

Table of Contents

Dedication	i
Acknowledgments	ii
Declaration	iii
Abstract	iv
Table of Contents	v
Abbreviations	xiii
Definition of Terms.....	xiv
1 CHAPTER 1: Leadership Challenges in the Anglican Diocese of Harare.....	1
1.1 Introduction	1
1.2 The Problem of Leadership Style by Harare’s Post-Colonial Bishops	2
1.3 African King Mentality Manifesting in the Bishops?	3
1.4 Positive African Heritage.....	4
1.5 The Research Question	5
1.6 Area of Investigation	6
1.7 Justification of the Study	7
1.8 Aim and Objectives	10
1.9 The Anglican Church in Zimbabwe: A Brief Contextual Setting	10

1.10	Governance	14
1.11	Essence of African Leadership	16
1.12	The African Clan Model	18
1.13	The Research Gap	18
1.14	The Case of Anglican Bishops in Independent Zimbabwe Unfolded	19
1.15	Methodology	26
1.15.1	Family Systems Theory Methodology	26
1.16	Primary Sources	30
1.16.1	Secondary Sources	31
1.17	Method of Collecting Data	31
1.17.1	Ethnographic Research Method	33
1.17.2	Ethical Issues	33
1.18	Literature Review	34
1.19	Conclusion	42
1.20	Chapter Outline	42
2	CHAPTER 2: The Anglican Church Life 1980-2013 Elaborated	44
2.1	Introduction	44
2.2	Zimbabwe's Church & State Relationship Background	45
2.3	The Issue of Democracy	48
2.3.1	Church in Support of Undemocratic State Practices	52

2.4	Level of Democracy in the Anglican Church	53
2.5	Acts of Corruption	54
2.6	Leadership Succession	58
2.7	The Hatendi Era 1981-1995	58
2.7.1	A Note on Hatendi’s Leadership Challenges	66
2.8	Jonathan Siyachitema 1995-2000	66
2.8.1	Summary of Siyachitema’s Leadership Challenges	69
2.9	The Electoral Process in 2000 - A Racial Contest?	70
2.9.1	The Early Days of Kunonga	71
2.9.2	Kunonga Reigns	72
2.9.3	A Bishop in Land Invasions	78
2.9.4	Kunonga Declares Himself Out of Communion With the CPCA	79
2.9.5	The Homosexuality Issue	80
2.9.6	A Church Exiled on its own Motherland	82
2.9.7	A Synopsis of Kunonga’s Leadership Challenges	85
2.10	Bakare Era 2007-2009	86
2.10.1	A Note on Bakare’s Leadership Challenges	87
2.11	Gandiya Era 2009- Date	88
2.11.1	Leadership Experiences due to Exile	91
2.11.2	A Synopsis of Gandiya’s Leadership Challenges	92
2.12	The Bishop’s Roles	93

2.12.1	A Steward	93
2.13	Conclusion.....	97
3	CHAPTER 3 Why Is It Happening This Way? Interpretation of Leadership Styles in Africa	99
3.1	Introduction	99
3.2	Why Is It Happening This Way?	100
3.2.1	Defining Leadership.....	101
3.2.2	The Differentiated Leader: key in Family Systems	104
3.2.3	Historical Development of Leadership Theory	104
3.2.4	Leadership Styles With Particular Attention to Zimbabwe.....	110
3.3	Abuse of Power in Israel.....	113
3.4	Misuse of Power by Bishops in Aquitaine.....	113
3.4.1	The Effects of Corruption	114
3.5	Leadership Structure in the Church of The Province of Central Africa.....	116
3.6	National Leadership.....	117
3.7	Conclusion.....	118
4	CHAPTER 4 Interpretive -Normative Link	119
4.1	Introduction	119
4.2	Statistical Analysis.....	119
4.2.1	Table 1: Participant’s View of Democracy	120
4.2.2	Table 2: Understanding Leadership.....	122

4.2.3	Table 3: Understanding Leadership in an Anglican Context.	125
4.2.4	Table 4: Lessons for the Church from an African King Leadership	127
4.2.5	Table 5: Influence of the Current Leadership Style of the Bishops.	129
4.2.6	Table 6: Causes of Schism in the Anglican Diocese of Harare.	131
4.2.7	Table 7: Understanding Leadership Biblically and Traditionally Within the Anglican Church.	133
4.2.8	Table 8: Appropriate Kind of Leadership in Post-independent Zimbabwe	136
4.2.9	Table 9: Leadership Qualities of Various Bishops	139
4.3	The Statistical Findings in Context	149
4.4	Conclusion	153
5	CHAPTER 5 Alternative Biblical Leadership Styles -The Normative Way	155
5.1	Introduction	155
5.2	The Jethro Model of Leadership	157
5.2.1	Ancient Near East Judiciary System	157
5.2.2	Appointment of Judges in the Ancient Near East	157
5.2.3	Integrity of the Justice System	158
5.2.4	God-Fearer	159
5.2.5	Trustworthy	161
5.2.6	Zero Bribe	162
5.3	Research Findings vs the Jethro Model	165
5.4	Various Kinds of Leadership	166
5.4.1	Developing Leaders for People, Not People for Leaders	166

5.4.2	Importance of Background Knowledge	167
5.4.3	Equipping the New Leader (cf. Acts 17-20)	167
5.4.4	Ascetical Discipline	168
5.4.5	Friendly Fellowship.....	168
5.4.6	Dealing with Fear	169
5.4.7	Keeping Focused	169
5.5	The Heart of Leadership As Modelled by Acts 20: 18-35.....	170
5.6	The Good Shepherd Model	171
5.7	Relational Leadership in Jude	173
5.8	Leading While Being Led	174
5.9	Power and Authority in Selected Texts of the New Testament.....	174
5.9.1	Power and Leadership	175
5.9.2	The Leader's Motivation	176
5.9.3	The Ministry of Leadership: 1 Corinthians 12:28	176
5.9.4	Authority in Service	178
5.9.5	Authority in Listening	179
5.9.6	Responsible Leadership.....	179
5.10	A focus on three Normative Issues.....	180
5.10.1	New Creation - Racial Issue	180
5.10.2	Land Issue.....	184
5.10.3	Corruption and Power	192
5.10.4	Conclusion	195

6	CHAPTER 6 Servant Leadership as a Normative Task	197
6.1	Introduction	197
6.2	What is Servant Leadership?	198
6.3	Attributes of Servant Leadership	202
6.4	Servant Leadership Theory Criticism and Support	205
6.5	Support of the Theory.....	206
6.6	Jesus Christ’s Servant Leadership Model	206
6.6.1	Literary Context of Mark 10:43-44.....	207
6.6.2	Passion Prediction As Preamble (10:32-34).....	208
6.6.3	Power and Honour	209
6.6.4	The Cup of Suffering	209
6.6.5	The Reserved ‘VIP’ Seats.....	211
6.6.6	Emotional Challenge.....	211
6.6.7	Feet Washing.....	212
6.6.8	Christ: A Model of Humility	214
6.6.9	The Pragmatic task of Practical Theology: A Servant as a Religious Leader	216
6.6.10	The Spirituality of Servant Leadership.....	219
6.7	Contextualising Servant Leadership to Zimbabwean.....	220
6.7.1	<i>Ubuntu /Unhu</i> Philosophy of Leadership	220
6.7.2	The Background and Social Context of <i>Ubuntu</i>	221
6.7.3	Application of <i>Ubuntu</i>	223
6.7.4	Some Practical Implications.....	230

6.7.5	The Humility Challenge	233
6.8	Conclusion	237
7	Chapter 7 Synthesis Suggestions and Recommendations	238
7.1	Synthesis	238
7.2	Summary of Findings	241
7.3	Conclusion	241
7.4	Suggestions and Recommendations	243
8	References	244
9	Appendices	277
9.1	Appendix i: Academic Questionnaire Sample	277
9.2	Appendix ii: Consent letter	286
9.3	Appendix iii: Mukunga	288
9.4	Appendix iv: Neill disgruntled by Kunonga’s Election	292
9.5	Appendix v: Complaint and Charge Sheet	294
9.6	Appendix vi: Stumbles on Charges against Kunonga	295

Abbreviations

ACC: Anglican Consultative Council

ACZ: Anglican Council of Zimbabwe

ADC: Austrian Development Cooperation

BCP: Book of Common Prayer

CIO: Central Intelligence Organisation

CPCA: Church of the Province of Central Africa

CZM: *Chita cheZvipa zveMoto*

GNU: Government of National Unity

IG: Inclusive Government

MDC: Movement for Democratic Change

MDC-T: Movement for Democratic Change Tsvangirai faction

MU: Mothers' Union

PISI: Police Internal Security and Intelligence

SADC: Southern African Development Community

UNESCAP: United Nations Economic and Social Commission for Asia and the Pacific

ZANU-PF: Zimbabwe African National Union Patriotic Front

ZAPU: Zimbabwe African People's Union

ZUM: Zimbabwe Unity Movement

Definition of Terms

Bishop: The bishop is the head of a Diocese (Constitution 1980)

Canonical obedience: Submission to the Canons of a church, especially the submission of the inferior clergy to their bishops, and of other religious orders to their superiors (Cross & Livingstone 2005:1488)

Church: Refers to the body of believers; the *ecclesia*. The church may also be used to refer to a building used for worship (Fowler & Fowler 1956)

Diocese: An autonomously governed ecclesiastical body under the leadership of a Bishop

Episcopacy: A system of Church Governance by bishops (Cross 1957)

Humility: A spirit of thinking of yourself less (Mbigi & Maree 1995)

Laity: Members of the Christian Churches who are not clergy. The laity owes allegiance to the clergy in spiritual matters and the right to turn to them for guidance and help (Wood D. R. W. Ed. 1999)

Povo: An African term for the marginalised majority of a nation (Bakare 2013)

Priest: The incumbent of a parish (Constitution 1980)

Province: The main Ecclesiastical Division headed by an Archbishop comprising of at least five Dioceses (Constitution 1980)

Servanthood: An act of offering free-will service to others (Smith 2005)

Servant leadership: A model, which puts serving others as the number one priority. Servant leadership emphasises increased service to others; a holistic approach to work; promoting a sense of community; and the sharing of power in decision making (Smith 2005)

Suffragan: An assistant bishop in a Diocese

Synod: The governing council in a Diocese that sets, passes or dissolves resolutions regarding Acts of the Diocese.

Ubuntu: A spirit of humanness (Mbigi & Maree 1995)

CHAPTER 1: Leadership Challenges in the Anglican Diocese of Harare

Wherever the bishop appears, there let the congregation be... said St Ignatius of Antioch (98-117 CE) (St. Ignatius Letter to the Smyrnaeans, Ch. 8; Holmes (2007:255).

1.1 Introduction

This chapter is going to focus on leadership styles in the Anglican Church, Diocese of Harare and, how it resonates with the traditional leadership styles of some African kings'. The study will also highlight to what extent the leadership styles of white pre-colonial leaders have influenced the post-colonial leaders in the Anglican Church. Both leadership styles appear to have influenced contemporary leadership styles within the Anglican church and will be brought into conversation with contemporary leadership theory, identifying positive models and bringing these models into conversation with biblical stories on leadership and identifying styles that could respond to the challenges of democratic governance in post-colonial Africa.

There are diverse leadership styles and definitions in existence, but the researcher is going to discuss a few of these in order to have a working understanding of leadership. Authority, power, and leadership are so complexly related yet difficult to function without one another (Habecker 1990:254). Kast and Rosenzweig (1974:335) define power as “the capability of doing or affecting something, which implies the ability to influence others.” Colson (1985: 40) argues that authority is having not only the power but also the right to affect one’s purpose. While “power may be maintained by naked force; authority springs from a moral foundation.” Leadership is the ability or potential to influence others (Yukl 2006:426; Northouse 2010:5) to achieve certain common goals or objectives. Northouse goes further to state that leadership involves relationships between the leader and the followers (Northouse 5). While other scholars such as (Antonakis, Cianciolo & Sternberg 2004: 6; Bass 1990: 30; Bryman 1992: 3; Gardner 1990: 48; Hickman 1998: 210) conceptualise leadership as a trait or a behaviour exhibited by an individual. Organisational leadership has the potential of influencing followers and therefore becomes fertile ground for the

exercise of democratic leadership. Democracy is defined as governance by the people for the people (Procter 1978). Leadership is about the exercise of power and authority (Kirk & Bolden 2006:6; Obiakor 2004:405; Sihanya, 2012). African traditional leadership leadership is monarchical, and not a democratic establishment. Some understanding of the African king is that of power, authority, and prestige which at times culminates into dictatorship. Such understanding of leadership has been adopted by some African leaders, who even after being democratically elected, have identified themselves as chiefs. The privilege of leadership has, therefore, fallen into some dictatorial hands who defy the rule of democracy by allowing corruption to dominate their tenure as noted by Aiyede (2006) and Ebegebulem (2012:221). After the researcher has addressed the general leadership views, he will turn to a specific understanding of leadership within the Zimbabwe Anglican Church, under the Diocese of Harare.

1.2 The Problem of Leadership Style by Harare's Post-Colonial Bishops

“Anglican worshipers in Zimbabwe are routinely being arrested and beaten, churches are being padlocked by police, Diocesan bank accounts have been frozen, and clergy vehicles are being seized ...” (Paulson 2008). Reading the reports of what is happening in the Zimbabwean Anglican Church leaves some minds wondering what is happening. Why would the state police terrorise the church? What has happened and why has it happened? The former Anglican bishop Kunonga kept control of Anglican Church properties despite having been served with excommunication letters by the Dean of the Church of the Province of Central Africa (Chama 7 November 2007). Kunonga sought for support and protection from the state police who were deployed to all Anglican Church premises every Sunday where they would refuse entry to anyone who did not recognise Kunonga as the legitimate bishop of Harare (Davis 2008; Conger 2010). Was the church leadership colluding with the government, if so, whose problem would this be? Could there be some influence upon church leadership styles by African leadership ideologies of the time?

Well, informed and democratic leadership guides the nation to positive development and growth. The church as an institution has a great audience and opportunity to influence the nation in democratic practices. Being a moral institution, people look up to the church as a model of good governance that could be emulated by secular leaders. The Anglican Church leadership in post-colonial Zimbabwe has been under the spotlight as issues of power struggles have rocked the

church. The ones to whom the majority of the people have traditionally looked up to as archetypical and paradigmatic leaders were caught up in a leadership fiasco; occupying the media's headlines such as: "ousted Bishop Kunonga goes '*berserk*' in church" (Guma 2008), "Kunonga gets custody of church property" (Editor 2011), "Bishop Kunonga threatens violence" (Zvauya & Nyazema 2012; Editor 2012) and many more similar headlines. This has been a problem for the Zimbabwean citizens, who are in search of peace and tranquillity and who had their hope in the church to be a democratic voice of justice and peace. The researcher deduces that the exhibited leadership of the church seems to be undemocratic, autocratic and corrupt in one way or another, which coincides with Ebegbulem's view about dominant contemporary leadership practices in Africa (2012:221).

1.3 African King Mentality Manifesting in the Bishops?

Leadership should never be understood or interpreted within a vacuum, but is always required to be interpreted and understood within a specific context. The specific context of this study is post-independent Zimbabwe that is, from 1980 when the country gained independence. The liberation movements and struggles fought for independence and for justice and equality and yet in many post-independent African countries this is not what the citizens got. On the contrary, many of the liberation movements, once in government, became dictatorial and corrupt. This is not only the story of Zimbabwe, but it is also the story of many post-independent African countries who struggled for democracy and justice, but the leadership style they got post-independence was and is very authoritarian. Authoritarian leadership (Kirk & Bolden 2006:77; Obiakor 1998:405) is not only a phenomenon in various post-independent African countries but also has a long tradition within the church and specifically in the Anglican Church, where bishops were often seen as kings or very close to kings and yet there are also alternative views on leadership within the Christian tradition that emphasises servant leadership. The question that this study will seek to respond to is how to think about leadership in the Anglican Diocese of Harare taking all these aspects of the context into consideration and seeking a preferred Christian leadership style for the office of the bishop.

Zimbabwe's independence from the white minority rule in 1980 gave rise to 'black empowerment.' When Bishop Peter Hatendi was asked about his vision as he ascended the throne as Bishop of Harare, he expressed his desire, as an African, to implement what it meant to be an

African bishop in the church, in the newly independent country, said Makwasha in an interview on 11 December 2013. Bishop Hatendi's vision may be taken as an expression of how he understood and exercised his authority. It would be worth searching out for parallel developments between the church and the state in terms of their approach to leadership.

The researcher assumes that there is a leadership problem in the Anglican Diocese of Harare in post-independent Zimbabwe. The researcher assumes this because the transition from one bishop to another has been marred by challenges such as the refusal to let go by the outgoing episcopate and the involvement in secular politics by some bishops (Makwasha 2013). Also in 2007, the Anglican Diocese of Harare experienced a schism which led to the excommunication of the then Bishop Nolbert Kunonga by the Church of the Province of Central Africa (Matthew 2008). The problem is that the bishops in the Anglican Diocese of Harare since independence appear to have always interpreted the role of their See more in line with the model of African traditional understanding of leadership. The African leadership culture, as attested by Campbell (1996) and Tangwa (1998), is characterised by autocracy and dictatorship. Certain interpretations of African leadership models reveal an African king rather than the servant leadership revealed to us by Christ. Chimuka in Chitando (2013:64) argues that African chiefs or kings in Zimbabwe served as an apparatus for colonial administration and have maintained a similar role in the post-independent Zimbabwe where they are an arm of the ruling government.

Yet, this is not the only story of leadership in the African context, there is also an alternative understanding of leadership that can be developed from traditional African culture.

1.4 Positive African Heritage

African leadership, however, is not always associated with autocracy or dictatorship but can be governed by the philosophy of *unhu/ubuntu* (Mbigi & Maree, 1995) which accommodates democracy and a mutual relationship between the leader and the people being led. The researcher assumes some similarities between servant leadership and *ubuntu* that could be useful in building sound leadership in institutions.

A salient feature of chieftainship that is directed by the spirit of *ubuntu* was that councils and courts augmented the chief or king's authority. The members of these councils were expected to have some wisdom and filled with *ubuntu* to be able to help with regulating daily concerns of the chieftdom. This might be what Ogot meant when he writes:

However, this same system, which safeguarded the office of chieftainship also provided the necessary checks and balances to the power of the chief. He was bound in this commonwealth inhabited by gods, spirits, and men, by customs and traditions; and also the chief depended on important decisions, on the will of the elders, for this was government by discussion (Ogot 1953:26).

The traditional checks and balances helped to sanction a wayward chief in case of there being any anti-social governance. Involvement of other people in decision making may be best captured by a *Shona* saying: "*Ishe vanhu*" (there cannot be a king without the subjects). Otherwise, the chief would be responsible enough to exercise justice and defend his people from social evils (Chimuka 2013:69).

There is also chieftainship that was established through divine powers such that they could not bend the laws they received (Vansina 1962:26). Supernatural powers were passed to the appointed kings through certain rites, resulting in a king who was venerated by most African societies. Vansina argues that:

Some kings are of divine origin or at least rule by divine right. Their persons are not sacred, but royalty is, and is expressed by the existence of and the ritual paid to royal regalia. Special rites, taboos, the custom of royal incest, the killing of the old or sick king, the preserving of the growing part of his body- nails, and hair are all linked with the same belief (Vansina 1962:26).

1.5 The Research Question

The research question can be broken down into the following sub-questions leading to the main research question of this study:

- a) How is leadership understood by the bishops in the Anglican Diocese of Harare?
- b) Is the current leadership style of the bishops influenced by the contextual call for greater democracy and transparency or is it influenced by an African leadership model as interpreted by Campbell (1996) and Tangwa (1998)?

c) How is leadership understood biblically and traditionally within the Anglican Church?

These three questions understood together form the research question of the study:

What kind of leadership would be appropriate in the Anglican Church in post-independent Zimbabwe taking the complexity of the context into consideration?

1.6 Area of Investigation

This research falls within the field of Practical Theology and sub-discipline of pastoral theology. Practical theology is not concerned with acquisition of knowledge for its sake, but it is intended to increase our knowledge and understanding of God and equip us to live more loving and faithful lives (Swinton and Mowat 2006:viii). In Practical Theology, we learn to put into practice theological insights gained such that we are better informed in the way we exercise pastoral ministry, church administration, or homiletics. The key aspect in Practical Theology is a faithful practice of what we believe God teaches us as we interact with the Scriptures and the environment (Swinton and Mowat 2006:4). To capture the full aspects of Practical Theology, Swinton and Mowat (2006:6) have summed the definition as: “a critical theological reflection on the practices of the Church as they interact with the practices of the world, with a view to ensuring and enabling faithful participation in God’s redemptive practices in, to and for the world.” The definition presents four key areas: 1. The inquiry is *critical*, it requires that the Christian community exercises honesty reflection. 2. It is *theological* reflection, that is theology should be the primary source of knowledge providing a hermeneutical framework in which Practical Theology functions. 3. It merges Church practices and experience of Christians with practices of the world. 4. Practical Theology has a telos and goal that transcends the boundaries of human experience and expectation executed in faithful practice (Swinton and Mowat 2006:9). The pastoral concern that has been focused upon is leadership within Africa. The theme of leadership in Africa is, indeed, a broad field, and to narrow it down the researcher mainly focused on the leadership challenges within the Episcopacy in the Anglican Diocese of Harare in post-independent Zimbabwe.

It is important to give a brief background of the polity structure of the Anglican Church in Zimbabwe (ACZ). She falls within the Church of the Province of Central Africa (CPCA). This

province encompasses Malawi, Zambia, Botswana, and Zimbabwe. Each country is divided into autonomous dioceses, which are led by the bishops (Constitution 1980).

The research for this dissertation is limited to the Anglican Diocese of Harare post-independent Zimbabwe, which is from the 1980s to 2013. In this period the first bishop was Ralph Peter Hatendi (1981-1995), followed by Jonathan Siyachitema (1995-2000). The next bishop was Nolbert Kunonga (2001 to 2007); and then after him the caretaker bishop, Sebastian Bakare (2008 to 2009). The current bishop is Chad N. Gandiya, who was consecrated in 2009 (Makwasha 2013). The research covered each of these bishops' leadership styles.

1.7 Justification of the Study

Many books have been written about leadership, administration or church management, but there is a need to reflect on church leadership models within the context of Zimbabwe. In other words, there is need to critically reflect on the current views of leadership within the Anglican Church, by the post-independent leaders.

Although this study has the Anglican Church of Zimbabwe as its focus, the relevance of the study will not be limited to Zimbabwe nor the church, but will contribute to the understanding of leadership in an African context both from within and outside the church.

This research is justified in the sense that church leadership should be related to the leadership concept of Jesus Christ, which he demonstrated in the New Testament:

So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. ⁴³But it is not so among you, but whoever wishes to become great among you must be your servant, ⁴⁴and whoever wishes to be first among you must be the slave of all. ⁴⁵For the Son of Man came not to be served but to serve, and to give his life a ransom for many." (Mk 10:42-45)

In this passage, Jesus articulates a paradox in leadership; greatness is commonly associated with authority and power while servanthood or slavery is about rendering service in subordination to a superior someone. The disposition of fame, recognition, power and authority is natural to many people, as it was to James and John in the passage above. Being first and closest to Jesus was what

they desired. Greenleaf (1977:13) argues that a servant leader seeks to transform others to “grow healthier, freer, wiser, more autonomous, and more likely themselves to become servants.” Jesus shows his disciples a transformative perspective of greatness. Jesus reverses the order of master and servant, lord and subject, first and last. Jesus wedded authority with love, a position with a sacrifice, and service with humility. According to Spears (1996:33), servant leadership is “a model which puts serving others as the number one priority,” and is concerned about the social responsibility of the leader to the followers. Gentile leadership is used here to depict pagan or worldly leadership, which has no restrictions for the Christian standard of life. It was a custom of Jewish teachers to use Gentile practices as negative examples (Keener 1993:163).

Some servant leadership insights can be gathered from St Augustine of Hippo’s words edited by Rotelle (1990-97):

Where I’m terrified by what I am for you, I am given comfort by what I am with you. For you I am a bishop, with you, after all, I am a Christian. The first is the name of an office undertaken, the second a name of grace; that one means danger, this one salvation (*The Works of Saint Augustine*, Sermon 292).

St. Augustine expresses humility in carrying the burden of the office of a bishop yet being fully conscious of his primary call leading to salvation, that of being a Christian just as his flock. Embracing servanthood in the Christian sense poses a deeper level paradox; that of a “perfection which is free to embrace its imperfection” (Sims 1997:25). Sims argue that Jesus is the prototype of a servant leader who invites imperfect people to join him. The researcher presupposes Gentile rulership to equate to some African king who is at liberty not to be bound by Christian ethics in their governance yet God extends his invitation to such Gentile (pagan) society to partake in servant leadership. The researcher has used the term “pagan” referring to secular leadership as mentioned by Keener (1993:163). Therefore, servant leadership is not a privilege for only Christians, but for anyone whose life and work touches the lives of others (Sims 1997:45). The servant mandate for Christians, however, leads to crucifixion and resurrection, from which the servant church flows. Do the Anglican bishops of Zimbabwe post-independence embody the characteristics of servant leadership or rather do they embody interpretations of power, which has similarities to certain versions of what it means to be an African king?

The idea of leadership understood as the leadership of an African king is a characterisation and thereby in no way argues that this is how leadership is understood in Africa but is a particular understanding of leadership that has surfaced in some post-independent African countries.

The African king is characterised by the autocratic or sole authority that should not be questioned. According to Nthamburi (2003:154), many African states are entangled in ethnic patriotism, tribalism, nepotism, and regionalism. Nthamburi further argues that some African leaders in the 70s and 80s tried to resolve the ethnic problems by Constitutional amendments which, strengthened presidential powers, the formation of single party politics, which ultimately led to political dictatorship. An individual leader wielded personalised power popularising the paradigm of a colonial chief. “Many of these leaders could not expose themselves to public scrutiny for fear of exposure of their undemocratic government and lack of accountability” (Nthamburi 155). A single party system has a danger of serving one class, one ethnic group or one region. Zimbabwe’s leadership has not been spared by these challenges within African states. The parliamentary and presidential elections held in 2008 were characterised by violence and intimidation in a move by the ruling party to remain in power. It took the government of Zimbabwe the whole month to announce the election results in favour of the ruling party (Campbell 2008:49).

The study’s focus is not on the political leadership of various African states, but the church leadership of a particular church in Zimbabwe, yet the argument is that the same leadership practices have entered the church as has been witnessed in the political arena. The researcher, therefore, proposes a sustainable leadership style in a context where the demand for democracy has become ever louder and explores what that could mean for the church. How should the church respond to this call in a nation where even the opposition political leadership is also advocating for democracy? This has raised the interest in the researcher who therefore seeks to investigate the leadership phenomenon in the Episcopacy in the Anglican Diocese of Harare in post-independent Zimbabwe.

1.8 Aim and Objectives

What kind of leadership would be appropriate in the Anglican Church in post-independent Zimbabwe taking the complexity of the context into consideration? The research seeks to verify this aim being guided by the following objectives:

- i) To highlight the leadership problem in the episcopacy of the Anglican Diocese of Harare in post-independent Zimbabwe.
- ii) To establish what normative role the New Testament is playing in the reflection on leadership in the Episcopacy in the Anglican Diocese of Harare in post-independent Zimbabwe.
 - a. Describe what has been happening in the church leadership during both prior and post independent period.
 - b. Bring what is happening in Zimbabwe into conversation with leadership theories in order to give meaning to what is happening.
 - c. Relate these theories to theological (biblical) concepts in order to explore what could be or ought to happen in the church.
 - d. Suggest servant leadership embodying democracy as a sustainable way of action.

1.9 The Anglican Church in Zimbabwe: A Brief Contextual Setting

The Anglican Church is a body of worshipers worldwide having a common doctrine enshrined in the Scripture (the Holy Bible), Tradition (practice and belief of the historical church) and Reason (the intellect and experience of God) (Bartlett 2007). In a presentation on the position of the Anglican Church in Canada, November 2007, J. I. Packer¹ outlined the Anglican Church as structured and guided in its belief.

¹“Stand Firm | J. I. Packer: Global Realignment; Who We Are and Where We Stand,” accessed August 6, 2016, <http://standfirminfaith.com/index.php/site/article/7889/>

First, it is a *Catholic* Church that is it is universal and worldwide embracing a fullness of the historic Christian faith. The historic faith is Bible-based, Christ-centred, cross-centred, God-centred in his love for humanity, committed and oriented in mission (Corcoran 2009:26). The Church traces its roots to the apostles forming a chain passed on through a succession of bishops. The Church, therefore, recognises a three-fold order of ministry, *bishops, priests, and deacons* (Sykes and Booty 1988:147-152). The universality of the church has led to the formation of the Anglican Communion which comprises forty-four provinces (member churches) in over 165 countries worldwide which have a historic link to the Church of England established in the 16th century after reforming the Catholic Church (ACC 2015). One of the forty-four members is the CPCA which, covers Malawi, Zambia, Botswana and Zimbabwe (Constitution 1980).

Second, the Anglican Church is *evangelical*, proclaiming the Good News of Jesus Christ as the Messiah. The Church's belief is guided by *Articles of Religion* agreed upon in 1553² of which Article VI 'Of the Sufficiency of Holy Scripture for Salvation' and XVIII; 'Of obtaining eternal Salvation only by the Name of Christ' reads:

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved. (BCP Articles of Religion 871; Sykes and Booty 1988:82).

This follows that the Anglican Church is *canonical or biblical*, that is following biblical teaching. Moreover, what does this mean? Ramsey (2004:14) argues that the Anglican claim is that whatever is needed for salvation is found in the Scripture, "but we do not necessarily have to follow Scripture for rules concerning the details of the life of the church." Ramsey seems to be giving leeway for reason as complementary to the supremacy of Scripture. He goes further elaborating that Scripture cannot be rightly understood in a vacuum, but rather in context. Anglicans appeal to antiquity, the appeal to ancient tradition (Ramsey 2004:16). Article Twenty of the Articles of Religion describes

²Britain Express, "The 39 Articles of Religion," Britain Express, accessed August 6, 2016, <http://www.britainexpress.com/History/tudor/39articles.htm>.

the church as the witness to and keeper of Holy Writ. Ramsey argues that Anglican divines looked to the fathers of the ancient church for guidance in understanding the Holy Scriptures (Ramsey 16). A classic example of how the church appealed to ancient tradition which aligns with the Anglican thought is by White (1635), *A Treatise of the Sabbath Day*:

The Church of England in her public and authorized Doctrine and Religion proceedeth in manner following. It buildeth her faith and religion upon the Sacred Canonical Scriptures...next to the Holy Scripture, it relieth upon the consentient testimony and authority of the bishops and pastors of the true and ancient Catholic Church; and it preferreth the sentence thereof before all other curious and profane novelties [Thus] the Holy Scripture is the fountain and lively spring, containing in all sufficiency the pure water of life...The consentient and unanimous testimony of the true church of Christ in the primitive ages...is *canalis*, a conduit pipe, the drive and convey to succeeding generations the celestial water contained in Holy Scripture. The first of these, namely Scripture, is the sovereign authority...The latter is a ministerial and subordinate rule and guide to preserving and direct us to the right understanding of the Scripture (More and Cross 1967:8-9; Ramsey 2004:16-17).

Third, the church is *creedal*, its beliefs or statements of faith are contained in three creeds: the Apostles' Creed, the Nicene Creed, and the *Quicumque vult*. These creeds summarize the church's faith as rooted in the Scriptures (Sykes and Booty 1988:261). Fourth, the Anglican Church is *liturgical* and *sacramental*, celebrating baptism and the Lord's Supper as sacraments ordained by Christ while practicing five minor sacraments of penance, confirmation, holy matrimony, holy unction and holy orders as means of imparting grace to individuals (Sykes and Booty 275). Fifth, it is *Pentecostal*, the church recognises human mortality that requires indwelling by the Holy Spirit to be able to do God's work (Jn 3:1-8). It believes that one has to be empowered by the Holy Spirit as was the case with the apostles, "*But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.*" (Ac 1:8).

Sixth, the church is *prayer focused*, its ordering of prayers is presented in the *Book of Common Prayer*. The church prays about local and international concerns. Finally, the church is *pastoral and missional*. Anglicanism is concerned about making disciples as per Jesus' Great Commission; Matthew 28:19-20 "*Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit,* ²⁰*and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.*" All these

doctrinal guidelines are practices with *faith* and *reason*. As characterised by Hooker's work on theology, Anglican theology is about worshipping God the Saviour through Jesus Christ in the theology of the apostolic age (Ramsey 2004:9).

The Anglican Church is episcopal led; that is the bishop is the head of a Diocese while several dioceses make up a province headed by an Archbishop. The Archbishop's role is mainly administrative and advisory, but the sole authority is the bishop. During the ordination, the priest declares under oath to be bound by Canons of the Province, being obedient to the bishop and other ministers who have authority over him and to banish erroneous and strange doctrine (BCP 1997:627-29). The Archbishop chairs the episcopal bench and Provincial synods meetings under legal guidance of a Provincial Registrar (CPCA 1980). Included in the Archbishop's role is the supervision of the Elective Assembly in times of finding a new bishop after the See has fallen vacant. In addition, chairing a disciplinary court in the case of any legal matters alleged to a bishop of the province. In the Provincial Constitutions and Canons, it stipulates that election of a bishop is from any male communicant from any Diocese in the Province or other Provinces in communion with the Province of Central Africa (CPCA 1980 Canon 6.1). The criterion for the choice of a bishop does not specify on particular qualities other than being a male communicant, which is a loop hole for electing someone who might have personal motives than answering to the vocation of pastoring God's people. However, the Fundamental Declaration of the Province stipulates that one has to uphold the teaching of the Scriptures, which includes living a blameless life (Ti 1:6-9).

Leadership challenges have not affected Harare alone, but there is turbulence within the Anglican Communion. Citing just one other example: Corcoran (2009:240) expresses how he has been victimised by the Canadian Anglican Church over his disagreement with the church's decision in recognising and blessing of same-sex marriages. He argues that he would rather choose loyalty to the King Jesus than pay obedience to the bishop. The researcher draws some extrapolation in this bishop and king relationship. The bishop might have exercised his authority derived from the virtue of apostolic succession assuming Jesus' extended "kingship." What is the nature of Anglican authority? The source of Anglican authority is three-fold, Scripture, tradition, and reason. Each source is understood in consultation with the other two (Sykes and Booty 1988:88). Skinner (1987: 33) writing on "Ideology, Authority, and Faith" in the book *Authority in the Anglican Communion*,

notes that: “when social structures, secular or religious, make exclusive claims to be the possessors of value and worth, they become alien to the human moral struggle of those excluded and oppressed by such structures.” He goes further stating that legitimate authority is that which is the direct opposite of coercive power and must be anchored in the ultimate identification of fact and value (creator and redeemer) (Skinner 1987:33).

The Lambeth Conference of 1948 adopted a nature of Anglican authority that appears to be dispersed. The declaration reads:

Authority, as inherited by the Anglican Communion from the undivided Church of the early centuries of the Christian era is single in that it is derived from a single divine source and reflects its richness and historicity of the Divine Revelation, the authority of the eternal Father, the incarnate Son, and the life-giving Spirit. Anglicanism has secured itself against ecclesiastical tyranny by dispersing authority “among Scripture, Tradition, Creeds, the Ministry of the Word and Sacraments, the witness of saints, and the *consensus fidelium*, which is the continuing experience of the Holy Spirit through His faithful people in the Church” (Lambeth 1948:84; Spencer 2010:208).

Edward Norman presented a critique at Lambeth Conference 1998 as:

Here is a puzzling mixture. The manner in which doctrine is known to be authentic is dispersed in a fashion which embraces all the variants, individual and collective, which have presented themselves. There is no clue to the Report from which the statement comes) as to how it is possible to recognize legitimate interpretations from corruptions. What is envisaged is a spiritual free-for-all in which authority is derived from diversity and truth emerges through ‘elasticity’. This is rather a frank conclusion (Norman 1998; Spencer 2010:209).

The issue addressed in these two extracts is about dispersed authority that is bound to cause problems of disunity and fragmentation. The Anglican relaxed authority seems to have encouraged an accommodation of wide views that have resulted in the challenges of splitting the Communion. Sykes and Booty (1988:46) notes that women ordination by some of the Anglican provinces has contributed to the fragmentation of the Anglican Communion. Sykes (1987:69) argues that Anglican authority has come to be understood as near-autonomy (spiritual freedom) being more dear to the Anglican soul than the functions of the authority.

1.10 Governance

Governance is a process of decision making and a process by which decisions are implemented or not implemented (UNESCAP 2011). The governance in the Anglican Church in the CPCA is done

by the Bishop in consultation with the Standing Committee as synod representatives, Sanate, and Diocesan trustees (CPCA 1975 Act 9). The administrative structure should be democratically elected and it is supposed to offer checks and balances on the daily operations by the Diocese. Any democratic and transparent system has accountable and integral leadership; which in the case of a bishop, he exercises his pastoral duties in harmony and faithfulness to Christ the chief servant (Stone & Duke 2013:97).

According to the Austrian Development Cooperation (ADC) policy document on good governance (2011), “In the context of a political and institutional environment that upholds human rights, democratic principles and the rule of law, good governance is the transparent and accountable management of human, natural, economic and financial resources for the purposes of equitable and sustainable development” (ADC 2011). It goes further to list the core elements of good governance as transparency, participation and accountability (ADC).

UNESCAP (2011) list eight major characteristics of good governance as 1. *Participation* –where both men and women are free to take part. Participants need to be well informed and organised. 2. *Rule of Law* –the legal framework (judiciary) has to be impartial and incorruptible. While the army and police enforce the keeping of the rule of law. 3. *Transparency* –decisions taken should follow rules and regulations set by the organisation. Leaders should be exemplary in following rules. 4. *Responsiveness* –leaders need to respond to institutions with swiftness. As the researcher writes, there are a number of atrocities happening throughout Africa such as the massacre of Christians in Nigeria and Kenya, and xenophobic attacks in South Africa; one is bound to ask whether the custodians of good governance are reacting swiftly. 5. *Consensus oriented* –involvement of various mediators from a number of sectors. 6. *Equity and inclusiveness* –there has to be some fairness especially with regard vulnerable groups. 7. *Effectiveness and efficiency* – the resources are to be properly managed and 8. *Accountability* – the relationship between leaders and followers should be of accountability to each other (UNESCAP 2011). Gardner argues that in this day of limited accountability for leaders, the followers should make the leaders better by “holding them to the standard of performance” (Gardner 1986:7).

1.11 Essence of African Leadership

Pre-colonial African approach to leadership was focused on communal development. It is not easy to recover such a pre-colonial African approach to leadership, but that it is likely to have positive ideal values, but might have been abused in some instances, and the colonial system disturbed this model. As noted by Obiakor:

Precolonial Africa had witnessed a period of cultural and spiritual dynamism. Many civilisations flourished; in fact, the visible divisions today were not visible then. There was unity of purpose, and traditional and spiritual values were well respected. During this period, African elders and leaders maintained law and order; problems were resolved through community partnership, collaboration, and consultation; and trust, integrity, responsibility, and honor were pronounced in community interactions (Obiakor 2004:405).

Berger (2004:6) argues that anti-colonial nationalists struggled to address the issue of pre-colonial Africa with a skewed bias towards imaginary Marxism and socialism ideologies thereby settling for a negative effect of colonisation. Mbembe (2002a:256) argue that colonisers' refusal to regard Africans as equal humans like others forced Africans to take a contradictory position. These contrasting ideas show that the problem involves some complex issues that are not simply resolved without addressing the underlying roots of the problem.

Obiakor (2004:404) asserts that the African understanding of leadership seems to be still tied to an autocratic European centred framework that makes it difficult to translate to the local context. Many African countries have gained political independence but leaders of these nations (a) “ignore the educational, social, and economic struggles that go along with political freedom, (b) misunderstand the meaning of democracy, and (c) are unable to pragmatically infuse independence into the general machinery of the society” (Obiakor & Maltby 1989:7). From the research conducted by Bolden and Kirk (2009:77), there are mixed feelings about African leadership. There are worries of an autocratic, self-serving leadership that is disconnected to the communities they are serving. Also noted is a positive note of hope for a future which holds inclusive leadership. Masculinity and gender are determinant in most African leadership where male counterparts are more likely appointed to leadership positions than females (Bolden and Kirk 77). According to Horace Campbell (2007:25), the blame upon African leadership lies heavy on missionary

education which aimed at producing political leaders with western patriarchal values and prejudices of greed, private property, and capital accumulation.

From Bolden and Kirk’s research, a new understanding of leadership was availed by learning what leadership is not, to what it should be. Below are their findings:

Changing perceptions and meanings of leadership

From Leadership is	To Leadership is
Intimidating and inaccessible	Desirable and achievable
Beyond my capacity	Possible within my capacity and what I have learnt in this programme
Exclusive (for men, elders, the select few)	Inclusive (for women, young people, everyone)
Distant/alooof	In touch with local concerns
For senior people in politics & organisations	For everyone in all communities
About being the best	About being engaged
For personal gain	For the benefit of the community
About heroic/charismatic individuals	About groups of people working together
Exercising personal power	Mobilising action within the community
Influencing from a position of hierarchical authority	Influencing from wherever you are in the system
About dictating	About connecting
About maintaining order and control	About embracing chaos and uncertainty to let new things emerge
Individualistic	Collective and interconnected
Based on who and what you know (elitism)	Based on who and what you are (authenticity)
About making decisions and setting rules	About stimulating a dialogue
About problems we currently face	About creating a more positive future

Adapted from (Bolden & Kirk 2009:79).

The research by Bolden and Kirk (2009) shows prolific views on the changes that occurred during the process. These findings may resonate very well with many African mindsets. If this is true, then a more positive and transformative understanding of leadership needs to be cultivated and inculcated in individuals.

However, Obiakor (2004:405) argues that pre-colonial African leadership was that of collaborative or communal focus. Elders (as a body not individually) were responsible for settling all cases in

the village. The focus during the pre-colonial period was said to be African-centred education (Castle 1975; Damachi 1972; Fafunwa 1975; Mojekwu *et al.* 1978; cited in Obiakor 2004:405).

1.12 The African Clan Model

African lifestyle is centred mainly on extended family networks bonded by a close relationship, which may better be referred to as a clan. In this context, a leader is viewed as someone who is a servant to the clan, tribe, community or group. In other words, African people treat a leader by virtue of being a king, priest or ruler chosen by virtue of the office in order to serve the nation (Masango 2002:708). Magesa (2003:123) points out that in Africa, the institution of the clan may well express Jesus' commitment to egalitarian social relations. In Africa, the relationships are so binding that no one is human without reference to other persons (Magesa 124). This concept has been coined as the *ubuntu/unhu* philosophy – 'I am because you are –I can only be a person through others' (Mbigi & Maree 1995; Msila 2008:1110). The researcher wonders whether this *unhu* philosophy could be an alternative approach to leadership. In addition, one may question whether the servanthood notion is central or pivotal in this *unhu* philosophy. The researcher argues that the *unhu* philosophy is complimentary to the servant leadership theory (Greenleaf 1970).

1.13 The Research Gap

Studies in leadership in general and African post-colonial leadership, in particular, have been carried out. Some findings are that there are challenges in maintaining democracy while scaling high on corruption by most post-independence African states (Obiakor and Maltby 1989: 7). Some individuals worry that autocracy and self-centred leadership dominates a number of African independent states (Bolden and Kirk 2009:77). Yet others load it upon the western system for having taught its capitalistic patriarchal system of leadership that stratifies people perpetuating the gap between those who have and those who have not (Campbell 2007:25). The researcher questions whether the abuse of power by post-independence bishops is because of an African king understanding of leadership. Second, he seeks to point out alternative interpretations of leadership available that are more in accord with democratic principles.

1.14 The Case of Anglican Bishops in Independent Zimbabwe Unfolded

At this point, the researcher is going to introduce the crux of the problem presented by the Anglican bishops of the Diocese of Harare. Greater emphasis has been put on discussing Kunonga because he has been extreme and demonstrating to the world that he wields power (Gunda 2008:310).

A former bishop of the Anglican Diocese of Harare, Nolbert Kunonga, during a Diocesan meeting, quoted Ignatius saying ‘where the bishop is, there is the church... when the bishop speaks, the church speaks; his word is final’ (St. Ignatius *Letter to the Smyrnaeans*, Ch 8). Thus emphasising that he was the only and ultimate authority of the church as he began his episcopate on the 5th of March 2001 as narrated in an interview with Manzongo on 11 December 2013. The researcher noted that he (Kunonga) wanted to show the priests and laity of the Anglican Diocese of Harare that the office of a bishop had authority and power (Daft 2005; Rowe 2007:3; Northouse 2010:7); hence his word was final. His words and intentions fully manifested six years down the line. *The Herald*, one of Zimbabwe’s local newspapers described Kunonga as having taken his Lordship a step too far by unorthodoxly appropriating to himself church property (Ndawana 2012). Misappropriation of public trust by leaders is classified by Amuwo, Obayelu, and Ebegbulem as corrupt (Amuwo 2005; Obayelu 2007 cited in Ebegbulem 2012:220).

It is of interest to show that Kunonga quoted the above statement out of context. Ignatius was writing to the Smyrnaeans during the 2nd century where Christians were the brutal Emperor Trajan persecuted Christians (Ignatius 2013). Ignatius was trying to encourage fellow Christians to remain steadfast and follow their bishop in total obedience as he led them to Christ. Therefore, it was out this context of suffering and persecution that Ignatius addressed his listeners. It can also be deduced that the episcopate; advocating for God, competed against the Emperor to gain people’s allegiance (Ignatius 2013). Even though Kunonga quoted this out of context, it seems to the researcher that he imposed total power and control over the Harare Anglican Diocesan resources and worshipers.

Bishop Kunonga’s quote of Ignatius indicates something of his understanding of the role and authority of the bishop. The researcher will argue that this understanding of power and authority is maybe closer to the understanding of power and authority in certain interpretations of the role and authority of the African king (Masango 2002:711; Obiakor 2004:412; Ebegbulem 2012:226;

Kouzes & Posner 2007:95; Gunda 2008:309; Chitando 2011:46; Chitando 2013:83). In their assertion, Kirk and Bolden (2006:7) leadership can only be exercised by the powerful. It is with inference to such use of power that the researcher has been intrigued by the power vested in bishops.

Since the time of Ignatius, the episcopal office has been equipped with total power which turned out to be a leadership culture and tradition enjoyed by the bishops (Constitution 1980). From time memorial, this total power might have been abused; hence the Anglican Church has had authoritarian leadership likened to African kings' style of leadership. This authoritarian style of leadership is a challenge, indeed. It denies democracy, transparency and local community participation. As Joseph C. Ebegbulem (2012) states about African leadership,

Today the image of this blessed continent is battered by corruption and leadership crisis. Corruption has tragically devastated African societies and made millions of people destitute. The tentacles of corruption ha[ve]s reached everywhere in the African continent. From the offices of presidents and prime ministers to the smallest administration unit of government, corruption is found everywhere. Crucial to this crisis of corruption engulfing the African continent is the problem of purposeful leadership that could act as architect and engineer of progressive change and development (Ebegbulem 2012:221).

Crucial to this above-mentioned statement is the way authority has been misappropriated by certain leaders in Africa; especially the ACZ.

Molebatsi (2001) says, "Good leadership is the wise use of power to translate intentions or goals into reality, and sustain them while at the same time communicating vision, influencing followers, pointing the direction and generating enthusiasm and commitment". From this angle of leadership, the leader is geared to deliberate his/her duties in a way that encourages and motivates the followers. Good leadership is associated with democracy, the government of the people, by the people, for the people (Procter 1978) also used by Abraham Lincoln quoted by (Becker & Raveloson 2008:4). Democracy presupposes transparency, accountability and ensures a free independent rule of law rather than power from an individual (Sihanya 2012).

Obiakor (2004) argues that pre-colonial Africa was characterised by a civilised community leadership, which was integrated:

Many civilisations flourished; in fact, the visible divisions today were not visible then. There was unity of purpose, and traditional and spiritual values were well respected. During this period, African elders and leaders maintained law and order; problems were resolved through community partnership, collaboration, and consultation; and trust, integrity, responsibility, and honor were pronounced in community interactions (Obiakor 2004:405).

He further posits that these values were lost due to a capitalist and materialistic culture that was brought in by colonialism (Obiakor 405). As attested by many scholars, pre-colonial education was African-centred (Castle 1975; Damachi 1972; Fafunwa 1975; Mojekwu *et al.* 1978; Onwudiwe & Ibelema 2003 cited in Obiakor 2004:405). However, Obiakor (405) argues that African leaders misinterpreted the concept of western leadership, tallying it to amassing of wealth by the leader. African leaders surround themselves with relatives due to nepotism rather than merit, thereby compromising the quality of produce. The good values enshrined in *ubuntu* have been shattered and lost by leader's failure to accommodate objective principles that advance transparency, trustworthiness, and democracy.

Leadership can be bad. According to Ebegbulem (2012), bad leadership is characterised by corruption, leaders rise to power by rigging elections and they exploit and oppress the masses (Ebegbulem, 2012). Ongong'a writing about challenges towards democratisation in Africa argues that democracy is still weak in most African countries due to the inadequate interpretation of the concept (Ongong'a 2003:9). He further asserts that democracy is not understood by both the electorate and political leaders, some of whom think that political power is about access to wealth, prestige and privilege (Ongong'a 12). Yet, service is more important in governance than power and authority (Magesa 2003:121). It is in service that one achieves greatness as Jesus noted to his disciples (Mark 10:43-44), not an exercise of power or nepotism.

Bishop Kunonga's reference to Ignatius' statement in his need to acquire total allegiance is a leadership challenge in the Anglican Diocese of Harare in the CPCA. This leadership challenge is noticeable by the clergy and laity who see it from the current socio-economic and political context where there is an advocacy for democracy. The advocacy for democratic principles is eminent in Africa (Sklar 1983: 13; Becker & Raveloson 2008:20; Sihanya 2012). Sklar further posits that most African countries live under the dictatorship of material poverty (1983:21) insinuating that people are forced make-do with what is available without any choice such that they can be

manipulated, the extreme end of the dictatorship of material poverty is poverty of dictatorship. A flip-side of the same coin is a dictatorship of benevolence, where the marginalised are provided for their needs but never participate in contributing their views in the making of policies (Crystal 1990: 359). It is unfortunate that dictatorship of material poverty contradicts the renowned African tradition of country-wide involvement in decision making (Sklar 1983: 21).

This is because Africa has had a decadent history of leadership problems (Fafunwa 1975; Obiakor & Maltby 1989; Obiakor 1992:55; Obiakor 1998:57; Liking 2000; Onwudiwe & Ibelema 2003; Obiakor 2004:405; Ebegbulem 2012:223). African leadership culture has ruled her with an iron fist of dictatorship, bad governance, lack of a good rule of law, lack of transparency and non-participation by lobbying bodies such as churches and Non-Governmental Organisations (NGOs) (Banda 2011; Ebegbulem 2012:224). Paul Kagame of Rwanda and Yoweri Museveni of Uganda have ruled their nations with rigidity (Durotoye 2016). In Zimbabwe, where the incumbent president Robert Mugabe who is over ninety years old, has ruled the nation continuously for three decades, democracy has been a mirage. Some regard it as lingering (Sklar 1983:14). Other voices regard African states as ‘irremediably corrupt’; ‘hopeless’; ‘criminal’; ungovernable’ or generally in ‘chaos’ (Andreasson 2005; DeMaria 2008; Harris *et al.* 2004) cited in Nkomo (2011:366). However, not every African state has suffered continued repression *per-see*, Botswana, South Africa, and Namibia, to mention a few have had democratic leaders.

Just as Africa is advocating for democracy, there are parallel leadership challenges in the Anglican Church of Africa. Specifically, to this investigation, there is a commonality of these same episcopal challenges of leadership in the Anglican Diocese of Harare. The leadership culture seems to be characterised by dictatorial tendencies (Gunda 2008:306) which constitute an abuse of power (Ebegbulem 2012:223; Obiakor 2004:405). Religious leadership culture should not be static, but progress with time. Just as culture evolves, as it is dynamic, so the church leadership culture should also change.

Observably, the statement by Bishop Kunonga shows that the Anglican Church is centred on the bishop’s office and its authority regardless of whatever his clergy and laity think or can say. In the town of Kadoma, in 2002, the Bishop Kunonga approached James one of his clergy to help him

(the bishop) submit a list of ten members of the Anglican Church (mostly from the Cathedral Parish) to war veterans to be persecuted and murdered. James writes:

...that I assist him by submitting the following names of people to the War Veterans in Kadoma. His instruction on the piece of paper he wrote me was clear: "I want them killed... I do not mind" he said as he scribbled the names. The list was given to me in the presence of my wife and God witnessed this too. However, though, I did not send this list to the war veterans but rather kept it in my file because I felt my duty was to pastor the flock and not slaughter it. This was towards the Presidential elections of 2002. When Bishop Kunonga realized nothing was happening (i.e. no death) then he came for the second time. This time, he demanded that I take him to the war veterans ' office or place (Mukunga 2003).

Bishop Kunonga's reign was characterised by dictatorial, craftiness and intimidation, while he justified himself as keeping to the *Acts* of his Diocese and the *Canons of the Province* (Gunda 2008:308). One is bound to question such a leadership style. It is important to cite that the office of the bishop has been regulated and governed by the *Acts of Harare Diocese* and the *Canons of the CPCA* since its formation. In an interview with Zillah Chipudhla on 16 February 2014, attested that in 2005, two senior clergymen had confronted the bishop for manipulating the *Acts* they were called to his office where they were given twenty-four-hour's notice to pack and leave the Diocese. The *Diocesan Acts* stipulated the presence of a) the Senate and b) the Disciplinary court that meets to discuss and deal with any act of misconduct by the clergy or laity (in rare cases) since the laity does not take any oath of canonical obedience. Canon 24.5 reads:

Any Clergyman [sic] of the Province, if accused of any offence under Clause 1, may be suspended from the exercise of ministerial duties by the Bishop (after consultation with two senior Priests of the Diocese), should it appear to the Bishop to be necessary for the prevention of scandal (Constitution 1980).

Bishop Kunonga also ordered the Loving and Caring Members (LCM) of CZM who are third-order members of an Anglican Religious Order of CZM, not to put on a wooden cross with a red string (which is their identity with the religious order) (Mukunga's letter 28 August 2003). These members resisted and Bishop Kunonga ordered that these members of CZM be removed from any position of leadership in the church and finally banned them from attending church services. Members of the CZM reported the case to legal practitioners who summoned Bishop Kunonga to court. The court ruling was in favour of the CZM (laity) but some priests, in line with the bishop

still would not allow sharing Holy Communion with the CZM said Chibanda on 20 February 2014.

The consequences of Bishop Kunonga's governance instilled fear, division, and frustration in members of the clergy and laity. The researcher claims that Bishop Kunonga capitalised on his authority and applied it for personal gain. Any word or action that was considered as a challenge to the bishop's authority was not taken lightly; hence the subject had to face the consequences. Similar militant-like governance is noticed in some African states where the rule of law has degenerated and masses of people suffer. Horace Campbell cites the situation of Zimbabwe as an example of the militant rule. Campbell (2007) says:

Oppression and military-style operations are the principal tools of governance, especially when faced with workers who want to defend their interests. Yet the kind of degeneration and oppression that is taking place in Zimbabwe is not unique but characteristic of the political leaders who led rebellions and seized power in Eritrea, Ethiopia, Rwanda and Uganda (Campbell 2007:24).

The office of the bishop is understood as oppressive by some church traditions. Such thinking may be problematic if the leadership model does not consider other people's contributions which are valuable in a democratic leadership model. Passive participation by the listener while consolidating authority and knowledge in a leader defies the notion of democracy. According to Campbell (1996:92), passive participation by followers while regarding the leader as great is common across Africa's undemocratic leadership styles. The great leader mentality is accepting the leader as one born to lead (Yukl 2006:13) and should not be challenged which results in the leader stamping selfish authority and pursuing personal goals (Northouse 2010:13). The researcher argues that the masses have been dared to challenge constructively the oppressive leadership rather than paying passive allegiance.

In the African context, only a traditional king who can speak in this authoritative manner. To be specific, in Zimbabwe in the district of Gokwe, when Chief Sai speaks, the community has spoken. No one in the community can go against his statement. For example, when the king tells his people the political party to vote for during elections, the subjects obediently do so without questioning. When the African king speaks, he does it with prestige, authority, and power. Tangwa, for example, argues that traditional African leadership and authority systems might be understood

somewhat paradoxically as the harmonious marriage between autocratic dictatorship and popular democracy (Tangwa 1998). This is also asserted by Campbell's great leader notion where the leader is all-knowing and should not be questioned. This is what the researcher presumes when he looks at the bishop and his character, and the office of the episcopate. Failing to encompass democratic values indicates leadership problems.

Are the office and duties of bishops democratic? In the history of these offices were they democratic? These are very important questions which the researcher is attempting to deal with in this investigation. It is significant for the researcher to first highlight that the bishop's character, upbringing and his orientation of a general African leadership culture of power, prestige, and pride contribute to an undemocratic style of leadership of a bishop.

Second, by critically analysing these two sets of regulations, namely the *Canons of the Province* and the *Acts of the Anglican Diocese of Harare*, the researcher observed that the statutes may be used as draconian, which means that they are very severe, oppressive, strict, rigid and undemocratic (Fowler & Fowler, 1956:362). This leadership pattern might be because the bishop is an executive chair of the legislative body of the Diocese of Harare, technically called the Diocesan Synod. The bishop is the chairperson of the executive committee of the Diocese, which is called the Standing Committee. He also chairs the Bishop's Court, which tries and judges the priests who have committed a wrongdoing or are accused of that wrongdoing. In addition, the bishop has been empowered by the *Acts of Harare Diocese* and *Canons of the Province* to exercise veto powers (Constitution 1980). This means that the office gives him an authoritative prohibition or a political right to disapprove democratic processes and decisions.

The researcher noted that the power therefore vested in the office of the bishop is overwhelming. This is what has contributed to the notion that the bishop of the Anglican Church is operating as an African king, hence the need to advocate for a democratic governance of the Diocese. Therefore, the researcher intends to search for a more democratic style of leadership that is suitable for the African context. He seeks to redefine the office of the bishop of the Anglican Diocese of Harare in the context of democracy, thus seeking an African democratic interpretation of the office of the bishop.

1.15 Methodology

A proactive research method with a goal of seeking not only understanding but also transformation. The research information was gathered and synthesised using the *narrative* approach. This is a system of compiling data from faith stories; people sharing their experiences, common practices, heartaches, conflicts, and potential transformational ministry (Savage and Presnell 2008:17). Osmer identifies four key tasks of practical theological interpretation as “descriptive-empirical, interpretive, normative and pragmatic” (Osmer 2008:10). It is the purpose of theological interpretation to address contextual questions such as what is happening, why is it happening, what ought to have happened and how might we respond. This research used the four key tasks of theological interpretation, using information synthesised from primary and secondary sources. This was synthesised with ethnographic data and interpreted using systemic analysis.

In her book, *Ethnography as Pastoral Practice: An Introduction*, Moschella (2008:25) defines ethnography as follows: “Ethnography is a form of social research used by sociologists, anthropologists, historians, and other scholars to study living human beings in their social and cultural context.” Anton Boisen (1936:185), the father of modern Clinical Pastoral Education (CPE), shares similar thoughts as he insisted, “seminaries should train pastors to read and interpret living human documents with the same rigor as they train them to read biblical texts.”

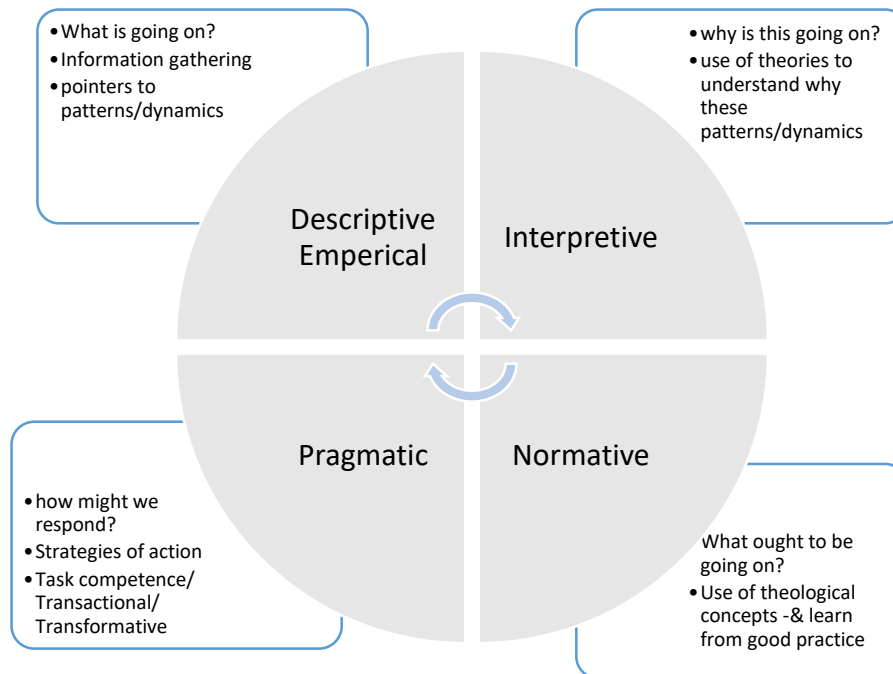
1.15.1 Family Systems Theory Methodology

Murray Bowen in his book *Family Therapy in Clinical Practice* (1978), proposes the Bowen theory in which he applies to understanding congregational conflict and regulating its noxious effect. The theory describes the human family as a “natural, living, multigenerational system in which each person’s functioning affects all the other members’ functioning. He has contended that human systems function in ways similar to other life forms” (Steinke 2014:109). Bowen believes that organisations function as living organisms, therefore, can be understood through postulating how human systems function. The baseline is that all aspects of a system are related to each other in a healthy or unhealthy way, a functional or dysfunctional way. Systems theory, of which Bowen’s theory is a part, conceptualises reality as made up of interrelated parts (Steinke 2006:3). Seeing things in a connected manner helps to make sense of what is happening. Leaders whose

focus is on the content, the “what happens,” of the interactions than on their process, “the meaning of what happens” often misjudge situations of conflict (Savage and Presnell 2008:117). As Gilbert (2013:2) notes, systems thinking looks at the emotional processes going on among people. The emotional system functions as a unit, each member affecting all others.

Borrowing from cellular biology, Bowen’s starting point is a primitive stem cell which needs to develop into a differentiated cell. That process begins by establishing a boundary (cell membrane) which functions to selectively take in and out contents (Jones 2016 lecture notes). Bowen coined the term differentiation of self which he understood to happen at two levels: 1) differentiation within oneself. That is the capacity to manage emotional and thinking the world within oneself mature or not and; 2) differentiation in a relationship with other persons. Differentiation of self is the cornerstone concept in Bowen’s theory as it places everybody at their level of handling the intermix between emotional and intellectual functioning, the highest level being the most differentiated (Bowen 1978:424).

Gilbert (2013:4) highlights eight cohesive concepts from Bowen’s theory that deal with human family and also individuals as: a) Nuclear Family Emotional System; b) The Differentiation of Self Scale; c) Triangles; d) Cutoff; e) Family Projection Process; f) Multigenerational Transmission Process; g) Sibling Position; and h) Societal Emotional Process. Of these, differentiation of self, triangles, cutoffs, and societal emotional process have been used in conjunction with ethnographic data to analyze what transpired in the Anglican Diocese of Harare.



The Core Tasks of Practical Theological Interpretation Deduced from Osmer (2008)

1.15.1.1 The Descriptive-Empirical Task: The Description of the Problem

There is a problem with leadership in the Anglican Diocese of Harare in post-independent Zimbabwe. The problem is executing church leadership in a dictatorial and military way. The bishops interpret their role in line with some problematic interpretations of the traditional understanding of an African king. An example can be given that when Kunonga became the bishop of Harare in 2001, his episcopacy was full of threats, suspensions, and dismissals (Gunda 2008:309). According to Bowen (1978:112), the challenge was that of anxiety due to low differentiation levels within the contending parties. Steinke ((2014:3) argues that anxiety is a known challenge with many leaders. Kunonga warned all clergy about the consequences of disobeying his commands as bishop. Without mincing his words, he told white and black, senior and junior clergy that if any of them had problems with doing what he said as bishop they were free to resign or risk being fired. Thus right from the beginning of his reign as bishop of Harare, the office of bishop was associated with power, threats and elimination of dissenting voices. The emotional environment is part of everything living. According to the systems theory, failure to focus on the process and concentrating on content leads to a closed system characterised by

dominance, fusion, cut-off, fear, repression, and suspicion to list a few (Jones 2016). Bishop Kunonga aligned himself profoundly with the government's ruling party which in turn backed his manoeuvres said Makwasha on 13 December 2013.

Bishop Kunonga's tenure ended in 2007 when he declared himself out of the CPCA. The move left the Harare Anglican Church members who did not rally behind Kunonga evicted out of church buildings and property. The case attracted the State Police who sided with Kunonga, and so were deployed to prevent non-conforming Anglican worshipers from using their church buildings for a period of six years. Another systemic concept cropping up is that of triangulation, that is when two members entangle in a dispute, a third member is hooked in to diffuse the high emotions (Bowen 1978:485). In an ordinary life, the two-person system is unstable and needs a third member to form a triangle under stress (Bowen 470).

The researcher used some guiding questions in interviews in order to establish underlying problems within leadership style(s) employed by the Episcopacy in the Anglican Diocese of Harare in post-independent Zimbabwe. Questions such as these were used for interviews: is the displacement of Anglican worshipers from their premises a problem? Why is this a problem? What is the relationship between the priests and laity and the bishops? Is there a problem between the grass roots church and the leadership? Why is it a problem? For whom is it a problem? Most of these issues revolve around what Bowen (1978) identified as differentiation of self.

1.15.1.2 The Interpretive Task:

At this stage, the researcher was able to interpret the prevailing leadership styles in the Diocese of Harare from ethnographic data collected and then used the Bowen theory to analyse the information gained leading to the current leadership styles and giving reasons why the researcher and other experts think these particular leadership styles are being followed.

1.15.1.3 The Normative Task:

The interpretive task will pose certain questions, such as: is the current leadership style suitable for the body of Christ? Is the current leadership effective? What ought to be happening?

Then the researcher will turn to the Scriptures and other current leadership theories and offer an alternative model of leadership while giving reasons why this model would be more effective in addressing the problems raised in the first part of the study. The study will also turn towards an *ubuntu* understanding of African leadership, thereby bringing values, contemporary leadership theory and *ubuntu* together to develop a leadership practice that would respond to the contextual challenges of post-independence Anglican Church in Harare.

1.15.1.4 The Pragmatic Task:

Last, the researcher offered a practical way forward to how this new leadership theory can be introduced into the Diocese. Steinke (2014:119) in his book *Congregational Leadership in Anxious Times: Being Calm and Courageous no Matter what*, argues that the emotional system seeks balance and stability. The biological term for such a process is *homeostasis* (staying the same). Just as the body works to keep blood sugar and temperature levels constant, so the leader should strive to maintain more effective patterns of interaction in the system. Emotions are healthy for any system, what is required is therapeutic assistance (Bowen 1978:468). According to Bowen, the first step in remaining outside the emotional field of others is to differentiate oneself from one's own family or colleagues (Bowen 469). The research advocate for differentiated leaders, those that have the capacity to stay connected or related to all especially persons in the system (Bowen 485, and 514).

1.16 Primary Sources

The researcher gathered information from primary sources which include ethnographic data from personal interviews with four of the five of the bishops in question. One of the bishops could not be reached for the purposes of this study. These sources are of great value as the research deals with living witnesses to what has happened or what is going on. Interviews from guided questions were carried out to retrieve information from the concerned subjects. Questions were forwarded to the interviewee two to four weeks before the set date for the interview so that there was ample time given to think through the questions at hand.

1.16.1 Secondary Sources

The researcher has explored the plethora of writing to understand the body of knowledge about leadership. The main source of the empirical data was the views of people regarding leadership in the Anglican Diocese of Harare. Part of the interviews, biographies, newspaper articles and recorded information were secondary sources. It is in the interest of the researcher to identify some information gaps or links between concepts and/or questions raised that can be used for further research.

1.17 Method of Collecting Data

This dissertation employs the qualitative method. Swinton and Mowat (2006:29) in their book *Practical theology and qualitative research* argue that, just like practical theology, the field of qualitative research is open-ended and covers a wide range of perspectives: “empirical, political, sociological, pastoral, gender-oriented, and narrative-based” making it difficult to have a precise definition. Denzin and Lincoln (2000: xv) note that: “the open-ended nature of the qualitative research project leads to a perpetual resistance against the attempt to impose a single umbrella-like paradigm over the entire project.” Qualitative research seeks to understand some experiences and attitudes of social life. This method aims to answer questions about the *what*, *how* or *why* of a phenomenon rather than *how many* or *how much*, which are answered by quantitative research. The *epistemology* that underlies qualitative research is an attempt to understand ‘how we know what we know.’ Our response to this question determines how we look and what we see within the research process (Swinton and Mowat 2006:32). McLeod (2001:3) suggests that there are three types of knowledge obtainable from qualitative research:

1. Knowledge of the other
2. Knowledge of phenomena
3. Reflexive knowing.

All the three types of knowing are important in practical theological research. Swinton and Mowat (2006:33) argue that knowledge of the other happens when research focuses upon groups or individuals, offering an in-depth understanding of those whom they encounter. Such type of knowledge is suitable for patients, counsellors, church communities to list a few. The knowledge

exposes previously hidden life experiences and narratives to the surface and helps develop a public voice (Swinton and Mowat 33). The type of information gained helps to understand the challenges encountered by various groups or individuals in ministry. Gathering of information involves both the researcher and participant. *Knowledge of phenomenon* is a type knowledge gained through research over events such as the manifestation of the Holy Spirit within a congregation or impact of the change in certain communities. Last, *reflexive knowing* relates to knowledge gained when the researcher turns the process to self-construction of the world (Swinton and Mowat 34). In ethnography, reflexivity involves use of self as a medium through which knowledge about the research partners and their religious practices can be gained (Moschella 2008:104).

Qualitative research employs the usage of questionnaires to gather information. As Shaughnessy John J, Zechmeister Eugene B, and Zechmeister Jeanne correctly say; a questionnaire is a powerful scientific instrument used to measure different variables (Shaughnessy, *et al.* 2012). The qualitative field research enables one to observe social life in natural habitat, and it allows observer-participatory technique thereby providing the researcher with a rich understanding of many social phenomena (Babbie 2008). However, the dichotomy between qualitative and quantitative methods is rather apparent than real (Howitt & Cramer 2011). Some scientific research processes would begin with the quantitative method leading to further research that would then be used in quantifying results. Examples of such are found in natural sciences; botany, chemistry or physics. The researcher, however, limited himself to qualitative findings as this describes sufficiently what is intended. Just as any other research tool; qualitative field research has advantages and disadvantages. Listed below are some of the advantages and disadvantages:

- It allows an in-depth understanding of a phenomenon over a length of time.
- It can be modified anytime during implementation.
- It is less expensive compared to other methods which require many types of equipment.
- Validity of the results is highly credible

Disadvantages:

- It uses a small sample such that no statistical estimation can be established.

- The reliability of the outcome poses challenges since the findings are almost totally dependent upon the researcher’s perspective rather than being generalised (Babbie 2008).

1.17.1 Ethnographic Research Method

Using the ethnographic method enables the researcher to become a participant observer. Savage and Presnell (2008:108) argues that the researcher approaches the task as kenotic, or empty, listener such that his or her own biases would not rush towards a hasty interpretation. Ethnographic data was obtained from engaging with the bishops of Harare who are the “hosts and hubs” to use Savage and Presnell’s term referring to the major informants (Savage and Presnell 109). The researcher had personal interviews with all the bishops except one who was excommunicated and it was risky and life-threatening to do so. As prescribed in ethnographic research methodology other data was obtained from gatekeepers, key informants, and artefacts such as documents, newspapers, speech texts, magazines, books to list some. These groups of people were in close association with the Anglican Diocese of Harare cultural setting. Also, another useful tool in ethnography is the researcher’s personal reflections from journals, process notes and verbatim accounts of relationship encounters.

1.17.2 Ethical Issues

The researcher has obligations towards his/her research participants and to people to whom the findings will be presented. According to Tom Beauchamp and Jim Childress (1983) these four principles are a starting point in considering ethical concerns:

- Autonomy; respect the rights of the individual
- Beneficence; doing good
- Non-maleficence; not doing harm
- Justice; particularly equity (Beauchamp & Childress, 1983)

The two key ethical issues that should be considered in research are consent and confidentiality. As noted by Moschella (2008:88), “all ethnographers, and particularly pastoral leaders, do well to remember that the first principle of medical ethics: First, do no harm.” An informed written consent was sought to carry out the studies. The participants were well-informed about what participation

entails and reassured that declining will not affect any services they receive. They were also informed they could terminate the interview at any point whenever they felt they could no longer continue with the process. Expressing one's disappointment after a participant declined would be manipulation and inappropriate (Moschella 89). Respecting religious freedom and commitments by participants is highly valued. Such knowledge of keeping boundaries identifies one's level of differentiation (Gilbert 2013:92). The second issue on the consent form is confidentiality. The identity of the people who provide information and the contents shall be kept in confidence and solemnly used for academic purposes. The interviewee was offered a choice to have his or her name used as it is or with anonymity and still maintaining some degree of confidentiality. All the participants (except one who could not be reached), were open to having their names disclosed.

The interviews were conducted with the former and current bishops in the Anglican Diocese of Harare in post-independent Zimbabwe, three priests and three members of the laity who have served in the Elective Assembly.

1.18 Literature Review

Organisations are always administered by individuals and groups of people with varying abilities and understanding. Leaders are required to take followers through thick and thin, good or bad times. There are many forms or styles of leadership such as democratic, autocratic or *laissez-faire* (MindTools.com 2013); one chooses a particular style because of how one understands the theories and praxis of leadership. The choice may also be based on the behaviour or personality of an individual. The researcher is going to explore a number of works that have been covered by other authors to gain insight on leadership issues.

Many people have written on leadership, but the researcher has not discovered anything that directly relates to the Anglican Church leadership in Zimbabwe. Mutonono (2012), in his book *God-The Master Strategist: Biblical Leadership Lessons for Twenty-First Century Africa*, has focused on leadership from selected biblical kings, why they succeeded or failed and how one can apply these insights to transformed leadership. He argues that Christian leadership should differ from worldly leadership. This work is of value and significance for the researcher's thesis since it relates to leadership in a Zimbabwean context though not referring to the Anglican Church. In

addition, something noteworthy is the worldly concept of leadership which, presumably, should differ from a Christian view. Could the in-house fights that arise during elections for episcopate be indicative of a struggle in embodying Christian values of leadership? It is in the interest of the researcher to evaluate the level of understanding about servant leadership by the Anglican Episcopate.

The disciples also at one point missed Jesus' teaching about the kingdom as they claimed positions of honour (Mark 10:42). The disciples looked up to a political kingdom in which they would hold ministerial position, yet Jesus was teaching about being a servant. In the fourth chapter of his book, *Practical Theology: An Introduction*, Osmer (2008) argues that Christ redefines authority and power in terms of servanthood; which is fundamental to the mission of the leadership and community. After Jesus' ascension to heaven, disciples had to appoint other leaders and their criteria were to choose men of good repute and full of the spirit of wisdom (Acts 6:3). The process of choosing leaders in this biblical example is more of a spiritual exercise. It is in the interest of the researcher to review Osmer's chapter on servant leadership in relation to the practice in the Episcopacy in the Anglican Diocese of Harare in post-independent Zimbabwe.

Joseph C. Ebegbulem (2012) writes clearly on "Corruption and Leadership crisis in Africa with Nigeria in special focus." This article will be reviewed as it gives detailed leadership challenges in the African context. Richard Bolden and Philip Kirk (2009) in their article, "African leadership: surfacing new understanding through leadership development," have written extensively on how leadership is perceived in Africa and implications/connnotations to African leadership. The article will be appraised as it gives much insight into the leadership concept in Africa.

Festus E. Obiakor (2004)'s article: "Building Patriotic African Leadership Through African-Centered Education" will be referred. Obiakor focuses on positive issues about African leadership systems and highlights how good development can be enhanced through African-centred education as he highlights the pre- colonial and post-colonial eras. Obiakor argues "Patriotic African-centred leaders can be produced when education becomes African-centred and an instrument of change. Africa needs nationalistic leaders who have the zeal to make a difference" (Obiakor 2004:415).

Stella M. Nkomo (2011)'s article "A Postcolonial and Anti-colonial Reading of 'African' Leadership and Management in Organization Studies: tensions, contradictions, and possibilities" focuses on the anti-colonial reading of African leadership and management. She expresses her understanding of the works by Said, Spivak, and Bhabha while incorporating anti-colonial and nationalist thought found primarily in the work of Fanon, Césaire and Senghor. The importance of Africans looking within for solutions is a point to note from Nkomo. The dehumanising effects of colonisation are highlighted. Nkomo mentions a distinction between western and African management thought: for the west, the emphasis is on eurocentrism, individualism, and modernity, while African management thought emphasises traditionalism, communalism, cooperate teamwork and mythology. She also deals with the philosophy of *ubuntu* of which this reach is going to take note.

Ezra Chitando's work on *Prayers, Politics, and Peace in Zimbabwe*; the "Zimbabwe Catholic Bishops Conference" and the document: "The Zimbabwe We Want" compiled by Christian heads of denominations highlight the political crisis in Zimbabwe. These articles will be reviewed to reveal the political situation in the country (2011 and 2013).

Horace Campbell (2008) has written an article "The Zimbabwean Working Peoples: Between a Political Rock and an Economic Hard Place" explaining the pain of the majority poor of Zimbabwe groaning under an oppressive government. The country's economy is grossly deteriorating and there is a massive brain-drain as people leave to find work elsewhere. The political situation is tense, as any opposition party is never given any freedom to campaign. Elections are characterised by a lack of transparency. He notes that:

by June 2008 when Robert Mugabe was sworn in his regime had degenerated from a party associated with the legacies of Patrice Lumumba and Kwame Nkrumah to an organization associated with the militarism and repression of Mobutu Sese Seko and Hastings Banda. Working peoples all across the region led and inspired by the Congress of South African Trade Unions opposed the Mugabe government and called for its isolation. Nelson Mandela was moved to declare that one was witnessing a tragic failure of leadership in Zimbabwe (Campbell, 2007: 47).

While leaders of this world push subordinate down so that they move upwards, Christians ought to behave differently. Rick Warren (2002) in his book, *The Purpose Driven Life* argues that

Christian leaders need to act like servants. A servant, he says, denies self, keeps a low profile and thinks like a steward. The researcher will pay particular attention to the 33rd and 34th chapters which directly point to servanthood leadership. Warren's point of servanthood is of significance to the researcher as it is the pivot of this research. The researcher wonders whether a master-servant relationship is healthy within a church context. Of interest to the researcher, are the qualities of a servant, which are the baseline for the episcopate; therefore, there is great value in evaluating Warren's work contrapose the Episcopacy in the Anglican Diocese of Harare in post-independent Zimbabwe.

Stewardship develops from a mind willing to serve others while glory is given unto God. The notion of being open to serve others, argues Greenleaf (1970:30), is the basis for servant leadership. Greenleaf cited by Carol Smith (2005:4) in her article, "Servant Leadership: The Leadership Theory of Robert K. Greenleaf," argues that the leader's value system should be guided by egalitarian principles; that is a leader should not rate him or herself better than the rest of the followers. The researcher shall review Greenleaf's theory of servanthood as a basis for a reference to the practice by the Episcopacy in the Anglican Diocese of Harare in post-independent Zimbabwe.

Russell and Stone (2002) in their review of *Servant Leadership Attributes: Developing a Practical Model* have highlighted numerous qualities necessary for servant leadership. Value systems such as trust, honesty and service should intrinsically develop in a servant's heart. Russell and Stone have identified twenty distinguishing attributes in a servant leader (Russell & Stone 2002), but the researcher adds humility as a principal quality. The researcher is going to examine the applicability of servant leadership with particular emphasis on the Episcopacy in the Anglican Diocese of Harare in post-independent Zimbabwe. Is there any motivation within the episcopacy to serve others?

During his chapter 'Reflections on Encourage the Heart,' in J. M. Kouzes & B. Z. Posner, (eds.) *Christian reflections on the leadership challenge* Blanchard (2006), asserts that there are two groups of people, the 'driven' or the 'called'. Driven people think they own everything and so they spend most of their time protecting what they have. On the other hand, 'called' people think everything is on loan, so they view themselves as stewards (Blanchard 2006). The people who are

‘called’ have an ability to connect to other people because they put value in others. On the other side, driven people use coercive leadership that is contrary to servant leadership. The researcher shall review the two styles of leadership in comparison to the Anglican bishops in the Diocese of Harare.

John Maxwell (2007) in his book, *The 21 Irrefutable Laws of Leadership* argues that leaders need to touch the heart before they touch the hand and he terms this *the Law of Connection* (Maxwell, 2007). Servant leadership utilises group dynamics, putting a value on every participant. Maxwell further argues that when a leader praises someone in the organisation for having done well, he or she adds value to himself or herself. The researcher will explore the applicability of this understanding of Maxwell’s view about servant leadership in relation to others with how the Harare Anglican episcopacy views relations.

James M. Kouzes and Barry Z. Posner (2006) in *Christian Reflection on leadership challenge* postulate that leadership is a relationship and have identified five key messages that are repeated in one form or another. These are:

- a) credibility is the foundation of leadership;
- b) leadership is personal;
- c) leaders serve;
- d) leaders sacrifice;
- e) leaders keep hope alive (Kouzes & Posner 2006:21).

From these conclusions, they argue that there is a need for a strong relationship in leadership which makes a leader credible. They further advocate that foundationally credibility is necessary but has to be exercised to people, therefore in leadership, it should be about you and me, so it is personal (Kouzes & Posner 121). The leader should serve, sacrifice and be a pillar of hope. The researcher will review this work in relation to Jesus’ servant leadership model as compared to the Episcopacy in the Anglican Diocese of Harare in post-independent Zimbabwe.

Since ancient times, kings and rulers of the near east referred themselves as shepherds of their people. The shepherd figure or metaphor is used by the church to depict its leaders like bishops or

pastors. This role calls for great care and concern for the flock. Boadt (2011) in *The New Jerome Biblical Commentary* explains why shepherds are mistreating the flock. Ezekiel prophesied against shepherds who fed themselves instead of feeding the sheep.

Ezekiel 34:1 The word of the LORD came to me: ²Mortal, prophesy against the shepherds of Israel: prophesy, and say to them-- to the shepherds: Thus says the Lord GOD: Ah, you shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? ³You eat the fat, you clothe yourselves with the wool, you slaughter the fatlings, but you do not feed the sheep. ⁴You have not strengthened the weak, you have not healed the sick, you have not bound up the injured, you have not brought back the strayed, you have not sought the lost, but with force and harshness, you have ruled them. (NRSV)

This stern warning may be still applicable to us as leaders in this generation. Can a servant leader be challenged and reminded of his/her pastoral duties towards the congregation? It is in the interest of the researcher to find out the Anglican Episcopate's understanding of this Scripture.

Leadership does not just demand demonstration of skills, but character. What then is character? *The Oxford Dictionary* explains character as “moral strength, backbone and good reputation” (Fowler & Fowler 1956:137). In the fifth chapter to the Romans, Paul says:

³And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, ⁴and endurance produces character, and character produces hope, ⁵and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us (NRSV).

Paul's instruction to the Romans is of interest to the researcher as it outlines the importance of character formation in issues of faith. The researcher finds value in the study of this Scripture as it addresses qualities of good leadership.

The character is the backbone, the binding matrix or the very core of the behaviour of a person. In the African sense, it is *ubuntu* or *unhu* (*Shona* language) commonly translated “humanness”. This *ubuntu* philosophy parallels servant leadership philosophy (Ngambi 1999:33) but poses a problem because in the African context, “servant” is associated with bondage (Ngambi 33). The imperial nature of Africa under colonial masters has shaped/influenced the thought pattern, thereby posing a challenge in the usage of the term servant. The researcher will explore the contextual understanding/interpretation of the term servant.

The concept of *unhu* should be an integral component of a leader, let alone a servant leader. The *ubuntu* concept has something to do with right relationships (Mbigi & Maree 1995). Relationships are critical in any leadership circles as this directs the interaction. It is the interest of the researcher to evaluate the value and significance of relationships within the Episcopacy in the Anglican Diocese of Harare in post-independent Zimbabwe.

Abraham Lincoln quoted by Covey (1990) in his article, “Servant Leadership: Use your Voice to Serve Others”, argues the sure test to reveal the character of a leader is not adversity but power (Covey 1990) . When one is in power, he or she has a choice to be proud or humble. Pride says, “I have done it” but humility acknowledges weakness and inadequacy in shortcomings. Jesus Christ teaching his disciples says when you have done anything acknowledge that you are just servants doing what you are supposed to do (Luke 17:10). Covey (1990:5) argues that humility is the mother of all virtues and that it acknowledges the existence of natural laws, which govern the universe. Covey’s work on humility is of value to the researcher since humility is one of the virtues necessary in a servant leader. The researcher shall, contrast Covey’s work to the personalities of the Episcopacy in the Anglican Diocese of Harare in post-independent Zimbabwe.

In the sixth chapter of his book, *Courageous Leadership*, Hybels (2002:121) argues that a leader is at his/her best when he or she manages to endure pressure in humility. Hybels analyses how leaders can develop emerging leaders as is the sure case to ensure continuity of a leader’s vision. This chapter from Hybels (2002) is of importance to the researcher’s review as it points out various important characteristics necessary for leaders.

Jones (1995), in his book *Jesus CEO: Using Ancient Wisdom for Visionary Leadership*, understands love as the basic guiding principle for a leader such that followers look up to the leader for guidance or direction. Jones argues that Jesus is the source of visionary leadership and that being exercised with love helps direct many people to follow. Jones’ book is of value to the researcher since it highlights the importance of the relationship between a leader and follower. Therefore, the researcher will review this book in relation to the values and practices by Episcopacy in the Anglican Diocese of Harare in post-independent Zimbabwe.

Edward Friedman has propounded a family system theory in leadership. His work as highlighted by Cox (2006) emphasises the importance of unity as opposed to individualism. The leader exhibits what Friedman coins as the trait of presence, confidence, and accountability (Cox 2006). The African *unhu (ubuntu)* is much aligned according to Friedman's views. Cox's essay will be reviewed in conjunction with Stuckelberger and Mugambi (2009) *Responsible Leadership: Global and Contextual Ethical Perspectives* where multiple leadership issues are covered. Among these issues is the work of Richard Ondji'i Toung who states the role of the family head in the Cameroonian context.

Gunda (2008) has written an article in the *Missionalia: Southern African Journal of Missiology* expressing concerns over the reign of Bishop Kunonga as a nationalist or an empire builder. The article highlights some of the challenges such as involvement of the Zimbabwean state security rallying behind Kunonga in throwing out Anglicans from their church buildings. The ascendance of Kunonga into the position of a bishop seemed to have been orchestrated by Sebastian Bakare, the then bishop of Manicaland who in-turn had a nationalistic mind about the theology of land (Gunda 2008:309). From the article, one can deduce some qualities of Kunonga and Bakare as bishops, which the writer shall use to establish the challenges within the Anglican Diocese of Harare Episcopacy.

David M. Gitari has written on *Responsible Church Leadership* as an encouragement to good church governance. He emphasises the role of servanthood as a model that befits church leadership while worldly leadership is known for power and control or for the number of people under one's command and how big a bank balance one possesses. Gitari focuses on biblical foundations for responsible leadership using Nehemiah's qualities and Jesus' image as the Good Shepherd in the Gospel of John then concentrates on the qualities of good church leadership. He also dwells a lot on responsible leadership within the church and the church's responsibility to society. Gitari says the will to power-motive belongs to the world and should not have any place in the church. Unfortunately, this worldview of power has permeated the church (Gitari 2005) leaving it void of humility as demanded by Christ. Gitari's work will be reviewed to inform the researcher since it comes from the experience of a former bishop in the Anglican Church of Kenya. This will enable the researcher to compare the leadership styles portrayed by Anglican bishops of Harare.

1.19 Conclusion

In conclusion, in this chapter, the researcher highlighted that the leadership problems by post-independent bishops of Harare has its roots in the colonial era. The white colonial era had a great impact in modelling both political and church leaders. Western leadership, though criticised by some scholars as detrimental to African leadership, the researcher concludes that western models are not anti-African but rather complement any democratic rule. The challenge is to individuals who have to choose how to use the information positively. The positive attributes in African leadership like the *ubuntu* philosophy need to be integrated with models of servant leadership to come up with a better informed and democratic model.

1.20 Chapter Outline

Chapter one

Introduction and overview of the thesis

Chapter two

Chapter two will be the descriptive task responding to the question: What is happening?

In this chapter, the researcher gives illustrations (media reports) as well as stories from interviews to describe what is currently happening in the Anglican Church post-independence concerning leadership. At the end of this chapter, the leadership style of the post-independent bishops will be clearly spelt out. This description is then thickened with the stories of the respective bishops.

Chapter three

This chapter responds to the question of why it is happening. In this chapter the leadership styles of the bishops will be analysed according to different theories:

1. Understand their leadership in the context of the crisis of African leadership in general, what some have referred to as the African king model.
2. Understanding this crisis in the context of colonial leadership practices

3. There is an alternative African view – *ubuntu*

Chapter four.

Responds to the question what should be happening. As part of the question, the research will listen to the voice of the people (different people from the church and how they view leadership) to establish what should be happening. From this questionnaires certain leadership values and norms were developed, these values and norms as expressed by the people of the church will be brought into conversation with what should be happening. The normative task, will be developed from three sources in conversation with the empirical data gained from the questionnaires:

1. A current leadership theory, namely servant leadership
2. Biblical views on leadership
3. *Ubuntu* views on leadership.

These three will be brought into conversation with each other in order to develop a leadership understanding that is Christian and African and therefore ideal for a Church in a post-independent African context and will be covered in chapters four, five and six.

Chapter five

This chapter deals with the normative task answering what ought to be happening. It, therefore, provides a biblical standard for leadership.

Chapter six

This carries over from normative task to the practical or pragmatic task centered on servant leadership.

Chapter seven

The last chapter synthesises the findings and suggests some ways forward.

2 CHAPTER 2: The Anglican Church Life 1980-2013 Elaborated

2.1 Introduction

In the first chapter the researcher highlighted the leadership challenges incurred by the Anglican Church in Harare, the influence and legacy of the colonial era, and some African interpretation of leadership. This chapter sets-up and briefly describes the life of the church prior to Zimbabwe's independence (1980). Then it looks at the church under the reign of each of the respective Anglican bishops of the Diocese of Harare in post-independent Zimbabwe. The purpose is to highlight and briefly tell the story of leadership from pre- to post-independent Zimbabwe what has been happening in church leadership. The Anglican Church is Episcopal led and synodically governed (CPCA 1980:7). However, the researcher asks does the Anglican Church strictly adhere to synodical rule or does it depend on the character and the respective bishop's understanding of leadership. Gibbon (1973:107) narrates regarding the Mashonaland Synod in April 1953 under Bishop Paget when the formation of the Province of Central Africa was deliberated. During the pre-independence period, church leadership was mostly white and autocratic. Leadership was centred on bishops and associated with race. African congregations always had a white person, - whether clergy or laity, who would teach or direct church administration (Skelton 1985:90).

Synods are supposed to bring in a sense of democracy and shared leadership but the researcher argues that this has not been the case in the Anglican Diocese of Harare. What lessons have been learned by African bishops from their white predecessors and how have they influenced the church by their execution of leadership? This chapter will chronicle the journey of the church since independence in order to address some of these questions unveiling what was going on concerning the leadership of the church of God. Systems theory conceptualises reality as a unit of interrelated components as argued by Steinke (2006:3) in his book *How Your Church Family Works: Understanding Congregations as Emotional Systems*. The issue of Church leadership under discussion is not isolating individuals but shows how it affects the whole body, the church.

Osmer (2008:35) states that one can best understand some theological issues if the individual takes the time to listen with a priestly ear in order to dig out underlying information behind certain behaviours. Osmer's descriptive-empirical task of understanding theological issues was employed

to the problem area of leadership within the ACZ. The researcher's major focus is on the leadership challenges to the episcopacy in the said Diocese following a pastoral theological perspective. He seeks to find out what it is that has informed the respective bishops' leadership styles. Is it the political background or the cultural leadership practices, or rather the biblical leadership principles? Is the church governance democratic just as the general persuasion in local governments? According to Gitari (2005) and Kohia (2009), the church leadership should be responsible (Gitari 2005; Kohia 2009:172). The researcher is interested in establishing if the Anglican bishops in the Diocese of Harare have been responsible custodians of their office. Moreover, establishing whether there are any similarities between the bishops' leadership styles and those of some oppressive African kings'. As Christian leaders, the researcher argues that they should model their leadership more aligned to biblical leadership than secular.

These introductory remarks lead us into a detailed analysis of the Anglican Church's life beginning with the church and state relations. The analysis then moves to the background and contribution by each of the Anglican bishops of Harare.

2.2 Zimbabwe's Church & State Relationship Background

Zimbabwe got her independence from British colonial rule in 1980, after about ninety years of the colonial master's rule (Skelton 1985). The Pioneer Column had settled in Salisbury (now Harare) in 1888 being accompanied by an Anglican Chaplain, Canon Francis Balfour who secured a site for the Anglican Church next to the colonial administration (Weller and Linden 1984:66; Ndlovu 2016:100). The ties between church and state stretch back beyond the colonial era, but the researcher will not analyse it further back than the colonial settlement. Since from the white settlement, the Anglican Church provided support for the government.

The Zimbabwean independence came against all odds. The white minority rule never recognised Africans as legitimate citizens capable of leading a nation. Evidence of this is Ian Smith's declaration: "There will be no African Nationalist government in my lifetime" (Skelton 1985: 6). The political climate must have influenced the thinking pattern or behaviour of many Zimbabweans. Every nation desires its sovereignty and so would like to maintain its boundaries. Gelfand puts it thus: "man has accepted the concept that nationalism is essential in life on this

earth. The English, French ...and others, all insist on preserving their national boundaries” (Gelfand 1981:109). The nationalist ethos contributed to the guerrilla war championed by Zimbabwean nationalists, Zimbabwe African People’s Union (ZAPU) and Zimbabwe African National Union (ZANU) comrades who fought alongside one another against the Rhodesian Front (Bhebe & Ranger 1995:8). However, joining the fighting wing of Zimbabwe’s liberators was not always by free choice but at times coercion was applied (Bhebe & Ranger 21, 41).

The undemocratic and discriminatory nature of the Rhodesian government was not an easy regime to change. That white minority rule firstly wanted its independence from Britain, which led to the Unilateral Declaration of Independence (UDI) by Smith in 1965 (Skelton 1985:71). This declaration had much impact on the life of the church, which was governed with marked dichotomy. The white minority were ministered to by white priests whose remuneration was different from that of the native priests confined to ministering to the black majority. UDI was said to have been established for the Christian good (Skelton 1985:75), a thing that rational minds found to be a mockery to Christian ethics. Among the critics of the Smith regime was the Right Reverend Kenneth Skelton, the Anglican Bishop of Matabeleland (1962-1970), which covered the southern half of the then Rhodesia.

Prior to UDI, there was a scheduled scheme to settle Europeans under the Land Apportionment Act. The Act passed in 1930, authorized the removal of black people from prime land to the reserves where there was marginal rainfall. The act ensured segregation between whites and blacks in Southern Rhodesia (Jennings 1935:296). In the early 1940s, after Chief Makoni was baptised; his people were displaced from the crown land in the Eastern Highlands to low-lying, very hot and wet and fever infested area of Honde Gorge (Gibbon 1973:85). This move was reported to Bishop Paget who promised to present their case to the authorities. In his words, the bishop said: “It seems to me that a grave injustice threatens these people, whose loyalty has been proved and who as fellow citizens of this country have a just claim to security and happiness” (Gibbon 87). The bishop’s statement seemed to sympathise with the natives, but this had little effect on the power-brokers; so prime land was grabbed by Europeans. Whites considered Africans to be an inferior race without reasoning capacity or rights to justice (Gibbon 87).

Bishop Paget, who was the fifth bishop of Mashonaland, had a vision of the Anglican Church forming a province in Central Africa (Gibbon 1973:107). Thus, he worked towards the creation of the Diocese of Matabeleland. This was achieved in 1953 by the splitting of the Diocese of Southern Rhodesia. The move by the church was in fact, a stride towards ‘independence’ from Canterbury and South Africa (Gibbon 105). The Province of Central Africa comprising of Northern Rhodesia, Nyasaland, Matabeleland and Mashonaland was inaugurated in 1955. One of the challenges with this arrangement was that the Dioceses of Northern Rhodesia & Nyasaland were under the jurisdiction of Canterbury while the remaining two were under Cape Town. Therefore, the Archbishop of Canterbury, Geoffrey Fisher and Archbishop Clayton of Cape Town released the Dioceses of Northern Rhodesia & Nyasaland and Mashonaland & Matabeleland respectively (Gibbon 1973:117). During the same afternoon, Bishop Edward Paget was elected the first Archbishop of Central Africa (Gibbon 118). There seemed to be a parallel development in the political government in that a Federal Government of Rhodesia & Nyasaland was established in 1953 and dissolved in 1963 when Malawi and Zambia were accorded independence (Kedibone 2000). However, the CPCA has continued to date.

As a way of procedure, it would be necessary to establish the church’s position with regards to the political boundaries that shifted. The Anglican Church is episcopal led, that is, a body led by the bishop. So the bishop would be expected to represent the views of the whole church. This statement, however, is not as true since the views of the majority were not even taken account of during this period. According to an interview on 21 October 2014 with Daniel Nhema, a priest who was ordained in 1959 by Bishop Alderson, no African priest was in charge of an Ecclesiastical Division instead, he always assisted a white rector. This was also attested by Skelton who wrote about the church in Matabeleland he said, “I found it astonishing that no African had charge of a parish– even one which was entirely African in population” (Skelton 1985:90). The greatest episcopal challenge in pre-independent Zimbabwe could have been leadership in a racially polarised nation. The day’s secular politics shaped the administration of the church.

In the following sections, the researcher gives as much detailed background history as possible for each of the bishops of Harare Anglican Diocese cumulating into their leadership styles. Life histories are important ethnographic information, which leads us to a deeper understanding of an

individual. Moschella (2008:5) argues “we shape our lives and give meaning and coherence to them through telling personal stories...faith stories or cultural histories.” Faith stories also help to unveil possible undercurrents such as parking lot grumbling and petty rivalries (Moschella 6). Ethnographic research can become a form of holistic pastoral listening extending to a range of experiences, desires, and meanings expressed by congregations (Moschella 10).

2.3 The Issue of Democracy

Democracy is defined by the Merriam-Webster (1988:338) dictionary as a system of government by the people. The dictionary spells out that democracy is derived from Greek words *demos* meaning people and *kratein* meaning to rule or govern. The critical principle in the exercise of democracy is the maintenance of the rule of law. Democracy presupposes unity, equality, and fraternity, as articulated by French Revolution, cited in Magesa (2003:117). In this form of governance, people’s opinions are carried and exercised by their democratically elected leader. The leader is, therefore, accountable to the people.

Becker and Raveloson (2008) have highlighted a number of issues about elections in a democratic system. Elections should be: 1. free and fair, that is people should have the freedom to select from a number of candidates, one of their own choice. 2. The social standing, gender, religious affiliation, language, education, to name a few, should have no bearing on the election process. 3. There should not be any way of knowing who has voted for who as the process should be secretive. 4. Democratic elections should be public and transparent; any voter should have the right to witness the counting of ballots. 5. The election should be carried out at known regular intervals to accord all participants adequate time to prepare. 6. The electorate’s vote must be respected and accepted (Becker & Raveloson 2008:6). There have been election challenges in most African states and the church has not been spared.

Multiple party systems are said to be accommodative of democracy (Becker & Raveloson 13) yet many African states have defaulted into a one-party system. For some, the smaller parties are said to voluntarily dissolve while their leader and voters become absorbed into ruling parties (Wanyande 2000:107; Adejumobi 2000:242; Golder & Wantchekon 2004). A few countries temporarily returned to multi-party politics: Ghana 1969, 1979, Nigeria 1979, 1983, Burkina Faso

1970, 1978, Uganda 1980, Central African Republic 1981 and Sudan 1986 (Wanyande 2000:110). According to Adejumobi, African dictators tend to justify the existence of a single party as suitable for nation building while multi-party politics erupt in ethnic conflict (Adejumobi 2000:244). Some scholars concur with this idea and argue that temporary suppression of a multi-party system promotes economic growth (Huntington & Nelson 1976; Galenson 1959; DeSchweinitz 1959:385; Golder & Wantchekon 2004). Ruling parties have remained in power for long periods even with the reemergence of multi-party systems due to factionalism lack of political stamina. Nthamburi (2003) argues that most leaders do not want to expose themselves to public scrutiny in fear of their undemocratic governance lacking public accountability (Nthamburi 2003:155) Moreover, ruling parties continuously change electoral rules, use violence and intimidation to hold on to power (Adejumobi 2000:244).

Similar sentiments are raised by Ezra Chitando writing on the political situation in Zimbabwe. In his words:

The 2000 parliamentary elections and the 2002 presidential polls were characterised by violence and tension. In Mugabe's rhetoric, MDC leaders were mere 'puppets of the west', who did not understand that the land rightfully belonged to blacks ...The overall climate was one of fear and intimidation. The philosophy of *jambanja* (militancy) that emerged during the fast-track land reform program implied that the rule of law could no longer be guaranteed. In many cases, the police refused to get involved in addressing cases of violence, arguing that these were 'political' (Chitando 2011:44).

Zimbabwe's ruling ZANU-PF party has tried to enjoy the monopoly of controlling the political platform by employing violence and intimidation on opposition parties and their supporters. Any opposition is viewed as aligning itself with the western imperialists and colonialists, hence seen as traitors. The refusal of involvement by the police in some instances may be indicative of them either being on the side of the oppressor or sympathising with the brutalised but being afraid to be held accountable. Either way, it shows a lack of democracy and malfunctioning rule of law in the nation. Sklar (1983) aired his sentiments over democracy issues and the route that had been taken by the Zimbabwe. He notes:

Consider Zimbabwe, where revolutionary socialists in power prepare to terminate a transitional period of liberal government in favor of a more restrictive, one-party political formula. Their long-term objective has been described in an official document

(Government of the Republic of Zimbabwe, 1981: 19) as "a truly socialist, egalitarian and democratic society." Zimbabwean leaders and theorists will be challenged by the fact that there are no models for that kind of social construction on the face of this earth (Sklar 1983:21).

The electoral system in Africa has not been smooth; it has been marred by fraud and violence such as Kenya in 1969 when President Kenyatta banned the sole opposition party, in 1978 -2002 under President Daniel arap Moi, in 2002 and 2007 under President Kibaki (Sihanya 2012; Jackson & Rosberg 1982:111; Barkan 1979: 83; Sklar 1983:14).

In Zimbabwe, the 1980 general elections saw the ZANU (63%) having a resounding win followed by the ZAPU (24%) among the other contestants as highlighted in the daily newspaper, *The Times* (Ashford 1980). This victory seems to have given ZANU-PF a sense of being the sole liberators of the Nation from imperial rule and would resist the existence of any opposition party. This was the case in the mid-1980s with ZAPU, in 1990 with Zimbabwe Unity Movement (ZUM) and after 2000 with Movement for Democratic Change (MDC) (Chitando 2011:44).

The Zimbabwean nation plunged into political crisis (Chitando 44) which led the Christian community heads of denominations namely Zimbabwe Catholic Bishops Conference (ZCBC), Zimbabwe Council of Churches (ZCC) and the Evangelical Fellowship of Zimbabwe (EFZ) to mount pressure on the government to commit itself to a peaceful resolution of the crisis. This forum came up with a document *The Zimbabwe We Want* as a platform for dialogue (Anon. 2006). All the church was doing was to restore democracy in the nation.

The government of Zimbabwe conducted a Constitutional Referendum, which subsequently led to a Land Reform programme in 2000. The opposition party, MDC campaigned for a 'No' to the Constitutional changes that were earmarked to strengthen presidential powers and a bid by ZANU-PF to establish a one party state (Chitando 2011:44). According to Reverend Zwana who was then the General Secretary of ZCC, commenting on the Referendum result, "it was a victory for democracy" (Manyonganise 2013:152). Such results, however, did not go well with the ruling party and anyone who opposed President Mugabe was aligned to MDC and 'puppets of the west' (Chitando 2013:146). Even though the church, tried to speak as one voice to the government, no success was achieved as some publicly declared their allegiance to Mugabe (Togarasei, 2006:223; Chitando, 2011:44). Bishop Nolbert Kunonga of the Anglican Church was one figure who uttered pro-Mugabe statements from the pulpit (Gunda 2008:299).

The presidential elections in 2000 were an acid test to ZANU-PF as MDC won 57 seats which led the ruling ZANU-PF to be sceptical of the urban electorate as said by Mlambo 2008 in (Manyonganise 2013:146). Some of the ZANU-PF politicians chose violence and intimidation as a strategy (Sachikonye 2011) cited in (Chitando 2013). Such repulsion of opposition puts democracy into jeopardy. Both pre- and post-election periods in Zimbabwe have been characterised by political violence, intimidation, and deaths mostly to MDC supporters (Manyonganise 2013:146). Raftopoulos (2009) notes that ZANU-PF youth militia committed most of these atrocities (Raftopolous 2009:216; Manyonganise 2013:145). Article 8 of the African Charter on Democracy, Elections, and Governance calls upon state parties to eliminate all forms of discrimination either be it different political opinion or gender, ethnic, religious or racial form (Sihanya 2012).

The electorate had another dose of brutality in 2005 when the government organised what they called a clean-up (Murambatsvina) process of the City of Harare by demolishing the ‘so called illegal houses’. This led a number of people to be homeless and they were forced to relocate to the rural areas. Such a strategy down-sized the urban electorate while spreading it over rural areas where it was better controlled under local chiefs (Mlambo 2008:21; Potts 2008:53; Manyonganise 2013:146). Zimbabwe conducted harmonised parliamentary and presidential elections on March 29, 2008, which was also marked by a gross violation of human rights. It took the government the whole month to announce the election results while trying to find tactics to reorganise themselves because the MDC party won most seats meaning that Morgan Tsvangirai defeated Robert Mugabe (Gunda 2008:301). The ruling party tried to save their faces by calling for a presidential election re-run set for June that year. It was during this period that violence and gruesome atrocities were unleashed on MDC supporters. This led Tsvangirai to withdraw from the re-run and seek refuge in the Dutch Embassy and not an African one, which raised questions about African Unity said the Telegraph, 23 June 2008. The Southern African Development Community (SADC) then issued a statement condemning the violence and impartiality in the election. The Angolan government, however, endorsed their support to ZANU-PF which only serves as an indicator of the nature of African governments (Campbell 2008: 48). However, the election was stolen leading to the formation of a Government of National Unity (GNU) or Inclusive Government (IG) (Chitando

2011:46). Some of the atrocities involved rape, torture and killing as punishment for having voted ‘wrongly’ (Manyonganise 2013: 153).

A report by the *aidsfreeworld.org* on December 9, 2009, notes that there were 380 rape cases committed by 241 perpetrators throughout Zimbabwe’s ten provinces during the June 2008 violent campaign. The victims were raped by ZANU-PF youths, militia, and war veterans as an assault for supporting MDC. The rape campaign was widespread and systematic, such that it could not be coincidental. It is in agreement with MDC rhetoric used during the violent election period. The police’s refusal to investigate the cases indicates how the brutal and inhumane attack was organised by the ruling authorities.

2.3.1 Church in Support of Undemocratic State Practices

What could have been the reasons for Kunonga and other church leaders to side with undemocratic practices? Chitando (2011) identifies four plausible reasons:

- a) “Some have deep-seated ideological convictions that tally with those of Mugabe. These relate to his appeal to racism, African pride and sovereignty” (Chitando 2011:46) Kunonga’s hate speech in May 2001 during his consecration resonates around the same issues of blaming the west for all the ills of the Zimbabwean people.
- b) Mugabe has an Afrocentric (Mbigi 2005) interpretation of racial history resonating with their interpretation of the role of Africans in the Bible as equally created persons in God’s image. Some church leaders such as Musindo and Manhanga of Destiny for Africa view Mugabe as a God-given leader who empowers Africans to raise to par in status with the rest of the world.
- c) The land issue in Zimbabwe as articulated by Mugabe embodies African integrity. This is very appealing to African Independent Churches who revere their total separation from mainline churches. Paul Mwazha of African Apostles is equally vocal about imperialism of all forms and denounces homosexuality as un-African (Gunda 2010:123).

- d) There are some economic benefits; some have been given farms, vehicles to list a few. The farms were grabbed from white owners. The church leaders then rally behind Mugabe so that they are honoured during state functions while building their power base and secure state protection. Any church leader who is critical of the government is labelled supporter of the opposition party MDC and puppet of the western imperialists (Chitando 2011:44).

Mbigi (2005) advocates for a theology that expresses an African pride while moving away from a western centred view. Masango (2002) cites Zimbabwe's concern about redistribution of land as empowering to African leadership (Masango 2002:707). However, the way of redistribution of land needs to follow organised and humanistic methods.

Kunonga has clearly demonstrated selfish and undemocratic leadership. Those who stand openly in favour of Mugabe get state protection as noticed when Kunonga hung on to Anglican properties for more than five years after having been excommunicated by the church. The bishop's leadership was not any different from that of a dictatorship among some African kings.

2.4 Level of Democracy in the Anglican Church

As stated earlier, the Anglican Church is Episcopal led and synodically governed. Synod is the highest legal body in a Diocese during which office bearers are elected into various committees. The Synod sits every two years. Publication of the pending Synod is guided by regulations, which stipulates 90 days allowing delegates ample time to prepare (Act 2.3). The Synod has three houses: House of Bishops, House of Clergy and House of Laity. The Diocesan Registrar and Chancellor advise Synod on canonical matters. To mention just a few of the committees;

1. Standing Committee
2. Board of Trustees
3. Electoral Committee.

Such committees are mandated to meet regularly in the course of the year. The Standing Committee is the one responsible for the daily running of the Diocese and makes decisions on behalf of the Synod, hence it is called the Synod in session (CPCA 1980). The Registrar and the Chancellor are lawyers and advisors who guide the proceedings according to the Canon Laws of

the Province (Act 6.3; 6.4) In addition to these law abiding bodies, each parish holds an annual vestry meeting from which office bearers are elected according to the Acts and Regulations of the Diocese (Act 2.6). The electoral committee in the local Diocese together with the Provincial one oversees the election of bishops as regulated in Canon 6. The church, therefore, has a democratic system with rule and guidelines in place. How these democratic structures were abused will be dealt with in the coming sections with respective bishops.

2.5 Acts of Corruption

The other aspect challenging democracy in Zimbabwe is the level of corruption as highlighted by the document, *The Zimbabwe We Want*:

Lack of accountability and corruption, have gradually become endemic in Zimbabwean society. They mostly involve self-benefiting conduct by people or entities in positions of public trust such as police, corporates, media, civil servants and others. In January 2006, the Reserve Bank Governor called corruption a cancer that is fast taking root in our midst. He advised that this problem was overtaking inflation to become the nation's number one enemy (*The Zimbabwe We Want* clause 1.2.6).

By no means has corruption been viewed by some church leaders and other stakeholders with a critical eye. Nonetheless, the enticing 'temporary' benefits associated with corruption might have obsessed Kunonga among other church leaders to be entangled in acts of corruption. He has been charged with misappropriation of Anglican Church funds to the tune of over USD750, 000.00 as indicated by Dzawo (18 October 2014).

Corruption is defined by Amuwo (2005) and Obayelu (2007) as the exploitation of a public position, resources and power for private gain (Amuwo 2005; Obayelu 2007 in Ebegbulem 2012:221) which usually benefits a few people at the top of the hierarchy. A similar idea shared by Fjeldstad, Isaksen (2008) and Ogudiya (2009) as a betrayal of public trust for an individual or public gain by use of illegal ways (Fjeldstad & Isakson 2008; Ogundiya 2009: 283). According to Ekeh (1975: 108),

a good citizen of the primordial public gives out and asks for nothing in return; a lucky citizen of the civic public gains from the civic but enjoys escaping giving anything in return whenever s/he can. Nevertheless, such a lucky man/woman would not be a good man/woman were s/he to channel all his/her lucky gains to his/her private purse. He/she

will only continue to be a good man/woman if s/he channels part of the *largesse* from the civic public to the primordial public. That is the logic of the dialectics. The unwritten law of the dialectics is that it is legitimate to rob the civic public in order to strengthen the primordial public.

Ekeh (1975:110) argues that the dialectics involve two directional corruptions; embezzlement of civic public funds, solicitation, and acceptance of bribes from individuals seeking favour from monies embezzled from the civic public. The implication is that the idea behind this is still immoral. Many people who have access to aid that is meant to help the poor end up selling the same aid by pursuing bribes from the intended beneficiaries.

Temple (2011:52) argues that corruption creates an environment where even leaders of high ethical standards cannot operate. Bayley (1966:720) notes that corruption covers general abuse of office and authority. Harch (1993:33) argues that, in Africa, corruption covers aspects such as bribery, nepotism, diverting public funds, misuse of state property, and the like. According to Werlin (1973: 73), corruption involves ‘diversion of public funds to non-public purposes.’

What is the cause of corruption? Temple (2011:52) argues that corruption is caused by greed, implying a desire for money, power, prestige, or possessions. This hunger for power and control has been experienced by a number of African leaders with the exception of leaders like Nelson Mandela (South Africa), Seretse Khama (Botswana) and Navin Ramgoolam (Mauritius) (Temple 52). Rothberg (2003:31) provides a case of Zimbabwe’s leader illustrating the gravity of the challenge:

Mugabe astutely gained more and more personal power. He used official terror to remove challengers, and state supplied patronage to keep senior supporters in line . . . His second wife was known, too, to be avaricious, and by 1998 corruption at the highest levels of Zimbabwe had grown in scale and audacity . . . Then, in 1998, Mugabe unilaterally decided to send 13 000 soldiers to the Congo, ostensibly to assist Laurent Kabila, the rebel successor to Mobutu, to defend against a Rwandan-organised invasion. Mugabe also wanted to grab the diamonds, cobalt, cadmium, and gold of the Congo for himself. With Zimbabwean troops in the Congo until 2003, and corruptly acquired funds fleeing to safe havens offshore, Mugabe and his cronies bled Zimbabwe until, by 2000, the foreign exchange coffers were largely empty and food and fuel shortages began to recur regularly (Rothberg, 2003: 31).

Rothberg cites cases of greed being exercised under the guise of peace keeping and support offered by Mugabe to Kabila. Temple (2011:52) argues that many people would identify issues like corruption, greed, poverty and ethnicity as contributors to Africa's leadership challenges. But these challenges revolve around a vicious cycle with bad leadership as the centre of the challenges. In Nigeria, a series of corrupt leadership has come and gone. The General Sani Abacha ruled with an iron-fist between 1993-98 and amassed wealth for his personal use more than in any country in black Africa. After him came Abubakar who was compassionate but is said to have emptied the country's foreign reserves in the guise of democratic transition. Then came Olusegun Obasanjo in 1999, who together with his officers were also corrupt. (Ebegbulem 2012:224).

The Catholic Bishops Conference in Zimbabwe (ZCBC) issued a Pastoral letter on 30 March 2007 highlighting the situation in the country being caused mostly by bad governance and corruption. Part of the letter reads:

More and more people are getting angry, even from among those who had seemed to be doing reasonably well under the circumstances. The reasons for the anger are many, among them, bad governance and corruption. A tiny minority of the people have become very rich overnight, while the majority is languishing in poverty, creating a huge gap between the rich and the poor. Our Country is in deep crisis (ZCBC 2007)

As the Zimbabwe Catholic Bishop Conference noted: How was a tiny minority of the people amassing wealth overnight? Corruption always benefits a few to the detriment of the majority. It is the duty of the church, as well as the government, to ensure the public poor are not taken advantage of (Stuckelberger 2009:184).

The president Robert Mugabe (by then Prime Minister) expressed concern over the upsurge of corruption during his speech marking the 3rd Anniversary of Independence in 1983. His address said:

But what has our experience been over the short period of our independence? We have had saddening cases of unscrupulous councilors and many mayors motivated by an unparalleled instinct of self-aggrandizement and downright avarice abusing their newly acquired status by unashamedly assigning to themselves money-making contracts, misappropriating public funds, and misusing public property...but local councilors have not been our only offenders, for even cabinet ministers, with a merely theoretical and thus hypothetical commitment to socialism have, under one guise or another, proceeded to

acquire huge properties by way of commercial farms and other business concerns (Mugabe 1983).

The 2000 fast track land invasions in Zimbabwe resulted in many poor people losing jobs and homes. The invasions were carried out by the militancy (*jambanja*) resulting in loss of property or life by some (Chitando 2011:44). Kunonga was said to have grabbed at least one farm during this farm invasion period (Gunda 2008:309). The majority of farm workers were Zimbabwean by birth but their parents had migrated from Malawi and Mozambique so they had either to renounce their foreign citizenship or had to relocate to their country of origin (Manyonganise 2013:145).

Campbell (2007:24) argues that Zimbabwe has reversed the focus of why the liberation war was waged. What black people fought against, that is the oppression of the poor majority, has become the very opposite. The few privileged blacks have amassed wealth over a short time while the majority are in abject poverty. Campbell notes that one of Zimbabwe's former ministers of information, Jonathan Moyo expressed that Mugabe had displayed his leadership succession incapability by employing manipulative tribal nepotism (Campbell 24). He (Moyo) terms ZANU-PF a shelf party composed of military and intelligence personnel in lucrative positions such as the stock exchange management. Governance of the nation being highly militarised and intimidating. The very same top clique has taken over vast tracts of land from the former white owners.

However, a report from Zimbabwe's land reform audit by Scoones, Marongwe, Mavedzenge, Murimbarimba, Mahenehene and Sukume (2011) notes that nothing sinister was done in Masvingo Province, but empowering the people:

... About 28% of the total land area was transferred as part of the Fast Track Land Reform Program, according to official figures. Much of this land was previously cattle ranches, with limited infrastructure, low levels of employment and only small patches of arable land often irrigated patches around homesteads. This was taken over by over 32500 households on A1 sites and about 1200 households in A2 areas, alongside perhaps a further 8,500 households in informal resettlement sites, as yet unrecognized by the government (Scoones *et al.* 2011:4).

Scoones *et al* (2011:7) goes further admitting that certain elite members close to Mugabe benefited in the grabbing of land and it is a challenge to the audit process. Alex Bell (2013) reporting on SW Radio Africa notes that a number of ZANU-PF politburo members grabbed for themselves more

than two farms each (Bell 2013). If these statements are true of what has been happening, the authorities need to take heed and restore democracy which Sklar (1983:13) notes as lingering.

2.6 Leadership Succession

Leadership succession is yet another challenge in dictatorial Africa. Elections are organised to exercise democracy but it does not seem to work as elections end up having one party in the race. Sklar (1983:14) argues that single party elections are meaningless as measures of popularity and democracy. Chazan (1979) and Cliffe (1967) argue that elections under a dictatorship are simply ceremonial to help enforce citizen obedience while socialising the electorate (Chazan 1979:136; Cliffe 1967; Golder & Wantchekon 2004). Zimbabwe has had several elections and one president who turned 91 years in 2015. Jonathan Moyo quoted by Horace Campbell, calls ZANU-PF a ‘shelf party’ and goes on to mention that Mugabe publicly demonstrated leadership incapacity to pave for an able and dynamic successor as he succumbed to manipulative tribal pressure from a clique in his party (Campbell 2008:24).

Succession challenges have been experienced in the Anglican Church as well, where though it was time to let go, the bishop(s) wanted to hang on a little further. This was noticed with Hatendi (1995), Masuko (1998), Siyachitema (2000), Kunonga (2007) and Bakare (2009). Of this list, it was Kunonga who continued to hang own until he was excommunicated but he claimed to be the rightful owner of the Anglican Church property for five years. One wonders why some leaders find it difficult to let go power. It might be worth researching how the church equips its leaders who know how to multiply or reproduce successive leaders.

The researcher will now focus upon stories from individual bishops to thicken the leadership issues raised above.

2.7 The Hatendi Era 1981-1995

At this point, the researcher is going to analyse the historical backgrounds and leadership qualities and styles for the Anglican bishops of Harare, beginning with Bishop Peter Ralph Hatendi. The research seeks to comprehend how the bishop understands his role as a leader, how others perceive the bishop’s leadership style and finally how the leadership style relates to an African king’s.

Hatendi was born on 9 April 1927 in Rusape. He was baptised as an infant for fear of infant death as he appeared to be a sickly child (interview with Hatendi on 2nd July 2014). He was educated in mission schools and finally trained as a teacher at St Augustine's Mission in Eastern Zimbabwe. While he was teaching at St Anne's Mission, he was called to the priesthood, which he had tried to suppress for a time, yet it grew stronger such that he finally left his teaching job and went to St Peter's Theological College, Rosettenville, South Africa, to train for the priesthood. He was ordained a deacon and priest in 1957 and 58 respectively.

The Reverend Hatendi served his period of curacy at Bonda Mission, also in Eastern Zimbabwe. It was his first time to come face to face with racial challenges. Every Mission station was under a white vicar who would delegate pastoral duties to a black /native assistant priest who would have to walk, cycle or ride a motorbike (if available). Interviews with Hatendi on 2nd July 2014 and Nhema on 21st October 2014 revealed that a car was a prerogative of the white vicar only.

He was then transferred to Tandi, also under a white vicar. While there, he worked hard with the assistance of local people to build a mission station beginning with his pole and mud hut. Health problems were a great challenge such that infant mortality due to diphtheria was high. Faced with these social problems, he began associating himself with Joshua Nkomo, an African politician, lobbying for social justice, delivery of health services to people and domestic animals. His political affiliation caused him to be labelled a social activist such that his life was at stake. When Bishop Cecil William Alderson was informed about Hatendi's political activism, he transferred him to Bernard Mizeki College. However, he continued with his political activism to the extent that he was advised by a white lecturer at the University of Rhodesia that his name was short-listed for arrest. His white friend linked him to a priest in England, who helped Hatendi flee from Rhodesia.

While in the United Kingdom, he studied at King's College while assisting with parish work. Hatendi's passion for his country pushed him to leave his self-imposed exile and made his way back home. Due to the political situation, he settled in Zambia where he joined the teaching staff at St John's Theological College in the mid-60s. He remained there until 1972 when the college

closed down³. Zambia was the host for ZAPU guerrilla freedom fighters so there was a better opportunity for Hatendi to associate more closely with politicians. He volunteered to be chaplain to the guerrillas. The assassination of Herbert Chitepo in 1975 instilled fear and insecurity into Hatendi and many other freedom fighters (White 2003). In an interview with Pitt (16 April 2016) he confirmed that Chitepo was assassinated in March 1975 and a requiem Mass was held in the Anglican Cathedral in Lusaka, and Pitt was the only white person present, though he feared being associated with political sides, he was performing his Christian duty of burying the dead. He thought some sympathisers of the Rhodesian government were behind the assassination. Pitt was unaware that in eight years hence, he would be working at the then Salisbury (Harare) Cathedral –which he terms as the heart of the enemy’s territory. Hatendi was so afraid that he sought for a transfer to Nairobi, Kenya where he was the manager for the distribution of Bibles in Africa. In 1978, he headed back home hoping for the dawn of independence. While on his way back en-route Botswana, he received the news that he had been elected suffragan bishop of Mashonaland.

However, the first African bishop to serve, though as suffragan, in Mashonaland was Bishop Patrick Murindagomo in 1973-1978 (Willis 1973). Bishop Murindagomo served as an assistant to Bishop Paul Burrough (1968-81). After exhausting himself confirming 5863 (743 Europeans and 5120 Africans) members Bishop Burrough requested for a suffragan bishop in 1972 (Willis 1973). After the death of Bishop Murindagomo, Peter R. Hatendi was elected suffragan bishop of Mashonaland and ascended to the See of Harare in 1981-95. The coming in of Bishop Hatendi was in line with the national political revamp soon after independence, which saw black people ascending to positions of power and authority. According to Hatendi (interview, on 2nd July 2014), the new role gave him a challenge of what it meant being an African bishop in an independent state. Hatendi’s appointment should have been well positioned as he had served as a chaplain to the freedom fighters in Zambia. Leaders in the independent Zimbabwe actually considered Hatendi

³ The closure of St John’s Seminary, Zambia, was prompted by a desire by certain bishops for National Church Provinces since Zambia and Malawi had gained political independence – sentiments shared by Hatendi and Nhema.

as a patriotic citizen. As such, one can presume that Hatendi was strategically positioned as bishop of Harare.

However, Hatendi's bishopric was surrounded by its own leadership challenges, the major being how to handle racial, tribal and faith issues. He grappled to make sense of what it meant to be an African bishop in an African independent state. Part of his struggle was whether his leadership would be accepted even by his own people who were used to having white bishops as their head, and how he would be accepted by the white congregation. There was also a challenge of how to deal with his own inferiority, ignorance, and inexperience. There was no hand-over/take-over ceremony from his predecessor bishop. His daughter, Pauline quoted in the *Church Times* (31 October 2014) describes the role of her father as that which always put him at loggerheads with a predominantly white church (Ashworth, 2008).

At the country's political independence, Bishop Borough would not envisage allowing a native president to lead him, so he resigned, which made Hatendi the substantive bishop. Salisbury Cathedral was then under the charge of dean John da Costa. He served for a year under Hatendi after which the dean inquired from the bishop whether he (bishop) still wanted to work with him. The bishop's response was: "Do what your conscience tells you." Therefore, the dean resigned and left the country (Makwasha, interview 13 December 2013). The researcher infers from the question and answers between bishop Hatendi and dean da Costa that the relations might have been strained, hence leading to the resignation by da Costa.

Bishop Hatendi served as the dean of the Cathedral for a year and then appointed a series of white sub-deans: L. W. Pitt, from the USA in 1983; J. C. Weller in 1987; until finally in 1990 he appointed a black clergyman, J. Chipudhla. Four years later in 1994 Chipudhla was appointed dean. The bishop took a long time serving as both bishop and dean, which might indicate his struggle in trusting other people for Cathedral administration. The Cathedral, being a 'mother church' and possibly a 'cash cow', was delicate to the life of the Diocese. A bishop needed to tactfully balance the need to address racial imbalances and at the same time not to frustrate the white constituency from whom major financial contributions came. Bishop Skelton notes:

A polarization of opinion between black and white seemed inevitable. The Church leader's problem was how to avoid being identified with either side to such an extent that he lost completely not only the confidence of one or the other but also his contact with them (Skelton 1985:115).

Skelton's observation can be in sync with Bowen (1985:485; 514)'s argument that a leader would manage a situation in a healthy manner by having the capacity to stay connected or related to all but especially to key persons in the system. The researcher notes that the Christian challenge in such polarised situations is to remain mid-way or rather give a diluted word without confronting the real cause of division. Hatendi tried to handle these challenging situations. It is not possible to be all things to all men all the time. Bishop Hatendi's ability to work with white people is attested by his hiring of Pitt and Weller alluded to earlier.

In an interview with Pitt (16 April 2016), he notes that his appointment as sub-dean of St Mary's and All Saints Cathedral Harare in July 1983 was a challenge. He had to deal with issues of racism by both white and black people in Zimbabwe. The Cathedral congregation was almost fifty percent (50%) black, but prior to 1980, it had been exclusively white. Therefore, his role was to welcome everyone and reach out to non-Christians. Tensions could be sensed during the service because some white parishioners would rush to the Communion rail to receive the sacrament before blacks. Pitt says this revealed his mission was to bring reconciliation and healing which indeed was a challenge. Post-colonial Zimbabwe was faced with post-war trauma and bitterness by both white and black people as they all had lost their loved ones. Yet this bitterness could not be handled by segregation but living the love of Christ as presented in the gospel. This mission has to be lived by Christians regardless of whether they get support from the government as in Zambia or pulling the other way, as was the case in Zimbabwe. Pitt was a priest in Zambia in the 70s where he befriended Hatendi, which is how they linked up after Hatendi's bishopric and Pitt's return to Massachusetts.

On the political front, the President of Zimbabwe, Robert Mugabe as described by Pitt, became heavy-handed towards whites and used devious methods to remain in power. He adopted a communist ideology, a position criticised by the Catholic Bishops' conference. In a statement to a mass of people during one campaign rally, Mugabe promised that when ZANU-PF would win, there would be a clean-up of whites and remain only with those who wanted to work with the government (Todd 2007:93). The church was to live with this political environment. The church

and state ties traced back from the colonial era carried over into the independent Zimbabwe. Weller and Linden (1984) cited in Ndlovu (2016:100), argues that as African bishops were appointed for the Anglican Church in 1981; Hatendi for Harare, Siyachitema for Gweru and Masuko for Mutare, they continued to play a major role in the affairs of the state, particularly supporting the new ZANU-PF government. The mood of the church at independence can be expressed by Verstraelen (1999) cited in Ndlovu (2016: 100) as:

immediately after independence, there was a unifying mood of euphoric optimism: now we can do it ourselves, and we will do it well! But soon there appeared cracks and problems that made the churches again aware of their prophetic task towards the state. Their main task was to assist the government by giving moral support and inspiration for the reconstruction of a new society (Verstraelen 1999:55; Ndlovu 2016:100).

The Anglican bishops were caught up in this. And the government's ruling party, ZANU-PF, took advantage of the precedence set in the colonial era, canvassing support from the general populace through the close engagement of the church leadership (Ndlovu 2016:105). In his article *Prayers, Politics and Peace: The Church's Role in Zimbabwe's Crisis*, Chitando says:

The animosity between the Zimbabwe African National Union (ZANU-PF) and the MDC has resulted in violence and heightened political tension in the country over the past decade but there has been tension since independence. While ZANU-PF has always cherished the idea of the one-party state, Zimbabwean citizens have actively resisted this option. As a result, ZANU-PF has had to face the reality of competing for the hearts and minds of the voters since 1980. Regarding itself as the sole liberator of the people, ZANU-PF has not enjoyed sharing political space with its rivals. This was the case in the early 1980s with ZAPU, in the 1990s with ZUM and after 2000 with the MDC. In many instances, ZANU-PF has used violence as a political weapon, particularly during the decade-long battle with the MDC. (Chitando 2011:44).

The nation of Zimbabwe has been toiling under the oppressive ZANU-PF party, which feels as though they were the sole liberators of the country. Politics has ever been one sided which has resulted in violent clashes with the opposition party MDC. This political leadership provides the background in which the church is operating. The politicians are anxious to influence and gain favour from church leadership since the church has a large audience.

In an endeavour to shape the church in a particular direction, Hatendi had a vision of forming a national province. Therefore, he consented to the division of the missionary Diocese of

Mashonaland creating the Dioceses of Harare, Manicaland, and Lundi in 1981, making up four dioceses in Zimbabwe, which is one of the conditions necessary for the formation of a province (Gibbon 1973:104). In line with the same vision, and sensing the need for quality leadership, Hatendi envisaged the need for in service training. Therefore, he pioneered the founding of Bishop Gaul Theological College in Harare though owned by the ACZ. This vision, however, was not spared of challenges; none of the other Anglican bishops in the nation supported the idea and so financing the project was a huge stumbling block.

During the war of liberation, there was widespread demolition of rural churches, schools, and hospitals. Reconstruction of these institutions was an expensive exercise that called for united and committed local leadership. Good motivational skills to urge and mobilise people to rebuild that which is dilapidated as unto Nehemiah and Ezra in the reconstruction of the walls of Jerusalem. (Neh 2:18ff).

Reconstruction was also needed for the psychological and spiritual states of a war-torn nation. People needed to go through counselling, confession, forgiveness and reconciliation in order to be able to rebuild the nation. A number of people who had been left homeless needed shelter. It was the church's challenge and duty to bring people to an awareness of their role in the new-forming society.

Of most importance to the church was the challenge of re-conversion. Time was required to ask who Christ is. Was he on the side of the oppressed or the oppressor? Was God a God for whites only or for blacks only or was God a God for both? The challenge of syncretism was high among native Christians who seemed to worship Christ by day and appease ancestors by night. The question "Who am I" also informed and shaped Hatendi's view of mission in the Diocese of Harare. He encouraged people to understand their relationship with God and each other. He challenged the idea of syncretism and urged believers to accommodate the Holy Spirit and not ancestral spirits. Dealing with these issues was a great challenge to Hatendi's episcopacy.

The bishop, as an administrator manages staff deployment as he deems fit. This, however, causes challenges as some priests resist transfers, which resulted in their breach of the oath of canonical obedience and eventually leading them either to resign or to be transferred to other dioceses. It is

prudent for a bishop to work with advisors such that it becomes a collaboration of ideas not monopolised decisions when solving issues. The African traditional leadership is well known for its collegial approach to problems. As Gitari (2005:121) notes:

...traditional leadership is collegial, not monarchical. When any important spiritual or secular problem arises it is solved by the council of elders meeting and sharing their accumulated wisdom. No elder, however, well-respected and well-qualified, is permitted to determine a legal or religious question on his own authority.

This aspect as well highlights the existing tension between the African king mentality and traditional African leadership roles. Whichever route is taken; it is most likely to be influenced by either African king or African leader mentality.

It is, however, the bishop's prerogative to consult the Senate (council of advisors) or not since the church has been placed under his charge. Hatendi had the challenge of placing rectors in parishes that were used to having white rectors. He consulted with church wardens to establish when they would be ready to accommodate black clergy. *Albeit*, the consultation process found criticism from fellow black clergy and laity alike who felt a sense of urgency in taking over from white leadership.

Hatendi's political involvement before his ascension to bishopric linked him to the war veterans and the government such that he was hooked into the Zimbabwe Electoral Commission as its chair. The Zimbabwean political leadership has never changed since independence in 1980. One would then question the bishop's political involvement where democracy seems to be at stake. Hatendi says he resigned from the political arena after realising that he could not serve both, political masters and the church (Gunda 2008:306).

1995 marked the 68th birthday of Hatendi, the ceiling age for a bishop according to Canon 13.2 of the *Canons of the Province* (CPCA 1980: 49). Anglicans in the diocese of Harare became polarised between 'traditionalist' and 'evangelicals' rallying behind Hatendi and Tim Neil respectively. Neil was a white rector of St Luke's Greendale parish and the Vicar General of the Diocese (one in charge during the absence of a bishop). The clergy of the Diocese was similarly divided. These tensions were fuelled by Hatendi's refusal to let go of the See while Neil and his allies hoped that it was time for Neil to ascend to the throne as the next bishop. Racial issues resurfaced again. Many of the blacks would not want a white man being elevated that high again. At that time St Luke's

was financially stable to an extent of paying clergy stipends on behalf of the Diocese. This financial backbone gave Neil an upper hand with authority and power (Makwasha 2013). The dictum “He who pays the piper dictates the tune” became true.

A good number of African leaders in both secular and religious cycles are faced with retiring challenges marred by resistance of letting go of the office. Nonetheless, there are also respectable leaders such as Leopold Senghor of Senegal and Julius Nyerere of Tanzania who knew when it was time to hand over power to others and did so (Gitari 2005: 121). When the time came for Bishop Paget to resign, he stated that the last thing he would have wished to hinder was the work of the Diocese by staying too long (Gibbon 1973:130). The ACZ has not been spared this problem of bishops refusing to step down when their time came. Hatendi thought he could still go a little further and so did Elijah Masuko (Manicaland 1998), Jonathan Siyachitema (Harare 1999) and Sebastian Bakare (Harare 2009).

2.7.1 A Note on Hatendi’s Leadership Challenges

In concluding this section, the research has demonstrated that Hatendi’s leadership style is very much similar to that of African kings and leaders. Leadership that is autocratic and authoritative. His inability to let go the see compromises the virtue of humility. Bonhoeffer (1954:95) argues that the desire for one’s honour hinders faith; “and one who seeks his own honor is no longer seeking God or his neighbor.” Calhoun (2005:190) argues that humility is “not thinking less of yourself but thinking of yourself less. It is to let go of image management and self-promotion.” Being humble is becoming like Jesus in willingness to choose the hidden way of love than the way of power.

2.8 Jonathan Siyachitema 1995-2000

In an interview with Jonathan Siyachitema on (1st July 2014), he informed me that he was born in 1932 in Harare (Salisbury). Bishop Paget assisted him to be enrolled at St Augustine’s Mission, Penhalonga but he later left for Munali Secondary school in Zambia. After secondary education, he trained as a teacher at St Augustine and then worked at St Patrick’s Gweru and some other schools in Bulawayo. His exposure to the work of the church continued to inspire him such that he applied to join the ordained ministry. Bishop Skelton sent him to Salisbury Theological College,

in the UK in January 1969. He was made a deacon in November 1970 by Bishop Skelton (who was retired by then) in the UK. Back home Siyachitema would have been posted to a white congregation at the church of Ascension, Hillside, Bulawayo but he refused and opted for a black congregation, St Andrew's Mpopoma. He rose through the ranks to become the Archdeacon of Bulawayo. In 1978, Bishop Mark Wood (Skelton's successor) appointed him as the first black dean of St John's Cathedral, Bulawayo. Siyachitema was the first black dean in the province. In 1981, he was elected bishop of the new Diocese of Lundi while Masuko was elected bishop of Manicaland.

Siyachitema faced a new wave of responsibilities, establishing Diocesan structures that were different from the 'norm' of white leadership. The researcher refers to the 'norm' of white leadership implying that that leadership structure had become different while there was no significant change in the leadership paradigm. As Skelton puts it, African Christianity was then still suffering from the 'missionary' concept that Africans had to be taught while whites were to be the teachers (Skelton 1985:90). Siyachitema had to face such attitudes as he forged his way forward. He appointed Rev Percival who as the Diocesan secretary probably as a way to keep linked to the United Society for the Propagation of the Gospel (USPG), which was an Anglican missionary organisation that mobilised resources and assisted church organisations. Today USPG has been renamed 'Us' implying that it is inclusive of all benefactors in fulfilling its missionary purpose.

Siyachitema introduced several guilds in the church and ordained a number of elderly catechists to be priests. Despite having gone through formal theological training himself, he did not seem keen to send students to Bishop Gaul College except for one white candidate, Steve Gandale noted Makwasha (2013). Among the guilds was the Mother's Union headed by Rose Siyachitema (the bishop's wife) who created a programme called, '*Mbuya nemuzukuru*' for training or mentoring

mothers and girls in some self-help projects. Siyachitema also introduced an endowment fund for the Diocese.⁴

An interview with Makwasha (13 December 2013) established that in 1995, the Province of Central Africa quickly called for an episcopal meeting to elect the next bishop for Harare in order to avoid an eruption of schism. The potential of a schism was politicised on racial grounds and churchmanship that is: traditional Anglo-Catholicism against those with a liberal evangelical orientation. The Electoral College tried in vain to agree on a suitable candidate to be the next bishop of Harare. The province brought in Siyachitema, the then bishop of Central Zimbabwe, as a seasoned and respectable man, to contain the unhealthy polarisation. On the day of his inauguration, the liberal group rallying behind Neill celebrated as though their candidate had ascended to the throne. In his inauguration speech, Siyachitema acknowledged all his predecessors except Hatendi. The researcher wonders why the incoming bishop would not acknowledge the work done by his predecessor. The succession of the bishops continued to suffer from a gloomy atmosphere filled with competition, hurt, and suspicion.

The Diocese of Harare has a massive mansion, the Bishop's Mount, but Siyachitema would not use the same house as his predecessor. He, therefore, used church funds to buy an up-market house in Chisipiti, one of the low-density suburbs of Harare. The researcher notes some lack of humility and stewardship character portrayed by Siyachitema. Richard Ondji'i Toung identifies stewardship and humility as two of the core attributes for a responsible leader (Toung 2009:34).

Siyachitema maintained Neill as the Vicar General and rector of St Luke's Greendale parish which continued to support Siyachitema until he was settled in Harare. Siyachitema had Godfrey Tawonezvi close to him as a right-hand man. Meanwhile, Tawonezvi was an assistant priest to Neill. Relations between Neill and Tawonezvi grew sour as the assistant accused the rector of racism. Neill later discovered that Siyachitema was even more politically aligned to ZANU-PF,

⁴ Interestingly, he sold the offices that were bought by the diocese for running the 'Mbuya nemuzukuru' project as he was leaving for Harare alleging that it was not a diocesan property. The bank account was also emptied of all the endowment savings such that the incoming bishop had to start from ground zero.

the ruling party than Hatendi was. This caused a rift between Siyachitema and Neill. In 1999, it was time for Siyachitema to let go of the office, but he felt still energetic enough to extend his term of office. However, the Provincial office guided by the *Canons*, would not grant it, but conducted fresh elections instead. Gitari (2005:121) argues that one of the important qualities of a good African leader was to know when it was time to let go. The elderly would at a good time, step down, giving way to a younger generation to take the lead. Such a decision gained elders a high societal status and respect.

2.8.1 Summary of Siyachitema's Leadership Challenges

The analysis demonstrated that there have been leadership challenges surrounding Siyachitema's tenure. These include humility challenges raised by the inability to use the former residential place reserved for the bishop opting to buy a different one. His humility credibility is also questioned by his reluctance to leave the bishop's seat when it was time for him to retire. The bishop's house issue and the Mbuya Nemuzukuru centre raises eyebrows over the bishop's stewardship and spending of church funds. If there was a misappropriation of funds, then the bishop acted corruptly. Also noted is the bishop's involvement in secular politics and wrangling with racial issues.

The researcher will now analyse the electoral process that ended up promoting Kunonga to be the bishop of Harare. During the same period when events involving a change of office bearers in the church, the secular arena was pushing for economic freedom and land ownership. It is important to note that the office of the bishop of Harare was highly politicised and used as a platform to canvas for political support in the secular realm. "Allegations of racism, slander, and deception hung over consecration in troubled Zimbabwe," a saying in the *Christian News Today* magazine,⁵ April 2001, presupposes the underlying tension.

⁵ <http://www.christianitytoday.com/ct/2001/aprilweb-only/4-30-55.0.html>. Accessed 26 August 2016.

2.9 The Electoral Process in 2000 - A Racial Contest?

Another contested election process for the bishop of Harare was realised during the dawn of the second millennium. Three candidates, Philemon Mudzvovera, Tim Neill, and Chad Gandiya battled for the post. Kunonga was not among the nominees. According to a report in the Star newspaper of South Africa, supporters of the Mugabe government blocked Neill's nomination and lobbied for Nolbert Kunonga (Conger 2001). Similar sentiments were also shared by Daniel Nhema who said, "Kunonga's name was not even there on the primary list" (Nhema 2014). The electors were failing to have one candidate with a two-thirds majority and so the Archbishop asked if there could be another name to throw in so that a decision could be made, otherwise the episcopal bench would appoint the next bishop. It was at this point that Godfrey Tawonezvi, one of the panellists, suggested Nolbert Kunonga, said Gonte in an interview on (30 October 2014). According to Gunda (2008:301) informants disclosed to him that the pre-election camp had Tawonezvi racing against Neill, Gandiya, and Mudzvovera. However, noticing how the votes were more aligned to Neill, undercover advice came from Bakare, then bishop of Manicaland through Ruwona (dean of Manicaland) asking Tawonezvi to pull out and push forward Kunonga whom they felt had a more nationalistic stance to counter Neill, the white man. A deal is said to have been set promising that Tawonezvi would be Kunonga's dean at Harare once the outcome was achieved.

Linked and parallel to this election irregularity was the nation's political wave ushered by Chenjerai Hunzvi, a leader of war-veterans', the association who wielded power and intimidation descending upon white farmers and grabbing land from them. Information has it that Tawonezvi was Hunzvi's uncle. After the election, the State media splattered Neill's name castigating him for racism and opposing the government (Gunda 2008:302).

Neill accused the system of corruption and slander since Tawonezvi had openly castigated Neill as a racist while advocating for Kunonga as the next bishop of Harare. Prior to the meeting of the Electoral College in Gweru, Godfrey Tawonezvi, then a priest at St Paul's Church in Highfields, Harare, wrote a letter to Neill while copies were sent to other priests and deacons. Part of the letter stated: "I note with concern that you are ambitious to be the next Bishop of the Diocese of Harare.

My own assessment is that such an ambition by you brings shame to the church of God” (Conger 2001). The 12-member panellist that comprised ten priests and two bishops voted for Kunonga, abandoning the leading candidate, Neill, said Gonte (30 October 2014). If this election process was so flawed, then the electoral process was corrupt. Stuckelberger (2009:10) warns church leaders of corrupt behaviour as he says, “church leaders have to be faithful and managing elections in a transparent way without buying votes or engaging in corrupt practices.”

28 days after the election of a bishop, a Provincial Court is held in accordance with Canon 7 Section 2 (CPCA 1980). The Archbishop or Dean of the Province summoned the bishops of several dioceses to appear in person or their commissaries to a convenient place. In case there are any objections to the election of the bishop, the objectors with their written disgruntlement are invited to the Confirmation Court (Canon 7:4-6). According to the Vicar General of Harare; Rev. T. J. Neill, the Confirmation Court for Kunonga’s election on January 29, 2001, held in Kitwe, Zambia had some moral and legal challenges because none of the four objectors were invited to the court. It is alleged that Rev. Steve Chibubi of Zambia represented Harare at the court in question. In his letter, Neill notes; “The moral and legal problem here is, who is the Rev. Steven Chibubi and who appointed him to represent the Diocese of Harare at the court of confirmation? Surely, to act as a commissary you should be authorized to do so?” (Neill 2001). This illustrates the degree and intensity of corruption and political jockeying happening in the province. Neill’s complaint was unfairly treated.

2.9.1 The Early Days of Kunonga

Nolbert Kunonga was born in Hwedza District, Southeast of Harare and studied at St Anne’s Mission, Goto. He had the opportunity to work as a gardener for some whites in the Avondale suburb where he met his colleague Josiah Mupumha. Mupumha relates that Kunonga once stood straight in the face of a white landowner and told him that the time would come one day when he (Kunonga) would be in charge and would throw all whites out the country noted Mupumha (interview on 6 November 2014). The incubation of Kunonga’s anti-white sentiments is evident in his early life in the 1970s. Mupumha continued relating that Kunonga later trained with the United Theological College in Epworth, an Ecumenical College situated west of Harare where at

some point he was suspended for throwing sand into a white student's plate of food expressing his hatred for whites.

During an interview with Nhema (21st October 2014), he narrated that when Kunonga wanted to join the ordained ministry, Bishop Alderson asked five clergymen including Daniel Nhema to individually assess Kunonga. After the assessment process, Alderson asked Nhema what he had noticed in Kunonga to award him 50% while the rest awarded Kunonga grades as low as 15%. However, for Nhema, the grading was purely from the way he answered during the interview, as he had not any prior knowledge of the young man. Therefore, Alderson ordained Kunonga and had him serve his deaconate period under Nhema for a year. The deacon Kunonga was said to be very obedient and hardworking. To use Nhema's words, "Kunonga was as obedient as a dog." To Nhema's amazement, not an Anglican cleric attended Kunonga's ordination to priesthood except Rev. Canon Justin Samupindi, although several of the clergy from the Methodist Church were present. A logical conclusion from their noticeable absence suggests Kunonga's Anglican colleagues questioned his call. In most cases, Anglican ordination services drew a huge presence of their clergy. However, during Kunonga's ordination, he was graced by more Methodist Church ministers probably due to the virtue of prevalence of Methodists at United Theological College, Epworth, where Kunonga trained for ministry.

Kunonga had then the opportunity to study in America from where he wrote Reverend Nhema an acknowledgment letter thanking him for all the support until his ordination. Upon his return from the USA, he was a theology lecturer at Africa University in the Eastern border town of Mutare, a position he held until he was elected bishop of Harare in 2000. Kunonga was known to be an avid nationalist so passionate for the indigenisation of Zimbabwe.

2.9.2 Kunonga Reigns

Kunonga's sympathisers welcomed him with great joy. They envisioned a patriotic and nationalistic leader. Gunda (2008:309) argues that Kunonga excelled in his desire to demonstrate his nationalistic agenda by rallying behind President Mugabe's handling of the land issue. During the same period that Kunonga became bishop, the nation went through parliamentary elections that were then followed by presidential elections two years later. The newly formed opposition party,

the MDC almost won the parliamentary elections. Gunda (2008:302) alleges that the MDC would have seized power if it had not been for some technical rigging of the election by the ruling ZANU-PF. The aftermath of the elections was violence and intimidation leading to the presidential elections in 2002 (Chitando 2011:44). President Robert Mugabe who suffered criticism from the mainline churches sought for support from the African Independent Churches but not many were accommodating him. Kunonga grabbed the opportunity and aligned himself openly with ZANU-PF, defending its policies without any consideration of their outcome (Gunda 2008:304). His alliance with the ruling party (ZANU-PF) is attested to by James Mukunga who, by then was rector of St Peter's parish, Mabelreign. Mukunga addressed his concerns to Bob Stumbles, the Chancellor for the Diocese of Harare taking the pain to highlight why he (Mukunga) was being pursued by Kunonga. In his letter dated 25th August 2003, Kunonga is alleged to have approached Mukunga with a request that Mukunga submits a list of eleven names of members from the Cathedral Parish and St Luke's Parish for the death toll of war veterans, members of the Air Force or the government's secret agents (CIO), (Gunda 2008:308); Mukunga 2003; Thornycroft 2005).

Bishop Kunonga was so cunning that his rivals who had raced against him for the episcopate could not find comfort in working under him. Tim Neill pulled out of the Anglican Church while Gandiya left for the United Kingdom under USPG (Gunda 2008:303). Bowen (1978:535) in the *Family Systems Theory* explains the concept of 'cut off' during which members distance themselves because the emotional connection between them is so intense that the only way to manage the anxiety is to "cut off." Gunda (2008) further notes that priests were transferred abruptly or sacked. Joseph Chipudhla who was the former dean of the Cathedral of St Mary and All Saints was given 24 hours' notice to leave, said Chipudhla on 8 November 2013. Godfrey Tawonezvi was appointed as the new dean. For Tawonezvi, this became an opportune time to pull down plaques from the Cathedral, which celebrated colonial victories. This act by Tawonezvi found much coverage from the state-owned newspaper, *The Herald*. The ruling party regarded Kunonga and Tawonezvi as patriotic and so granted State backing for their efforts (Gunda, 2008:302).

The Diocese began to run like a military academy. During the Kunonga era, church leadership was derived from one person; the bishop himself. The clergy was divided by malice and gossip with bishop Kunonga himself instigating the gossip. Gunda (2008:303) notes that the Diocese suffered

spiritual bankruptcy as Kunonga laboured to build his empire. He would call clergy separately to his office and begin talking ill about other absent clergy known to befriend the one present. On his way out of the office, that clergyman would meet his fellow clergy friend also having been summoned by the bishop. Therefore, the two clergymen would greet each other coldly as suspicion would be brewing in the first brother's mind. Hence, a chasm of hatred is generated.

Kunonga first targeted priests with degree qualifications since he presumably felt threatened and challenged in his establishment of an empire (Gunda 304). Among those targeted were, Abel Waziveyi from All Souls, Mt Pleasant parish in Harare and Justin Matyatya from St Phillip's Tafara parish. Matyatya was studying for a Master's Degree in Religious Studies at the University of Zimbabwe, thereby making him a prime target of Kunonga said Matyatya (13 October 2013).⁶ Matyatya was promptly transferred to Chitungwiza into an unfinished rectory. St Phillip parishioners heard of Matyatya's plight and rescued him by bringing him back into the Tafara rectory. This frustrated the young priest, so he resigned and found refuge in Manicaland Diocese. As a way of boosting the number of people rallying behind him, Kunonga started approaching loyal male parishioners offering them the opportunity of ordination into the priesthood. He did not bother whether or not these men had any theological training (Gunda 308). Kunonga's action suggests sacerdotal thinking about the priesthood.

The incompetent clergy was given important positions in parishes simply because they complied with the bishop. Clergy hated each other and more divisions were created among themselves. When clergy are divided, the laity follows suit. Thus, more than thirty-eight clergymen left, simply because of Kunonga's divisive and authoritarian leadership style (Gunda 309). The bishop's exercise of authority contradicted the Canons. One of the disgruntled clergymen, Mutete, on (18 October 2014) said he never saw a bishop in that man but a monster, or rather a wolf in sheep's clothing. Gunda (2008:309) notices Ndung'u's words as having been fulfilled in Kunonga. The words say: "One would have expected that after independence, the leaders would strive to alleviate

⁶ Matyatya had queried the accounting of some money that had been donated to St Phillip's from the UK which had not been used for the intended purpose.

the suffering of their fellow Africans ... But we have witnessed the rise into power of corrupt leaders who have adopted dictatorial systems.”⁷

The Anglican Religious Order of *Chita cheZvipa zveMoto* (CZM) had third-order members, LCM. This third-order group wears a wooden cross hanging on a red string. The duty of the LCM is to support the nuns and friars of CZM in prayer while they worship and perform any role assigned to them by the church in their respective parishes. (Mukunga’s letter 28 August 2003). Bishop Kunonga is said to have been irritated by seeing the LCMs leading in parishes. Consequently, he gave an edict to ban LCMs from wearing the red stringed crucifixes if they were to continue serving the church. The edict was resisted and Bishop Kunonga handed over the LCMs to civil court charging members with interfering with the church’s worship services. The magistrate, however, judged in favour of the LCMs (court case no. B495/2001).

Accusations laid against Kunonga after spending just three years in office were quite numerous. There is evidence of up to thirty anonymous allegations against Kunonga. Additionally, a set of thirty-eight allegations were tabulated, as a petition to the Registrar of the Provincial Court of the Province of Central Africa, and signed by clergy and laity of the Diocese of Harare (Gunda 2008:207; Stumbles 2003/2004).

Problems accrued each day of Kunonga’s reign as bishop of Harare. Many of these problems emanated from the Cathedral Parish of St Mary’s and All Saints where Kunonga wanted to override the *Acts of the Diocese* when appointing office bearers. One wonders what could have been the motive of breaching the working guidelines of such an established institution. Speculation is that he wanted control and the right to the selfish use of properties. This had financial benefits on his part.

⁷Nahashon Ndung’u “Towards the recovery of African identity” in: Mary N Getui and Emmanuel A Obeng (eds), *Theology of reconstruction: Exploratory essays*, Nairobi: Acton Publishers, 1999, 262-263.

2.9.2.1 In Defiance of Democracy

As a structured institution, it would be expected that laws and regulations be smoothly observed. Strangely, in 2002, Kunonga refused to recognise the church wardens and councillors elected at a properly constituted and conducted annual vestry meeting of St Mary's and All Saints Cathedral Parishes (Act 13.2) (Clause 16 of 38 accusations). He is alleged to have approved and collaborated with the then dean, Reverend Godfrey Tawonezvi in deliberately contravening the *Acts of the Diocese* on changing signatories of the Stanbic Bank account (Act 13.3) (Clause 20). The bishop was accused of failing to acknowledge or respond to letters pertaining to the removal and disposal of memorabilia, plaques, and tablets from the Cathedral of St Mary and All Saints walls (clause 19).

Bishop Kunonga is alleged to have violated the Constitution and *Canons of the Province of Central Africa & Acts and Regulations of the Diocese* by not giving the required time for the publication of the Synod of 2003 (Act 2.3). The letter dated 19th November 2002 as the notice of the Synod meant to commence on 22nd February 2003 was sent late to parishes. This conflicted with the 90-day period required prior to any Synod (Act 2.3; Stumbles 2003). All allegations were filed to the CPCA Registrar and the Archbishop Bernard Malango. The latter, however, responded by liaising with Bishop Kunonga so that he would organise to receive the Provincial secretary from Malawi to investigate the Harare allegations. Queries were raised against the Archbishop too. People raised concerns over how the accused could organise for his own investigation (Stumbles 2004). An example here is a case of disputed court hearings in the Diocese of Harare, charges dated 2nd April 2004:

- (a) There has to be a court hearing and the Provincial Registrar is the person who will be advising the Archbishop on the procedure to be followed *inter alia* in terms of Canons 24 and 28 and the Rules of Practice, Procedure and Evidence, although the Archbishop must already be aware of the procedure as he must have a copy of the Constitution and Canons in his possession.
- (b) It was submitted that it is unheard of for a judge in any Court of Law, to seek facts in advance of a court case from those witnesses who are subsequently to appear before him.

Yet this is precisely what the Archbishop was proposing to do. This procedure was improper as it was tantamount to undue interference with witnesses by the court.

(c) It is improper to order a defendant to arrange a visit for and provide transport and accommodation for a person such as the Provincial Secretary in these circumstances as the latter comes as the eyes, ears and spokesperson of the Archbishop. This and other factors destroys the fundamental element of impartiality and introduces a new dimension of possible intimidation of or influence over witnesses, although it is sincerely hoped that this would not occur. In any event, the proposed visit was unnecessary.

(d) As most, if not all the witnesses who will be giving evidence are from Harare or its immediate surrounds, the court hearing from a logistical point of view, should be held in Harare (Stumbles 2004).

The researcher notes some anomalies in these highlighted legal proceedings. There might have been some conniving between the Archbishop and the accused bishop of Harare. If it was so, manipulating court procedures to gain favours might be justifiably labelled as an act of corruption (Amuwo 2005; Ebegbulem 2012:221).

The Ecclesiastical Court was called upon by Archbishop Malango who sent Judge James Kalaile from Malawi Supreme Court to preside as judge in Harare. It is alleged that during the court proceedings, Archbishop Malango telephoned to terminate the hearing. Judge J. Kalaile quoted in the *Telegraph* remarked, “I have not in my years as a judge in Malawi or elsewhere heard anything like this dispute. I will contact the Archbishop and ask him to appoint another judge.” (Thornycroft 2005). How and why this ecclesiastical court was ever addressed is difficult to understand. A number of concerned people blame the Archbishop who seems to have been sympathetic to Kunonga. After the failure of the court to convict Kunonga, he appeared vindicated and so descended upon the Chancellor, Bob Stumbles stripping him of his duties (Gunda 2008:307). In fact, what Kunonga achieved was to repel all his critics from his way. Therefore, he remained without a Chancellor, no functional Standing Committee or Senate. No checks and balances were available on Kunonga’s running of the Diocese such that he established himself as a dictator averting all *Canons* and *Acts* of the Diocese (Gunda 307).

2.9.3 A Bishop in Land Invasions

During the early 2000s, the country's ZANU-PF war veterans were invading white-owned commercial farms. Kunonga capitalised on the situation and grabbed St Marnock's farm for himself (Gunda 2008: 309). He justified himself as a nationalist pursuing a noble cause of repossessing the stolen land by colonialists. Kunonga exonerated himself for invading the farm as possession of 'Holy Land'. As Gunda (309) notes, Kunonga quotes the issue of Holy Land out of context. More so had it been that the farm was for community use, it could have been better, but this was for his personal gain, which is an act of corruption. Kunonga used the text from 1 Kings 21 about Naboth's vineyard to make land his theological claim. Therefore, he urged more Zimbabweans to grab land from the former white owners since it is their right. He argued:

So when it comes to Zimbabwe with the land that was stolen, the soil which is the heart of everything, which is the heart of Zimbabwe that was taken away. When it was taken away, humanity, dignity, and sovereignty these become mere concepts when there is no geographical space. That is my statement wherever I am. I say do not talk about reconciliation, talk about restoration. (Kunonga's sermon in Gunda 2008: 310).

Kunonga's agenda was more like a secular political arena and unchristian where he would go about inciting people to go ahead perpetuating an ideology of hate and revenge. Leading the church with Christian principles was a challenge to him.

You are sons and daughters of the soil and should not hesitate to regain land which rightfully belongs to you. Whites like other aliens should not be allowed to own land and other properties in the country as they are strangers. Tsvangirai is a white man masked in black skin. He is like the Biblical Pharaoh who enjoyed the suffering and economic deprivation of his own people. On the other hand, Mugabe is the Biblical Daniel, sent to suffer for the cause of his people. Kunonga boasted that he ignited the property grab as he was the first to seize Anglican Church buildings and other assets in Zimbabwe, Zambia, and Malawi, starting in 2000. "I took 3800 church properties in the region since their title deeds were in my name. There was no way the properties could remain under the charge of the church controlled by whites and their black puppets. Bishops such as Julius Makoni, Chad Gandiya, and others are MDC-T and furthered western interests" ("Kunonga urges more land grabs" 2012).

Parishioners rightly wonder if they are in church or a political party rally when a bishop uses the pulpit for his own advancement. The church is a house for all people, regardless of their political affiliation. The purpose of coming to church is for worship and fellowship, principles that when

taken away and lived, would promote peace and tranquillity among communities. Thus, Kunonga's instigation of hate and violence are contrary to the Christian ethos (Gunda 2008:315).

2.9.4 Kunonga Declares Himself Out of Communion With the CPCA

In September 2007, the Province of Central Africa held its Provincial Synod in Malawi. One of the items on the agenda was the formation of National Provinces that would thereby imply having an Archbishop for each nation. Kunonga had accumulated sour relations with his Diocese of Harare, the ACZ and beyond. According to Gunda (2008:317), Kunonga surrounded himself with gangsters that had no church at heart. These individuals viewed the Anglican Church as a white man's project which needed to be indigenised (Gunda 310). The Zimbabwean government had indulged itself with the seizure of white-owned farms as a critical revolution and indigenisation programme. Therefore, for Kunonga's group, the Anglican Church too was on the indigenisation list. Kunonga transported his supporters to Malawi for the CPCA Provincial Synod. Among the supporters was the state-controlled newspaper, *The Herald* whose reporter came to cover the proceedings.

Incidentally, the researcher was present for the Provincial Synod held in Malawi so the report is first-hand information. Kunonga seems to have shared his plan with Elson Jakazi, the then bishop of Manicaland. Jakazi became the spokesperson and began accusing the Anglican Church of being sympathetic to homosexuals. The President R. G. Mugabe of Zimbabwe is well known for his hard stance against the practice of homosexuality; hence, the argument by Kunonga and Jakazi had political overtones and appealed to the Zimbabwean authorities (Gunda 2010:123). Kunonga claimed in this Synod that as the ACZ they had concurred to dissociate themselves from the CPCA. The other three Zimbabwean bishops immediately retaliated by dismissing the withdrawal as a Kunonga-Jakazi conspiracy. Kunonga and Jakazi then declared themselves and the Dioceses of Harare and Manicaland as having nothing else to do with CPCA (personal witness). The *Constitutions and Canons of the Province* 14 (1) stipulate that such behaviour is a breach and hence, the dean of the province, the Right Reverend Albert Chama who was in the chair responded by excommunicating Kunonga and Jakazi and declared the Sees of Harare and Manicaland vacant (Davies 2008). Chama writing his dismissal letter dated 16 October 2007 to Kunonga,

categorically stated that all property belonging to the province was to be handed over to the Vicar General of Harare.

During an interview with Shambare on (10 December 2014), he (Shambare) highlighted that as Kunonga arrived from Malawi, he called for a special Synod during which he announced that the Diocese had dissociated itself from the Province of Central Africa. This notion was challenged by one member of the laity citing a breach of the *Canon 14.1*. The argument was, the Synod, which should agree on such a motion had not given that resolution. It was clear that Kunonga was basing his argument on falsehood since in Malawi he had declared that Harare Diocese was in agreement with him. Kunonga's supporters were spreading rumours to parishioners in the Diocese of Harare that Kunonga was being victimised by the Province of Central Africa for his stance against homosexuals. The church became polarised with some people not sure of what was happening. By trying to force his authority, he constructed a letter, which was supposed to be signed by all members of the clergy in the Diocese of Harare endorsing his move to be independent of CPCA. At this point, fear was instilled in some of the clergy, but others resisted and refused to sign it. These are the ones who were labelled as disobedient to the bishop. Prior to the purported special Synod, St Mary's and All Saints Cathedral parish council had applied to the civil court pleading for an injunction to the Synod but their request was turned down said Mutamiri on (10 December 2014).

The CPCA appointed Sebastian Bakare (former bishop of Manicaland) as caretaker bishop of the open See of Harare while Peter R. Hatendi (former bishop of Harare) took care of Manicaland. The church sailed through a rough road as Kunonga claimed he was still the bishop of Harare (Chama 2007). Kunonga cushioned himself with support from the State and all its uniformed forces. Each Sunday was characterised by a police presence, not for worship but to force out worshipers who did not acknowledge Kunonga as their bishop (Davis 2008).

2.9.5 The Homosexuality Issue

The issue of homosexuality is not a burden for the Anglican Church as an institution, but a societal concern instead. The CPCA's position about same-sex marriage is canonical: that marriage sanctioned by God is that between a man and a woman (Canon 22 clause 3). Issues of

homosexuality are not solely Anglican but are societal challenges worldwide. In Zimbabwe, there is a gay and lesbian rights movement that do not have any link with the Anglican Church. As noted by Gunda (2010:123), five homosexual cases among blacks were reported in magistrate courts in Salisbury, Gwelo and Umtali as early as 1892, so labelling it as western influence is questionable. The issue is culturally unfavourable and unacceptable. Some African presidents including Robert Mugabe, Daniel Arap Moi, Sam Nujoma as well as Yoweri Museveni characterise homosexuality as un-African and are well known for their critical position against homosexual practices (Gunda 2010:43). Therefore, Kunonga used the homosexual issue that some churches in the west condone and used that as a blanket cover upon the Anglican Communion to win President Mugabe's support (Gunda 243). The real issue behind Kunonga's withdrawal from the CPCA was his hunger for power (Gunda 2008:317).

Ndlovu (2016:105) argues that Kunonga denounced homosexuality in a bid to gain congregational credibility as a morally upright person. He, (Kunonga) therefore, capitalised on the polarised state of the Anglican Church, with self-imposed demarcations of conservatives against liberals. Gunda confirms this claim as he says:

Power politics and the use of homosexuality for the prosecution of proxy wars was therefore not limited to politicians but was equally being played within the Church. Kunonga capitalized on the worldwide polarization in the Anglican Communion over the same subject carefully dividing the Church into an Evangelical/Conservative faction to which Kunonga aligned himself and the Anglo-Catholic/Liberal faction to which Kunonga strategically placed his perceived opponents. The bigger picture shows that homosexuality is not the central issue, power is! Homosexuality only allows power battles to be expressed through itself (Gunda 2010:240).

Kunonga had played his cards over the formation of National Provinces which meant Zimbabwe was to become an Anglican province where he hoped that by the virtue of occupying the See of Harare, (*quasi*-most senior Diocese), he was to be the Archbishop (Gunda 317). Technically, the first Anglican Diocese in the central region was Southern Rhodesia which translated to Mashonaland at the creation of the second, Diocese of Matabeleland in 1953 (Gibbon 1973:107). Then the name Mashonaland was changed to Harare, with the birth of Manicaland and Lundi in 1980. As Kunonga's relations with other Zimbabwean bishops soured, his hopes diminished and the easier way was to abort the province's process. As soon as he received an order of

excommunication from the Archbishop of Central Africa, Albert Chama; Kunonga announced that he had formed an Anglican province of Zimbabwe (Gunda 2008:309).

Kunonga's political rhetoric was from the onset of his bishopric in Harare. During his consecration in May 2001 he is reported by the *Herald* saying:

You are sick to think the western political and economic interests are your interests. You are sick to think that the western world is interested in removing corrupt governments...is interest in human rights in Zimbabwe not a tactical self-defense mechanism against the grabbing of land by the government? We live in a sick country. It is a neurotic nation where the young Africans are losing national identity, sense of history, African feeling and self-pride (Zvayi 2005).

This speech positioned Kunonga with politicians who were looking for support from the church. The heightened speech confirms corruption in the government and endorses grabbing of land by the government. The bishop hurled insults at the sheep he was supposed to shepherd, calling them sick and irrational thinkers. He further insulted Zimbabweans being unqualified to critique their government. The level of obsession is purported to cascade down to the youths (Gunda 2008:312). Kunonga's speech served as inaugural words by a supposedly incoming bishop. Indeed, this was a manifesto of his mode of operation. People began to question where they were heading with their new bishop (Gunda 313).

2.9.6 A Church Exiled on its own Motherland

Kunonga tactfully strategised by surrounding himself with loyal clergy. Prior to the breaking away in Malawi, Kunonga had dismissed the Chancellor and appointed his right hand man as the Vicar General (bishop's deputy) which gave him leverage of swinging the way he desired without legal Diocesan authorities challenging him (Gunda 2008:307). However, one of the trustees, Phillip Mutasa and a senior clergyman, Reverend Manyawu, resisted Kunonga said Mutamiri (10 December 2014). As a trustee, Mutasa (who remained in close consultation with the other Anglican bishops in Zimbabwe) launched a file with lawyers querying Kunonga's claim over the Diocese of Harare properties. Parishes called for urgent vestries during which priests explained the position of the Anglican Church. Congregations were informed that Kunonga was no longer the bishop, because of this development; parishes had to decide either remaining with Kunonga or be under the Province of Central Africa (CPCA). In about forty urban parishes within the city of Harare,

Kunonga secured ten out of five hundred votes (Mutamiri 10 December 2014). Although Kunonga became so unpopular, he refused to accept the reality that congregations rejected his leadership. Kunonga claimed that he was the legitimate bishop of Harare. This marked the beginning of a five-year legal wrangle between Kunonga and the Anglican Diocese of Harare, CPCA said Dzawo (18 December 2014).

On 19th January 2008 the Zimbabwe High Court Judge, Justice Rita Makarawu ruled that there be shared use of church premises pending a final court decision (Veritas 2008). This was the decision that raised a tough and trying time for the church. The Kunonga faction at the parish was just about a hand-full while the CPCA faction comprised of several hundreds of parishioners. The former camp occupied the church rectory and was in charge of all keys. As the judge ordered, parishes were to allocate times they could use the church buildings such as 0730-0900 hrs., while the other group would take up 0930-1100 hrs.' slot. In many cases, the Kunonga faction would either lock the premises or refuse to give way to the other faction. Riot police would pace themselves up and down within the church premises and would quash any move by the CPCA faction to force their way into the church. On 18 September 2007, *The Standard* reported that two weeks earlier a police inspector had come to the church and told the congregation and parish workers to leave. He had "orders from above" to turn the building over to Dr. Kunonga. A Kunonga priest soon took up physical residence in the church, with the vestry room turned into a bedroom.

On one Sunday morning at St Luke's parish, Greendale Kunonga who had just finished the service refused to pave the way for the CPCA group. The latter occupied the church in their numbers and set up a table as a makeshift altar below the sanctuary space. As an elderly priest Daniel Nhema bent down taking his seat by the chair beside the table and; Kunonga came from behind and pulled the chair away intending Rev. Nhema to slam onto the floor. It was by grace that people shouted to him not to sit, and he rested his arm on the table. This sparked rage, pushing and jostling of one another by some members of the congregation manhandling Kunonga which led to their arrest (Interview with Nhema 21 October 2014). Similar cases are reported in the *Church of England* newspaper by Conger (11/04/2010):

The Zimbabwe Times, which is published on the internet from the United States and edited by expatriate reporters, on March 28 reported that it had been given a copy of a directive

ordering the police to permit only those clergy loyal to Dr. Kunonga to conduct services at Anglican churches in Harare.

Operational Order Number 8 of 2010 entitled “Anticipated Defiance of a High Court Order by Gandiya Faction Members” directs senior officers to deploy agents of the Police Internal Security and Intelligence (PISI) detachment to “all Anglican churches for intelligence gathering in their respective areas of policing.”

The “officer in charge” of each station is directed to “engage in dialogue with their local church leaders from both church factions to ensure that one church service is done under Kunonga.”

One station was directed to “deploy one stick of 15” police officers to “St Luke’s Greendale to barricade the entrance and ensure only the Kunonga faction is allowed to enter the church.” The detachment was further ordered to “ensure that no other service is conducted after the Kunonga service has been conducted.”

Kunonga buttressed his staff by ordaining anyone from the street provided he was loyal to him and aggressive to the CPCA sympathisers (Gunda 2008:316). Josiah Mupumha, one of Kunonga’s long time friends who had worked with him as a fellow garden attendant, was offered the opportunity to be ordained but he refused. Kunonga promised that he was going to ‘fix’ Josiah. Josiah was badly tortured by a gangster who was sent to his apartment by night. Mupumha managed to escape into the darkness of the night and stood by a huge tombstone crucifix in the churchyard cemetery until his persecutors left (Interview with Mupumha 6 November 2014).

The massive numbers of CPCA parishioners seem to have intimidated the Kunonga faction. Every gathering was monitored by the riot police, who on uncalled for orders would interrupt church services driving people out and beating them with baton sticks or firing teargas (Conger 2010). Women, who comprise the majority of the Anglican Church members, ensured that the rectories were fully furnished. These mothers are part of an association known as the Mother’s Union (MU) which holds mid-week prayer meetings in addition to the Sunday worship services. At Francis’ parish Glen-View, the MU forced their way into the rectory to recover the utensils they had previously provided. When the police were informed, seven women were arrested and locked up in prison cells for five days without any court hearing (Gunda 2008:308). They were later released after the Kunonga party failed to provide an inventory of the property they claimed was stolen said Nyabadza during an interview on (14 December 2014).

Harassment and torture became the order of life for Anglicans in the diocese of Harare for five (5) solid years. A small number lost their lives, one of such cases was an 89-year-old woman who was a sub-deacon in Murewa (North-East of Harare), Jessica Mandeya, whose body was mutilated. It is alleged that the Kunonga faction demanded her keys for the rural church but she refused to surrender. So, she was murdered (MISA 2011).

In 2010, Justice Ben Hlatshwayo of the High Court ruled and granted Kunonga the custody of Anglican Church properties overriding the shared usage of church properties (Conger 2010). It is alleged that Kunonga maximised his opportunity during this time and manipulated the bankers to release all invested funds, around seven hundred and fifty thousand United States dollars (US\$750 000), said Dzawo on (18 October 2014). The legal wrangle over ownership of church properties continued until November 2012 when the Supreme Court finally ruled in favour of the CPCA as custodians of all Anglican Church properties.

During the five years of limbo, the Kunonga faction used church properties without paying City Council rates for both water and electricity. St Michael and All Angels parish, in Mbare, for example, had over US\$10000 in debt to the City Council. It is uncertain why the City Leaders allowed such outstanding bills from Kunonga in those five years. The subsequent court sessions over the same oblique period accrued over US\$500000 in charges, according to the Diocesan secretary, Reverend Clifford Dzawo (18 October 2014).

In the midst of everything that has happened, the church has lessons to consider. How should the church resolve the challenges and move on? Steinke (2014:31) identifies some stressors that might lead congregations to chronic conditions if not well addressed: pastors dominating every aspect of congregations; little accountability; differences ignored or not discussed; viruses (secrets, blame, and so forth); forced resignation of a staff member; and a rift between congregation and judicatory.

2.9.7 A Synopsis of Kunonga's Leadership Challenges

It has been noted in this analysis that Bishop Kunonga's ministry was characterised by challenges. The bishop's humility is questionable basing upon the tone of his speeches full of hate and instigation of violence, his grabbing of church properties, and refusal to let go of the position of power and authority. Kunonga had emotional challenges expressed through verbal abuse over

racial issues. His partisan political involvement and grabbing of other people's farms placed him at a high level of corruption as a leader. Other corruptible acts are in his abuse of public funds, avoidance of following the regulations of Provincial Canons and Acts of the Diocese, and manipulation of court procedures; like the case with Justice Kalaile (2.5.2 above). His corruption is also highlighted by his unwarranted dismissal of the Diocesan Chancellor and Senate leaving himself free of checks and balances. Kunonga's devious tactics instilled hatred and division among the clergy. His administration was full of intimidation, dictatorship, divide and rule, corruption and self-serving. The researcher's thesis is that, the bishops' understanding of leadership is that of power and authority may be closer to the understanding of power and authority in certain interpretations of the role and authority of the African king (Masango 2002:711; Obiakor 2004:412; Ebegebulem 2012:226; Kouzes & Posner 2007:95; Gunda 2008:309; Chitando 2011:46; Chitando 2013:83).

The researcher now moves to focusing upon Bishop Sebastian Bakare's tenure as the bishop of Harare, surveying leadership concerns.

2.10 Bakare Era 2007-2009

In an interview on (16 August 2014), the researcher gathered that: Sebastian Bakare was born in 1940 in Southern Rhodesia (Zimbabwe) and was privileged to get educated in both Zimbabwe and Zambia leading him to be ordained. Having served the church in various spheres, in Zambia, United Kingdom, Germany, and Zimbabwe, he was appointed the Senior Ecumenical chaplain of the University of Zimbabwe in 1986-89. Bakare was elected bishop of Manicaland in 1999, a position he served until his retirement in 2006. Bakare has been outspoken for his stance against the government of Zimbabwe policies that have robbed people of human rights and justice. His book *My right to land, in the Bible and in Zimbabwe: A theology of Land for Zimbabwe* shows Bakare's mind concerning land redistribution in post-independent Zimbabwe.

In November 2007, the Dean of Central Africa, Right Rev. Albert Chama, asked Bishop Bakare to step in as a caretaker bishop of Harare contending against Kunonga who was holding on to the Anglican church property after his excommunication (Chama 2007). Bakare's leadership of the "church in exile" had many political overtones as he openly denounced President Mugabe's

government, especially on its illegal seizure of farms. Bakare was labelled pro-MDC, a label that his rival, Kunonga used to demonise all Zimbabwean Anglicans rallying behind the CPCA (Conger 2010). The way church issues were politicised caused Bakare to travel around with young men surrounding him as guards against the Kunonga faction reported Nyabadza (14 December 2014).

Bakare viewed theological education with great importance and even paid clergy according to their level of education said Mutamiri (10 December 2014). This notion might have its own challenges. Some clergy may be motivated to further their theological studies to be paid more as if they are in secular industry where performance determines remuneration. Members of the clergy may end up forming cliques and groups that are noxious to the church family.

In 2008, Bakare's term of office as caretaker bishop of Harare was ending. During Synod preparations, Bakare convinced a handful of priests to vouch for him, so he raised a motion to extend the caretaker bishop's term of office until the exile was over (a period whose length nobody knew). The motion was passed but was contested by some members of the clergy who followed up the matter with the Dean of the Province. In an interview with Manzongo on (30 November 2014), he reiterated that the clergy who had contested became unpopular before Bakare. It is a puzzle to imagine why Bakare wanted to extend his stay on the See. The researcher views this move as an indication of a taste for power and authority. Bowen (1978:263) argues that the ability to make decisions based on well defined principles is one of the indicators for the highly differentiated individual.

2.10.1 A Note on Bakare's Leadership Challenges

Bishop Bakare's leadership as the bishop of Harare was not without challenges. Bakare was accused of engaging himself with party politics. Bakare had the courage to meet with opposition forces from Kunonga's supporters as well as State Police which, sided with Kunonga. He was known to classify and remunerate clergy according to their level of education, a system that demotivated devotion to serving in some clergy. His humility was challenged when it was time for him to retire, he felt urged to hold on to power.

The next section focuses on Bishop Chad Gandiya's leadership concerns.

2.11 Gandiya Era⁸ 2009- Date

During an interview with Chad on (18 August 2014), it was established that, in 1953, in the plains of Nyazura in the Eastern part of Zimbabwe (the then Rhodesia), Chad Gandiya was born to Christian parents. Having been educated at St Augustine's Mission, Penhalonga, he was influenced by a high Anglican tradition that he later dropped in favour of the evangelical tradition he experienced at Avondale parish in Harare. He studied for a diploma in theology at African Evangelical Fellowship Mission, Chimanimani. With this theological background, he was employed as a lay worker at Avondale Parish where he worked with domestic workers that stimulated his interest in dealing with social justice issues. From there he enrolled at St John's College, Nottingham UK, for a Bachelor of Theology degree. Returning to Zimbabwe at independence, he was tasked with youth work and evangelism while based at Avondale Parish again.

Two years down the line, he moved to Michigan, USA, where he furthered his studies in social issues. He studied Medical Ethics and lectured in world civilisation at Lansing Community College. On his return, he briefly worked as a parish priest in Marlborough and then was appointed as Academic Dean at Bishop Gaul Theological College. This was a rich moment of interacting with priests in the making. At this point, he joined the race for the bishopric of Harare that he lost to Kunonga. He found it difficult to work under Kunonga's leadership, therefore, he resigned and joined USPG at Birmingham; UK, as a lecturer. The way Gandiya left Zimbabwe was hurtful because his resignation letter was never replied to and as a result could not be accorded an opportunity to hand over to the incoming dean. Having spent four years lecturing in Birmingham, he was transferred to manage the USPG African and Indian Pacific Desk for five years. It was a great opportunity to work with African bishops being exposed to the politics and pitfalls surrounding the episcopal office.

⁸ The researcher obtained the biographical data from personal interview on 18 August 2014.

In 2009 Chad Gandiya has nominated as a candidate for the See of Harare again. Gandiya consented, though he was still in the UK. He prayed for the outcome and felt ready to take up the challenge after his experience with USPG. He was elected the next bishop of Harare, a position he accepted with humility and prayer. It seems it was not an easy going position as noted in the *Church of England Newspaper* on 5 January 2009:

The April 25 election of a new bishop in succession to the Rt. Rev. Sebastian Bakare of the Diocese of Harare has been postponed, sources in Zimbabwe tell *The Church of England Newspaper*.

No explanation or a new date for the canceled election has been offered by the diocese or the Church of the Province of Central Africa. Four candidates had been put forward for election: the USPG's Africa desk officer, the Rev Canon Chad Gandiya; the vicar of Tattenhall, Cheshire the Rev. Lameck Mutate; the Archdeacon of Northern Botswana, Dr. Archford Musodza; and the vicar of Mbare parish in Harare, the Rev. Canon David Manyau.

The last election for a Bishop of Harare in 2001 was marred by the intervention of the CIO—Zimbabwe's secret police, whom critics charged engineered the election of Dr. Nolbert Kunonga. From the start of his tumultuous episcopate, Dr. Kunonga was closely linked with the regime of Zimbabwe strongman Robert Mugabe. Members of the diocese accused Dr. Kunonga with soliciting the murder of clergy and lay opponents, theft, and heresy. An ecclesiastical trial for his alleged crimes collapsed after witnesses declined to return to Zimbabwe in fear of their safety (Conger 2009).

In the interview with the researcher on (18 August 2014), Gandiya continued by noting that coming back home to a highly divided clergy was not an easy task. The clergy relationships were full of suspicion and bitterness. Parishioners felt cheated, robbed and taken advantage of by the clergy. In some quarters, members of the clergy were regarded as foreigners who wanted to plunder the church. The first port of call was to unite the polarised Diocese, burying any previous differences. Part of this objective was achieved by organising frequent workshops for clergy and for the laity. Bishop Gandiya served three years while renting office space, the period the researcher has identified as a 'church in exile'. The church paid over three thousand US dollars (\$3000) every month on rentals as noted by the Diocesan secretary, Dzawo on (18 October 2014).

A majority of the parishes in exile mobilised their resources and acquired new land on which some constructed some structures. The bulk of other parishes spent the five-year period of exile renting prayer space spending at least \$200 per week. Some congregations, however, acquired

sympathisers from other Christian denominations who offered them prayer space free. In some cases, the sympathisers were also harassed by the police to an extent of being locked up in prison cells said Chibanda on (20 February 2014.) Also other denominations that, for fear of victimisation, refused Anglicans a space for refuge while yet another group found an opportunity to use the Anglican Church buildings, which lay idle as the Kunonga faction could not use the space they were holding.

In 2011 the Archbishop of Canterbury; Rowan Williams visited the persecuted ACZ and left an encouraging message for the faithful to remain shunning violence while maintaining vigilance in prayer. The Archbishop of Central Africa; Albert Chama and the Zimbabwean Anglican bishops grabbed an opportunity to accompany Williams and met with President Mugabe whom they presented with a dossier of grievances (Conger 2010). Since 2007 the Anglicans in Zimbabwe had suffered systematic harassment and persecution at the hands of police in direct contravention of court rulings. The litany of grievances included imprisonment, violations, denial of usage of church buildings, mission schools or clinics (Chikwanha 2011). The Anglican Diocese of Harare was finally vindicated from the disputed case of property ownership against Kunonga in November 2012.

Harare Diocese covers a vast rural area as well as the capital city after which it was named. Rural priests have to cover very wide areas to minister to their scattered congregations. Rural folk are sparingly visited due to transport challenges. Congregations are supposed to provide for their priest but they are financially constrained. Two young men have been handpicked from Muzarabani, in the North-eastern low-veldt and have been exposed to as much as a month's time of theological education, after which they were locally ordained to serve in a specific rural area. The researcher wonders whether there is room for ordaining people only for a particular area or a priest should be able to function anywhere in the Body of Christ. During one seminar for the Diocese of Harare, these two priests conversing with one another; expressed a sense of inferiority, inadequacy and lack of confidence in case they were to be asked to work in an urban parish such as St Paul's Marlborough said Shambare on (10 December 2014).

During the mid-2000s, the ACZ was planning the formation of National Provinces, and the establishment of an Anglican university. Bishop Kunonga highjacked the former idea from the

ACZ and pulled out of the Province of Central Africa resulting in a schism. The establishment of a university sounded too technical and incensed some bishops who blamed others for failing to develop Bishop Gaul Theological College while being vocal about the university. Bishop Gandiya was one of those against the establishment of a university before a theological college. However, in 2014, Gandiya surprised the rest of the Zimbabwean bishops when he announced that Harare Diocese was taking it upon itself to establish an Anglican university. On 10 May 2014, the *Church of England Newspaper* wrote:

The Church of the Province of Central Africa (CPCA) has launched a \$120 million dollar campaign to build a technical college outside of Harare. At a dinner held on 2 April 2014 at the Meikles Hotel, Dr. Chad Gandiya the Bishop of Harare announced the start of a 25-year campaign to build a university for 8000 students in Chitungwiza, a town 25 miles southeast of Harare. “Among the several disciplines the university focus will be biomedical sciences and obviously this noble mission is a mammoth task but it is part of our mission to serve all members of our nation regardless of religious or political alignment or affiliation, and regardless of gender or age,” the bishop said according to a report of the launch printed by the *Harare Herald* (Conger 2014). This was a confirmation of *The Herald’s* 4th April 2014 issue: The Anglican Church of the Central Province of Central Africa has unveiled plans to build a US\$120 million university in Chitungwiza, about 35km southeast of Harare (Kakore 2014).

The noble cause and move to establish a university might be a way of taking a stand by employing an element of surprise as noted by Bowen (1978:468).

2.11.1 Leadership Experiences due to Exile

People tend to draw close together in times of stress/anxiety (Cox 2006). Harare Anglican Diocese parishes during ‘exile’ developed a new sense of the church. The hymn *Christian seek yee not repose* gave the church a militant position and energy to soldier on resisting what they deemed unorthodox way of running a church. Church wardens elected into office during the time the church marched in ‘exile’ were those of military stature or those who manifested as war veterans as though they would engage in physical fighting. One case of St Columbus Parish where a guild of sub-deacons paid for and erected altar rails, which they found uprooted the following morning and dumped behind the toilet block. There seems to have been a spirit of physical fighting brooding between the wardens who uprooted the rails claiming they had not authorised the development (though the rector had authorised it) reported Gwende in an interview on (31st March 2016). The

researcher deduces conflict in centres of power –the rector’s *visa-vis* warden’s authority. The bishop as the chief pastor in the Diocese shares his authority with the rector who exercises that authority in the day-to-day running of the parish.

Systems theory explains that families or groups are held together by emotional forces similar to magnetic fields. As differences arise, two members tend to distance from each other and find a third person forming an emotional triangle (Friedman 1985:35-39). Typical triangles in a family are between mother-father-child or a parent and any two children with the common cause of tension being poor performance in school; substance abuse and sexual behaviour, just to list a few (Friedman 36). Emotional triangles are also common in congregations or religious set-ups such as clergy, nuns, rabbis, and their fellow core-workers. Steinke (2014:68) in his book *Congregational Leadership in Anxious Times*, argues that the degree of differentiation by the leader determines the outcome; either a non-anxious presence would promote creativity or high anxiety would encourage reactivity.

However, did the exile experience affect individual growth in parishioners?

In the traditional change model, the fault always lies with the other person. ‘If (he, she, they, it) would change... THEN, and only then, I (or my conditions) will change for the better.’ The basic assumption is that one person can *will* another to change. Will conflict is a losing proposition. The leader may get compliance in the short-run, but this strategy will never pay off long term (Cox 2006:7).

There is a better way. Tim Neill was labelled a rebel priest who needed to repent or risk death because of denouncing the Mugabe leadership (Ashworth 2008). The researcher notes that intimidation, ridicule, and manipulation was the atmosphere surrounding the people of Zimbabwe, and the church was no longer a voice of justice and peace. The Zimbabwean situation appears to have been a fertile ground for corruption and dictatorship by some Harare Anglican bishops emulating African kings since it is easy for lesser weight material to be carried away in the direction which the wind blows.

2.11.2 A Synopsis of Gandiya’s Leadership Challenges

Bishop Chad Gandiya’s tenure was in the midst of the church’s exile. Gandiya can be characterised as courageous to lead the Diocese in great trial times. His challenges were dominantly pastoral,

handling polarity among the people and building trust from parishioners. His handling of rural parishes has exhibited some challenges by creating a ‘lower class’ of clergy- who are not well educated in theological aspects. Gandiya’s championing construction of an Anglican university is highly commendable, however, he appears to have taken over ACZ’s plans for a national Anglican university which he (Gandiya) once criticised.

After having outlined the historical background for the Anglican bishops of Harare, the researcher will now expand on the bishop’s expected roles in the Ecclesiastical Division and note some instances where such roles have been compromised or appear aligned with secular leadership styles.

2.12 The Bishop’s Roles

The Anglican Church structure governance in the Province of Central Africa is chiefly centred on a bishop who oversees the operation of a Diocese. The bishop has priests and deacons under his charge. The full structure has been explained in the first chapter. The purpose of this section is to highlight the bishop’s role while comparing these to that of an African king. Both of these roles are to guide or lead a community. African kingship is viewed as a position of great responsibility and the king is expected to care for the community (Masango 2002:708). The governance is guided by embracing the philosophy of *ubuntu*.

2.12.1 A Steward

A shepherd is a common term in countries that are agro-based. In Zimbabwe, the rural population is heavily dependent on peasant farming which involves keeping of a small herd of cattle and/or a flock of sheep/goats which are manned by a herd-boy (*mukomana wemombe*). This Shona translation for herd-boy carries with it a demeaning sense, one of very low social status but a humble and noble experience. Yet this person (shepherd) would be responsible for the significant source of wealth for the rural family. The biblical Moses became a shepherd during his wandering period in the wilderness (Ex 3), a role that might have humbled Moses and equipped him for the later role of shepherding the Israelites out of Egypt (McKinney II 2013: 145).

There are lessons learned by appreciating shepherds, who develop a deeper interpretation of leadership. It can be observed that in the Middle East (like Israel), the shepherd walks in front of the sheep, while the sheep follow (researcher's observation while on a pilgrimage to Israel). This remarkable image evoked some insights on how the leadership concept might be construed. In Zimbabwe, the shepherd rather walks behind the herd as he or she 'drives' the herd while in the prior scenario the shepherd 'leads'. The researcher argues that these images have some impact on the level of coercion/persuasion (Northouse 2010: 12) by the shepherds.

Another model of leadership can be deduced from how Eucharistic services are conducted within the Anglican Communion. The priest/leader stands behind the altar while facing the congregation (flock). The priest leads the flock to Christ who is in the liturgy sacrificed upon the altar. Therefore, the set up places Christ at the centre. Therefore, the leader/priest simultaneously focuses on the people/flock and upon Christ. Church leaders are to point people to Christ, not to themselves.

In the Anglican Church of the Province of Central Africa, the Archbishop oversees bishops, who in turn lead a Diocese (CPCA 1980). During the consecration of a bishop, the Archbishop delivers a charge such as:

Jesus who is Prophet, Priest, and King, has called you to share in his work of sanctifying and shepherding his people, and of speaking in God's name. My brother, you are to teach and interpret the truth as it is in Christ Jesus, to further the unity of the Church, to banish error, to proclaim the demands of justice and to lead God's people in their mission to the world. You will not do this on your own, for as a bishop among your fellow bishops, you will represent the Diocese to the wider Church and the wider Church to the Diocese. In a life of prayer, you will seek God's blessing in all you do; you will baptize and confirm; you will preside at the Eucharist, lead the people in worship, and intercede for those committed to your charge. Those who are weak will be your special concern. You will endeavor with a shepherd's love to exercise with wisdom and mercy, the authority and oversight entrusted to you by Christ our King. It is your responsibility and your joy to ordain deacons and priests and to send forth other ministers. You will guide and encourage those who share your ministry of building up the people of God. No one is sufficient in these things. May the God who makes us able ministers of the new covenant equip you with his grace and give you his blessing and joy (Collins 1993:597; Chama 2015).

The charge points to important responsibilities of a bishop. The work of shepherding God's people comes as a chief role in this charge. The researcher notes with concern whether the incumbent would be conversant with the demands of him as a shepherd. According to the Church of England

Website, the process of appointing a Diocesan bishop the roles are read before declarations as follows:

Introduction to the service

Bishops are ordained to be shepherds of Christ's flock and guardians of the faith of the apostles, proclaiming the gospel of God's kingdom and leading his people in mission. Obedient to the call of Christ and in the power of the Holy Spirit, they are to gather God's people and celebrate with them the sacraments of the new covenant. Thus formed into a single communion of faith and love, the Church in each place and time is united with the Church in every place and time

Introduction to the declarations

Bishops are called to serve and care for the flock of Christ. Mindful of the Good Shepherd, who laid down his life for his sheep, they are to love and pray for those committed to their charge, knowing their people and being known by them. As principal ministers of word and sacrament, stewards of the mysteries of God, they are to preside at the Lord's Table and to lead the offering of prayer and praise. They are to feed God's pilgrim people, and so build up the Body of Christ.

They are to baptize and confirm, nurturing God's people in the life of the Spirit and leading them in the way of holiness. They are to discern and foster the gifts of the Spirit in all who follow Christ, commissioning them to minister in his name. They are to preside over the ordination of deacons and priests and join together in the ordination of bishops.

As chief pastors, it is their duty to share with their fellow presbyters the oversight of the Church, speaking in the name of God and expounding the gospel of salvation. With Shepherd's love, they are to be merciful, but with firmness; to minister discipline, but with compassion. They are to have a special care for the poor, the outcast and those who are in need. They are to seek out those who are lost and lead them home with rejoicing, declaring the absolution and forgiveness of sins to those who turn to Christ.

Following the example of the prophets and the teaching of the apostles, they are to proclaim the gospel boldly, confront injustice and work for righteousness and peace in all the world. (Lambeth 2016).

Archbishop Chama's exhortation captures the salient points of the bishop's ministry that are presented in the elaborate order in this preceding excursus. According to the BCP (1956: 701), the bishop is asked to declare whether he denies all ungodliness and worldly lusts and living a blameless life. This clause highlights sources of potential corruption to which the incumbent responds in the prescriptive form *I will do so the Lord being my helper*. The bishop's call is centred

on compassion and care for the flock under the good shepherd Jesus Christ. The Anglican ordination rite, though using the term *priest*, stresses the duty of the priest/bishop to be more in the ministry of the word and pastoral care than cultic sacrifice as in the medieval rite (Sykes and Booty 1988:285-88). One of the duties of the bishop is to ordain deacons, a tradition dating back to Hippolytus in the early church (Donfried 1992: 2) who notes that the deacon is ordained in the service of the bishop, to do as ordered by the bishop, Hippolytus describes the deacon as ‘mind and soul’ of the bishop (Donfried 4). The early church context is different from the Zimbabwean context. The bishop ordains Priests and deacons but their role is not to function as personal assistants to the bishop; instead, they are core-workers in the vineyard of the Lord. Canonical obedience is expected of every member of the clergy just as they take oaths as they are ordained. It is important to understand the meaning of canonical obedience. Philip Jones writing on ecclesiastical law says:

According to the ancient law and usage of this Church and Realm of England, the inferior clergy ... owe canonical obedience in all things lawful and honest to [their] bishop ... and the bishop of each diocese owes due allegiance to the archbishop of the province as his metropolitan. (Jones 2012).

Even though this refers to the English church, the implication of canonical obedience is universal. The member of the clergy promises allegiance to the bishop in whose Diocese the clergy serves, and this pledge is done in all things lawful and honest. Diocesan laws include how finances are run, and how the bishop relates with all the officers for various divisions in the Diocese (Act 6.1-5). The Archbishop Chama’s charge above stipulates some of the priestly roles such as; baptising, teaching and interpreting the truth of Christ’s gospel, banishing error, proclaim the demands of justice, and lead people in God’s mission to the world. In his letter dated 25 August 2003, James Mukunga one of the priests under Kunonga lists a series of allegations that led to him being pursued by Kunonga. One of these allegations was Mukunga’s refusal to hand over to the CIO a list of names of people from the Cathedral of Harare who resisted Kunonga’s subversion of *Acts of the Diocese* (Gunda 2008:308). Kunonga required the death of these people; clearly not lawful nor Christian. It is most likely that anyone with a rational mind would not regard Kunonga’s demands as lawful and neither is it Christian.

Intimidation is the tactic used by dictators; the weak and powerless are left vulnerable. The prophet Ezekiel 34:2 warns against the shepherds who feed themselves rather than feeding the sheep, and who neglect or take advantage of the weak to abuse and exploit them. Dictatorship defies terms of justice and freedom. Campbell (2007:49) writing about the appalling situation in Zimbabwe says, “the poor have borne the brunt of the thuggery and violence meted out by the Mugabe regime. The mass of the Zimbabweans has suffered in numerous ways with the quality of the lives of the people deteriorating by geometric proportions.” He goes on to cite the case made in 2005 of targeting urban population who were said to have littered the town by illegal residential houses, which were destroyed by the government. The so-called clean-up (*Murambatsvina*) was carried out to destabilize the urban voting population as they were allegedly in favour of the rival political party (MDC) (Mlambo 2008:21; Potts 2008:53; Manyonganise 2013:146). Such strategies were carried out against the freedom of democracy.

This parallels developments of the imposition of authority by Kunonga as a church leader and the government’s ruling party has motivated the researcher to question the model of leadership in place. The existence of challenges should be fertile ground for transformation to take place. Steinke (2014:28) argues that congregational leaders are the key stewards of the congregations and should watch how they handle conflicts.

2.13 Conclusion

In this chapter, it has been noted that there have been challenges in church leadership styles associated with various bishops of the Anglican Diocese of Harare at different periods. It has been noted that some bishops led the Diocese with autonomy, dictatorship, and some corrupt activities. The colonial period set the precedence of the autonomous bishopric which was inherited and practised by the respective African bishops. The African context and socio-political environment have immensely contributed to what has happened to the life of the church in Zimbabwe. The African king leadership modelled in Zimbabwe is that of repression and dictatorship. The leadership system both secular and religious is infested with corruption and abuse of power. The dictates of stewardship or servanthood call for care and concern over the flock against thieves and robbers. Systems approach views things as a whole. In healthy congregations, cells connect to cells and information flows freely. This organic view of the church promotes unity and wholeness

thereby valuing community more than single components. Steinke (2014:13) argues that healthy congregations are those that actively and responsibly address or heal their disturbances not those without troubles.

Briefly, leadership among the Anglican bishops of Harare has been identified as:

- a. Undemocratic
- b. Corrupt
- c. Abusive of power

In the following, chapter the researcher is going to focus on analysing why leadership is the way it is. He will draw information from known leadership principles and contrast these with leadership styles of Harare Anglican bishops and African king leadership. The researcher's claim is that, the bishops' understanding of leadership is that of power and authority may be closer to the understanding of power and authority in certain interpretations of the role and authority of the African king (Masango 2002:711; Obiakor 2004:412; Ebegbulem 2012:226; Kouzes & Posner 2007:95; Gunda 2008:309; Chitando 2011:46; Chitando 2013:83).

3 CHAPTER 3 Why Is It Happening This Way? Interpretation of Leadership Styles in Africa

3.1 Introduction

In the previous chapter, the researcher outlined the leadership styles and challenges displayed by the Anglican bishops of Harare. Due to the challenges of leadership or leadership failure in the ACZ as outlined in the previous chapter, in this chapter, the researcher seeks to explore why these challenges have been experienced. Some leadership aspects such as power and corruption will be analysed and applied or contrasted with leadership behaviour by some African kings and Harare Anglican bishops. The researcher's argument is that the post-independence bishops have an undemocratic and corrupt leadership style, which has similarities with a dictatorial understanding of leadership as exemplified in an African king (Masango 2002:711; Obiakor 2004:412; Ebegbulem 2012:226; Kouzes & Posner 2007:95; Gunda 2008:309; Chitando 2011:46; Chitando 2013:83). This understanding of leadership is in total contrast with an *ubuntu* approach to leadership. In this study, the researcher wants to propose that the African church seeks inspiration for leadership from both *ubuntu* and in the servant leadership of Jesus.

In this chapter the researcher wants to explain and give reasons, why things are the way they are in post-independent Zimbabwe in the Anglican Church. In other words, the things that he described in the previous chapter he now wants to explain. In other words, offer theories as to why post-independent leadership in the church is characterised by:

- Lack of democracy
- Corruption
- Misuse of power

This all paints a very bleak picture of leadership in post-independence Africa. Yet, this is not the only picture that there is – there is the traditional church understanding of the bishop – which is different and second there is an alternative African understanding of leadership, namely *ubuntu*. Their normative ideas (of what should be happening) will be explored in more detail in the next chapter.

This section argues that misuse of power by bishops is not only an African problem, but it has a long history in the church. Often in the long history of the church, bishops have misinterpreted their role as leaders to that of being king and lord. In other words, this is not only an African problem, but it has been part of the history of the church. The only difference is that leadership theories and leadership styles have changed. In church history when secular leadership was autocratic and vested in kings – the church copied that style. It seems that the church always copies the style of secular leadership, rather than being an example to secular leadership. In post-independent countries, the leaders often returned to old concepts of leadership rather than being influenced by current and contemporary leadership theories, which are based on democracy and transparency and servanthood.

3.2 Why Is It Happening This Way?

In trying to answer the question, why is it happening, the researcher raises a claim that many leaders in post-independence countries choose to follow the leadership style of an African king rather than be inspired by an *ubuntu* leadership style or a servant leadership style. A majority of African leaders are self-serving and corrupt (Temple 2011: 52). The researcher tries to substantiate this claim by using leadership theories to contrast leadership styles by Harare Anglican church leadership to the African king. Learning theory presupposes that people learn through observing ongoing phenomenon then try it out. Bandura (1977) argues:

Learning would be exceedingly laborious, not to mention hazardous, if people had to rely solely on the effects of their own actions to inform them what to do. Fortunately, most human behavior is learned observationally through modeling: from observing others one forms an idea of how new behaviors are performed, and on later occasions, this coded information serves as a guide for action. (Bandura 1977:22).

Bandura's assertion should not be applied as totally embracive because several other factors come into play. The value of what is learned means a great deal to the practitioner. If Bandura's theory is applicable to the Anglican bishops of Harare, their model could be pre-independence bishops. Moreover, how much value did the bishops put into their ministry as shepherds of God's people has to impact upon their performance? It might be an important aspect to study how equipped in the line of leadership are the members of the clergy (the melting pot from which bishops are elected). How leadership is understood by the general populace in Zimbabwe's cultural context

informs us about why things are happening as they are. Verstraelen (1999:55) argues that there was great optimism by church leaders at independence, with a mood of doing their own things well.

3.2.1 Defining Leadership

Leadership is defined by many as a way of influence in which one guides others in a particular direction for specific purposes. Muindi (2000) in a paper on Leadership Development Curriculum workshop in Africa sums up leadership as creativity and influence embodied in service. Kim and Maubourgne (1992) have presented leadership as the ability to inspire confidence and support among people who are needed to achieve organisational goals (Kim & Maubourgne 1992:123). Leadership is not confined to top positions but shared by all people at any level and can be practised by anyone not assigned to a leadership position (Dubrin 2004:17). Molebatsi (2001) presenting on African Concepts of Leadership posits a working definition as: “Good leadership is the wise use of power to translate intentions or goals into reality, and sustain them while at the same time communicating vision, influencing followers, pointing the direction and generating enthusiasm and commitment” (Molebatsi 2001). Winston and Patterson (2006) comprehensively defines a leader as:

One or more people who select, equips, trains, and influences one or more follower(s) who have diverse gifts, abilities, and skills and focuses the follower(s) to the organization’s mission and objectives causing the follower(s) to willingly and enthusiastically spend spiritual, emotional, and physical energy in a concerted coordinated effort to achieve the organizational mission and objectives (Winston & Patterson 2006:7).

Leadership is one of the concepts that is difficult to define. It involves a number of issues like influence, power, qualities or traits, and process. Kellerman (2004:45) argues that scholars need to remind the reader that leadership is not a moral issue. Leaders are just ordinary people, capable of being trustworthy or deceitful, coward or courageous, acquisitive or generous. An assumption that all leaders are good and upright is being oblivious and deliberately missing the human reality thereby severely limiting leadership perspective to a narrow scope. Kellerman implies that the varied activities that go on need leaders. Mafia groups, peacekeepers, orchestras, congregations, scouts or soccer teams all need leaders. Leaders fulfil a role of sensemaking, providing security and direction to followers. Temple (2011: 50) argue that leadership and morality are inseparable,

leadership presupposes engagement with morality. He goes further arguing that moral leaders are supposed to protect vulnerable individuals from the authoritative society. Moral leadership can only be established if:

It is in the interest of the people, not 'self'
It seeks to improve the well being of the people and not worsen their circumstances
It preserves both the minority and majority
Its definition of good and bad is not private but public

Its definition of good and bad is universal. (Temple 2011: 51).

According to Prinsloo (2000), leadership is seen as a catalyst for social transformation but only where it is deeply rooted in African concepts of identity and community, while Masango (2002) says,

Leadership is a group phenomenon and always involves interpersonal influence or persuasion. In Africa, a leader is viewed as someone who is a servant to the clan, tribe, community or group and influences individuals and groups with the community or village towards some desired objective. However, leadership became a function to be shared by all villagers or community members, rather than a leadership invested in one person (Masango 2002:708).

The general principle emanating from these definitions is that leadership is a process that involves at least two people in rendering service (Bolden 2004:5). Being a process means it is contextual and can be learned (Jago 1982:315; Daft 2005; Northouse 2010: 5). Leadership has positional and relational aspects from which both leader and follower engage (Bolden 2004:5). None of the definitions can exhaust all the facets of leadership but just points to a direction desired by the writer.

Hackman and Johnson (1996:12) argue that leadership is human (symbolic) communication that modifies attitudes and behaviour in an effort to reshape set goals and needs of particular groups. Following up on Hackman and Johnson, Osmer (2008:26) deduces three important features in leadership; which are 1) influence, 2) communication, and 3) collaboration. Osmer argues that influence is a function of every member of the group regardless of how powerful their role is. Communication involves verbal and non-verbal actions that facilitate the group to achieve their shared goals. Actions of a leader communicate more than words. He further posits that leaders

need to collaborate with others to achieve shared goals, hence there is a need for motivation and participation by many members involved. It is necessary therefore that the leader empowers others, which is giving away power to others. Empowerment of others goes hand in hand with vision sharing such that lasting change is achieved even after the former leader is gone.

Hackman and Johnson's or Osmer's leadership views can be used to guide one's understanding of the Anglican bishops of Harare's ideas on leadership. If one is asking Osmer's normative question regarding this topic, one could ask: what should be the leadership style in a post-independent ACZ? If one understands the bishop in the light of succession, in other words, they are disciples of Jesus, should these disciples of Jesus not be recognised by their love and specifically their love for the weak and ill? Alternatively, one could also ask, what drove them: a passion to serve or desire for authority. The answers to these questions could be most likely similar, would the same questions asked of how African kings view leadership. The research findings so far have indicated that the bishops of the Anglican Diocese of Harare are autocratic and some of them dictatorial (Gunda 2008: 310), corrupt and abusive. Kunonga defied the canonical operation of the Diocese (Stumbles 2004).

Jesus in the Bible says but whoever wishes to become great among you must be your servant (Mark 10:43) NRV. Greatness here implies leadership while servant alludes to voluntary ministering. The Jesus model calls for humility in a leader that drives him/her to offer service. Robert Greenleaf (1977) posited the servant leadership model in which a leader desires to serve before leading. At the heart of such leadership is the wish "to make sure that, other people's highest priority needs are being served." He argues that the best test of servant leadership is "Do those being served grow as persons? Do they while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servant leaders." (Greenleaf 1977:13). Such a concept of leadership emphasises equipping others. In addition, paramount in servant leadership is a shift in leadership centres; from pastor to congregation centred. John Maxwell (2007: xix) argues that leadership is guided by several (21) principles which he calls *laws of leadership*. One of these laws is the Law of Connection in which the leader is encouraged to touch the hearts of followers before the hand. Such disposition encourages the leader to have great influence and impact on the follower. The

researcher notes that why what has happened in Harare is a failure to embrace leadership principles as articulated by Maxwell.

The researcher envisions a challenge in implementing principled leadership system noted above within an Anglican leadership context, which comprises two centres of power, which are the Episcopate and the Synod. The Synod is the body of the Church that decides on how the church has to run. Implementation of the decisions is then done chiefly by the office of the bishop. The Provincial Canons vest the bishop with *veto power*, implying that the bishop may override the Synod ruling then acts as he deems fit. Any possibility of *veto* is a loophole that has been misused by some bishops to pursue personal gains.

3.2.2 The Differentiated Leader: key in Family Systems

In the book *Family Therapy in Clinical Approach*, Murray Bowen (1978: xii), argues that the task of Family systems theory is to help widen, broaden, and deepen a family or institution's understanding and perspective of itself. The theory provides a blueprint as a guide in selecting congruent pieces that fit together in life stories. Anxiety or emotional reactivity is a fight or flight response by organisms in any natural system (Bowen 112). Bowen believes that management of emotional responses depends on the level of differentiation of self (Bowen 424). According to Bowen, healthy persons “differentiate” from their family of origin in order to become their own person separate from, yet always connected to their family of origin (Bowen 502). An effective leader needs to be highly differentiated, having the capacity to stay connected or related to all persons in the system yet taking a principled stand (Bowen 449; 485; 514; Friedman 1985:229). Differentiation of self is the cornerstone of the theory (Bowen 424).

3.2.3 Historical Development of Leadership Theory

Group dynamics is a phenomenon that seems to follow natural instincts in which some members of the group take leadership roles while other members follow. The following statement by Khoza (2007) highlights the quest for informed and concerned leadership:

Africa needs to develop leaders who will be known less for what they say and more for what they deliver; less by their title and position and more by their expertise and

competence; less by what they control and more by the mindsets they develop and shape both by their personal integrity and for exceptional organizational abilities (Khoza 2007:1).

Apart from the leadership dynamics, it is paramount that Africa (as well as other continents) needs practical and proficient leaders whose interest is the betterment of organisations rather than self-centred kingdom building. Khoza's statement is an attestation of how diverse leadership is than simply pointing at a single discipline. There is a great strength in organisations run by committed groups and individuals. Mother Teresa says, "I can do things you cannot, you can do things I cannot; together we can do great things." (Teresa 2010). Everyone in the organisation has a worthy contribution that complements others' efforts resulting in mighty accomplishments.

Studies about leadership have been conducted for several years and still some aspects are not yet fully understood. Several leadership theories have been propounded. Clinton (1992:44) identifies five phases of leadership research and theory as far back to the mid-nineteenth century as:

Great Man Era: 1841-1904. This gave rise to the Great Man Theory, which presupposes that leadership was to be studied through personal leaders who had influenced the society. Leaders were regarded as superior and differentiated from their followers. Assumptions underlying this model being as follows:

- a. History was shaped by great men/women's leadership
- b. The study of leadership focused on why these leaders emerged; basing arguments on hereditary and social stimulus theories (Clinton 1986 1992:44).

Trait Era: 1904-1948. This is sub-divided into two phases, the Early and Latter Trait Theory. The Early Trait Theory describes leadership as directly related to superior qualities of leaders. The assumptions guiding this thinking are:

- a. Some persons possess certain traits which enable them to stand-out as 'natural leaders'
- b. Empirical research should be able to isolate traits of leaders from those of followers
- c. Those possessing leadership traits will emerge as leaders (Clinton 44).

The Latter Trait Theory that came into existence after Stogdill’s major reviews of the Early Trait Theory in 1948.⁹ In this research, findings sought to explain leadership effectiveness in management and administrative roles by relating effectiveness to traits. This focus was on the relation of leader traits to leader effectiveness, rather than on a comparison of leaders and non-leaders (Yukl 1981:69). The underlying assumptions were:

- x. Certain traits would develop in persons who consistently led effectively
- y. Empirical research should be able to relate traits to effectiveness
- z. Who would be effective leaders can be made utilizing measures which identify traits that are identified by empirical research (Clinton 1986, 1992:48).

Stogdill’s (1974) Traits and Skills

The research findings carried out showed that certain traits would elicit particular managerial or leadership skills that enhance one’s leadership position. Some of these traits and skills are tabulated bellow.

Trait	Skill
Adaptable to situations	Clever (intelligent)
Alert to social environment	Conceptually skilled
Ambitious and achievement-oriented	Creative
Assertive	Diplomatic and tactful

⁹ In the research by Latter Trait theorists, a greater variety of measurement procedures were used (Yukl 1981:69). Research methodology was becoming much sophisticated. Projection tests such as the “Thematic Apperception Test” and the “Miner Sentence Completion Scales” were used. Situational Tests such as the “In-Basket” and the “Leaderless Group Discussion” helped pinpoint the selection of emergent leaders. Forced Choice tests such as “Ghiselli’s Self Description Inventory” and “Gordon’s Survey of Interpersonal Values” were used as means of identifying and selecting managerial types with potential for success. (Clinton 1992:44)

Cooperative	Fluent in speaking
Decisive	Knowledgeable about group task
Dependable	Organised (administrative ability)
Dominant (desire to influence others)	Persuasive
Energetic (high activity level)	Socially skilled
Persistent	<i>Patience</i>
Self-confident	<i>Competent</i>
Tolerant of stress	<i>Resilient</i>
Willing to assume responsibility	<i>Outgoing</i>

(Kouzes & Posner 2007)

The researcher modified the skills column adding patience, competency, resiliency and outgoing as some of the skills that could manifest complementing the traits persistence, self-confidence, tolerant of stress and willing to assume responsibility respectively.

Behaviour Era: 1948-1967. This phase overlaps into the Later Trait Theory above. The assumptions for the behavioural theories are:

- a. Leaders can be made rather than being born
- b. Successful leadership is based on clearly definable and learnable behaviour

Therefore, behavioural theories are independent of inborn traits but focus on what individuals can do. Success is defined by describable actions. This then implies that leadership capabilities can be learned. The behavioural theories can be divided into two categories: those that were concerned with the task and those concerned with the people. These categories are Managerial Grid and the Theory X and Theory Y respectively (Clinton 1986, 1992:45).

Contingency Era: 1967-1980.

The contingency theory emphasizes leadership styles. There is not one style that suits all situations, instead, success is based on a number of variables such as leadership style, qualities of followers and aspects of the situation.

Complexity Era: 1980 +. Hersy and Blanchard propounded this style of leadership. It describes the situational model where the function depends not only on the situation but also on the follower maturity. House pursued this theory and proposed a Path-Goal model where style is contingent on means of influencing towards goals (Seyranian 2010:152).

In this historical timeline, Clinton (1992) identifies a paradigm shift in the areas of communication, presumption and methodology. There is a gradual move from individualistic view/assessment of issues to a more involved approach. These theories are of value to the researcher as they lay out certain traits that seem to be employed by some Anglican bishops in Zimbabwe today. The theoretical framework of servanthood theory of leadership as propounded by Greenleaf, conclusively, is of great value to the research work. Greenleaf's theory is indeed useful because it sets some guideline for the servanthood concept to the Episcopacy in the Anglican

Diocese of Harare in post-independent Zimbabwe. Does this theory of servant leadership inform the bishops or is it unknown to them?

Several scholars have reviewed leadership studies and concluded that the leadership phenomenon as attributional, relational or contextual (Horner 1997: 270; Yukl 2002: 418; Tirmizi 2002: 269; Bolden 2004). Attributional leadership is informed by trait theories which relate to styles and behaviour of leaders. Leader competencies are also determinant; whether transactional, transformational or servant leadership. A relational form of leadership pertains to relationships between leader – follower that is informed by leader-member exchange theory, distributed leadership theory and social identity theory (Kirk & Bolden 2006:4), while contextual leadership refers to matching respective leadership style to context. This category is informed by contingency theory, situational leadership theory and action-centred leadership theory (Kirk & Bolden 4).

The leadership phenomenon has never been unanimously agreed upon but people take definitions that best suit their target. Of much interest to the researcher is the concept of African leadership; a term that is also disputed (Kirk & Bolden 2006:6). A number of authors disagree in the understanding of the term African leadership. Mudimbe argues that western interpreters and African analysts are both dependent on the western epistemological view of leadership (Mudimbe 1988; Nkomo 2011: 365). Kirk and Bolden posit that

Africa is witnessing a resurgence of interest in leadership rooted in indigenous values, yet much of the empirical research in this context has been conducted by western researchers, through western paradigms, for consumption by western audiences (Kirk & Bolden 2006:1).

This view is also echoed in Obiakor who argues that African leadership is “still tied to European centred frameworks that are counterproductive to the sacred existence of African people” (Obiakor 2004:402). On a further note, Mbigi recognises western leadership as detrimental to Africa. He advocates for a shift to a more Afrocentric leadership, moving away from western culture, which he argues has “narrow, arrogant, empty, materialistic values of hamburger and cocaine” (Mbigi 2005:v). This seemingly contradictory view about African leadership is in fact a reality. Most of the research has been carried out under western parameters, however, the researcher feels that concepts or ideologies can still be shared cross-culturally. Whatever is good in either culture could be adapted and used by a different people. Humanity is all created in the image of God, so sharing ideas should not be an abomination.

Africa has vast cultures and trying to have a single understanding of African leadership would be impossible since leadership interpretation should be in context. Leadership is understood within the philosophical context of *ubuntu*. According to Mbigi (2005), *ubuntu* is interpreted as participatory management and leadership philosophy whose base is social survival strategy guided by productivity and competitiveness. It involves teamwork, attention to relationships, mutual respect and empathy between leader and followers and participative decision making (Mbigi 2005). In the researcher’s opinion, there is a need for one to understand what leadership is embodied in a spirit of *ubuntu*. This can be achieved through learning from others or experiencing it. This assertion is in line with Kirk and Bolden’s observation as they noted:

Life experience has, at different stages, added new layers of meaning about leadership, while leadership development has largely been about unlearning, working out which of these images are helpful and which should be discarded (Kirk & Bolden, 2009:78).

Good leadership should be cultivated at all levels of management in organisations. Both African-based leadership values and those learned from western culture should be applied to the African context for the benefit of the whole organisation. Blaming the west for the problems experienced in Africa (Keim 1999; Martin & west 1999; Onwudiwe & Ibelema 2003) does not solve these challenges. The challenge faced by some of the Harare Anglican bishops could have been a false need to alienate themselves from the western view of leadership, which could have been associated with oppressive systems. At the time of this research, Zimbabwe has gone through socio-economic decline under African leadership and still piling blame upon western systems.

African leadership and management system is said to emphasise on traditionalism, communalism, co-operative teamwork and mythology (Mutabazi 2002: 202; Nzelibe 1986: 6; Nkomo 2011:376). While Edoho says communalism is central to African lifestyle and typically African (Edoho 2001 in Nkomo 2011:376). Nzelibe (1986) cited in Nkomo (2011:376) argues that traditional values, assumptions, and principles guide African management. Such practice have been used to administer huge projects such as ancient Empires of Ghana, Mali, Songhai and Oyo. The success of the leader (family, clan or kingdom) in executing the centralised power system was in listening and prioritising the community first (Mutabazi 2002:203; Ngambi, 2004:107; Nkomo 2011:376). Had it been that the Harare Anglican bishops had embraced these values, would we not be talking about totally different issues?

3.2.4 Leadership Styles With Particular Attention to Zimbabwe

Leadership styles vary according to a variety of factors. It has been noted by several scholars that a combination of styles, is possessed by leaders (Randeree & Chaudhry 2007:221). Yukl (1998) cited in Randeree and Chaudhry lists factors that determine leadership style as:

the level in the authority hierarchy, the function of the organizational unit, the size of the organizational unit, task characteristics and technology, lateral interdependence, crisis situation, stages in the organization life cycle and, finally, subordinates' competence and performance (Yukl 1981; Yukl 1998; Randeree & Chaudhry 2007:222).

However, Maheshwari (1980) attributes leadership style to a complex interaction of multiple factors (Maheshwari 1980). Blanchard and Wakin (1991) argue that it depends on the level of difficulty in the task to be performed (Blanchard & Wakin 1991:20; Randeree & Chaudhry 2007:222). Whyte (1988) attributes choice of style to factors such as the orientation of task, the degree of power in the leader, experience of subordinates etc. (Whyte 1988: 60; Randeree & Chaudhry 2007:223).

These factors apply smoothly to the research in question; a country with the first black president after political independence who has ruled for thirty-five years at the time of writing. The nation's politics are anti-colonialism and land reform (Masango 2002:707). The stage in the organisation's life cycle is that characterised by a post-colonial angle (Gunda 2008:300).

The research availed that leadership challenges such as lack of democracy and corruption (Ebegbulem 2012) are also experienced within the faith-based organisation such as the Anglican Church in Harare. Leadership styles portrayed are a legacy of white colonial leadership. Even though such leadership trends are reminiscent of the colonial era, leadership styles are a result of multiple factors. More so, leadership is poised as a function of a group (Gibb 1954) cited in (Gronn 2000: 324; Kirk & Bolden 2009:70) more than an individual focus.

Autocracy is chief among the leadership styles identified in this research. As Eddie Gibbs (1981) notes, the strength of autocracy is that it has things done speedily, though there appears to be more weakness aligned to such leadership style. The organisation relies solely on one key person. There are no adequate checks and balances. While subordinates may become subservient, this might lead to despondency and mutiny (Gibbs 1981). Some of the Harare Anglican bishops might have fallen into this style of leadership.

3.2.4.1 Power

Power is a concept that resonates hand-in-glove with leadership. Power is the ability or potential to influence affected by a leader (Northouse 2010:13). Northouse identifies two kinds of power; positional and personal.

There are two major kinds of power: position power and personal power. Position power is the power a person derives from a particular office or rank in a formal organizational system. It is the influence capacity a leader derives from having higher status than the followers have. ... Position power includes legitimate, reward, and coercive power... while Personal power is the influence capacity a leader derives from being seen by followers as likable and knowledgeable. When leaders act in ways that are important to followers, it gives leaders to power. For example, some managers have power because their subordinates consider them to be good role models. ... Power is ascribed to them by others, based on how they are seen in their relationships with others. Personal power includes referent and expert power (Northouse 2010:13).

Power comes with authority to influence, coerce or persuade others. Power is, therefore, relational, for it to be recognised, there should exist a theoretical gradient or potential difference between two centres or two people. Power is not bad but the way it is acquired defines how it is appropriated and dispensed. Both positional and personal power are liable to abuse if good moral ethics are not observed in the exercise of power. On a positive note, power enables one to carry out respective tasks.

Some scholars have blamed power as the source of corruption. In 2008, Zimbabwe presidential elections saw Mugabe being defeated by Morgan Tsvangirai but Mugabe declared that none else than God would remove him from power (Campbell 2008:49). In 1980 when Mugabe became Prime Minister, people could have hailed him with personal power (author's view). Could there have been a translation of such power to positional and coercive power? Power issue seems to challenge some Africans who have chieftainship influence –whereas the chief is a lifetime position, a democratically elected post should serve only for a given term.

It appears this could have been the same understanding of power by Anglican post-colonial bishops or they could not resist the taste of power they had experienced. After having served their term of office, they still convinced themselves that they had 'energy' enough to continue in the office. The trend is noticed in Harare Diocese by Hatendi 1995, Siyachitema 2000, Kunonga 2007, Bakare 2009 and Masuko 1998 in Manicaland Diocese. The researcher argues that the bishops' behaviour is testimony to their understanding of leadership as that of power and authority may be closer to the understanding of power and authority in certain interpretations of the role and authority of the African king (Masango 2002:711; Obiakor 2004:412; Ebegebulem 2012:226; Kouzes & Posner

2007:95; Gunda 2008:309; Chitando 2011:46; Chitando 2013:83). Mugabe has declared to hold on to power regardless of age (Campbell 2008:49).

3.3 Abuse of Power in Israel

When Israel requested for a king as other nations (1 Sm 8:4-7), it led to the establishment of human kings in the nation. David and Solomon's tenure set Israel towering high as a beacon marked by prosperity, security and a certain classical culture. Centralisation of power in the court and temple was, however, not free from abuse. The abuse of power begins with David who commits adultery with Bathsheba, Uriah's wife and went on to plan Uriah's death. Solomon consolidates his power and wealth through taxation of his people, use of slave labour and gets into a treaty with foreign nations (1 Ki 5:13-18). After the death of Solomon came his son Rehoboam who made the yoke even heavier for Israel (1 Ki 12) leading into civil war and division of the kingdom into Northern and Southern. This was the result of a human king they requested.

3.4 Misuse of Power by Bishops in Aquitaine

The office of the bishop has been held with honour and power from time back in the history of the church. Some insight can be sourced from Anna Trumbore Jones' book *Noble lord, a good shepherd: episcopal power and piety in Aquitaine, 877-1050*. The book examines how bishops in tenth/eleventh century southern France ruled their cathedrals, interacted with lay powers, patronised religious communities and wrestled with the complex nature of their office. She notes that the bishop's office was to be divided between pastoral care for others and his own spiritual life, between zeal to serve the flock and equally valuable task of his active and contemplative life. They had administrative duties and secular authority. During the late antiquity, the office was joined by sons of Roman aristocratic families who might have had careers in imperial government and so brought with them to the episcopate their learning, their polish and their expectation of power (Jones 2009:1).

It is also noted that among the historians of Germany, bishops were for a long time involved in key roles in the government of the Ottonian and Salian emperors. Actually, bishops were appointed by the emperor to rule not only the churches but the whole region as loyal allies to the crown (Jones

8). The bishop's authority, in addition to his spiritual oversight, was secular in his city and Diocese. His roles were more like today's city mayor, responsible for the infrastructure and welfare of the residents. Such multifaceted task for the episcopal office gave challenges and an opportunity for them to be involved in both political and religious establishment of the late antique Europe (Jones 1). One abbot in the eleventh century is recorded to have compared episcopal authority to that of Christ claiming that in bishops, one honours or denies the Lord. Jones argues that the abbot might have been flattering a group of bishops who were enraged by his insubordination. This context gives evidence for the episcopal influence to swing between spiritual and political power (Jones 2).

The researcher goes on to note that the power of dukes and lay lords was significant in the Aquintanian church but did not command the same range of powers to that of bishops. Bishops used their powers to supervise and defend the church (Jones 220). How did the people then define an ideal prelate? And how did the bishops themselves conceive of their office? It was not clear to the bishops how they understood themselves but from the people's perspective generally the bishops defended the church and served as benefactors for monasteries and parishes. Resistance to episcopal authority was minimal in southwestern France in the tenth-eleventh century. Instead, groups such as Cathedral Canons, religious houses or laymen would seek for the bishop's assistance and approval of their projects (Jones 220). The model shows existence of power around the bishops and how they used their power and influence to source for and defend those under their care. It appears there are some resemblances with what why bishops of Harare executed their roles with power abuse.

3.4.1 The Effects of Corruption

Corruption is an obstruction to justice and democracy as it robs the people's trust or faith in a leader. Aiyede (2006) quoted in Ebegbulem (2012:224) profoundly says this about corruption:

Corruption poses a serious development challenge. In the political realm, it undermines democracy and good governance by flouting or even subverting the formal process. Corruption in elections and in legislative bodies reduces accountability and distorts representation in policymaking; corruption in the judiciary compromises the rule of law; and corruption in public administration results in the unfair and inefficient provision of services. More generally, corruption erodes the institutional capacity of government as

procedures are disregarded, resources are siphoned off, and public offices are bought and sold. Thus, corruption undermines the legitimacy of government and democratic values of trust and tolerance.

Democracy is about ruling according to the will of the majority. This innocent lot's efforts of casting their votes for a democratic government is stolen by a group of leadership officials. Corruption easily spreads throughout the whole system. Corrupt judiciary (Ebegbulem 2012:224) manipulates the rule of law. This has high a great chance of happening when the judiciary (Ebegbulem 224) is not independent. In Zimbabwe, corruption has become very common as people engage in deals probably due to lack of employment. Gideon Gono, Zimbabwe's reserve bank governor termed corruption a form cancer during his address to the government of Zimbabwe on "Perspectives and Ills of Corruption" in May 2005. (Gono 2005:8).

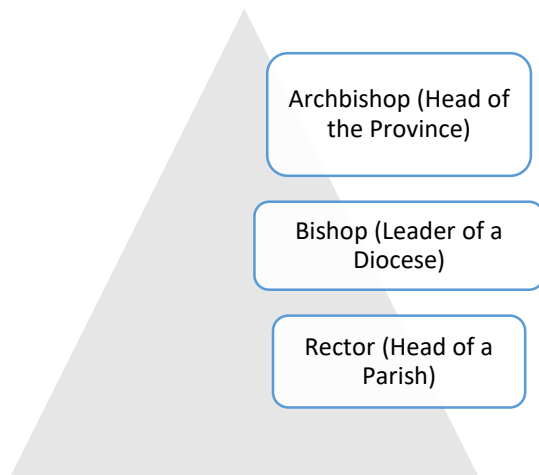
From the ZCBC's (2007) pastoral letter, a voice of a nation in crisis is heard. At least some people are concerned about the welfare of the public. As shepherds of God's flock, the Catholic bishops have shown an awareness of their call to speak for the voiceless oppressed whom Isaiah 58:6-8 warns about.

Black Zimbabweans today fight for the same basic rights they fought for during the liberation struggle. It is the same conflict between those who possess power and wealth in abundance, and those who do not; between those who are determined to maintain their privileges of power and wealth at any cost, even at the cost of bloodshed, and those who demand their democratic rights and a share in the fruits of independence; between those who continue to benefit from the present system of inequality and injustice, because it favours them and enables them to maintain an exceptionally high standard of living, and those who go to bed hungry at night and wake up in the morning to another day without work and without income; between those who only know the language of violence and intimidation, and those who feel they have nothing more to lose because their Constitutional rights have been abrogated and their votes rigged (ZCBC 2007: 6).

Chitando (2013) critically analyses the ZCBC pastoral letter and notes some gaps or challenges. The church, represented by the bishops seems to be castigating the Mugabe government as oppressive, though without mentioning Mugabe's name. Could this have been intentionally left for the reader to deduce? The researcher also notes that the church needs to look inwards and realize what it has done or not done since the referred to 'oppressors' are most likely members of the church treating their fellow church-mates unjustly (Chitando 2013:93). One remains questioning whether these criticisms have reached the ears of the ZCBC?

Corruption results in one pursuing his or her own interests, being greedy and self-centred (Temple 2011: 52). The electoral process in the Diocese of Harare was characterised by corruption and lobbying (Gunda 2008: 302). When it was time to let go, most of the bishops were finding excuses to hold on: Hatendi (1995), Siyachitema (2000), Kunonga (2007), and Bakare (2009). Other acts of corruption included accumulation of properties, misappropriation of public funds, grabbing of land, and selective deployment of the clergy to list a few. Parallel to the church were secular leaders: ministers and councillors accused of corruption (Mugabe 1983; Gono 2005:8; Scoones et al 2011:7; Chitando 2011: 44; Gunda 2008: 309). Mugabe is listed as one of the African leaders who has surrounded himself with corrupt power (Rothberg, 2003: 31).

3.5 Leadership Structure in the Church of The Province of Central Africa



The church has a hierarchical leadership throughout with several sub-committees at each level. According to Magesa (2003:120), the entire preaching and teaching of Jesus was aimed at breaking down the pyramidal social structure of the day. He further argues that power and exercise of authority are important in any organisation and that Jesus dealt with these issues directly while showing that he (Jesus) was a radical democrat who abhorred victimisation and coercion (Magesa 120). It is interesting to note that the church advocates for democracy -signified by presents of various committees such the Standing Committee, the Sanate and the Board of trustees who are consulted by the bishop for any decisions but and it still maintains the hierarchical structure. On a

similar note, there appears to be a tension between two centres of power, which are the *Synod* and the *bishopric office* since it claims to be synodically governed while episcopally led. It is amazing how the church manages such paradox/tension. The Synod comprises of three groups (houses); laity, clergy, and bishops (CPCA 1975 Act 2.1). The house of laity is made up of members who would have been elected by parishes to represent their views. For the Synod to come up with policies, views are voted on by the three separate houses. Noteworthy is that the house of bishops is usually composed of one person. The bishop has *veto* power to sway any decision into his direction. During the daily administration of the Diocese, the bishop chairs the Standing Committee meetings, the committee is technically the Synod in session. The bishop also chairs a Senate – comprising the Archdeacons and the bishop (CPCA 1975 Act 5.1; 8.3; 10.1). In all these committees, the bishop has executive power to endorse a policy or not.

In his book *Servanthood: Leadership for the Third Millennium*, Bennet J. Sims (2005: 7) argues that the Episcopal Church that the Anglican Church in America is a democratised version of the Church of England. Though the Diocese is headed by the bishop, he or she has no clear authority over parishes, either to move or dismiss their clergy. The Zimbabwean Anglican situation, however, is English oriented but issues of ecclesiastical democracy are a challenge to contend. Church matters are mostly centred on issues of faith and dogmatic tradition. Would it be prudent to have laity participate in policy making about issues they are not knowledgeable? Just as well, is it not risky to give executive powers to a single person who may be corrupted by power and end up abusive? Does the church then really need democracy? What is the best type of governance that would suit the ACZ? However, it is not the purpose of this dissertation to try to provide answers to these questions.

3.6 National Leadership

The government of Zimbabwe is led by an executive president, a House of Parliament and an independent judiciary system (at least in theory). The president is responsible for appointing the High Court judge and ratifies Parliament's decisions. The governance system is theoretically democratic since members of Parliament and the president are voted in for a particular term of office. The challenge is in administering the electoral system. Cries have been heard over the world about the unfairness of elections in Zimbabwe especially in 2008 (Campbell 2008:49; Chitando

2011:44). Since 1980, Zimbabwe has only had one president, is this a true reflection of democracy and the people's wish? If it so, why are Zimbabweans now dispersed all over the world as migrant workers and the country's economy attaining the highest ever recorded inflation margin? *The New York Times* (7 February 2007) reported that the hyperinflation was on 1,281 percent (1281%) that month. From 2009 till to date Zimbabwe has been using a multi-currency system with the USD and the South African Rand being the common ones. It is challenging for a nation without its own currency justified to claim sovereignty. The common Zimbabwean does not enjoy peace under such stressful economic situation. Could this be what the nation wanted, certainly not, because their voices are not heard. The governance structure parallels that for some bishopric periods in the ACZ. It appears there is an imitation of each other or modelling leadership after the other.

3.7 Conclusion

The chapter addressed the reasons why Harare Anglican bishops exhibited such leadership styles. This was done by contrasting their styles to known leadership practices. It has been noted that there are challenges associated with democracy, corruption, dictatorship and autocracy in context. The leadership style of Harare Anglican bishops is that of power and authority and may be closer to the understanding of power and authority in certain interpretations of the role and authority of the African king (Masango 2002:711; Obiakor 2004:412; Ebegbulem 2012:226; Kouzes & Posner 2007:95; Gunda 2008:309; Chitando 2011:46; Chitando 2013:83). African leaders are encouraged to find solutions to African problems to culture good governance. Leadership is about management of emotions. Family system theory describes how organisms are affected by emotions thereby keeping afloat even though there are disturbing undercurrents or they end up in conflict (Bowen 1978:467). Well differentiated leaders are well positioned to manage crisis and therefore are more likely to exercise good leadership. Friedman (1985:249) argues that leadership that is self-differentiated fosters independence without encouraging polarisation and promotes interdependence without formation of cults.

In the next chapter, the researcher is going to analyse the Harare Anglican bishops' leadership styles using the data collected from the interviews. The interpretation helps to link theoretical concepts with practices performed by individuals,

4 CHAPTER 4 Interpretive -Normative Link

4.1 Introduction

The previous chapter addressed why leadership practice has happened the way it has and discussed in dialogue with leadership theories and how it is affected by democracy, corruption, and power. In a quest to establish possibilities of what was happening and why with the leadership system in the Anglican Diocese of Harare, sample questionnaire was sent out to members of the laity, priests, and bishops. The data collected is a bridge between the interpretive and the normative task of practical theology. The data collected both gives the reader an indication of how the bishops are seen (interpreted) by the people; laity and clergy, but it also indicates which leadership styles and characteristics they see as being important and therefore lacking or present in the bishops. The researcher asked the people of the church (the demonstrations) what their opinions are on important leadership characteristics, democracy, transparency, etc. The findings were analysed statistically. From this data – certain leadership values and norms can be identified, values and norms that are important for the people of the church. These values and norms will then be brought into conversation with leadership theory (servant leadership) as well as Christian (biblical ideas on leadership) values and *ubuntu*.

4.2 Statistical Analysis

This section deals with data analysis and presentation of the results. Primary data from the survey was analysed using Statistical Package for Service Solutions (SPSS) (IBM 2012). Cross-tabulations and chi-square tests were done to examine the difference in participant's views of leadership as a function of age, level of education and the participant's category.

Cross tabulation is a statistical technique used to show whether and how two or more nominal level variables are associated (Rubin 2009:190). According to Donald and Kenneth (1971:31), the cross tabulation is a tool used to compare two or more variables, displaying the frequency and/or percentages of the categories of one variable cross-tabulated with frequency and/or percentages of another variable or variables.

Chi-square test of statistical significance assesses the probability that sampling error explains the relationship one observed between nominal level variables displayed by the cross tabulation tables (Greenwood & Nikulin 1996).

4.2.1 Table 1: Participant's View of Democracy

Demographics	2. Is there any democracy in the Anglican Diocese of Harare?			
Age(years)	Yes	No	Not sure	Chi-square test
18-25	4(100%)	0(0.0%)	0(0.0%)	df(6;18.548),p=0.005
26-35	5(62.5%)	1(12.5%)	2(25%)	
36-45	3(60%)	0(0.0%)	2(40%)	
46-55	0(0.0%)	1(7.7%)	12(92.3)	
category				
Laity	5(50%)	1(10%)	4(40%)	df(2;1.125), p=0.570
clergy	7(35%)	1(5%)	12(60%)	
Level of education				

Diploma	3(75%)	1(25%)	0(0.0%)	df(4;7.875), p=0.096
Bachelor	6(28.6%)	1(4.8%)	14(66.7%)	
Masters	3(60%)	0(0.0%)	2(40%)	

Table 1 shows a cross-tabulation and chi-square test for participants' views on democracy in the Anglican Diocese of Harare. Looking at cross-tabulations, the table indicates that the participants differed in their view on democracy in the Anglican Diocese of Harare as a function of age. The table indicates that 100% of younger participants that is (18-25years) agree that there is democracy in the Anglican Diocese of Harare. Participants in a (26-35years) range had mixed views, of eight participants that answered the question, 62.5% agree that there is democracy in the Anglican Diocese of Harare. 12.5% said there is no democracy whereas 25% were not sure. It can also be seen from table 1 that of five participants in the(36-45years) range, 60% of them agree that there is democracy in the Anglican Diocese of Harare and the other 40% were not sure whether there is or not democracy in the Diocese. The older age group shows a different perspective. Of the thirteen participants in the (46-55years) range, none of them saw democracy in the Anglican Diocese of Harare. 7.7% of them said there is no democracy and the rest or 92.3% were not sure.

One may argue that the differences shown by the participants are a result of the different cohorts and probably their different expectations and different understanding of democracy. More so, the statistical difference on the view of democracy across age groups concurs with the chi-square test at df (6; 18.548), p=0.005. Thus it is important to note that the chi-square test reveals that there is a significant difference in the participants' view of democracy in the Anglican Diocese of Harare where $p < 0.05$. Therefore, the age difference has been seen to be the major cause of the difference in the way they view democracy. Hence the younger participants agreed that there is democracy in the Diocese whereas the older participants disagreed.

Table 1 also illustrates participants' responses as a function of the category that is laity and clergy. The results have shown that the majority of participants in the laity category, which is 50% confirm that there is democracy in the Anglican Diocese of Harare whereas 10% disagreed and the remaining 40% were not sure. Also in the clergy category, the results have seen a 35% of responses agreeing that there is democracy in the Diocese compared to 5% of those who said there is no democracy and the chi-square test is $df(2; 1.125)$, $p=0.570$. Although the group statistics have shown a marked difference in their views of democracy in the Anglican Diocese of Harare it is plausible to mention that the statistical differences are subtle as shown by the chi-square test which indicates that there is no difference in the views of the two groups, the laity and the clergy $p>0.05$. Therefore, one may be inclined to comment that categorically the majority of the participants confirm the presence of democracy in the Anglican Diocese of Harare.

In addition, the participants' views on democracy were also compared in terms of their educational level. Table 1 shows that of the three levels, 75% of those with diplomas agreed that there is democracy in the Anglican Diocese of Harare, followed by 60% of those with a master's degree and last 28% of those with a bachelor's degree. 25% of those with diplomas, 4.8% of those with a bachelor's degree, and 0.0% of those holding a master's degree said there was no democracy in the Anglican Diocese of Harare. The chi-square test is $df(4; 7.875)$, $p=0.096$ suggesting that there is no significant difference across the level of education where $p>0.05$. A remarkable number of participants at different levels of education perceive a democratic Anglican Diocese of Harare.

However, the results revealed that the majority of participants either across age, category or level of education were not sure whether there is a democracy or not in the Anglican Diocese of Harare. The fact that the majority of the participants was not sure whether there is a democracy or not in the Diocese strongly suggests a lack of teaching from the church on what democracy is.

4.2.2 Table 2: Understanding Leadership

Demographics	3. How is leadership understood in the Anglican Diocese of Harare?
--------------	--

Age(years)	Head of the church	Authority of the church	Servant of the church	Chi-square test
18-25	3(75%)	0(0.0%)	1(25%)	df(6;8.703),p=0.191)
26-35	4(50%)	1(12.5%)	3(37.5%)	
36-45	2(40%)	2(40%)	1(20%)	
46-55	4(30.8%)	8(61.5%)	1(7.7%)	
category				
Laity	5(50%)	3(30%)	2(20%)	df(2;0.336), p=0.845
clergy	8(40%)	8(40%)	4(20%)	
Level of education				
Diploma	1(25%)	1(25%)	2(50%)	df(4;6.806), p=0.146
Bachelor	8(38.1%)	10(47.6%)	3(14.3%)	

Masters	4(80%)	0(0.0%)	1(20%)	
---------	--------	---------	--------	--

Table 2 indicates participants' understanding of leadership in the Anglican Diocese of Harare. In terms of age, 75% of participants in the (18-25years) range understand leadership as being the head of the church and only 25% understands it as being the servant of the church. For those in the range of (26-35years), 50% understands leadership as the head of the church, 12.5% said leadership is understood as the authority of the church and 37.5% understands it as the servant of the church. The participants in the (36-45years) range 20% appreciates leadership as the servant of the church whereas the remaining 80% divided itself such that 40% argues for the head of the church and the other 40% said it is the authority of the church. Finally 40% of participants in the (46-55years) range state that leadership means the head of the church, 61.5% understood it as the authority of the church and 7.7% said leadership means being the servant of the church and the chi-square is $df(6;8.703), p=0.191$. Therefore, there is no difference across all age groups as to their understanding of leadership in the Anglican Diocese of Harare where $p>0.05$ suggesting a mix of ideas as to what really leadership is, thus one may be excused to comment that the Anglican Diocese of Harare lacks leadership lessons from the church.

In addition, table 2 also illustrates crosstabs in terms of participants' category. For the laity 50% appreciates leadership in the Diocese as being the head of the church, 30% appreciates leadership as the authority of the church and 20% understood it as being a servant to the church. In the clergy, 40% of them understood leadership as being the head of the church and another 40% said leadership means the authority of the church and last 20% appreciates leadership as being a servant of the church and the chi-square is $df(2;0.336), p=0.845$. Since the p-value is greater than 0.05 this indicates that there is no significant difference in leadership understanding in the Anglican Diocese of Harare, whether one is a priest or a lay person. Thus one may argue that people in the Diocese share the same characteristic and in this case, they possess a variety of different meanings to leadership.

More so, table 2 shows how leadership is understood in the Anglican Diocese of Harare in terms of participants' level of education. 25% of participants with a diploma maintains that leadership in the Anglican Diocese of Harare can be understood as head of the church another 25% stresses that leadership is the authority of the church and 50% understood it to mean the servant of the church. 38.1% of those with a bachelor's degree appreciate leadership in the Diocese as the head of the church and 47.6% understood it as the authority of the church. Only 14.3% said leadership in the Anglican Diocese of Harare is more of servanthood to the church. For participants with a master's degree, 80% understand leadership in the Diocese as the head of the church and 20% of them appreciate the Diocese's leadership as the servant of the church. The chi-square test is $df(4; 6.806)$, $p=0.146$. Thus there is no significant difference across the level of education as to how they understand leadership where $p>0.05$. In short, participants at different levels of education understood leadership as comprising of three elements that is being the head of the church, the authority of the church and the servant of the church.

4.2.3 Table 3: Understanding Leadership in an Anglican Context.

Demographics		4. How do you understand leadership in an Anglican context?			
Age(years)	Position of authority	Shared leadership	dictatorial	Chi-square test	
18-25	0(0.0%)	2(50%)	2(50%)	df(6;17.528), p=0.008	
26-35	5(62.5%)	1(12.5%)	2(25%)		
36-45	2(40%)	1(20%)	2(40%)		
46-55	0(0.0%)	1(7.7%)	12(92.3%)		

category				
Laity	1(10%)	3(30%)	6(60%)	df(2;2.743), p=0.254
clergy	6(30%)	2(10%)	12(60%)	
Level of education				
Diploma	1(25%)	3(75%)	0(0.0%)	df(4;14.402), p=0.006
Bachelor	4(19%)	1(4.8%)	16(76.2%)	
Masters	2(40%)	1(20%)	2(40%)	

Table 3 summarises participant's responses pertaining their understating of leadership in an Anglican context. Cross-tabulations were run to compare participants' understating as a function of age, category, and level of education. 50% of participants in the age range of (18-25years) understand leadership in an Anglican context as shared leadership and the other 50% understands it as dictatorial. 62.5% of participants in the (26-35years) range understood leadership in an Anglican context as the position of authority, 12.5% sees it as shared leadership and 25% as dictatorial. Of those in 36-45years) range, 20% of them said in an Anglican context leadership is understood as shared leadership whereas 40% understood it as the position of authority and the

other 40% sees it as dictatorial. In the (46-55years) age 7.7% understands leadership in an Anglican context as shared leadership whereas 92.3% understands it as being dictatorial. The chi-square test is $df(6; 17.528)$, $p=0.008$. Therefore, it is important to note that across age there is a significant difference in the understanding of leadership in an Anglican context where $p<0.05$. Different age groups view Anglican leadership differently.

In terms of category, 10% of lay people understand leadership in an Anglican context as the position of authority, 30% as shared leadership and 60% of lay people understands it as dictatorial. Of those in the clergy 30% sees leadership in the Anglican context as the position of power, 10% as shared leadership and 60% understand it as being dictatorial and chi-square $df(2; 2.743)$, $p=0.254$. Therefore, there is no significant difference where $p>0.05$ and in this case, the majority of the participants from both categories views leadership in an Anglican context as dictatorial.

4.2.4 Table 4: Lessons for the Church from an African King Leadership

Demographics		5. Are there any lessons for the church from an African king leadership?			
Age(years)	Yes	No	Not sure	Chi-square test	
18-25	2(50%)	2(50%)	0(0.0%)	df(6;13.710) p=0.033	
26-35	5(62.5%)	3(37.5%)	0(0.0%)		
36-45	0(0.0%)	3(60%)	2(40%)		
46-55	5(38.5%)	8(61.5%)	0(0.0%)		
category					

Laity	5(50%)	5(50%)	0(0.0%)	df(2;1.406), p=0.495
clergy	7(35%)	11(55%)	2(10%)	
Level of education				
Diploma	1(25%)	3(75%)	0(0.0%)	df(4;11.719), p=0.020
Bachelor	9(42.9%)	12(57.1%)	0(0.0%)	
Masters	2(40%)	1(20%)	2(40%)	

Table 4 is a cross-tabulation and chi-square test comparing participants' views pertaining whether there are lessons for the church from the African king leadership or not. Crosstabs were done across age groups, between categories and across the level of education. In terms of age the results indicated that a majority of the participants said there are no lessons for the church from an African king leadership as indicated in the table that except for the (26-35years) age range, all other age groups had 50% plus of participants disagreeing that there are any lessons. However, there are other participants who agreed that the church had lessons from an African king leadership but their percentages are far less than those who said there are not. In addition, it is important to note from the table that young aged participants that are 18-25years and 26-35 years had 50% and 62.5% agreement respectively whereas the older groups, 36-45 years and 46-55 years had 0.0% and 38.5% agreement. The Pearson chi-square is df (6; 13.710) p=0.033 thus suggesting that across age groups there is a significant difference in their view to the above question where $p < 0.033$.

Therefore, one can conclude that younger participants viewed the church as having lessons from an African king leadership while the older participants see the opposite.

When categories are compared against one another, the crosstab revealed no statistical differences as illustrated in the table where 50% of lay people and 55% of clergy said there are no lessons for the church from an African king leadership. The Pearson chi-square is $df(2; 1.406)$, $p=0.495$ hence the test supported the statistical indifference revealed by the group statistics at $p>0.05$. This means that both laity and the clergy confirm that there are no lessons for the church from an African king leadership.

Participants' responses were considered in terms of their level of education. 75% of those with diplomas said there are no lessons for the church from an African king leadership. Only 25% said there are lessons for the church. For those with a bachelor's 57.1% disagree that the church had lessons from the African king leadership and only 42.9% said the church had lessons. 20% of those holding a master's said no lesson offered to the church from an African king leadership whereas 40% of them agreed and the other 40% were not sure. The Pearson chi-square is $df(4; 11.719)$, $p=0.020$ suggesting that there is a significant difference across the level of education as to whether the church receives or does not receive lessons from an African king leadership where $p<0.05$. However, the results confirm that the majority of participants regardless of the level of education said that there are no lessons for the church from an African king leadership as shown in the table above, and only a few said there are lessons.

4.2.5 Table 5: Influence of the Current Leadership Style of the Bishops.

Demographics	6. Is the current leadership style of bishops influenced by the context's call for?			
Age(years)	A greater democracy and transparency	An African leadership model	Not sure	Chi-square test

18-25	2(50%)	2(50%)	0(0.0%)	df(6;7.666), p=0.264
26-35	5(62.5%)	1(12.5%)	2(25%)	
36-45	4(80%)	2(20%)	0(0.0%)	
46-55	8(61.5%)	5(38.5%)	0(0.0%)	
category				
Laity	7(70%)	3(30%)	0(0.0%)	df(2;1.105), p=0.575
clergy	12(60%)	6(30%)	2(10%)	
Level of education				
Diploma	1(25%)	3(75%)	0(0.0%)	df(4;5.176), p=0.270
Bachelor	14(66.7%)	5(23.8%)	2(9.5%)	
Masters	4(80%)	1(20%)	0(0.0%)	

Table 5 tries to answer the question: Is the current leadership style of bishops influenced by the context’s call for a greater democracy and transparency or an African leadership model? It is evident from the table that across all age groups the majority of participants said that the current leadership style of the bishops is influenced by the context’s call for a greater democracy and transparency as shown by the high percentage of participants’ responses which ranges from 50%-80%. Moreover, the chi-square test is $df(6; 7.666)$, $p=0.264$. Therefore, one may argue that there is no significant difference between age groups in their view of the influence of the bishops’ current leadership style where $p>0.05$.

Also in terms of category both laity (70%) and clergy (60%) resoundingly confirm that the current leadership style of the bishops is influenced by the context call for a greater democracy and transparency and the chi-square is $df(2; 1.105)$, $p=0.575$. Thus suggesting that there are no significant differences between the lay people and the clergy in their view of the current leadership influence where $p>0.05$.

Considering participants’ level of education, the results revealed that 75% of those holding diplomas said the current leadership style of the bishops is influenced by the context call for an African leadership model whereas the majority of those with a bachelor’s (66.7%) and master’s (80%) said it is influenced by the context call for a greater democracy and transparency. The chi-square test is $df(4; 5.176)$, $p=0.270$ suggesting that there are no significant differences across the level of education where $p>0.05$.

4.2.6 Table 6: Causes of Schism in the Anglican Diocese of Harare.

Demographics		7. Why has there been a schism in the Anglican Diocese of Harare?			
Age(years)	Leadership problem	Power wrangle	Not sure	Chi-square test	
18-25	2(50%)	2(50%)	0(0.0%)		

26-35	4(50%)	2(25%)	2(25%)	df(6;7.947), p=0.242
36-45	2(40%)	3(60%)	0(0.0%)	
46-55	4(30.8%)	9(69.2%)	0(0.0%)	
category				
Laity	4(40%)	4(40%)	2(20%)	df(2;4.500), p=0.105
clergy	8(40%)	12(60%)	0(0.0%)	
Level of education				
Diploma	2(50%)	2(50%)	0(0.0%)	df(4;11.458), p=0.022
Bachelor	8(38.1%)	13(61.9%)	0(0.0%)	
Masters	2(40%)	1(20%)	2(40%)	

Table 6 summarises participants' views on the causes of the divisions in the Anglican Diocese of Harare. Those in 18-25 age range, 50% of them said the schism was due to leadership problem and

the other 50% said it is a power struggle. The range 26-36 age range, 50% of them said the divisions were due to leadership problems and 25% said it was due to a power struggle and the other 25% were not sure. For the age range 36-45 years, 40% said schism came out the leadership problem, and 60% of them admit that its power struggles. 30.8% of those in 46-55 years said schism was caused by leadership problem and 69% said it is due to a power struggle. The chi-square test is $\chi^2(6; 7.947)$, $p=0.242$. Therefore, no there is no significant difference across all age groups where $p>0.05$. Thus one may argue that the major cause of schism as portrayed by the participants is leadership instability.

Categorically, 40% of lay people and 40% of the clergy confirm that schism in the Anglican Diocese of Harare was caused by leadership problems, whereas 40% of lay people and 60% of clergy attributes the division to power wrangles. The chi-square test was $\chi^2(2; 4.500)$, $p=0.105$. Therefore, it is vital to conclude that there are no significant differences between the two categories as to the cause of schism in the Anglican Diocese of Harare where $p>0.05$, thus both laity and the clergy attribute schism to chaotic leadership.

When compared across the level of education, 50% of the participants with a diploma said schism was due to leadership problems and the other 50% attribute the division to power wrangles. 38.1% of those with a bachelor's degree said it was caused by leadership problems while 61.9% put the blame on power wrangles within the Diocese. For the participants with a master's degree, 40% and 20% of them attribute the division to leadership problems and power wrangles respectively and 40% of them were not sure. The chi-square test is $\chi^2(4; 11.458)$, $p=0.022$, thus there is a very significant difference in the level of education as to what really caused a schism in the Anglican Diocese of Harare where $p<0.05$. This suggests that in terms of participants' level of education some say its chaotic leadership and some are neutral.

4.2.7 Table 7: Understanding Leadership Biblically and Traditionally Within the Anglican Church.

Demographics	8. How is leadership understood biblically and traditionally within the Anglican church?
---------------------	---

Age(years)	Democratic	Autocratic servant	Servant leadership	Chi-square test
18-25	2(50%)	1(25%)	1(25%)	df(6;11.106),p=0.085
26-35	4(50%)	1(12.5%)	3(37.5%)	
36-45	4(80%)	1(20%)	0(0.0%)	
46-55	13(100%)	0(0.0%)	0(0.0%)	
category				
Laity	6(60%)	2(20%)	2(20%)	df(2;2.543), p=0.280
clergy	17(85%)	1(5.0%)	2(10%)	
Level of education				
Diploma	0(0.0%)	2(50%)	2(50%)	
Bachelor	19(90.5%)	0(0.0%)	2(9.5%)	

Masters	4(80%)	1(20%)	0(0.0%)	df(4;17.525), p=0.002
---------	--------	--------	---------	--------------------------

Table 7 shows how the participants responded when asked how leadership is understood biblically and traditionally within the Anglican Church. All the participants, 100% in the older age range, that is, 46-55years said that biblically and traditionally in the Anglican Church leadership can be understood democratically. 80% of those between 36-45years share the same sentiment with the older age participants and only 20% of them said leadership in the Anglican Church could be understood as an autocratic servant. The participants aged 26-35years had varied perspectives, 50% echo that biblically, and traditionally leadership in the Anglican Church can be understood as democratic 12.5% said it can be seen as an autocratic servant and 37.5% sees it as servant leadership. Finally, the participants aged 18-25years, 50% argue for democratic leadership, 25% for an autocratic servant, and the other 25% for servant leadership. The chi-square test is $df(6; 11.106)$, $p=0.085$. Therefore, one may be inclined to comment that there are no significant differences across age groups as to how leadership in an Anglican church is understood biblically and traditionally where $p>0.05$. The majority of the participants regardless of age share the common view that biblically and traditionally leadership can be understood democratically in the Anglican Church.

In addition, 60% of the lay people argue that in the Anglican church, biblically and traditionally leadership can be understood in terms of democracy while the remaining 40% was shared between those who said it can be understood as being autocratic servanthood and servant leadership. In the clergy, 85% echo that in the Anglican Church, biblically and traditionally leadership can be seen in the light of democracy whereas 5.0% has it that it can be understood in terms of autocratic servanthood and 10% argues for servant leadership. The chi-square test is $df(2; 2.543)$, $p=0.280$. One may argue that categorically participants had same views on how leadership is understood biblically and traditionally in the Anglican Church where $p>0.05$

Looking across the level of education, the views of participants with a diploma were divided between autocratic servanthood and servant leadership such that each response received 50% of participants. A resounding percentage (90.5%) of participants with a bachelor’s degree said biblically and traditionally in the Anglican Church leadership can be understood democratically and only 9.5% of them went for servant leadership. Of those with a master’s degree, 80% have said biblically and traditionally in the Anglican Church leadership can be understood in light of democracy and only 20% have said autocratic servanthood. The chi-square test is $df(4; 17.525)$, $p=0.002$ thus it is plausible for one to recognise that across the level of education, the participants displayed different views as to the understanding of leadership in a biblical and traditional context where $p<0.05$. The participants at different levels of education gave a variety of different responses hence the statistical difference.

4.2.8 Table 8: Appropriate Kind of Leadership in Post-independent Zimbabwe

Demographics		9. What kind of leadership would be appropriate in the Anglican church in post-independent Zimbabwe taking the complexity of the context into consideration?			
Age(years)	Democratic	Autocratic servant	Servant leadership	Chi-square test	
18-25	2(50%)	1(25%)	1(25%)	df(6;13.214), p=0.040	
26-35	2(25%)	1(12.5%)	5(62.5%)		
36-45	4(80%)	0(0.0%)	1(20%)		
46-55	8(61.5%)	5(38.5)	0(0.0%)		

category				
Laity	6(60%)	2(20%)	2(20%)	df(2;0.268), p=0.875
clergy	10(50%)	5(25%)	5(25%)	
Level of education				
Diploma	0(0.0%)	2(50%)	2(50%)	df(4;6.653), p=0.155
Bachelor	12(57.1%)	5(23.8%)	4(19%)	
Masters	4(80%)	0(0.0%)	1(20%)	

Table 8 displays the participants' response rate to the question, what kind of leadership would be appropriate in the Anglican Church in post-independent Zimbabwe taking the complexity of the context into consideration? In terms of age, 50% of the 18-25 years old group echo that democratic leadership would be appropriate in the Anglican Church in post-independent Zimbabwe whereas the remaining 50% was shared between those who argued for autocratic servanthood and servant leadership. In 26-35 years old age group, 25% said the post-independent Zimbabwe needs democratic leaders whereas 12.5% argue that autocratic servants would be appropriate and 62.5% argues for servant leadership in post-independent Zimbabwe. 80% of the participants in 36-45years range said democratic leadership would be appropriate in the Anglican Church in post-independent Zimbabwe and only 20% argues for servant leaders. In the 46-55years group, 61.5% supports the

idea of having democratic leaders in post-independent Zimbabwe while autocratic servants were most favoured by only 38.5%. The chi-square test is $df(6; 13.214)$, $p=0.040$. Thus across age, one can conclude that there is a significant difference in participants' choices for the leadership style that would be appropriate in the post-independent Zimbabwe where $p<0.05$

When compared in a categorical sense, 60% of lay people against 50% of the clergy states that democratic leadership would be appropriate in the post-independent Zimbabwe, 20% of lay people against 25% of the clergy argues for autocratic servanthood and the same response rate was gained for servant leadership in both categories. The chi-square test is $df(2; 0.268)$, $p=0.875$. This means that there are no significant differences in response rate between the laity and the clergy as to their views of appropriate leadership style needed in post-independent Zimbabwe where $p>0.05$. Thus suggesting an even distribution of responses from either category.

Participants' response rate was also considered across the level of education and the results revealed that 50% of the participants with a diploma argue that autocratic servants would be appropriate and the other 50% argue for servant leadership in post-independent Zimbabwe. However, 57.1% of those with a bachelor's degree said in post-independent Zimbabwe, democratic leadership style would be appropriate yet 23.8% of them want an autocratic servant leadership and 19% favoured a servant leadership style. 80% of participants with a master's degree argue for democratic leaders in post-independent Zimbabwe and only 20% said the leadership style that would be appropriate is servant leadership. The chi-square test is $df(4; 6.653)$, $p=0.155$. Therefore, one can conclude that there are no significant differences in participants' views of the leadership style that would be appropriate in post-independent Zimbabwe where $p>0.05$ hence in terms of the level of education the participants share the same views on the leadership style apt for the church in post-independent Zimbabwe.

SECTION B

The table below is a presentation of participants' response rate as they rate various bishops on several leadership qualities on a 5-point scale. The first letter of their name has identified the bishops. This is not to mask their identity the evaluation has to be prepared by one who knows the person they are analysing. Initials make the names fit neatly in the tables.

4.2.9 Table 9: Leadership Qualities of Various Bishops

Demographics	4. How do you rate his leadership qualities basing on the following traits					
	Humility					
Name of bishop	1=rarely present	2=occasionally present	3=moderately present	4=noticeably present	5=highly present	Chi-square test
H	0(0.0%)	1(20%)	2(40%)	0(0.0%)	2(40%)	df(16;32.370), p=0.009
S	0(0.0%)	2(40%)	2(40%)	1(20%)	0(0.0%)	
K	4(66.7%)	2(33.3%)	0(0.0%)	0(0.0%)	0(0.0%)	
B	0(0.0%)	0(0.0%)	0(0.0%)	2(40%)	3(60.0%)	
G	0(0.0%)	1(11.1%)	2(22.2%)	2(22.2%)	4(44.4%)	
Name of bishop	Autocratic					Chi-square test
H	0(0.0%)	1(20%)	0(0.0%)	4(80%)	0(0.0%)	df(16;38.976), p=0.001
S	0(0.0%)	0(0.0%)	1(20%)	0(0.0%)	4(80%)	
K	3(50%)	1(16.7%)	0(0.0%)	0(0.0%)	2(33.3%)	
B	0(0.0%)	0(0.0%)	1(20%)	2(40%)	2(40%)	

G	2(22.2%)	5(55.6%)	2(22.2%)	0(0.0%)	0(0.0%)	
Name of bishop	Consultative					Chi-square test
H	0(0.0%)	0(0.0%)	0(0.0%)	2(40%)	3(60.0%)	df(16;37.881), p=0.002
S	0(0.0%)	2(40%)	0(0.0%)	3(60.0%)	0(0.0%)	
K	2(33.3%)	4(66.7%)	0(0.0%)	0(0.0%)	0(0.0%)	
B	0(0.0%)	0(0.0%)	2(40%)	1(20%)	2(40%)	
G	0(0.0%)	0(0.0%)	5(55.6%)	2(22.2%)	2(22.2%)	
Name of bishop	Democratic					Chi-square test
H	1(20%)	0(0.0%)	4(80.0%)	0(0.0%)	0(0.0%)	df(16;31.852), p=0.010
S	2(40%)	0(0.0%)	3(60.0%)	0(0.0%)	0(0.0%)	
K	3(50%)	3(50%)	0(0.0%)	0(0.0%)	0(0.0%)	
B	2(40%)	2(40%)	0(0.0%)	1(20%)	0(0.0%)	
G	1(11.1%)	0(0.0%)	2(22.2%)	4(44.4%)	2(22.2%)	

Name of bishop	Team					Chi-square test
H	1(20%)	2(40%)	0(0.0%)	0(0.0%)	2(40%)	df(16;28.300), p=0.029
S	2(40%)	2(40%)	0(0.0%)	1(20%)	0(0.0%)	
K	3(50%)	0(0.0%)	3(50%)	0(0.0%)	0(0.0%)	
B	2(40%)	0(0.0%)	3(60.0%)	0(0.0%)	0(0.0%)	
G	0(0.0%)	0(0.0%)	2(28.6%)	3(42.9%)	2(28.6%)	
Name of bishop	Coach					Chi-square test
H	3(60.0%)	2(40%)	0(0.0%)	0(0.0%)	0(0.0%)	df(16;23.120), p=0.111
S	2(40%)	2(40%)	0(0.0%)	0(0.0%)	1(20%)	
K	2(33.3%)	2(33.3%)	2(33.3%)	0(0.0%)	0(0.0%)	
B	0(0.0%)	2(40%)	2(40%)	1(20%)	0(0.0%)	
G	0(0.0%)	2(28.6%)	0(0.0%)	3(42.9%)	2(28.6%)	
Name of bishop	Authoritative					Chi-square test
H	0(0.0%)	3(60%)	0(0.0%)	2(40%)	0(0.0%)	

S	0(0.0%)	0(0.0%)	0(0.0%)	2(40%)	3(60%)	df(16;35.321), p=0.004
K	2(50%)	0(0.0%)	0(0.0%)	2(50%)	0(0.0%)	
B	0(0.0%)	4(80%)	1(20%)	0(0.0%)	0(0.0%)	
G	4(57.1%)	(28.6%)	0(0.0%)	(14.3%)	0(0.0%)	
Name of bishop	Transparency					Chi-square test
H	0(0.0%)	2(40%)	1(20%)	2(40%)	0(0.0%)	df(16;29.198), p=0.023
S	0(0.0%)	0(0.0%)	5(100%)	0(0.0%)	0(0.0%)	
K	2(33.3%)	3(50%)	0(0.0%)	0(0.0%)	1(16.7%)	
B	0(0.0%)	1(20%)	2(40%)	2(40%)	0(0.0%)	
G	0(0.0%)	0(0.0%)	4(44.4%)	3(33.3%)	2(22.2%)	
Name of bishop	Accountability					Chi-square test
H	0(0.0%)	2(40%)	0(0.0%)	0(0.0%)	3(60%)	df(16;32.981), p=0.007
S	0(0.0%)	0(0.0%)	4(80%)	1(20%)	0(0.0%)	
K	1(16.7%)	4(66.7%)	0(0.0%)	1(16.7%)	0(0.0%)	

B	0(0.0%)	0(0.0%)	2(40%)	2(40%)	1(20%)	
G	0(0.0%)	0(0.0%)	2(22.2%)	2(22.2%)	5(55.6%)	
Name of bishop	Responsibility					Chi-square test
H	0(0.0%)	0(0.0%)	2(40%)	1(20%)	2(40%)	df(16;27.920), p=0.032
S	0(0.0%)	4(80%)	1(20%)	0(0.0%)	0(0.0%)	
K	1(16.7%)	3(50%)	0(0.0%)	2(33.3%)	0(0.0%)	
B	0(0.0%)	0(0.0%)	0(0.0%)	4(80%)	1(20%)	
G	0(0.0%)	1(14.3%)	0(0.0%)	4(57.1%)	2(28.6%)	
Name of bishop	Servanthood					Chi-square test
H	1(20%)	2(40%)	0(0.0%)	0(0.0%)	2(40%)	df(16;48.008), p=0.000
S	0(0.0%)	0(0.0%)	3(60%)	2(40%)	0(0.0%)	
K	6(100%)	0(0.0%)	0(0.0%)	0(0.0%)	0(0.0%)	
B	0(0.0%)	0(0.0%)	2(40%)	0(0.0%)	3(60%)	
G	0(0.0%)	0(0.0%)	3(33.3%)	4(44.4%)	2(22.2%)	

Name of bishop	Honesty					Chi-square test
H	0(0.0%)	3(60%)	0(0.0%)	2(40%)	0(0.0%)	df(16;41.622), p=0.000
S	0(0.0%)	1(20%)	2(40%)	2(40%)	0(0.0%)	
K	4(66.7%)	2(33.3%)	0(0.0%)	0(0.0%)	0(0.0%)	
B	0(0.0%)	2(40%)	0(0.0%)	1(20%)	2(40%)	
G	0(0.0%)	0(0.0%)	0(0.0%)	5(55.6%)	4(44.4%)	
Name of bishop	Integrity					Chi-square test
H	0(0.0%)	2(40%)	1(20%)	0(0.0%)	2(40%)	df(16;44.022), p=0.000
S	0(0.0%)	0(0.0%)	3(60%)	2(40%)	0(0.0%)	
K	4(66.7%)	0(0.0%)	2(33.3%)	0(0.0%)	0(0.0%)	
B	0(0.0%)	0(0.0%)	0(0.0%)	3(60%)	2(40%)	
G	0(0.0%)	0(0.0%)	2(22.2%)	1(11.1%)	6(66.7%)	
Name of bishop	Trust					Chi-square test

H	0(0.0%)	3(60%)	0(0.0%)	0(0.0%)	2(40%)	df(16;37.913), p=0.002
S	0(0.0%)	2(40%)	2(40%)	1(20%)	0(0.0%)	
K	3(75%)	1(25%)	0(0.0%)	0(0.0%)	0(0.0%)	
B	2(40%)	0(0.0%)	0(0.0%)	2(40%)	1(20%)	
G	0(0.0%)	0(0.0%)	0(0.0%)	4(44.4%)	5(55.6%)	
Name of bishop	Empowerment					Chi-square test
H	0(0.0%)	0(0.0%)	5(100%)	0(0.0%)	0(0.0%)	df(12;34.161); p=0.001
S	2(40%)	0(0.0%)	2(40%)	1(20%)	0(0.0%)	
K	3(50%)	0(0.0%)	(16.7%)	2(22.2%)	0(0.0%)	
B	2(40%)	0(0.0%)	0(0.0%)	0(0.0%)	3(60%)	
G	0(0.0%)	0(0.0%)	0(0.0%)	4(44.4%)	5(55.6%)	
Name of bishop	Sharing					Chi-square test
H	0(0.0%)	0(0.0%)	2(40%)	3(60%)	0(0.0%)	
S	2(40%)	0(0.0%)	2(40%)	0(0.0%)	1(20%)	

K	2(33.3%)	0(0.0%)	2(33.3%)	2(33.3%)	0(0.0%)	df(16;30.286))'p=0.017
B	2(40%)	2(40%)	0(0.0%)	1(20%)	0(0.0%)	
G	0(0.0%)	0(0.0%)	0(0.0%)	8(88.9)	1(11.1%)	

First, the participants were asked to rate various bishops on a trait of humility. Of the five bishops of the Anglican Diocese of Harare, humility was found to be very much present in bishop Bakare (B) with a 60% response rate and found to be rarely present in bishop Kunonga (K) with a 66.7% response rate. The other bishops were also found to be humble but not as outstanding as shown in the table. The chi-square test between the bishops was df (16; 32.370), $p=0.009$ suggesting a very significant difference between the bishops where $p<0.05$. Therefore, one may conclude that the bishops of the Anglican Diocese of Harare demonstrated different levels of humility. Some rated highly on the trait, some rated as moderate, others low, and still others not humble at all.

Furthermore, participants rated the bishops on the autocratic trait and the bishop Siyachitema (S) and Hatendi (H) ranked highly 80% on autocracy whereas the bishop K and Gandiya (G) were found to be rarely autocratic with a response rate of 50% and 22.2% respectively. The bishop B was found to be least autocratic in the table. The chi-square test was df (16; 38.976), $p=0.001$. The results revealed a significant difference in autocracy between the bishops as shown by the chi-square test where $p<0.05$. Thus some of the bishops were autocratic and some were not.

The bishops were also rated on a consultative trait. All the bishops were rated as consultative except for the bishop K with a 33.3% rarely present. However, the bishop H and S were found to be more consultative than others whereas the bishop with 60% and others were consultative but not outstanding. The chi-square test is df (16; 37.881), $p=0.002$. Since the p-value is less than 0.05, then one can conclude that on a consultative trait, the bishops rank differently.

Participants also rated the bishops on a democratic trait, only bishop G was rated as highly democratic 22.2%, and the majority were rated confusingly. However, K was rated high 50% on being undemocratic. The chi-square test is $df(16; 31.852)$, $p=0.010$ suggesting a statistical difference between the bishops on their scale of rating on democracy. Some had both elements of democracy and undemocratic and some were just undemocratic.

In addition, teamwork was another leadership quality rated by the participants on various bishops. The table indicates that only bishop H and G ranked high on teamwork as shown by their percentage of their response rate 40% and 28.6% respectively. Bishop S and B had no team work but K was outstanding and rated very low on teamwork. The chi-square test was $df(16; 28.300)$, $p=0.029$, therefore, there is a significant difference between the bishops where $p<0.05$ thus one may be inclined to comment that only two bishops show high levels of teamwork compared to other bishops with mixed ratings.

More so, coaching was another leadership quality which the participants were asked to rate on each bishop. The crosstabs revealed that bishop G-rated high 28.6% on coaching than other bishops. On other bishops, the coaching quality was more of an occasion. The chi-square test was $df(16; 23.120)$, $p=0.111$. The results suggest that there is no significant difference between the bishops on a coaching trait where $p>0.05$. Thus, the table shows that all the bishops have a coaching quality but it is necessary to note that they all exempted it on occasion.

On authoritative, bishop S ranked high 60% and the trait was found to be rarely present to the bishop K and G whose percentages are 50% and 57.1% respectively. For the bishop H it is occasionally 60% and for the bishop B it is a matter of occasion 80%. The chi-square test is $df(16; 35.321)$, $p=0.004$, therefore, one may conclude that there is a significant difference between the bishops in their display of authority as leaders where $p<0.05$. Thus from the results, it is clear that one bishop is more authoritative than others.

In addition, on the quality of transparency, all bishops were revealed by the cross tabulation to possess transparency except for the bishop K who was shown to be 33.3% rarely transparent. The chi-square test is $df(16; 29.198)$, $p=0.023$ suggesting that there is a statistical difference between

the bishops in transparency where $p < 0.05$. All the bishops were found to be transparent except for bishop K that is the sole basis for the difference observed.

The table also illustrates crosstabs for bishops rated on a trait of accountability. The crosstab indicates that of the four bishops rated as accountable only bishop H 60% and bishop G 55.6% were highly accountable. Bishop K was the only leader who rarely displayed the trait of accountability 16.7%. The chi-square test is $df (16; 32.981)$, $p = 0.007$. This means that the bishops differ significantly in their level of accountability where $p < 0.05$. Two bishops displayed the trait on occasion, one bishop moderately displayed it and still to the other, it is rarely present.

The bishops were compared to assess their quality of responsibility. The results show that on responsibility all bishops at some point display the presence of the trait. However, it was only bishop K who received a response rate 16.7% suggesting that the trait of responsibility was rarely present in him. It is also noteworthy to mention that the trait was present in bishop H, G, and B respectively. The chi-square test is $df (16; 27.920)$, $p = 0.032$. Therefore, it is plausible to comment that there is a very significant difference between the bishops where $p < 0.05$. Regarding one bishop, responsibility is rarely present while with the others, it is present but differs on level and time of display.

Servanthood is another leadership trait to which the participants rated the bishops on. The majority of the bishops were found to be servants of the church, yet bishop K 100% rarely possessed the trait. The chi-square test is $df (16; 48.008)$, $p = 0.000$. This suggests that there is a significant difference between the bishops in possessing the trait of servanthood where $p < 0.05$. In bishop K the trait was found to be rarely present and in all other bishops the trait is present occasionally, moderately and to some occasionally only bishop B was outstanding and very much a servant.

Regarding the trait of honesty bishop B and G were rated highly 40% and 44.4% respectively. It is only with bishop K where the trait was rarely present 66.7%. The remaining bishops were honest but they were not outstanding. The chi-square test is $df (16; 41.622)$, $p = 0.000$. This suggests a very significant difference between the bishops where $p < 0.05$. This is illustrated in the table where two bishops were found to be extremely honest, only one bishop was rarely honest while all others displayed it occasionally.

The participants rated the bishops on a trait of integrity. The results show that bishop K rarely displayed moral soundness 66.7% whereas the trait was extremely present in bishop G 66.7% and bishop H 40%. The chi-square test is $df(16; 44.022)$, $p=0.000$. This means that the bishops differ in moral soundness by the test where $p<0.05$. Thus the table shows that three bishops ranked high on integrity whereas one does not have it at all.

More so, the participants rated bishops' level of trustworthiness. The crosstabs indicated that bishop G is very trustworthy 55.6%, and the trait was found to be rarely present in bishop K 75%. The chi-square test is $df(16; 37.913)$, $p=0.002$. There is a very significant difference between the bishops in trustworthiness where $p<0.05$. It is plausible to comment that all other bishops were rated as trustworthy except for bishop K and B.

Furthermore, bishop B and G-rated greatly on empowerment 60% and 55.6% respectively. Empowerment was rarely present in bishop S and K as shown in the cross-tabulation. The chi-square test is $df(12; 34.161)$; $p=0.001$ suggesting a very significant difference between the bishops on a trait of empowerment where $p<0.05$. Two bishops ranked high on empowerment and for the other two, it was rarely present. Only one bishop moderately displayed the trait.

Finally, the bishops were rated on a trait of sharing. Out of five bishops, sharing was noticeably present in bishop H 60% and decidedly present in bishop G 11.1% and for the remaining three, the sharing trait was rarely present. The chi-square test is $df(16; 30.286)$, $p=0.017$ showing a significant difference between the five bishops where $p<0.05$. Thus one can conclude that sharing is only present in some bishops while others did not possess it.

4.3 The Statistical Findings in Context

The response to the questions, “how do you understand democracy, is there any democracy in the Anglican Diocese of Harare?” has revealed varied views from respondents. The choices for the first question were good governance, bad governance, just a theory or not sure. For people to fail to settle for an agreeable choice can be an indicator of the challenges underlying behind the institution. It is challenging to respond with an independent mind without background influence. One views democracy as a nation-wide issue, asking whether there is such a philosophy in a

country where you may have your freedom before you speak, but thereafter, you no longer enjoy freedom. Democracy is derived from its Greek form of two words; *demos* (people) and *kratein* (to govern, to rule). Therefore, it means a government of the people and by the people. (Merriam-Webster dictionary 1988:338). The definition implies that people or the majority are involved in establishing governance. If we use this definition and assume the respondents know it, one might ask how applicable this view could be in the Anglican Diocese of Harare. Election of bishops has ever been characterised by questionable procedures (Gunda 2008: 302; Editor, *Christianity Today* 2001). The people who are involved in the electoral committee are voted for in a Synod, yet still, all is just an outward cover as some would have made prior arrangements to be voted in. Should the church be governed by democracy only or a Holy Spirit revealed democracy? As the early church wanted to choose leaders, they gathered for prayer and fasting as narrated in the book of Acts 13:1-3. Keener (1993:358) notes that the Jewish people in the early church fasted to mourn or repent of their sins. They also did so to seek for God's guidance in times of need such as identification of a leader, or in times of crisis such as drought or war. Where is the power of prayer and fasting in the Anglican Diocese of Harare today?

Democracy should ensure justice is enjoyed by everyone or at least by the majority. The Anglican Church in Harare found themselves in the harsh hands of the riot police forcing them out of their places of worship. The painful part of the scene is that the police took orders from Kunonga, a former bishop. It is difficult to imagine the head of a community sending riot police to his own. Had it been an issue of democracy, the majority of the parishioners had the legal right to church property. The veto powers upon a bishop make the notion of democracy challenging, he is the head of the church to guide it following a particular vision. There is no easy way of checking him. The veto powers may be misappropriated to appoint or dismiss members, as he feels fit. Consultations may be carried out with the Senate or Standing Committee but still his veto powers are highly susceptible to abuse. This can be one of the causes of the Harare Diocese's challenges with the bishops. Kunonga bragged that the Anglican Church confers so much power in the bishop while assuming ceremonial power in the Archbishop, so he could do as he pleased in Harare (Gunda 2008: 310).

The exercise of leadership manifests itself as democratic, autocratic, dictatorial, sharing or fluid-edged. How members of the clergy in Harare Anglican Diocese view the bishop's leadership is another way to understand the direction taken in leadership. The interview had the options, head of the church, servant of the church or authority of the church. In addition, failure of respondents to notice a particular line followed by leadership indicates the existence of challenges. If there were clear policies in place, sharing of ideas and visions, it would give people a sense of where they are going.

Habecker (1990: 251) urges that these questions be critically considered: How was power received? Was it fairly received or was manipulation used? Towards what end is power being exercised? How is the holder of power accountable to others? Considering Kunonga's case, he seems to have exercised physical authoritative power as though it was a military unit (Gunda 2008: 305). His desire to control was just an obsession. As Habecker noted, if manipulation was involved during the establishment, chances are the application of the power would be characterised by pressure and manipulation (1990:251). After Kunonga had declared himself out of the CPCA, he called for an emergency clergy meeting in Kariba where every member present had to sign an attendance register (interview with Shambare 10 December 2014). This was aside from the normal procedure. It only became clear later that he had found a way of manipulating the signing session as an agreement with him to withdraw from CPCA.

Hatendi ascended the throne as bishop of Harare while the white population was still significantly high. His exercise of authority over the white population was a challenge for he frequently clashed with some whites who resisted black African leadership (personal interview 2 July 2014). For almost ten years, Hatendi served as the bishop and dean of the Cathedral while a sub-dean assisted him. Two of the three sub-deans were white, which may be inferred that Bishop Hatendi had some level of tolerance for the white community. Serving as the dean of the Cathedral probably gave him better control since management of finances is one of the duties of a bishop. This only works out well if the bishop is not selfish and corrupt using public funds for personal gain.

The analysis of results for cross-tabulation recorded in table 4 was responding to whether there is anything learned from African leadership or not. It is interesting to note that older respondents differ from the younger ones. It may be inferred that the older group have lived and compared

through leadership phases prior to 1980 and to that of this period where they fail to appreciate African leadership models. On the other hand, the younger group have their views in the current and are hopeful for something positive. However, the majority of the participants (table 5) responding to the question whether the current leadership displayed by bishops is influenced by the context's call for greater democracy and transparency shows a significant agreement. The project that was run by a group of the MU prior to the year 1995 in the Diocese of Central Zimbabwe was relocated to Harare when Bishop Siyachitema relocated to occupy the See of Harare. In line with that transition, the MU office building was sold to the central Diocese, this was a surprise to many who had been led to believe that *Mbuya Nemuzukuru* had been a project for the mothers and benefiting the Diocese. The researcher notes this as a challenge to accountability and transparency of the bishop as indicated by crosstabs analysis.

As revealed in an interview with Makwasha (13 December 2013), the end of Hatendi's term of office in 1995 was punctuated by tension and polarisation of the Diocese of Harare. The parishioners divided over the going away of Hatendi and leaving the Vicar General Neill running the Diocese. One side accused Neill as too evangelical and liberal, while the other side preferred to remain with an Anglo-Catholic conservative and traditionalist Hatendi. Reading beyond the words, racial issues were also at play in this issue (Gunda 2008: 303). Upon the arrival of Siyachitema, he handled the tension tactfully and some degree of peace prevailed. However, Siyachitema would not stay in the Bishop's Mount, the official house for the bishop that had been there for years. Therefore, Siyachitema purchased another house and left the Bishop's Mount to be rented out. These compounded issues tally with low scores on humility transparency and accountability by some of the bishops. Ramsey (2011:66) posits that the authority bestowed upon ordination is to be taken with humility as it really Christ's authority trusted upon us.

Crosstab analysis of other traits followed a similar pattern where the majority of the bishops have shown to possess some positive qualities while bishop K rated the least desired traits. He scored 100% in the lack of servanthood. The gospel according to Luke (12:48) says "*from everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more, will be demanded.*" Leaders have been tasked with great responsibilities, and in return, they are expected to give great accountability for their leadership.

4.4 Conclusion

In conclusion, one may be excused to comment that from the picture portrayed in the results of the present study, there is a mix of ideas among the clergy as to their understanding of leadership in the episcopacy of the Anglican Diocese of Harare in post-independent Zimbabwe. For instance, when asked how leadership is understood in the Anglican Diocese of Harare, the participants responded with different answers showing a lack of understanding of what church leadership is.

In addition, it is clear that there are no leadership lessons offered to the church by the church leaders or from an African king leadership. This view is strongly supported by a large percentage of the participants who refuted that the church had ever received lessons and also there is strong evidence for supporting this idea as the majority of the participants preferred responding with the phrase ‘not sure,’ suggesting limited knowledge on the subject of leadership.

In section, B the current study’s aim was to examine the leadership qualities possessed by the respective post-independent bishops of Anglican Diocese of Harare. The study indicated that the majority of the bishops shared similar traits. Only a few bishops, for instance, bishop K, was always rated as possessing the least desirable leadership qualities such as lack of trust, lack of integrity and lack of sharing qualities.

It is also important to note that some participants may have misconstrued some of the terms such as autocracy, authoritative and consultative. One who scores highly as autocratic should be likewise for authoritativeness while exercising a very minimum degree of consultation. This was particularly noted with bishop K. However, there has been a general trend on variation in leadership traits of the Anglican Bishops of Harare in post-independent Zimbabwe, which may be a cause for concern on how leadership issues need to be handled.

The church leadership assessment shows there is much-needed transparency and democracy, just as there is a similar need in the national leadership. As indicated by Tangwa (1998), African leadership is challenged to be accountable for their actions. The comparison of the church governance to that of African king’s leadership clearly points out the outcry in the Zimbabwean government. Chitando (2011:47) argues that the church is considered with scepticism by the ruling

party in trying to advocate for tolerance, transparency and national healing over the ongoing socio-political challenges. The stiff resistance hinders one's hopes of an emulating model by the African king.

In the following chapter, the researcher will deal with alternative biblical models of leadership as normative. The biblical leadership models will be contrasted with the research findings. This is the peak of the research, and it presents possible good biblical leadership practices.

5 CHAPTER 5 Alternative Biblical Leadership Styles -The Normative Way

5.1 Introduction

The previous chapter has dealt with the analysis of leadership styles displayed by the Anglican bishops of Harare as presented by various individuals within the Diocese. Leadership traits were tallied against the respective bishops. Humility has been identified as outstandingly low in most them. (Bonhoeffer 1954: 94).

A construct will be drawn especially from Jethro's leadership model, which is: God-fearing, trustworthy, and free from a bribe. Then the researcher will discuss kinds of leadership, power, and authority, and finally, the biblical leadership applied to the Harare context.

The normative question according to Osmer (2008:4) is to ask what it is that ought to be happening. The normative task opens up to forms of theological and ethical reflection. Theological interpretation is concerned with the present episodes, situations and contexts in a relational manner (Osmer 139). Osmer mentions under ethical norm or practice, the ethic of equal regard that is "all human beings viewed as having equal moral worth and dignity" (Osmer 131) as a critical aspect in relationships. Temple (2011:51) argues that no society should destroy individuality and similarly, no individual has a right to destroy society. Such ethics will be used against other values in evaluating congregational leadership. The normative task is also the systematic theological reflection between the challenges from the context and the insights from Scripture. The research engages these two in critical correlational conversation.

Dealing with leadership issues involves ethical norms and consciousness of value systems by both leader and follower. Norms and values vary according to context. The Zimbabwean context for the period under review is one that is informed by previous white, colonial and minority leadership (Skelton 1985:90). The ethic of equal regard might have been impaired by racial class prejudices and social stratification. A second level in the context is the dominance of national African political leadership whose ideologies tried to (at least in theory) re-address previous inequalities. A third layer is the church leadership functioning in a system that was once white dominated and now having African bishops. Finally, considering how biblical interpretation is prepared in light of the different contexts yet still relates to the same godly authority. The mainline churches in Zimbabwe

(especially the Anglican church) are going through challenging situations in embracing leadership models that take on board the existence of the historical gap that exists between the biblical text and today's context.

The researcher intends to review good biblical leadership principles that the Anglican bishop of Harare could have pursued in managing the challenges under discussion. Church leadership should have its roots in the Bible. The Jesus' work ethic emphasis is service to others and rebukes corruption and irresponsible leadership. According to Justin Ukpong, Jesus' exercise of authority embodies important democratic aspects, which are: 'authority in service'; 'authority in humility'; 'authority in obedience to God' and 'authority in enabling activity.' (Ukpong 1996:2). Magesa posits that the reign of God is characterised by honesty, trust, unpretentiousness, service and vulnerability as exemplified by children narrated in Mathew 18:2-6 and Mark 9: 33-37. (Magesa 2003:130).

In an exploration of *Fresh Expressions* as a Missional Church, Ian Nell and Rudolph Grobler (2014:749) have identified some possible ways that churches could take onboard and become relevant to local contexts. They argue, "It has become clearer that traditional church ministry is not attractive to many people anymore, the need for new ways of being the church is becoming very urgent." (Smit 2007:594) cited in Nell and Grobler (2014:749). Expression of the relevant meaning of church in today's cultural context should be aware of falling into the trap of becoming part of a dominant culture rather than expressing the gospel of Jesus Christ. Similar to their view, today's congregational leadership needs to address challenges in new ways yet modelling upon Jesus Christ's leadership as the originator of the Christian movement.

Many dynamic churches are trying to be contextual and mission oriented – moving with changing cultures. Nell and Grobler note the example of Fresh Expression, which says that Christian gathering and worship is: "...a new form of church for a fast-changing world that serves those outside the existing church, listens to people and enters their culture, makes discipleship a priority and intentionally forms Christian community." (Nell and Grobler 2014:749).

5.2 The Jethro Model of Leadership

The Israelite people were on their Exodus journey through the wilderness. The whole process of Exodus called for co-ordinated direction which should have been over-bearing to be shouldered by one person. The Church today, is also on a journey and has something to learn from various biblical examples. The Israelite journey towards Canaan was under the leadership of Moses and Yahweh's guidance. Yahweh's presence was manifested by a pillar of cloud by day and a pillar of fire by night which went ahead of the Israelites (Ex 13:21). In light of a geographical contemporary knowledge, it is not certain to establish the precise route of Exodus but 4th century Christian tradition identifies Jebel Musa or Mount Horeb, in southern Sinai though it would have been shorter for Israel to herd northwards towards Canaan, but the pillar of cloud set forth southwards towards the Sinai desert. (Hill & Walton 2009: 110).

5.2.1 Ancient Near East Judiciary System

Walton, Matthews & Chavalas (2000:171) argue that the Egyptian and Hittite system records a judicial system set up in tiers and the Hittite *Instruction to Officers and Commanders* had military leaders in the position of judges (Dt 1:13) which reflects the scenario in the Book of Judges. Difficult cases were referred to the king, in this case, Moses served as the final adjudicator. Thus, "leaders, whether tribal, military, city, provincial or national, had the obligation of judging the cases under their jurisdiction" (Walton *et al.* 171). No jury was present. The danger of favouring the powerful and rich was high since only one individual judge was involved. Walton *et al* further note that serious cases were handled prophetically –that is brought before God (p. 93). This helped to differentiate between civil cases - where Moses did not need to participate from religious cases. In the ancient near east, the judge's seat of authority was placed by the city gate and used by the king while settling community matters.

5.2.2 Appointment of Judges in the Ancient Near East

The Mari documents from the Old Babylonian Period in Syria (2000-1600 BC) notes that king appointed judges assisted in governing particular territories, conducting military campaigns and settling domestic disputes (Walton *et al.* 2000:440). They further point out that the Code of Hammurabi states that the standard behaviour of those in authority was to protect the rights of the

poor in society. True justice was expected of kings, officials and magistrates (Ibid, 440; Lev. 19: 15; 2 Chro.19: 5-11).

5.2.3 Integrity of the Justice System

Walton *et al.* (2000:102) argue that the integrity of the justice system had to be preserved against corrupt officials. Judges are admonished to act impartially to all irrespective of their wealth or poverty, and without expecting or taking any bribe. Most cultures of the ancient near east were class conscious where the poor would not get the same treatment as the rich and powerful. Walton *et al* cite Hammurabi describing himself as “devout, a god-fearing prince who brought justice to the land and protected the weak” (Walton *et al.* 102). They further note that there was evidence in law codes and wisdom literature showing impartiality. Bribes (Ex 23:8) in the ancient world were seen as any monies acquired by government officials or judges by illegal means, being given/received in support of a legal claim to influence the outcome of the claim. The ancient world condemned bribes. The Code of Hammurabi disbars a judge who changes a sealed judgement, and Hammurabi’s royal correspondence refers to the punishment of an official who received a bribe (Walton *et al.* 102).

It is against this background the researcher reads the justice issues highlighted in the book of Exodus. Jethro, a priest of the Midianites and Moses’ father-in-law identified a challenge with Moses’ leadership and suggested a possible solution. He (Jethro) advised Moses to set up a hierarchical judiciary system with Moses at the top “as a king would have been in a monarchy, and as a priest or family patriarch would have been in tribal societies” (Walton *et al.* 93). The book of Exodus 18:21 outlines good leadership as one endowed with three basic characteristics, which are: God-fearing, trustworthy and hater of bribes. Could Moses’ taking heed of Jethro’s counsel, be similar to what Proverbs says, (9:9a; 12:15b) which characterises him as a wise man? Hamilton (2011:288) argues a possibility of a connection between Moses’ judicial reorganisation to that by Jehoshaphat (2 Chron. 19:4-11). There is also suggested parallelism with the division of labour in the book of Acts 6:4 where seven male deacons were chosen to take care of food distribution while apostles focused on preaching the Word. The deacons were said to be men “full of the Spirit and wisdom” (6:3).

Exodus 23:8. You shall take no bribe, for a bribe blinds the officials, and subverts the cause of those who are in the right (NRSV). Stuckelberger (2009:184) comments that this law dates far back prior to the establishment of kings in the Bible and that it has a moral obligation of safeguarding the poor and weaker from corrupt practices of the powerful. The issue of dealing with bribes is highlighted in many passages including Exodus 18:21 ...men who fear God, are trustworthy, and hate dishonest gain; set such men over them as officers...The dishonest gain here mentioned points to bribes. Jethro raises a tripartite requirement for a leader; God-fearer implies one who would listen to God (McKinney II 2013:150). A similar depiction is noted in Deuteronomy 1:13-17 “Choose for each of your tribes’ individuals who are wise, discerning, and reputable to be your leaders.”... 17 “You must not be partial in judging: hear out the small and the great alike; you shall not be intimidated by anyone, for the judgment is God's. Any case that is too hard for you, bring to me, and I will hear it”(NRSV). Moreover, in the book of Acts 6:3 “Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task.” The God-fearing people are also expected to be wise and discerning. As such people exercise their duty, they act impartially that is they rescue the innocent and oppressed and punish the wicked (Clifford 1993:51). The author notes that just dealing embodies corruption free practices, and befits every respectable leader. “The goal of fighting corruption is to protect the poor and weaker from the corrupt practices of the powerful” (Stuckelberger 2009:184).

The poor are also liable to corruption, yet poverty does not exonerate them to such acts. Exodus 23:2-3 says “you shall not follow a majority in wrongdoing; when you bear witness in a lawsuit, you shall not side with the majority so as to pervert justice; ³nor shall you be partial to the poor in a lawsuit.” None should justify corruption due to poverty (Stuckelberger 184). What are the possible implications of the traits listed by Jethro?

5.2.4 God-Fearer

God-fearer is a term used to describe someone who is devout and religious (*The Webster's Ninth New Collegiate Dictionary*, 1988). There are many biblical characters identified as such. The term God-fearer is also used in the New Testament in close association with proselyte (literally ‘stranger’ or ‘foreign sojourner’) (Ac 2:10, 13:43, 10:2) of which the later had to be circumcised

to be reckoned as a full member of the Jewish Church while the former were loosely attached to the Jewish community (Cross & Livingstone 2005:1337). The Book of Numbers (17:18-19) stipulates that a King is to read the Book of the Law all the days of his life that he may learn to fear the Lord his God by keeping the words of the law. Cross reference indicates more than sixteen places including (Gen 42:18) –Joseph said to his brothers ...for I fear God..., Joseph was a leader second-in-command to Pharaoh. His fear of God should have restrained him from avenging his brothers of their cruelty that led to him being sold to Ishmaelite traders who in turn sold him to Egypt. Above all, Joseph exhibited commendable humility and generosity to his family and saved them from the ravaging famine in the middle-east region (Royer 1898:63-100).

One of the other characters mentioned as God-fearing was Job (Job 1:9), a man who was right before God and who went through a difficult time of losing all his wealth and family. He was advised by friends and his own wife to curse God so that he could die but remained humble and faithful before the Lord God. “Shall we receive the good at the hand of God, and not receive the bad?” In all this Job did not sin with his lips (Job 2:10). It was Job’s outstanding resilience in temptations and tribulations that Job received God’s reward in the end: “And the LORD restored the fortunes of Job when he had prayed for his friends; and the LORD gave Job twice as much as he had before” (Job 42:10).

“The fear of the Lord is the beginning of wisdom,” (Ps 111:10; Pr 1:7). The wisdom motif either human or divine in the Old Testament occupies a prominent place. Human wisdom is both practical and speculative and covers a wide range of characters such as skills in carpentry (Ex 36:4) to essential principles of an honourable living (Sirach 1: 10-12) (Cross & Livingstone 2005:1735). Wisdom is one of God’s Spirits (Is 11:2) with which He guides and directs nations and individuals. In the New Testament, Jesus Christ was endowed with wisdom and the favour of God from his youth (Lk 2:40) and is referred to a wise teacher (Mk 6:2). St. Paul calls it ‘the Wisdom of God’ (1 Cor 1: 4), ‘in whom are all the treasures of wisdom and knowledge hidden’ (Col 2: 3).

Several psalms identify or associate the ‘righteous’ or ‘speaking voice’ with the “poor” and “needy” (for example Ps 40:18; 70:6; 86:1; 109:22) (McCann 2002:141). Brown (2005:87) argues that it is the righteous who are always positioned to assist the “poor” and “needy” (Ps 31:9; 20; 29:7). As indicated by the Psalmist, God rescues the needy. It is the duty and privilege of the leader

to act as God's agent to rescue the poor and needy. To "fear the LORD" is translated as giving due praise and thanks and is a prudential thing to undertake. Psalms 111 and 112 are appositionally twinned and both share the motif of fearing the Lord. Psalm 112 characterises the individual who acknowledges YHWH that he or she prospers (v.3a), is righteous (vs.3b; 6a; 9b), is generous and just (vs. 5; 9a), is renowned (v. 6b and 111: 4), has a "firm" and "steady" heart (7b; 8a), has no fear (vs. 7a; 8b), and receives honour (v. 9b and 111:3a). The righteous individual is similar in character to YHWH in being "gracious and merciful" (112: 4b) (Brown 2005: 89). As Brown notes, "both deity and human beings are defined by their comparable deeds, sharing, and identity marked by righteousness, grace, mercy, and renowned power." (Brown 89). Van Leeuwen however, argues that the psalms import the message "humanity is image and imitator of God (*imago et imitation dei*)."¹ It is not the purpose of this research to dwell upon criticism issues but to appreciate the role of a God-fearer as one with the prerogative to act on behalf of God by administering wise decisions in recognition of the "poor" and "needy." (Van Leeuwen 2003:77).

The examples of God-fearers highlighted above might be a source of encouragement to the church leaders; the walkway is not always smooth and easy going, but how one conducts him/herself during and after the tribulations count a lot. The Anglican Church in the Diocese of Harare, just as might be the case with many others, went through rough trial times. This could be an opportunity to use as a learning curve by those in the position of authority and by their successors. God-fearing encompasses humility, transparency, and servanthood among other good leadership traits. Probably the research results could be of help in pointing out areas of concern within leadership structures.

5.2.5 Trustworthy

A gossip goes about telling secrets, but one who is trustworthy in spirit keeps a confidence. (Pro. 11:13). Trustworthiness is a character trait that values integrity, accountability and responsibility among other things. A trusted person has the ability to hold within matters such that he or she acts as a buffer in incidents that would have been stressful to many. Trust is defined as "to rely on" (Leon-Dufour 1984:411) and is an aspect of faith which when faced with uncertainty, leans upon God the solid rock. Prophets spoke in God's authority in whom they trusted to validate their message. Some put their trust in self-wit, others in horses or machines but he or she who trusts in

God has an everlasting anchor. Those whom Moses was asked to pick from among the children of Israel were to be faithful stewards with godly wisdom and counsel. Trust allows people to skip basic formalities and focus more on core issues such that work is achieved in a fraction of the time. If you lack trust in a relationship, you are bound to start at zero each time says Kofi Annan cited in (Rath & Conchie 2008: 84).

5.2.6 Zero Bribe

Yannone (1962:493) defines bribe/extortion as an immoral act of gaining from someone by use of illegal fear. Some people go to the extent of kidnapping with the intention of securing unjust profit as a ransom in exchange for the abducted person. A bribe may also be described as a, “covetous offer of money, goods or services to influence the performance of this undertaking in an improper way” (Mason 1995:202). Bribes are unacceptable to God (Ex 23: 8; Dt 16: 19) and Ezk. 22: 2 describes bribes and extortion as detestable practices. Mason (1995:202) argues that gifts and sacrifices can appear as bribes to gain favour from God. But not so because OT gifts and sacrifices that did not reflect a pleasing life and expression of thanksgiving turned to be a stench to God who desires mercy and obedience more than sacrifice (1Sm 15:22; Is 11: 11; Hs 6: 6; Mt 12: 7). A bribe can also be identified at work though Simon Magus who thought of buying the gift of the Holy Spirit with money, but was rebuked by Peter and advised to repent lest destruction was to befall upon him (Acts 8:18ff).

Corruption has been simply defined by Stuckerlberger (2009: 181) as “the abuse of public or private power for personal interests”. Corruption is a leadership challenge which calls for caution among the custodians of institutional leadership. The Bible strongly speaks against corruption. Exodus 23: 8 warns against acceptance of bribes as this subverts justice, turning a blind eye to what is right and ruining the cause of the innocent. While v. 21 refers to appointing a man to leadership who hates bribes. Bribery defies justice and promotes corruption so unbiased jurisdiction is essential for every legal system (Stuckerberger 184). The mention of a law against corruption in the book of Exodus attests to an early practice of corruption in the biblical world. Isaiah 5: 23 rebukes the corrupt who acquit the guilty by receiving bribes while they deprive the innocent of their rights. Therefore, fighting against corruption protects the vulnerable poor, as is Exodus 23: 3 exhorts; “*nor shall you be partial to the poor in a lawsuit.*” The sons of Samuel

whom he made judges over Israel were corrupt, accepting bribes and perverting justice (1 Sm 8: 3). In the Book of Kings military allies were bribed to go against the adversary (1 Ki 15: 19; 2 Ki 16: 8).

Ezekiel 22:12 gives a prophecy against corruption in Israel; “*they take bribes to shed blood; you take both advance interest and accrued interest, and make a gain of your neighbours by extortion, and you have forgotten me, says the Lord GOD.*” In a similar manner, the Psalmist implores the Lord about deceitful people who lend money for interest and take bribes against the innocent. It is all about exploitation, reduction of life expectancy and the refusal of justice (Stuckerberger 2009:184). Proverbs (17:23) condemns the man who accepts a concealed bribe to avert justice. Psalm 26: 10, too warns about them whose hands are evil and accept bribes. In the New Testament, Zacchaeus (Lk 19:8) is reported confessing if he might have taken something through kickbacks or blackmail, he would be prepared to restore it back (Fitzmyer 1985:1225). Judas Iscariot received a bribe from the High Priests as a token to betray Jesus of Nazareth (Mt 26: 14-15). In conniving with the corruption, Pilate, and the Sanhedrin condemned and killed Jesus. The result of corruption is death, in this case, it killed both Jesus and Judas. (Mt 27: 5). The priests and the Jewish elders bribed the soldiers to lie and say that Jesus’ disciples had stolen his body by night as they (guards) were asleep (Mt 28: 11-13). The fabrication, however, poses two challenges; a) their task was to guard against any possibility of stealing, therefore, they were grossly irresponsible b) how would they have witnessed what happened if they had been sleeping? (Hagner 1995: 876-7). Also, in Acts 24:26, the Governor Felix expected some bribe from Paul for his freedom from prison. The magician, Simon intended to buy the gift of the Holy Spirit from Peter and John an offer which the apostles rejected and urged Simon to repent instead (Acts 8: 18ff). Corruption destroys life, ruins the rights of the poor, and destroys trust, confidence, and integrity. God desires and promotes life, protects and alleviates the poor, and demands justice and peace.

Stuckelberger highlights kinds of corruption as; 1) Petty corruption, one that originates from poverty. 2) Grand corruption, which is rooted in “the greed for more power, influence, and wealth or in the safeguarding of the existing power and economic position.” 3) Corruption of procurement and corruption of acceleration; based on payment of heavy bribes for quicker service delivery and

4) Grey corruption which emanates from the grey gap between corruption, nepotism, favouritism and collusion (Stuckerlberger 2009: 181).

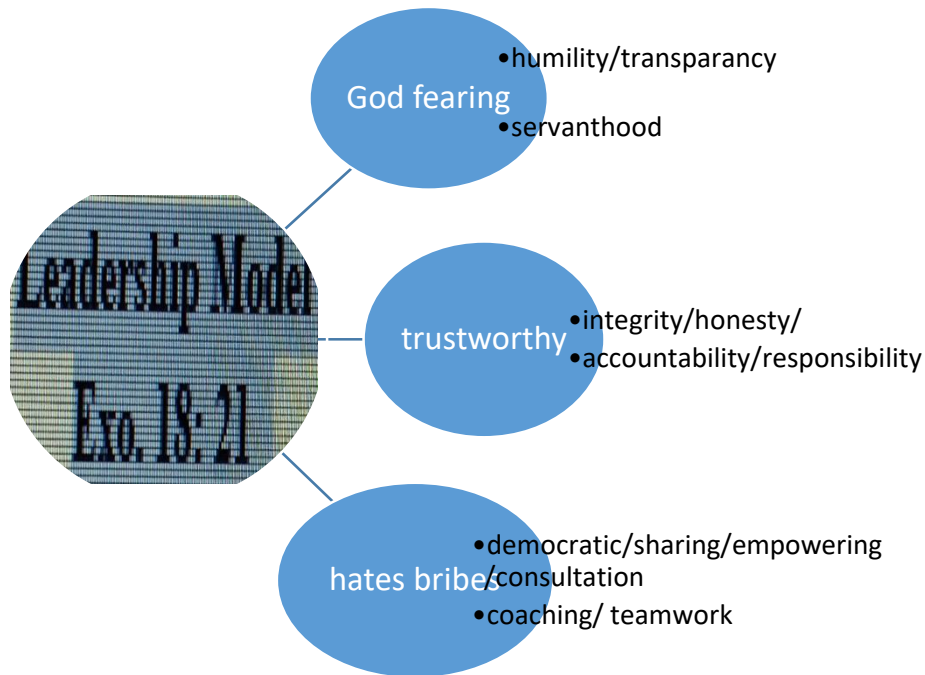
Jethro's advice to Moses and Israel, though from a non-Jew, was in line with the well-being of the community. It may be termed a "worldly" advice, which provided an *ad hoc* character of his counsel. The delegation of duties was to be completed by capable men of integrity and incorruptible repertoire who were to organise themselves in decentralised structures with authority at various levels in the community. Such wise counsel was to be beneficial not to Moses only, but also to the Israelites who had to spend much time in queues for their turn to be served by Moses. The wise discernment within this is believed to have been God's will transmitted through human communication (Fretheim 1991:248). The suggestion is reminiscent of Acts 15: 28 "it seemed good to the Holy Spirit and to us." Jethro's good wisdom counsel remains to be retold repeatedly in Israel yet the non-Israelite is never to be heard of again. Today's communities might need to discern the "Jethros" of their day and appreciate shared wisdom, insight and imagination. Fretheim (1991:200) argues that the fact of this happening at Mt Sinai, "the mountain of God" affirms a "specific revelation of God in a fundamental continuity with human experience." The principles implied by Jethro have been practised by some prophets, priests and kings throughout the pre- and post-Christian era.

The church has much to learn from Jethro's advice in the way of theological reflection. The role of Practical Theology is to critically inquire, reflect using theological background how the church and the world experiences interact in order to come up with faithful Godly practices in reconciling the world and living more peaceably (Swinton and Mowat 2006:6). The virtuous and pious life in fearing God is an example of good pastoral leadership. Christians are called to a faithful witness of the Gospel of God in Christ Jesus; theologically, such calling is termed vocation (Stone and Duke 2013:97). Leadership is one of the many vocations and demands that practitioners be faithful and accountable. According to the Acts of the Diocese of Harare, stipulates that all property movable or immovable is owned by the Church and vested in the Diocesan trustees as stewards (CPCA 1975; Act 9.1). Any maneuver to personalise such property is contrary to the Diocesan principles and defiance of one's Christian vocation and so not living to the glory of God. Corruption and bribery are scandalous offences that result from practicing what is contrary to

biblical teaching which is indicated by Canon 24.10 and Fundamental declaration 1 which guards against any erroneous teaching (CPCA 1980). Any offenders are liable to appear before the Provincial Court where if convicted, may face suspension of not more than three years and reinstatement will only happen after written application stating never to repeat the same offence (Canon 25.6).

5.3 Research Findings vs the Jethro Model

Summary of results from the research superimposing leadership traits on the Jethro model:



Some scholars such as (Philo n.d.), are, however, not positive about Jethro’s wisdom, while Josephus regards Jethro highly. This, however, is not part of the research’s concerns. A parallel scheme can be drawn between the Exo. 18: 21 model of leadership to Titus 1: 7-9 and 1 Tim 3: 2-7, in which a leader is described as one blameless, not greedy for gain, upright, devout, trustworthy and of sound doctrine. These qualities have nothing to do with worldly charm but a humble exercise of the authority which lies in service. Bonhoeffer argues that “pastoral authority can be attained only by the servant of Jesus who seeks no power of his own, who himself being a brother among brothers submitted to the authority of the word” (Bonhoeffer 1954:109).

The researcher will highlight further biblical models of leadership discussing issues of power and authority.

5.4 Various Kinds of Leadership

There is a plurality of leadership mentioned in 1 Cor 12: 4-11; 27-30; Eph 4: 11-12. The nature of work to which Christians are called is not about individualism but to complement each other's effort. Leadership is specific to situations and contexts. As (Houston 2004:228) argues, leaders in war do not function well in peace times and leaders under persecution are not effective enough when the persecution is over since the skills required are quite different. The notion set forth by Houston tallies with 1 Corinthians 12: 14ff where body parts specialise in their individual areas yet still contributing to the whole body. So if the hand would hold on to food, the body would not get nourished unless that food is eaten and processed by other body members which specialise in that area. Some leaders suffer from Omni-competence projected upon them by people— leaders assumed to know everything therefore ever consulted (Ogden 2003:117). There is a need to push away such a false label. The researcher will highlight some key areas necessary in bringing up new leaders following the Paul/Timothy example.

The major problem with the Ephesian church was with leadership. There were some within the church ranks who engaged themselves with heretical teaching. It was not just erroneous theology but their morals too. Their life was a reproach to themselves and the church as well. In 1 Timothy 3, Paul addresses the practical issues concerned with the overseers (Mounce 2000: 184). The duties of the overseers are not specified, however reading in-between the lines, they had general oversight of the church's financial status and official hospitality. Their primary responsibility was teaching truth and refuting error (Mounce 184).

5.4.1 Developing Leaders for People, Not People for Leaders

It might be helpful to understand how biblical leaders come into being, whether by divine appointment or it was through people. Moses was by divine appointment (Exo 3: 10) and he was instructed to appoint Joshua as successor. Saul, on the other hand, was by people's demand for a king but David was appointed by God, being a man out of His own heart (Acts 13:22). The apostles were called by Jesus, so it was a divine appointment. Paul an Apostle of Jesus Christ went to ordain

Timothy and Titus. These called leaders went through some training by a mentor for them to be people's leaders. Another group of leadership is hereditary, like Solomon and Rehoboam (Hill & Walton 2009:182). Solomon tried to please God as his father David had, but Rehoboam turned away from Yahweh instigating the split of Israel into Northern and Southern Kingdoms (1 Ki 12). For the purposes of this research, the author shall limit this section primarily to the leadership relationship between Paul and Timothy.

5.4.2 Importance of Background Knowledge

The authorship of 2 Timothy is arguably, regarding whether or not it was by Paul. As this research focuses on leadership and not the historical authorship of the letter, the research will follow the letter with its implied author. For the purposes of this research, Paul will be taken as the implied author. Paul's thanksgiving provided in a second-person pronoun shows personal intimacy with Timothy. Also, the knowledge of Timothy's family stretching to his grandmother attests to this intimacy (Johnson 2001:339). It is important to mentor leaders while they are still young as Paul did to Timothy (Ac 16: 1-3; 1 Tm 4: 12). People's backgrounds should not be a hindrance but used to the glory of God. Timothy, born to his Greek father and Hebrew mother, yet he is known only through his maternal side as Paul refers to Timothy's faith having been passed on from his grandmother Loice and his mother Eunice (2 Tm. 1: 5). It is surprising that Timothy's father is not even mentioned by name despite it being a patriarchal society. The mixed marriage background could have been a strategy for Paul's mission to the Gentiles.

5.4.3 Equipping the New Leader (cf. Acts 17-20)

Timothy was introduced to elders which might have helped to destroy the common hatred that exists due to the generation gap (1 Tm. 4: 14; 2 Tim. 1: 16). Paul mentions the special gift for service (*charisma*) which he got through commissioning by elders (4: 14). This, however, raises theological inconsistency, how could Timothy be both Paul's delegate and have *charisma* derived from an appointment by elders? Johnson (2001:256) argues that the early church by then did not have a rigid distinction between charismatic and institutional office, between 'faith' and 'order.' Mounce, (2000:18, 261) argues that Paul's use of remembrance of the past event of laying on of hands was to encourage Timothy in his present work at Ephesus. Timothy accompanied Paul to

participate in preaching at Thessalonica (1 Th 1: 2ff). He joined Paul at Berea where he was left behind to continue with Bible study and later joining Paul at Athens (Ac 17: 15). He was then sent to strengthen Thessalonians during the persecutions and re-joining Paul at Corinth. The Bible mentions him to be with Paul on his third missionary journey (Ac 19: 22) and sent for the great collection at Macedonia from which he went to strengthen the Corinthians (1 Cor 4: 17). Following Paul to Macedonia, he joins Paul in greeting Christians in Rome. Timothy was present at Troas when Eutychus fell, broke his neck but was raised by Paul (Ac 20: 9). He is most likely to have been left in charge of the Ephesian church while Paul was in Prison which should have equipped Timothy with the skills needed in administering bigger tasks (1Tm 1: 3). Timothy is to continue teaching the true doctrine that leads to love and rebuking false teaching, which leads to speculation (Marshall 2003:361). A special note is a point of authority as Paul uses “to command” (vv3, 5). Timothy’s role is oversight of the Ephesian Church.

5.4.4 Ascetical Discipline

Discipline is necessary to help young ones grasp the real feel of ministry pressure. The main issue at stake was teaching others moral standards. Timothy was Paul’s delegate, so Paul was to exemplify the virtues he taught and Timothy was to teach them by example: his day-to-day practical life. “It was a deep conviction in the Greco-Roman culture that character is best learned by imitation” (Johnson 2001:325). Like a farmer who works with persistence until he or she gets a good harvest so it is with ascetical discipline (2 Tm 2: 3-7). As part of discipline, leaders need to be encouraged to shun pride and egocentrism which comes with the position. Sharing duties with others helps such challenges. A warning is given, however, not to rush into ordaining someone without careful consideration. (1 Tm 3: 1-13; 5: 22; 2 Tm 2: 2).

5.4.5 Friendly Fellowship

In the gospel according to John 15: 15, Jesus calls his disciples friends because he had passed on everything Jesus heard from the Father. Developing close relationships unlocks all barriers and you get to understand one another with much compassion. During the early church period, most gatherings were house groups giving the chance to practice hospitality and in turn building closer bonds between friends. Paul calls Timothy his spiritual son, (as well as Titus) so he carries with

him Paul's authority to the church (Mounce 2000: 7-8). The intimate relationship as core-workers in the Lord helps to build openness in the apprentice leader (1 Tm 1: 2; 2 Tm 3: 10-11).

5.4.6 Dealing with Fear

Standing by the side of one who is afraid provides a supporting structure and builds boldness in the timid. In 1 Timothy 4: 12, Paul encourages Timothy stating how capable he was in faith and love despite his youthful age. Ellicott cited in Mounce (2000:256) rephrasing Paul in encouraging Timothy says, "Let the gravity of your age supply the want of years." So he writes to the church at Corinth as one with knowledge of possible fear in Timothy. 1 Corinthians 16: ¹⁰ *If Timothy comes, see that he has nothing to fear among you, for he is doing the work of the Lord just as I am;* ¹¹ *therefore, let no one despise him. Send him on his way in peace, so that he may come to me; for I am expecting him with the brothers* (NRV). The term 'despise' is central to Paul's concern in his Pastoral letters. Mounce (2000: 257-8) argues that the word might have been used to mean a contemptuous treatment which means strong resentment, disgust or even hatred. Jesus uses it in describing the reaction by one trying to serve two masters, being devoted and loving towards one while hating and despising the other (Mt 6: 24; Lk 16: 13), also by warning not to despise little ones (Mt 18: 10). Paul warns the rich Corinthians over abusing the Lord's Supper while despising the church and humiliating the poor (1 Cor 11: 22). Peter refers to those who "indulge in the lust of defiling passion and despise authority" (2 Pt 2: 10). Paul instructs Titus not to let anyone despise him (Tt 2: 15). Since Timothy was meeting opposition and being ignored because of age, Paul by means of his epistle transferred his apostolic authority to Timothy in the eyes of the Ephesians (Mounce 2000: 262).

5.4.7 Keeping Focused

It is important always to reflect back on one's call and mission as this reminds us of the direction in which we are heading. The Bible guides and teaches us how to pray and lead God's people. Paul prayed for Timothy and encouraged him to pray for the people. Paul exhorts Timothy to be guided by the sacred Scriptures as they contain everything necessary for salvation. 2 Timothy 3:14- 4: 2 ¹⁴ *But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it,* ¹⁵ *and how from childhood you have known the sacred writings that are able to instruct*

you for salvation through faith in Christ Jesus ...² proclaim the message; be persistent whether the time is favourable or unfavourable; convince, rebuke, and encourage, with the utmost patience in teaching (NRV). It is worth noting that Timothy's learning of Scripture is from childhood, implying tutorship from his grandmother, mother, and Paul reading the Hebrew Scripture and the Gospel of Jesus Christ (Mounce 2000: 561-3; Johnson 2001: 419).

5.5 The Heart of Leadership As Modelled by Acts 20: 18-35

The central and paramount issue in Christian leadership is that it should be biblically shaped, failure to which, the world shapes it. As for today's leaders, we are to take the example of God-fearing, trustworthiness and the abomination of bribes, emulating the primary actors who are God, Jesus Christ, and the Holy Spirit. Christian leadership is nothing like the mere practice of power and authority but humble service under the church's authority (Chapple 2015: 120).

As Paul says, he is serving the Lord in Ephesus (Ac 20: 19). Besides being an apostle, he is Christ's slave because of his arrest by the Lord (Phlp 3: 12). Paul's speech is totally pastoral as he reflects upon his own ministry. The term 'slave of God' was used neither by Greeks nor Romans as it was signified as intolerable subordination in their culture. In the pretext, kneeling played no significant role in their ceremonies because of shame and contempt associated with it. In the Hebrew tradition, however, Israelites are frequently identified as 'slaves of Yahweh' portraying their exclusive loyalty to Yahweh after liberation from Egypt. It is used in the Hebrew Bible for anyone enjoying an honour relation with Israel's God (Bartchy 1997:1099). Paul claims such an honour, so does Timothy (Phlp 1: 1), James (Ja 1: 1) and Jude (Jude 1). Ignatius in his letter to Polycarp (Ign. *Pol.4.3*) refers to enslaved Christians whom he warns against making themselves 'slaves of selfish passion' by seeking to obtain funds from the common chest to purchase their manumission (Bartchy 1997: 1101).

What features of apostolic leadership did Paul advocate for the church at Ephesus? Chapple (2015:118) argues that Paul presented himself as a model of leadership to emulate. However, (Gaventa 2004: 48) posits that the real actors responsible for the church are not the elders but the characters of God, Jesus, and the Holy Spirit. The mark of a true servant of God is a trowel, not a sceptre, serving Christ by serving his people. Chapple further argues that church leadership has no

room for personal charisma or institutional power. It is not a display of power or control, nor is it about reaching the top and staying there. The Church's authority should always begin and remain under the Lord Jesus. Characteristic to Christian leadership is humble service just as we follow Jesus who said: "I am among you as one who serves" (Lk 22: 27).

The crux of Paul's discourse is at Acts 20:28 *Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son* (NRV). The Ephesian presbyters are exhorted with a double task; a) vigilant pastoral concern over the flock of God entrusted to their care as sheep are to a shepherd. And b) banishing any error in doctrine (v. 30; also parallel to Tt 1: 9). This is a call to readiness and responsible service to the Christian community. Those appointed by the Holy Spirit as the presbyters were (v. 17) the ones referred to as overseers/guardians (*episcopos*). In the Greek-speaking world, *episcopos* was used secularly as 'superintendent' in a number of areas such as financial markets, inspector of civic associations, temple administrators or superior in Essene community (Fitzmyer 1998: 697). The use of *episcopos* in Christian church officials referred to the Eastern Mediterranean Greek community outside Judea (Phlp. 1: 1; Tt 1: 7; 1 Tm 3: 1-7). Of these verses, Titus and Timothy list the moral qualities of the *episcopos*. Luke interchanges *episcopos* and *presbyterous* (v. 17). These are charged as stewards to lead the people of God with humility (v.19). They are urged to exercise pastoral authority in self-giving not self-assertion to the good of those being served not to the glory of one in the lead (Bonhoeffer 1954:109). The whole task of leadership is supposed to be rooted in God; exuding God's grace (v. 24, 32), remaining in God's kingdom and working towards God's purpose— His salvific plan (v. 27). Leadership calls for perseverance, sacrifice, confidence and determination. The challenges about leadership experienced by the Ephesians are still applicable today in our own contexts and this model can strengthen modern pastors.

5.6 The Good Shepherd Model

This concept has been dealt with in chapter 2.71 but will now be elaborated.

In the Gospel of John 10: 1-21 Jesus declares that he is the good shepherd who lays down his life for his sheep. Shepherds in Israel were a low-class people and regarded as unclean by the Pharisees

(Keener 1993: 290). Jesus assumes this menial work for himself in line with his motif of servanthood. The Jew distinguished thieves from robbers, the former would climb into the pan while the latter remained in the wilderness and would attack travellers. It was the shepherd's responsibility to guard the sheep against both enemies. Shepherds were, therefore, in constant danger of these human enemies and wild predators. Christ signifies his theological role of caring for us the flock.

The Old Testament Israelites heard God's voice by obeying his commandments and the counsel from the prophets. So those who were in a true covenantal relationship were known by name, so they had an intimate and obedient relationship with him (Jr 31:34; Hs 6:6). In the Greek tradition, knowledge was associated with seeing the entire object with a view to grab the nature of the object, while for the Hebrews knowledge meant experiencing something. In religion, therefore, knowledge for the Greeks is mystical contemplation while for Hebrews it is entering into a relationship with God (Beasley-Murray 1999:170). These two perceptions would influence the way audiences understood the Scriptures, being speculative, that is dealing with mental processes or affective, receiving a heartfelt conviction. A synthesis of the two might strike a good balance especially for a leader who has to deal with the congregation at all levels of appreciation.

The shepherd-flock relationship is so established and familiar such that the sheep would follow their leader but would run away from a stranger. In the Palestinian setting two or more shepherds would at times combine their flocks and when time to separate, each shepherd codes his flock by a particular and peculiar call and the flock would stream out of the group and follow him (Beasley-Murray 168). The parable recalls Ezekiel 34 where the Lord declares that he will be the shepherd to gather the sheep from being scattered and have them under his servant David (that is the Messiah). It also recalls the lost sheep which shows God's care for the lost, so justifies Jesus in a like manner, to seek for the lost (Lk 15:1-7; Mt 18:12-14).

Prior to the parable of the good shepherd was the healing of a man born blind for which Jesus finds ejection by the Pharisees, an act that is contrasted to a thief and robber opposed to the shepherd of the sheep. In this context, the implied thieves and robbers were probably the Jewish opponents who intended to draw people away from their shepherd and the schismatic leaders who appealed to them to forsake the orthodox. It is customary in Palestine that the sheep follow the shepherd and

the butcher drives them (Beasley-Murray 169). The leader should be tactful to be watch over the sheep following from behind.

St Chrysostom cited in Beasley-Murray (1999:169) commenting on this passage says that “when he brings us to the Father he calls himself the door, and when he takes care of us he is a shepherd.” Jesus as the door into the Father’s kingdom is parallel to him being the way, the truth and the life (Jn 14:6). The imagery of modern shepherds sleeping across the gateway is used by several scholars to serve as both shepherd and door. However, for Jesus, he would switch between images because he fulfils more than one role (Keener 1993:290).

Jesus’ intention to lay down his life in conjunction with finding other sheep indicates his concern and care spread wide over the world. The mission is, therefore, to find and bring the sheep to one fold under one shepherd. This mission to nations is embodied in Matthew 28: 18-20. The sheep’s unity is a fruit of Christ’s solitary sacrifice (Jn 10: 15, 17-18) as joyfully proclaimed in the Pauline epistles (Rm 5: 12-21; 2 Cor 5: 14-21; Eph 2: 11-18).

What do we as leaders learn from the parable of the good shepherd? We learn the great responsibility that comes with shepherd hood. It demands commitment, sacrifice, and determination. The call is to engage with messy work, which is despised by many. It should actively involve both contemplative and affective aspects of life in experiencing God. The leader’s mission is to seek for the lost, nurse the wounded, strengthen the weak, patient with those that are slow, encourage the strong, and love all unconditionally and tend all sheep calling them by name. The risky task may lead to conflict and death but that should not deter the shepherd. The motivation of the shepherd should be the willingness to serve and share God’s great love expressed through the sending of Christ to redeem the world. Shepherds act on behalf of the good and chief shepherd.

5.7 Relational Leadership in Jude

Walter Wright (2000:7) understands Christian leadership as that which begins with a relationship with God then moves into service. He cites the Book of Jude as a good model for Christian leaders. He argues that relationship with others results in influencing behaviour, values or attitudes, which warrants one as a leader. It is worth noting that leadership is not confined to certain individuals

but it is for everybody. Some people, however, claim leadership yet point people in the wrong direction (Jude v. 12-13).

5.8 Leading While Being Led

Biblical leadership is supposed to be centred on God who leads the leader. As McKinney II, (2013: 142) argues, biblical leadership entails following rather than taking the lead, but sadly, human nature tends to desire a front position of power and control. Howell Jr. (2003) cited in McKinney II (2013:143) notes that biblical leadership is attained when one moves from being a “slave of man to a servant of the Lord”. Those who have humbled themselves to accept the call to lead in God’s way in the Old Testament have accorded themselves the title ‘servant of the Lord’ (Howell 2003: 6; McKinney II 2013: 143). God chooses leaders, humbles them and demands that they continue listening to him as did Moses (Ex 3).

5.9 Power and Authority in Selected Texts of the New Testament

Power and authority is a phenomenon possessed by people of any community. History shows that people from biblical times were equally concerned about power issues just as contemporary society of our day. Jesus taught much about power and authority (Lk 4: 32, 36) such that evil spirits fled and people were amazed. However, this did not go well with the religious authorities who challenged and questioned Jesus’ authority (Lk 20:2; Mt 21:23) to the extent of attributing Jesus’ source of power to be Satanic (Mt 12: 24-28). The religious authorities posed as enemies to Jesus and constantly tried to find ways of handing over Jesus to a higher authority of the governor (Lk 20:20).

Jesus reminded his disciples that all authority in heaven and on earth had been given to him (Mt 28:18). In the book of Acts of the Apostles and epistles, disciples demonstrated acts of power after receiving the Holy Spirit for example Acts 3:3ff. Paul speaks of power in a number cases such as 1 Cor 4:20, 1 Cor 15:24 and Eph 1:21 to mention a few, while Titus is instructed to rebuke with authority (Tt 2: 15). These limited sources illustrate the concerns of power and authority in both spiritual and temporal sense; but how do they influence leadership?

5.9.1 Power and Leadership

Kast and Rosenzweig (1974:335) view power as the capacity/ability to do or affecting something, which implies a degree of influence upon others. They go on arguing that power may imply the force to control or command others. Habecker (1990:251) posits that if a leader cannot fire an employee, then he or she has no power. Kast & Rosenzweig (1974:335) have identified three categories of power as physical, material and symbolic. They noted that physical power is most readily noticed through organisations' security, military or police force. Such power has the capacity to incarcerate or end one's life. Material power is exerted on an economic basis through sanctions or rewards upon organisations. Finally, symbolic power is when a founder's dreams are pursued by followers to achieve the founder's goals (Habecker 1990: 252). Northouse seems to have bunched physical and material under positional power while symbolic is under personal power (Northouse 2010: 8).

Important questions to grapple with are: what means do leaders use to gain power? How do they exercise it? To what extent do they exercise it? Are they accountable to their subordinates? Gardner argues that power has always been a function of leadership yet many power holders have no trace of leadership (Gardner 1986:3). He goes on to note that in many democracies, power is viewed as negative and some good people persuade themselves that they nothing to do with it. Yet power is inevitable for leaders (Gardner 3). Forbes (1983) also views power in a negative sense defining it as "insistence on what we want for no other reason than that we want it; it means making other people follow us despite their own wishes" (Forbes 1983:87). She argues further that power is assumed, insensitive, dehumanising and ultimately destructive. In her opinion, Christians need to be delivered from power rather than seeking it, as a decision for power is antithetical to a desire for God (Forbes 151).

However, others want to exercise caution in giving such a blunt view about power. As Gardner (1986:19) notes, power lodges somewhere and being preoccupied with power is a leader's obsession and privilege. What is of paramount importance is how the power is gained and how it is being exercised. Christian leaders, argues Habecker (1990: 251), should critically consider how power was obtained. Was it fairly obtained or was manipulation used? Towards what end is power being exercised, and whether the holder of power is accountable to others.

5.9.2 The Leader's Motivation

We have looked at leadership in general, but how can one define Christian leadership? Just as there is no definition agreed upon, Clinton's definition may sum up most expressions: "A leader is a person with God-given capacity and God-given responsibility who influences a group of followers toward God's purposes for the group" (Clinton 1988: 127). Christian leadership is or should be based on certain values and principles as Ukpong (1996:2) has highlighted above which are expressed in love. Christian leadership is based on one's belief in the vocation/calling to Christian standard of life. Christian leadership is entrenched more in the spiritual aspects for both leader and follower.

5.9.3 The Ministry of Leadership: 1 Corinthians 12:28

1 Corinthians 12:28 lists the various spiritual gifts required for ministry. There are many members of one body- the church. Paul mentions specific examples of members that God has granted to the church, some being *charismata*, others *diakonai* and still others *energemata* (1 Cor 12:4-6). Scholars agree that the enumeration done in v.27 indicates hierarchy in ministry (Fitzmyer 2008: 482). The first to be listed is the *apostoloi*, commissioned emissaries after having been eyewitnesses of Christ's work until he ascended. They also include others like Paul and Barnabas (Ac 14:4), James the Lord's brother (Gl 1:19) and possibly Andronicus and Junia (Rm 16:7).

Second in the rank are the prophets whose role was to give dynamic spiritual guidance and being preachers of the gospel. The third form of ministry mentioned is assigned to *didaskaloi*, teachers (Ac 2:42; Rm 12:7; Eph 4:11). Fitzmyer argues that Paul singles out these three ministries since they make up the founding governance of the church (Fitzmyer 483). The existence of different ministries represents strong diversity in the church. Unity is necessary if this strength is to be used to the church's advantage.

Other orders of ministry listed are workers of mighty deeds (v 10), those with gifts of healing, assistants- possibly helpers with charity work (Ac 20:35). The other lot are administrators who are responsible for the guidance of the congregation. Fitzmyer notes that during early church times, leaders were to be endowed with the spirit of wisdom (Fitzmyer 483). In verse 28 Paul asks a rhetorical question whether all ministers are one or the other of the listed ministries while

indicating the importance of diversity. The church requires an appreciation of the presence of various gifts within its members and coordinates them. For the diverse gifts to be functional there is a need for acceptance, accommodation, and sharing. Competition defeats the purpose of diversity.

In the church of today, the dominating ministry is leadership. In Mark 10:45, Jesus links leadership with assistants, that is those regarded as least in the community, become great in God's kingdom. Leaders who are endowed with wisdom identify the various gifts and talents within their congregation and provide opportunities for the maximum tapping of the potentials. A church should provide a safe space for worshipers, provide platforms for listening to people's stories and find ways to engage with the community's social and pastoral challenges.

One of the works of the Holy Spirit is to spread the good news of the kingdom of God by penetrating new territories. As the church began on the day of Pentecost in Jerusalem (Ac 2: 1- 11) the good news was heard by all present, each person in his/her own language. The challenge came upon the Jerusalem church when it wanted to prescribe Jewish customs upon non-Jews who had believed in Antioch and other Gentile territories (Ac 15: 1-21; Gl 2: 11-16). Michael Moynagh commenting in *Evaluating fresh Expressions* says the traditional church is like the Jerusalem church while fresh expressions are like the Antioch church which did not wait for potential believers to come but was a missional church that went out into people's contexts (Moynagh 2008:181). He goes further to note that the Jerusalem church closely watched to see if what was happening in Antioch was from God and encouraged it, so realising, they sent Barnabas to encourage the church at Antioch (Ac11: 22-23). In a similar manner, after Paul's first missionary journey he came back to report to the church in Jerusalem and seek for the leaders' blessing which was granted and commending the new believers not to be burdened by too many requirements (Ac 15:28). There was back and forth reporting affirmation between Jerusalem and Antioch. Such was the growth of the early church. Probably the same could be happening with emerging fresh expression churches. The church in Harare could learn how to employ a new theology of mission by reaching out to people. It could spend more time discussing ways of reaching out to the unchurched than spending resources fighting over property.

John 16:8-11 *And when he comes, he will prove the world wrong about sin and righteousness and judgment: ⁹ about sin, because they do not believe in me; ¹⁰ about righteousness, because I am going to the Father and you will see me no longer; ¹¹ about judgment, because the ruler of this world has been condemned.* The church gets its guidance from the Holy Spirit who is also the Advocate. Keener (1993: 303) says that the Advocate becomes the prosecutor of the world before God's heavenly court (Mt 5:22). Church leadership is ever under the surveillance of the Holy Spirit and being judged and convicted (Jn 3:18-19). Is the church working to reach out to the outcast, marginalised and oppressed? Is the church still listening to the spirit or it is suspicious of emerging churches that are considered too charismatic? What brings judgement is not doing what one is supposed to do. The mission of the church is to preach, evangelise, take Christ to the world and live as models of the gospel they preach.

5.9.4 Authority in Service

"You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. ⁴³ but it is not so among you; but whoever wishes to become great among you must be your servant, ⁴⁴ and whoever wishes to be first among you must be the slave of all. ⁴⁵ For the Son of Man came not to be served but to serve, and to give his life a ransom for many" (Mk 10:42-45 NRV). Commenting on Jesus' words from the above text, Prior (1987:37) argues that Jesus removes any notion of leadership from the disciples thereby demeaning their (disciples) status or dominion. The Christian call in this scripture is serving with authority. Gitari argues that human authority is seldom exercised without an element of selfishness (Gitari 2005: 4). The Christian measure for greatness is shown in service. Sendjaya, Sarros & Santora (2008: 406) argues that Greek terms *diakonos*, *doulos*, *huperetes*, *therapon*, *oiketes*, *sundoulos*, and *pais* used in the Bible points to servants as leaders. "None of these words insinuates a lack of self-respect or low self-image. Instead, voluntary subordination is manifested in the willingness to assume the lowliest of positions and endure hardship and suffering on behalf of other people" (Sendjaya *et al* 406). It the basis of a three-fold nature of ordained ministry- deacon, priest, and bishop- all carrying upon them a role of service.

5.9.5 Authority in Listening

According to Magesa (2003: 122), an ingredient for growth of authentic Christian leadership is the ability and willingness to listen, learn and change. Jesus is depicted in several instances in the Gospels as listening to questions, requests, arguments, remonstrations and advice. An example is a passage from Mark 7: 24-30 and Matthew 15: 21-28 where Jesus listens and learns from a foreigner and a woman. The Philippino theologian Jose M de Mesa cited in Magesa (2003: 122) posits that a male Jew who was initially blocked by racial prejudices against a Gentile woman listens and learns and the veil of discrimination is removed. The powerless Gentile woman ministers to the powerful Jesus by the power of her faith. De Mesa argues that Jesus becomes more inclusive of race and gender in his ministry from then on. A similar encounter occurs between Jesus and the Samaritan woman at the well (Jn 4: 1-42). The dialogue between the two breaks barriers such as religious and cultural, sexual and gender, social and class divisions (Magesa 2003:123). Magesa further notes that the crossing of borders takes place between the tired, hungry and thirsty man (Jesus) and the woman thirsting for life. This took place at the well, a place for daily reality (Magesa 123).

5.9.6 Responsible Leadership

In the essay *Responsible Self* Niebuhr (1999:60) argues that Christian moral philosophy is behind the question what ought to happen or what should I do? It is not a matter of obedience to the law or pursuit of an end/*telos* but characterised by one's responsibility. His basis for 'what ought' is linked with 'what is going on.' Niebuhr portrays responsibility as having four interconnected elements linked to sociological perspectives of interactionism. Osmer (2008: 140) summarises Niebuhr's four elements: a) "all our actions are responses to actions upon us. b) Our responses are shaped by our interpretation of these actions, which place particular episodes, situations, and contexts in larger wholes." c) Our responses are sequential, based on what has happened and anticipate our future actions, hence our responses petition accountability to others for whatever goes on in the context. d) Our responses are shaped by community, that is, we tend to take upon ourselves the community mode of thinking which we evaluate against other moral selves. The task of moral life is there to respond in a fitting way.

The researcher's analysis of Niebuhr's views it that the church is a body, so whatever happens to a single part of the body, causes the whole body to ache. Apparently, the leadership behaviour portrays what the general populace could be doing. Is it then society's influence upon corrupt leaders? In as much as societal behaviour is expressed through the leader's actions that does not sanctify corruption, whether by one person or the whole of society. Christopher Stuckelberger (2009:180) says responsible leadership must encompass transparency. This calls for a corruption free- church and leaders. Signing over church property (e.g. land or rectory) to private property and deviating designated funds are just two examples of what happened in the Anglican Diocese of Harare showing a level of moral decadence in the church.

5.10 A focus on three Normative Issues

There are a number of leadership challenges that the researcher has noted previously, but he will focus on issues of 1. Race, 2. Land, and 3. Corruption and power. These three challenges have been isolated as major contributors to influencing leadership among the Anglican Diocese Episcopate. The purpose of this normative phase is to seek biblical solutions to these challenges. It has been alluded to earlier that racial discrimination was rampant among the Cathedral congregation (Pitt 2016).

5.10.1 New Creation - Racial Issue

A New Creation : 2 Corinthians 5: 16-20

In the book *Race and theology*, Elaine Robinson (2012:16) argues that at the heart of racism is “differentiation and evaluation of superiority and inferiority based upon physical characteristics such as skin colour, eye shape, hair texture,..language and clothing.” She argues further that racism is socially structured and a systemic reality hence needs to be approached on the same level of analysis. Racism is a systemic and structural sin which calls for repentance and redemption (Robinson 16). McKim (1996:230) defines racism as “incidental as well as systematic practices of discrimination, oppression, and domination on the basis of race.” He also notes that racism is considered within Christian ethics to be a sinful and evil practice (McKim 230). Racism is not simply prejudiced against different races, but a product of power differentials within societies. The difference is created by the logic of superiority and inferiority; and power vested in systems and

structures that “perpetuate, maintain, and re-create the divisions”(Robinson 2012:16). Kenneth Leech (2005:24) in the book *Race*, argues that racism is about structures, about institutions, about social, economic and political processes. Paul Gilroy (1987b:11) argues that racism is not “a coat of paint which can simply be wiped off to reveal tolerance and racial equality beneath the surface.”

The researcher bases his argument on St. Paul’s theology of new creation for those who are in Christ Jesus. 2 Cor 5: 14b notes that *one has died for all* is made reference to again in v 16a, *So from now on we regard no one according to worldly standards*. Paul implies that there is one practical consequence of death to the old self; which is being alive in Christ (v 15bc). Furnish (1984:329) argues Paul affirms that for Christians, all worldly distinctions become irrelevant; that is no more Jew or Gentile; slave or free; male or female; [black or white]. The researcher has extrapolated from the list highlighting black or white since it is the category directly applicable to the issue under discussion in this study.

One claims new membership by confessing his or her faith in Christ which is sealed at baptism (Tannehill 1967:67). Tannehill argues that in the letter to the Corinthians’ context, Paul stipulates that being in Christ demands that there be no more judgements of others based on externals as his rivals do (v 12b). This radical eradication of social boundaries sets a high standard of moral ethic among believers. He [Christ] ...has broken down the dividing wall, that is the hostility between us ...So he came and proclaimed peace to you who were far off and peace to those who were near. (Eph 2:14, 17). The proclamation of faith in Christ at baptism breaks down the worldly separatedness like hostility and contempt of one another. Leech (2005:99) argues that putting on Christ is not just a change in mindset, it is a change in personal and social consciousness, in orientation, and in perspective. For a white Christian, this must be liberation from tyranny and captivity of ‘whiteness’- implying “abandonment of the myth that ‘whiteness’ is normative, dominant, central to Christian reality”(Leech 99). Bonhoeffer (1959:79) argues that “when Christ calls a man, he bids him come and die.” This is the radical call to Christian discipleship, an uncompromising position, dying to the old way of life expressed by Paul as *worldly standard* (v 14b). Tutu (1979:485) argues that baptism into the Body of Christ unites us and “makes us all His ambassadors and partakers in the ministry of reconciliation.”

Furnish (1984:330) argues that Paul's emphatic use of the phrase *worldly standards* indicates that such standards are of no value to be used in evaluating others (v 16a) just as the worldly standard had no value upon Christ (v 16b). Some scholars argue that usage of the phrase worldly standards is a distinction between Christ's earthly and exalted life. Georgi (1964:254-57) argues that "reference to Christ in (v 16b) has also been prompted by polemical-apologetic considerations, and specifically by Christology of Paul's opponents." Georgi argues that there is no clear distinction between Jesus' earthly life and exalted and so no reference to death and resurrection (Georgi 293). Furnish (1984:331) argues that, according to Paul, the opposite of knowing Christ "according to flesh" is knowing Christ "according to the cross" preached in Corinth from the very beginning (1 Cor 2:2) whose power is disclosed as weakness by worldly standards (1 Cor 1:17-18). The argument being presented is the role to be played by those who confess Christ, new members of the body of Christ, being prepared to be despised by the world as they take up suffering for truth and justice even to the point of death. 2 Cor 5:17 emphasises this radical eschatological newness of members to a *new creation* (Gl 6:15). Furnish (332) argues that Paul assumes a re-direction, re-orientation of an apocalyptic Judaism were "old desires, feelings, and determinations of the will, are turned into a new channel." Betz (1979:320) argues that it is not just a "new creation" but the institution of a wholly new creation whose essence lies in the reality of God's power to preach the "word of the cross" (1 Cor 1:17-18, 23-24; Rm 1:16) which is "the gospel."

Nell and Grobler (2014:753) argue that being church implies that you live according to God's command to love your neighbour as yourself. People need to see "God's love in action in a real and authentic community through meaningful relationships." Migliore (2004:265) asserts that a missional church following God's invitation along the journey of faith participates in reconciling the love of the triune God who reaches out to the fallen world through Jesus Christ in the power of the Holy Spirit. Nell and Grobler (2014:754) note that demonstration of the reality of the church comes by living a life that beckons other people to join you without advertising. As mentioned above in the epistle to the Corinthians, preaching God's power means building relationships that do not regard race, culture, background, homelessness, or age. A reconciling church attracts members who belong before believing (Nell and Grobler 755). A faith community needs to bear the mark of its creator, offering self-giving love that embraces vulnerability (Migliore 2004:81).

Maigliore argues further that people are welcomed as they are without being judged or condemned because God's compassion is greater than sin and death (Migliore 81).

As argued by Furnish (1984:332), Paul's use of the phrase *in Christ* to signify a radical transformation of one's whole situation; being drawn under the rule of Christ's love. He further argues that the more "subjective" side of the radical transformation is re-orientation of one's values and priorities away from the world (self) towards the cross (Christ, others) (Furnish 332). Cone (1997:80) argues that transformation that embodies Jesus' teaching and understanding of repentance involves a "willingness to renounce oneself and the world and to grasp the gift of salvation now here, in Jesus Christ." Furnish (1984:333) argues usage of the phrase *in Christ* has an ecclesiological and eschatological connotation as evident in Romans (5:12) "we ...one Body in Christ" and Galatians (3:27-28). The same motif is emphasised in 1 Corinthians (12:12-13) where being "baptised into Christ" affirms oneness in the body of Christ overshadowing the separateness of race, gender, ethnic or social status. Also reiterated in Galatians (6:15) where neither circumcision nor uncircumcision takes a toll. Furnish (333) argues that (v 17) celebrates the inauguration of the *new creation*, the old age having passed away for those who are in Christ. This means that "not everything old has been destroyed, but that "believers have been freed from rulers of this age" (1 Cor 2:6) and freed from the rule of Christ's love; the destruction of the old age being still in the future (1 Cor 15: 24-48).

In concluding the racial challenge by those who are in Christ, have been baptised; that is made new by washing off their old self, reconciled to Christ and embrace the new nature as ambassadors of the gospel of the cross. The new membership requires a radical rejection of all dividing categories; social, political, economic, religious, gender, hostility, violence or race. New membership demands standing for the truth about Christ crucified, died, and raised and reigns with the Holy Spirit. This normative position needs to be embraced by all who profess to be born again in Christ. Leaders are accountable to the people and to God. As Van Leeuwen (2003:77) notes, leaders have the prerogative of acting on behalf of God, it is, therefore, critical that they restrain themselves as responsible and humble custodians of godliness with a new sense of self in Christ.

5.10.2 Land Issue

The land issue, though it appears as side-line to the main leadership idea, has been established to be a major contributing factor to what has become one of the leadership challenges. The claim is that, during colonization and establishment of churches, prime land was taken over by white settlers (Gibbon 1973:85). The involvement by Bishop Kunonga in land inversions (Gunda 2008:309) is indicative of the root of the theological problem he was trying to address, though his advocacy was more aligned with secular politics. The appeal to land was, therefore, a way to attract followership from members of the Anglican Church and to identify with ZANU-PF who were also inverting farms during the same period. It is to this account, that the land theology has become part of the leadership problem, hence given this attention as a pastoral challenge.

5.10.2.1 Defining Land

Roy May Jr. (1991:51) argues that when the Hebrew Bible refers to land, it talks about the earth and its resources, not a spiritual home. The land is characterised by being habitable, cultivatable or not suitable for cultivation, possessing rich mineral resources. It is a place where God placed man to tend and make a living (Gn 1:28). The definition of land can be deduced from the Deuteronomist:

For the LORD your God is bringing you into a good land, a land with flowing streams, with springs and underground waters welling up in valleys and hills, ⁸a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, ⁹a land where you may eat bread without scarcity, where you will lack nothing, a land whose stones are iron and from whose hills you may mine copper (Dt 8:7-9).

The passage provides us with a detailed description of a particular land. Ancient and modern accounts testify to the natural beauty of the land of Palestine and its productivity if properly cultivated (Robert Jamieson, A. R. Fausset & David Brown 1985:347). Also indicated in the passage is a list of seven staple foods in the land signifying productivity. Included among the foods is honey, which is from the date palm, not bees (Walton *et al* 2000:180). Wine and olive oil are the major exports for the region and rich mineral wealth is indicated by the presence of iron and copper (Walton *et al* 180). The abundance of water mentioned attributes to the land's fertility that is found along the valleys, a characteristic geographic feature, which is clearly noticed to this day,

showing a distinct sight compared to the desert places covering much of the land (Jamieson *et al* 1985:347).

The Bible Lexicon has nine Hebrew and Greek variations of the term translated as *land*:

Land: ((1) Heb: '*erets*'; (2) Heb: '*adhamah*'; (3) Heb: '*sadheh*', "a piece of land"; (4) Heb: '*ge*', "earth"; (5) Grk: '*agros*', "field"; (6) Grk: '*chora*', "region"; (7) Grk: '*chorion*', diminutive of Grk: '*chora*'; (8) Grk: '*xeros*', "dry land"; (9) Heb: '*ezrach*', "native" the King James Version "born in the land," "born among you," the Revised Version (British and American) "home-born" (Lev 19:34; 14:16; Nu 15:30); "like a green tree in its native soil" (Ps 37:35)): Heb: '*Erets*' occurs hundreds of times and is used in much the same way as Heb: '*adhamah*', which also occurs often: e.g. "land of Egypt," Heb: '*erets mitsrayim*' (Gen 13:10), and Heb: '*admath mitsrayim*' (Gen :20). The other words occur less often, and are used in the senses indicated above (Bible Works 9 2001).

May (1991:51) argues that the material reality of land is evidenced by the variety of its usage in the Hebrew and Greek Scripture. The commonly used term for 'land' (*erets*) means 'earth' as opposed to the sky and used to refer to the nation or geographic territory. It is also used meaning cultivatable and inhabitable place. An uncommonly used Hebrew term '*ge*' also refers to earth. *Adamah* (*adhamah*) is also used to refer to cultivatable, especially rich in humus, as top soil (May 51). Brueggemann (2002:2) argues that the Bible is centred on the issue of being displaced and yearning for the place. He argues that land refers to "the *actual earthly turf* where people can be safe and secure, where meaning and well-being are enjoyed without pressure or coercion" (Brueggemann 2). Also, the land is used symbolically as the Bible does, to express the "wholeness of joy and well-being characterized by social coherence and personal ease of prosperity, security, and freedom" (Brueggemann 2).

5.10.2.2 Land As a Promise and Gift

The biblical tradition has it that Yahweh promised land to the patriarch Abraham (Gn 12:1-3) and God commits to giving this land to Abraham forever (Gn 13:14-15). The promise to leave his own land while venturing into an unknown land is God's radical demand for the faith shown by accepting landlessness (Brueggemann 2002:6), "go from your country and your kindred and your father's house..." (Gn 12:1) and "I am Yahweh who brought you out from Ur of the Chaldeans ... (Gn 15:7). The promise, therefore, is accompanied by free acceptance to be a sojourner and casting one's faith totally on Yahweh. Brueggemann (6) defines sojourner as a resident alien; implying

being in a place for an extended amount of time establishing some roots but always regarded as an outsider without rights, title or voice to significant decisions. The promise of land is sealed in a covenant between Yahweh and the Hebrew people which was realised through the exodus from Egyptian slavery and land is given to them as a people with an identity, the presence of Yahweh (May 1991:52). The faithfulness of Yahweh in keeping His covenant is shown by liberating the Hebrews from bondage and led them until they entered into the Promised Land (Ex 3:7-8). Thus, “liberation and land became inseparably joined and seen as the ethical basis for living in the land” (May 52). This event set a theological unit: covenant-exodus-promised land (Dt 26:5-9). May argues that the promise and gift become integrally related and signifying the past, present and future (May 52). Israel’s hope for the Promised Land became a reason for faith in Yahweh. Brueggemann (2002:5) argues that the land that Israel yearns for and which it remembers is “never unclaimed space but is always *a place with Yahweh*, filled with life and memories with him, and promise from him and vows to him.”

As Israel journeyed for forty years in the wilderness, she became a *wanderer* as opposed to being a sojourner like Abraham. Brueggemann (7) argues that the word wander suggests precariousness (Ps 107:27), differing from sojourner because she (Israel) is not on the way. The wilderness experience for Israel was not easy and cannot be romanticised. The route to the Promised Land becomes a double tier; it is the way to the Promised Land and a sentence of death (Nm 32:13). Daniel Westberg (2015:94) argues that Israel’s wandering for forty years in the wilderness was a result of rebellion and faithlessness, “wandering from the right way is a vivid picture of sin.” Westberg also points out that if we wish to reach certain destinations, God is there to guide us in the right direction, and sin becomes the refusal to follow God’s guidance (Westberg 94). When we substitute God’s guidance with personal inclinations and judgements we are bound to get lost as the prophet Isaiah says: *All we like sheep have gone astray; we have all turned to our own way* (Is 53:6a). In the wilderness, faith becomes a challenge (Dt 1:32), such that combining landlessness to faithlessness, Israel becomes lost (Brueggemann 2002:7). The wilderness experience is probably sustained by a lingering hope in that the promise is a gift from Yahweh (Dt 6:10-11) and it is necessary that they put some effort to possess the land gift (Dt 11:10-12).

5.10.2.3 Possession of Land

The landless people of Israel's journey to claim the land was not an easy challenge. Brueggemann (2002:9) argues that the promise soon became a problem. Taking the land was obedience to Yahweh and fulfillment of Yahweh's command (Jos 1:11). However, human action is required in the process of possessing the promise and gift with the assurance of Yahweh's power (Dt 3:21-22; 7:1-9, etc.). May (1991:53) argues that taking the land has theological significance and justified as a promise of Yahweh. Taking of land is not from a covetous mind or selfish gain as it is against the Scripture (Dt 10:11-20) but it is necessary for Israel's well-being. Norman K. Gottwald in *The Tribes of Yahweh* (1979:191-233) argues that historically and sociologically three theories have been posed about how Israel occupied the land of Canaan: a slow process of immigration, a great military conquest, or a peasant rebellion with the last being attested for as most likely.

May (1991:54) argues that the background theory of peasant rebellion is an offshoot of Canaan's socio-historic context. The king owned the land and everything within it, hence peasants worked on the land and paid tribute to the king for the right use of land, crops, and animals while they received the king's protection in return (May 54). Genesis (47:13-26) illustrates this mode of production and how it benefits the powerful. Such a mode of production is coined by Jorge Pixley as the 'sociological key' to reading the Bible and argues, "all the societies that enter in the biblical history of Israel can be understood as modifications of this system" (1989:12). Gottwald (1979:212) argues that by the time of the conquest of Canaan, the region was under the governance of urban dwelling property owners who owned the vast cultivatable land where landless peasants worked. He argues thus:

Indebted peasants, deprived of independent means of subsistence, were recruited as cultivators of large estates and compelled to serve the onerous demands of overlords from whom they had little prospect of escape. A larger percentage of the communal productive energy and wealth went into warfare and the centralized state. (Gottwald 212).

This extortion of labour increased frustration among peasants who formed revolutionary brigands, *apiru*¹⁰ who vented their anger against the dominant system. These frustrated peasants of Canaan collaborated with the landless Israelite agriculturists exerting a peasant revolt, which overthrew the feudal-like system (May 1991:55). Meanwhile, the *apiru* was absorbed into Israelite system and converted to Yahwism from whom they could get protection. May (55) argues that the history of peasants favours the “peasant rebellion” model and notes that the biblical Joshua fulfils the characteristic guerrilla commandant. After the conquest, Israel radically reformed living in the peasant owned land:

1. The land was placed under the authority of families, with ultimate authority vested in the community. The community was responsible for the division and use of the land.
2. Production and consumption were oriented toward basic family needs, and only secondarily toward the market. This also assured that surplus production stayed in the community and was not siphoned off through tribute or other exploitative relationships.
3. Labour was provided by the family itself, and community provided various types of mutual assistance.
4. Existential identification was with the family plot and community in such a way that individual, family and community could not be separated. It was inheritance.
5. The basic social organisational structure was the village and community elders. (May 1991:56).

It was purposeful that there was no earthly king or centralised government. Pixley (1989:20) argues thus:

Characteristic of all the insurrectionary and migratory movements that formed the nation of Israel was the rejection of kings (Jos 8:22-23; 9:7-15). And as monarchy was the only form of state that was known at that time, this signified a rejection of the state.

¹⁰ *Apiru* were rebellious, guerrilla outlaws for hire, in service of one ruling dynasty or city-state against another, but also always ready to turn on their employer. As an expression of deep social discontent in Canaan, the *apiru* were a disruptive force in the Canaanite tributary system and Egyptian imperialism. See Gottwald, *The Tribes of Yahweh*, pp. 213, 397, 401-9.

This is an attestation to the land governance system as it was recorded in the Bible. As noted by Brueggemann, the monarchy that ran from Solomon's time might have followed the kingship system of the land. Solomon managed to build a "bureaucratic state upon coercion in which free citizens were enslaved for state goals." (2002:9). All this happened despite the warning that it was the nature of kings to covet and exploit (1 Sm 8).

5.10.2.4 Land as an Inheritance and Salvation

The Bible stipulates that land belongs to Yahweh; "the earth is the Lord's," (Ps 24) and "the land is mine," says Yahweh (Lv 25:23). Gerhard von Rad (1966: 85) argues that the idea of the land belonging to Yahweh predates the promise of the land itself. It is argued, therefore, that no one could do as he or she pleased, hence Naboth could not sell his land, his inheritance to Ahab (1 Kg 21:3-4). May (1991:57) argues that use of the verb "to inherit" or phrase "as inheritance" meant land as a nation and as cultivable and inhabitable soil (Lv 20:24; Nm 33:54; 34:2, 13, 16; 1 Kg 21:3). Von Rad (1966:85) argues that the earth and soil "were granted by Yahweh as a fief which they were to cultivate." All this is indicative of peasant land ownership. In the biblical tradition, inheritance unites the idea of "Yahweh: giver of life -land: means of life, or Yahweh: giver of salvation-land: means of salvation" (May 1991:58). Theologically the one is identified with the other.

5.10.2.5 Living in the Land

As Von Rad (1966:253) argues, 'life' was an essential theological concept for Israel: "choose life, that you and your descendants may live" (Dt 30:19). There is a symbiotic relationship reiterated throughout the Hebrew narrative that of human life and the soil as noted under the definition of land above: out of *adamah* - soil, Adam was created. Humanity is part of the soil, and land is a project to supporting human life (Gn 1:28-29; 2:15). The human being has an obligation to care for the land - ensuring full and plentiful life, so an interdependence between man and land. No one should be excluded from the land. May (1991:60) cites an example of Cain, Abel, also Abraham, and Lot on the usage of land. He says, Cain, a sedentary farmer represents landowners, while Abel, the shepherd, represents the landless nomad. When Abel's offering was pleasing to Yahweh while Cain's was rejected (Nm 21:21-23), Cain killed Abel thereby excluding him from the land, but

Yahweh punished Cain. The land has to be shared; as was demonstrated by Abraham when he divided the land between himself and Lot (Gn 13:1-18). Abraham gives land to Lot, just as Yahweh gives land to Abraham (Israel). Exclusion means murder while inclusion means blessing, life. Land should be shared (May 1991:60). Living in the land had to be governed by the influence of external feudal and imperial systems. “Land could not be sold in perpetuity; the original owner had the right to repurchase the land nor could the land be lost due to indebtedness” (Lv 25:23-28). The poor of the land who had no legal rights due to their foreign identity or those without a family to give them inheritance but always had access to the fruit of the land (Lv 23:22).

5.10.2.6 Jesus’ Teaching on Land

The evangelists indicate that Jesus’ preaching is about the reign of God, which calls for a radical change of historical reality involving proclamation of justice. As for May (1991:70) argues, the concept of *koinonia* is the historical organising principle of the reign and early the church sought to create communities characterised by solidarity and sharing of everything they owned. The socio-theological background of reign is jubilee (Gottwald 1979:264) which is about justice on the land. May (1991:70) argues that jubilee was about social levelling, avoiding domination and enabling the poor to have access to land. Jesus’ proclamation of the reign of God depicts the inauguration of jubilee (Is 61: 1-2; Lk 4:16-21). Following up on this background, Jesus’ teaching about debts and land from the Sermon on the Mount points to issues of readdressing the imbalances of society. “Blessed are the meek, for they shall inherit the earth” (Mt 5:5) which is from Psalm (37:11) seem to refer to ‘land-inheritance-salvation’ (May 70). As presented by Matthew, ‘the earth’ (the land) is an eschatological earth and ‘the meek’ spiritualised. The peasants suffered the most injustices in Palestine during Jesus’ time, Joachim Jeremias says:

It is necessary to realize that not only the whole of the upper Jordan valley , and probably north and north-west shores of the Lake of gennesaret as well, but also a large part of the Galilean uplands, were parceled out as latifundio, and that these Galilean latifundios were, for the most part in the hands of foreign landlords (Jeremias 1961:58).

Peasants worked for foreign absentee landlords who tried to gain as much as they could for the lucrative market of agricultural products that was available. There was the creation of massive

rural day labourers “dominated by a small land-owning elite” (May 1991:71). This is attested in Jesus’ parables (Mt 18:21-35; 2:1-16; 21:33-45).

The issue of debt is addressed by Jesus in Matthew (6:12) “forgive us our debts as we also have forgiven our debtors.” Forgiveness is an important link with jubilee. Progressive indebtedness turned the formerly free peasant landowners to practically the equivalent of slaves (Yoder 1978:68). Yoder also stipulates the problem as:

The problem of the peasant was not thereby resolved. His unpaid debts continued to pile up to astronomical levels. Then, in order to regain his funds, the creditor ordered that the sharecropper should be sold with his wife and children and all his possessions in order to cover the debts (Yoder 68).

Therefore debt was one means by which the powerful and rich exploited the poor peasants. My (1991:73) argument that Jesus’ teaching about God’s reign had debt as another central motif (Mt 6:12; 18:21-25). As the “promised land” was a gift from Yahweh, the biblical promise of “a new heaven and new earth” (Is 65:27) was a prophecy of a new era to be realised. The land issue, therefore, has prominence as a “great eschatological symbol of hope and justice” (May 73) in the new heaven and new earth where the Lord reigns and dwells among His people (Rv 21:1, 3, 4-5). As May argues, the land is the “place for something new to happen, where justice, hope, and well-being become part of history” (73).

In conclusion, the normative teaching about land in the Bible is covered by two theological frameworks: 1. Covenant - exodus - promised land and 2. Jubilee - the reign of God. The land is to be shared and none should be excluded or deprived of life on the land. In line with pastoral theological reflection over the land issue, the references above stipulate that land is a gift from God and is to be shared by all rich, poor or alien who live among that nation. Following such understanding, the Zimbabwean people have the right to land, but no right to exclude others -no right to kill for land. The Church has as part of its mission, to talk about land issues as God’s prophetic voice proclaiming justice, peace and healing of the wounded world, thus announcing the coming of God’s kingdom. Inciting violence and grabbing of land or personalising multiple farms while depriving the poor is contrary to faithful Christian practice.

5.10.3 Corruption and Power

Corrupt leaders are a cause of pain and suffering for innocent members. More time is spent in courts trying to settle matters rather than spending more time offering service and good-will to communities. Kast & Rosenzweig (1974:335) have identified three categories of power as physical, material and symbolic. What the church leaders seem to be possessing is physical and material power with which they have tried to force through their personal agendas. Gandiya (2012) cited in Ndlovu (2016: 106) described Kunonga as a ‘power hungry and ambitious cleric who sought power at all cost.’ Church leaders should, instead, be good models of leadership to be emulated by followers. Christians have Jesus as an example, one who advocated serving others rather than being served. Power corrupts (Cone 2012:147) if it is misappropriated while “absolute power corrupts absolutely” says Lord Acton (Bowman & West 2007). I will now turn to the biblical normative use of power.

The term *basileia* (kingdom, reign, rule, domain) is used 126 times in the four NT Gospels and Acts (Green 2013:468), the frequency of which might be indicative of its prominence. A kingdom can be a gift (Lk 12:32) or a possession (Mt 5:3, 10; 19:14; Mk 10:14; Lk 6:20; 18:16), or inherited (Mt 8:12; 25:34). One can become a disciple of the kingdom (Mt 13:52) or can receive keys to the kingdom (Mt 16:19), or suffer on account of the kingdom (Mt 19:12; Lk 18:29). The kingdom can be mysterious, permeates, can be found, can be purchased, can come and, draws near etc. Green (468) argues that it is not clear how one enters into the kingdom, but it might be like a sphere – “entering a field of influence, activity, and/or operation.”

Jesus’ inaugural speech in Luke (4:18-19) sets the tone of his ministry, a ministry of authority and power to liberate those who are bound. Jesus proclaims God’s liberative love for the lost and the lowly and shapes the answer to John the Baptist’s question (Lk 7:22). The preaching is centred on the kingdom of God or reign of God. Martin Hengel (1977:15) argues that Jesus’ proclamation is fundamentally expressed in two components: 1) his relationship with political authorities, whether “foreign oppressors or the upper class that was in league with them, or to the theocratic and nationalistic powers of the Jewish movement,” and 2) the secret of his power and influence that turned and affected the world within a short space of time. Alan Storkey (2005:112) argues that Jesus’ use of *kingdom* denotes the real and effective *government* of God. A rule in our lives

that is real and true to our existence more than political governments. All of creation is made by God and is subject to God. He sends his rain upon the good and evil alike (Mt 6:45). Since God is the ruler, people no longer need to fight for their own rights nor despise others (Mt 7:1ff). In his teaching, Jesus never uttered nationalistic or theocratic claims, no talk about the annihilation of the ungodly worldly power or of the coming rule by Israel (Hengel 1977:16). On the contrary, Gentiles and Samaritans are exalted as bearers of true repentance and love.

The evangelist Mark (1:14-15) says, *Jesus came to Galilee, proclaiming the good news of God, and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."* The first declaration is that of the *good news* of God's rule. Storkey argues that throughout history, rulers have been known to be *bad news* such as Attila the Hun, Bloody Mary, and Idi Amin. He goes further asserting that rulers are associated with "slavery, heavy taxation, expensive tastes, a tendency to quarrel with neighbours, an addiction to palaces, and asking you to die for them." (Storkey 113). Judging by the twenty-first century political tactics, most politicians after feeding seven or eight thousand people would capitalise on it or at least would pass the hat around, yet Jesus never takes human advantage (Storkey 113). The dawning of time for the reception of God's kingdom is realised by the change that comes as "tyrants fall away, peace steals across continents, justice is done, mercy replaces vengeance, and serfs are lifted up" (Storkey 113).

Hengel (1977:17) argues that the Torah of Moses and its guardians, the Pharisaic scribes falls short in keeping the Father's law which is expressed in the radical love command. Jesus' attack upon the Jewish theocratic centre of power - the Torah, which results in loggerheads with the Pharisees, hence he is regarded as a threat to their authority. Jesus's challenge to the ruling power of the Romans and their Jewish accomplices agitated them and so they denounced him as a messianic pretender to force Pilate to condemn the accused. So he died on the cross as a political criminal and revolutionary (Hengel 1977:17). His death seemed to have been logical as he had been so critical towards the ruling powers and the rich landowners whom he rebuked for idolatry and an attachment to 'unrighteous mammon' (Mt 6:24).

The fulfillment of the kingdom might be an eschatological statement meaning it is already realised through Jesus Christ, and simultaneously not yet; "the presence of the future" or "now and not yet" (Green 2013:469). According to N. T. Wright (1996:201), Jesus reformulates the Jewish story in

order to transform it. On commenting on Luke (11:20) *But if it is by the finger of God that I cast out the demons, then the kingdom of God has come to you*, Wright (228) notes that mention of the kingdom of God “invokes an implicit narrative” - Israel’s God will one day rule, over-throwing his enemy; the signs are eminent, the kingdom is breaking in; “YHWH really is becoming king; Israel really is becoming liberated.” Hays (1996:198) argues that Christians live in the tension between “already” and “not yet”, but sinners are not just justified before God, but they are sanctified to live new lives in the present age. This is a message to the church to embrace the love of God and share it with the lost so that they understand their privilege to be saved.

5.10.3.1 Politics and Religion

How is the kingdom of God related to politics? Green (2013:470) argues that scholarship now tends to think that Jesus’ proclamation of the kingdom of God could have been interpreted as political by the first century community. He (Green) posits that scholarship agrees that religion and politics in the Mediterranean region were interwoven (470). R. Horsley (2003) cited in Green (2013:470) argues that Jesus’ proclamation of covenant renewal is inseparable from his denouncing of the Roman imperial rule. Accordingly, his message is embodied in Jesus followers, whose “practices serve God’s restorative action in economic and political areas not in religious only.” C. Bryan (2005:9) argues that Horsley might be lacking insight of the OT; the biblical tradition challenges all human structures not trying to dismantle or replace them by others but “by constantly confronting them with the truth about their origin and purpose.” Nell and Grobler (2014:760) argue that God’s design is not concerned about saving individuals only but He is wants to transform humanity collectively. The entire Scriptural trajectory points to people to embody salvation and for these people to embody salvation in the world. Hays (1996:196) argues that, “The church is a countercultural community of discipleship, and this community is the primary addressee of God’s imperatives.” Therefore, the church has God’s mission to accomplish, proclaiming salvation in God’s kingdom.

5.10.3.2 Clash with Temple Authority

Jesus also attacked the power of the priestly Sadducean hierarchy in the temple (Hengel 1977:18), but this challenge was not a ‘demonstration’ but an ‘occupation.’ Wise (2000:1173) argues that

the driving out of traders was in accordance with the agreement in the Gospels, of which he refers to the Gospel of Thomas 24. Wise argues that the action had nothing to do with the Romans nor the high priest or destruction of the edifice of the fabric itself (Wise 1174). Wise further asserts that according to Hillel (b. *Besa* 20a, b) the offerer was supposed to lay hands on his sacrifice before presenting it, but Jesus' concern was following a proper way of worship, that Israel was to offer himself (Wise 1174). Hengel (1977:18) posits that Jesus' action cannot be taken as inciting violence as was demonstrated during his arrest in the garden of Gethsemane when one of the disciples struck the slave of the high priest's ear (Mt 26:51-53), Jesus' intention is to renounce force.

Wise also argues that Jesus could be understood in the light of what happened when Rabban Semion Gamaliel¹¹ tried to influence the reduction of the exorbitant temple prices. Wise (1175) argues that after the Pharisaic tradition, having animals on the southern side outer court was anathema and purses were not permitted to the temple (*m. Ber* 9:5). Such a condition would have been impossible for traders. References in Matthew (21:12) and Mark (11:15) point towards multiple transaction deals which suggests more circulation of trade coinage.

5.10.4 Conclusion

In conclusion, the biblical normative approach to issues of race, land, corruption and power is a truthful and just way of considering every human being with respect and dignity. Leaders are there to serve others upholding justice and observing awe to God the creator and ultimate ruler. No one should be excluded from the land and resources are to benefit all, without sidelining the poor, the widow, the orphan or an alien. Leaders are expected to exercise their power without corrupt deals. The church should carry out its prophetic role in guiding both religious and political spheres to observe transformative love and maintaining peace. Godly leadership is that which is governed by the fear of the Lord, trustworthy, free from bribes, and free from any reproach. Good leadership begets and nurtures other leaders in humility deriving power and authority from the Word of God.

¹¹ Mishnar *Ker* (1.7).

Corruption strengthens violence, destroys peace and life. God desires mercy, justice, peace, and love. Christian leadership is supposed to be a life governed by virtue done to glorify God.

The next chapter will deal with servant leadership as an alternative model for good governance. As the practical theological scheme proposed by Osmer (2008) indicates, the next chapter becomes the one dealing with the pragmatic task of theology; highlighting strategies that can be used in resolving theological challenges. In this case, resolving leadership challenges experienced in the Anglican Diocese of Harare where leadership has proved to have been similar to, and influenced by some interpretation of African king leadership perspectives (Ebegbulem 2012:226; Kouzes & Posner 2007:95; Gunda 2008:309; Chitando 2011:46; Chitando 2013:83).

6 CHAPTER 6 Servant Leadership as a Normative Task

Mark 10:43-44 ...but whoever wishes to become great among you must be your servant, ⁴⁴ and whoever wishes to be first among you must be the slave of all. (NRV)

6.1 Introduction

This chapter continues with the normative task of practical theology culminating into a pragmatic task. The normative task is bringing biblical leadership ideas into conversation with a contemporary leadership theory (servant leadership) as well as *ubuntu*. In this chapter, the researcher will explore the possibilities of servant leadership as a possible model for leadership in the church in Zimbabwe, but this model needs to be complemented with biblical values, as well as taking the African context into consideration and therefore you will also be looking at *ubuntu*. Hays (1996:7) argues that the pragmatic task of theology is putting into practice the New Testament message in our time. The servant leadership model has received special attention because the researcher proposes this model as an alternative to autocratic, dictatorship and self-serving models of leadership that have been proven by the thesis to be in operation (Masango 2002:711; Obiakor 2004:412; Ebegbulem 2012:226; Kouzes & Posner 2007:95; Gunda 2008:309; Chitando 2011:46; Chitando 2013:83). This chapter will discuss the servant leadership model, its meaning, and attributes, the Greenleaf leadership model, Christ as a servant leader, biblical examples elaborated and contextualisation of servant leadership.

Leadership in every sector of the world's communities has always been of concern to many. A leader is mostly viewed as one in a managerial position, giving orders and pursuing particular objectives while other members of the organisation follow. A leader is a designer, teacher, and steward (Senge 1990 :10). Senge argues that leadership begins with creating tension; between the current position and a cast vision such that the energy to overcome the tension comes from the vision itself. (Senge 9). Those who get into leadership positions to satisfy their desire to become famous or become the centre of attraction miss out the quiet work of leadership. Autocratic, democratic, dictatorial or servant leadership, to mention a few, are some of the leadership models executed by respective leaders. "The only authority deserving our allegiance is that which is freely granted by the led to the leader in proportion to the servant stature of the leader," says Robert

Greenleaf quoted by Covey (1990: 5). Research has shown that most contemporary organizations have been plunged by challenges such as corruption (Ebegbulem 2012: 222), bullying leadership (Einarsen, Hoel, Zapf & Cooper 1999: 16) abuse of power (Sankowsky 1995: 57; Ebegbulem 2012: 222), unethical practices (Currall & Epstein 2003: 193), toxic emotions (Frost 2003: 13) and undemocratic electoral systems (Obiakor 2004: 411; Ebegbulem 2012: 224; Gunda 2008: 319; Chitando 2011: 44; Chitando 2013: 91). The African continent, in particular, has suffered problems of genocide, patriarchy, autocratic leadership, corruption, and human suffering (Le Grange 2011: 64).

6.2 What is Servant Leadership?

What does it require to make a real difference in the world –is the question that servant leadership raises (Block 2011: xiv). This calls for some transformation. Change, however, is not easy but requires determination. “The heart of transformation is not in the vision statement but the way it is embodied” (Block xv). Servant leadership model could be one of the models that can resolve the world’s leadership challenges. Let us consider what then servant leadership is. According to Spears servant leadership is concerned about the social responsibility of the leader to the followers. Larry Spears argues that it is, “a model which puts serving others as the number one priority. Servant-leadership model places emphasis on these four areas: a) Increased service to others, b) A holistic approach to work, c) Promoting a sense of community and finally, d) The sharing of power in decision making” (Spears 1996: 33). While Peter B. Vaill in the foreword for the *Power of Servant Leadership* notes five critical areas in Greenleaf’s talk about servant leader; 1) the grammar of the phrase itself, 2) Greenleaf’s commitment to practice, 3) the importance of mission, 4) the nature and role of persuasion, and 5) his ideas about a theology of institutions (eds. Ferch & Spears 2011: xi).

Robert Greenleaf, the originator of the term servant leader used seemingly contradictory words: servant and leader with the intention to emphasise a new thinking about leadership (Smith 2005: 3). Embedded within the paradox of servant leadership is a transformation of the view of leadership to that which leads by willingly doing the menial work. Greenleaf seems to ask, “What leadership can you offer as a servant? Not what service can you render as a leader?” (eds. Ferch & Spears 2011: xii). The delivery of service becomes the centre of focus rather than the leader. The leader’s

primary motivation is in enhancing greatness in others. So according to Smith interpreting Greenleaf; legitimate leadership would not come by the exercise of power, instead of by a fundamental desire to serve others (ed. Spears xii). What is critical in servant leadership is the desire to serve before leading (Baggett 1997: 31; Block 1993: 23; Covey 1990: 5; Kouzes & Posner 1995: 95; Greenleaf 1977: 13); ensuring that other people's highest priority needs are being served (Greenleaf 1977: 13). As long as power dominates the mind about leadership, we cannot move to a higher standard of leadership. Service should be placed at the centre. Even though power is necessary for leadership, its legitimate use is one; service (Russell & Stone 2002: 4).

Greenleaf (1998: 43) argues that if servant leadership is employed, the persons being served would grow, become healthier, wiser, freer, more autonomous, and more likely to become servants themselves. He further argues that the servant leader should enjoy a mutual relationship with followers. Greenleaf refers to seekers, those critically concerned about the direction of leadership, as a vital component of a community. The leader should ensure that the seekers are adequately nurtured. Seekers add value to the leadership because they bring openness, aggressive searching, and good critical judgement. He goes on noting that a servant leader adds persuasion backed by persistence, determination, and courage to virtue and risk as qualities that strengthen the organisation. As institutions are reconstructed to be serving, there should be the engagement of "evolution than revolution, persuasion than coercion and manipulation, and gradual than precipitous change" (Greenleaf 122). Servant leadership is a long-term transformational approach to life and work inculcating a sense of community and shared power in decision making (eds. Ferch & Spears 2011: 8).

Greenleaf asserts that institutions would function better when an idea takes the lead, not the 'I' ultimate leader. The 'I am' should be a servant to the idea as well as everyone else involved in the organisation (ed. Spears 78). He further notes that a number of organizations lack a shared dream that motivates people to contribute to their potential, hence they fall into a leadership crisis. Closely related to a shared vision is the idea of freedom within participants. Freedom contributes to constructive ideas that guide in decision making. Poor performance by organizations such as hospitals, governments, or churches can be attributed to low-grade top leadership without knowledge or care and above all, abusing and misusing power (ed. Spears 82). He posits that

coercive power increases with the domination of social systems within institutions and may be conducted by highly civilised persons and liable to corrupt use (ed. Spears 83). Greenleaf questions the moral obligation of coercive power. He asks whether one who possesses coercive power does not have responsibility for the violence that is unleashed on whoever is deemed as resistant to the said power. If Christians are to emulate their master, then their application of power should be different. Hays (1996: 90) redefines the nature of power on the value of suffering, Jesus uses authority and power to serve than being served, so authentic power being paradoxically defined in the image of the cross. On the other hand, those who possess power and authority to dominate, oppress and kill others are in fact villains and pawns of forces beyond them. This is the case with Herod (Mk 6: 14-29) and Pilate (Mk 15: 1-15). Jesus' powerlessness tends to be a display of God's victory and power.

In Romans 12: 14-21, Paul warns the community against violence and retaliation and rather embrace love and respect of one another. Violence has a potential of creating a vicious cycle when retaliation has guided the thinking of a community or individuals. Paul encourages the Roman community to abhor vengeance and leave it to God (v. 19) while Christians are tasked to bless (v. 14), empathise with (v. 15), and meet the needs of their adversaries (v. 20). Osmer (2008: 191) argues that, "God's sovereign and royal rule takes the form of a self-giving love in Christ. The Lord is a servant, and the Servant is the Lord." This entails that there is a redefinition of power and authority, there is a shift of goalposts or reversal of the usual system administration of authority. "Power as domination, or power over, becomes a power as mutual care and self-giving" (Osmer 191). Power is translated from self-seeking to the power used to the best advantage of the community. As a moral perspective, Attwood (1995: 387) argues that "love and justice demand that force is only used to protect the weak" and never to be used to oppress those in a weaker state.

Osmer (2008: 192) notes that, "servant leadership is that which influences the congregation to change in ways that more fully embody the servanthood of Christ." Mainline churches that are on the verge of death may need to transform, embracing less of power and influence yet gaining biblical authority whose power is the servant Jesus Christ.

A holistic approach to work is deduced from the Greenleaf's notion that 'work exists for a person, as much as the person exists for the work' (Greenleaf 1996: 8). Greenleaf also argues that

institutions should provide human services. He further posits that institutions are comprised of the community; that is individuals and groups neatly co-ordinated by servant oriented leadership (Greenleaf 1970: 30; Smith 2005: 4). Leaders tend to breed after their own kind, servant leaders promote servant oriented followers by encouraging talents in the followers. A servant leader produces a motivated workforce and hence a powerful organisation (Smith 2005: 4). How do leaders manage such seemingly challenging tasks of sharing power? Russell argues that, “Leaders enable others to act not by hoarding the power they have but by giving it away” (Russell 2001: 80; Smith 2005: 4). The concerns of servant leadership are therefore hinged regarding service rendered by a community in a mutual relationship, not hierarchical power dominated leadership. The sense of community entails great responsibility and involvement by every participant. Also enhanced by the community is continuity of any vision shared.

Is Servant Leadership a Western construct or Global?

Some authors, however, argue that servant leadership has been studied within a western context but relating to the Mediterranean region, which is not western. Greenleaf refers to Jesus as a servant leader, who also lived in the southern Mediterranean region. Martin Luther King, Jr. refers to Gandhi of India as a model of servant leadership, attesting to the fact that servant leadership is not specifically western (Hale & Fields 2007: 1; Winston & Ryan 2008: 213). Researchers have pointed out that cultural differences may limit the effectiveness of a servant leadership model (Brubaker 2013: 95). Winston and Ryan have however drawn some parallels that show the global applicability of servant leadership model (2008: 213).

Researchers have supported the applicability of the servant leadership model in various cultures. These cultures included are from Africa, Asia, and Latin America (Irving & McIntosh 2006: 4; Dannhauser & Boshoff 2007: 148; Brubaker 2013: 96). Most of the research however, are qualitative and are not representative in generalising other situations without samples (Willig 2008: 169). The researcher has also carried out qualitative analysis and using a sample base of eye-witness/research participants, thereby authenticating the findings. Another criticism about servant leadership is that it is more ‘philosophical and lacks published well-designed empirical research’ (Northouse 1997: 245; Russell & Stone 2002: 153).

6.3 Attributes of Servant Leadership

According to Larry Spears (ed. 1998: 5), behavioural theorists working on Robert K. Greenleaf's writings on servant leadership short-listed ten major attributes, which are vital for any leader to be servant-like. Spears (ed. 1998: 5) further notes that these attributes are by no means exhaustive. Other writers have coined twenty attributes inclusive of the ten initially listed. Attributes directly included from the original list are *listening*, *persuasion* and *stewardship* while the rest are implied under a greater category (Russell & Stone 2002: 151). The initially proposed major leadership characteristics/attributes from Greenleaf's work according to Spears (ed. 1998: 5-8) are: a) *Listening*, b) *Empathy*, c) *Healing*, d) *Awareness*, e) *Persuasion*, f) *Conceptualisation*, g) *Foresight*, h) *Stewardship*, i) *Commitment to the growth of people*, and j) *Building Community*.

Spears (ed. 1998) however, notes that these traits are not exhaustive. The twenty subsequently deduced attributes are: *Vision*, *Honesty*, *Integrity*, *Trust*, *Service*, *Modelling*, *Pioneering*, *Appreciating others*, *Empowerment*, *Communication*, *Credibility*, *Competence*, *Stewardship*, *Visibility*, *Delegation*, *Influence*, *Persuasion*, *Listening*, *Encouragement*, *Teaching* (Russell & Stone 2002: 148-150; Smith 2005: 7).

The researcher shall focus on specifically seven characteristics of servant leadership, not that they are the most important but that they explain directly and point towards the basic attributes of a servant leader. 1. Listening, according to Greenleaf (1970) in Carol Smith (2005: 5) "Only a true natural servant automatically responds to any problem by listening first" (1970: 10). Listening is a sign of appreciation and respect of others (Greenleaf 1977: 280; Kouzes & Posner 1995; Nix 1997 cited in Russell & Stone 2002: 146). A servant leader is free to associate with and listen to the one they serve (Greenleaf 1977: 7; Kouzes & Posner 1995: 95; Roberts 1987: 83). Leader-follower trust is enhanced by openness to listen by leaders (Bennis 1997: 95-101; Nanus 1992: 32; Russell & Stone 2002: 151). Attentive listening calls for consideration of other people's views, taking note of what is being said and not said and processing to clarify the will of the group. Such listening should evoke the spirit and therefore involve listening to the spirit of God. One who no longer listens to another person ceases to listen to God too (Bonhoeffer 1954: 98).

2. Vision, In the Book of the prophet Habakkuk 2:2, the prophet is instructed to write the vision so clearly, such that even one who runs can read. Leaders are expected to have an ideal and unique vision about the future, as Kouzes & Posner (1995: 95) puts it. According to Greenleaf (1977: 7), the servant leader should be able to have foresight in which she/he sees the unseen future. A shared vision ensures that a firm foundation such that communities progress while following the same focus. Sharing may also stimulate great insights from other participants, which contribute in clarifying the vision.

3. Trust, the Merriam-Webster online dictionary defines trust as “assured reliance on the character, ability, strength, or truth of someone or something” (Merriam-Webster 2005: 836). Leadership implies followership that forms a relationship based upon trust. As Martin (1998: 41) cited in Russell and Stone (2002: 148) notes, trust is the anchor of all leadership. Trust is also viewed as the willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trustor, (sic) irrespective of the ability to monitor or control that other party (Mayer *et al.* 1995:712).

Trusting someone is an investment and enlargement of one’s horizon. More work can be achieved in lesser time because trusted people are committed to faithful service. Trust works hand-in-hand with respect of other people’s contribution.

4. Stewardship. According to Greenleaf (1970) organisations are composed of stewards/trustees. Stewardship involves management of other people’s property, thereby calling stewards to have a great responsibility. As Nix (1997: 136) posits, stewardship forms the basic component of service. Servant leaders should embrace stewardship (Gaston 1987: 40). Stewardship encapsulates empowerment in the sense that both leader and follower must be stewards (Block 1993: 23; Russell & Stone 2002:149). Block (1993:23, 25) further notes that stewardship chooses ‘partnership over patriarchy’ and ‘distributes ownership and responsibility’.

Stewardship is outlined in Luke 12: 42-48, which gives examples of persons in different levels of stewardship. The Greek term for steward is *oikonomos*, the economist. *Oikos* meaning house and household, so the *oikonomos* is a housekeeper (Stuckelberger 2007: 4). In the Greco-Roman world, well-to-do families had stewards who took charge over their estates. These stewards had power

and authority referred from their masters. At times these stewards would abuse their authority and ill-treat fellow servants (Keener 1993: 225). It is against this background that the author of Luke writes. The steward is not the owner or shareholder of the house but maintains and develops it on behalf of its owner. When the steward sees the property as his/her own indicates bad management (v. 45). Stuckelberger (2007: 5) argues that good management portrays a good work ethic that treats other servants with dignity, paying their dues in time. Nevertheless, an irresponsible leadership is greedy, corrupt, violates workers and regards other people as property. Good stewardship is prudent and alert that the master may come at any moment to claim his/her property. The good steward is *theonomous* that is, he or she obtains accountability, respect, and dignity from God (Stuckelberger 5). This model reminds us that we are stewards of God's environment where we are reminded of our responsibilities and accountability at the end.

5. Service. It should be a desire in any servant leader to render services to others (Baggett 1997: 31; Batten 1997; Block 1993: 23; Covey 1990:102; Kouzes & Posner 1995: 96; Greenleaf 1977: 20; Senge, 1995). Service is the gist of servant leadership (Gaston 1987; Greenleaf 1977; Russell & Stone 2002: 149). Nair (1994: 60) argues that there is a moral obligation in rendering service in leadership, while Block (1993: 23) argues, "ultimately the choice we make is between service and self-interest" and unfortunately the, "choice for service is rarely made" (p 9, 15). Leaders tend to motivate others to serve as they model the way by their actions.

6. Influence. Leadership involves power and influence. French and Raven (1959:150) defined "power in terms of influence, and influence in terms of psychological change." Greenleaf (1977: 21) argues that the leader's influence should positively transform the follower emotionally, socially, intellectually and spiritually (Sendjaya *et al.* 2008: 408). According to John Maxwell (1998: 11), "the true measure of leadership is an influence, nothing more nothing less". Influence is also identified as the chief component in effective leadership (Covey 1990: 102; Yukl 1998: 195; Maxwell 1998: 11). Categories of influence tactics include persuasion, consultation, endearing, inspiration, coalition-building, bargaining, legitimisation and pressure (Yukl 1998: 195; Russell & Stone 2002: 150). Non-manipulative methods of influence are ideal in servant leadership. (Russell & Stone 2002: 151) identified "rational persuasion, inspirational appeal and consultation as the most effective tactics." Greenleaf (1998: 45) argues that leaders exercise their

power through three basic principles: a) persuasion, b) coercion and c) manipulation, of which persuasion seems to be critical in servant leadership. He notes that “Such a leader is one who ventures and takes the risks of going out ahead to show the way and whom others follow, voluntarily, because they are persuaded that the leader’s path is the right one for them, probably better than they could devise for themselves” (Greenleaf 1998: 44).

The researcher has come to conclude that the power of influence is one of the great forces behind a leader while effecting followers in a silent non-coercive or manipulative manner. A good number of innocent people rally behind their leaders whether the leaders are manipulative or not. An example is villagers who were summoned by their local chiefs to cast votes during Zimbabwe’s 2008 election process.

7. Appreciating Others. Servant leaders publicly appreciate value, encourage and care for others (Autry 2001: 20; Covey 1990:102; Greenleaf 1977: 8; Kouzes & Posner 2007: 96; Russell & Stone 2002: 151). Baggett (1997: 31) argues that servant leaders, “cherish the joy of seeing others succeed.” Kouzes and Posner (2007:96) posit that servant leaders inspire hope and courage in others by a positive attitude, love, care and encouragement. Autry (2001: 20) says, “leadership is not about controlling people; it’s about caring for people and being a useful resource for people”. Concern for others shows empathy and bares trust (Block 1993: 24; Bennis 1997: 100; Greenleaf 1977; Kouzes & Posner 2007: 96; Russell & Stone 2002:151). Accommodating others also involves value for every member as a special unique spirit and not recognising people as things or machine cogs. Appreciation brings joy to both parties, the one giving and the other receiving. One who is appreciated gets motivated to work even harder because it gives satisfaction. Appreciation builds a network of mutual relations and promotes community growth.

6.4 Servant Leadership Theory Criticism and Support

Servant leadership theory has been criticised by several authors citing challenges such as remaining too philosophical such that it is difficult to quantify it empirically (Smith 2005: 7). The theory is referred to as, “systematically undefined and lacking empirical support” (Stone *et al.* 2003: 4). Similar sentiments are echoed by Sendjaya and Sarros (2002: 62) who argue that the “writings are full of anecdotal evidence, while empirical research is critically needed.” Other

critics' view servant leadership attributes as gender-biased, thereby promoting androcentric patriarchal norms evidenced by masculine-feminine master-slave language (Eicher-Catt 2005: 17). Some writers argue that servant leadership has been couched by authors in spiritual and moral terms (Smith *et al*, 2004: 82). This has been included in academic literature, such as the work of (Sendjaya & Sarros 2002: 62; McCormick 1994; Smith 2005: 7), while others are concerned about the potential that servant leadership has interfered with follower's spiritual orientations (Lee & Zemke 1993: 27; Smith 2005: 8). Lee and Zemke (1993: 3) further argue that the theory is unrealistic as it ignores "accountability and the underlying fundamental aggression of people in the workplace."

6.5 Support of the Theory

Servant leadership is praised and remarked for its holistic approach to individual worker's spiritual and economic needs. Lee and Zemke (1993: 27) argues that under stressful working environments characterised by layoffs, company downsizing, corporate scandals and increased competitive pressures, an approach that is able to motivate people would be the best. Leaders who have followers at heart avoid selfishness that leads to corporate scandals and promotes healthy follower relationships based on empowerment and appreciation (Smith 2005: 8). Position power has eroded many workplaces, therefore, leadership that is informed by strong value system has better chances of survival (Russell 2001: 77).

Now the researcher discusses servant leadership application in the Bible beginning with Christ as a servant leader. The purpose is to expose usage of servant leadership in faith communities.

6.6 Jesus Christ's Servant Leadership Model

Mark 10:43-44...but whoever wishes to become great among you must be your servant,⁴⁴ and whoever wishes to be first among you must be the slave of all. (NRV)

Jesus alludes to worldly leadership, "those who are recognized as ruling the nations," which is a statement of honour; "it is not so among you." (Vs.42-43). What does he mean by worldly? Who are the worldly leaders? How are Jesus' disciples different from the rest of the people? How does this apply to the Zimbabwean leader in this age?

6.6.1 Literary Context of Mark 10:43-44

In order for us to appreciate more about what is happening, a little background from Mark 10: 32-34 would help. As Jesus was teaching his disciples about his passion and death, which he had to fulfil in Jerusalem, the disciples did not understand why a Messiah would take such a life. Disciples, though in anticipation of the coming kingdom, might have a reserved conscience about going to Jerusalem and facing the high priestly aristocracy. They might be aware of the Jewish tradition of terrible wars prior to the establishment of the Messiah's kingdom (Keener 1993: 163). As Keener further notes, the disciples might be afraid of the Roman garrison. Jesus warns them of both the Jewish and Roman leadership who would execute him as if he was a revolutionary (Keener 163).

The pericope comes about the mid-section of Mark's presentation of Jesus as the saviour of the world. It is part of Jesus' third prediction of his impending suffering fate in Jerusalem (10: 32-34); handed over to the Gentiles, mocked, killed, and rise up on the third day. The previous predictions 8: 27-33; 9: 30- 32. Following after each of the three predictions are conditions of discipleship: denial of oneself carrying the cross after Jesus (8: 34-9:1); arguing about who was the greatest (9:33-37) and what warrants good leadership is servitude (10: 35-45). Each time Jesus tells the disciples of his coming death, they seem not to understand it, or rather fail to understand the level at which Jesus is. For the disciples, it about rulership in the earthly kingdom, so they focus on grabbing ministerial posts. They cannot embrace the suffering motif, which Jesus is putting across as his fate and therefore his followers' as well (France 2002: 333).

The passage is set here as a final teaching platform for Jesus. In order to position Jesus in the best platform to express himself, the disciples James and John request for special positions in Jesus' glory (10:37). Matthew has the mother of James and John coming to Jesus and requesting on behalf of her sons (Mat 20:20). The two's request are like being viceroys in an earthly kingdom—a popular view about the messianic kingdom which Jesus repudiated in Mk (8: 31-38). At this request, the rest of the twelve become indignant. So both moral positions of the disciples give Jesus a firm stand to try and change their way of thinking since being zealous for position and annoyed have no place in the kingdom of God. Jesus responds to James and John by questioning them about embracing the drinking of the cup, as he was to do and finally tells them how limited he is in

granting such requests. To the whole group, he teaches about rendering service in order to achieve greatness. He showed them how to lead through modelling –being ‘a servant’ (10:43), making oneself ‘last of all’ (9: 35) and ‘denying oneself’ (8:34). Mark 10:45 is similar to the passage in John’s gospel where Jesus says, “I am among you as one who serves” (Jn 13:12, 15). The twelve disciples are chosen as representatives of the twelve tribes of Israel, so representing the whole Christian family from whom the way of suffering and service is expected (France 2002: 445).

6.6.2 Passion Prediction As Preamble (10:32-34)

This sets the stage for the pericope under discussion. There are about five motifs raised in the prediction; 1st the pending fate of Jesus has to happen in Jerusalem (Lk 13:34; Mt 23:37). In these verses, Jesus laments over Jerusalem for its inability to reform from hard-heartedness by which it kills prophets. Joseph Fitzmyer argues that Jesus refers to himself as the heaven-sent messenger and Herald of God’s wisdom commenting on the sad condition of Jerusalem (Fitzmyer 1985: 1035). 2nd The use of the title “Son of man.” 3rd Actions against Jesus, which are: betrayed, condemned, delivered to Gentiles, mocked, spat at, flogged and killed. 4th Actors against Jesus were the High priests and the scribes and 5th that Jesus would be raised on the third day (Pitre 2007: 622).

The first passion prediction comes as a turning point in Mark’s gospel, soon after Peter declares Jesus as the Messiah. Jesus goes ahead to teach them about the nature of his Messiahship, one who would suffer, rejected by priests and be killed. The third passion prediction is presented with more clarity than the first two, but still, the disciples are depicted as missing the point, as shown by their immediate discussions; after 8: 33 they argue about who was greatest among them. After 9: 32, also they discuss among themselves who was the greatest, could this have been induced by their fear of clarification from Jesus about the suffering and death mentioned? (Evans 2001: 60). Keener (1993: 163) notes that the fear was probably the Jewish possible revolt or from the Roman tyrannical stance against any political acclamations. The evangelist, notes they were afraid because they had been arguing about greatness. In a similar manner, after the third prediction, disciples indulge with issues of positional power. After each of the three predictions, Jesus takes a chance to teach them of the resolute way to greatness.

6.6.3 Power and Honour

James and John the sons of Zebedee are mentioned six times in the gospel according to Mark. Of these occasions I will highlight two, first 3:17 when they are chosen to be among the twelve and they are surnamed “*Boanerges*, that is Sons of Thunder” and 9:2 when they with Peter are privileged to witness the transfiguration of Jesus. It is not clear to the scholars what is really meant by *Boane* (possibly “son of”) and *rges*- some possibilities close to excitement, commotion, and anger or quaking. Marcus, however, suggests *Boanerges* could hint that the brothers would be exposed to the same eschatological thunderstorm fate as Jesus (10:38-40) (Marcus 2000: 264). In Luke, these sons of Zebedee are also indicated as having appealed to Jesus to bid fire from heaven in order to unleash instant punishment upon Samaritans who had not welcomed Jesus (Luke 9: 54). The request that Jesus grants them whatever they asked is reminiscent of Herod’s extravagant promise to his daughter (Mark 6:22). In a similar vein, James and John’s request seems thoughtless and selfish. The two disciples seem to have been temperamental and/or impulsive. Such characters are tricky to deal with in a group of people. The early century Mediterranean context, which was embraced with honour-shame could have caused the other ten disciples to await a time when the sons of Zebedee could be shamed.

James and John came to Jesus with a rhetorical approach, to which Jesus responds by pushing them to be specific with their request. Their request to sit one on the left and another on the right side in Jesus’ glory appear to be aiming at a higher rank than that of Peter (France 2002: 495), one of the few members of Jesus’ inner circle. The seat to the right hand of the king belongs to one of the highest rank and honour after the king as noted in Psalm 110:1 (Collins 2007: 495). Maybe the two anticipated an inauguration of a new kingdom which was to be soon established in Jerusalem and they were much excited about it?

6.6.4 The Cup of Suffering

The metaphoric language of baptism and drinking of the cup used by Jesus are implied earlier in 9:31 where anyone who wishes to share the glory must also share those experiences. The sons of Zebedee’s response of having the ability to drink of the cup and participate in the baptism might have been said without any real mastering of the gravity of the matter. Jesus’ expectation is that

of suffering as depicted in the book of Daniel 7:13-14 where the “son of man” engages in the great struggle between the “holy ones” and the forces of evil (Evans, 2001: 117). Figuratively the “cup” means fate with or without judgement as “cup of salvation” or “cup of blessing” (Ps 11:6; 16:5; 23:5; 116:13). The OT has more images of the cup of judgement (Ps 75:8; Jer. 25:15-29; 49:12; Ezk. 23:31-34; Hab. 2:16; cf. Rev. 14:10; 16:19). It normally depicts punishment for the wicked but in Isaiah 51:17-23 and Lamentations 4:21 it refers to the suffering of God’s people that would now be reversed and targeted to their oppressors (France 2002: 416). According to Jesus, the cup meant suffering and probably death, as alluded to in the garden of Gethsemane (14:36). Despite the two brothers having sounded their readiness for the predicament to come, Jesus informs them of his inability to grant people seats in the kingdom as it is just God’s prerogative. The “cup” offered to James and John was simply an image of destined suffering. With the martyrdom of James in the early 40s, some critic-scholars argue that v. 38-39 are a later church formulation, however, many disagree. Evans argues that the early church would not have worried about who would sit next to Jesus (Evans 2001: 117). It might be also worth to note that the mention of the cup has nothing to do with a cup at the Lord’s Supper. Irony can be noted regarding James and John’s request for a privileged position in glory, neither they nor the other ten indignant disciples had not actually embraced the cup which they had claimed (15:27). If Jesus’ glory is understood as revealed by hanging upon the cross, two robbers also crucified at the same time flank Jesus.

The significance of the term baptism in v. 38 is not clearly understood though it refers to Jesus’ death but it is not clear how his death is being interpreted by this term (Collins 2007: 496). Jesus says “...I have a baptism with which I am to be baptised...” (Luke 12:40-50) metaphorically probably as in Mark 10:38. Jesus’ reply to James and John that they would drink the cup which he was about to drink and be baptised with the same baptism might mean that that they would share in the *form* of Jesus’ death, but not of its *meaning*. In other places, the Greek term for baptism is used in the Book of Leviticus with respect of ritual cleansing and in John’s baptism of the forgiveness of sins. The notion of the forgiveness of sin might fit into this context with reference to the disciples.

6.6.5 The Reserved ‘VIP’ Seats.

The researcher has coined the exalted positions requested for by James and John as reserved seats for very important people, (*VIP*). Jesus’ reply “but to sit on my right hand or left is not mine to grant... for whom it was prepared” shows he denies James and John their request. The Greek term used by Jesus for “left” (literally means “auspicious” or “fortunate”) as opposed to the brothers’ in v. 37 “left” literally translated “better” might imply that Jesus corrected their thoughts? It is a teaching to the disciples and Markan reader that seeking high positions is unworthy in following Jesus. In the previous section Mark 9:36, Jesus takes a small child to a position of honour. A child in the ancient near east tradition had a status lower to that of a slave. They were powerless and dependent upon their parents. Christ exalted the child to that high position synonymous to the one requested for by James and John. The emphasis was for the disciples to embrace humility. It is worth noting that such places as referred to by James and John are there. Reserved seats are mentioned in Ex 23:20; Mt 25:34; 1 Cor 2:9; Heb 11:16 which God has prepared for those intended, but who is worth might be what comes in vs. 42-44; those who offer humble service (France 2002: 418). Leadership is a sovereign assignment, a call from God, not a position we choose for selfish gains. Individuals need to prepare their hearts by desiring to serve or itching to contribute in a positive way for the benefit of society. Abraham Lincoln when he saw slaves being traded at a public market as though they were goods, felt as if steel was thrust into his soul and developed a compassionate desire to make a difference, so he prepared himself for a day to come when he would implement it. The day finally came and slavery was abolished (Ford 1991: 150).

6.6.6 Emotional Challenge

The purpose of v. 41 is to expose the effects of self-centredness in any group of people. James and John outraged the other ten disciples. The reaction of the ten, however, does not liberate them as they too express unacceptable behaviour. The conflict was common among early Christian communities, just as it is in modern times though with a different context. There is evidence of tension between Paul and Apollos expressed by their followers (1 Cor 1-4); Paul and Peter (Gl 2); Paul, Barnabas and John Mark (Ac 15:37-39). A heart that considers others first is more in line with Christ’s teaching. The indignant reaction by the ten gives Jesus a third chance to teach about discipleship, first is in 8:34-37 where he exhorts his disciples to take up their crosses and follow

him. Second is 9:35-37 in which servanthood is true discipleship. In the third instance 10: 43-45 where greatness is correlated with servanthood. Ford (1991: 152) notes that, “there is sovereignty, suffering and servanthood in spiritual leadership; through these comes greatness. Only by becoming a servant can we achieve first place.”

Jesus discards the actual relations of power surrounding the societies as the model of leadership for his followers (Collins 2007: 499). What Jesus offers them is conventional wisdom; “whoever wishes to be great among you will be your servant.” Jesus reverses the perspective of worldly consideration; by tallying greatness to servanthood or to a slave. Servant leadership as implied here does not focus on self-service, self-interests or self-enrichment but works towards serving others for communal benefit. Such service rejects the power relations in the early Roman imperial world period of Jesus’ followers. According to Bible Works 10, there are over 1400 variations of the term “servant” recorded in the Scriptures (Bibleworks 2011). Therefore, servant leadership was not new, 1 Kings 12:7 outlines the idea of servant leadership. A servant leader is functionally superior as he or she is closer to the ground, and in Greenleaf’s words, “he hears things, see things, and his intuitive insight is exceptional” (Greenleaf 1970: 32). Servitude was also common in other sectors in the ancient near-east as noted from a Macedonian philosopher-king Antigonos Gonatas (c. 320-239 BCE) teaching his son, “Do you not understand my son, that our kingdom is held to be a noble servitude” (Collins 2007: 499). Collins also notes that populist or democratic leaders allude to leaders as a slave to many (Collins 499). Paul could also have adopted the idea as he calls himself a slave to all, including those he is supposed to lead (1 Cor 9:19-23). Therefore, Jesus employs his wisdom and that of the ancient tradition to help his followers in a more appropriate way of leadership; rendering service out of love –essentially, as he modelled. Servant leadership deals with the reality of power in everyday life. A servant leader is characterised by a desire to serve, to serve first (Greenleaf 1998: 1), one who listens with humility, empathy, and awareness among other things.

6.6.7 Feet Washing

As Jesus addresses his disciples over the fate he is about to face in Jerusalem, the disciples seem to busy themselves with other issues; being great. The disciples’ failure to understand what Jesus puts across to them marks Jesus’ teaching about servant leadership (Sendjaya & Sarros 2002: 59).

They argue further that the pericope is recorded in all the four gospel narratives thereby emphasizing how crucial this episode is (Sendjaya & Sarros 59). The servanthood is illustrated in John 13 as Jesus washes his disciples' feet. The custom of washing the guest's feet was a Jewish culture (Ford 1991: 153) and mostly performed by one of the least statuses such as a slave (Ford 153). After sharing a meal with his disciples, Jesus performed an unthinkable act to the disciples, that of washing their feet (Sendjaya & Sarros 2002: 59) and pronounced it as an example of being great. Jesus' unusual twist of leadership redefined "the meaning and function of leadership power from 'power over' to 'power to' that is power as an enabling factor to choose to serve others" (Sendjaya & Sarros 59).

Commenting on the background context of foot washing, Keener (1993: 296-97) notes that foot washing was common among the ancient near east as a sign of hospitality by the host to weary travellers. This practice follows Abraham's example who ministered to angels (Gn 18: 4). The washing of feet was considered servile and mostly was performed by servants or very submissive wives or children. Travellers' feet would be dusty or muddy, but as for the case of streets in Jerusalem, they were kept clean. Jesus' removal of his outer garment was a sign of great humility before his disciples. Jesus' act prefigures his self-offering, not a sign of weakness but a strong self-image (Ford 1991: 153). Unlike the Greco-Roman society, Judaism upheld humility; but just like any other society, it also valued societal roles. Jesus over-turned the social status. John 13: 12-14, disciples normally served their teachers as exemplified by Elisha serving Elijah and Joshua serving Moses but Jesus reverses the norm and so disciples are expected to learn and imitate their teacher. Keener (1993:297) argues that some slaves were more prominent than freemen because they carried upon them the authority of their master and at the same time remaining subservient to their master. Therefore, by washing one another's feet, disciples would be demonstrating both their allegiance to their master and a way of exercising their humility. Servanthood does not mean giving up one's person-wood. Jesus knew where he came from and that he would go back to the Father (John 13: 3) so he acted out of a deep security in his identity. Ford (1991: 153) also argues that when it is a God-given call, exercising leadership cannot be evaded, and the call needs to be exercised in a spirit of service which is manifested in leadership.

6.6.8 Christ: A Model of Humility

Osmer (2008:184) notes that in the midst of the centralised power of the court and temple we discern a theology of a God who sent an ideal king who ensures justice. (Ps 72:1-2) Give the king your justice, O God, and your righteousness to a king's son. ² May he judge your people with righteousness, and your poor with justice? (Ps 72:12-14) ¹² For he delivers the needy when they call, the poor and those who have no helper. ¹³ He has pity on the weak and the needy and saves the lives of the needy. ¹⁴ From oppression and violence, he redeems their life, and precious is their blood in his sight. This ideal king becomes Israel's eschatological hope when God would send a messiah to bring God's justice and righteousness (Is 9:6-7). Jesus comes as the messiah in the form of a suffering servant. Jesus goes through humiliation, suffering and dying on behalf of the people.

Christ carries God's reign in healing the sick, recovery of sight to the blind, declaring freedom to the captives, and welcoming the poor and outcast (Mt 8-9). He encounters and conflicts with the religious and secular powers; a move which finally led him to death upon the cross. As he taught and encouraged his disciples, he told them to take up their cross and follow him (Mk 8:34). By doing so, the disciples would have joined in his suffering (Phil 3:10).

Power and authority need to take the form of a servant who does not revile or fight back. Christ walked through such a route of suffering in humility. The way of embracing humiliation and suffering is expressed in the epistle to the Philippians (2: 6-11) in parallel to Deutero-Isaiah (52-53; 45)

<p>Philippians 2</p> <p>[Christ Jesus], though he was in the form of God, did not regard equality with God as something to be exploited,</p> <p>7 but <i>poured himself out</i>, taking the <i>form</i> of a slave, being born in human <i>likeness</i>. In addition being found in human <i>form</i>,</p> <p>8 he <i>humiliated</i> himself becoming obedient to the <i>point of accepting death</i>-even death on a cross.</p> <p>9 <i>Therefore</i> God also <i>exalted him to the highest place</i> and conferred on him the Name that is above every name,</p> <p>10 so that at the name of Jesus <i>every knee should bend</i>, in heaven and on earth and under the earth, 11 <i>and every tongue should acknowledge</i> that Jesus Christ is Lord, to the glory of God the Father.</p>	<p>Isaiah 52-53;45</p> <p>53:12 because he poured himself out (52:14; 53:2 form...appearance)</p> <p>(53:7 he was brought low)</p> <p>53:12 ...to death.</p> <p>53:12 Therefore...52:13 he shall be exalted and lifted up and shall be very high.</p> <p>45:22-23 Turn to me and be saved, all the ends of the earth! For I am God and there is no other.</p> <p>By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return</p> <p>‘To me, every knee shall bow, every tongue shall swear’.</p> <p>(Bauckham 1999:59)</p>
--	---

The italicised words in the passage of Philippians 2 above parallel the Servant Songs in Isaiah. The purpose we are concerned with at this moment is the expression of Christ’s sense of position and power. Christ’s entering into human form was an expression of his obedience to God’s self-giving love and service. In self-humiliation, he went to the point of death on the cross (Osmer 2008:188). The Lord is a servant and God manifests his rule by self-giving love. Therefore, the Servant is Lord. Osmer argues that Paul’s portrayal of Christ’s rule as implied by the Servant Songs of Isaiah represents the reversal of conventional understanding of power. He further notes, that “power is not a matter of resources, might or status, nor is it a matter of wielding influence for

one's own advantage" (Osmer 189). Instead, power is an expression of self-giving love considering the needs of the community as your first preference.

Bauckham (1999:58) posits that Christ renounced his heavenly splendour to take the human form, lived his obedience to God in self-humiliation to a point of having the death of a slave. The radical self-renunciation expressed his equality with God, therefore exercising divine sovereignty over all things. He, therefore, bears the unique divine name, The Tetragrammaton receives worship by the whole of creation. His equality with his Father poses no competition but redounds to the glory of his Father (Phil 2:11). This model of humility and self-offering exemplifies the ideal position of a Christian leader.

6.6.9 The Pragmatic task of Practical Theology: A Servant as a Religious Leader

Robert Greenleaf claims that to lead entails going ahead and showing the way when the way may be unclear, difficult, or dangerous (Greenleaf 1998: 114). This claim exposes leadership qualities because of the existence of challenges. Leadership, therefore, requires an initiator, a visionary, and a courageous person who is also self-motivated, resourceful, and venturing into risks. The qualities seem to be demanding such that not many people can possess all. Instead, leaders should at times be followers and watching others show the way. The ability to recognise, appreciate and utilise the potential in other people generates great leadership to both parties. Greenleaf argues that what distinguishes a leader as religious is if his/her leadership enhances healing, civilisation, nurtures servant motives in people, promote their growth as persons, and help differentiate those who serve from the ones who destroy (Greenleaf 115).

The motivating factor of a servant leader comes from a desire to serve first. Sendjaya and Sarros (2002: 60) cites Max De Pree (1992: 218-219) who writes about Herman Miller, a CEO, who arrived at a tennis club where high school kids were playing and left towels all over the place. Miller picked these up and put them in the proper place while a friend watched him. The friend then asked Miller whether he had picked the towels because he was the president of the company or he was the president because he picked the towels. This raises two premises: 1) that I serve because I am a leader ('I pick up the towels because I am the president') and 2) I am the leader because I serve ('I am the president because I pick up the towels'). The first option assumes a

position of altruism –unselfish regard to the welfare of others. Both Jesus’ and Greenleaf’s views of servant leadership underscores the act of service as opposed to the act of leading. As Greenleaf (1998: 1) states, a servant-leader is a servant first. It is through service that leaders do lead others; Jesus says, “I am among you as one who serves” (Lk 22: 27). Christian leadership is left with this example of a desire to serve as the driving force behind what is done as part of their mission. (Ncube 2010: 77)

Many good societies are established through engaging in as much possible useful remunerative work with a sense of ownership. This can be achieved when children are encouraged to a life of service, and encouraging and maintaining a healthy ethic, caring for the environment, meeting the needs of those aged and infirm. The ability to bring together and coordinate able people to an effective force for the building of faith as a trust under unfavourable conditions that may be operating to destroy manifest good religious leadership. Greenleaf advocates for “an increase in a number of religious leaders who are capable of holding their own against the forces of destruction, chaos, and indifference that are always with us” (Greenleaf 1998:116). He foresees a situation where young people are exposed to the spirit of service would then better prepare for the best servant religious leaders. Greenleaf argues that society has been taken over by two maladies: 1) widespread alienation in all sectors and 2) inability or unwillingness to serve among many institutions (Greenleaf 119). The two maladies are interdependent or causative of the other. The purpose of religious leadership is to promote healing of such maladies and foster faith and trust.

Greenleaf has foresight of one of the important ethics of leadership. A prudent leader is one who thinks of the ‘now’ as a concept in which the past, present, and future are an organic unit (Greenleaf 129). He says this means one living as a historian, a contemporary analyst, and having a prophetic focus that equips one with experience. When the experience is applied in faith, it grants one with an insightful future. Experience enhances preparedness to face uncertainty (Greenleaf 130). Such leadership develops a servant hearted and practical leader.

According to Allen (1986:71), the necessary qualities for a shepherd are 1) being a doctor in pastoral care; 2) the maturity and propriety of the shepherd; 3) the proper teaching of doctrine, and 4) the need for proper training and experience. Healing of the flock can only be achieved when the

shepherd leads the flock back to God. This is what St Gregory Nazianzus cited by Allen, means by ‘healing’:

However, the aim of the (priestly, as opposed to medical) art is to provide the soul with wings to rescue it from the world, and to present it to God. It consists in preserving the image of God in man if it exists; in strengthening it, if it is in danger; in restoring it, if it has been lost. Its end is to make Christ dwell in the heart through the Spirit, and in short, to make a god sharing heavenly bliss out of him who belongs to the heavenly host.¹² (NPNF 209).

While Pope Francis (2014:85) highlights three aspects of what it means to tend God’s flock: 1) *To welcome magnanimously*. This means having a welcoming and accommodating heart of all people without any segregation. Many people who knock at your door should find themselves welcome through the shepherd’s kindness and availability. 2) *To walk with the flock*. He argues that the bishop journeys *with* and *among* his flock. Walking together demands love, and the shepherd is called to offer a service of love. Steinke (2014:88) argues that we are created for a relationship, and Luther cited in Steinke says that, “when God wants to speak and deal with us, he does not avail himself in an angel but a parent, a pastor, a neighbour.” Congregations are essentially relationships. Like healthy cells in the body, sufficient distance is maintained to facilitate connectedness yet not losing one’s identity. Bowen (1985:485’ 514; Friedman 1987:229) refers to this capacity of staying connected yet maintaining individuality as a powerful leadership principle which keeps systems intact. According to Pope Francis (86), the first neighbour for the bishop is his priest, so walking *with* and *among* the priests in the Diocese keeps the bishop well connected. As second offshoot Pope Francis’ second point is a *presence in the Diocese*. He argues that pastors must have “the odor of the sheep” (Pope Francis 87). By a pastoral presence he means:

walking with the People of God, walking in front of them showing them the way, showing them the path; walking in their midst to strengthen them in unity; walking behind them to make sure no one gets left behind, but especially, never to lose the scent of the People of

¹² P. Schaff and H. A. Wace, 1955, *A Select Library of Nicene and Post-Nicene Fathers of the One Christian Church*. Series 2, vol. VII, St. Cyril of Jerusalem, St. Gregory Nazianzus: Orations, Sermons, etc., (W. B. Eerdmans Publishing Company, Grand Rapids), pp. 203-227. Quote referred to as NPNF.

God in order to find new roads. A bishop who lives among his faithful has his ears open to listen to “what the Spirit says to the churches.” (Rev 2:7) (Pope Francis 87).

The third tier from Pope Francis’ second point is the *style of service* to the flock that should be that of humility. Pastors are to practice what they preach. Bonhoeffer (1954:96) argues that, “If my sinfulness appears to me to be in any way smaller or less detestable in comparison with the sins of others, I am still not recognizing my sinfulness at all.” Humility urges me to realise my sinfulness and not another person’s, instead, the love of God should lead me to forgive their sins rather than count how many they have sinned. Finally, 3) *staying with the flock*. The pastor ought to have stability in his workplace for a comprehensive appreciation and knowledge of the flock (Pope Francis 2014:88).

6.6.10 The Spirituality of Servant Leadership

Martin Thornton (2012:16) highlights that spirituality is not pietism, but embracing every aspect of Christian living. So the, “spiritual life is one in which the spirit of God, sought and nurtured in prayer, controls its every minute and every aspect.” A call to Christian leadership is, therefore, a call to the practice of virtue, upholding justice, taking care of the poor and weak, called to a humble life of prayer.

The three forms of leadership as listed by Osmer (2008:178) are 1) ‘task competence: performing well the leadership task of a role in an organisation, 2) transactional leadership: influencing others through a process of trade-offs, and 3) transforming leadership: leading an organisation through a process of deep change in its identity, mission, culture, and operating procedures.’ These forms of leadership point towards an effecting change in an organisation. Such change should be implicated in the purpose statement of the organisation. In a church institution, one needs to engage in theological reflection around questions such as: “what is the mission of the congregation? How is this mission best carried out in the congregation’s present context? What is the role of the leader in leading the congregation to achieve the mission? What changes might need to take place?” (Osmer 183).

Using the example of Christ’s mission on earth helps us to answer these questions. Christ incarnate is an embodiment of God’s rule in a form of a servant. Christ teaches his disciples that ministry is

about service to others. Out of the service comes real authority and power. Authority is demonstrated not by staff but by towel and basin.

After highlighting servant leadership revolving around Jesus and his disciples, the researcher gives other biblical examples where abuse of power was used instead of servant leadership.

6.7 Contextualising Servant Leadership to Zimbabwean

6.7.1 *Ubuntu* /*Unhu* Philosophy of Leadership

The *ubuntu/unhu* philosophy is a guiding principle employed by many Africans in informing them how to embrace leadership (Samkange 1980:45; Tutu & Allen 2011:22). Chikanda cited in Prinsloo (1998) coins *ubuntu* as an ‘African Humanism that involves alms-giving, sympathy, care, sensitivity to the needs of others, respect, consideration, patience and kindness’ (Prinsloo 1998:41; Msila 2008:1110). While Mbigi and Maree (1995, 2005) explain *ubuntu* as ‘I am because you are –I can only be a person through others’ (Mbigi & Maree 2005). Broodryk (2006) posits that *ubuntu* contains values of humaneness, caring, sharing, respect and compassion as well as warmth, empathy, giving, commitment and love (Broodryk 2006 cited in Msila 2008:1110). *Ubuntu* has been defined as:

Humaneness -a pervasive spirit of caring and community, harmony, and hospitality, respect, and responsiveness that individuals and groups display for one another. *Ubuntu* is the foundation for the basic values that manifest themselves in the ways African people think and behave towards each other and everyone else they encounter (Mangaliso 2001: 24).

Le Roux (2000) notes that:

Ubuntu comprises one of the core elements of a human being. In some traditions the African word for human being is *umuntu*, who is constituted by the following: *umzimba* (body, form, flesh); *umoya* (breath, air, life); *umphefumela* (shadow, spirit, soul); *amandla* (vitality, strength, energy); *inhliziyiyo* (heart, centre of emotions); *umqondo* (head, brain, intellect), *ulwimi* (language, speaking) and *ubuntu* (humanness) (Le Roux 2000: 43; Le Grange 2015: 304).

These faculties encompass the four arenas of human existence which are “the body (physical), mind (logical/rational thought), heart (emotions, feelings), and spirit” (Moxley 2000 cited in Fry,

Vitucci & Cedillo 2003: 694). *Ubuntu*, therefore, is what differentiates us from animals, it is what makes us rational beings.

Mbiti (1990) asserts that:

Only in terms of other people does the individual become conscious of his own being, his own duties, his privileges and responsibilities towards himself and towards other people... Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say: "I am because we are; and since we are, therefore I am". This is a cardinal point in the understanding of the African view of man (Mbiti 1990: 106).

6.7.2 The Background and Social Context of *Ubuntu*

In Africa, a leader is viewed as someone who is a servant to the clan, tribe, community or group. In other words, African people treat a leader by virtue of being a king, priest or ruler chosen by virtue of the office in order to serve the nation (Masango 2002: 708). Leadership is regarded as a process that results from the interaction between a leader, follower and the situation. Nahavandi (2000: xix) argues that culture, among other things, contributes substantively on how we lead and expect leaders to behave. In summary, there are three common attributes in leadership:

- First, leadership is a group phenomenon; there are no leaders without followers. As such, leadership always involves interpersonal influence or persuasion.
- Second, leaders use influence to guide groups of people through a certain course of action or toward the achievement of certain goals. Therefore, leadership is goal directed and plays an active role in groups and organisations.
- Third, the presence of leaders assumes some form of hierarchy within a group. In some cases, the hierarchy is formal and well defined, with the leader at the top; in other cases, it is informal and flexible (Nahavandi 2000: 4).

Masango (2002: 708) notes that the three points highlight the nature of power associated with a leader in a community or village. It is about gathering around a leader who would have influenced others in a positive or negative way. A leader's characteristics makes them who he or she is in the eyes of the community. If the goals are clear and beneficial, followers tend to continue striving towards such goals even the leader has gone. Whenever we talk about leadership, it sets a precedence of hierarchy, whether it is clearly defined or obscured, it has to be there so that we can talk about followers.

Focusing on leadership in Africa, Masango (2002: 709) identifies three historic periods that have influenced its leadership. These are; the African Religious era, the Christian era and the Globalisation era. These phases, therefore, had varying effects on the contexts in which leadership was practised. He notes that during the African Religious era, a period before colonisation by the Europeans, leadership in Africa was strongly centred on the king/chief within their village. Their leadership effectively touched people's hearts whom they guided in great wisdom. Such wisdom created relationships within villages. He further argues that Africans are by nature, religious, so the leadership guidance was provided in a religious context. Leaders were viewed as human keepers, a role that the author regards as viceroys of the Creator. Mbiti (1991: 12) has this to say about the then African leaders: they formulated religious beliefs, they observed religious ceremonies and rituals, they told proverbs and myths that carried religious meanings, and they evolved laws and customs that safeguarded the life of the individual and his (sic) community or villagers.

Mangaliso (2001: 32) argues that:

Incorporating *Ubuntu* principles in management hold the promise of superior approaches to managing organizations. Organizations infused with humaneness, a pervasive spirit of caring and community, harmony, and hospitality, respect and responsiveness will enjoy a more sustainable competitive advantage.

Such a quasi-social-religious role of the leader depicts his/her importance in a village. Great responsibility and accountability over the community was expected of the leader. Magesa (2003: 124) argues, "realization of sociability or maintenance of strong relationships is the central moral and ethical imperative in African communities." These relationships focus more on moral values that are whether it is good or bad, desirable or undesirable by the community. The thought pattern for such leadership is centripetal spreading to the community and thereby concerned about the progress, which benefits the community more than personal gain. The willingness to sacrifice one's own interests to help others is a demonstration of compassion by one who sacrifices (Muchiri 2011: 433). *Ubuntu* is about treating others with justice and fairness, and not passively shy away from critical stand against past events that haunt our conscience (Lesteka 2013:337).

6.7.3 Application of *Ubuntu*

In trying to understand the best way of leadership in the Anglican Diocese of Harare today, the researcher suggests that there is a relationship between servant leadership and *ubuntu*. Broodryk (2006) cited in Msila (2008: 1110) argues that the *ubuntu* worldview contains primary values of humanness which include respect, sharing, caring and compassion. Tutu & Allen (2011: 22) refers to these values as spiritual attributes, to which he adds generosity and hospitality. Broodryk further notes, that “these core values are linked to other positive values such as warmth, empathy, giving, commitment and love” (Msila 2008: 1110). Humanity is viewed in a perspective of the community; you are because I am, I am because you are. In addition “people are people through other people”; “I am human because I belong to the human community and I view and treat others accordingly” (Spalthoff 2013: 2).

The philosophy of *ubuntu* or *unhu* (in Shona) is all about interconnectedness within a community, no one really lives for him/herself without reference to another person. Obiakor (2004:407) posits that the community cemented pre-colonial African life. Marital relations involved the community and went through a process that bound the families together. Young people had readily available role models. People used to learn things in a pragmatic way –learning was by practical experience. Communal life required patriotism to transmit the values to the coming generations. No family wanted to embarrass the community. Leadership was to be proudly passed over to the children, the model was living up to expectation.

Those who hold onto the ideals of an African view regard life without relationships as impossible. To use Tutu’s expression, neighbours complement each other or they see the needs of other people. So being human is to be dependent. You are who you are through other people. This view celebrates the difference of others. *Ubuntu* differentiates us from items (Tutu & Allen 2011: 23). He continues to argue that the practice of *ubuntu* calls for compassion and gentleness upon the weak and not taking advantage of them. The gravity of *ubuntu* weighs deep in people’s moral actions, which calls for responsibility towards the other. Extortion, corruption, bribery and other vices defy the positive ethical expectations enshrined in *ubuntu*. The *ubuntu* philosophy emphasises communal relationships, achievement is regarded for the common good. Our success is the success for the family –God’s family, the human being. This resonates with the biblical view

of the church as the Body of Christ (1 Cor 12: 27). We are all inter-linked such that the suffering of one member triggers pain over the whole body.

Does *ubuntu* deprive an individual's credibility or enhances it? Kirk and Bolden (2006:14) note that "the basic idea of this value system is that the human being is a community being, who without losing personal identity or morality, finds her or his identity and ways of being, in relationships with others." An individual is valued for that part he or she plays on behalf of the community. This relationship does not imply that the individual is swallowed up by the community, for Louw (2002:10) *ubuntu* is not "an oppressive collectivism or communalism", on the contrary, *ubuntu* accommodates diversity in the community (Ndaba 1994:14 cited in Kirk and Bolden 2006: 14). *Ubuntu* philosophy promotes democracy, empathetic feeling for one another and works against the spirit of competition. "*Ubuntu* dictates that, if we [are] to be human, we need to recognize the genuine otherness of our fellow citizens" (Louw 2002:8). The researcher notes that if Christians would approach their way of life with the ideal sense of *ubuntu*, everyone becomes concerned about the other person as it were unto self. In this regard, when one sins, the community has sinned, when one excels the community benefits and brags of the achievement. Whatever is, therefore, affecting Christians in Africa should be effecting Christians all over. However, cultural differences seem to create barriers between groups of people.

Mugambi (2007: 195) argues that Christianity does not exist in a vacuum but a culture. He notes that "a Christian, no matter how puritanical, is a product of his/her culture. When he or she goes to win converts, he or she does so from his or her own cultural background, using the cultural tools which he or she has accumulated through the process of socialisation or education." It is within the same framework of a culture that *ubuntu* (humanness) arises, this may insinuate the universality of *ubuntu* –or at least some level of it –this may be a point for further research.

In the book, *Christ and culture*, H. Richard Niebuhr (1975) outlines five ways in which certain categories of people relate Christ to culture being: Christ against culture, the Christ of culture, Christ above culture, Christ and culture in paradox and Christ the transformer of culture. Understanding these would help appreciate how Christianity has been appropriated for social change especially in Africa (Mugambi 2007: 195). Christ against culture presupposes those converting to Christianity should give up their pagan culture, for which challenges are realised.

Most missionaries from the North Atlantic to Africa (Mugambi 195) have carried this view. The Christ of culture, on the other hand, understands Christ as the Son of God and Son of Man who comes to affirm the cultural and religious heritage of all people. The Sermon on the Mount (Mt 5-7) is perceived as confirming Christ as a Man for All Cultures. If culture were fluid or changes with time, Christianity would still be assimilated, which might explain why Christianity is still found spreading in current cultural set-ups. Mugambi (2007: 196) views the churches of the apostolic period as having accommodated the Christ of culture view; though having been in communion with each other, their uniqueness and cultural particularities remained. The third perspective, Christ above culture considers Christianity as transcendent, just concerned about salvation and heavenly life to come. Such view becomes irrelevant to the present.

The other group which would like to respond to the question of Christ and culture by ‘both-and’ the conflict is rather between God and us not Christ and culture. On the one side is us with all our churches, activities, our pagan and Christian works, while God in Christ and Christ in God are on the other side (Niebuhr 1975: 150). This group by avoiding conflict, propose a paradox in which Christ is both identified with and contrasted with culture. The Church is in the world though not belonging to the world. Mugambi (2007: 196) notes a problem with this view for the lack of clarity of when Christ is in support of culture or negates it.

The fifth is a conversion view. The idea regards God as one who “intervenes in humanity’s challenges, heals the most stubborn and virulent human diseases, forgives the most hidden and proliferous sin, the distrust, lovelessness, and hopelessness of man in his relation to God...this He does not by simply offering counsel, and laws: but by living with men in great humility, enduring death for their sakes” (Niebuhr 1975: 191). Man’s cultural work is discerned under God’s judgement, who does not seek His own profit. Christians must carry on cultural work in obedience to God (Niebuhr 191).

Masango (2002: 711) argues that Christianity brought some change in African leadership in a profound way. The centre of leadership shifted from kings, priests, rulers and diviners to teachers, nurses, and ministers of religion. Traditional leadership compromised with colonisers thereby losing power over villagers. Some Africans adapted to western concepts and lost their African religious values, customs, and their own culture. About the issue of accepting Christianity, Njoroge

(1994: 17 cited in Masango 2002: 712) says: “their emphasis was on giving up our African way of life which was considered evil and turning to Jesus Christ as our personal savior and author of our lives.”

Colonisation might have influenced some change in the African leadership model taking up a professional view in line with the west. Some of the western views interpreted Christianity in the views laid down by Niebuhr in the earlier section of this work, which isolated Christ from culture and bedevilled culture rather than taking Christianity as accommodative and adaptable to any culture. The book of Acts 1:8 “But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” presents us with a history of the interplay of Christian spirituality (spiritualities). Raimundo Pannikar (1976: 361) writes: “Christianity is, sociologically speaking, certainly one religion, it is the ancient paganism or, to be more precise, the complex Hebrew-Hellenic-Greco-Latin-Celtic-Gothic-Modern religion converted to Christ more or less successfully.”

This previous section has been pointing out the importance of culture such that we can talk of *ubuntu* with a cultural backdrop. The task in place is a focus on how an *ubuntu* leadership concept can be applied to Church leadership. *Ubuntu* can be considered as a management and nurturing process that foresees growth of an organisation. *Ubuntu* mode of leadership requires a departure from a hierarchical structure to communal involvement, embracing support in collective solidarity, thus it embraces democracy. Msila (2008: 71) points out the role of leadership as bringing hope in the midst of confusion and chaotic change. It is the role of the leader in this process to function as a medium of hope and a channel for meaning.

Msila (2008:71) chronicles how an *ubuntu* leadership concept was implemented upon the management of a South African school that had been under mismanagement, with low morale of teachers, disobedient learners, and non-concerned parents. A Qualitative Research Method was carried out by the school system, a process that some school staff members refused to either participate or be interviewed. Weiss (1994:257) lists some of the advantages of qualitative research as:

- a. greater awareness of the perspective of programme participants

- b. the capability of understanding dynamic developments in the program as it evolves
- c. awareness of time and history
- d. special sensitivity to the influence of context
- e. alertness to unanticipated and unplanned events.

The qualitative research technique was also used by the researcher for similar reasons, but to evaluate leadership challenges within the Anglican Diocese of Harare. The author, being a participant observer, had first-hand access to information and experiencing the unfolding of events. The research findings discussed in earlier chapters revealed the existence of challenges in leadership qualities such as sharing, transparency, and humility to note a few. *Ubuntu* philosophy values collective solidarity, respect, sharing and compassion as a core in organisational operations. The focus shifts from self to community, from individual to collective. The servant leadership model upholds such values. Msila (2008: 78) posits that *ubuntu* is a collective and shared experience when these values are applied or practised, organisations are expected to experience change.

The studies carried out in Rwanda comparing the relationship between servant leadership and leader effectiveness to *ubuntu* leadership and effectiveness have shown that *ubuntu* related leadership leads to leader effectiveness (Brubaker 2013: 95). Muchiri (2011) argues that servant leadership theory should be studied within sub-Saharan Africa in order to establish its effectiveness in context (Muchiri 2011: 448; Brubaker 2013: 104). However, earlier studies have shown that there is a positive correlation between servant leadership and leader effectiveness in Africa (Hale & Fields 2007 cited in Brubaker, 2013: 104). Addressing the aspect of problems associated with corruption, leadership scandals and post-colonial discrimination, Ncube (2010: 77) proposes an adaptation of the *ubuntu* philosophy as a source of hope for progress and ethical change in Africa. From the author's point of view, *ubuntu* philosophy taps into the value systems that merge into servant leadership values like trust, empathy, and compassion (to mention a few). Embracing the *ubuntu* philosophy in leadership should embody servant leadership. As the leaders of various organisations, church inclusive, embrace these principles, there should be a generation of change.

Kirk and Bolden (2006) posed, whether *ubuntu*, can provide Africans who want to develop a new generation of leadership in Africa with a distinctive social value that can properly and helpfully be

called African leadership? Ntibatirwa (2003) argues that Africans need to get back to ‘African value systems’ grounded in the *Bantu* ontology of *ubuntu* which is the notion of being (Ntibatirwa 2003; Kirk & Bolden 2009:82).

In the researcher’s view, the philosophy of *ubuntu* is spectacular and appealing, yet its applicability might be a challenge to some leaders whose values exclude inclusiveness, sharing and respect. For some leaders, autocracy and dictatorship are associated with ‘African Kingship or Chieftainship’. Chiwanga (1995) notes existence of a paradox between two realities of ‘*ubuntu*’ and ‘The Monarch Chief’ (Chiwanga 1995; Kirk & Bolden 2009:80). There could have been such paradox when Mugabe used the philosophy of *ubuntu* to rally public support for his politics (Gade 2011:311). It has been argued by Gade (2011:310) that regardless that Samkange linked *ubuntu/unhu* to a political philosophy in Zimbabwe, it never really materialised. According to Samkange (1980: 9)

during the abortive Geneva Constitutional Talks, I [Mr. Samkange] found myself one day talking to some very opinionated London-based perennial “O” Level students (...) When I said I am a “Hunhuist” the sneers and smiles of derision that carved their faces could have turned fresh milk sour. “What is that?” they scornfully asked (...) “Whose fault is it”, I asked, “if no one knows about the philosophy of your grandfather and mine? Is it not your fault and mine? We are the intellectuals of Zimbabwe. It is our business to distil this philosophy and set it out for the whole world to see”

Samkange was postulating a philosophy or ideology, which could be employed by the new nation of Zimbabwe during the infancy of its independence in a bid to solve the pending challenges the country faced. ‘*Hunhuist*’ is derived from *hunhu (unhu)* being a different dialect for *ubuntu*. Therefore, for Samkange *hunhuism/ubuntuism* meant a philosophy that was political and Afrocentric. The researcher shall use the terms *hunhuism* and *ubuntuism* interchangeably carrying the same meaning. Samkange seems to insinuate a parallel relationship between *ubuntuism* and ideologies such as Marxism, Leninism, socialism, capitalism, and fascism. From this quoted discussion, *ubuntu* should be passed down the generations which is not so in this case.

As postulated by Samkange, embracing *ubuntuism* meant a suitable government was to be one of national unity considering the factions that had been involved in the war of liberation. (Samkange 45). *Ubuntuism* was to dictate that Zimbabwe lives amicably with its neighbouring states (*Ibid* 50). The government was urged to utilise the indigenous people’s fear of avenging spirits so was to

desist from murder (Samkange 54). The spirit of *hunhuism* considers communal ownership of land and abhors privatisation and selfish aggrandisement of land (Samkange 59). Gade (2011:310) argues that none of the Zimbabwean government documents has ever captured *hunhu/ubuntu* as a philosophy to be pursued. What could be the reasons leading to failure to embrace the *ubuntu* in facing Zimbabwe's challenges? The researcher argues that *ubuntu* is too moralistic and demands uprightness, thus becomes a challenge to selfish leadership. However, while Gade has a point, he might have failed to see that commitment to *hunhu/ubuntu* does not need to be expressed in open declarations such as, "in order to develop, Zimbabwe shall be guided by *hunhu*. It could be possible that some of the policies, including the commitment to socialism, emerge from the idea of *hunhu*."

The researcher has an example of a farmer to capture some aspects of *ubuntu*:

A farmer grew a superior quality and award-winning corn. Each year he entered his corn into the state fair where it won honour and prizes. Once a newspaper reporter interviewed him and learned something interesting about how he grew it. The reporter discovered that the farmer shared his corn seeds with his neighbours. "How can you afford to share your best corn seed with your neighbours when they are entering the corn competition each year?" the reporter asked. "Why sir," said the farmer, "don't you know the wind picks up pollen from the ripening corn and swirls it from the field to field. If my neighbours grow inferior, sub-standard and poor quality corn, cross-pollination will steadily degrade the quality of my corn. If I am to grow good corn, I must help my neighbours grow good corn." Therefore, it is with our lives. Those who want to live meaningfully and well must enrich the lives of others, for the value of a life is measured by the life it touches. Moreover, those who choose to be happy must help others find happiness, for the welfare of each, is bound up with the welfare of all. Call it the power of collectivism. Call it a principle of success. Call it a law of life. The fact is, none of us truly wins until we all win (Unknown 2014).

How well does this analogy fit in with the *unhu/ubuntu* philosophy? If the bishops of Zimbabwe would align their thoughts with this philosophy, probably the leadership styles might be more inclusive. Probably the Bishops Hatendi and Kunonga's view of creating a National Province for the Anglican Church was to embrace the notion of national pride by working close together. The leadership style layed down by the Diocesan Acts is democratic as it stipulates the existence of several committess; that is the Senate, Standing Committee, and Board of trustees, which the

bishop is supposed to consult with in decision making (CPCA 1975 Act 5; 8; 10). Leadership that follows the regulation of the CPCA is therefore, complemented by accommodating *ubuntu*. However, any selfish ambition does not live to the demands of *ubuntu*. The desire for power and control (Masango 2002:711; Obiakor 2004:412) is contrary to the ideals of *ubuntu*.

Steinke (2006:3) argues that systems thinking considers the interconnectedness of parts, such that the whole is greater than the sum of its parts. The body is, therefore, greater than any separate organ (Steinke 4). The researcher proposes a connection between systems theory thinking frame to that for *ubuntu*. What is of greater importance is the community than the individual (Samkange 1980:59; Spalthoff 2013: 2; Kirk and Bolden 2006:14)? If this is true, the *ubuntu* philosophy employs Bowen systems thinking in handling congregational conflicts (Steinke 2014:109).

6.7.4 Some Practical Implications

How is servant leadership understood and interpreted in Zimbabwe, with particular attention on the leadership in the Anglican Diocese of Harare? The research has revealed that this area poses challenges to the majority of those interviewed. Leadership is associated with possession of resources contrary to popular view by many scholars such as Russel (2011: 80), Osmer (2008:188), Hays (1996:90) and Greenleaf (1977:13) who agree that power has to be given away not possessed. Power has been used to manipulate and coerce worshipers by Kunonga being backed by the government's law enforcement agents, the police. Worshipers were forced to rally behind Kunonga as the bishop of Harare regardless of his scandalous strategy of withdrawing himself from the CPCA. Servant leadership is about considering the needs of others first and pursuing services that benefit the community (Greenleaf 1998:43). Kunonga has been engaged with grabbing church properties for himself, turning church buildings into lodges and schools.

A case of St Paul's parish in Highfields. As narrated by the assistant priest Manzongo (11 May 2016), a parish of about one thousand (1000) worshipers gathered for a Sunday Eucharist service, there came a bus and police truckload of anti-riot police in full combat. More than fifty police officers walked into the church as people chanted the Apostle's Creed. The chief officer asked that the service be stopped but met resistance until the police started beating up people and injuring some. The parish had to re-group at one of the parishioners' homes where they continued with the

service. People enduring suffering for the sake of the truth of the love of Christ. Christianity does not compel people to worship. For Kunonga, people had to rally behind him as bishop, and not Gandiya.

Servant leadership ensures that he or she equips and empowers others to become servants. Jesus taught his disciples that leadership comes with offering oneself to serving others (Mk 10:45). Kunonga seems to have viewed time spent in seminary as a waste of time, he instead ordained anyone who was in his favour and appeared muscular enough to manhandle any of those against the bishop. He targeted qualified priests frustrating them by frequent transfers to remote areas where they would have less influence on the urban laity. A total number of thirty-eight priests resigned from the Diocese of Harare because of Kunonga's frustrations and attacks. In an interview with Mutete on (18 October 2014), he says, Kunonga was like a wolf in sheep's clothing because his craftiness was scandalous.

Servant leadership is not about hurt or disunity, but about the love of God. In John 10 Jesus says he is the good shepherd who takes care of his sheep and warns of the evil one whose purpose is to steal, kill and destroy (Jn 10:10a). In addition, the quote from Jeremiah 23: 10-15, expresses unpleasant consequences upon the prophets and priests as they chose to walk in defilement. *The New Jerome Biblical Commentary* on Ezekiel 34 posits that God denounce bad rulers and announce God's plan to shepherd the sheep himself and to appoint a new David for them (Boadt 2011:324). He further argues that from the Sumerian kings in the 3rd millennium on, the rulers of the ancient near east referred to themselves as shepherds of the people, therefore the rebuke was for both secular and religious leaders.

Kunonga's approach and administration were in parallel to President Mugabe's wielding of power and having divisive tactics to remain in power and control. In the mid-80s Mugabe adopted a one-party state policy claiming that a multi-party system would cause weakness and division, but one-party ensured unity. He engaged in a clean-up campaign against whites who resisted the black-led government. Until now, Mugabe is still the president for the past thirty-six years. Opposition parties have contested but on unequal footing, elections have been characterised by violence, threats, and deaths. As other leaders like Mobutu Sese Seko and Hastings Banda, Mugabe has become dictatorial (Campbell 2008:47). The clean-up of whites was grossly expressed from the

early 2000s when black people invaded white-owned farms and taking over of industries claiming 51% control by the government for any foreign owned company.

One of the characteristics of a servant leader is the ability to empower others with skills of service, so the leader is able to let go, while the new leader runs on. According to 1 Corinthians 3:8-9 “The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. For we are God's servants, working together; you are God's field, God's building.” The Scripture text shows different roles present in the ministry, one plants and the other waters. How amicable it is to for those who work together in a well-coordinated manner. Competition is not part of the game, but complementing each other's efforts is the key to good leadership. Sims (1997:77) argues, “servant leadership never splits the church; but it only exposes the divisions that are already there, opening them to the reconciling work of servanthood.” It has been noted from this research that most of the bishops in question have been challenged by letting go when it was time for them to leave the See. In an interview with Makwasha (13 December 2013), it was revealed that Hatendi resisted leaving the office after reaching the sixty-eight year ceiling age. He would declare that he would be forced off as literally as displacing a bolder. Both Siyachitema and Bakare were also reluctant to leave the office. Kunonga went to the extreme by deploying violence and clinging on to the church property when it was time to call it goodbye. It seems that power is too enticing and tempting such that one feels energised to continue holding on.

Empowerment of other servants should be done on merit. It is impossible that every person is as capable of the performance of tasks. A serious challenge to African leadership has been that of nepotism based on tribal grounds or clan descents (Nthamburi 2003:153; Campbell 2007:24). This challenge has not spared the church leadership; priests are transferred or allocated to parishes in a biased manner. As a form of a return favour, the leader probably receives some kickbacks. Closely linked to this is an issue of ordaining a poorly equipped somebody to serve in remote or underdeveloped areas. It will be very challenging for such priests to serve elsewhere since they feel inferior and ill-equipped. This level of corruption is seen to be spread in churches other than the Anglican. Parallel to the church's activities is the national government that has distributed farms to the office or proxy farmers most of whom have no knowledge about farming. “If

Zimbabwe's food supply and economic problems are to be solved, corruption and political nepotism must be tackled first," writes Krinninger, reporting for *Deutsche Welle (DM).com* on 19 May 2015.

The church is called upon to follow the paradigm of the cross, embracing the way of suffering for the truth, that is carrying their cross and following Christ (Hays 1996:197). Christians must live in obedience and self-giving love. This radical none discriminative love must be shared to all by Christians as they imitate Jesus Christ who demonstrated what it means to love and forgive sinners.

Shepherding God's people calls for the exercise of care upon the flock. Shepherding people aims at growing people in the love of God, how do I make someone great? In the Anglican Church members pass through baptism as first initiation rite then confirmation as a second rite (More and Cross 1962:423-53). It is assumed that the person is growing in faith. Confirmation is solely conferred by the bishop, who is the shepherd of the Diocese. It is the responsibility of the bishop to show concern by protecting or defending the sheep from wolves and thieves. When the bishop leads a schism, his pastoral roles are compromised and challenged.

6.7.5 The Humility Challenge

The leadership qualities analysed against the Anglican bishops of Harare are humility, transparency, accountability, responsibility, servanthood, honesty, integrity, trust, empowerment and sharing. The researcher contrasted these to Exodus 18:21 from which these traits have been sub-divided into three groups that are a) God-fearing, b) trustworthy, and c) hates bribes. All these qualities are also depicted as values under *ubuntu* leadership. As Ramsey (2011:66) points out, the authority of ordination is Christly and should be accepted in humility. It is logical that humility is like the binding matrix for service. Crosstab results depicted that humility was ranked highest in Bakare and the least in Kunonga. All bishops had varying levels of this key virtue. It is consoling that the participants had something positive from most of the bishops. However, incidents have been noted where humility might be at stake. Reluctance to leave the throne peacefully, demonstrated by Hatendi, Siyachitema, Kunonga and Bakare might be associated, correctly with lack of humility. Refusal by Siyachitema to stay in the Bishop's Mount residence leaves questions why he resorted to such a decision.

Transparency and accountability were shown to be present in the entire bishops except Kunonga. It is worth noting that the absence of 100% in these qualities is a message that there are tendencies of lack in the respective areas. The researcher wonders whether the reluctance to leave the office by leaders might be associated with some accountability issues.

The bishops, except Kunonga, displayed some degree of teamwork and consultative traits. Teamwork is highly regarded under *ubuntu* leadership as expressed by the Shona proverb *chara chimwe hachitswanyi inda*. (Meaning that it is not easy to carry out a task single-handed). Bishop Hatendi and Gandiya were ranked high in teamwork which tallies with their zeal for theological education in the church. Their efforts in supporting Bishop Gaul Seminary are highly commendable.

Ubuntu philosophy is hinged upon the community, sharing, caring, respect, compassion, and hospitality (Tutu & Allen 2011:22). These virtues put the other person on focus and make you the servant. When these values are upheld in humility, peace develops within the community. Anything, therefore, that challenges humility is a constraint to *ubuntu* ideology. Bonhoeffer (1954:94) says that one who would learn to serve must first learn to think little of himself or herself. Allen (1986:70) in his book *The Ministry of the Church: Image of Pastoral Care*, quotes St Gregory Nazianzus who argues that anyone called to labour for the church must always ask himself “Am I worthy?” Thus, the call to humility offers moral checks upon one’s ministry.

Sharing permits and accommodates transparency, openness and integrity. Sharing involves space such as for worship, learning/schools, transport, sports, meals, and working space. During the time people share, ideas are exchanged, encouragement is given and possible challenges are discussed. The guiding principle in *ubuntu* as has been mentioned is community, therefore sharing allows connections in a community. It has been difficult for Siyachitema to use the bishop’s house that previous bishops had been using. The system of succession in the Diocese has been that the outgoing bishop leaves the office before the next comes, no hand-over-take-over. The spirit of sharing is grossly neglected.

Sharing the political space has always been a challenge with ZANU-PF, who have always wanted Zimbabwe to remain as a one party state. (Chitando 2011:44). Inability to share political space

seem to have long-standing roots in African tradition clan monarch structures. A chief can only be elected after the sitting incumbent dies. There is a distinct difference in the principles of a monarch system to that for open democracy where the majority of the people participate in choosing leaders. The succession system for the Anglican bishops in Zimbabwe follows a pattern similar to the African chief's though the predecessor just moves out of the throne because of age or some compelling circumstances as in the case of Kunonga.

Spalthoff (2013:5) notes that

The principle of caring for each other's well-being will be promoted, and a spirit of mutual support fostered. Each individual's humanity is ideally expressed through his or her relationship with others and theirs in turn through a recognition of the individual's humanity. Ubuntu means that people are people through other people. It also acknowledges both the rights and the responsibilities of every citizen in promoting individual and societal well-being.

Spalthoff's statement encompasses almost all the underlying guidelines for *ubuntu*. The care expressed upon every member of the society expresses responsibility by all. Leadership that cares for its people and considers all people as value-worth scores highly on the *ubuntu* scale. This seems better said than done. Spalthoff further notes that though the philosophy of *ubuntu* is mentioned in South Africa's Social Welfare policy its implementation is rarely noticed. It is the same issue within Zimbabwe that the values are rarely implemented. The case of Kunonga persecuting the church contradicts with the ethic of care and consideration of other people as humans with the right to worship freely.

Leaders alone do not fail the philosophy of *ubuntu*, general citizens have also lost the values intended by *ubuntu*. As the people of Zimbabwe embarked on a fast-track reclamation of land, none of them considered how their occupation of the farm might affect the ecosystem. In a different view to Le Grange (2015:302) who notes that the Zimbabwean government settled indigenous migrants on the Sebakwe game-ranching farm in the Midlands region previously owned by a white farmer. Le Grange commends the settlers for switching to small grain drought resistant crops instead to commercial farming. The researcher notes that the settlements along Sebakwe and most other places have not been courteous to the environment as settlers have engaged in gold-panning, uncontrolled hunting, and deforestation.

The philosophy of *ubuntu* is closely linked to *ukama* (relatedness) as noted by Murove (2009:316) who argues that “*ubuntu* (humanness) is the concrete form of *ukama* (relatedness) in the sense that human interrelationship within society is a microcosm of the relationality within the universe. The meaning of *ukama* extends to ties with all people, not only with present generations but also with the past and future generations.” The relationship between human beings and the environment is therefore neatly connected. Environmental concerns are therefore a responsibility of humanity. The researcher argues that government leadership and its people have been insensitive to the causes of eco-friendliness of their land redistribution.

Horsthemke and Enslin (2005: 67) argue that *ubuntu* is antagonised and weakened by acts of ‘genocide, patriarchy, dictatorships and autocratic rule, corruption, sexism (and practices of genital excision), heterosexism and homophobia, and environmental degradation (and connected with this, human suffering) on the continent of Africa.’ This compound of challenges faced by Africa causes a retrogression in development.

From the research, it can be deduced that there is a significant breach of *ubuntu* principles of leadership. The way candidates’ campaign to be voted for leadership posts and the way they climb up using other people’s shoulders as ladders demonstrates a selfish mentality. Lack of compassion and increased levels of corruption in all sectors in Zimbabwe is indicative of challenged *ubuntu* principles.

Good governance should accommodate a spirit of tolerance of one another regardless of our differences. Tolerance overcomes violence and it is in line with the spirit of democracy (Magesa 2003:129). The political leaders of Zimbabwe have developed an attitude of intolerance, hence any opposition to the ruling party suffers violence and intimidation of their members. Such violence has also been experienced in the Anglican Church under Kunonga’s reign. Christ’s teaching of patient love and humble meekness empowers the church to grow as a true community. Gelfand (1981:76) argues that tolerance is a function of the mind, reason, and will. Tolerance involves compromising oneself and accommodating another person’s views justly without prejudice.

6.8 Conclusion

The model of Christ as a servant leader provides us with an example of what it is to serve. Christ demonstrated to his disciples that he whoever wants to be great should be a servant of all, as Christ himself exemplified by washing his disciples' feet (Ford 1991:153). Christ teaches and practices humility (France 2002:418) and it was through self-emptying that he came to redeem the world (Phlp 2). In view of leadership challenges faced by many African countries, solutions seem to lie within the organisations choosing the leadership style they strongly identify with. Kirk and Bolden (2006: 78) argue that leadership is a subjective construction by communities and/or individuals. Servant leadership begins with a passion for serving others and so, it is other-centred rather than being ego-centric. Servant leadership embraces moral aspects (Sendjaya & Sarros 2002: 60) which respects other people as befitting respect and honour. *Ubuntu* leadership has the community needs at heart and upholds community values. From the author's point of view, *ubuntu* leadership philosophy is quite 'rich' with wisdom if practitioners are faithful to its principles. Kirk and Bolden (2006:8) argue that there is some "tension between the power of the community (*ubuntu*) and the power of position." Similar tension from power centres may be experienced in set-ups such as that of the Anglican Church where the church is episcopal led and synodically governed (CPCA 1980). The episcopate (bishop) forms one centre of power while, the community (people) forming a Synod comprise the other centre of authority. Kirk and Bolden (2006: 8) further argue that these tensions are an effect of urbanisation, technological developments such as the internet and other forms of media. Servant and *ubuntu* leadership models resemble each other and have the potential of being jointly applied in organisations.

The research has discussed the on-going forms of leadership in the Anglican Church and secular leadership of the African king. Leaders should be differentiated, understanding their role as pastors and valuing interaction with other people. It is therefore, the researcher's mind that embracing servant leadership coupled with certain understanding of *ubuntu* would produce good peaceful leaders. Since servant leadership is communal centred, it accommodates democratic principles, which curbs autocracy and dictatorial leadership, hence serving as both Christian and African in addressing the leadership crisis in the Anglican Church in post colonial Zimbabwe.

7 Chapter 7 Synthesis Suggestions and Recommendations

John 13:14 ... *you also ought to wash one another's feet.*

7.1 Synthesis

The research question was *what kind of leadership would be appropriate in the Anglican Church in post-independent Zimbabwe taking the complexity of the context into consideration?* The research has focused on the leadership practices of the Anglican Church in the Diocese of Harare in parallel to African kings' leadership. Western leadership has been contrasted to African leadership pointing out some positive models that complement biblical leadership styles, which can be adapted by democratic governance. The investigation has established that, the bishops' understanding of leadership is that of power and authority may be closer to the understanding of power and authority in certain interpretations of the role and authority of the African king (Masango 2002:711; Obiakor 2004:412; Ebegbulem 2012:226; Kouzes & Posner 2007:95; Gunda 2008:309; Chitando 2011:46; Chitando 2013:83). Leadership in Africa has been dominated by a self-serving dictatorship which has developed injustice, violence, corruption and dwindling economy. As expressed by Ebegbulem (2012:221)

Corruption has tragically devastated African societies and made millions of people destitute. The tentacles of corruption has reached everywhere in the African continent. From the offices of presidents and prime ministers to the smallest administration unit of government, corruption is found everywhere. Crucial to this crisis of corruption engulfing the African continent is the problem of purposeful leadership that could act as architect and engineer of progressive change and development.

Leadership that is power driven and autocratic ends up being corrupt. When an African king speaks, he assumes authority, power, prestige and control and would engage corruptible activities to retain prestige (Tangwa 1998). The Zimbabwean president Robert Mugabe has reigned with a firm hand but corruption has run down the country's economy to over an 80% unemployment rate (Campbell 2007:23). Some Zimbabwean church leaders such as Nolbert Kunonga, former bishop of Harare, Obadiah Musindo of Destiny for Africa and Paul Mwazha of the African Apostles, just to list a few, have rallied behind Mugabe's fast-track land reform policies and anti-west rhetoric in which the western world is blamed for Zimbabwe's situation (Chitando 2011:42). The research

has established that the bishop's character, upbringing and his orientation of a general African leadership culture of power, prestige, and pride contribute to an undemocratic style of leadership.

Leadership is not always a moral aspect but a principle that is guided by influencing others towards a particular goal (Bolden 2004:4). Adherents to Christian leadership are obliged by a Christian ethos and standards, which are to lead a life of honouring God, trustworthy and free from corruption. National leadership modelled upon a good system aims to be ethical in practice. Democracy serves well in including the majority of people's choices and needs to be respected. The church needs to follow democratic principles in electing leaders and leave issues of faith to informed members of the church. The Anglican Church in Harare suffered much persecution from the former bishop who connived with state agents to manipulate followers who wished to exercise freedom to follow someone with a transparent vision. It has also been noted in this research that executive powers upon the bishop or president may tempt one to abuse the privilege since there are no checks and balances on them.

Servant leadership as propounded by Robert Greenleaf (1998:43) is when the leader's motivation is primarily, to serve. Having a heart that is oriented towards developing other servants and working to do so perpetuates servant leadership. Servant leadership-*cum-ubuntu* implemented under Christian principles has been established as the most suitable model to be adopted by leaders in Africa. Christians need to read the Bible with insight to interpret the signs of the times. Guidance found in the Bible does not refrain from reality, which is from people's contexts. Theology is there to be used to interpret ways that can be used in addressing the world's challenges within their respective contexts. The Bible is full of prophets who stood for the truth, rebuking kings who focus upon themselves and tries drawing people's attention to their mighty rather than focusing upon God. People who stand against power and authority abuse, speak on behalf of the weak poor, orphan, and widow; against corruption and advocating for equitable distribution of resources yet remaining non-aligned to partisan politics are the ones doing the Lord's work. As argued by Hays (1996:197) the church is called upon to follow the paradigm of the cross, embracing the way of suffering for the truth, which is carrying their cross and following Christ. Christians must live in obedience and self-giving love. This radical non-discriminatory love must be shared to all by Christians as they imitate Jesus Christ who demonstrated what it means to love and forgive sinners.

A shepherd is a common term in countries that are agro-based. In Zimbabwe, the rural population is heavily dependent on peasant farming which involves keeping of a small herd of cattle and/or a flock of sheep/goats that are manned by a herd-boy (*mukomana wemombe*). This Shona translation for herd-boy carries with it a demeaning sense, one of a very low social status yet a humble and noble experience. Even though this position is despised, the shepherd is responsible for almost the whole source of wealth for the rural family. In the Zimbabwean context, the relationship between the property owner and the shepherd is that of master-slave status. In the ancient world context, Moses became a shepherd during his wandering period in the wilderness (Ex 3) a role that might have humbled Moses and equipped him for the later role of shepherding the Israelites out of Egypt (McKinney II 2013:145). The research findings indicate that humility lacks in some of the Anglican bishops of Harare.

Ubuntu philosophy assumes a humanness that is a positive relationship with another person. *Ubuntu* involves a moral obligation to another person, you cannot fully understand yourself without the other person. Mertz & Gaie (2010:275) argue that

Ubuntu means that our deepest moral obligation is to become more fully human and to achieve this requires one to enter more deeply into the community with others. One, therefore, cannot become more fully human or realize one's true self by exploiting, deceiving or acting in unjust ways towards others.

The research has shown that many African leaders are involved in corruptible activities therefore not living up to the demands of *ubuntu*. *Ubuntu* embraces the values of respect, sharing, caring and compassion. (Tutu & Allen 2011: 22). Such values are included in the exhortations during the consecration of a bishop.

Bowen's theory states that organisations function in inter-relatedness as a unit. The malfunctioning of one member affects the whole system (Steinke 2006:3). Bowen understands highly differentiated persons to be able to remain connected and focused (Bowen 1978:485; Friedman 1985:229).

7.2 Summary of Findings

- a) Leadership by bishops in the Anglican Diocese of Harare is understood as leaving the bishop with too much power and authority with little checks and balances available leading to this becoming a problem.
- b) The leadership is dictatorial and autocratic and it seems to be influenced by the idea of the African king and outdated western ideas of leadership, but not in line with today's need for democracy and transparency. Even less in line with biblical ideas of good (Godly) leadership.
- c) The survey among the people also clearly indicates that there is a need for democratic leadership.
- d) Leadership is a highly debated topic and there are numerous theories and models concerning leadership.
- e) Servant leadership seems to be the closest to the Christian understanding of biblical Leadership.
- f) As the church, which is the body of Christ, should maybe model such servant leadership and thereby influence secular leadership ideas and not the other way around. Where secular leadership practices find their way into the church.
- g) What could be a way forward with regard to leadership in the Anglican Church?

7.3 Conclusion

The purpose of the research was to establish how the bishops in the Anglican Diocese of Harare understand leadership. The researcher questions whether the abuse of power by post-independence bishops is because of an African king understanding of leadership. Second, he seeks to point out alternative interpretations of leadership available that are more in harmony with democratic principles. The researcher's thesis is that, the bishops' understanding of leadership is that of power and authority may be closer to the understanding of power and authority in certain interpretations of the role and authority of the African king (Masango 2002:711; Obiakor 2004:412; Ebegbulem 2012:226; Kouzes & Posner 2007:95; Gunda 2008:309; Chitando 2011:46; Chitando 2013:83).

The research has established that bishops are left with much power and authority and with little checks and balances available leading to problems. The leadership is dictatorial and autocratic and it seems to be influenced by the idea of the African king and outdated western ideas of leadership, but not in line with today's need for democracy and transparency. Even less in line with biblical ideas of good (Godly) leadership. Observing the regulations of the Provincial Canons and Acts of the Diocese without manipulation would enhance the desired democracy.

The first chapter was an introduction and overview of the whole project, beginning with setting the parameters of the study and reflecting the pathway taken. The leadership problem in the Anglican Diocese of Harare has been highlighted. It has also covered some ethnographic methods of gathering research data in practical theological studies, literature review. The second chapter dealt with describing what was happening in the Diocese of Harare. Brief biographies of each bishop were sought to get as much knowledge as possible of their backgrounds, which was necessary to appreciate the associations created. In addition, a detailed exposition of each bishop's leadership challenges. Each bishop's leadership challenges in comparison to the African kings' were highlighted. It has been noted that the African king leadership model in Zimbabwe is that of repression and dictatorship. The leadership system both secular and religious is infested with corruption and abuse of power.

The third chapter assisted in the investigation by interpreting why certain leadership styles were happening by contrasting them to known leadership principles such as democracy, corruption, power, and application of the philosophy of *ubuntu*. Bowen's family systems approach was discussed as useful knowledge for differentiated leaders. The analysis was done in the context of the African leadership in general -African king model- as some have coined it. Also, it was done in the context of colonial leadership practices, and finally understanding of *ubuntu*.

Chapter four dealt with analysing the bishops' leadership views and traits as understood by priests and laity. This helps to appreciate what congregants expect of their leaders. The chapter spans between the interpretive and normative task of practical theology. A brief statistical analysis was carried out for the tallied results regarding the bishops' leadership traits.

Chapter five dealt with biblical examples of good (Godly) leadership answering the question; “what ought to be going on.” A construct was drawn from Jethro’s model of leadership involving the fear of God, trustworthy, and free from a bribe. This provided a possible standard model to contrast the bishops’ and African leaders’ styles of leadership.

The sixth chapter presented a pragmatic response to the prevailing leadership problem by suggesting an application of the servant leadership view. The Greenleaf model has been discussed as servant leadership theory. Christ as a servant leader was discussed as a good model to be emulated by leaders. Christ as an example of a differentiated leader provides good reasons for adopting servant leadership. The seventh chapter provides a summary of the research and offers suggestions for further research.

7.4 Suggestions and Recommendations

There is a need for the Anglican Church to revisit and strengthen the leadership curriculum in theological colleges. The department of Practical Theology for the Church’s theological formation institution has a grant opportunity to spread the knowledge of pastoral care and leadership through organised workshops. Further research can be carried out to assess how leadership issues are emphasised during priestly formation. Other levels of leadership training requires consideration so that people are well equipped. Such training workshops are to include women, men, youths, and the junior church and avoid being too preoccupied with bishops as the sole leaders in the church.

8 References

- ACC, 2015, *Anglican Communion*, viewed 31 July 2015, from <http://www.anglicancommunion.org/structures/member-churches.aspx>
- ADC, 2011, 'Good governance policy document', viewed 17 April 2015, from http://www.entwicklung.at/uploads/media/PD_Good_governance_July2011_01.pdf
- Adejumobi, S., 2000, 'Elections in Africa: a fading shadow of democracy', in N. Okwudiba, (ed.), *Government and politics in Africa: a reader*, pp. 242-261, AAPS Books, Harare.
- Aiyede, R. E., 2006, 'The role of INEC, ICPC and EFCC', in *Combating political corruption in money, politics and corruption in Nigeria*, Garkida Press, Abuja.
- Allen, J. J., 1986, *The ministry of the church: The image of pastoral care*, St. Vladimir's Seminary Press, New York.
- Amuwo, K., 2005, *The peripheral state: critical perspectives on the structure and role of the public bureaucracy*, s.l.: s.n.
- Andreasson, S., 2005, 'Orientalism and African Development Studies: The Reductive Repetition Motif in Theories of African Underdevelopment', *Third World Quarterly*, 26(6), 971-86.
- Antonakis, J., Cianciolo, A. T. & Sternberg, R. J., 2004, 'Leadership: past, present, future', in J. Antonakis, A. T. Cianciolo & R. J. Sternberg, (eds.), pp. 3-16, *The Nature of Leadership*, Sage, Thousand Oaks.
- Attwood, D. J. E., 1995, 'Force', in D. J. Atkinson & D. H. Field, A. Holmes & O. O'Donovan (eds.), pp. 387-388, *New dictionary of Christian ethics and pastoral theology*, Inter Varsity Press, Leicester, England.
- Ashford, N., 1980, 'Mugabe Party Will Win Most Seats in Poll', *The Times*, Harare.
- Ashworth, P., 2008, *Church times*, Viewed 31 October 2014, from <http://www.churchtimes.co.uk/articles/2008/23-may/features/zimbabwe's-rebel-priest>

- Autry, J. A., 2001, *The servant leader: How to build a creative team, develop great morale, and improve bottom line performance*, Prima Publishing, Roseville, CA.
- Babbie, E., 2008, *The Basics of Social Research*, 4th ed., Thomson Wadsworth, Belmont.
- Baggett, B., 1997, *Power serve: 236 inspiring ideas on servant leadership*, Saltillo Press, Germantown, TN.
- Bakare, S., 2013, *Broken Promise*, s.n., Mutare.
- Banda, O. M., 2011, *Good governance*, African Leadership & Management Academy, Harare.
- Bandura, A., 1977, *Social learning theory*, Prentice Hall, Englewood Cliffs.
- Barkan, J. D., 1979, Legislators, Elections and Political Linkages, in J. D. Barkan & J. D. Okumu, (eds.), pp. 64-92, *Politics and public policy in Kenya and Tanzania*, Praeger, New York.
- Bartchy, S. S., 1997, 'Slave' in R. P. Martin & P. H. Davids (eds.), pp. 1098-1102, *Dictionary of the Later New Testament and its Developments*, Inter Varsity Press, Downers Grove, IL.
- Bartlett, A., 2007, *A Passionate Balance*, Darton, Longman and Todd Ltd., London.
- Bass, B. M., 1990, *Bass and Stogdill's handbook of leadership: a survey of theory and research*, Free Press, New York.
- Bauckham, R., 1999, *God crucified: monotheism and Christology in the New Testament*, W.B. Eerdmans, Grand Rapids, Michigan.
- Bayley, D. H., 1966, 'The effects of corruption in a developing nation,' *The Western Political Science Quarterly*, 19(4), 719–732.
- BCP, 1956, 'Consecration of Bishops', *Book of Common Prayer*, SPCK, London.
- BCP, 1997, 'Ordination Rite', *Book of Common Prayer*, SPCK, London.
- Beasley-Murray, G. R., 1999, *John*, Thomas Nelson, Nashville.

- Beauchamp, T. & Childress, J., 1983, *Principles of Biochemical Ethics*, 2nd ed., Oxford University Press, Oxford.
- Becker, P. & Raveloson, J.-A. A., 2008, 'What is Democracy', pp. 1-23, *Friedrich Ebert Stiftung*, Antananarivo.
- Bell, A., 2013, ZANU-PF Commitment Questioned over Multiple Land 'Clampdown', s.l.: SW Radio Africa.
- Bennis, W., 1997, *Managing people is like herding cats*, Executive Excellence Publishing, Provo, UT.
- Berger, M. T., 2004, 'After the Third World? History, destiny and the fate of the Third World,' *Third World Quarterly*, 25(1), 9–39.
- Betz, H. D., 1979, *Galatian, hermeneia: A critical & historical commentary on the Bible*, Fortress Press, Philadelphia.
- Bhebe, N. & Ranger, T. (eds.), 1995, *Soldiers in Zimbabwe's liberation war*, University of Zimbabwe, Harare.
- Bible Works 9, 2001.
- Bible Works 10, 2011.
- Bishop 'Kunonga takes LCMs to court', B495/2001, Clerk of Court, Harare.
- Blanchard, K., 2006, 'Reflections to Encourage the Heart', in J. M. Kouzes & B. Z. Posner, (eds.), *Christian reflections on the leadership challenge*, pp. 101-116, Jossey-Bass, San Francisco.
- Blanchard, K. & Wakin, E., 1991, 'Managing different styles for different people: give employees feedback not criticism', *Today's Office*, 26(3), 20-3.

- Block, P., 2011, 'Servant leadership: Creating an alternative future', in S. R. Ferch & L. C. Spears, (eds.), *The spirit of servant leadership*, pp. xiii-xxvi, Paulist Press, New York.
- Block, P., 1993, *Stewardship: Choosing service over self-interest*, Berrett-Koehler, San Francisco, CA.
- Boadt, L., 2011, 'Ezekiel', In S. J. A. F. S. R. E. M. O. Raymond E. Brown, (ed.), *The New Jerome Biblical Commentary*, , p. 324, Burns and Oates, London.
- Boisen, A., 1936, *The Exploration of the Inner World*, Harper & Brothers Publishers, New York.
- Bolden, R., 2004, 'What is leadership', *Leadership SouthWest Research Report, Centre for Leadership Studies*, University of Exeter.
- Bolden, R. & Kirk, P., 2009, 'African Leadership: Surfacing New Understanding through Leadership Development', *International Journal of Cross Cultural Management*, 9(1), 69-86.
- Bonhoeffer, D., 1954, *Life together: the classic exploration of Christian community*, Harper One, New York.
- Bonhoeffer, D., 1959, *The cost of Christian discipleship*, 2nd ed., Macmillan, New York.
- Bowen, M., 1978, *Family Therapy in Clinical Practice*, Jason Aronson, New York.
- Bowman, J. & West, J., 2007, 'Lord Acton and Employment Doctrines: Absolute Power and the Spread of At-Will Employment', *Journal of Business Ethics*, 74, 119.
- Broodryk, J., 2006, *Ubuntu: Life Coping Skills from Africa*, Knowledge Publishing, Randburg.
- Brown, P. W., 2005, 'Come O children...I will teach you the fear of the Lord: Comparing Psalms and Proverbs', in R. L. Troxel, K. G. Friebel & D. R. Magary (eds.), *Seeking outwisdom of the ancients: Essays offered to honour Michael V. Fox on the occasion of his 65th birthday*, pp. 85-102, Eisenbrauns, Winona Lake, Indiana.

- Brubaker, T. A., 2013, 'Servant leadership, *Ubuntu* and leader effectiveness in Rwanda', *Emerging Leadership Journeys*, 6(1), 95-131.
- Brueggemann, W., 2002, *The land: Place as gift, promise, and challenge in Biblical faith*, 2nd ed., Fortress Press, Minneapolis.
- Bryman, A., 1992, *Charisma and leadership in organizations*, Sage, London.
- Bryan, C., 2005, *Render to Caesar: Jesus, the Early Church, and the Roman Superpower*, Oxford University Press, Oxford.
- Calhoun A. A., 2005, *Spiritual disciplines handbook: Practices that transform us*, IVP Books, Downers Grove, IL.
- Campbell, H., 1996, 'Pan African renewal in the 21st century', *African Journal of Political Science New Series*, 1(1), 84-98.
- Campbell, H. G., 2007, 'The Zimbabwean working peoples and the land question', *The Black Scholar*, 37(1), 23-31.
- Campbell, H. G., 2008, 'The Zimbabwean working peoples: between a political rock and an economic hard place', *Concerned African Scholars Bulletin*, 80, 47-58.
- Castle, E. B., 1975, *Principles of education for teachers in Africa*, Oxford University Press, London.
- Chama, A., 2015, 'Archbishop's charge: consecration of the Bishop of Manicaland', s.n., Mutare.
- Chapple, A., 2015, 'Leadership in apostolic perspective: Acts 20:18-35', *Churchman: A Journal of Anglican Theology*, pp. 115-129, Church Society, UK.
- Chazan, N., 1979, 'African voters at the polls: a re-examination of the role of elections in African politics', *Journal of Commonwealth and Comparative Political Studies*, 17, 136-158.

Chikwanha, T., 2011, *Nehanda Radio: Zimbabwe News and Internet Radio Station*, viewed 11 October 2014 from <http://nehandaradio.com/>

Chimuka, T. A., 2013, 'Chieftainship: a platform for traditional religion and political participation in Zimbabwe,' in E. Chitando (ed.), *Prayers & players: religion and politics in Zimbabwe*, pp. 63-81, Sapes Books, Harare.

Chitando, E., 2011, 'Prayers, politics and peace: The Church's role in Zimbabwe's crisis', Volume 1, pp. 43-47, Open Space, Harare.

Chitando, E., (ed.), 2013, *Prayers & players: religion and politics in Zimbabwe*, Sapes Books, Harare.

Chiwanga, S., 1995, 'Beyond the Monarch/Chief', in L. Mbigi, (ed.), *Ubuntu: The spirit of African transformation management*, Knowledge Resources, Johannesburg.

Cliffe, L., 1967, *One Party Democracy: The 1965 Tanzanian General Elections*, East African Publishing House, Nairobi.

Clifford, R. J., 1993, 'Exodus' in R. E. Brown, J. A. Fitzmyer & R. E. Murphy (eds.), *The New Jerome Bible commentary*, pp. 44-60, Prentice Hall, NJ.

Clinton, R. J., 1986, 1992, *Coming to some conclusions on leadership styles*, Barnabas Publishers, Altadena.

Clinton, R. J., 1988, *The Making of a Leader*, NavPress, Colorado Springs, CO.

Collins, A. Y., 2007, *Mark: A commentary: Hermeneia- A critical and historical commentary on the Bible*, Fortress Press, Minneapolis.

Collins, H. H. J., 1993, *An Anglican Prayer Book 1989: Church of the Province of Southern Africa*, Harpercollins, Claremont.

Colson, C., 1985, *Who speaks for God?*, Crossway Books, Westchester, IL.

- Cone, J. H., 2012, 'Theology's great sin: silence in the face of white supremacy', in D. N. Hopkins & E. P. Antonio (eds.), *The Cambridge companion to Black theology*, pp.143-155, Cambridge University Press, Cambridge, UK.
- Cone, J. H., 1997, *Black theology & black power*, Orbis Books, Maryknoll, New York.
- Conger, G., 2001, 'Christianity Today', viewed 24 September 2014, from <http://www.christianitytoday.com/ct/2001/aprilweb-only/4-30-55.0.html>
- Conger, G., 2010, 'Zimbabwe Supreme Court Upholds Dr. Kunonga As Bishop of Harare', viewed 4 October 2016, from <https://geoconger.wordpress.com/2010/05/14/>
- Constitution, 1980, *Constitution and canons: Church of the Province of Central Africa*, pp. 36-38, s.l., Harare.
- Corcoran, R., 2009, *The Bishop or the King*, Essence Publishing, Belleville, Canada.
- Covey, S. R., 1990, 'Servant leadership: use your voice to serve others', *Leadership Service*, pp. 5-6.
- Cox, D. W., 2006, *The Edwin Friedman Model of Family Systems Thinking: Lessons for Organizational Leaders*, s.n. Arkansas.
- CPCA, 1975, *Acts of the Diocese of Harare, Church of the Province of Central Africa*, s.l., Harare.
- CPCA, 1980, *Constitution and canons: Church of the Province of Central Africa*, s.l., Harare.
- Cross, F. L. & Livingstone, E. A., 1957, *The Oxford Dictionary of the Christian Church*, Oxford University Press, Oxford.
- Cross, F. L. & Livingstone, E. A., 2005, *The Oxford Dictionary of the Christian Church*, 3rd ed., Oxford University Press, Oxford.

- Crystal, D. (ed.), 1990, 'Dictatorship', *The Cambridge Encyclopedia*, p. 359, Cambridge University Press, Cambridge.
- Currall, S. C. & Epstein, M. J., 2003, 'The fragility of organisational trust: Lesson from the rise and fall of Enron', *Organisational Dynamics*, 32(2), 193-206.
- Daft, R. L., 2005, *The Leadership Experience*, 3rd ed., Thomson, Mason, OH.
- Damachi, U. G., 1972, *Nigerian Modernization*, The Third Press, New York.
- Dannhauser, Z., & Boshoff, A. B., 2007, 'Structural equivalence of the Barbuto and Wheeler (2006) servant leadership questionnaire on North American and South African samples', *International Journal of Leadership Studies*, 2(2), 148-168.
- Davies, M., 2008, *Episcopal news service*, viewed 20 November 2014, from http://archive.episcopalchurch.org/81808_97218_ENG_HTM.htm
- DeMaria, B., 2008, 'Neo-colonialism Through Measurement: A Critique of the Corruption Perception Index', *Critical Perspectives on International Business*, 4(2/3), 184-202.
- Denzin, N. K., and Lincoln, Y. S., 2000, *Handbook of Quantitative Research*, 2nd edn., Sage, Thousand Oaks, CA.
- De Pree, M., 1992, *Leadership jazz*, Dell Publishing, New York.
- DeSchweinitz, K., 1959, 'Industrialization, Labor Controls and Democracy', *Economic Development and Cultural Change*, Volume 7, pp. 385-404.
- Deutsche Welle* (www.dw.com), 2015, "Zimbabwe's Fast-Track Land Reform Shows Little Benefit 15 Years on | Africa | DW.COM |" DW.COM, accessed August 17, 2016, <http://www.dw.com/en/zimbabwes-fast-track-land-reform-shows-little-benefit-15-years-on/a-18461592>
- Donald, S. & Kenneth, P., 1971, *Cross-tabulation of means : Description of a computer program SO4B*, Institute for development studies, Nairobi.

Donfried, K. P., 1992, 'Rethinking the term Diakonia', *Concordia Theological Quarterly*, 1-16.

Dubrin, A. J., 2004, *Leadership: research findings, practice, and skills*, 4 ed., Houghton Mifflin, New York.

Durotoye, A., 2016, 'Resurgent backsliding and democracy in Africa', *International Journal of African and Asian Studies*, 18.

Ebegbulem, J. C., 2012, 'Corruption and leadership crisis in Africa: Nigeria in focus', *International Journal of Business and Social Science*, 3(11), 221-227.

Editor, 2011, 'Zimbabwe: Kunonga Gets Custody of Church Property', viewed 22 November 2014, from <http://www.swradioafrica.com/>

Editor, 2012, *The Daily News*, viewed on 20 November 2014, from <http://www.dailynews.co.zw>

Edoho, F. M., 2001, 'Management in Africa: the quest for a philosophical framework', in F. M. Edoho, (ed.) *Management challenges for Africa in the twenty-first century: theoretical and applied perspectives*, pp. 73-89, Praeger, Westport, CT.

Eicher-Catt, D., 2005, 'The myth of servant-leadership', *Women and Language*, 28(1), 17-25.

Einarsen, S., Hoel, H., Zapf, D. & Cooper, C. L., 1999, *Bullying and Harassment in the Workplace: Developments in Theory, Research, and Practice*, CRC Press, New York.

Ekeh, P. P., 1975, 'Colonialism and the two publics: a theoretical statement', *Comparative Studies in Society and History*, 17(1), 91-112.

Evans, C. A., 2001, *Word biblical commentary Vol. 34b, Mark 8:27-16:20*, Thomas Nelson Publishers, Nashville.

Fafunwa, A. B., 1975, *History of Education in Nigeria*, George Allen & Co., London.

Ferch, S. R. & Spears, L. C., (eds.), 2011, *The spirit of servant leadership*, Paulist Press, New York.

Fitzmyer, J., 1985, *The Gospel according to Luke x-xxiv*, Doubleday, New York.

Fitzmyer, J., 1998, *The Acts of the Apostles*, Doubleday, New York.

Fitzmyer, J., 2008, *First Corinthians :A new translation with introduction and commentary*, Yale University Press, London.

Fjeldstad, O. & Isakson, J., 2008, *Anti-corruption reforms challenges, effects, and limits of world bank support*, s.l.: s.n.

Forbes, C., 1983, *The religion of power*, Zoderan, Grand Rapids, Michigan.

Ford, L., 1991, *Transforming leadership: Jesus' way of creating vision, shaping values & empowering change*, Inter Varsity Press, Downer's Grove, Ill.

Fowler, H. W. & Fowler, F. (eds.), 1956, *The Concise Oxford Dictionary of Current English*. Clarendon Press, Oxford.

France, R. T., 2002, *The gospel of Mark*, The Paternoster Press, Carlisle.

Friedman, E. H., 1985, *Generation to Generation: Family Process in Church and Synagogue*, Guilford, New York.

French, J. R. & Raven, B. H., 1959, 'The basis of social power', in D. Cartwright (ed.), *Studies in Social Power*, pp. 118-49, Institute for Social Research, Ann Arbor, MI.

Fretheim, T. E., 1991, *Exodus: Interpretation: A Bible commentary for teaching and preaching*, John Knox Press, Luisville.

Frost, P. J., 2003, *Toxic emotions at work and what you can do about them*, Harvard Business School Press, Cambridge, MA.

- Fry, L. W., Vitucci, S., & Cedillo, M., 2003). 'Transforming the army through spiritual leadership', Unpublished manuscript, Tarleton State University-Central Texas, Killeen, TX.
- Furnish, V. P., (trans.), 1984, *The Anchor Bible: II Corinthians*, Doubleday & Company, Inc., Garden City, New York.
- Gade, C. B. N., 2011, 'The Historical Development of the Written Discourses on Ubuntu', *South African Journal of Philosophy*, 30(3), 303-329.
- Galenson, W., 1959, *Labor and economic development*, Wiley, New York.
- Gardner, J. W., 1986, *The heart of the matter: leader-constituent interaction*, Independent Sector, Washington DC.
- Gardner, J. W., 1990, *On leadership*, Free Press, New York.
- Gaston, G. H., 1987, 'A model for leadership: servant stewardship ministry', *Southwestern Journal of Theology*, 29(2), 35-43.
- Gaventa, B. R., 2004, 'Theology and ecclesiology in the Miletus speech: Reflections on content and context', *Journal of New Testament Studies*, 50(1), 36-52.
- Gelfand, M., 1981, *Ukama: reflections on Shona and western cultures in Zimbabwe*, Mambo Press, Gweru.
- Georgi, D., 1964, *Die Gegner des Paulus im 2 Korintherbrief Studien zur religiösen Propaganda in der Spätantike*, WMANT 11.
- Gibb, C. A., 1954, 'Leadership', in G. Lindzey, (ed.) *Handbook of Social Psychology*, Vol. 2, pp. 877-917, Addison-Wesley, Reading, MA.
- Gibbon, G., 1973, *Paget of Rhodesia: a memoir of Edward, 5th Bishop of Mashonaland*, 1st ed., Mardon Printers, Bulawayo.
- Gibbs, E., 1981, *I believe in church growth*, Hodder, and Stoughton, London.

- Gilbert, R., 2013, *The Eight Concepts of Bowen Theory: A New Way of Thinking About The Individual and The Group*, 6th E-Edition, Leading Systems Press, VA.
- Gilroy, P., 1987b, *Problems in anti-racist strategy*, Runnymede Trust, London.
- Gitari, D. M., 2005, *Responsible church leadership*, Acton, Nairobi.
- Golder, M. & Wantchekon, L., 2004, 'Africa: dictatorial and democratic electoral systems since 1946', in J. Colomer, (ed.) *Handbook of electoral system design*, Palgrave, London.
- Gono, G., 2005, 'Perspectives on the ills of corruption,' Supplement 4 of 5, *Monetary Policy Review Statement Reserve Bank of Zimbabwe*.
- Gottwald, N. K., 1979, *The tribes of Yahweh*, Orbis Books, Maryknoll, New York.
- Green, J. B., 2013, 'Kingdom of God/Heaven,' in J. B. Green, J. K. Brown & N. Perrin (eds.), *Dictionary of Jesus and the Gospels*, 2nd Edn., pp. 468-481, Inter-Varsity Press, Nottingham, England.
- Greenleaf, R. K., 1970, *The servant as a leader*, The Robert K Greenleaf Center, Indianapolis.
- Greenleaf, R. K., 1996, *On becoming a servant leader*, Jossey Bass, San Francisco, CA.
- Greenleaf, R. K., & Spears, L. C., 1977, *Servant leadership: A journey into the nature of legitimate power and greatness*, Paulist Press, New York.
- Greenleaf, R. K., & Spears, L. C., 1998, *The power of servant-leadership essays*, Berrett-Koehler Publishers, San Francisco, CA.
- Greenwood, P. E. & Nikulin, M. S., 1996, *A Guide to Chi-square Testing*, John Wiley, and Sons, Canada.
- Greg, O., 2003, *Unfinished business: Returning the ministry to the people of God*, Harper Collins, Grand Rapids, Michigan.

Gronn, P., 2000, 'Distributed properties: a new architecture for leadership', *Educational Management and Administration*, 28(3), 317-38.

Guma, L., 2008, *SW Radio Africa News* 'Zimbabwe: Ousted Bishop Kunonga Goes Berserk in Church', viewed 22 November 2014, from <http://allafrica.com/stories/200801180878.html>

Gunda, M. R., 2008, 'The reign of Bishop Nolbert Kunonga: nationalist spirit or empire builder?', *Missionalia: Southern African Journal of Missiology*, 36(2/3), 299-318.

Gunda, M. R., 2010, *The Bible and homosexuality in Zimbabwe: A socio-historical analysis of the political, cultural and Christian arguments in the homosexual public debate with special reference to the use of the Bible*, University of Bamberg Press, Bamberg.

Habecker, E. B., 1990, 'Power, authority and Christian organizational leadership: a call for followership,' *Crux*, XXVI, 4, 251-259.

Hackman, M. & Johnson C., 1996, *Leadership: a communication perspective*, Waveland Press, Prospect Heights, Ill.

Hale, J. R. & Fields, D. L., 2007, 'Exploring servant leadership across cultures: A study of followers in Ghana and the USA', *Leadership*, 3, 397-418.

Hamilton, V. P., 2011, *Exodus: An exegetical commentary*, Baker Academic, Grand Rapids, Michigan.

Harch, E., 1993, 'Accumulators and democrats: Challenging state corruption in Africa,' *Journal of Modern African Studies*, 31(1), 31-48.

Harris, P. R., Moran, R. T. & Moran, S. V., 2004, *Managing cultural differences: global leadership strategies for the twenty-first century*, 6th ed., Elsevier Butterworth-Heinemann, Burlington, MA.

Hatendi, P. R., 2014, Unpublished biography.

- Hays, R., 1996, *Moral Vision of the New Testament: A Contemporary introduction to New Testament Ethics*, Bloomsbury Academic, London.
- Hengel, M., 1977, *Christ and power*, Fortress Press, Philadelphia.
- Hickman, G. R., 1998, *Leading organizations: perspectives for a new era*, Sage, Thousand Oaks, CA.
- Hill, A. E. & Walton, J. H., 2009, *A survey of the Old Testament*, Grand Rapids, Michigan.
- Holmes, M. W., 2007, *The apostolic fathers: Greek texts and English translations*, 3rd ed., Baker Academic, Grand Rapids, Michigan.
- Horner, M., 1997, Leadership theory: past, present, and future, *Team Performance Management*, Issue 3/4, 270-287.
- Horsley, R. A., 2003, *Jesus and Empire: The Kingdom of God and the new world disorder*, Fortress Press, Minneapolis.
- Horsthemke, K. & Enslin, P. 2005, 'Is there a Distinctively and Uniquely African Philosophy of Education?', in Y. Waghid (ed.), *African a philosophy of education: reconstructions and deconstructions*, Stellenbosch University, Department of Education Policy Studies, Stellenbosch.
- Houston, T., 2004, 'Transformation', *Leadership*, 21(4), 227-233.
- Howell, D. N., 2003, *Servants of the servant*, Wipf & Stock Publishers, Eugene, OR.
- Howitt, D. & Cramer, D., 2011, *Introduction to Research Methods in Psychology*, 3rd ed., Prentice Hall, Harlow.
- Huntington, S. & Nelson, J., 1976, *No Easy Choice: Political Participation in Developing Countries*, Harvard University Press, Cambridge.
- Hybels, B., 2002, *Courageous leadership*, Zondervan, Michigan.

IBM, 2012, *IBM SPSS Statistics for Windows, version 21.0*, IBM Corp., New York, NY.

Ignatius, 1985, "Letter to the Smyrnaeans, 8", in *How to Read Church History*, p. 58, SCM Press, London.

Ignatius, 2013. *The Letters*. s.l.:St Vladimir's Seminary Press.

Ignatius, n.d. Ignatius of Smyrna viewed 29 January 2014, from <http://www.jhu.edu/~gcf/lessons/IgnatiusSmyrnaeans.pdf>

Irving, J., & McIntosh, T., 2006, 'Investigating the value of and hindrances to servant leadership in the Latin American context: Initial findings from Peruvian leaders', *Proceedings of the American Society of Business and Behavioral Sciences*, 13(1), 874–887.

Jackson, R. H. & Rosberg, C. G., 1982, *Personal rule in black Africa*, University of California Press, Berkeley.

Jago, A. G., 1982, 'Leadership: perspectives in theory and research', *Management Science*, 28(3), 315-336.

Jamieson, R., Fausset, A. R., & Brown, D., 1985, *The Bethany parallel commentary of the Old Testament*, Bethany House Publishers, Minneapolis.

Jennings, A., 1935, 'African affairs: land apportion act in Southern Rhodesia', *Oxford Journal*, xxxiv(cxxxvi), 296-312.

Jeremias, J., 1961, *The parables of Jesus*, SCM Press, London.

Johnson, L. T., 2001, *The Anchor Bible: The first and second letters to Timothy*, Doubleday, New York.

Johnson, E., 2014, *Umuvungizi*, viewed 6 February 2014, from <http://www.umuvugizi.com>

- Jones, 2009, *Noble lord, a good shepherd: episcopal power and piety in Aquitaine, 877-1050*, Brill, Leiden, Boston.
- Jones, L. B., 1995, *Jesus CEO: using ancient wisdom for visionary leadership*, Hyperion, New York.
- Jones, P., 2012, *Ecclesiastical law*, viewed 5 May 2016, from <https://ecclesiasticallaw.wordpress.com/2012/11/03/canonical-obedience/>
- Kakore, N., 2014, 'The Anglican Church of the Province of Central Africa on \$120M plan for university', *The Herald*, Harare.
- Kast, F. E. & Rosenzweig, J. E., 1974, *Organization and Management*, McGraw-Hill, New York.
- Kedibone, 2000, 'South African History Online: Towards a People's History', viewed 29 October 2014, from www.sahistory.org.za/dated-event/federation-rhodesia-and-nyasaland-collapses
- Keener, C. S., 1993, *The IVP Bible background commentary: New Testament*, Inter Varsity Press, Downers Grove, IL.
- Keim, C., 1999, *Mistaking Africa: curiosities and inventions of the American mind*, Westview Press, Boulder, CO.
- Kellerman, B., 2004, *Bad leadership: What it is, how it happens, why it matters (Leadership for the common good)*, Harvard Business School Press, Boston.
- Kim, C. W. & Mauborgne, R., 1992, 'Parables of leadership', *Harvard Business Review*, p. 123.
- Kirk, P. & Bolden, R., 2006, *African leadership: insights, meanings, and connotations*, Zanzibar, s.n.
- Kirk, P. & Bolden, R., 2009, 'African leadership: surfacing new understandings through leadership development', *International Journal of Cross Cultural Management*, 9(1), 69-86.

Kohia, S. M., 2009, 'Church leadership is challenged: a perspective on Christian and African values', in C. Stuckelberger & J. N. K. Mugambi, (eds.), *Responsible leadership: global and contextual ethical perspectives*, pp. 172-174, Acton, Nairobi.

Kouzes, J. M. & Posner, B., 1995, *The leadership challenge*, Jossey-Bass, San Francisco.

Kouzes, J. M. & Posner, B., 2006, 'Leadership is a relationship', in J. M. Kouzes & B. Z. Posner, (eds.), *Christian Reflections on the Leadership Challenge*, pp. 119-128, Jossey-Bass, San Francisco.

Kouzes, J. M. & Posner, B. Z., 2007, *The leadership challenge*, 4th ed., Jossey-Bass, San Francisco.

Lambeth, 1948, Report IV, 'The Anglican Communion', *The Lambeth Conference, The Encyclical Letter from the bishops, together with Resolutions and Reports*, London.

Lambeth, 2016, *Church of England*, viewed 19 May 2016, Available at <https://www.churchofengland.org/clergy-office-holders/aaad/senappt/dbnom.aspx>

Lee, C. & Zemke, R., 1993, 'The search for spirit in the workplace', *Training*, 30, pp. 21-28.

Leech, K., 2005, *Race*, Church Publishing Inc., New York.

Le-Grange, L., 2011, 'Ubuntu, ukama and the healing of nature, self and society', *Educational Philosophy and Theory*, 44(S2),56-67.

Le-Grange, L., 2015, 'Ubuntu/Botho as ecophilosophy and ecosophy', *J Hum Eco*, 49(3), pp.301-308.

Leon-Dufour, X., 1984, 'Trust', in T. Prendergast (trans.), pp. 411-12, *Dictionary of the New Testament*, Harper & Row Publishers, San Francisco.

Le Roux, J., 2000, 'The concept of *ubuntu*: Africa's most important contribution to multicultural education?', *Multicultural Teaching*, 18, 43-46.

- Letseka, M., 2013, 'Educating for *Ubuntu/Botho*: Lessons for Basotho indigenous education', *Open Journal of Philosophy*, 3 (2), 337-344.
- Liking, W., 2000, *It Shall be Jasper and Caral and Love-across-a-hundred-lives*. University Press of Virginia, Charlottesville.
- Louw, D. J., 2002, 'Ubuntu and the challenges of multiculturalism in post-apartheid South Africa', *QUEST: An African Journal of Philosophy*, 15(1-2), 15-33.
- Magesa, L., 2003, 'Theology of Democracy', in J. N. K. Mugambi & A. Nasimiyu-Wasike, (eds.), *Democracy and Reconciliation: A Challenge for African Christianity*, pp. 117-134, Acton, Nairobi.
- Maheshwari, B., 1980, *Decision styles and organizational effectiveness*, Vikas, New Delhi.
- Mangaliso, M., 2001, 'Building competitive advantage from *ubuntu*: Management lessons from South Africa', *Academy of Management Executive*, 15(3), 23-33.
- Manyonganise, M., 2013, 'The Zimbabwe we want to document: a critique of the Ecumenical response to the Zimbabwean political crisis', in E. Chitando, (ed.), *Prayers & players: Religion and politics in Zimbabwe*, pp. 143-157, Sapes Books, Harare.
- Marcus, J., 2000, *Mark 1-8: A new translation with introduction and commentary*, Doubleday, New York.
- Marshal, I. H., 2003, *The international critical commentary: The pastoral epistles*, T & T Clark, London.
- Martin, M. M., 1998, 'Trust leadership' *The Journal of Leadership Studies*, 5(3), 41-9.
- Martin, W. G. & West, M. O., 1999, *Out of one, many Africas: restructuring the study and meaning of Africa*. University of Illinois Press, Urbana.

- Mason, J. D., 1995, 'Bribery', in D. J. Atkinson, D. H. Field, A. Holmes & O. O'Donovan (eds.), pp. 202-203, *New dictionary of Christian ethics & pastoral theology*, Inter Varsity Press, Leicester, England.
- Masango, M., 2002, 'Leadership in the African context', *Verbum et Ecclesia*, 23(3), 707-718.
- Matthew, D., 2008, 'Kunonga excommunicated as persecution of Anglicans continues', *Episcopal Life (US)*, Harare: s.n.
- Maxwell, J. C., 2007, *The 21 Irrefutable Laws of Leadership*, Thomas Nelson, Nashville.
- May, R. H., 1991, *The poor of the land: A Christian case for land reform*, Orbis Books, New York.
- Mayer, R. C., Davis, J. H. & Schoorman, F. D., 1995, 'An integrative model of organisational trust', *Academy of Management Review*, 20(3), 709-34.
- Mbembe, A., 2002a, 'African modes of self-writing,' trans S. Rendall, *Public culture*, 14(1), 239-73.
- Mbigi, L., 2005, *The spirit of African leadership*, Knowledge Resources, Randburg.
- Mbigi, L. & Maree, J., 1995, *Ubuntu: the spirit of African transformation management*, Sigma Press, Pretoria.
- Mbigi, L. & Maree, J., 2005, *Ubuntu: The Spirit of African transformation management*. Knowledge Publishing, Randburg.
- Mbiti, J. S., 1990, *African religions and philosophy*, 2nd edn., Heinemann, Oxford, UK.
- Mbiti, J. S., 1991, *Introduction to African religion*, 2nd edn., Heinemann, Oxford, UK.
- McCann, J. C., 2002, 'The way of the righteous in the Psalms: Character formation and cultural crisis', in W. Brown (ed.), *Character and Scripture*, pp. 141-42, Eerdmans, Grand Rapids, Michigan.

McKim, D. K., 1996, 'Racism' in *Westminster dictionary of theological terms*, p. 230, John Knox Press, Louisville.

McKinney II, P. L., 2013, 'Leading by being led', *Journal of Biblical Perspectives in Leadership*, 5(1), 142-156.

McLeod, J., 2001, *Qualitative Research in Counselling and Psychotherapy*, Sage, London.

Merriam-Webster, 2005, 'Trust' in *Merriam Webster Dictionary*, p. 836, Merriam-Webster, Springfield, MA.

Mertz, T. & Gaie, J. B. R., 2010, 'The African ethic of ubuntu/botho: implications for research on morality', *Journal of Moral Education*, 39(3), 273-290.

Migliore, D. L., 2004, *Faith seeking understanding: An introduction to Christian Theology*, Eerdmans, Grand Rapids.

MindTools.com, 2013, 'Core leadership theories learn', viewed 19 December 2013, from <http://www.mindtools.com/pages/article/leadership-theories.htm#sthash.dZUsip8F.dpuf>

MISA, 2011, *The Zimbabwean*, viewed 28 November 2014, from www.thezimbabwean.co/news/37458/harare-anglican-church-appeals-for-police-protection.html

Mish, F. C., Gilman, E. W., Lowe, J. G., McHenry, R. D., Pease, R. W. (eds.), 1988, 'Democracy', *Merriam-Webster Dictionary*, p. 338, Merriam Webster Inc., Springfield, MA.

Mlambo, A., 2008, 'Historical antecedents to operation Murambatsvina', in M. T. Vambe, (ed.) *The hidden dimension of operation murambatsvina*, Weaver Press, Harare.

Mojekwu, C. C., Uchendu, V. C. & Hoey, L. F. V., 1978, *African societies, culture and politics: an introduction to African studies*, University Press of America, Washington DC.

Molebatsi, C. K. L., 2001, *African concepts of leadership*. s.l., s.n.

More, P. E. & Cross, F. L., 1967, *Anglicanism: The thought and practice of the Church of England, illustrated from the Religious literature of the Seventeenth Century*, SPCK, London.

Moschella, M. C., *Ethnography as a Pastoral Practice: An Introduction*, The Pilgrim Press, Cleveland.

Mounce, W., 2000, *Word Biblical commentary pastoral epistles Vol 46*, Thomas Nelson Publishers, Nashville.

Moxley, R. S., 2000, *Leadership and spirit*, Jossey-Bass, San Francisco, CA.

Moynagh, M., 2008, 'Do we need a mixed economy', in L. Nelstrop & M. Percy, (eds.), *Evaluating fresh expressions: explorations in emerging church : responses to the changing face of ecclesiology in the Church of England*, pp. 177-186, Canterbury Press, Norwich.

Msila, V., 2008, 'Ubuntu and school leadership', *Journal of Education*, 44, 67-84.

Muchiri, M. K., 2011, 'Leadership in context: A review and research agenda for sub-Saharan Africa', *Journal of Occupational and Organisational Psychology*, 84, 440-452.

Mudimbe, V. Y., 1988, *The invention of Africa: gnosis, philosophy, and the order of knowledge*, Indiana University Press, Bloomington.

Mugabe, R. G., 1983, 'Prime Minister of Zimbabwe 3rd Anniversary of Independence speech,' <https://search.yahoo.com/yhs/search?p=https%3A%2F%2Fadamwelz.wordpress.com+mugabe>

Mugambi, J. N. K., 2007, 'African church leadership: Between Christ, cultures and conflicts', in C. Stuckelberger & M. J. N. K, (eds.), *Responsible leadership: global and ethical perspectives*, pp. 195-203, Acton, Nairobi.

Muindi, S., 2000, *Leaders as managers*, s.n., Nairobi.

Mukunga, J., 2003, *Letter to Stubbles*, s.n., Harare.

Mutabazi, E., 2002, 'Preparing African leaders', in: C. B. Derr, S. Roussillon & J. Boumais, (eds.), *Cross cultural approaches to leadership development*, pp. 202-26, Quorum, Westport, CT.

Mutonono, D. S. M., 2012, *God-the master strategist: Biblical leadership lessons for twenty-first century Africa*, Abba Press, Birmingham.

Nahavandi, A., 2000, *The art and science of leadership*, 2nd edn., Prentice Hall, Upper Saddle River, NJ.

Nanus, B., 1992, *Visionary leadership: Creating a compelling sense of direction for your organisation*, Jossey-Bass, San Francisco, CA.

Ncube, L. B., 2010, 'Ubuntu: A transformative leadership philosophy', *Journal of Leadership Studies*, 4(3), 77–82.

Ndaba, W., 1994, *Ubuntu in comparison to Western philosophies*, Ubuntu School of Philosophy, Pretoria.

Ndawana, C., 2012, 'Kunonga Offside From Day One', *The Herald*, Harare.

Ndlovu, L., 2016, 'The anti-homosexuality narrative in the Anglican Church in Zimbabwe: Political diatribe or religious conservation?' in E. Chitando and A. van Klinken (eds.), *Christianity and controversies over homosexuality in contemporary Africa*, pp. 98-109, Routledge Taylor and Francis Group, London.

Ndung'u, N., 1999, "Towards the recovery of African identity" in: Mary N Getui and Emmanuel A Obeng (eds), *Theology of reconstruction: Exploratory essays*, Acton Publishers, Nairobi.

Niebuhr, H. R., 1975, *Christ and culture*, Harper & Row, San Francisco, CA.

Niebuhr, H. R., 1999, *The responsible self: An essay in Christian moral philosophy*, John Knox Press, Louisville.

Neill, T. J., 2001, 'The difficulties facing the Diocese of Harare over the election of Rev Dr. Kunonga', s.n., Harare.

Nell, I. A. & Grobler, R., 2014, 'An exploration of fresh expressions as missional church: Some practical-theological perspectives,' *NGTT DEEL*, 55, NR 3 & 4, 747-768.

Ngambi, H., 2004, 'African leadership: lessons from the chiefs', in: T. A. Meyer & I. Boninelli, (eds.), *Conversations in leadership: South African perspectives*, pp. 107-32, Knowledge Resouces, Johannesburg.

Ngambi, H. C., 1999. 'The Cases of an African Village and an American Firm', *South African Business Review*, December, 3(2), 27-34.

Nix, W., 1997, *Transforming your workplace for Christ*, Broadman & Holman, Nashville, TN.

Nkomo, S. M., 2011, 'A Post Colonial and Anti-colonial reading of African leadership and Management in Organization Studies: Tensions, Contradictions and Possibilities', *Organisation*, Volume 18, pp. 365-388.

Norman, E., 1998, 'Authority in the Anglican Communion', lecture to the Ecclesiastical Law Society.

Northouse, P. G., 1997, *Leadership: Theory and practice*, 2nd ed., Sage, Thousand Oaks, CA.

Northouse, P. G., 2010, *Leadership: Theory and practice*, 5th ed., Sage, Thousand Oaks, CA.

Nthamburi, Z., 2003, 'Theology and politics in Africa', in: J. N. K. Mugambi & A. Nasimiyu-Wasike, (eds.), *Democracy and reconciliation: a challenge for African Christianity*, Acton, Nairobi, pp. 135-162.

Ntibagirirwa, S., 2003, 'A wrong way: from being to having in the African value system', *Cultural Heritage and Contemporary Change*, 7(Series 11 Africa).

Nzelibe, C. O., 1986, 'The evaluation of African management thought', *International Studies of Management and Organization*, 16(2), 6-16.

Obayelu, A. E., 2007, 'Effects of Corruption and Economic Reforms on Economic Development: Lessons from Nigeria', Paper prepared for 2007 African Economic Conference. s.l., s.n.

Obiakor, F. E., 1992, 'Education in Nigeria: a critical analysis', *International Education*, Volume 21, pp. 55-66.

Obiakor, F. E., 1998, 'Special education in Nigeria: prospects and challenges', *European Journal of Special Needs Education*, 13, 57-71.

Obiakor, F. E., 2004, 'Building patriotic African leadership through African-centered education', *Journal of Black Studies*, 34, 402 -422.

Obiakor, F. E. & Maltby, G. P., 1989, *Pragmatism and education in Africa: handbook for educators and development planners*, Kendall/Hunt, Dubuque, IA.

Ogden, G., 2003, *Unfinished business: Returning the ministry to the people of God*, Harper Collins, Grand Rapids, Michigan.

Ogot, B., 1963, 'From the Chief to President,' *Transition*, No. 10, pp. 26-30, Indiana University Press, Indiana.

Ogundiya, I. S., 2009, 'Political corruption in Nigeria: theoretical perspectives and some explanations', *The Anthropologist*, 11(4), 281-292.

Ongong'a, J. J., 2003, 'Challenges towards democratization in Africa', in: J. N. K. Mugambi & A. Nasimiyu-Wasike, (eds.), *Democracy and Reconciliation: A Challenge for African Christianity*, 2nd ed., pp. 9-22, Acton Publishers, Nairobi.

Onwudiwe, E. & Ibelema, M., 2003, *Afro-optimism: perspectives in Africa's advances*, Praeger, Westport, CT.

Osmer, R. R., 2008, *Practical Theology: An Introduction*, Wm. B. Eerdmans Publishing Co., Michigan.

Pannikkar, R., 1976, 'Christians and so-called non-christians', in D. J. Ellwood, ed., *What Asian Christians are Thinking*, p. 361, New Day, Quezon City.

Paulson, M., 2008, 'Flock tormented' viewed 29 July 2015, from <https://dioceseofhararecpca.wordpress.com/2008/06/12/bishop-finds-flock-tormented-in-zimbabwe-boston-globe-6-jun-08>

Philo, n.d. 'Names 17', in: *Exodus: An Exegetical Commentary*. s.l.:s.n., p. 105.

Pitre, B., 2007, *Jesus and the Last Supper*, William B. Eerdmans, Grand Rapids, Michigan.

Pixley, J. V., 1989, *Historia sagrada, historia popular: Historia de Israel desde los pobres (1220 a.C. a 135d.C.)*, Dei-Cieets, San Jose.

Pope Francis, 2014, *The Church of Mercy*, Loyola Press, Chicago.

Potts, D., 2008, 'Displacement and livelihoods: the longer-term impacts of operation Murambatsvina', in: M. T. Vambe, (ed.), *The Hidden Dimension of Operation Murambatsvina*. Weaver Press, Harare.

Prinsloo, E. D., 1998, 'Ubuntu culture and participatory management', in: P. H. Coetzee & A. P. J. Roux, (eds.), *The African Philosophy Reader*, pp. 41-51, Routledge, London.

Procter, P., 1978, *Longman dictionary of contemporary English*, Longman Group, London.

Raftopolous, B., 2009, 'The crisis in Zimbabwe, 1998-2008', in: B. Raftopolous & A. Mlambo, (eds.), *Becoming Zimbabwe: a history from the pre-colonial period to 2008*, Weaver Press, Harare.

Ramsey, M., 2004, *The Anglican Spirit*, Church Publishing, New York.

Ramsey, M., 2011, *The Christian priest today*, Wipf & Stock, Eugene, Oregon.

- Randeree, K. & Chaudhry, A. G., 2007, 'Leadership in project managed environments: Employee perceptions of leadership styles within infrastructure development in Dubai', *International Review of Business Research Papers*, 3(4), 220-232.
- Rath, T. & Conchie, B., 2008, *Strengths based leadership: Great leaders, teams, and why people follow*, Simon and Schuster, New York.
- Roberts, N., 1987, 'Transforming leadership part II: A process of collective action', Unpublished manuscript, Naval Postgraduate School, Monterey, CA.
- Robinson, E. A., 2012, *Race and theology*, Abingdon Press, Nashville, TN.
- Rost, J. C., 1991, *Leadership for the Twenty First Century*, Praeger, New York.
- Rothberg, R. I., 2003, 'The roots of Africa's leadership deficit', *Compass: A Journal of Leadership*, 1(1), 28-32.
- Rotelle, J. E., (Ed.), 1990-1997, *The Works of Saint Augustine: a Translation for the 21st Century*, 292-294, Translation and notes by Edmund Hill, New City Press, Brooklyn, NY.
- Royer, G. B., 1898, *Joseph the ruler*, Brethren Publishing House, Delhi, India.
- Rowe, W. G., 2007, *Cases in leadership*, Sage Publications, Los Angeles.
- Rubin, A., 2009, *Statistics for evidence: based practice evaluation*, Cengage Learning, Belmont, CA.
- Russell, R. F., 2001, 'The role of values in servant leadership', *Leadership and Organisational Journal*, 22(2), 76-83.
- Russell, R. & Stone, A., 2002, 'A review of servant leadership attributes: developing a practical model', *Leadership & Organization Development Journal*, 23(3), 145-157.
- Sachikonye, L., 2011, *When a state turns on its citizens: institutionalised violence and political culture*, Jacan Media, Auckland Park.

- Samkange, T. M., 1980, *Hunhuism or ubuntuism: a Zimbabwe indigenous political philosophy*, Graham Publishing, Salisbury.
- Savage, C. & Presnell, W., 2008, *Narrative Research in Ministry: A Postmodern Research Approach for Faith Communities*, Wayne E. Oates Institute, Louisville, Kentucky.
- Schaff, P. & Wace, H. A., 1955, *A Select Library of Nicene and Post-Nicene Fathers of the One Christian Church*. (NPNF), Series 2, vol. VII, St. Cyril of Jerusalem, St. Gregory Nazianzus: Orations, Sermons, etc., pp. 203-227, W. B. Eerdmans Publishing Company, Grand Rapids.
- Scoones, I. et al., 2011, *Zimbabwe's land reform: myths and realities*, Sussex, Brighton: IDS.
- Sendjaya, S. & Sarros, J. C., 2002, 'Servant leadership: Its origin, development, and application in organisations', *Journal of Leadership Organisation Studies*, 9(2), 57-64.
- Sendjaya, S., Sarros, J. C. & Santora, J. C., 2008, 'Defining and measuring servant leadership behaviour in organisations', *Journal of Management Studies*, 45(2), 402-424.
- Senge, P. M., 1990, 'The leader's new work: Building learning organisations', *Sloan Management Review*, 32(1), 7-24.
- Seyranian, V., 2010, 'Contingency theories of leadership', *Encyclopedia of Group Processes & Intergroup Relations*, pp. 152-56.
- Shaughnessy, J. J., Zechmeister, E. B. & Zechmeister, J. S., 2012, *Research Methods in Psychology*, 9th ed., McGraw-Hill, New York.
- Sihanya, B., 2012, *Administering security and integrity in Kenya's presidential elections*, s.n., Mombasa.
- Sims, B. J., 1997, *Servanthood: Leadership for the Third Millennium*, Cowley Pub, MA.
- Sims, B. J., 2005, *Servanthood: Leadership for the Third Millennium*, Wipf & Stock Pub, Eugene, OR.

- Skelton, K., 1985, *Bishop in Smith's Rhodesia*, Mambo Press, Gweru.
- Skinner, J. E., 1987, 'Ideology, Authority, and Faith', in S. W. Sykes (ed.), *Authority in the Anglican Communion: Essays presented to Bishop John Howe*, pp. 27-46, Anglican Book Centre, Toronto, Canada.
- Sklar, R. L., 1983, 'Democracy in Africa', *African Studies Review*, 26(3/4), 11-24.
- Smit, G., 2007, 'Paradigmaskuiwe in die huidige leierskapsdiskoers: Enkele praktiesteologiese oorwegings,' *Nederduitse Gereformeerde Teologiese Tydskrif*, 48, 594-603.
- Smith, C., 2005, 'Servant leadership: the leadership theory of Robert K. Greenleaf', *Info 640 – mgmt., of info., Orgs*, pp. 1-17.
- Spalthoff, U., 2013, 'The spirit of *ubuntu* and common good', *Globalisation for the Common Good Initiative*, Paris.
- Spears, L. C., (ed.), 1998, *The power of servant-leadership: Essays by Robert K. Greenleaf*, Berrett-Koehler Publishers, San Francisco, CA.
- Spears, L. C., 1996, 'Reflections on Robert K. Greenleaf and servant-leadership', *Leadership & Organization Development Journal*, 17(7), 33 – 35.
- Spencer, S., 2010, *Anglicanism*, Hymns Ancient and Modern Ltd, Norwich, UK.
- Steinke, P. L., 2014, *Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What*, Rowman & Littlefield Publishers, Plymouth, UK.
- Steinke, P. L., 2014, *Healthy Congregations: A Systems Approach*, Rowman & Littlefield Publishers, Plymouth, UK.
- Steinke, P. L., 2006, *How Your Church Family Works: Understanding Congregations As Emotional Systems*, The Alban Institute, Herndon, Virginia.
- Stogdill, R.M., 1974, *Handbook of leadership: A survey of the literature*, Free Press, New York.

- Stone, H. W. & Duke, J. O., 2013, *How to think theologically*, Fortress Press, Minneapolis.
- Storkey, A., 2005, *Jesus and politics: Confronting the powers*, Baker Academic, Grand Rapids.
- Stuckelberger, C., 2009, 'Stewards and careholders': a Christian ethical perspective', in: C. Stuckelberger & M. J. N. K. (eds.), *Responsible leadership: global and ethical perspectives*, pp. 3-12, Acton, Nairobi.
- Stumbles, B., 2003, 'Letter to the Right Reverend Doctor N. Kunonga', s.n.', Harare.
- Stumbles, B., 2004, 'Charges against Bishop Kunonga', s.n., Harare.
- Stumbles, B., 2004, 'Response by the chancellor to concerned public on Kunonga accusations', s.n., Harare.
- Swinton, J., and Mowat, H., 2006, *Practical Theology and Qualitative Research*, SCM Press, London.
- Sykes, S. W., 1987, (Ed.), *Authority in the Anglican Communion: Essays presented to Bishop John Howe*, Anglican Book Centre, Toronto, Canada.
- Sykes, S. and Booty, J., 1988, (Eds.), *The study of Anglicanism*, SPCK, London.
- Tangwa, G., 1998, 'Democracy and development in Africa: putting the horse before the cart', *Road Companiopn to Democracy and Meritocracy*, p. 2, Kola Tree Press, Bellington, WA.
- Tannehill, R. C., 1967, *Dying and rising with Christ: a study in Pauline theology*, BZBW, 32.
- Temple, O. E., 2011, 'Metaphysical challenges of ethical leadership in Africa,' *Leadership*, 8 (1), 47-65.
- Teresa, 2010, 'Goodreads', viewed 16 October 2015, from <http://www.motherteresa.org/>
- Thornton, M., 2012, *English spirituality: an outline of ascetical theology according to the English pastoral tradition*, Wipf and Stock, Eugene, OR.

Thornycroft, P., 2005, 'The trial of Harare bishop collapses in farce', *The Telegraph*, Harare.

Tirmizi, S. A., 2002, 'The 6-L framework: a model for leadership research and development', *Leadership & Organizational Development Journal*, 23(5), 269-279.

Todd, J. G., 2007, *Through the darkness: A life in Zimbabwe*, Zebra Press, Cape Town.

Togarasei, L., 2006, 'The birth of a Prophet: Andrew Wutawunashe's break from the Reformed Church in Zimbabwe (Formerly Dutch Reformed Church)', *Exchange*, 35(2), 215-225.

Toung, R. O., 2009, 'Responsible Family Leadership: Traditional and Christian Approaches in Cameroon', in: C. Stuckelberger & J. N. K. Mugambi, (eds.), *Responsible Leadership: Global and Contextual Ethical Perspectives*, pp. 34-44, Acton, Nairobi.

Tutu, D. M., 1979, 'Black Theology/African Theology-Soul Mates or Antagonists?', in G. S. Wilmore & J. H. Cone (eds.), *Black theology: A documentary history, 1966-1979*, pp. 483-491, Orbis Books, New York.

Tutu, D. M. & Allen, J., 2011, *God is not a Christian: and other provocations*, Harper One, New York.

Ukpong, J. S., 1996, 'Jesus and the exercise of authority', *CUEA African Christian Studies*, 12(3), 1-2.

UNESCAP, 2011, 'What is good governance', viewed 17 April 2015, from www.unescap.org/pdd

Unknown, 2014, 'Secret to Success', s.n., Harare.

Van Leeuwen, R. C., 2003, 'Form criticism, wisdom, and Psalms 111-112', in M. A. Sweeney & E. B. Zvi (eds.), *The Changing Face of Form Criticism for the Twenty-First Century*, pp. 65-84, W. B. Eerdmans, Grand Rapids, Michigan.

Vansina, J., 1962, 'A Comparison of African Kingdoms,' *Journal of the International African Institute*, 32(4), 324-335.

- Veritus, 2008, *The Zimbabwean*, viewed 28 November 2014, from www.thezimbabwean.co/politics/61797/court-watch-202012-of-24th.html
- Verstraelen, F. J., 1999, *Zimbabwean realities and Christian responses: Contemporary aspects of Christianity in Zimbabwe*, Mambo Press, Gweru.
- Von Rad, G., 1966, *The problem of the Hexateuch and other essays*, 1st ed., McGraw-Hill, New York.
- Walton, J., Matthews, V. H., & Chavalas, M. W., 2000, *IVP Bible commentary: Old Testament*, Inter Varsity Press, Downers Grove, IL.
- Wanyande, P., 2000, 'Democracy and the one-party state: the African experience', in: N. Okwudiba, (ed.), *Government and politics in Africa: a reader*, pp. 107-121, AAPS Books, Harare.
- Warren, R., 2002, *Purpose Driven Life*, Zondervan, Michigan.
- Weiss, R., 1994, *Learning from strangers: The art and method of qualitative interview studies*, The Free Press, New York.
- Weller, J. & Linden, J., 1984, *Mainstream christianity to 1980 in Malawi, Zambia and Zimbabwe*, Mambo Press, Gweru.
- Werlin, H. H., 1973, 'The consequences of corruption: The Ghanaian experience,' *Political Science Quarterly*, 88(1), 71–85.
- Westberg, D. A., 2015, *Renewing moral theology: Christian ethics as action, character and grace*, IVP Academic, Downers Grove, IL.
- Wise, M. O., 2000, 'Temple', in C. A. Evans & S. E. Porter (eds.), *Dictionary of New Testament Background*, pp. 1170-1183, Inter Varsity Press, Downers Grove, IL.
- White, L., 2003, *Indiana University Press*, viewed 29 October 2014, from http://www.iupress.indiana.edu/product_info.php?products_id=21858

Whyte, I., 1988, 'Factors influencing the choice of leadership style', *Banking World*, 6(8), pp. 57-8.

Willig, C., 2008, *Introducing qualitative research in psychology: Adventures in theory and method* 2nd edn., Open University Press, New York.

Willis, J., 1973, *Episcopal Press and News 1962-2006*, viewed 13 December 2013, from www.episcopalarchives.org

Winston, B. E. & Patterson, K., 2006, 'An integrative definition of leadership', *International Journal of Leadership Studies*, 1(2), 6-66.

Winston, B. E. & Ryan, B., 2008, 'Servant leadership as humane orientation: Using the GLOBE study construct of humane orientation to show that servant leadership is more global than western', *International Journal of Leadership Studies*, 3(2), 212-222.

Wood D. R. W. Ed., 1999, *New Bible Dictionary*, Inter-Varsity Press, Leicester.

Wright, N. T., 1996, *Jesus and the victory of God*, COQG 2, Fortress, Minneapolis.

Wright, W. C., 2000, *Relational leadership: A biblical model for leadership service*, Paternoster, Carlisle.

Yannone, H. J., 1962, (trans.), 'Extortion', p. 493, in *Dictionary of Moral Theology*, The Newman Press, Westminster, Maryland.

Yoder, J. H., 1978, *The politics of Jesus*, William B. Eerdmans, Grand Rapids.

Yukl, G., 2006, *Leadership in organizations*, 6th ed., Pearson-Prentice Hall, Upper Saddle River, NJ.

Yukl, G. A., 1981, *Leadership in organisations*, Prentice-Hall, Englewood Cliffs.

Yukl, G. A., 1998, *Leadership in organisations*, 3rd ed., Prentice-Hall, Englewood Cliffs, NJ.

Yukl, G. A., 2002, *Leadership in organizations*, 5th ed., Prentice Hall, Upper Saddle River, NJ.

ZCBC, (Zimbabwe Catholic Bishops Conference), 2007, *God hears the cry of the oppressed: Pastoral letter on the current crisis in Zimbabwe*, s.n., Harare.

ZCBC (Zimbabwe Catholic Bishops Conference), EFZ (Evangelical Fellowship of Zimbabwe) and ZCC (Zimbabwe Council of Churches), 2006, *The Zimbabwe we want: towards a National vision for Zimbabwe*, s.n., Harare.

Zvauya, C. & Nyazema, G., 2012, 'Bishop Kunonga threatens violence', Nehanda Radio and News Station, Harare.

Zvayi, C., 2005, 'Kunonga on trial for his country', *The Herald*, Harare.

9 Appendices

9.1 Appendix i: Academic Questionnaire Sample

ACADEMIC QUESTIONNAIRE OUTLINE

UNIVERSITY OF PRETORIA

FACULTY OF THEOLOGY

DEPARTMENT OF PRACTICAL THEOLOGY

QUESTIONNAIRE

Student Number: 13393163

Joshua Musiyambiri (Revd.): PhD Student with the University of Pretoria South Africa.

Is doing a Research Study in the Department of Practical Theology. His research focus is on

a) Highlighting the leadership problems in the episcopacy of the Anglican Diocese of Harare in post-independent Zimbabwe.

b) Establishing what normative role the New Testament is playing in the reflection on leadership in the Episcopacy in the Anglican Diocese of Harare in post-independent Zimbabwe.

Topic of Research:- Leadership Challenges To The Episcopacy in the Anglican Diocese of Harare In Post- Independent Zimbabwe: A Pastoral Theological Perspective

(1980-2013)

This questionnaire will help me understand the challenges concerns by the Zimbabwean church, particularly Harare Anglican Diocese, over the leadership. This information will help me as the researcher to have better theological and pastoral perspective. This research is meant to be an academic contribution. The information you provide here will not be used for any other purpose or be shared with anyone else who is not part of this academic exercise. Congratulations for being one of the few who have been randomly selected to assist me in doing this research. Your honest and thoughtful responses will be greatly appreciated.

EMPHASIS: - Please note: All your contributions will remain anonymous; they will be treated with strict confidentiality. Please do your best to complete this survey, in confidence, honesty and open manner, giving details and explanations where possible

May you please download the form complete and email it back to me as soon as you can, preferably within three to four weeks. My email is frjarj67@gmail.com

Consent Statement: This information will remain strictly for the researcher and the University Academic Purposes Only. Strictly confidential and cannot be released to anyone other than these.

I (full Name and Title):- ----- Other details of
Academic/Work /Interests

(i.e. Theological College Principal/ Secondary School Teacher/ Engineer/Bishop etc.) -----

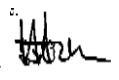
Have read the information and understand fully that my support will help the academic arena. Thereby I have enjoyably and freely consented to participate in the research by answering to the questions stated here and others not stated but which will inform the research fully. I further affirm that the researcher has fully explained the details of the research.

Signed at -----

on-----

Interviewee ----- **Signature:** - -----

Researcher: Musiyambiri Joshua

Signature: - 

Demographic information (please tick)

Sex: Male Female

Marital status: single married

Age: 18-25years 26- 35years 36- 45years 46-55years 56+

Highest Level of education: Diploma Bachelor Master Other

Category: Laity Clergy bishop

How do you prefer you Information Referenced?

Cite my name as: -

Use a pseudo- name as: - Or Prefer the researcher to give me one: -
.....

SECTION A.

1. How do you understand democracy?

Good governance	1
Bad governance	2
Just a theory	3
Not sure	4

2. Is there any democracy in the Anglican Diocese of Harare?

Yes, there is	1
No there isn't	2
Not sure	3

3. How is leadership understood by the bishops in the Anglican Diocese of Harare?

Head of the church	1
Authority of the church	2
Servant of the church	3
4. How do you understand leadership in an African context?	
Position of authority	1
Shared leadership	2
Dictatorial	3
5. Are there any lessons for the church from an African king leadership?	
Yes	1
No	2
Not sure	3
6. Is the current leadership style of the bishops influenced by the context's call for?	
A greater democracy and transparency	1
An African leadership model?	2

Not sure	3
7. Why has there been schism in the Anglican Diocese of Harare	
Leadership problem	1
Power wrangle	2
Not sure	3
7.1. What ought to have happened?	
Smooth dialogue	1
Just as I did	2
7.2. How might the church respond to avoid similar cases?	
<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
8. How is leadership understood biblically and traditionally within the Anglican Church?	
Democratic	1

Autocratic Servant	2
Leadership	3
<p>9. What kind of leadership would be appropriate in the Anglican Church in post-independent Zimbabwe taking the complexity of the context into consideration?</p>	
Democratic	1
Autocratic Servant	2
Leadership	3

SECTION B	
<p>1. Name of the bishop..... ...</p>	
<p>2. For how long have you known the bishop in question?</p>	
Less than 5 years	1

6-10 years	2
11 + years	3
3. How do you rate his leadership style?	
Autocratic	1
Democratic	2
Dictatorial	3
<p>4. How do you rate his leadership qualities basing on the following traits, one (1) being low performance and ten (10) being the best performance; mark (x) in the appropriate box:</p>	

TABLE SHOWING LEADERSHIP TRAITS AMONG HARARE ANGLICAN BISHOPS

TRAIT	1=Rarely present	2=Occasionally present	3=Moderately present	4=Noticeably present	5=Highly present		
humility							
consultative							
autocratic							

democratic							
team							
coach							
authoritative							
transparency							
accountability							
responsibility							
servanthood							
honesty							
integrity							
trust							
empowerment							
sharing							
TOTAL							

5. Can you narrate any particular events that capture your experiences with the bishop in question?

.....
.....

9.2 Appendix ii: Consent letter

Universiteit van Pretoria

Doktorsgraad Proefskrif /

Meestersgraad Verhandeling



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA
Faculty of Theology

University of Pretoria

Doctoral Thesis /

Master Dissertation

CONSENT LETTER

24/03/2012

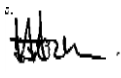
Dear Sir/Madam

Re: Doctoral Research Questionnaire and Interviews

My name is Rev. Friar Joshua Musiyambiri a Doctoral student at the University of Pretoria. I am researching on **Leadership Challenges to the Episcopacy in The Anglican Diocese of Harare in Post-Independent Zimbabwe: A Pastoral Theological Perspective (1980-2013)**. I have prepared a set of research questions to which I am looking forward to your responses. I confirm

that the information gathered will be professionally used only in this academic research and shall be treated with utmost confidentiality and anonymity. Should you feel that you are no longer able to continue with the interviews, please feel free to advise me at your convenience. I promise that I will not hold you accountable for your decision or treat you with contempt during any further interaction.

Name: Joshua Musiyambiri

Signature 

Date: 24/03/2012

Consent statement

I ----- freely consent to undertake and assist you in the above-mentioned research. I will also freely give the information that I have, to the best of my ability having understood the need for the research.

Name in Full -----

Pseudo name-----

Signature-----

Date: -----

9.3 Appendix iii: Mukunga

From: Revd. Father James Mukunga

25 August 2003 Dear Sir

RE: WHY BISHOP KUNONGA IS TRYING TO VICTIMISE ME - PART i

/

[hope you are well. Mr. Stumbles, I submit to you the following information as the only brother and friend that I believe God is using in our time to stand for the truth, transparency, integrity, justice, righteousness and indeed the promotion of God's love for mankind, I must say, I respect you Mr. Stumbles for executing your profession in a manner that many people in the Diocese of Harare will always remember and cherish down the memory lane. The following information I am supplying you with is not confidential. You can use it wherever and whenever it benefits the people of God in the Diocese of Harare and as long as it helps the removal of wickedness and vice. Pleased be assured that I shall be readily available to testify and witness for every piece of information contained herein.

The following are some of the reasons why bishop Kunonga is trying to victimise me:

- I. On three occasions Bishop Kunonga came to Kadoma while I was rector of All Saints Kadoma Parish requesting that I assist him by submitting the following names of people to the War Veterans in Kadoma. His instruction on the piece of paper he wrote me was clear: "I want them killed I do not mind" he said as he scribbled the following names:

This list was given to me in the presence of my wife and God witnessed this too. However though, I did not send this list to the war veterans but rather kept it in my file because I felt my duty was to pastor the flock and not slaughter it. This was towards the Presidential elections of 2002. When Bishop Kunonga realised nothing was happening (i.e. the death of the above) he came for the second time. This time, he demanded that I take him to the war veterans' office or place. He left his wife at the rectory and my wife (Wilma) was preparing food. I went with the bishop to Rimuka (there in Kadoma) and he asked me to stop the parish car that I was driving at the ZANU PF offices. him that was Canonical Disobedience no. 1.

His \$2,000 000,00 request turned down. On one occasion Bishop Kunonga knowing that I was Rector to a parish that had one of the richest trust funds - John Mack Trust, he wrote to me requesting \$2000 000.00 if not more for his discretionary fund, Please Mr. Stumbles see letter requesting for funds from Kadoma (2001-2002) in your records. Again this request was not successful and for Kunonga that was Canonical Disobedience no. 2. On the formation of the fifth Diocese he transferred me to St. Peter's Mabelreign on condition that I work very hard to destabilise MDC members in the congregation. But I did not do this because my ministry as I see it is to preach what the Bible says, and whether there are members of MDC, ZANU PF, NAGG they are all children of God hoping to achieve eternity

not through part}' politics but the instructions of the Bible, Constantly the Bishop would call me to find out whether or not my congregation does not have MDC members Tymore. Crazy for him. People will always have divergent views politically but that should not worry a Bishop because on Sunday the people agree that God is one and is "Their Father".

CIO's deployed to monitor me. When the Bishop was not satisfied with my work in terms of "eradicating" all those who subscribe to MDC beliefs, he started sending CIOs to monitor me. In fact the CIOs were now on a mission to kill me. The Bishop called me one day, when the 'CIO's told him they had followed me all the way to Kadoma (as I was travelling with my wife and daughter for a holiday after Easter 2002 to Bulawayo) and they were now just about to kill me. It was round about 9pm and no one would have traced what could have happened to me and my family. In his telephone conversation he said I was preaching politics. What he meant by politics I do not know. Whose politics? Whose party politics'- He knows better. He can explain better. He then stopped the CIOs from killing me but instead organised a meeting for me, the CIO's and himself at his offices sometime in May/June 2002. We met with a gentleman who identified himself as Zongoro. His cell no. is 0117414 I 6. The Bishop called him "sheriff from the president's office". The bishop, not the man Zongoro, raised the question. "You are accused of preaching politics and on several occasions it is reported you are criticizing the government." I denied that. We ended up discussing something else not what they had called me for.

J

St Peter's Parish has a member of the Zvipo Zvemoto guild. A guild that specialises in praying for the sick in homes and hospitals. This group of men and women is all over the Anglican Church in Zimbabwe. The Bishop of Harare does not like members of this guild. At one point he (the Bishop) had to apply for a secular court- Peace Order - banning the guild members in St. Mary's from attending church. But these people are a quiet and very supportive guild. The Bishop and Mr. Gwedegwe are currently accusing Mr. Marenga a member of the guild (Zvipo Zvemoto) that he is literally running St. Peter's Parish. He phoned him (Mr. Marenga on Thursday/ Friday (last week) and Sunday 24.08.03.

4. I preached a sermon on Justice and Righteous at St. Luke's Greendale and Waterfall's parish upon invitation and this did not go down very well with the Bishop's agents in the two churches and the Bishop would like to make sure my voice is not heard in Harare. Mr Stumbles this is just a summary of some of the things that Kunonga (the Bishop) wanted me to do but he thinks I was not cooperative enough to carry out his mission and now wishes to persecute me on baseless

accusations which I supply you with in my next report that covers the recent events of 02/08/03 - 15/08/03. I have supplied you with background information only for the moment. I am not sure whether or "not Canonical Obedience entails a priest to cooperate with the Bishop in murdering-the flock, misappropriating funds, eliminating members of the church he deems "not my guys" and preaching what he (the Bishop) prefers to be preached by a priest every Sunday.

As I write to you he has suspended me from performing my duties. I attach here, a copy (original) of the letter he wrote me and the manner in which the letter got to me.

Yours in Christ

James Mukunga, holding the following offices; Bishop's Examining Chaplain (Diocese of Harare) Lecturer of Theology (Bishop Gaul College) Rector (St. Peter's Parish - Diocese of Harare)

25/08/2003

Dear Sir

RE: Why bishop Kunonga is trying to victimise me: Part 2

I do hereby now supply you with the second part of why Kunonga is trying to victimise me. In this submission I shall relate the events that took place from the 27/07/03 - 25/08/03.

On the 27th of July at the 08:30 am service I advised my churchwardens that I was going to attend an AIDS/HIV workshop in Nairobi Kenya from 02/08/03 - 10/08/2003. As a lecturer of Theology at Bishop Gaul College (where I was sent to teach by the Bishop of Harare) the Principal of Bishop Gaul (Rev'd A" Musodza) had selected me among the many other lecturers to be responsible for implementing HIV/AIDS curriculum at Bishop Gaul College. This was going to benefit the students (seminarians) in that by the time they graduate, they will be in a position to effectively minister to their congregations on this deadly pandemic,

So, I made all the necessary arrangements in terms of church services with my churchwardens, I also tried to call our grapevine Archdeacon Fr. Thomas Madeyi but to no avail. I call him grapevine Archdeacon because as from the time the Bishop removed Fr. Lameck Mutete from the post of Archdeacon responsible for Mabelreign, he (the Bishop) never wrote to us as a parish informing us that our new Archdeacon is Father Madeyi. Up to now, there is nothing official to indicate that Fr. Thomas Madeyi is our Archdeacon. However though, I had all the same made an effort to contact an unofficial archdeacon that I was taking a one-week break to Kenya for a workshop in the name of Bishop Gaul College. This was an endeavour to effectively fulfil an appointment that the Bishop of Harare had blessed in the first place. While I was in Kenya, the Bishop phoned my wife Wilmar on the 4th of August and left a message with the maid that my wife should phone him, as she was not available at the time of his call. Before my wife called the Bishop, the Bishop had gone 011 to phone Mr John Masuku (deputy warden of St. Peter's) who later referred him to Mr. Bvurnbe (warden at St. Peter's). His claim was why had I gone to Kenya without informing him. In his conversation with the Churchwarden the Bishop was claiming that he had learnt it from my wife that I had gone to Kenya but the truth of the matter is my wife had not spoken to the Bishop. The Bishop then called for a meeting with the Churchwardens of St. Peter's on Friday 08/08/03 and told them that he wanted to transfer me from St. Peter's. He even suggested a name he wanted to send to St. Peter's as rector. All this was happening while I was in Kenya and I wonder whether this is how transfers are done. One way or the other the bishop was trying to terrorise and instil fear in my family. The Churchwardens of St Peter's refused to have me transferred from St. Peter's. Instead, they said to the Bishop you cannot solve James's case (of going to Kenya) by transferring him from St. Peter's. Therefore,

the Churchwardens insisted that a meeting be set on Wednesday the 13th of August 2003 to discuss my trip to Kenya, which the Bishop claimed to be unaware of whereas in reality he knew.

On Sunday 10/08/03 the bishop called me in the evening and he spoke for 2 hours. In his conversation with me he said he was not happy with me associating with Fr. Musodza (Principal of Bishop Gaul College). His reason was; He suspected Fr. Musodza to be working hand in hand with the Cathedral councillors who, according to the Bishop were working towards his deposition. This is evidenced by the fact that, before Fr. Musodza and I went to attend the Nairobi workshop (02-10 August) the bishop was already after us. There was a preliminary workshop that was held at the Cathedral of St. Mary here in Harare from 21 July to 25 July. During the Harare workshop Mr Gwedegwe phoned Fr. Musodza accusing him of being part of the problems happening at the Cathedral. Mr Gwedegwe said to Fr. Musodza that the Bishop was very angry and unhappy with Fr. Musodza, Bishop Peter, and myself. The reason for his unhappiness was that he suspected the three of us were having meetings to depose him. This was a baseless suspicion. He went on to say he did not want me to teach at Bishop Gaul College anymore. Upon our return from Kenya on 10/08/03, Fr. Musodza was served with a letter dated 29 July 2003 terminating his services as assistant part-time priest at the Cathedral. The date of the letter (29 July 2003) shows that well before Fr. Musodza and I went to Kenya, the Bishop had already started a mission to persecute Fr. Archford Musodza and myself. Moreover while we were having our Harare workshop, the Bishop came to the workshop and he was introduced to the facilitators. He was told the aim of the workshop and not only that; both himself and his wife were invited to attend the workshop but turned down the invitation.

Wednesday 13/08/03: The Churchwarden of St. Peter's - Mr. Bvumbe, Mr Chingore, Mrs Nheweyembvva, Mr Mapani (treasurer) Mr Gwedegwe, the Bishop and myself met at Pax House. As far as I was concerned the meeting was called to discuss "why", as the Bishop claims, "T had gone to

Kenya without informing the Bishop?"

I asked the Bishop at the beginning of the meeting whether this was a court in which he was going to preside as judge and he refused to define the nature and name of the gathering. He opened the meeting by saying, we are gathered here to discuss the issue of St. Peter's Parish truck that Baba Mukunga had an accident with in Bulawayo. The trip to Kenya was not on the agenda anymore. All of a sudden, my new allegation was "why I had an accident in Bulawayo while driving the Parish truck on May 03/2003"

Background to the car accident: On the 02nd May 2003, Mr Gwedegwe called me to his office and in the presence of Fr. Musodza asked me to drive Harare delegates to the Bulawayo Synod of May 2003. His request was based on the fact that my parish truck was a diesel one and therefore it would be more efficient to use. So I went to Bulawayo on the mandate of the Acting Diocesan Secretary who apparently is inseparable from the Bishop. Even though the Bishop including Mr Gwedegwe were now openly denying that they did not request me to go to Bulawayo in order to facilitate transport for the Synod delegates from Harare, but they (the two) very well know about this trip. The point is, the two were bound to lie and knit a story, which would black-paint me before the Churchwardens. I was ready then to expose the two on how often they had used St. Peter's Parish truck in a manipulative manner and moreover without the authority of the Churchwardens. The following people at some point in time came to take the parish truck on the instructions of the Bishop:

1. Mr. Gwedegwe and Bishop Tawonezvi: One day Mr Gwedegwe came saying he had been sent by Bishop Kunonga to take the car to Buhera for Bishop Tawonezvi to use in his rural pastoral work. Upon their return the truck's universal joint had cracked and consequently destroyed the prop shaft. Receipts for the repairs that were done from the St. Peter's Parish funds are available. If I had refused to offer the two men the car, then I would be called a bad boy.
2. Mr. Chisamba and Mrs Chisamba: The ZTV personality (Mrs Rebecca Chisamba) is a good friend of the Bishop's wife. Upon the instruction of Mrs Kunonga and obviously with the courage that the Bishop is my boss and so I must obey, Rebecca Chisamba and her husband would phone me. They used St. Peter's diesel truck with me as the driver to ferry them to a farm in Raffingora where they had bought a beast (beef). Dates and days as to when they (the Chisambas) came to take the car for their use are available as I have receipts for all this manipulation that was perpetrated on me by the Bishop, who sent me would shoulder that responsibility ..
3. Mr. Gwedegwe: Mr. Gwedegwe would also come whenever he wanted the St. Peter's truck for his so-called evangelism outings. If I had turned him down, then I would be fired. I still have fuel containers that Fr. Caxton Mabhoiyi brought to me with fuel so that Gwedegwe would make use of St. Peter's truck.

Anyway, the thing is: the Bishop was aware of my trip to Bulawayo with Harare delegates to Diocese of Matebeleland Synod of May 2003. Unfortunately for me, I had an accident and the two (Gwedegwe and the Bishop) are now claiming they were not aware of the trip. They have actually written to me (Gwedegwe and the Bishop) that I should pay for the damages. I am not sure whether or not the same Bishop, Mr Gwedegwe and Bishop Tawonezvi are also going to pay for the universal joint they broke as well as the prop shaft they destroyed while they had taken the truck to Buhera. This is not in anyway suggesting that I am going to pay for the damages. No! The two are falsifying the facts. I then openly told the two - Mr Gwedegwe and the bishop, that they had destroyed the diocese with their behaviour. They can't say the same story twice. I told them that they had caused problems in Highfields, Tafara and the Cathedral. Interestingly, when Mr. Gwedegwe and Fr. Thomas Madeyi were discussing on how to tackle the Tafara case, I happened to be in Gwedegwe's office and I heard every detail of how Gwedegwe was instructing Fr. Madeyi to distort the case and consequently influence the results of the investigation. Fr. Madeyi is the Archdeacon who had been sent to investigate the Tafara books and so on.

Finally, in that Wednesday meeting I told the Bishop that I was going to resist him. I asked him in front of my Churchwardens to say clearly what crime I had committed and he couldn't come up with one. I asked him whether I had stolen money from my parish he said no ' And for sure I haven't. Any immorality that I have committed again he said no: Any parish work or duties that I have not carried out, again he said no ' Put on the table my sins and crimes, he couldn't.

Thursday 14: the Bishop called my Churchwardens and gave them a letter saying he had suspended me from my duties. (See letter attached). He (the Bishop) phoned Fr. S. Mutandwa round about 7 .00am and told him (Fr. Mutandwa) that I had called him (Fr. Mutandwa) an adulterer and the Bishop's boy. This information was now coming from Fr. Mutandwa himself. Surprisingly the same Bishop had said to my Churchwardens that I had phoned Fr. Mutandwa and told him that I wanted to kill him. All these were

I believe that God is going to stop Bishop Kunonga's regime once and for all. In fact the man is not going to last for the rest of his term as Bishop. It will go down (in) history books that once upon a time someone claimed to be a Bishop but it just did not work out. God is intervening in the mess that the diocese of Harare has been plunged into. I am moved by Jeremiah 23: I 0-15.

Yours in Christ,

James Mukunga, holding the following offices;
Bishop's Examining Chaplain (Diocese of Harare)
Lecturer of Theology (Bishop Gaul College)
Rector of st. Peter's Parish - (Mabel reign)

9.4 Appendix iv: Neill disgruntled by Kunonga's Election

As many of you know I have opposed the election of Rev'd Kunonga on the grounds that Canon Law was neither followed nor fulfilled. The basis of my objections were as follows:

1. At Gweru the man who proposed the Rev'd Kunonga was the same man who had circulated a defamatory letter to electors before the election of one of the candidates. He was therefore guilty of an offence under Canon 12, - the canon which deals with behavior unbecoming of a clergyman - and also the later canon which deplors the practice of racial discrimination. He, therefore, on moral and canonical grounds, was not a fit person to be nominating a future bishop. His moral fault was a disqualification to nominate anyone in the elective assembly. It was on these grounds that I opposed the appointment in my letter to the Archbishop. (There are some other concerns but they are minor in comparison).
2. Three other persons also opposed this appointment, in writing, with their signatures affixed to their oppositions. Two of them opposed on the same grounds that I opposed and a fourth person opposed on moral grounds. That is, that Rev'd Kunonga was morally disqualified from taking up this appointment.

We were looking forward to the Court of Confirmation, but therein lies the second difficulty. A supposed Court of Confirmation met in Kitwe Monday 29th January 2001. There are some specific moral and! jal problems to do with this Court of Confirmation which cause one to further doubt that Canon Law has

been fulfilled:

1. The canon states that the court shall be an open court whereas the court which met in Kitwe was in secret. Even the Provincial Registrar, whose duty it is to guide the deliberations of the court, did not know it was in session. He only found out that it had met two days later. Why the secrecy and what was being hidden?
2. The canon states that opposers shall be cited to be present, in other words, it is the responsibility of the court to make sure that persons opposed to the nomination be given the opportunity to present themselves. The Archbishop had correspondence from myself to show

that I was opposed and the Provincial Registrar had correspondence from the other three opposers. Not one of us was invited, nor made aware of the court so the Archbishop's statement that there were no opposers seems fatuous. Again the Canon law was not applied.
3. The Canon states that commissaries may represent bishops (or in our case vicar-generals). The moral and legal problem here is, who is the Rev. Steven Chibubi and who appointed him to represent the diocese of Harare at the court of confirmation? Surely, to act as a Commissary you should be authorized to do so?

The standing committee of the diocese of Harare have passed a vote of no confidence in myself as Vicar-General. Before! depart, the diocese of Harare needs to know that there are some very specific problems which now face us because Canon Law has not been followed or been submitted to. Let me once again stress that this has nothing to do with the candidate himself but has everything to do with Faith and Order in the church and with the effective proclamation of the Gospel in years to come. Four things I need to highlight (but there are other issues).

The appointment of a non-canonical bishop:

1. Raises problems for the clergy because we are duty bound to pay 'due and canonical duty' to the bishop. How do we give our canonical obedience to a non-canonical bishop? It is going to fundamentally and deeply affects the working relationship between bishop and clergy and will have long-term disastrous effects on good order in the diocese.
2. There is a problem for the bishops in that if they go ahead with this consecration, they themselves will incur the guilt of baptising a rejection of Canon Law and bring shame on themselves, in so doing.

3. The Trustees pay the bishop out of the Bishopric Endowment Fund, this trust does not allow payment to bishops who are not canonically elected. It may only be paid to the canonical bishop of Harare and no other person. Any trustee therefore who takes monies from the endowment fund for any non-canonical bishop shall be acting in contradiction to the trust and shall be either personally libel to reimburse the fund from his own pocket or in the worst case scenario may be guilty of a criminal activity. And if the Endowment Fund cannot pay him who will?
4. More serious than anything is the theological problem that the church by word and example confronts the domain of Satan and plunders that domain. Jesus came to destroy the devil's work. The authority invested in the office of bishop to assault Satan is forfeited when worldly standards are used in his election. The office of bishop by definition has to be a godly office. Or Satan will laugh at us. Loudly.

My conclusion is that we have to start again. At minimum a proper Court of Confirmation must be convened so that even if Rev'd Kunonga does finally fill this office, he will know that he has the backing of truth and openness rather than slander, falsehood and deception. It will, benefit him, it will benefit us clergy, it will benefit the laity, and it will maintain the honour of the office of Bishop and will secure good government in the church for years to come.

T.J.NEILL

VICAR GENERAL (Diocese of Harare)

CANON OF THE CHURCH OF THE PROVINCE OF CENTRAL AFRICA

9.5 Appendix v: Complaint and Charge Sheet

TO The Registrar of the Provincial Court of the Anglican Church of the Province of Central Africa:-

WE, the undersigned, do hereby bring against NOLBERT KUNONGA, Bishop of the Diocese of Harare in the Church in the Province of Central Africa (the Province) the charge that he has committed one or more or all of the following offences set out in Section I of Canon 24 of the Province, namely: _

1. He has publicly and deliberately maintained doctrines contrary to the teaching of the Church and continues so to do; and/or
2. His acts, omissions and words reflect an apostasy from the Christian faith; and/or

3. He has contravened and continues wilfully to contravene enactments of the Provincial Synod and/or of the Synod of the Diocese of Harare and/or refuses to obey the lawful commands of his Superior; and/or
4. He has refused, without good or sufficient reason, to perform for communicant members of the Church in the Diocese of Harare and not under censure of the Church, acts pertaining to the Ministerial office; and/or
5. He has conducted himself and continues to conduct himself in a manner, which gives just cause for scandal or offence, and/or has behaved and continues to behave in a manner unbecoming to a bishop or clergyman.

IN THAT on divers occasions or periods between May 2001 and September 2003 the aforesaid Bishop, at various places within the Diocese of Harare [the Diocese] did: - 1. In or about December 2001, without just cause and without following the procedure laid down in the Acts and the Canons, remove from St Luke's Anglican Parish, Mufakose, ...

9.6 Appendix vi: Stumbles on Charges against Kunonga

My Lord Bishop,

Various matters have been drawn to the writer's attention over a considerable period of time. I refrained from commenting in the expectation that you would be seeking advice from me as Chancellor of the Diocese or that those in appropriate positions in the Diocese and Province would give due attention to various letters sent to them, copies of which I received and would promptly exercise their rights and duties. As many letters on different issues and subjects of considerable importance regrettably have evoked no response, the time has come to break silence. This would not have been necessary had correct procedures been followed. A number of the disputed topics could have and should have been resolved through discourse, communication and if not resolved thereby through the Ecclesiastical Courts at your instigation. The need to write this letter has been accelerated by the fact that you have caused notice to be given of the 59th Diocesan Synod 2003 to be held on Saturday zz" February 2003.

Guiding Tenets

This letter is being formulated on the following tenets:-

1. That Christianity is inseparable from the community in which it imparts its truths by a regular course of instruction, and endeavours to secure the observance of its precepts by a moral and religious education; and being a revelation of the will of God, is necessarily independent of municipal and other similar institutions and unconfined by the limits of places, countries and kingdoms;
2. That the Church is a society of people, instituted for the worship of God, bound together by the profession of a common faith, the practice of divinely ordained rites and resting upon a visible external order;
3. That the statutes of God are righteous and fully trustworthy;

4. That the Fundamental Declarations, Constitution and Canons of the Church of the Province of Central Africa; the relevant Rules and Resolutions of the Province and the Common Ecclesiastical Laws are binding upon and are to be upheld and followed by all in authority in the Province; and in addition the Acts, Regulations and Resolutions of the Diocese of Harare are binding upon and are to be upheld and followed by all in authority in the Diocese;
5. That ecclesiastical laws recognise that the *audi alteram partem* rule ("hear the other side") should be observed. Everyone has the right to speak in his evidence in his defence. I have the case against him explained to him and to call witnesses to give
6. That we were all baptized by one Spirit into one body; we were all given the one Spirit to drink; we are the body of Christ and each one of us is a part of that body which constitutes the Church (*1 Corinthians 12: 13 and 27*). The "we" refers to all Christians: Archbishops, Bishops, other clergy and laity including Churchwardens, councilors and members of Synod. "The eye cannot say to the hand, "I don't need you"". From Christ the whole body of the Church, joined and held together by every supporting ligament grows and builds itself up in love, as each part does its work. (*Ephesians 4: 16*).

The following are comments and observations which require urgent attention:

Forthcoming Synod

Synod meets at such time as the Bishop of the Diocese determines in consultation with the Standing Committee. Notice is to be given by the Bishop at least 90 days before the day on which Synod is to assemble. This is specifically to allow the Synod participants/members to have sufficient time to prepare for Synod. Your notice is dated the 19th November 2002. I received my copy of the Notice many days after the 19th of November and wonder when other recipients (clergymen, lay members of Standing Committee, Diocesan officials and the Chairman of the Board of Trustees) came in possession of theirs. P.S. Some members of the Diocese have been informed that synod will now be held on Friday 21st February, 2003 and not Saturday 22nd February, 2003. If this is so the notice of the 19th November, 2002 is invalid. No notice concerning the change in date has been seen by me but in any event any notice sent after the 19th November (and the change to the 21st February is a very recent development) does not comply with the Acts for less than 90 days notice has been given. Unilaterally changing dates in this instance is a stark breach of the Acts. Confusion reigns.

The Act stipulates that written notice of motions for inclusion on the Synod Agenda paper must be received by the Bishop or the Diocesan Secretary at least 45 days before the first day of the session of Synod. In the past the Bishop in his notice convening Synod has invited items for inclusion in the printed Synod Agenda and has requested that these items be sent to the Bishop's Secretary timeously (at least 45 days before the commencement of Synod). It is noted with some concern that this invitation has been omitted from the notice dated the 19th November. Further comment on this will be made later.

The Agenda paper is to be prepared under the direction of the Bishop and sent to Members of Synod at least 18 days before the commencement of Synod together with the Bishop's citation requiring all representatives entitled to be present to attend Synod. The Agenda shall contain all motions of which notice has been given to the Bishop and accepted by him at his absolute discretion (which must be impartially and reasonably exercised) and shall contain the customary reports, estimates of Diocesan Revenue and Expenditure and other matters which the Bishop may decide to lay before Synod. As Synod is being held before the financial year end of Vestries has arrived, it is going to be extremely difficult for each Parish to submit information required for the Diocesan accounts. Synod, for this reason, normally is convened after the financial year- end.

The time periods are set out in the Acts to enable members of the Diocese to meet, discuss, debate and vote on matters on the Agenda paper, bringing forward the views of Parishes, Mission Districts and Church Districts. As no invitation has been given by the Bishop for Notices of Motion to be included and as the Agenda papers have not been received timeously, the procedure will not have been complied with and Synod should not be held on the 22nd February, 2003. Most of the participants will not have had sufficient opportunity to consider any item on the Agenda and conceivably the only item(s) would be that or those forthcoming from the Bishop. This would not be in the spirit of the Canons; would be improper and could be construed as taking away those rights to which members of Synod are entitled.

Chapter 2.21 of the Acts records that proceedings of Synod shall not be invalidated by failure of any member to receive the Synod Agenda paper and other documents prior to the date Synod meets. It is respectfully submitted that this wording was not incorporated to enable the Bishop or anyone else deliberately to ignore or avoid the procedure mentioned above and to operate as if the Acts were non-existent. The wording is inserted to take into account exceptional circumstances, as for instance where a member has not notified the secretary of a change of address and the documents have been sent to his/her old address. To ignore the procedure required to be carried out makes a mockery of the Acts, does not afford members of Synod time to prepare for it and is untenable. Indeed in your Circular dated 28 November 2002 which was widely distributed to all Incumbents, Churchwardens, Councilors and Parishioners, you quite rightly stated, "There is no reason for us to avoid procedures" "We should abide by the laid down Regulations". This is sound advice for which you are sincerely complimented. It is advice which should be heeded.

Previous Synod 12th and 13th April 2002 And the Laws of the Church

At the last Synod, in 2002, a Resolution was unanimously passed to the effect that all Clergy and Laity within the Diocese should be made familiar with the Constitution, Canons and Rules of the Church of the Province of Central Africa as well as the Acts, Regulations and other laws of the Diocese. Free copies of these Acts and Regulations and Canons should be given out to the clergy. This has not occurred for some years as the Diocese has apparently run out of copies. The result has been a growing ignorance within the Diocese concerning its laws and those of the Province and of Ecclesiastical laws generally. To counter this ignorance and to avoid any misunderstanding it would have been helpful and fair to have incorporated in your Notice of the 19th February an invitation for items to be sent by a certain date for inclusion in the Synod Agenda. At the conclusion of the last Synod I respectfully indicated to you that if Standing Committee so desired I would, assisted by the other Diocesan Legal Officers where possible, update the Acts and Regulations so that they could be put before Synod. If adopted by the Diocesan Synod and approved by the Provincial Synod or any authority appointed by it, the updated set of Acts could be printed and sufficient copies made for distribution. As you know I have a copy of the draft document produced by Professor R H Christie in about 1999. At a Synod chaired by your predecessor, Bishop Jonathan Siyachitema, it was suggested that this draft be expanded upon. Standing Committee was to have passed a Resolution requesting the Diocesan Legal Advisers to proceed with the updating and redrafting thought necessary. I still await to hear from you or Standing Committee in this regard. To assist you and others in the Diocese, however, various papers on different aspects of the laws were sent to you for circulation so that the Resolution, unanimously passed at Synod in 2002, could be implemented in part as soon as possible. The papers were entitled "Some legalities for the Diocese of Harare", "Elaboration of Act 15.1 (b)" (the position relating to the elected Members of the Church Council), Addendum on "immovableproperty" and "some aspects of contracts of service and ancillary matters relating to Suspension, Resignation, Retirement and Termination". They were to have been copied through the Diocesan Office and sent to incumbents and others. It is understood this has not been done. Thus ignorance of the church laws remains in many quarters though not amongst those at the office of the Diocese. The laws thus brought to your attention and those of others, have, for the most part been disregarded as will be seen from the contents of this letter.

1.

Cathedral of St Mary And All Saints Annual Vestry Meeting 18th August 2002.

On the eve of your departure for a conference in Malawi you telephoned to ask me to Chair the Annual Vestry Meeting of the Cathedral and to ensure that the correct procedures were followed. The Venerable Reverend Manyau also telephoned to confirm that this was your request. Due notice was given and the Annual Vestry Meeting was held on 18th August 2002 at which 111 persons were present including the Diocesan Registrar, the Diocesan Deputy Registrar and myself as Chairman. A letter dated the 19th August was delivered to you confirming that the meeting had been held and the Minutes would be forthcoming. A copy of the Minutes of the Meeting was delivered to you. The elections of the Churchwardens and Councilors had been meticulously carried out and reflected the wishes of the Meeting. In particular the election of the Churchwardens was unanimous. The election of the Councilors was by secret ballot.

Meetings with You

After you had received a copy of the Minutes you arranged for me to call at your office on the 11th September to discuss various matters, I again reported to you on the Cathedral Vestry meeting. You showed me a letter you had written to the Choir whose members you said had badly misbehaved. On the 11th September 2002, by previous appointment with you, the two Churchwardens of the Cathedral and I attended a

meeting at your office which tended to become more amicable as discussions proceeded. Amongst other things it was recommended that the Choir Master on behalf of the Shona Choir, whose behaviour had upset you at a meeting on the 9th of June, should be requested to address a letter of apology to you. You indicated that the Churchwardens could from now be given access to see you. The hope was expressed that there would be better co-operation both ways in the future. By the end of the lengthy meeting it seemed that the door of disunity between the Cathedral officials and yourself was now almost closed and a new door of unity, communication, respect, responsibility and a desire to concentrate on and propagate the teachings of our Lord had been opened. Notes of this meeting were sent to you.

Magistrate's Court Case Brought by You

To my utter amazement a few days later you instituted injunction proceedings in the Magistrate's Court against the twelve Councilors and two Churchwardens of the Cathedral who had just been elected legitimately on the 18th August, and five members of the Choir, barring them from entering the Cathedral and carrying out their duties. Your Court action also cited Stanbic Bank. Your secular Court application was dismissed on about the 26th September, 2002. You were ordered personally to pay the legal costs on the higher Legal Practitioner and client scale which is a punitive Order to show the Court's displeasure. It is emphasized that you personally, not the Diocese, have to pay the lawyers fees. Two things were most disconcerting; the first is that the actual application form to the Magistrate's Court for an injunction (interdict) was dated 18th September by your Legal Practitioner, that is just one day after the meeting held with the Churchwardens. One is left to ponder whether indeed you regarded the meeting of the 17th of September with the Churchwardens as one of reconciliation after all. The second disconcerting aspect is that as you know, Diocesan legal proceedings in civil matters are normally instituted, and all legal acts performed on behalf of the Diocese, in the name of the Diocesan Trustees subject to the advice of the Diocesan Registrar or his Deputy. But in the Magistrate's Court action "The Bishop of Harare" is cited as the Applicant, not the Trustees. This is contrary to the laws of the Church. Furthermore, in your Affidavit to the Court you indicated that you were authorised in your official capacity as Bishop of the Diocese to depose to the Affidavit which forms the basis of the Magistrates Court matter. Enquiries reveal that the Diocesan Trustees Board gave no permission to you to institute these proceedings, nor did you approach the Diocesan Registrar in terms of the Acts. Quoted again is what you said in your circular of the 26th of November 2002, namely that "there is no reason for us to avoid procedures" and "we should abide by the laid down Regulations". These Regulations and the laws are within your knowledge and indeed were included in the papers I provided to you on legal aspects and other matters. Apparently you alleged in your secular Court application that the Churchwardens, Councilors and Members of the Choir have committed some offences. You are aware that where the question of offences is concerned the Diocesan Court, not a secular court, shall have sole original jurisdiction except in the cases of heresy and false doctrine. The Magistrate's Court case therefore, not only should not have been brought by you at your personal instigation, but should not have been instituted in the secular courts at all. The Canons and the Acts of the Diocese have thus not been complied with. It is perhaps pertinent to point out at this stage that Canon 9 sets out the wording of the declaration to be signed by Bishops. The Bishop *inter alia* declares that, "I consent to be bound by, and to govern my Diocese in conformity with all the laws and Canons of the said Province and by the Rules which have heretofore been made or which may from time to time be made by the Provincial Synod of the Province of Central Africa." It is respectfully submitted that regrettably you exceeded your authority in the much publicized court action you chose to bring against the Churchwardens, Councilors and others. This has not enhanced the reputation of the Anglican Church in the Diocese, the Province and beyond. And you still have not convened a Diocesan Court to hear and determine whether offences have been committed by Churchwardens, Councilors and others.

2.

Refusal to recognise elections which took place at the Annual Vestry Meeting of the Cathedral of St Mary and All Saints on the 18th August 2002.

I have recently been reliably informed that you totally reject the election of those Cathedral Churchwardens and Councilors which took place strictly in accordance with the laws of the Church on the 18th August 2002. I must strongly register my protest in this connection. You requested the writer to Chair that meeting which was done. You requested that the laws be properly complied with which was done. The Registrar and Deputy Registrar were present to assist in this regard. You are now saying in effect that notwithstanding the propriety of the meeting you refuse to accept what was carried out in accordance with the laws and will not comply with them.

It is worth noting that the Commission of Inquiry which you set up and which reported under the

Chairmanship of the Deputy Registrar in May 2002 recommended that the Cathedral Annual Vestry meeting should be held forthwith so that a new Council would be elected. The Commission surmised that life would return to normal even if the Council elected at the previous Annual Vestry meeting was returned en masse. Problems would not repeat themselves because both the Dean (the very Reverend Godfrey Tawonezvi in this case) and the Councilors would have had an opportunity to reflect on those weaknesses which needed to be worked upon. You called for the meeting and have chosen to reject the outcome of the meeting. This attitude prima facie shows contempt for the Acts. One is reminded of a letter written a few years ago purportedly from 13 priests, including the then Father G. Tawonezvi urging that a Bishop should follow the gentleness, humility and magnanimity of Christ. So these components are seen to be of great importance in the disposition of a Bishop. This seems to be in contrast to the behaviour herein described.

If you intend to rely on Act 14.3 which says "the names of the Churchwardens elected shall be certified by the Chairman of the Vestry meeting and sent to the Archdeacon on the forms supplied by him" it should be pointed out that you were aware that the Dean as Archdeacon and Rector was not available at all relevant times and the onus, with respect, has been on you to provide those forms. No forms have yet been forthcoming. A Churchwarden is to commence his duties on being admitted to office by the Archdeacon or his commissary after making the declaration required by the Archdeacon unless circumstances make it necessary for him to commence his duties before being admitted to office. In the present case it is submitted that it was necessary for the Churchwardens to commence duties forthwith. The very Reverend Godfrey Tawonezvi had been, apparently, elusive and evasive and had not attended any Council meetings of the Cathedral Parish since about the 22nd January 2002. Council affairs have been in a sorry plight. According to pew leaflets you are the present Dean of the Cathedral and as such are the Archdeacon. In terms of Chapter 4.2(e) of the Acts where the Dean is unable to act provision is made for you as Bishop to act in his stead. At the time of the elections the Dean was apparently on leave. In any event Father Tawonezvi was heavily engaged in preparations for his new status as Bishop of the new Diocese of Masvingo. You were in charge.

3.

Matters of Ecclesiastical Courts

It appeared that certain action and steps had been and were being taken by you which were inconsistent with or contrary to the Acts and Canons. I offered to assist you in this regard and on the 22nd March, 2002 you wrote seeking advice and guidance from me as Chancellor of the Diocese. Various priests were alleged to have committed some breach or other and the Secretary of the Diocese, in conjunction with you, arranged to set down various matters for a Church Court hearing. This took place on the 10th May, 2002. The writer presided over the court at your request. No charges had been officially preferred and the pre-trial procedure laid down in the Canons had not been followed. 21 days' notice of the hearing had not been given. The only person who attended was the Reverend S Boma. The defects in proceedings were pointed out to him but he nevertheless agreed that the court should continue. In the Judgment given in his case you were to communicate in writing with him what sentence you were going to impose in terms of Canon 25 (4). I have not been notified of the sentence and shall be grateful to receive from you a copy of the letter you wrote to the Reverend S Boma.

The names of the Reverend D N Kunyongoma, the Reverend Matyatya and the Reverend P H Nyatsanga were mentioned as possibly having committed some misdemeanour or other but no charges were, to the best of my knowledge, preferred. For purposes of the Chancellor's record it would be helpful to know by return what the current position is in regard to these persons. Have they been given a proper hearing? What has happened to them?

Another priest whose case needs to be dealt with is the Reverend E Kasongo. Apparently he came from Zambia and was employed contractually as a priest licensed to preach in the Diocese of Manicaland. His wife died on the 15th May, 2001 and for various reasons, evidently acceptable to you, it was agreed between the Bishop of Manicaland and yourself that the Reverend Kasongo should be transferred to the Diocese of Harare from the 1st August, 2001. Thus he came from Mutare with his young children to this Diocese. What was required to formalise matters, it is averred, was confirmation from the Diocese of Harare that he was now employed by it in terms of a contract which was signed with the Diocese of Harare. A letter to the Immigration officials was all that was required as his Temporary Employment Permit does not expire until the 21st August, 2003. It is alleged that no letter was sent to the Immigration officials. Instead you terminated his employment on or about the 2nd February, 2002. The Reverend Kasongo made several pleas to see you but, it is understood that he still has not been able to have an audience with you influenced a hearing. In fact he has now appealed to the Provincial Legal Advisers and the Archbishop who have been requested to investigate this matter. It is sincerely hoped that some speedy and just solution will be determined. It is understood that he is in rather a desperate plight. *Prima facie* it would seem that there has been a breach of the

contract by the Diocese but written clarification by you from return will oblige. Indeed this opinion was given to you several months ago.

It is also understood that some contractual arrangement between the Reverend D B McConkey and the Diocese has not been fulfilled, but hopefully this will be attended to urgently.

4.

Annulment of marriage Judith Taylor

On the 2nd December, 2002 a letter was written to you in connection with the above and referred to a letter from the Reverend David Bertram dated the 18th November. This matter came to the Diocesan Marriage Court on or about the 20th June, 2002 when it was apparently suggested that the writer be consulted on the aspect of declaring the original marriage null and void. I was not consulted by you or anyone else. The first the writer knew of this was when a copy of the letter of the 18th November came to hand together with a copy of the letter of the 2nd December 2002. In my subsequent letter to you I advised that in terms of Canon 23.3(b) 8 the marriage between Taylor and Taylor should be declared null and void for the reasons given at the Marriage Court and by Professor R H Christie in his letter dated 9th February, 2002 and the letter dated the 27th February, 2002 by the Reverend David Bertram to you. With respect it is now over 7 months since the Diocesan Marriage Court was held. Have you given your final ruling on the subject? I shall be grateful to know the position.

5.

Memorabilia, Tablets, Plaques etc

As you know for some considerable time complaints have been forthcoming, not only to you but to others including the Dean of the Cathedral and the writer in his capacity as Chancellor of the Diocese in regard to the removal of memorabilia from the Cathedral. I promised to ascertain what the position was as I had not had sight of any resolutions required by the Acts and had not had to sign any faculties in regard to the removal of memorabilia from the Cathedral. Since December 2001 several letters were written to you, the Secretary of the Diocese and the then Dean of the Cathedral, G Tawonezvi (now Bishop of the new Province of Masvingo) but regrettably over a lengthy period of fourteen months no response whatsoever has been forthcoming. During one of our meetings you indicated to me and subsequently repeated the same at the meeting on the 17th September with the Churchwardens present that, contrary to allegations being made, the previous Bishop, the Reverend Jonathan Siyachitema, had instigated the matter of the memorabilia. You kindly undertook to look for and provide written details of the background to this including resolutions which had to be passed in terms of the Acts and other laws pertaining to the Diocese. The impression given is that no such resolutions have been passed by the Trustees (who, as persons responsible for Diocesan property, are required to give this approval) or any other authority. In case this information is inaccurate, copies of the resolutions and other written details pertaining to the memorabilia are respectfully requested by return. The Council and Churchwardens of the Cathedral Parish record that they were not consulted as to the removal of the plaques (Minutes of 27th February 2002). It must be stressed here that the question of whether or not the memorabilia should be removed is not what is being considered but whether the correct steps have been taken. It is reported that some of the memorabilia has been delivered to the National Archives. For purposes of the faculty records it would be greatly appreciated if you will kindly send me a list of each item of memorabilia that is there and also cite the authority which has permitted the delivery of the memorabilia to the Archives. Receipt of this by return will also be comforting, especially as the "Commission of Inquiry" chaired by the Deputy Registrar did not deal with this subject, although you had advised me at the last Synod, when a written question on the subject had been submitted, that a Committee of Inquiry would look into the matter.

6.

Litany of Points of Disquiet

Indeed my Lord the latter half of 2001 and the whole of 2002 has been strewn with a litany of complaints, unfortunate incidents and non-observance of the laws of the Church. Before, during and after the Synod of 2002 I offered to assist you. Again in a letter to you on the 22nd March 2002 this offer was made and repeated at the few consultations we had at your offices.

One of the findings of your Commission of Inquiry referred to above was that there is within the Diocese an existence of lack of communication, suspicion, intolerance and inflexibility. At a Vestry meeting of the Cathedral on about the 2nd June 2002 grievances were raised that the Council had been unlawfully dismissed and an interim Council

appointed, that the identity of members of the new Committee had never been disclosed to the congregation, that a Commission of Inquiry had been held but that you had now stated the result would never be published, (the Cathedral Pew Leaflet of the s" June states that "You will be informed of the findings of the Commission of Inquiry next Sunday 16th June, 2002". But to date the Commission findings have not been released to the Cathedral parishioners), that there are grave concerns at the handling of the Cathedral finances, in particular since the purported suspension of Council in March, 2002, that all attempts to resolve matters by dialogue had been fruitless, appointments made with both the Dean (the very Reverend Tawonezvi) and yourself had been cancelled by both of you respectively prior to the proposed meetings, that since the 22nd of January the Dean had not called a Council Meeting, that no Special Vestry meeting had been held in accordance with the Acts notwithstanding the signature of a requisition.

For the record let some of these items be elaborated upon and others just noted for future reference.

6.1 Churchwardens Suspensions Prior to Annual Vestry of Cathedral in August, 2002

The Dean of the Cathedral suspended the Churchwardens on the 14th March 2002. No "full inquiry" in accordance with the Acts has been held. Good cause has to be shown. A charge has to be preferred and the hearing should be carried out in terms of the Acts and Canons. Merely receiving the views of different persons at the Commission of Inquiry set up by you does not constitute a "full inquiry" in terms of Chapter 14.8 of the Acts. The Commission of Inquiry was a broad brush general inquiry into the problems of the Cathedral. Incidentally it is not known in terms of what laws you established that general enquiry.

6.2 Cathedral Councilors Suspension Before August, 2002

Members of a Parish Council are elected by parishioners to represent parishioners and can only be dismissed by parishioners as a general rule. Despite this fundamental principle of representation, the entire Cathedral Council was suspended by the Dean. (The Cathedral Pew Leaflet dated the 14th April reads, "As you are aware the Cathedral Parish Council and Churchwardens are under suspension. The Bishop's inquiry will begin on Monday 15th April. If you need accurate information regarding the suspension contact the Dean). This was unlawful as the writer, the Deputy Chancellor, the Registrar and the Deputy Registrar carefully explained to you at the commencement of Synod on the 13th

April 2002 when you were inclined to ban representatives from the Cathedral attending, leaving only the Dean in attendance. After receiving the unanimous advice of the Diocesan law officers, the representatives duly elected by the Cathedral were allowed to attend Synod. Even the Commission that you appointed subsequently accepted that the Dean had exceeded his power, *inter alia*, in suspending the members of the Cathedral Council and that the Councilors should forthwith "be re-instated", Yet no known action has been taken to reprimand the Dean and by all accounts you yourself now do not recognise the Council members duly elected on the is" August 2002! On what authority have you based your uncompromising stance? There has been no impartial hearing held.

6.3 Ignoring Requisition for Special Vestry Meeting

On or about 28th March 2002 proper steps were taken to call a Special Vestry Meeting. The Dean had a duty to give notice of the meeting within 15 days of receiving the requisition. This was not done. The Acts set out that if the incumbent (the Dean, who was also the Rector and Archdeacon) does not give notice of the meeting, the Petitioners may refer the matter to the Archdeacon. The Archdeacon in this case is the Dean. The Archdeacon on your instructions was obliged to call that requisitioned meeting. It seems that you failed to instruct the Archdeacon/Dean to set down the meeting and did not yourself arrange for the meeting to be held. Thus no one who had the duty to convene the Special Meeting was held, carried out this duty. The Acts are there to be complied with in the interests of the Church and Diocese and to ensure there is a forum for discussion.

6.4 "Interim Council"

After the suspension of the Churchwardens and Councilors an announcement was made that an "Interim Council" would run the affairs of the Parish. The question posed was "who are/were the members of the Interim Council and on what authority were they appointed?" but there has been no response. What authority was given to them to deal with the finances of the Cathedral? What terms of reference were given to these

people? As they were selected by you and/or the Dean they are taken to be representing the interests of those appointing them and not the parishioners who had not been consulted at a Vestry Meeting and did not vote for them.

6.5 Bank Saga

In October or November 2001 a mandate was given with the Cathedral Council approval to Stanbic Bank appointing four persons as signatories to the Cathedral account and stipulating that any two of the four signatures would be required on cheques and other financial documents. It was reported that the Dean and you contacted the Bank in March 2002 without referring to the Council (which was legally in existence but unlawfully suspended at the time) and instructed the Bank to remove the names of three of the signatories, leaving only that of the Dean. Three other signatories were substituted. None of these were Churchwardens. In the Finance Regulations 2(c) demands that in Ecclesiastical Divisions one of the Signatories must always be a Churchwarden or his authorised Deputy. Again *prima facie* it would appear that the Acts and Regulations were

ignored by you and the Dean. In terms of Chapter 17.1(b) the Archdeacon (ie the very Reverend G Tawonezvi) had a "duty" if he considered it desirable for the sound control of the finances of the Cathedral to assume control himself or through a person or persons appointed by him of all the financial affairs of the Cathedral for such period as may be necessary. He is required forthwith to report to you and Standing Committee. It is understood that while you and the Dean at all times

4.

knew what was happening at the Cathedral a report regarding the assumption of control of the financial affairs of the Cathedral by the Dean may not have been formally submitted to the Standing Committee.

6.6 Report to the Police

At the end of March and into April 2002 the Churchwardens, some Councilors and members of the congregation were called by the Police for questioning under the Public Order and Security Act (POSA) on the "suspicion of their knowledge of a plot to assassinate the Bishop". Nothing further transpired. Your Commission of Inquiry, it would seem, has made no finding on this very serious allegation and one wonders why.

6.7 Commission of Inquiry

Regarding the Commission of Inquiry, there has still been no response to the question "under what authority was the Commission established or constituted by the Bishop?" Please will you elucidate on this.

6.8 No Confidence in the Dean

The fact that on two occasions votes of no confidence in the Dean, the very Reverend G. Tawonezvi, were passed appears to have been ignored as if these resolutions were of no consequence. Complaints have been made about the behaviour of the very Reverend Godfrey Tawonezvi as Dean and Archdeacon and Rector of the Cathedral Parish. Has anything been done about investigating these specific complaints other than having a Commission of Inquiry whose terms of reference were not sufficiently specific.

6.9 Shona Choir

Allegedly the Cathedral Shona Choir snubbed and humiliated you at the Cathedral by not singing or in some other way misbehaving. On the 10th June you sent out a letter saying you had determined that the Cathedral Shona Choir be banned indefinitely with immediate effect - banned from participating in all Cathedral of St Mary and All Saints services, all Ecclesiastical Divisions in the Diocese of Harare and all inter-Diocesan activities indefinitely with immediate effect. To my knowledge no charges have been brought against the Choir and there has been no hearing of the charges in accordance with the Acts. When will their matter be heard?

6.10 Standing Committee: Resolution

It was allegedly announced that Standing Committee had resolved that from the 13th June 2002 it had assumed the right to give authority to the incumbent in any Ecclesiastical Division to suspend Members of the Council or the whole Council. Standing Committee does not have the power to pass such a Resolution if indeed one was passed.

6.11 Meeting with Bishops

Before the consecration of the Bishop of Masvingo (the Very Reverend G Tawonezvi), the Bishops in Zimbabwe met to discuss in particular the action you had taken through the secular courts and the affairs of the Cathedral. It had been hoped you and members of the Cathedral would meet together and discuss these issues in the presence of the Bishops in Zimbabwe. It has been reported you refused to do so, so the meeting planned to have all of you present was aborted. A meeting apparently took place on Sunday the 13th October 2002 when Council and the Churchwardens met with Bishop Bakari. The meeting with the other Bishops and the Council took place on or about the 17th of October in your absence, as you left the venue having refused to meet the Council even in the Bishops presence. It is not known who is attending to the administration of the Cathedral affairs because you will not communicate with the lawfully elected Churchwardens and Councilors. What is known is that the position taken by you, if correctly reported, flouts Church law and is inconsistent with Tenet No.6 on page 2 of this letter. In addition it is contrary to the finding of your Commission of Inquiry that Councilors cannot be summarily dismissed like this.

6.12 Position re: Person Attending to Evangelism

Questions have been asked about the position of Mr Gwedegwe. Purportedly he is in charge of evangelism but has acted in other capacities. Is he paid by the Diocese? If so what contract has been entered into and what are his terms of reference? If he is not paid by the Diocese who does pay him for the work he has been attending to including for instance the work done by providing coordination of invitees and typing and stenographic services to the Commission of Inquiry? Or are these services provided free? Is he residing in Diocesan property? If so, does he pay rental?

6.13 Gaul House College

What is the current position about settling the case in the High Court brought by architects against the Diocese in respect of Gaul House College?

6.14 Cathedral Chapter

Why has the Cathedral Chapter not been taking any action in regard to the various problems pertaining to the Cathedral? The Commission of Inquiry found that there seemed to have been no instance where the Cathedral Chapter had been used, neither did the Cathedral Chapter deal with any of the problems which were clearly visible to it. The Commission came to the conclusion that the Cathedral chapter is or was inactive.

6.15 Communication

Your Commission of Inquiry found that there was lack of communication. This is apparent throughout the Diocese. The Diocesan Office appears more and more to be isolating itself by refraining from discussing with or consulting or indeed speaking to clergy and laity in the Diocese with the exception perhaps of a handful of selected persons.

6.16 Churchwardens

Even if the non-recognition of the Churchwardens by you was lawful, and it is submitted it was not, there is a duty in terms of Chapter 14.9 which indicates that in the event of a vacancy occurring for a Church Warden for any cause, a Vestry meeting shall be called to elect a successor within six weeks of the date the vacancy arises unless the Archdeacon shall have authorised otherwise in writing. No Vestry meeting has been held since the 18th of August, you continue to refuse to recognise the legitimately elected Councilors and Churchwardens and have not called a Vestry meeting within the requisite period of six weeks (if there is that vacancy). It is prudent to point out what Act 14.9 and to stress the Acts do not contemplate that an Archdeacon or anyone else should, without cogent and lawful reason, refuse to or refrain from insisting that a Vestry

Meeting be called within six weeks of a vacancy occurring in the position of a Church Warden. It might be worthwhile recording that while Churchwardens are officers of the Bishop from whom they derive their authority, they are also representatives of the laity in the Ecclesiastical Division and they were properly elected by the laity at the Vestry Meeting on the 18th of August. This Chapter by implication does not necessarily permit the appointment of an "Interim Committee" by you in your capacity as Bishop or Archdeacon without reference to the Parishioners.

6.17 **Regular Council Meetings Not Held**

Act 15.3 (a) calls for council meetings to be held at least once in every three months. Has this been complied with? If not, why?

6.18 **Paget House and Pax House**

On the 14th November, 2002 you sent a circular to all Paget-Pax House Workers which read: "Meetings - all workers are not allowed to attend any meetings called by any person without the authorization of the Dean and/or the Bishop. As workers, i.e. the administrator, caretaker, messenger and all guards (excluding those from Albeck Security) you are not allowed to attend meetings called for by Council. You are not supposed to entertain anybody on issues relating to the Cathedral and PageVPax House except through the Dean. Reporting Structures: All Cathedral and Paget/Pax House employees report directly to the Dean and/or to the Bishop in the absence of the Dean. The above issues have to be strictly observed". This, with respect, is untenable, and unnecessarily high-handed. Paget House and Pax House are controlled by different entities as you are aware. In the Notarial Deed on Pax House it is stipulated that, "Pax House shall be administered and managed for normal business by the Cathedral Council of the Parish of St Mary and All Saints. The Pax House Management Committee was established many years ago and includes two Cathedral Trustees who are the Churchwardens and the Dean as *ex-officio* members. The Manager and Caretaker of the building attend all meetings. The Chairman of the Cathedral Finance Committee is likewise a member. You have banned, according to your letter, those people from entering the building for which they are responsible in terms of the Deed and it seems, intend to prevent them from carrying out their duties. Here again no reasons have been given, no charges have been preferred and no church Court hearing has taken place. You have acted as Judge, Jury, Prosecutor and arbitrary decision-maker without allowing those persons affected by the contents of your letter from putting forward their case. It is suggested that you set up a court hearing on this issue forthwith.

6.19 **You as Dean**

In the Pew Leaflet dated the 8th December, 2001 (should this not be 2002?) it is published that you are the Dean of the Cathedral. It is important for various reasons to know precisely when you became Dean and took up obligations in this capacity. Your early reply conveying this information will be much appreciated as it may avoid what otherwise might be an awkward situation.

6.20 **Open letter zs" November, 2002**

You had printed in the Pew Leaflet a circular which was subsequently sent out on the zs" November, 2002. In it, *inter alia*, you make sweeping allegations such as>

"The Cathedral Councilors went ahead to confiscate the keys to the Dean's office and Cathedral motor vehicles. The Councilors went ahead to even use the Dean's office as their own office, a behaviour contrary to the understanding of our ecclesiastical administration and requirements of the Acts of the Diocese of Harare. The same Churchwardens and Councilors went on to disrupt Church services, forcing Priests to abandon Eucharist services, disturbed pastoral work, influenced the Cathedral Choir to misbehave, (singing continuously during the service), disorganized staff, opened an illegal bank account using genuine Christians' pledges/collections and other unwarranted actions".

These are serious allegations. To the best of my knowledge they have not been tested through the Church Court, official charges have not been preferred against the Councilors and the requirements of the Acts of the Diocese of Harare to which you refer have therefore not been complied with by you. This is a serious situation in which you have placed the Diocese, for your circular is public knowledge. Should no action be taken by you in terms of the Acts and Canons and other relevant laws of the Church, you leave the Diocese open, as

well as yourself, to the possible preferment of a public libel action which will further injure the reputation of the already wounded Body of the Church.

A letter dated the 3rd December, 2002 from the Churchwardens and Councilors in response to your circular just mentioned has been written to the Archbishop, Bishops and legal counsel of the Church of the Province wanting a public forum to be convened to present their case. His Grace, the Archbishop, the Bishops and other responsible persons would be well advised to react swiftly in this and indeed in all matters of relevance to them referred to in this letter and not ignore present and past correspondence as if there was no problem in the Diocese or indeed in the Province.

6.21 At a meeting of the Cathedral Church Council on the 27th February, 2002, at which the Dean was not present, it was noted that the Transport and Property Committee requires authorised drivers to maintain a vehicle log in the prescribed form for the vehicle allocated to him, showing mileage, private and official, servicing, repairs, tyre costs and other such information to be submitted to the Bursar and Churchwardens,. It was also noted that two vehicles and the keys to the Deanery had purportedly been retained by the Bishop of Masvingo, (who as recorded, was previously the Dean of the Cathedral, The Very Reverend G Tawonezvi). ON what date did he cease to be Dean and on whose authority, assuming the Minutes of the Meeting referred to accurately recorded the position, did the Bishop of Masvingo take the two vehicles and keep the keys of the Deanery? Where are the two vehicles now and who has the keys of the Deanery?

The situation yet again highlights that irregularities continue unabated in the Diocese.

7. Recommendations

This part of my communication is directed, with greatest respect, not only to you My Lord but to His Grace The Archbishop, the Bishops within the Province, the Provincial Chancellor, the Provincial Registrar, and the Secretary, Trustees and Members of Standing Committee within the Diocese, all of whom have a role to play and most of whom, directly or indirectly, have been apprised of, and in some cases requested, even implored, to take appropriate measures speedily to address a number of the concerns mentioned above:-

7.1 The Synod called for the 22nd February, 2003 should not be held as adequate notice has not been given, no Agenda has been received timeously and in some cases no Agenda has yet been received. (It is now only 14 days before that date scheduled for Synod). Members of Synod representing the ecclesiastical divisions have no knowledge of the contents of the Agenda and can make little or no contribution to items they are unaware of. Holding Synod WOULD, with respect, be both a waste of time and money in the circumstances. Furthermore there are numerous substantially serious administrative and other affairs which should be resolved before the next Synod is held so that finality will have been reached and the proper purposes for which Synod is called can then be given undivided attention.

Bearing in mind that in terms of Act 10.1 (d) Standing Committee exists to carry out the administration of the Diocese under authority of Synod and in accordance with the provisions of the Constitution and Canons of the Acts it is recommended that Standing Committee proceeds immediately to set up a special committee whose primary terms of reference are to>

- a. Investigate the matter of the irregular institution of the Magistrates Court action by the Bishop of the Diocese of Harare;
- b. Appoint a Committee to update the Acts and Regulations of the Diocese and, where appropriate amend the same to bring them in line with Synod resolutions as soon as possible so that thereafter the amended Acts and Regulations may be published, passed at the next Synod, approved at Provincial level and implemented and to make available to all dergy and laity requiring the same in the Diocese those papers on legal matters already prepared by the Diocesan Chancellor;
- c. Investigate the action taken and the current position of the memorabilia;
- d. Investigate the circumstances and reasons behind the reporting of certain Churchwardens and Councilors to the Police;
- e. Ascertain on what basis the Commission of Inquiry was authorised and whether the person giving that

authority had the power so to act.

- f. Advise whether at Standing Committee the subject was raised that authority should be given to incumbents to suspend members of Council or the whole Council, if so when, is the subject recorded in the minutes and was a resolution passed to this effect, if so, what section of the Acts was Standing Committee relying upon;
 - g. Investigate the background and circumstances pertaining to the letter written by the Bishop of the Diocese of Harare in connection with Paget House and Pax House;
 - h. Investigate the circumstances and background, insofar as it is within the power of Standing Committee, concerning the affairs of the Cathedral of St Mary and all Saints;
 - i. Study the letter to the Bishop of Harare from the Diocesan Chancellor dated the 7th February, 2003, provide answers and give explanations where requested therein and prepare a list of any breach of the Acts and Regulations and Canons applicable to the function, rights, duties and obligations of Standing Committee;
 - j. Obtain full details from such sources as are deemed necessary in respect of all the above and compile a full and complete written report on its findings to be submitted by not later than the 31st March, 2003 to the Archbishop, the Bishop of the Diocese of Harare, the Secretary of the Diocese and the law officers of the Diocese.
- 7.3 The Trustees of the Diocese should submit a written report by the 31st March, 2003 on the role they have played in the Magistrate's Court action, the approval for the removal and the disposal of memorabilia, during all meetings or discussions at which these subjects were raised up to and including the 31st January, 2003. The report should be made available to the same persons mentioned in 7.2.i. above. The Trustees are also requested to comment on any aspect of the Acts and other laws applicable to them, which may have been infringed by not giving them the information or opportunity to exercise their duties in terms thereof.
- 7.4 The Bishop of the Diocese of Harare should take steps immediately to:-
- a. Send out a circular forthwith canceling the Notice for Synod on the 22nd February, 2003;
 - b. Arrange for a hearing concerning the Cathedral Parish Churchwardens;
 - c. Announce and notify all concerned in writing that the Cathedral Parish Councilors were indeed legally elected, are recognised and are to carry out their duties;
 - d. Advise the current position relating to those members of the clergy who have not been given the opportunity of a Church Court hearing and take steps to arrange for such hearing;
 - e. Submit a written report on the resolutions and background to the dismantling of memorabilia and provide a detailed list explaining where each item of removed memorabilia is to be found;
 - f. Submit a written report on the activities or inactivities of the Cathedral Chapter since his enthronement and advise the current position regarding that Chapter and name its members;
 - g. Set down urgently a hearing in respect of the Cathedral or Shona Choir which the Bishop has banned;
 - h. Notify the Chancellor of the decision reached concerning the Reverend Boma and also the matter of Judith Taylor.
 - i. Explain in writing why he elected to seek an injunction through the Magistrate's Court and what his motives were in this regard;
 - j. Submit a written report on his association, discussions and undertakings given to the erstwhile Dean of the Cathedral especially setting out what financial and contractual arrangements were made by the Bishop and/or Standing Committee on behalf of the Diocese in this regard and to explain why, if it so, and on whose authority two vehicles from the Cathedral Parish were taken by the erstwhile Dean to Masvingo.

- k. Abide by all procedures laid down in the Canons, Rules, Acts and Regulations; and at all times comply with them, recognising Tenet number 5 at the beginning of this letter;
- I. Clarify under which laws he established the Commission of Inquiry;
- m. State in writing on which date the erstwhile Dean ceased to be Dean of the Cathedral and the date on which the Bishop of the Diocese of Harare took over those responsibilities;
- n. Explain in writing in terms of what Act or other law an "interim committee" was appointed prior to the Annual Cathedral Vestry Meeting of the 18th August, 2002. Who appointed such committee, who are the members, how were they appointed and what were their terms of reference. Moreover if there is another interim committee in place at the moment the same questions should be answered. If there is at present no "interim committee" the Bishop is required to advise who is managing the affairs of the Cathedral;
- o. Provide written information relating to the terms and conditions of service, if any, of Mr Gwedegwe within the Diocese;
- p. Advise in writing on whose authority complaints were made to the Police concerning certain persons on the Cathedral Church Council and when the Bishop first became aware of the intention to report to the Police;
- q. Explain in writing why no action has been taken against the erstwhile Dean in whom two votes of no confidence were passed;
- r. Advise in writing whether the Justice, Peace and Reconciliation Commission still exists, who appoints the members, what their terms of reference are and, if it exists, provide the names of its current members;
- s. Explain in writing why the Bishop of the Diocese of Harare refused to meet jointly with the other Bishops of Zimbabwe and the Councilors of the Cathedral Parish and others in October, 2002.

The written replies requested above should be submitted to His Grace the Archbishop of the Province, the Dean of the Province, the Provincial and Diocesan Law Officers.

7.5 His Grace the Archbishop of the Province, the Dean of the Province, Bishops, the Provincial Chancellor and the Provincial Registrar are exhorted, as a matter of urgency, to commence forthwith an inquiry into the affairs of the Diocese of Harare and to take particular note of irregularities, flagrant breaches of the Canons, Acts, Rules and Regulations and the many, many issues in the Diocese of Harare that remain unclear, unanswered or apparently ignored. It is, with respect, patently obvious that, due to complacency, inaction or a reluctance on the part of some of those in authority within the Province to look into and deal with numerous complaints that have been submitted to them, the situation not only in the Diocese of Harare, but throughout the Province, is deteriorating because laws and procedures, obligations and duties are being disregarded or overlooked and no known steps are being taken to stop this growing malaise by those who have the power to do so. The Canons and Acts are there to be used when circumstances require this. All the matters contained in this communication require your urgent attention. The experience where letters have been written but not responded to, complaints made but not attended to, where people have suffered and are suffering but their suffering goes unheeded, should now be a thing of the past and measures should now be taken with serious intent to look after and enhance the reputation of the Anglican Church, uplift its image, its members and steer the Church with the laws formulated over the centuries, so that it is a spiritual body wherein clergy and laity can devotedly worship God ..

Had those in positions of responsibility unplugged their ears and listened to the cries for help, opened their eyes and seen those beckoning for help, been attentive to their flock and observed the ordinances, and had they promptly directed their footsteps towards the resolution of problems, this letter would not have been written. The aim in writing is to draw attention to many issues and attempt to "do what is best for one another and for all those around us". In the words of Isaiah, "thine ears shall hear a word behind thee saying, "this is the way, walk ye in it ". I pray that this missive will have this effect on all its readers.

Finally, let me extract from a St Mary and All Saints Cathedral Pew Leaflet a quote from Pope John Paul II on the