

基督教領導 文獻探討

背景：基督教領導與其他領導理論截然不同，例如教學領導、推銷交易領導、變革領導等概念。作者環繞中學校長基督教領導角式而尋找參考資料，因收穫少而尋找聖經及非學校資料，其後作三方面之描述。

討論焦點及論點：(一) 基督教領導概念源於聖經時代，以耶穌基督為典範，祂犧牲自己為救信徒，內住的聖靈不斷地引導他們 (Yu, 1991)。(二) 現代的基督教領導者描述他們達至成功的理論及實踐，以信靠上帝及聖經原則為依據 (例如: Schuller, 1983, 1988, 1993)，有值得學校領導者參考之處。(三) 按屬靈領導理論之浮現，基督教領導被列為其中，與慈心、僕人領導理論並列 (McCormick, 1994:5-7)。

總結：基督教領導者不斷地尋求上帝的旨意，重視禱告、屬靈長進、關懷同伴的福祉。他們順服上帝的引導及按照聖經原則去生活及轉化自己、別人及其服務團體；基督教領導概念包括了憐憫、僕人領導理論之內涵，因兩者的行為目標與耶穌的榜樣及教導相同，而可提供基督教領導者參考以至改進個人行為表現。在領導基督教學校過程中，一位信奉基督教的校長應該會按個人知識、信心、經驗及聖經原則去實踐領導；與此同時領導者被耶穌及聖靈充滿能力。

關鍵詞：基督教，屬靈，領導背景：

Christian Leadership Literature Survey

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Background: Christian leadership is distinctively different from other major leadership conceptions such as instructional, transactional, and transformational leadership conceptions. With few studies found, the author had to consult the Bible and also non-school Christian literature instead, focusing on Hong Kong principal leadership in Protestant Christian secondary schools. Subsequently three aspects are described.

Focus of discussion and comments: (1) Christian leadership conception can be traced to have an origin from the Bible. It was centred on leadership modelled by Jesus Christ who had sacrificed his life to save his followers, leading them continually by the indwelling Holy Spirit (Yu, 1991). (2) Contemporary Christian leaders described their theories and principles on how they have succeeded through faith in God and application of biblical principles (e.g. Schuller, 1983, 1988, 1993), which may be applicable to school leaders. (3) With emergent theories on spiritual leadership noted, Christian leadership is differentiated to be subsumed under spiritual leadership along with compassionate, and servant leadership (McCormick, 1994:5-7).

Conclusion: Christian leaders are constantly seeking God's will, putting emphasis on prayer in order to connect with God, for spiritual growth and the well being of fellowmen. They transform themselves, others and their organizations by following biblical principles and seeking God's guidance. Christian leadership conception encompasses the essence of compassion and servant leadership, which show characteristics similar to what was modelled by Jesus, and therefore have the potential to inform Christian leaders on how to improve their leadership practices. In the process of leading a Christian school, a Christian principal would presumably enact leadership based on personal knowledge and faith, experiences, and biblical principles; and simultaneously s/he is empowered significantly by Jesus and the Holy Spirit.

Keywords: Christian, spiritual, leadership

Introduction

Focusing on the phenomenon (cf. Van Manen, 1990, 1997) of the principal leadership role in Hong Kong Protestant Christian secondary schools, the author has searched for Christian literature (cf. Ho, 1996; Pang, 1989, 2000). With few relevant studies found initially, the Bible and non-school Christian literature have been reviewed. In quoting from the Bible, New International Version within BibleGateway.com (website: www.biblegateway.com) has been consulted; and there may be different numbering of verses in different versions of the Bible.

The word Christian was first used to address the disciples at Antioch, who spread the good news about Jesus Christ being the Son of God and his salvation to mankind (Acts 11:26). Christian leadership means how a leader, who is a believer and follower of Jesus, leads or influences others based on biblical principles in order to achieve worthy common goals within a group, an organization or a community. The literature reviewed covers three areas: Jesus' teaching and leadership, contemporary Christian leadership, and spiritual leadership.

The main concern of a Christian sponsoring body, principal or teacher is to exercise Christian leadership in administering or teaching Christian education in a religious school or any other schools if one is allowed the freedom. Christian education is based on the Scriptures, and its two main purposes are to teach students who they are and what they are intended to become in the plan of God, and secure for them the appropriate wealth of knowledge and skills at the same time, according to Guillermin and Beck (1995:106). Bode (1995:183) reveals

that the major theories of learning have been derived from four different fields: "behavioural psychology, humanism, cognitive or brain-based research, and Christian education"; and he states the aim of Christian education as follows:

Education's chief aim is to bring a student into right relationship with God based on His Word... From the head, students can learn God's Word as a revealed body of information. They can learn other bodies of information gained through the wisdom of the centuries and develop the skills of designing new paradigms of knowledge. From the heart, students can develop and maintain right relationships with God, others and themselves...the Holy Spirit is described as a Christian's schoolmaster and teacher. He brings believers from the slavery of sin into the light of Christ's redemptive love as they choose to remain under His discipleship in order to move into full freedom in Christ (Bode, 1995:184-5).

The primary tasks of Christian school administrators are curriculum organization and instructional improvement, which are strongly influenced by their concept of what "a good Christian-school program" should be (Elve, 1982:80). Bode (1995:189) defines the concepts of students and teachers in Christian education. A student has been created in the image of God but born a sinner who is in need of "re-creation through faith in Jesus Christ" and having the potential to do good "under the control of the Holy Spirit". A Christian teacher is called by God to lead students to learn, using a variety of methods and techniques; and in the process, s/he guides, models, disciplines and imparts information. The Bible curriculum comprises three areas:

various books or passages from the Bible; theology with biblical texts; and topical study of Christian ethics with focus on life issues or social problems. A Christian school devotes time to establish Christian culture (Ho, 2002). It instructs God's words each day by either integrating the Bible into subject teaching, or teaching Bible classes as the most important subject by committed teachers; but, it will not be a Christian school without integrating the Bible into any subject areas or devoting any time to its study (Berry, 1995:314-6). The projected outcome of Christian education is that students will grow up to have "the mind of Christ as they interact with the world" (Bode, 1995:189); and teaching is modelled by Jesus and based on biblical principles, as recorded in the Bible.

1. Jesus Christ's Teachings and Leadership

Jesus' birth, life on earth, teachings, crucifixion and resurrection were all detailed in the four gospels (Matthew, Mark, Luke, John); and with compelling evidence, he demonstrated himself to be the Son of God, the Messiah and the Saviour. Jesus taught about truths with eloquence, wisdom, authority and direct inspiration from God the Father (Matthew 7:28-9). Often followed by large crowds, Jesus taught with parables, sitting on a boat (Matt 13:1-9; Luke 5:3), on a mountain (Matthew 5:1,2), or in the synagogues (Mark 3:1; Luke 4:15), instructing the audiences about numerous life issues and the Kingdom of God. Some examples are highlighted as follows, "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength....Love your neighbor as yourself" (Mark 12:30-31). Forgive others and then be forgiven by God (Mark 11:25; Luke 6:37). "Love your enemies and do good to them" (Luke

6:35-6). He instructed the proper relationship with God and fellowmen. "Do not be afraid of those who kill the body but cannot kill the soul" (Matt10:28), and this has strengthened many missionaries and church leaders to evangelize fearless of prosecution (e.g. theologian Dietrich Bonhoeffer, website: www.usmmm.org/bonhoeffer/).

Christians are taught to fulfil their responsibility both as citizens on earth and as members of the spiritual Kingdom of God, e.g. pay tax and tithes duly (Matt 22:15-21).

Jesus knew people's thoughts and answered questions without being asked, taught with authority and achieved countless miracles, which happened only where there was faith (Matt 13:58), e.g. drove away demons and evil spirits (Mark 5:1-16; 7:29; 9:17-29); fed five thousand men with five loaves and two fish (Luke 9:15-17); healed the sick, lame, blind, crippled, dumb, and a deaf-mute (Matt 15:30; 20:34; Mark 5:25-42; 6:55-6; 7:37; 8:22-5; 10:47-52; Luke 4:40; 5:17; 6:19); and raised to life those who were dead (John 11:42-4).

Jesus taught and modelled servant leadership (Matt 20:26; 23:11), by washing the disciples' feet (John 13:7-10). He trained and organized his twelve disciples to preach, empowering them (Mark 1:21-8; 3:14,15, 6:7-12), and provided guidance (Matt 16:9-10). He mentored them through demonstration and feedback, and led them to a retreat and rest after hard work (Mark 6:30-2). Jesus cracked down on traditions that violated God's principles and led his followers to act in new ways (Mark 2:18-28; Luke 13:14-17). He was constantly focused on what God wanted him to do or say on earth, and he predicted what would happen ahead of time (Matt 16:21; 26:30-2; Mark 8:31; John 13:37-38; 18:25-6), stating the future reward (Matt 5:11-12) and

punishment (Matt 25:46; Luke 21:21-3) for humans, who will have to give their accounts of words and deeds (Matt 12:36; 25:31-46).

Jesus placed emphasis on prayer, by himself and also for his followers. He often prayed alone early in the morning (Luke 5:16), to communicate with God his Father; for the whole night prior to calling for twelve apostles (Luke 6:12-15); feverishly until he sweated blood before facing prosecution and crucifixion, which was his chief mission on earth. Jesus promised that prayers would be answered (Matt 18:18-20), and that the heavily laden would have rest (Matt 11:28).

Jesus was rejected and persecuted by his own people in spite of the fact that prophecy about him came true (Luke 4:22,29), and countless miracles demonstrated his power over life and death. In crucifixion, Jesus shed blood for the forgiveness of sins (Matt 26:28-30); and on being nailed on the cross, he was cursed as a sinner in substitute for all those he will redeem; and he achieved the act of cleansing himself as the eternal High Priest and all sinners with his own blood (Hebrews 9:11-14) (Yu, 1991). Jesus and the Holy Spirit have been united through death and resurrection (1Cor 15:42-7; 2Cor 3:17); therefore presently he plays the dual roles of being “the Heavenly High Priest” in heaven, and “the indwelling Christ” on earth, sanctifying actively the believers “on the basis of his finished work on the cross” (Yu, 1991:127-8). Since death and resurrection, Jesus has “entered the new creation as the head of the new humanity,” and a believer starts to live in “the new dominion” even though he or she is still physically living in this world (Yu, 1991:130). Although achieving perfection is impossible for the believer because of “the residual power of sin in the flesh”, nevertheless it

is guaranteed that there will be victory over sin because “Christ’s death and resurrection has broken the power of sin and death” (Yu, 1991:134). Contradicting to most people’s thinking that God has done nothing about the adversity of death and suffering, Ham and Sarfati (2002:6) note that God has done much by sacrificing His beloved Son—born of a virgin (Luke 1:35), a perfect man without sin (Hebrews 4:15)—to redeem sinners (Eph 1:7).

On the third day after burial, Jesus resurrected and appeared to his disciples and others. Before going up to heaven, he announced the mission to all believers to evangelize and spread the gospels, promising to be with them (Matt 28:20). The cross of shameful execution has turned to “a sign of hope” and “a symbol of God’s sacrificial and gracious action” that brings the believers to reconcile with Him (The Bible Society in Australia, 1988:1431).

Faith in Jesus has great significance in God’s plan of salvation for mankind. As Jesus healed and said to the sick, “your faith has healed you” (Matt 9:22); little faith could bring great amazing achievement (Matt 17:19-21); and believers start life anew and be empowered by the Holy Spirit (Luke 12:11-2; John 14:12-4, 25-7; 20:21-3; Acts 1:7-9; 2:3-5, 37-9), calling God as Father in Heaven (Matt 7:10-12). Jesus answers prayers of those who obey his teaching (John 14:23; 15:7), and relates closely to them (Mark 3:35). On Jesus second coming (Matt 26:64; Mark 14:62), there will be judgment of all mankind (Matt 24:3-51).

Jesus’ teaching has significance to every human being who is born as a sinner and in need of redemption in order to start a new life in the guidance of the Holy Spirit. Jesus modelled leadership as depicted in the Bible, and he served and

sacrificed his life to save his followers of the past, present and future, leading them continually by the indwelling Holy Spirit. Jesus has fulfilled his mission on earth successfully, according to God's plan (John 1:1-14), and is continuing to save every believer (Mark 16:16). As Jesus was on earth, he was constantly led by God Himself; and his leadership has continued after resurrection to this day, as illustrated by the contemporary Christian leadership literature reviewed below. The Christian leaders have presumably established a personal relationship with God, who is believed to lead and empower them with the Holy Spirit, as well as their followers, with faith instilled through evangelism.

2. Contemporary Christian Leadership

Contemporary Christian leaders reveal effective principles and strategies on how to enact leadership successfully. Presenting a Christian perspective, Haggi (1986:6) takes the view that excellent leaders display "love, humility and self-control", and they are followed with "respect and love"; and "Christlike leadership [is] the leadership that most honours God and befits all humankind." That means Christian school leaders will perform their daily duties as if Jesus is playing their roles (Elliot & Hodge, 1996), exercising leadership based on biblical principles and Jesus' teachings, targeting to achieve worthy goals, and fulfilling the needs of their followers. Regarding God as a Christian leader's resource and strength, Haggi (1986:192-3) has identified twelve principles for Christian leadership which may be adapted slightly for application by Christian school principals.

Ford (1991:76,83) called the true Christians "kingdom-seekers" (Matt 6:33), who obey the will of God and teach biblical truth. He quotes Mother

Teresa as an example, as she sheltered the dying poor in Calcutta and shared her mission to be "for Christ, with Christ, to Christ, and that is what keeps it simple" (p.84), implying that the true Christians are simultaneously the servants of Christ and their fellowmen, being entrusted with "the secret things of God" (1Cor 4:1) (Ford, 1991:34).

There are countless testimonies of miracles all over the world, experienced by those who have faith in God and they are witnessed in meetings, writings and now through the internet. For example, Michelle Hamilton revealed her experience of communicating with God and protection by angels as she struggled for survival at sea (Hamilton & Hamilton, 1992; Schuller, 1993:131-3). Copeland and Copeland (1996) have written about the life stories of their special partners of the Kenneth Copeland Ministries, testifying how they experienced God's guidance, protection, healing, and deliverance, and divine power responding to faith and prayers. Gober (1993) testifies that on the verge of death, he was evangelized, and then he encountered Jesus in a vision, repented and experienced the great joy of salvation. From a life of violence and evil doing, he was saved by God to start a new life of helping the problem youths in Canaan Land Ministries (website: www.canaanland.com).

Such testimonies show that Jesus has promised the gift and leadership of his Holy Spirit (John 20:21-2) or the Spirit of God (Bell, 2004:12) to his followers who were chosen to fulfil the purposes of God (Eph 4:8,11-13) (Ford, 1991:31-2). "Jesus in us continues to lead through us," and on being led by the Spirit of God, believers are the children of God (Rom 8:14) (Ford, 1991:31-2). Hence, for the Christians, leadership does not reside in themselves alone but also in the indwelling Holy Spirit.

As a distinguished Christian leader from the business field, Jones (1992:xv) has set her firm mission to “recognize, promote and inspire divine excellence.” She proposes three categories of strengths underpinning Christian leadership: (1) the strength of self-mastery, (2) the strength of action, and (3) the strength of relationships. She illustrates each category with numerous experiential examples and biblical references, setting principles for Christian leadership. Additionally, Jones (1992:295-302) has constructed a long list of affirmations for Christian leaders based on her personal insight from the Bible and leadership experiences, and this list may be relevant and applicable to individual Christian principals in playing their leadership role.

As one of the most successful ministers in the world, Dr. Robert Harold Schuller’s (1993) church ministry has grown from a drive-in theatre to presently the world-famous beautiful Crystal Cathedral, which he founded with twenty-million dollars. Additionally he preaches regularly from radio and television programs, “The Hour of Power” has an audience of two million people in the United States and over twenty million world-wide (Schuller, 1993:21). His positive thinking theory has encouraged numerous people, many of his books are best sellers, and he became the first minister to preach to the whole country of Russia (Schuller, 1993:159-61). His daughter Coleman (1980:81) describes his theory in simple terms: positive thinking involves more work and helps one to “make the most of your dreams”. Schuller (1988:13,29) has not claimed his success to be his own, but attributed the powerful message, “Tough times never last, but tough people do!” being directly from God. Schuller (1983:71, 1988:52-3) proposes guidelines based on biblical principles to manage problems

creatively, stressing that the empowerment of God underpins success, quoting from the Bible, “with God all things are possible” (Matt 19:26). He regards Jesus as “the World’s Greatest Possibility Thinker” for having said that even faith as small as “a mustard seed” may move a mountain and nothing is impossible (Matt 17:26) (Schuller, 1983:113). He believes that “God guides praying people through tough times until the beautiful breakthrough finally comes,” and a Christian is empowered by God (Isaiah 40:31) (Schuller, 1983:163,174).

Believing that prayer is “the power that pulls everything together successfully,” Schuller (1983:175-7) advises burn-out Christians that prayer may not eliminate the problems but God will help manage them. The act of praying to God and being empowered by Him, is likened to a light bulb being connected to an electric power source in order to shed light; therefore, he seeks to pray to God each day in a new way, thus gaining abundantly power from the Almighty God (Schuller, 1996). With demonstrated great success, he urges the believers to be connected with Jesus Christ by saying at least a minute of prayer each day, and be sure to grow, be enriched and empowered.

Schuller (1993:181) shares many motivating thoughts and principles with illustrations from his own and others’ experiences, e.g. use the strategy of S.T.R.I.V.E. to succeed in one’s endeavours, representing “Start small, Think tall, Reach over the wall, Invest your all, Visualize the ball, Expect to stall.” He suggests the strategy of R.E.N.E.W. to deal with problems, and it stands for “Review, Examine, Name, Elect and Wait.” Knowing well about human nature, Schuller (1983:185,188-9) notes that optimism is easily replaced by negativity in tough times, and people

turn to focus on the problems rather than the opportunities available; therefore, he advises people to treat ideas like “newborn babies”, and good ideas “by acting on them”. He sees that success is the process of managing oneself, but failure can turn to success if one changes one’s way of thinking and may reverse one’s fortune and future (Schuller, 1988:27). Similar principles may be applicable in school leadership.

Noting that “success that has happened or is happening is never certain,” Schuller (1993:118) has discarded his old principle of “If it works, don’t fix it” to a new one, “If it works ... improve it!” His new principle is to “plan change, make changes, to improve the best!” (p.119). He reveals his principle of success by setting “divinely inspired goals” and plans to benefit people, and these goals motivate and manipulate him through making decisions “prayerfully” (Schuller, 1993:119-22). Schuller (1993) has demonstrated that he has great faith in God and has worked hard towards superb achievement. His emphasis for underpinning success through faith and praying to God is shared by Christians who believe that Jesus is the Lord and Saviour and nothing is impossible with his help. Following his advice, Christian leaders would not become stagnant, but regard change positively and find creative ways prayerfully to renew their thinking and keep improving their organizations. Christian principals, school leaders and teachers can maximize their potentials through empowerment from God and making use of effective strategies to succeed.

A Christian school should reflect the dependency on the leading of the Holy Spirit, constant awareness of God’s presence and guidance, with Christian administrators and staff following Jesus’ example as modelled in the Bible (Schindler, 1995). Examples of clear,

symbolic awareness of God’s presence include the display of scriptural verses, plaques and prayers, or even fasting in school. The tripod relationship between the home, the church and the school should be harmonious in preparing students for their future, and the atmosphere of Christian schools should promote “godly living and be characterized with academic success to honour God”, according to Schindler (1995:416-9), who notes that Christians are one in God and in Christ (John 17:21), and unity of Christians is demonstrated by love shown for one another.

Undoubtedly effective management of students underpins successful teaching and learning. Haddock’s (1995:387-91) proposal of a comprehensive discipline framework for Christian schools is based on three biblical rationales: (1) Realizing man’s sinful nature—the Christian teacher guides students to establish a proper relationship with God, themselves and others, turning from a rebellious mindset to obedience to God; (2) Understanding that discipline is relational—students should be taught how to respect God, self and others, and respect means to honour; and (3) Accepting parents as a child’s authority—parental responsibility in the training of children is a biblical mandate (Deut 6:4-9), and Christian teachers help parents to train and discipline their children. “A relational approach” may produce positive results and it is based on three strategies: winning through respect and trust; building strong relationships through involvement; and strengthening relationships through effective communication (Haddock, 1995:391-400). A successful discipline plan also include other components such as a system of rewards and consequences, teachers praying diligently for students, and modelling desirable behaviours (Haddock,

1995:402-7). The author's rationale, strategies and components for establishing a sound discipline framework are practical and indispensable in any Christian schools. When students are well disciplined, teaching and learning will be most effective with minimal disruption. The Christian principal and staff will always administer education based on biblical principles in Christian schools, or in the non-Christian schools, provided there is no objection.

The rapid rise in home schooling has resulted from increasing dissatisfaction with the curriculum, unsatisfactory behavioural and academic standards, and unsafe environment in public schools (Carper, 2000:17; Murphy & Adams, 1998:429), which Edlin (1994:27) points out to be functioning "according to a design that says that God is not relevant to education". Most of the home schoolers comprise middle-class parents who are conservative Christians, and committed to their faith and to bringing up their children according to biblical principles (Deut 6:4-9) (Haddock, 1995). To them the meaning of success for their children is not just academic performance, but what God wants them to be (Coleman, 1980:81). The meaning of success is viewed differently in Christian and non-Christian schools. For the former, teaching students about God and their lives being transformed have become increasingly emphasized (Twelves, 2001:63).

The contemporary Christian leadership conceptions reviewed are found to be theorized by the writers based on faith in God and successful application of biblical principles. Whether their ideas are applicable depends on the decisions of the individual principals, school leaders and staff who are likely to lead the school based on biblical principles if they are all Christian. However, when

staff employed have different religious beliefs, conflicting values may emerge.

Bass (1995:26) identifies notable characters in the Bible as transformational leaders, e.g. Moses sought to "promote change instead of accepting things as they were." Jesus cracked down on useless traditions and led believers to act anew, revealing God's promises of rewards and punishments which resemble transactional leadership (e.g. Bass, 1998:6-7). Jesus has given believers new lives in the past, at present, and in future; and his leadership did not end at crucifixion but continued after resurrection, demonstrating the components of transformational leadership as well as transactional. Contemporary Christian leaders are mainly exercising transformational leadership rather than transactional leadership, as they lead their followers to be transformed in life by God, but the most valued rewards are promised not by the leaders but by God in Heaven, e.g. eternal salvation. Both the Christian leaders and followers are simultaneously led by Jesus and the Holy Spirit.

3. Spiritual Leadership

Conceptions of spiritual leadership have emerged and some are reviewed and differentiated from a Christian perspective in this section. Bolman and Deal (1995:5) point out the problems of the present world where people eagerly seek "sophisticated analytic techniques" for help but lose contact with their spirits. They see that leadership actually lies within the heart of a leader who possesses the spirit which is the "most precious human gift" and should then lead with soul so as to "breathe spirit and passion" into their lives and their organizations (pp.6-12). Their view about human beings being indwelt with soul and spirit is consistent with what

the Bible states, and is confirmed by pastors, e.g. Hybels (1988). Those who have faith in Jesus receive from God the Holy Spirit, who teaches, protects and counsels the believer (e.g. Luke 11:13; John 14:26). Korac-Kakabadse, Kouzmin and Kakabadse (2002:179-80) also criticize the modern Western management practice for being incompetent because it ignores “the invisible world, the spiritual, the collective unconscious, the underlying order of things.”

Spirituality has its root in religion, according to Korac-Kakabadse, Kouzmin and Kakabadse (2002:165) who note that it has long been neglected, but is “burgeoning” recently. However, they note that it has been found to be mostly unrelated to any religion specifically, as it is elusively defined with words such as “awareness” and “desire”, and yet incorporated into management theories, development and practice. Freshman (1999:318) shares their view that the rising interest about “spirituality in the workplace” is due to “escalating ambiguity”, downsizing, work intensification and employee “demotivation”. These authors’ view to respect religious and spiritual diversity in leading an organization is also shared by Hicks (2002).

McCormick (1994:5-7) has differentiated two kinds of spirituality: personal inner experience, and personal emotional connection with God. He notes four different spiritual paths taken by managers: (1) develop compassion—feel deep sympathy and help those suffering; (2) right livelihood—choose work that is consistent with one’s religious values; (3) selfless service—work to serve and please God; and (4) work as meditation—make work a meditative experience. Having reviewed popular works which are not theoretical or

empirical, McCormick (1994:7) believes that the search for common features among spiritual paths may “provide clues as to how to live in harmony with the Divine.” Based on the author’s perspective, Christian leadership is subsumed under spiritual leadership. Christians develop their spirituality through personal and emotional connection with God, but as to what spiritual paths they take will depend on their understanding of biblical principles and the guidance of the indwelling Holy Spirit. Compassionate and servant leadership conceptions reviewed below are also subsumed under spiritual leadership, and the spiritual paths taken are 1 and 3 respectively of those listed above (McCormick, 1994:5-7).

3A Compassionate Leadership

Compassion encompasses feelings and action on behalf of the other who is suffering or in pain, in order to help bring relief (Swann, 1997, 2001). A compassionate leader practises the habits of caring and kindness over and over until the habit is formed, e.g. has a good sense of humour, brings smiles, “bears pain” and not “inflicts pain” (Hoyle, 1995:58). Swann (1997:viii) researched compassionate school leaders in Australia, and found that they influence others by making compassion “pervasive” in the community, bringing improvement to living, becoming “more meaningful and harmonious” with each other, and eventually there will be improved human understanding and care. Emerging theories about compassionate leadership may inform school leaders how to develop the attribute of compassion which was modelled by Jesus, as he healed and saved every sufferer asking for his help, showing mercy and kindness (e.g. Mark1:40-5; 2:1-12). Christians following his example may develop compassion based on love for God and others. However,

good deeds of whatever kind cannot redeem sinners except through faith in Jesus.

3B *Servant Leadership*

The servant leadership conception was advanced by Greenleaf (Spears, 1996), with his philosophy based on the gospel of Luke (Korac-Kakabadse, Kouzmin & Kakabadse, 2002:169). Emphasizing service to others and sharing power in decision making, the servant-leaders promote a sense of community, trust and developing better relations with others, as manifested by many great, well respected leaders in society when they humbly serve and help people (Rasmussen, 1995:282-97); and they are “motivated by the desire to serve others rather than by their own self-interest” (Northouse, 1997:258). Servant-leaders ensure that their followers’ needs are met and served, become healthier, wiser, freer, more autonomous (Greenleaf, 1996:2-4). Chau (1987:15) notes that the Christian spiritual leaders are “called to serve God and his people”; and the theory of servant leadership may inform school leaders how to better serve others, but it may not be related to the Holy Spirit who is leading and guiding within the Christian leaders, as stated in the Bible and by Christian scholars (e.g. Schuller, 1988, 1993).

3C *Spiritual Leadership from a Christian Perspective*

Korac-Kakabadse, Kouzmin and Kakabadse’s (2002:172) “elements of spiritual leadership” are synthesized to illustrate the Christian or biblical perspective of spiritual leadership which is undeniably related to the Holy Spirit:

- Christian leaders are moral leaders, prefer not to compromise nor collaborate in areas where core values are at stake.

- Prefer to challenge opinions and ideas, rather than accommodate them.
- Prayer—put emphasis on prayer privately, in church or at work, in order to connect with God, for spiritual growth and the well being of fellowmen.
- Share testimonies and values—Christian leaders and staff testify how God has led them.
- Vision setting—build consensus and lead within the framework of common visions.
- Share meaning—care about others’ well beings through sharing ideas together.
- Enabling—leaders train, educate and coach followers, provide motivation and involve them in approved networks.
- Influence and power—leaders have no desire to manipulate others, but guide or help followers to be empowered by God and accomplish their own goals.
- Intuition—Christian leaders are pioneers who try to produce real change by seeking God’s will, and meeting people’s needs.
- Service—Christian leaders are serving others and the community.
- Transformation—Christian leaders transform themselves, others and their organizations by following biblical principles and seeking God’s guidance.

In sum, Christian leadership encompasses the conceptions of compassion and servant leadership, which show characteristics similar to what was modelled by Jesus, and therefore have the potential to inform Christian leaders on how to improve their leadership practices (e.g. Swan, 1997, 2001; Russell & Stone, 2002). Furthermore, it shares the characteristics of both transformational and

transactional leadership, particularly the former as suggested by Friedman and Langbert (2000). In the process of leading a Christian school, a Christian principal would presumably enact leadership strongly based on “spiritual commitment and belief” (Bell, 2002:15), personal knowledge and experiences, and biblical principles; and simultaneously s/he is empowered significantly by the Holy Spirit. Through systematic teaching of Religious Education and evangelistic programs, the staff, students or even parents may become inspired to trust in God and their lives be transformed by Him.

4. Conclusion

Among numerous leadership conceptions which present different perspectives held by theorists and scholars (e.g. Burns, 1978, 1998; Fairholm, 1996), instructional leadership remains significantly the principal’s major responsibility (e.g. Weber, 1997; Hallinger, 1989; Blase & Blase, 2000), which is to raise the standard of teaching and learning at school. Transformational and transactional leadership are often simultaneously employed by the principal, the former being the more prominent (e.g. Bass, 1998, 2000). Transformational school leaders inspire their followers to raise their values from self-interest to commitment to teaching and learning, and curriculum improvements (e.g. Leithwood & Jantzi, 2000). School-based Management has been a world-wide movement, and it involves principal leadership which is strategic, cultural, educational and responsive (Caldwell & Spinks, 1988,

1992, 1998; Cheng, 1996; Cheng & Cheung, 1996; Caldwell, 1992, 2001, 2004; Gurr, 1996a, 1996b, 2002). The principal is accountable as s/he leads the staff in administering the functions of sharing vision, goal-setting, curricular planning and implementation, supervision of teaching and learning, evaluation, reporting, and creating a collaborative school culture conducive to continual improvement.

Distinctly different from other leadership conceptions, Christian leadership is an ancient leadership paradigm modelled by Jesus Christ, the Son of God, who inspires believers to serve with love and life be transformed with faith. Contemporary Christian leadership literature demonstrates how successful Christian leaders have enacted their roles with faith, and share their leadership principles and strategies based on biblical principles. Spiritual leadership is a re-visited leadership conception, which is subsumed by Christian leadership (McCormick, 1994:5-7), and the latter is differentiated by being directly related to the Holy Spirit. Presumably Christian school principals and leaders are “open-minded” and willing to work closely with teachers towards improvement (Lee & Walker, 1996:29). They are like “shepherds” (Thom, Ma & Ho, 2005:120), who serve the school community compassionately, being concerned with leading excellent teachers (Thom, 2003) to raise student learning outcomes (Wee, 1998, 2000, 2001) and with life transformation (Neal, Lichtenstein & Banner, 1999).

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Received: 12.2.07, accepted 31.3.07, revised: 12.4.07