



Student Article

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What is the preferred/dominant leadership/authority style that can be used as a tool that is both culturally appropriate and biblically justifiable, to identify and develop emerging leadership of Sri Lankan Pentecostal/modern church?

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Introduction

The hustling and bustling street of Calcutta, filled with dust and dirt, did not make any difference to the on-looking crowds as they smelled the aroma of the thousands of bright yellow coloured marigold flower garlands hanging down in almost every nook and corner in the street. They forgot the day's troubles and worries as they heard the vibrant and deep, almost divine, voice of the man who was on the platform around the corner. He had clothed himself in bright shiny white fabric so as to symbolise his purity and the blood red mark that was distinct in his forehead showed his piety toward the ancient gods of the Himalayas. The drum sounds of festive joys

deadened the ears of the multitudes of people- he was the leader that they were expecting... for many days... to make a change in the society in Calcutta, India.

Meantime, in the deep interior of China, people were more relaxed and calm in an unknown village, where a group of rustics were listening to a man by the side of green paddy fields. The man looked old and serene; he was just like any other man in the village, tired and worn-out, yet something was special about him. He was the village 'wise-man' who instruct the villagers with the traditional knowledge coupled with years of experience on 'how-to do' in their daily course of life. The villagers nodded their heads and dispersed quickly, following the instructions of this ordinary old man.

These two vignettes provide a glimpse of the different leadership styles of India and China. Both these men were influencing their society to make a change, yet they were very different in their approach to power and authority, based on their cultural values and understandings of the leadership style (DuBrin 2012, p. 465). In order to understand about leadership we need to first understand about power and authority. According to Boulding, power is the ability to get what one wants (2004, p. 7). Russell defines it as "The ability to produce intended effect" (ibid); however, according to Perkin's notion on influence and power, among various forms of influence, only the power (Influence) that comes through moral persuasion can be seen as 'Legitimate Authority' (Grant 2012, p. 60). If Maxwell sees leadership as influence (2001, p. 4) then leadership should be seen as the exercise of legitimate authority. This is further explained by Weber's notion, according to which, socially legitimated power is defined as authority (Blau 1986, p. 200).

Therefore, leadership means none other than the exercise of socially legitimated power. Ian Grant defines leadership as "the exercise of authority (legitimated power) within a relationship of influence to intentionally influence people and effect outcomes"(Grant 2012, p. 69).

However, as in the above presented cultural scenarios in India and China, the exercise of legitimated power, that is leadership, is directly influenced by cultural behaviours that are unique to a particular society. Therefore, leaders adopt styles and behaviours that are acceptable and desirable to the particular society that they intend to influence. According to GLOBE¹ research findings, cultural values and belief systems directly affect the style of leadership that is to be seen as desirable and effective by subordinates (Slocum et al. 2009, p. 309). Since norms and values of national culture (cultural perspectives) have effects on leadership, leaders of particular cultures tend to adopt accepted and desirable leadership style of that particular culture (Pauleen 2007, p. 10) for effective exercise of influence or power.

Consequently, finding a culturally-accepted and desirable leadership style is essential to efficiently influence a society. However, when we are talking about the leadership style that is needed to develop people in the church of Christ, we should note that it also needs to be approved by God through his Word. Therefore, ideal Christian leadership should be both culturally-relevant and biblically-justifiable or acceptable, to be used as an effective leadership tool to further identify leaders and develop leadership within the Christian church, since development of leaders is central to the mission of the church (Allen 2006, pp. 81-83).

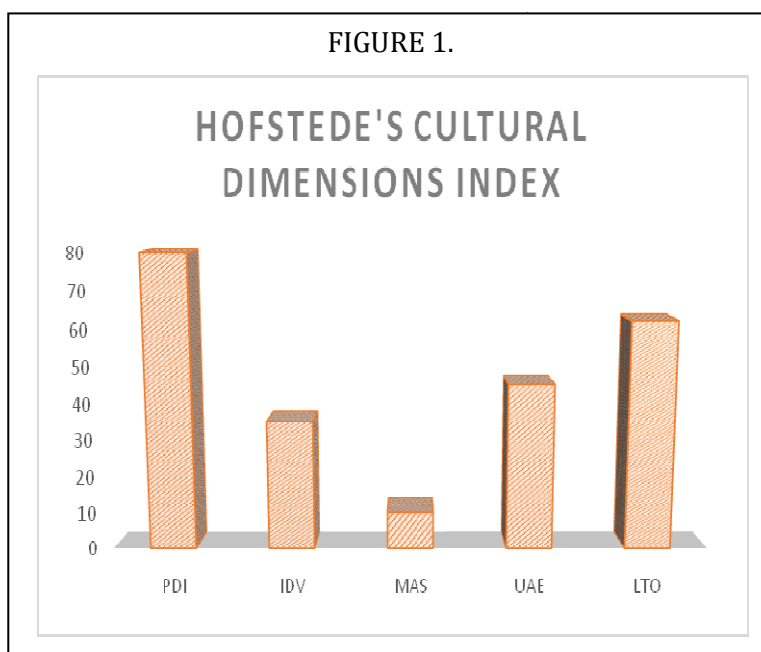
¹ Read more about GLOBE research project on http://en.wikipedia.org/wiki/Global_Leadership

Therefore, this essay deals with the question of, “What is the preferred/dominant leadership/authority style that can be used as a tool that is both culturally appropriate and biblically-justifiable, to identify and develop emerging leadership of the Sri Lankan Pentecostal/modern church?”

This essay considers only the churches that are essentially Pentecostal/charismatic in doctrinal and practical approaches to ministry, and were established after 1948 (after the independence of Sri Lanka) as the 'modern churches' in the country.

Understanding Cultural Dimensions in Relation to Leadership in Sri Lankan Church

Though leadership development is central to the mission of God in the world, churches all over the world suffer from a serious leadership vacuum (Forman et al. 2004, p. 40) due to various reasons. However, finding a leadership style that is culturally preferred is crucial (Grant 2012, p. 87) for developing emerging leaders across the cultures, as societies view leadership from their own culturally affected worldviews. If the leadership style is not culturally preferred or desirable in a particular society, the influence of the leader is minimal or futile. Therefore, finding a culturally preferred leadership style is the key for a successful and positive influence in that society. From the interviews done as I was researching this topic, Sri Lankan prominent pastors are well aware of the leadership style traditionally preferred by Sri Lankan society. However, it is evident that they are uncertain as to whether or not they should adopt the traditionally dominant/ preferred leadership style to identify and develop emerging leaders in the church. It is my conviction that they have not contemplated deliberately and adequately the traditionally preferred leadership style of Sri Lankan society in comparison with the word of God to see if there is a correlation or an adoptable pattern. As a result, they need to begin to use both the text and the context to identify a concrete method or a style to use as a tool to identify and develop emerging leaders in Sri Lankan modern/ Pentecostal church, since appropriate Christian leadership is both scripturally faithful and culturally authentic (Grant 2012, p. 292).



Therefore, first, it is important to understand the cultural dimensions of Sri Lanka in relation to the leadership preferences in Sri Lankan church. For this purpose, Geert Hofstede²'s 6 dimensions are considered in this essay in relation to the Sri Lankan

² (born 2 October 1928 in Haarlem) is a Dutch social psychologist, former IBM employee, and Professor Emeritus of Organizational Anthropology and International Management at the University of

society and the church; out of which five indexes³ are explained in relation to the leadership.

Power Distance Index (PDI)

This explains the extent to which the less powerful members of organizations and institutions or the society as a whole accept and expect the power to be distributed unequally. Sri Lankan society has long years of traditional monarchical leadership (Reddy 2003, p. 47) with over 350 kings from 543 B.C to 1815 A.D.⁴ with some of the heroic kings reigning during this history. This system of authority included hierarchical leadership and authority delegated to regional leaders, down to village leaders according to a caste and class system (De Silva 1981, p. 41); therefore, the country traditionally has a high power distance in relation to leadership. Moreover, the country was a Portuguese, Dutch and English Colony⁵ from 1505 to 1948 A.D.; as a result, a greater centralization of social organizations developed with a pyramidal structure of power in the society. Hence, according to Hofstede's PDI index, the current reading is 80 (Figure 1).

Currently, the country is governed by an executive president, with 250 parliamentarians and myriads of minor authorities, furthering a very high power distance in the society. Consequently Sri Lankan society sees leadership as a special privilege with an elevated social status and they have a high respect for leaders. People are eager to follow leaders as they put them on pedestals; they almost recognize them as divine. Although the Sri Lankan church has a healthy notion about leadership, it is still a social phenomenon and the church has a high respect for leadership. They recognize Christian leaders as divinely appointed, and enabled for leadership. People in the church always address leaders with their respective titles such as Pastor, Dr, Evangelist, etc. as a gesture of respect and are ready to follow them without much hesitation.

Individualism (IDV)

According to Hofstede, 'individualism' in contrast with its opposite (collectivism), is the degree to which individuals are incorporated into groups. On the individualist side we find societies in which the bonds between individuals are loose: everyone is expected to look after her/himself and her/his immediate family. On the collectivist side however, we find societies in which people are integrated into strong, cohesive in-groups, often extended families which continue protecting each other in exchange for unquestioning loyalty. Sri Lankan culture is collectivistic in nature⁶, as it has developed a group-oriented society in which the extended family is the smallest unit, extending then to clans, tribes, and castes accordingly. Decision making is mostly done by collective consent; political decisions such as elections and voting are mostly influenced by tribal or group contexts⁷ and interests. Social gatherings, family

Maastricht in the Netherlands, well known for his pioneering research of cross-cultural groups and organizations. http://en.wikipedia.org/wiki/Geert_Hofstede (Extracted 19th of May 2014)

³ Power Distance Index (PDI), Individualism (IDV), Masculinity (MAS), Uncertainty Avoidance Index (UAI), Long-term Orientation (LTO).

⁴ http://www.kapruka.com/Sri_Lanka/ancientKings.jsp (extracted 19th of May 2014)

⁵ <http://infolanka.com/org/srilanka/hist/hist2.html> (Accessed 19th of May 2014)

⁶ Harsha Gunasena, Culture: Limitations of Sri Lankan thinking. <http://www.island.lk/2004/04/08/featur01.html> (Accessed 20th of May 2014)

⁷ Vasuki Nesiya, Dynastic politics in Sri Lanka. http://india-seminar.com/2011/622/622_vasuki_nasiah.htm (Accessed 20th of May 2014)

celebrations and tribal ceremonies have high importance in Sri Lankan culture. In keeping with this, the Sri Lankan church has a strong collectivistic approach towards leadership. Believers build strong relationships with each other based on cultural values and practises and, therefore, decision making or choosing leadership are mostly based on collective thinking. Thus in a crisis, a group of people chooses new leaders that are favourable towards the group, ending commonly in church split scenarios. IDV index score is 35 in Sri Lanka.

Masculinity (MAS)

A high score on this dimension indicates that the society will be driven by competition, achievement and success. Sri Lanka, with a very low score of 10, is therefore considered a feminine society. People look for harmony and equality, decisions are made through consensus, and female leadership is admired /encouraged in Sri Lanka, which thus produced the world's first female prime minister⁸, and an executive female president⁹. Furthermore, it is clearly evident that many female figures have held high positions in social leadership throughout the history of Sri Lanka and most of the current organizational, political and social leaders are females. Likewise, Sri Lankan church has no discrimination with regard to gender; Christians tend to follow both female and male leaders alike as long as they exhibit leadership characteristics.

Uncertainty Avoidance Index (UAI)

The extent to which the adherents of a culture feel vulnerable by ambiguous/ unknown situations, and thus create beliefs and institutions that try to avoid these uncertainties, are shown by this index. With a score of 45, Sri Lanka does not indicate a strong preference. However, Sri Lanka as a Buddhist country holds a notion that the Karmic cycle influences the future, an idea which expresses a general fearfulness toward ambiguity and uncertainty hence Sri Lankans do not fully tolerate uncertainty in politics, economics and in social affairs. Consequently, the church in Sri Lanka does not tolerate ambiguity towards its leadership. A clear strong leadership with strong drive and vision is always desired. Believers tend to avoid leaders who lack direction, vision and a sense of destiny.

Long-term Orientation (LTO)

This means a society's will to delay short-term material or social success or even short-term emotional gratification in order to prepare for the future. Short-term orientation exists when a society is focused on the present or past and considers them more important than the future. Short-term orientation values tradition, the current social hierarchy, and fulfilling social obligations, and care more about immediate gratification than long-term fulfilment. The index score for Sri Lanka is 62¹⁰. The country has a strong emphasis on 2000 years of past tradition (Nubin 2002, p. 94) and present gratification is preferred to future fulfilments. The Sri Lankan church also has a strong emphasis on its tradition; however, Christians tend to follow leaders who can draw their identity from past and yet have a futuristic orientation. A 'future vision'

⁸ Dilip Ganguly, World's First Woman Prime Minister Sirimavo Bandaranayake Resigns. <http://abcnews.go.com/International/story?id=82914> (Accessed 20th of May 2014)

⁹ Chandrika Bandaranayake (Presidency from 1994 – 2005 A.D.)

¹⁰ http://wiki.gishan.net/wiki/Geert_Hofstede_Cultural_Dimensions_Values_for_Sri_Lanka (Accessed 21st of May 2014)

driven leadership is always desired, thus followers tend to gather around leaders who can articulate future endeavours.

To sum up the Sri Lankan church leadership in relation to the cultural dimensions, it is sensible to say that church prefers a leadership that is high power distanced, hierarchical, somewhat traditional yet futuristic, innovative and visionary, able to get the attention of the society and able to handle them as one group, strong directional, destiny driven, able to provide solutions to immediate crisis, both mystical and inspirational.

The reasons for such leadership styles are obvious. As a country with a close proximity to the vast Indian subcontinent with its strong culture, Sri Lanka suffered from frequent attacks from India (Trainor 2001, p. 124). Then with the advent of colonial powers such as the Portuguese, Dutch, and English, the countrymen often needed a leader who stepped out in a time of national crisis, offered solutions to immediate needs and challenges, united the whole country and brought victory with the aid of mystic and cosmic intervention.

Identifying Historical and Modern Leadership Legacy and Their Preferred Style of Leadership

This section will be dealing with some of the prominent historical and modern leaders and their legacy and the preferred style of leadership within the contexts they lead. The purpose is to further confirm the conclusion stated at the end of the last section and to grasp a better understanding of the leaders in Sri Lanka, in terms of their behaviour in the face of challenge and the impact of their leadership style on general society. Therefore, four historical leaders along with three modern leaders are mentioned briefly in this section.

Table 1: Historical & Modern Sri Lankan Leaders, their Contexts and Gifts

Leader	Crisis/ Challenge	Gift
King Parakrama Bahu The Great A.D. 1123—1186	Unified the country under one rule, systematized the chain of authority in the country, reformed Buddhism, and liberated the country from Indian invaders.	Sage, military strategist, economist, reformist (is venerated by traditional Singhalese)
Weerahennedige Francisco Fernando) Veera Puran Appu (Alias) A.D. 1812-1848	Led a band of outlaws against the cruel British colonizers, liberated a large part of the up county region from the oppression of the English Army.	Military strategist, orator (His outstanding bravery, patriotism and leadership is still taught in schools)
S. Mahinda Thera (Monk) Who arrived from Tibet A.D. 1901-1951	Used his poetic talent to the best of his ability and raised Sri Lankans from their slumber and inspired them to fight against the British tyranny to regain their lost freedom and national pride.	A great Poet, religious leader
Don David (later known as Anagarika Darmapala A.D. 1864-1933	Started a patriotic national movement against Christianity, promoted Buddhism as the way of life.	A great orator, spiritual leader, propagandist
Mahinda Rajapaksha A.D. 1945	Successfully defeated the world's most dangerous terrorist group	Military strategist, orator, actor

	known as LTTE after 30 years of war.	
Susantika Jayasinghe A.D. 1975	Won a silver medal in women's 200-metres sprint event at the Olympics Games in Sydney (country's first female Olympic medallist).	Sports icon, bold and courageous female leader in sports (South Asia)
Prof. Cyril Ponnampereuma A.D. 1923-1994	Developed the science and technology in developing countries, director of the Institute of Fundamental Sciences (IFS) & Arthur C Clarke Centre for Modern Technologies (ACCCMT), closely involved with NASA in the Viking and Voyager programmes.	Scientist, educator

These seven significant leaders stand for many similar leaders who have arisen throughout the country's history. In spite of their different fields of influence, all of these leaders had a similar style of leadership, with one thing in common, which is an extraordinary gift to bring about change, through their military abilities, scientific knowledge, sports, and poetic and literacy ability etc.

All these leaders all rose to a position of influence through their gifts in a time of national crisis, whether political, religious, social, educational or economic. They all brought a radical solution to the crisis and the immediate need of their society. Sri Lankan society embraced their leadership, seeing them as heroes /saviours of the country. They were able to validate their gifts and power of influence repeatedly through successful endeavours in their respective fields.

They all had a sense of purpose and were driven by that purpose. They all were able to capture the attention of the people and people willingly followed them on account of their purpose, vision, and personality. They all became zealots and leaders in their own right regardless their social contexts. They all had radical innovations to overcome crisis and brought radical transformation to the society.

Therefore, it is fitting to say that all of these leaders have had the same style of leadership, which was culturally preferred and accepted by the society. Furthermore, it is proven that they made a lasting impact by stepping up in a time of crisis to answer the call by their unique gifts, and to radically change the Sri Lankan society using their persona and gift. Having identified sociological and historical aspects of Sri Lankan leadership style, the next vital step would be to seek a biblical pattern as a comparison to such a leadership style.

Identifying a Biblical Pattern that Corroborates the Culturally Preferred Leadership Style

The Bible is full of leaders and different leadership styles (Smith et al. 1989, p.32) based on different situations, contexts and cultures. Therefore, leadership styles vary with the situation. In finding an appropriate biblical leadership style, the researcher must first identify his/her own context, looking for elements in their culture that might be similar to biblical culture and context. Hence, this section investigates similar cultural contexts and similar leadership styles from the Bible that are mostly suitable to Sri Lankan cultural and historical context. Thus, some of the biblical leaders

are considered and profiled within their own historical and cultural contexts in the following chart.

Table 2: Key Biblical Leaders, their Contexts and Gifts

Name	Context	Gift
Joseph Genesis 37	Worldwide famine: (Gen. 43) the Israelites and then known world was at a verge of extinction. Joseph was able to understand, strategize and deliver the then known world through his leadership.	Seer, economic strategist
Moses Exodus 2	The Israelites were under the slavery in Egypt, Moses was able to deliver them and take them towards the promise land.	Education, miracle working ability, military, political and religious strategist
Joshua Book of Joshua	Israelites were unable to conquer the promised land; Joshua with his military capabilities conquered and established the nation.	Military strategist
Othniel Judges 1:9-21	He became the first warrior-Judge of Israel and delivered Israel from the oppression of the Edomites.	Military strategist, Warrior
Deborah Judges 4:1-5, 31	Was a prophetess and a Judge. Deborah and her general, Barak (Naphtali), defeated Sisera, the General of the army of Canaanite King Jabin of Hazor at the Battle of Kishon near Mt Tabor.	Prophetess, military strategist, judge
Gideon Judges 6:1-8	Delivered the people of Israel from the hands of the Midianites.	Judge, military strategist
Samson Judges 13	Delivered Israelites from the oppression of the Philistines.	Extraordinary Physical strength
David 1,2 Samuel	Started his leadership by delivering Israel from the hands of Philistines, He united the whole Israel and established it under one rule, established the worship of Yahweh.	Military warrior, administrator, poet, musician
Solomon 2 Samuel	Under his leadership, Israel reached the golden age of Israel through economic, political endeavours. He built the temple of Yahweh.	Wisdom
Paul Acts 9	He extended the church to the gentiles and established churches throughout Europe, raised leaders.	Wisdom & knowledge, miracle worker, strategist, orator, teacher, apostle
Peter Acts 2	Boldly led the first church which was under the oppression of Jews.	Apostle, miracle worker, preacher & a teacher

Arguably, these leaders have had similar historical contexts to Sri Lankan history. Ancient Israel, as a small nation surrounded by enemy states, had to constantly fight for their survival (Gabriel 2003, p. 231). Thus, the history of Israel is quite similar to the history of Sri Lanka, which was constantly attacked by powerful foreign nations. Therefore, most of these biblical leaders had a similar style of leadership to Sri Lankan leaders: they all possessed an extraordinary gift; the difference is that biblical leaders were gifted by the God of the Bible whereas, Sri Lankan leaders do not attribute their natural talent or gift to the creator God, although they do connect themselves to a higher being or Karmic or cosmic powers as they are mostly adherents of Buddhism. Second, these biblical heroes arose in a time of national crisis and were raised up exclusively by

God. They all brought radical solutions to the crisis, and followers were attracted to them, and their leadership was validated by repeated experience of success through their gifting.

Therefore, it is evident that there is a correlation and corroboration between the Sri Lankan historical context and the biblical history and the Sri Lankan leadership style is comparable with that of some of these leaders in the Bible, due to their identical contexts, patterns and elements of leadership. Having identified a biblical pattern that corroborates with Sri Lankan leadership style, the next step is to examine the leadership style of the Sri Lankan church.

Understanding Sri Lankan Church's Preferred Leadership Style

This segment investigates the Sri Lankan church's preferred leadership style as a continuation of the context of Sri Lankan culture and history in connection with the identified biblical texts of leadership. This will be a reflection analysis based on interviews conducted with ten identified national leaders of the country.¹¹

- Nine out of ten prominent pastors identify that the traditionally and culturally preferred/desired leadership style in Sri Lanka is charismatic leadership. This refers to those who are highly visionary, with strong stature, administratively gifted, expressive, image oriented, able to get the job done, flamboyant, efficient, with appropriate "knowhow", a good voice, skilful and able to drive people.
- Six out of ten lean towards charismatic leadership as the suitable style for Sri Lankan churches. One preferred "biblical" leadership; however, he was unable to articulate the meaning. Two leaders said that the Sri Lankan church prefers a 'servant model or style' and one said a more 'culturally guided' style is appropriate.
- All of them identify 18 Key Christian leaders of the country as prominent; frequently mentioned names are Dr. Colton and Dr. Ajith Fernando. Evidently, these ten key pastors see these 18 leaders as great leaders based on their gifting, achievement, and charismatic personality. Therefore, it is plausible to conclude that they assess greatness on the basis of charismatic endeavour and personality.
- Most of them identify another emerging leader based on their talents, gifts, power and the fruit of the Holy Spirit, charisma, anointing, and ability to lead others. It is reasonable to conclude that these qualities lean towards charismatic leadership style. (It has not been clearly defined yet in this essay what it is to be charismatic. This will be discussed in the next section).
- Out of ten, only three key leaders have a clear articulated and processed method to develop up-coming new leaders, based on their own personal philosophy of developing emerging leaders.

Therefore, we can conclude that the Sri Lankan church leans towards charismatic leadership because it is a culturally as well as biblically preferred leadership style, since it deals with gifts, vision, power and abilities. Existing pastors

¹¹ They were interviewed via telephone and email using a model questionnaire and their insights and thoughts were clearly recorded in order to grasp the general concept of leadership in the Sri Lankan Church.

also see the existing Christian charismatic leadership (prominent 18 leaders) of the country as desirable, based on their culturally preferred models and biblically-justifiable features.

Proposing a Leadership Style for Sri Lankan Church to be Used as a Tool to Identify and Develop Emerging Leaders

The cultural dimensions of leadership, historical and current contexts of leadership and Christian leaders/pastors' notions on the ideal leadership style for the country and examples of existing Christian leaders are considered in previous sections of this essay. The culturally preferred and dominant style and the biblically-justifiable leadership style for Sri Lankan church seem to lean towards a charismatic leadership style, hence the charismatic leadership should be understood broadly in order to draw a conclusion.

Max Weber¹² is one of the first sociologists to introduce the concept of 'Charisma' to the study of leadership. His concept of charisma was an adaptation of the theological concept which involves endowment with the gift of divine grace (Bass 1974, p. 185): individuals are given special gifts by God, for the work of service. In Romans 11;29, 12;6, 1 Corinthians 12;9, 12;28, 12;30,12;31, the word 'Charismata' is mentioned in the original Greek, translated to English as 'gifts'¹³ which are the supernatural abilities given by God to individuals for the mission and the work of God (Schmitt 2002, p. 45). Weber develops his concept of charismatic leader from a theological point of view as a person with a divine gift of grace, who is a mystical, narcissistic, and personally magnetic saviour with a doctrine to promote who arises in times of crisis (Bass 1974, p. 185). These gifts or 'charismata', however, were given to the individuals to build the church, or to influence the growth of the church (Simon 1987, p. 144). It is therefore, a source of influence or power given to the individuals of the church (Armentrout et al. 2000, p. 84) to affect an outcome, that is, to cause a growth.

A Christian leader, according to Clinton is, " A person with God-given capacity and God given responsibility to influence a specific group of God's people towards God's purposes for the group" (Elliston 1992, p. 23). Therefore, charismata or the gifts of the spirit are a source of influence and a power on which individuals draw their authority for leadership. Since Maxwell sees leadership as influence, charismata become a leadership tool as they are inherently influential. Furthermore, since these charismata were given to influence the church (believers/people) for growth, it is consistent with the leadership definition of Ian Grant that 'the intention of influence is to intentionally influence people and effect outcomes'. Moreover, charismata, as a source of Influence, are consistent with Clinton's definition of Christian leadership since it is a 'God-given capacity' to 'influence' people towards a 'goal'. Hence Weber's definition of charismatic leadership has a theological validity based on the word of God. Therefore, we can conclude that charismatic leadership in biblical perspective is referring to a leader who has a divine influential power or ability, to lead people towards a goal or outcome. This is evident through the New Testament endorsement of charismata to church and the Old and New Testament models of leadership in their historical contexts.

¹² Economist, Political Scientist, Educator, Philosopher, Scholar, Sociologist, Anti-War Activist, Literary Critic, Journalist (1864–1920). <http://www.biography.com/people/max-weber-9526066#awesm=~oFlzbhsodD7sjY> (Accessed 22rd of May 2014)

¹³ http://biblehub.com/greek/charismata_5486.htm (Accessed 23rd of May 2014)

Consequently, a biblical charismatic leadership style is also consistent with the Sri Lankan Christian church's preferred leadership style, which is recognized and desired by Sri Lankan church leaders. However, Weber's concept of charismatic leadership style needs more explanation. According to Weber, charismatic leaders are highly esteemed persons with exemplary qualities, who display confidence, dominance, and a sense of purpose, and who articulate the goals and ideas for which followers are already prepared psychologically (Fromme 1941). They also have an extraordinary influence over their followers, become an inspiration to their followers and become zealots and leaders in their own right (Trice et al. 1986, pp. 113-164). They provide radical innovation (Stark 1969, pp. 88-90) and can be seen in religious and political arenas as well as in organizational and military settings (Handy 1976, pp. 123-136).

Biblical leaders that are mentioned in this essay resemble all these charismatic elements in their lives as they served the ancient Israel in their crisis situations. They have had a sense of purpose that is to redeem Israel and establish God's rule, they became zealots and leaders in their own right even though they were raised by God himself. They possessed extraordinary gifts and qualities from which their authority was drawn.

Likewise, the Sri Lankan historical and current leaders display the same extraordinary qualities and gifts with a sense of purpose. They were radically innovative, and became leaders in their own right. Moreover, the Sri Lankan prominent church leaders that are mentioned bear resemblance to both biblical charismatic leaders and Sri Lankan historic and current charismatic leaders, since they also possess the same qualities. These biblical leaders and Sri Lankan historic and current secular and religious leaders and church leaders are leaders who have charismatic style in religious, political and military settings. Therefore, again, it is arguable to say that the Sri Lankan churches' preferred leadership style resembles the qualities of some of the biblical charismatic leaders as well as the historical and current Sri Lankan charismatic leaders.

Furthermore, Weber applied the concept of charisma to understand the development of complex organizations and he saw the gift of extraordinariness, bestowed to a person not by God but by followers and subordinates in organizational contexts. He borrowed the idea from a theological perspective (Bass 1974, p. 185) later; Trice and Beyer were able to sum up Weber's conceptualisation of charismatic leadership in five components. Those are:

1. A leader with extraordinary gifts, talents
2. An unstable or crisis situation.
3. A radical vision or solution to the crisis.
4. Followers are attracted to the exceptional person because they believe that they are linked through him to transcendent powers, and
5. Validation of the person's gifts and transcendence in repeated experiences of success (Hackmen et al. 2013, p. 121).

These five elements of charismatic leadership style can directly be connected with Sri Lankan cultural dimensions related to historic and current leadership. Culturally Sri Lankans prefer a leader who is transcendent, who provides radical solutions to crisis situations. Sri Lankans are risk takers, collectivistic and follow leaders with zeal, look for leaders with a vision, a direction, and tend to avoid uncertainty and

ambiguity in all the matters of life including leadership. This provides an ideal cultural context for a charismatic leadership style. Furthermore, all the historical and current leaders of the country have these five elements in their leadership. They possessed extraordinary gifts such as military capability, wisdom, strength, poetic or literacy ability; they all rose to power in a national crisis situation; and they brought a radical vision or solution to the crisis. Moreover, people connected with them and believed that they are connected to transcendent powers through their leader, and the leader's validation was established by his/her repeated success. Therefore, Trice and Beyer's exegesis of Weberian concept of charismatic leadership style has a direct connection and similarity to Sri Lankan historic and current leadership style.

Likewise, the biblical charismatic heroes surveyed in this essay also possessed these five elements in their historical contexts (Table 2). Moreover, the Sri Lankan prominent Christian leaders, such as Dr. Colton and Dr. Ajith Fernando and the other leaders alike also displayed the same characteristics, because they all are extraordinary gifted people with radical visions and solutions to the Sri Lankan church situations which people chose to recognize and therefore follow them. Therefore, it is logical to conclude that the preferred/ dominant leadership style for Sri Lankan church should be charismatic leadership, since it is historically and currently preferred and dominant style in the country.

However, some of the theorists do not fully agree with Weber's definition of charismatic leadership or his interpreters' definitions of it, and have proposed their own definitions. For instance Boal and Bryson states that visionary charismatic leaders need no crisis (Bass 1974, p. 187) and Schiffer suggests that charismatic leaders can have Weberian elements but may lack talent or success at times, yet followers are attracted to them (ibid). Furthermore, Berlew sees only three characteristics/ components of the charismatic leadership style, such as: confidence building, shared vision, and creating valued opportunities (Bass 1974, p. 186). Nevertheless, Sri Lankan charismatic leaders possess these characteristics of 'non-Weberian' charismatic components as well.

Therefore, having discussed extensively the Sri Lankan church's preferred/dominant leadership style by consulting cultural dimensions (Figure 1), historical and current, secular, political and religious leadership contexts, findings on Sri Lankan prominent pastors' notions on leadership style that is appropriate to the country and an analysis of the identified key Christian leaders and their preferred style along with some of the key biblical leaders in their historical contexts (Table 2), I now suggest that the leadership style that leans towards the Weberian concept of charismatic leadership would be the preferred/dominant and culturally appropriate model for Sri Lanka as a tool to identify and develop leaders, since that can also be justifiable from the word of God.

Consequently, I now propose criteria based on the studies done, as an effective tool for the Sri Lankan church to identify and develop emerging leadership. The church as a whole should look for these criteria in emerging leaders so as to identify the culturally preferred leadership style that is relevant and optimally effective in the Sri Lankan church and society. These six criteria of leadership identification are:

1. A person who possess an exemplary qualities of both biblical and moral ethics.
2. A person with divine endowment of gift/ gifts (charismata) to influence the people of God positively towards God's goals or purposes.

3. A context for the emergence of leadership. Leadership needs a crisis or unstable situation whether it is social, spiritual, natural or strategically created which facilitates the emergence of leadership.
4. A person who has a God-given vision, purpose or direction as the solution, who is able to articulate and communicate it well, shows confidence and is able to inspire people towards God's solution or purpose, thus,
5. A person who is able to gather and unite followers, lead them towards a God given destiny through his/her exemplary qualities and divinely inspired solution, vision or sense of purpose.
6. Affirmation of his/her leadership through validation of gifts by proper use in ministry, evident by God's blessings and fruitfulness; the validation of his/her exemplary character by followers/church, validation of his/her vision, purpose or solution by progressive development and fruitfulness towards God's destiny.

The Sri Lankan church should carefully observe the elements and gradual development of the above proposed criteria in the individuals who emerge as potential leaders. However, in spite of all the models and styles that are presented in the broad spectrum of leadership, the gradual development of the character of the emerging leader is of utmost importance in development. As Grant puts it, 'character is to leadership is the soil to crop. The range and composition of nutrients determine the quality of the crop, so the elements or constituents of character determine the quality of leadership' (2014, p. 6).

Moreover, leadership is a gradual development, a progressive process (Stadler, 2008, p.62) in which God develops a leader over a lifetime, by the use of events and people to impress a leadership lessons upon a leader, known as 'process items'(Grant, 2014, p.6). Therefore, the Sri Lankan church should not only seek the above stated criteria in one point of time, but constantly observe and identify the growth of those elements, in a ministry of an individual, to identify his/her leadership in the light of God's dealing in his/her life. Furthermore, the church should constantly dedicate itself to develop the emerging leadership, skills and talents that are vital to leadership function. Lack of leadership skills that are vital to overall performance of the church or organizations is known as 'the leadership gap' i.e. the vacuum created as a lack of leadership skills, which can impact negatively on the performance of the productivity of the mission and ministry of the church (Knites et al. 2013, p. 37). Hence, constant, appropriate training of skills and gifts development according to the context or situation of ministry is fundamental, in emerging leadership development.

Conclusion

In summing up, this essay suggests the preferred/dominant leadership style of the Sri Lankan Pentecostal/modern church is the Weberian charismatic style, since it is culturally appropriate and biblically-justifiable. The above mentioned criteria are suggested to identify and develop the Sri Lankan church's preferred leadership style.

As a minister with fifteen years of experience in various aspects of ministry, my own beliefs and values have changed radically as a result of this research. First, I found my own personal philosophy to identify authentic Sri Lankan leadership, since I had no such philosophy before; it had always been a spontaneous and automatic act in ministry. Second, as leadership is as vast as ocean, and affected by cultures, history and

worldviews, I will be extra cautious in my future mission endeavours across cultures for optimum results. Third, the Bible as a leadership manual cannot be directly applicable to social and cultural contexts in its entirety. It has to be carefully filtered through social and cultural contexts to appropriately and effectively use the biblical leadership styles/principles that are most suited to the given context. Fourth, I now have a new found respect for Sri Lankan culture, and a determination to find out the best ways and means to communicate gospel truths and to develop leadership in such a way as to avoid cultural barriers for effective mission. Fifth, I believe the Sri Lankan church needs more research done in the aspect of leadership development. My future ministry will also be directed towards this. Finally, my own leadership style needs alteration to make the maximum impact to the Sri Lankan Pentecostal/modern church.

This essay also has a mission implication. Since leadership is understood differently from culture to culture, a missionary must have a deep understanding of his own cultural dimensions, biblical culture, and his/her receiving culture for fruitful communication of the gospel and development of leadership as a central aspect of cross-cultural missions. Having identified a degree of Sri Lankan leadership nature and style, my earnest prayer is that this essay may produce a positive impact in future cross-cultural mission endeavours in between Australia and Sri Lanka.

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