TRANSFORMATIONAL LEADERSHIP AS A NEW PASTORAL MODEL FOR SOUTH KOREAN CHURCHES

by

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ABSTRACT

The aim of this thesis is to propose transformational leadership a new pastoral model for South Korean churches. It is argued that authoritarian charismatic leadership has contributed to church growth but, as Korea is changing into a pluralistic society, it has not respond to properly the needs of Koran Christians. So transformational leadership being characterized as both charismatic (visionary) and democratic (participant) is considered as a new alternative since it can meet their new demands for the leadership, which is both effectiveness in evangelism and appropriateness for new changed socio-cultural milieu

Main focus of attention of this thesis is on disclosing the way in which the nature of leadership has to do with Korean religion, culture, and theology. To deal with them the salient features of transformational leadership is first examined in the three dimensions: culture (Confucianism), philosophy (philosophy of life of Koreans), and theology (theology of Korean churches). Then its implication in biblical theology is discussed, which is followed by case studies empirically. In the process it is revealed that transformational leadership can be applicable to Korean churches which, in turn, can give rise to continual church growth and respond to the needs of the times properly.
ACKNOWLEDGEMENTS

Many debts have been incurred in the course of writing this thesis. There are those without whom I certainly would not have got this far. I can only acknowledge that I am indebted to them in ways that they will never know.

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CHAPTER 1
INTRODUCTION

1 Raising the Issues

It is widely known that the growth of the Korean church\(^1\) has been striking in church history. In particular, Korean Protestantism has been characterized by the rapid growth and the emergence of large churches including mega-churches (Hong, 2000). (See Table 1.2)

<Table 1> Number of the Protestant Population between 1950s and 1995

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<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>500,198</td>
<td>623,072</td>
<td>6,489,282</td>
<td>8,037,464</td>
<td>8,760,336</td>
</tr>
</tbody>
</table>


<Table 2> Number of Protestant Churches between 1940s and 1995

<table>
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<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Number</td>
<td>3,890</td>
<td>5,011</td>
<td>21,243</td>
<td>35,869</td>
<td>58,046</td>
</tr>
</tbody>
</table>

Source: Ministry of Culture and Information and Kidok Kyomoonsa, Kidokyo Yongam (Christianity Almanac) 2003

\(^1\) In this thesis, it means Korean Protestant Church.
However, since 1995 the Korean church membership has decreased. According to the Population and Housing Census Report in 2005, the number of Protestants stood at 8.6 million. Among Korea’s three major religions, only the number of Protestant Christians decreased. While the Catholic population and the Buddhist population in 2005 increased by 74.4% and 3.9% respectively, compared with 1995, the Protestant population decreased by 1.6%, by 144,000. (See Table 3)

<Table 3> Religious Population in Korea in 1995 and in 2005 (unit: %, 1,000)

<table>
<thead>
<tr>
<th></th>
<th>Protestantism</th>
<th>Catholicism</th>
<th>Buddhism</th>
<th>Confucianism</th>
<th>Other Religion</th>
<th>No Religion</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1995</td>
<td>8,760 (19.7)</td>
<td>2,951 (6.6)</td>
<td>10,321 (23.2)</td>
<td>211 (0.5)</td>
<td>356 (0.8)</td>
<td>21,943 (49.3)</td>
<td>44,554</td>
</tr>
<tr>
<td>2005</td>
<td>8,616 (18.3)</td>
<td>5,146 (10.9)</td>
<td>10,726 (22.8)</td>
<td>105 (0.2)</td>
<td>377 (0.8)</td>
<td>22,070 (46.9)</td>
<td>47,041</td>
</tr>
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Why is the number of Protestants decreasing? There may be lots of reasons for explaining the situation the Korean church is facing. They can be subsumed under two main factors: social changes and new religious situations. The former refers to political and social stability, economic prosperity, materialism and social mobility. In other words, political democratization, economic development and equality, and concerns for social welfare have led to Koreans being less dependent on religion. The more Korean society became stable both politically and economically, the greater was the reduction in church membership. The latter
is related to secularization and pluralism. In describing the situation as secularized one cannot deny the appearance of quasi-religion or functional equivalents of religion. Nowadays in Korea religion has lost its absoluteness and must compete with secular ideologies such as scientism and humanism. In addition, the leisure industry has taken on the role of a functional alternative to religion (Lee, 1992:242). Moreover, in a situation of religious pluralism, Christianity has been forced to coexist and compete not only with other religions but also with various kinds of functional equivalents or surrogates of religion (Lee, 1987:201-19).

In addition to the above reasons for church decline in general, many scholars focus in particular on pastoral leadership and its style that is being exercised in Korean churches. That the crisis of the Korean church in terms of decrease in membership is closely aligned to that of pastoral leadership is argued (Hwang, 2004; Jo, 2008; Chung 2008). Hong (2004:59) maintains that for the sustained and healthy growth of the Korean church in the future, she has to develop a new style of leadership. This argument would be consistent with Drucker’s (1992) who proposes that leadership style is one of the most critical issues in the management of non-profit organizations; Warren (1995) points out that in the analysis of the characteristics of growing churches, there seems to be much focus on the leadership style of the pastor. In this regard it would be of crucial importance not only to explore the current style of leadership but also to offer an alternative to the Korean church so that it will be able to experience its continual growth and respond to social changes in Korea appropriately.

That authoritarian charismatic pastoral leadership has had a crucial effect on the Korea church is stressed (Hong, 2000; Chin, 2001; Park, 2004). It is accepted that the leadership pattern contributed to the enormous growth of the Korean church. The emergence of mega-churches is attributed to the leadership (Hong, 2000; Chin 2001). In most small-medium sized churches such leadership has been exercised with the hope of experiencing the
same growth as the mega-churches. However, as Korean society has been entering a pluralistic open society, criticism has been levelled at authoritarian charismatic pastors due to their top-down or vertical style and one-way communication.

Therefore, Christian leaders have raised the need of change in the traditional pattern and offered some alternatives. Of them, the followings come to the fore: *Minjung* (ordinary people) democratic leadership in a socio-political dimension (Kim, 2006); *Bium* leadership in a cultural dimension (Lee, 2002); servant leadership in a theological dimension (Oh, 2003). However, such leadership patterns are not fully accepted by most Korean churches. The main reason is that they lack the recognition of the reality of Korean churches in which the top priority is still growth.

If so, a necessary question to be raised for Korean church leaders is ‘what would be an alternative leadership pattern to keep an authoritarian charismatic attitude for effectiveness, and at the same time to respond to democratic Korean society?’ This thesis investigates transformational leadership where the style is a mixture of authoritarian charismatic and democratic (Avolio & Bass, 2002:6-7; Bass & Riggio, 2006:10-11; Northouse, 2003:171-3) in Korean churches to develop a new pastoral leadership model.

2 Methodological Considerations

The structure of the thesis rests on the concept of the ‘pastoral cycle.’ According to Ballard and Pritchard, this consists of four factors: experience, exploration, reflection, and action as follows:

---

2 *Bium*, a Korean noun (✉), is from a Korean verb *biuda*, which means ‘to empty’ and is used of space, as leaving a place or deserting it, to pour out, make away with, waste away, make void.

3 Regarding them, more details will be discussed later.

4 More details regarding it will be given in chapter 2.
1) Experience. The starting point is the present situation; the more-or-less routine existence of a given context. But there is a further element. This present is interrupted, whether from within or...from outside...by what demands a response...2) Exploration. Any considered response must be based on an analysis of what is going on. This demands ‘information and discussion’...3) Reflection. Information, by itself, does not give an answer...there are other matters that have to be taken into consideration: personal and communal beliefs about how the world works, the purpose of life, moral values as that is important and worth pursuing...Reflection...also includes discovery and change...4) Action. This comes out of the whole process on the basis of informed decision and appropriate initiatives.

Lartey (2000:132-3) presented the pastoral cycle in five stages: the first stage is concrete ‘experience’; the second stage is ‘situational analysis’ of the experience, which involves social and psychological analysis and incorporates other views on the situation encountered; the third stage is ‘theological analysis,’ in which the experience engages with the traditions of Christian faith; the fourth stage is ‘situational analysis of theology,’ in which an attempt is made to integrate situational analysis with theological analysis of the experience; and the fifth stage is ‘response’ to the experience, based on varied analysis. Although he argued the cycle consists of five stages, given the fourth stage just means combining the second and the third stages, we can say that it consists of four phases: experience, situational analysis, theological analysis, and response, each of which seems to correspond to experience, exploration, reflection, and action, as in Ballard and Pritchard mentioned above.

In a similar vein, Browning (1983:99-100) argued that a person’s exercise of practical theological reasoning and action involves four steps: the first step is to experience and define the problem: the second is to pay attention to, listen to, and understand it; the third entails a critical analysis of the problem; the fourth is to make a decision and use a strategy for a solution. Also Foskett and Lyall (1988) suggested reflection and action as a learning method in a context of supervision. In particular, they present a cyclical model of supervision as a four-phase sequence. The initial step is to learn from experience, which is about ‘what
actually happened (p.15)?’ Reflection and observation focus on reflecting on the experience and its effect in the next phase. It can be referred to as situational analysis. The third is the phase of understanding what is experienced and in turn discovering its meaning (p.16). It can be termed a philosophical and theological analysis. The last phase is experiment. It means applying the three previous stages, preparing for future experience (p.17).

Relying upon the above discussions, this thesis begins with the ‘experience’ of pastoral leadership in Korean churches: authoritarian charismatic leadership. Most Korean pastors have taken the lead in the growth of their churches. In particular, their authoritarian charismatic leadership was a vehicle for remarkable growth in Korean churches. At the present time a drop in their membership is taking place. As Korea has been rapidly entering into a postmodern society, the leadership is often regarded as one of the prime reasons for such a decrease because of its undemocratic tendency in interpersonal relations. Therefore, new leadership patterns are needed so that growth can continue and respond to a new cultural milieu in Korea.

The discussion moves on to ‘exploration’ which deals with situational analysis of the experience in the socio-cultural and theological dimensions (Lartey, 2000) and includes a considered response to the experience (Ballard & Pritchard, 2006). The stage of ‘exploration’ in this thesis involves analysing authoritarian charismatic leadership socially and culturally and offering transformational leadership as a considered response to the leadership. Also at this stage, a discussion of transformational leadership is vital (Ballard & Pritchard, 2006); accordingly, its essential attributes are examined. In the process, a secondary pastoral cycle lies in the stage of ‘exploration’ because it involves the ‘experience’ of traditional leadership, its varied analysis including situational, cultural, theological analysis as ‘exploration and reflection’, and transformational leadership as a considered response to the experience as
‘action.’ Transformational leadership again needs various analyses which are followed by the stage of reflection.

‘Exploration’ should be followed by ‘reflection.’ This covers personal and communal values and their changes (Ballard & Pritchard, 2006), critical analysis and comparison (Browning, 1983), understanding the experience and its effect and discovering something of its meaning (Foskett & Lyall, 1988) and an analysis of theology (Lartey, 2000). In other words, reflection involves cultural, philosophical and theological analysis. In this thesis, the stage of ‘exploration’ engages with an examination of transformational leadership from cultural, philosophical, theological perspectives. For this investigation, in this step of ‘reflection,’ the author borrows a method used in particular by Callahan. According to him (1990:37-58), in order for a new leadership (the nature of leadership) not only to be developed but also to be adapted to new circumstances, three relevant elements should be taken into consideration: the cultural trends, the philosophy of life, and the theology of the church. (See Fig. 1)

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5 In Fig.1 all four components act on and are acted on by each other. The understanding of the nature of leadership does not develop in a vacuum but is inextricably interwoven with other components. In this regard, leadership can be well understood and accounted for by considering four interactive aspects. Callahan maintains (p.37-8) that each concept of the four components can be changed in a societal situation. In addition, the type and character of pastoral leadership come to be changed by the results of their interrelationship. The leaders’ philosophy of life has an effect on the nature of leadership that they are considering, and the way leaders understand the nature of leadership makes a difference to their philosophy of life. Also, the understanding of social and cultural trends affects the formation of a new style of leadership. Callahan’s theory presents the various complicated features of leadership plainly and objectively. In addition to this, it offers a range of possibilities for the styles of leadership in relation to the four variable factors. Therefore, the concept of four components, proposed by Callahan, is instrumental not only in understanding the intrinsic nature of leadership but also in representing a new style of leadership.
Therefore, the stage of ‘reflection’ in this thesis does justice to the three elements: cultural trends, philosophy of life, and theology of the church. First, transformational leadership can be investigated as a candidate for a working interrelationship with Korean ‘cultural trends’ in relation to traditional religions, mainly Confucianism. After its suitability for the Korean cultural setting has been questioned, the adaptability of transformational leadership to the Korean philosophy of life, i.e. traditional and postmodern lifestyles in Korea, is dealt with, relative to personal and communal values (Ballard & Pritchard, 2006:86). In doing so, its change also needs to be examined as it is mentioned that ‘reflection’ in the pastoral cycle should incorporate change and discovery (Ballard & Pritchard, 2006). Then, as regards ‘the theology of the church’, by looking into transformational leadership in Korean theologies, its appropriateness for Korean churches can be assessed.

However, although the author uses the same three elements Callahan employed to reflect on how transformational leadership can adapt to the Korean church, there are still some
crucial questions: how can cultural trends be found out; how can the values or the philosophy of life be determined; how can the theology of church be defined; and more importantly, how can transformational leadership be linked to the theology of the church as well as the cultural trends and the philosophy of life; in other words, how can those elements be linked to each other theologically.

To answer them I use hermeneutics as a theological tool. First, as regards the question of finding out cultural trends objectively, hermeneutics helps to interpret cultural trends in society and culture. For that the cultural value dimensions Hofstede proposed for a cross-culture study is employed, as a hermeneutical framework. Second, determining the philosophy of life has to do with finding out some deeper values, of which people are unaware, and reviewing what is hidden among them. That is also part of hermeneutics because one of the functions of the hermeneutics is to explore what is hidden, so that the text can speak to us. In this, it is argued that the philosophy of life of Koreans can be discovered by looking at traditional and changing cultural values of Koreans which means they serve as hermeneutics for the philosophy of life. Third, to define the theology of church in Korea, Korean theological thought is employed. That is because pastoral leadership is exercised when pastors minister in their churches, and their ministerial styles tend to depend on theological thoughts, so they can serve as hermeneutics to make a connection between the theology and ministerial models of Korean churches. Also, to associate transformational leadership with three elements, biblical implications of leadership are used as a hermeneutic framework. Therefore, in order to find out cultural trends, the philosophy of life, and the theology of church and, more importantly, to link them to transformational leadership, Hofstede’s cultural values dimensions, traditional and changing values of Koreans, theological thinking and biblical implications in leadership serve as hermeneutics.
Then I move on to the ‘experiment’ or ‘action’ step of the pastoral cycle. It is also thought of as an application. Although this is a thesis of practical theology, attempting to use leadership studies, the pastoral cycle and the hermeneutic circle, along with Hofstede’s and Callahan’s works, in order to construct a model which is suitable for Korea in its social and cultural context, it is necessary to empirically test the adaptability of this model to the Korean church. However, because this is a thesis in theology not social science, I am restricted in testing how transformational leadership operates in a particular situation. Unfortunately, a comprehensive matching of theory and practice cannot be achieved but I would like to see how far it is possible to realize a transformational model based on the elements dealt with in the step of ‘reflection.’ The method used will be simply participant observation and document analysis.

3 Contribution of the Thesis

This study expects to contribute to knowledge in the following areas. First, it examines transformational leadership from a cultural dimension, particularly Confucianism. In the process, Hofstede’s study on a cross-cultural value dimension is used to test if Confucian values are Korean. This is a new attempt to relate the leadership to the traditional values from such a perspective. Second, this research strives to explore leadership in relation to variations in cultural values. Given that changes in value orientation are closely coupled with those of a social, cultural, and political milieu, this study shows that leadership has much to do with the new circumstances in Korean society. Third, this is also a new study analysing the leadership vis-à-vis Korean theology and, in particular, Korean theological thought. Last, this study provides a first comprehensive approach to transformational leadership for Korean
churches. That is because this study does justice to leadership in Korean cultural, social, and theological aspects, together with its biblical implications and field work.

4 Significance of the Thesis

This study is of importance because it reveals the cultural and theological underpinning of transformational leadership, so that it can be recommended as a new pastoral model. This study also provides a foundation to develop a new paradigm of Christian leadership for Korean Christian leaders to keep playing the lead in church growth in a changing society.

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6 There have been varied studies regarding transformational leadership: Suh, J H (2003); Park, H.S. (2004); Son, J. W. (2004), Lee, E. S. (2006). By a qualitative case study, Son (2004) tries to analyze leadership practices and influential factors contributing to the leadership practices among Korean senior pastors based on transformational leadership theory. He reveals that some senior pastors show transformational leadership characteristics and they are influenced by their personal experiences. In addition, the focus of Suh (2003)’s study is on finding out which leadership behaviours relate to the recognition of church members as more authoritative leaders, as the result of which it is revealed that charisma of pastors is closely related to such awareness of followers. Lee (2006) focuses much on exploring Korean senior pastors who have identified as transformational leaders through Multifactor Leadership Questionnaire. In comparison with the above case studies Park (2004) emphasizes transformational servant leadership for Korean churches. However, even though the above studies have dealt with pastors relative to transformational leadership their approaches are very limited without proper theoretical underpinning for its application to Korean churches, including implication of leadership in culture and Korean theology. In this sense this thesis will be of significance.

7 So far, transformational leadership has been proved as effective in secular organizations through varied studies. The results of studies of leadership on school administrators (Liethwood & Steinbach 1991), military officers (Yammaro & Bass 1990), chief executives (Howell & Avolio 1993), leaders of women’s organizations (Avolio & Bass 2002) has revealed that leaders with having transformational leadership behavioural characteristics have led their organizations more effectively than those who show relatively little transformational leadership tendency and accomplished purposes they set within a set period of time. The same results are applied to the leaders of religious organizations the same including churches and Christian schools. Onen (1987) investigates the correlation between the leadership and the rate of attendance of church members on Sunday services. As a consequence it is revealed that the more transformational pastoral leadership is the more high the ratio of their attendance is. After studying the way in which the traits of leadership of Christian education ministers who are thought of influential in their local churches. The result of investigation shows their qualities of leadership behaviours correspond to those of transformational leaders. Baldwin’s examination (2000) was focused on leadership traits of Christian education ministers who are thought of influential in their local churches. The result of investigation shows their qualities of leadership behaviours correspond to those of transformational leaders. Bae (2001), by interviewing interviewed 59 pastors and 140 laypeople who are belongs to the United Church in America, tried to investigate how transformational leadership pertains to church growth, solving difficulties of churches, and church members’ satisfaction to pastors in America, as the result of which it is disclosed that there
5 Research Questions

1. In the light of Korean culture and theology is transformational leadership a new pastoral leadership appropriate for Korean churches?

2. How are charismatic and democratic characteristics of transformational leadership reflected in pastoral leadership in Korean churches?

6 Definitions of Concepts

6.1 Charismatic leadership

Max Weber defined charisma in the following way:

It is a certain quality of an individual personality by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities. These are such as not accessible to the ordinary person, but are regarded as of divine origin or as exemplary, and on the basis of them the individual concerned is treated as a leader (1947: 358-359).

Since in a Korean context the phrase ‘charismatic leadership’ is used interchangeably with that of ‘authoritarian leadership,’ when charismatic leadership is used it is understood as authoritarian charismatic leadership which is a reflection of Korean culture.
6.2 Pastoral leadership

To understand pastoral leadership, first it is necessary to see what ‘pastoral’ implies and who a pastor is. In this thesis ‘pastoral’ is considered simply as the adjective of ‘pastor’ and pastor is confined to an ordained minister, according to the Christian tradition. Therefore, pastoral leadership means a process of ordained ministers influencing individual church members and their group in a church, so that they can be involved in the work of the church and of God.

7 Overview of the Thesis

The dissertation begins with an introduction to the study. Chapter 2 provides an analysis of authoritarian charismatic leadership in brief and transformational leadership as a considered response to the experience of traditional leadership and includes a literature review. Chapter 3 explores authoritarian features of transformational leadership from the standpoint of Korean religious views, particularly Confucianism. In doing so, Hofstede’s cultural value dimensions are used to reveal the extent to which the Confucian cultural trend is Korean. Chapter 4 does justice to transformational leadership from a socio-cultural perspective. Korean traditional and changing cultural values, in relation to the personal and communal philosophy of life, are presented. Then they are examined in relation to the charismatic and democratic behaviour of transformational leaders.

Chapter 5 clarifies Korean theology and, in particular, Korean theological thought and concomitant ministerial models. Varied traits of transformational leadership are compared with paradigms of ministry. Chapter 6 regards the biblical implications in transformational leadership to link the dimensions of Confucian cultural trends, existing and changing
variations of Koreans in cultural orientation, and Korean theology. In chapter 7 an overview of methodology, for case studies, is offered and the transformational leadership characteristics of effective Korean pastors are presented through these case studies. Finally, in chapter 8 conclusions of the study are drawn and the recommendations of leadership patterns for Korean churches are proposed for a new model of pastoral leadership.
CHAPTER 2
TRANSFORMATIONAL LEADERSHIP AS A CONSIDERED RESPONSE TO AUTHORITARIAN CHARISMATIC LEADERSHIP

1 Introduction

In Chapter 1 it was pointed out that authoritarian charismatic leadership has served as a catalyst for rapid growth of Korean churches. Yet it is also argued that the traditional leadership pattern becomes a target of criticism, owing to its undemocratic tendency in human relationships. It seems to indicate a new change in Korean society into a democratic and open society. Now, alternative leadership patterns are needed, characterized by effectiveness and suitability. In response to the traditional pattern, transformational leadership is proposed, in this thesis, as a new pastoral model. However, before discussing transformational leadership, it is necessary to analyze traditional leadership. Therefore, the aim of this chapter is first to analyze the current leadership pattern and then transformational leadership as its considered response. This chapter is twofold: in the first part, authoritarian transformational leadership is briefly analysed in various dimensions; in the second part, the focus is on the understanding of transformational leadership and a review of relevant literature for the new paradigm.

2 Analysis of and Alternatives for Authoritarian Charismatic Leadership

This part is comprised of two sections: first, all dimensions of charismatic leadership
are analysed, i.e. cultural, social, and theological; second, alternatives for the leadership pattern are addressed.

2.1 Analysis of Authoritarian Charismatic Leadership

2.1.1 Cultural Factors

The understanding of images about one’s leaders can be affected by cultural ideas in a society. In Korea, two cultural dimensions are involved: Confucianism and shamanism. First, the Confucian dimension is very closely associated with the pastor’s authority. In particular, it has made a strong impact on the concept of power. In Confucianism power depends on patriarchy and hierarchy. In fact, Korean society retains a hierarchical and patriarchal leadership. In relation to the first, the Confucian doctrine of Samgang Oryun⁸ (Three Fundamentals and Five Ethics), which not only indicates the vertical relationship between the superior and inferior but also underscores hierarchy, has permeated the Korean people’s way of thinking and social behaviour. As regards the influence of Confucianism on patriarchal leadership, there are two things to be noted: the authority of the father and of the teacher. In the Confucian family system the role of the father is authoritarian and vertical and the father exercises absolute power as the head of family over his children. Even filial piety is stressed as the expression of acting out of love and respect for one’s parents, in particular to one’s father. Also, Koreans historically have respected and obeyed teachers, according to the influence of Confucianism. Koreans are familiar with the saying that king, teacher, and parents are the same: in other words, we should respect king and teachers as we do our

⁸ The relationship, Oryun, on which the social order is based, is that people should obey a king, all children should obey their parents, a wife should obey her husband, all young should obey their elders, and friends must keep faithfulness with each other (Hong, 2000:56).
parents. According to Hong (2001:200-1), with the introduction of the Protestant mission the role of church leaders was still communal, modernizing people with Christian faith and education, so that many people in each rural town called *moksa sunsaeng* (pastor teacher) which is a term of respect. In this cultural setting, pastors were regarded as fathers and teachers. This role of the father figure made it easier for Korean church members to accept and follow the patriarchal authority of their pastors.

On the other hand, shamanism has culturally affected the understanding of power of authoritarian charismatic pastors in Korea. Shamanism, which is the most ancient and widespread form of religious belief and practice in Korea, is especially centred on one person, namely the mediator. It is the mediator who is the only person between the supernatural and the people, so that everything must go through him. Shamans perform the role of priest, prophet, healer and reconciler. They are also believed to have the power of blessing and cursing, so that it is impossible for followers to raise objections to the shaman’s authority. Shamans, as a consequence, can exert authority over people. Such authority of the shaman as a father figure made it possible for authoritarian and patriarchal leadership to be accepted in the Korean churches.

### 2.1.2 Social Factors

In relation to the social dimension two factors are considered: politics and business. First, the development of the concept of authoritarian charismatic leadership coincides with the long military regime, which started from the military coup d’etat in 1961 and ended in 1992. During the period, authoritarianism has been most influential on Korean society (Lee, 2002:103). In relation to the traditional leadership, the military governed over Korea like a
ruler not as a mediator. Furthermore, in the military culture, decisions were made arbitrarily rather than being based on discussion and communication. The military culture influences “predisposing men to emphasize hierarchical command, a result-oriented can-do spirit and aggressive competition” (Cho & Yoon, 2001:75).

In the Korean business context, the military government’s ethos of growth-first supported certain selected *chaebols* (conglomerates) because this was a rapid way to accomplish economic growth and self-sufficiency across the whole nation. As a result, the *chaebols* benefited from the government’s support through export financing, preferential loan treatment and loan guarantees - special favours that helped them infiltrate virtually every aspect of Korea’s economic life. This is why *chaebol*-centred economic growth was so prevalent in Korea (Park, 2006). Kang (1996:157-63) summed up the growth and success of the *chaebols* as aggressive management, entrepreneurship, and government support. Also Dorfman et al. (1997:239) explains their characteristics:

Centralized planning and control and strong directiveness are clearly evident in the *chaebols*, which are large diversified companies, primarily owned and managed by founders and/or family members, which dominate South Korean business. Perhaps because of highly centralized and formalized organizational structures, key information is normally concentrated at the top organizational levels in South Korea. Top-down decision making style is typical with subordinates taking a passive role in communication.

The impression made by the *chaebols*, in the business context on charismatic leadership, can be identified in the following ways. The first is a stress on the ‘mega’. According to Hong (2000:211-2) “the emergence of Korean *chaebol* and their charismatic owners slightly precedes the emergence of Korean mega-churches and the charismatic pastors. Since the 1950s and the 1960s, Korean *chaebuls* have emerged and most Korean mega-

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9 They are as follows: *Samsung, Hyundai, Daewoo* and Lucky Goldstar.
churches have arisen mostly in the 1970s and 1980s. Hence the strong charismatic pastoral leadership in the mega-churches may have been influenced by the business founders’ strong charismatic leadership in modern Korean business culture.” The second is the spread of an entrepreneurial spirit, which can be characterized as a tendency towards growth and success.

Kang (2004:250-55) explains the traits of leadership affected by the business world as numeralism, megaism, success-orientation, and materialism. They are related to Kibok sinang (seeking worldly blessings). The Korean church has produced a number of huge congregations. It was estimated in 1999 that there were fifteen mega-churches that have more than 10,000 adult attending members and 400 large churches that have more than 1,000 adult attending members (Hong, 2000:99-102). Twenty-four churches were among the fifty largest churches in the world in 1990; seven churches among the twelve largest churches in 1994 (Vaughan 1990, 1994). Large congregations were interpreted as a sign of religious prosperity and religious market success. Theological truth was increasingly judged by its results in the marketplace and truth gave way to numbers (Seel, 1994:293). In Korea the membership of churches has been used as the most important criterion in judging whether a pastor’s ministry succeeds or not, so that the leadership cannot help but focus on numbers. Kibok sinang suggests materialism. It looks for blessings such as material prosperity, success and health, in return for repeated prayers or offerings. In other words, Kibok sinang is interpreted as worship, offerings to God and good deeds performed in expectation of receiving from God something in return. Kibok sinang, by being materialistic and success-oriented, furthered the exercise of growth leadership in the Korean Church.
2.1.3 The Theological Factor

Also, the theological orientation makes an impact on the formation of such a traditional leadership. The first missionaries, who preached and taught the gospel to the Korean people, had a conservative and strong passion for evangelism because they were fundamentalist. They underscored not only commitments, in terms of doctrinal loyalty, church participation and activities, religious practices such as Bible-readings and prayers but also religious experiences of the Holy Spirit and salvation. Because of such a theologically conservative tendency, they encouraged, in Korean churches, authoritarian values and norms and paternalism in family and church relations. The authority of the clergy and the father was established (Lee, 2002:66-67). In this theological setting, pastors who inherited such a paternalistic leadership (regarded as the missionaries’ heritage) had authority over church members, even in small details.

Thus far, I have examined situations in their cultural, social, and theological aspects in Korea which facilitated the development of authoritarian charismatic leadership. I have noted that the leadership has contributed to the growth of Korean churches including the appearance of a slew of large churches and mega-churches. However, recently, the need for change in the leadership has been raised. It is closely related to the change of Korean society into a postmodern society wherein an important characteristic is decentralization. Postmodern organizations, therefore, are affected by such decentralization, so that power is deconstructed and authority is challenged by relativism and pluralism. As the result of such deconstructed power, a fundamental change in hierarchy is brought about. Authority which is restricted to a person in a high position is no longer a monopoly held by one individual. Hierarchies become less useful in identifying the positions of true leaders (Oh, 2003:138-39). Based on the above
discussion, the need of change in authoritarian charismatic leadership has been raised. If so, which alternative can replace it? Regarding the question, there have been mentioned some candidates for traditional leadership. The following models need to be discussed here: *Minjung* democratic leadership in the socio-political sense, servant leadership in the theological sense, and *Bium* leadership in the cultural aspect.

### 2.2 Possible Alternatives for Authoritarian Charismatic Leadership

#### 2.2.1 Minjung

*Minjung* democratic leadership is exercised in *Minjung* churches (Kim, 2006:161-2). The *Minjung* church, in its essence, sought for a communal structure like that of the ecclesial communities in Latin America. Therefore, instead of the hierarchical structure of the church, the *Minjung* church formed a circular pattern. While a hierarchical structure showed one-sidedness from top to bottom, a circular structure made for a democratic community. That is, the *Minjung* church opposed domination by pastors who would force a hierarchical structure on their laity. Rather, it focused on a horizontal structure in the relationship between pastors and laity, therefore, from its foundation the *Minjung* church sought equality for members of its community.

The main role of a pastor in this church was to encourage and to serve the *Minjung*. The *Minjung* church became lay-centred. In addition, the *Minjung* church developed a

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10 Literally, the word *Minjung* means ‘the mass of the people’, or ‘the people’, or just ‘mass.’ In theological terms, the *Minjung* is present wherever there is ‘socio-cultural alienation, economic exploitation and political suppression’ (Yung, 1997:178). In the Bible, they are regarded as the ‘foreigners, widows, orphans, the poor and the sinners.’ In practice, today, this means people like ‘poor farmers, exploited industrialized workers, urban squatters, beggars, etc.’ (Hyun, 1985:354). To sum up, they are people, who are politically oppressed, socially alienated, economically exploited and kept in a state of ignorance, culturally and intellectually.
democratic concentric system as an operating principle so that people could play a pivotal role in decision-making. It not only encouraged all members of the church to engage in the process of decision-making for the church but also encouraged all members to help to carry out decisions.

2.2.2 Servant Leadership in a Theological Dimension

Authoritarian charismatic leadership is different from what Jesus Christ demonstrates in his life and ministry. Living as a servant among people Jesus Christ shows what it meant to be a servant. He is, in fact, the greatest example of the servant leader: ‘Even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many’ (Mark 10:45). Also Jesus’ ministry is concluded as a servant in: ‘Jesus wrapped Himself with a towel, took a basin of water, and proceeded to wash the disciple’s feet at the Last Supper’ (John 13:4-5). This servant leadership is expressed through an authentic humility that serves others and leads them to become servants as well. Therefore, in servant leadership power is exercised for the benefit of others and authority is employed in the service of others which means that the power and authority are the means of serving others, not the means of vertical and hierarchical control. In addition, servant leadership in nature is value-based which focuses on the worth of a person and stresses emotions and value judgments. The roles of leaders in such a leadership convert from controller, authority figure to stimulator, supporter, and facilitator. Through such structure, the roles and functions of leadership rather than leadership position are emphasized (Oh, 2003:141-3). As a consequence, it is desirable for power to be moved from higher levels to lower levels in the decision-making process emphasizing the role of leader as facilitator. To sum up, servant leadership is not about power or position. Rather, it
is about a life modelled after the life of Jesus Christ who lived for the express purpose of serving others.

2.2.3 Bium\textsuperscript{11} Leadership in a Cultural Dimension

Lee (2002:277-332) explained Bium pastoral leadership in two different ways: introspective bium; extrospective bium. The first refers to the self-reflection of pastors which is their capacity to be selfless and to cultivate their inner life including their prayer life and walking with the Word. The latter is about the pastor’s supporting, sharing, and serving. In particular, the traits of extrospective bium leadership indicate why it can be a replacement for the traditional leadership paradigm. First, ‘bium of support’ means bium through supporting others and living for others. For example, pastors support church members with their care. Second, ‘bium of sharing’, in addition, means bium through sharing with others; in other words, it is possible when pastors start to share their life, vision and opportunity with others. Last, ‘bium serving’ implies bium through serving others. It can be realized through servanthood, which means pastors should realize that real power comes from a serving attitude which is bium of service.

As seen above, it seems that three leadership paradigms can overcome the weaknesses of authoritarian transformational leadership. It means it should be accepted and put into practice in the church context in Korea. However, as a matter of fact, they are refused by most Korean pastors. Seemingly the refusal of acceptance of Minjung democratic

\textsuperscript{11}It denotes to empty something from one’s mind so that it can be made pure and clear. In addition, it means refusing, giving up, and removing worldly pursuits that one’s mind is desperate for. There is the same concept of bium in the Bible, which is the notion of kenosis, a Greek word that literally means ‘emptiness.’ It appears in Philippians 2:7, where Paul pronounces Christ as the one who ‘emptied himself.’ Kenosis is used by Paul to denote Christ's incarnation in self-giving love and self-weakening humility, in which the kenosis of Jesus might be closely associated with self-giving and self-emptying. Bium also implies self-purification.
leadership relates to their general understanding of the Minjung churches as radical because of their social participation. In relation to servant leadership when the word ‘servant’ is mentioned in the Korean context it is primarily interpreted as a ‘in a very low position.’ It means only obeying. Also for pastors bium leadership is just regarded as a distant echo of the language of servant leadership.

In essence, the reason why Minjung, servant, and bium, leadership has not been successfully implemented in Korean churches seems closely related to effectiveness. The pastors point out the present reality of Minjung churches. In fact, there have existed a few Minjung churches in Korea. Even the rest try to transform their general radical image by accepting what most Korean churches seek like evangelism and concern for faith. In addition, servant leadership is regarded as ideal leadership by most Korean pastors. However, it is argued “servanthood tends to mean a lofty ideal…isolated from the real world of win/lose competition” (Sims, 1997: IX). Also in the case of Bium leadership, although it has echoes of a desirable style of leadership in Korean churches, the pastors, in reality, doubt if that leadership can engender growth in their churches. Moreover, the similarity to servant leadership does not appeal to Korean pastors’ minds any longer. To put it simply, although to some extent they are viewed as leadership models to overcome the weaknesses of charismatic leadership, due mainly to their lack of effectiveness, in terms of church growth, they are refuted by most Korean pastors. From a Western viewpoint, it may seem strange but in Korea most pastors’ priority is growth-first.

Moreover, since the start of the civilian government in the early part of 1990, Korean society is not only facing rapid changes with new social structures that are continually diversifying and secularizing but it is also moving into an era of postmodern worldview. Consequently, it has been rapidly changed into an ‘open society.’ Christian leaders, as a result,
become aware of the change of style of leadership in the postmodern era.

If so, a necessary question to be raised for Korean church leaders is ‘what would be an alternative leadership pattern to maintain an important role in church growth and at the same time to be a new contextually suitable leadership in an open, pluralistic, and democratic society?’ I propose transformational leadership as a new pastoral leadership model that will be effective and suitable for Korean churches due to its characteristics. They can be summarized as: ‘participative’ or ‘directive,’ ‘democratic’ or ‘authoritarian (charismatic),’ ‘levelling or elitist’ (Avolio & Bass, 2002:6-7; Bass & Riggio, 2006:10-11; Northouse, 2003:171-3) in which some attributes of transformational leadership (participative, democratic, levelling) can make up for the weakness of authoritarian charismatic leadership in Korean churches, and others (directive, authoritarian, elitist) can refer to charismatic aspects retained for their effectiveness in encouraging church growth. Now I need to examine transformational leadership in depth as a considered response to authoritarian charismatic leadership including a literature review and analysis.

3 Transformational Leadership: Review and Analysis

The focus of this part is two-fold. The first is to look at other leadership theories in relation to transformational leadership. The next is to review and analyse key scholars’ works on transformational leadership including Burns and Bass.

3.1 Other Leadership Theories in relation to Transformational Leadership

Since transformational leadership is firmly wedded to the development of other
leadership theories, here I need to touch upon how it meshes with them. Transformational leadership relates to the theory of leadership style. In classic theories of both style (Zandir, 1961; Stodgill, 1963) and situation (Blanchard et al., 1985) a focus was on the dichotomy of leadership styles and categories, that is to say, on the distinction between task and people oriented styles: authoritarian and democratic; directive and participative. However, transformational leaders have displayed a mixture of being authoritarian (charismatic), directive, and elitist with democratic, participative, and levelling styles.

3.1.1 The Weberian Notion of Charisma and Theory of House's Charismatic Leadership

In relation to charismatic traits, transformational leadership has much in common with charismatic leadership, not only in the Weberian notion of leadership but also in the perspective of more modern concepts of leadership (Bass & Riggio, 2006). The term ‘charisma’ Weber used was based on the biblical term, *charismata*, as ‘a gift of grace.’ This religious concept was expanded into a sociological dimension so as to “understand the development and maintenance of complex organizations in which the gift of extraordinariness as a person was now bestowed by colleagues and subordinates instead of by God” (Bass, 1990:185). Weber also believed that the legitimacy of authority is established in the charisma (Weber, 1947:328). In other words, if the extraordinariness of a person exhibits revelatory, heroic, and transforming abilities, the trust in his charisma by people develops into absolute obedience (p. 328). To sum up Weber, charisma represents a form of influence grounded on followers’ perceptions that a leader is endowed with exceptional qualities.

Furthermore, transformational leadership is redefined by several modern social scientists who have interpreted charismatic leadership (House, 1977). One of their main
concerns, although it is based on Weber’s ideas, is with describing the behaviour of charismatic leaders. Now I need to look at House’s theory in more detail because he has made a strong impact on the development of transformational leadership (Bryman, 1992).

House (1977) made the most comprehensive contribution to the study of charismatic leadership relative to observable processes instead of mystique, so that it can be applied to formal organizations. In particular, he strove to identify the traits of charismatic leaders and the way in which they behave. First, he specified personal qualities: a strong need for power and dominance (a need to influence others), a high level of self-confidence, and a strong conviction of their own views including beliefs and ideals. Also he presented behavioural characteristics of modern charismatic leaders including 1) modelling a role, through which leaders help followers identify with their beliefs and values, 2) setting impression management by showing confidence and talking about past successes, so that followers’ compliance and faith in them can be increased, and 3) expressing ideological goals for an organization’s direction. Other forms of behaviour of charismatic leaders include 4) communicating high expectations regarding followers’ performance, 5) expressing confidence in their ability to accomplish their task, 6) improving followers’ motivations by promoting a clear vision of the future through appealing to followers’ mission (Bryman, 1992:94).

3.1.2 The Leader-Member Exchange Theory

On the other hand, the democratic style of transformation leadership is connected to the Leader-Member Exchange (LMX) theory (Graen & Uhl-Bien, 1995). The focus of that theology was on the perceived qualities of dyadic relationships between leaders and followers, so the leaders attempt to form a unique relationship with each of their followers. In other
words, rather than treating all followers the same, specially individualized relationships lead
to in-groups or out-groups. Based on the theory, it is the most effective transformational leaders who give individualized attention to followers through coaching, mentoring and recognizing their diverse capabilities. Furthermore, as part of the consideration shown to their capabilities, the followers are empowered by transformational leaders.

3.1.3 The Authentic Leadership

Authentic leadership, in addition, seems related to transformational leadership. According to Avolio and Gardner (2005), authentic leaders are transparent, share openly suitable information with their associates, and are moral and ethical in their personal and professional lives, thereby making a positive and sustainable impact on individuals, teams, organizations, and even society. By the same token, it is evident that the concept of an authentic transformational leader is interwoven with the notion of a good leader, that is, the ethical leader driven by sound values and ideals focused not on personal gain but on what benefits the followers, the organization, and society. As such, transformational leadership appears to be bound up with and built upon other leadership theories.

3.2 The Theories of Transformational Leadership

In this part the theories of Burns, Bass, Tichy and DeVanna, and Bennis and Nanus, whether in depth or in brief, will be discussed in order.
3.2.1 Burns’ Understanding of Transformational Leadership

In relation to transformational leadership, Burns’ contributions can be explicated in the following ways. To begin with, after making a distinction between transformational and transactional leadership, he sought to explain more clearly transformational leadership. Its emergence as an important approach to leadership, although the term transformational leadership was coined by Downton (1973), had begun with his work *Leadership* (1978). In this seminal study (1978), the initial definition of transformational leadership was proposed by drawing a distinction between transactional and transformational leadership. For him, transactional leadership is understood as implicit in a series of exchanges between leaders and followers and is grounded in a number of reward-based transactions. For example, political leaders exchanged jobs and subsidies for votes and campaign contributions respectively (Burns, 1978:4). In other words, in transactional leadership the leaders and followers come together in a relationship that advances the interests of both but there is no deep or enduring link between them and they are simply self-interested participants in an exchange process. In contrast, transformational leadership requires leaders to understand and support the needs of followers, seeking higher level needs for them and engaging with followers as whole persons which means the concern of the leadership is with the needs, wants, and values of followers.

Second, Burns insists that transformational leadership is based on mutual interaction between leaders and followers, leading to the enhancement of their relationships, motivation, and moral values. That is to say, he understood it as a mutual relationship between them which ultimately changes and transforms both and described the process of mutual interaction as “a stream of evolving interrelationships, in which leaders are continuously evoking motivational responses from followers and modifying their behaviour, as they meet
responsiveness or resistance in a ceaseless process of flow and counter-flow” (Burns, 1978: 440). Such mutual interaction enables purposes to be fused and power bases to be connected to mutual support, and leaders and followers to experience an elevating relationship. In this regard, in transformational leadership the relationship between leaders and followers is a binding one. As well as strengthening interrelationships, the reciprocal interaction of leaders and followers increases morality and motivation. Burns holds that “leaders and followers raise one another to higher levels of morality and motivation” (p.20) and “a relation of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents” (p.4). Burns’ concern was not only with mutual engagement in which leaders and followers lift one another up to higher levels of motivation and morality but also with a relationship between them that has an enduring moral purpose.

However, in spite of this strong bond of mutuality, Burns maintained leaders are distinct from followers. The difference between them is pointed out as follows:

The leader takes the initiative in making the leader-led (follower) connection: it is the leader who creates the links that allow communication and exchange to take place. The leader is more skilful in evaluating followers’ motives, anticipating their responses to an initiative, and estimating their power bases, than the reverse. Leaders continue to take the major part in maintaining and effectuating the relationship with followers… Finally … leaders address themselves to followers’ wants, needs, and other motivations, as well as to their own, and thus they serve as an independent force in changing the makeup of the followers’ motive bases through gratifying their motives (p.20).

Although the roles of leader are stressed as stated above, because of the fact that transformational leaders are open to the followers’ input for mutual interrelation which has implications for power sharing and participation, the authority of transformational leadership can also be described as more democratic and egalitarian.
Third, one emphasis of transformational leadership was placed both on morality between leaders and followers and on societal morality or social ideals, so that changes and transformations can be experienced in individuals, organizations, and society. According to Burns, in order for transformational leaders to be moral, it is argued that they “take responsibility for their commitments – if they promise certain kinds of economic, social, and political change, they assume leadership in the bringing about that change” (p.4). In Burns’ construction, there are two aspects of this influence process: micro-level and macro-level. Transformational leadership can be viewed both as a micro-level influence process between individuals and as a macro-level process of mobilizing power to change social systems and reform institutions (Yukl, 1998:325). Burns’ attention as a political scientist was also directed to the fact that transformational leaders are held accountable for helping followers’ needs and values to a higher level of functioning, that is, to a level which will be able to put an emphasis on values such as liberty, justice, and equality.

To sum up, in contrast to transactional leadership in which there is “a temporal, utilitarian, and non-binding relationship that occurs for the purpose of exchanging valued things” (Allix, 2000:9), transformational leadership involves a mutually supportive oriented relationship, but not totally mutual, between leaders and followers and the enhancement of their motivation and morality which pursue an enduring purpose. In leadership, an emphasis is also put on transformations and changes for individuals as well as for society. The aforementioned characteristics of Burns’ transformational leadership are employed as the criteria to evaluate if the pastoral leadership in Korean churches is transformational in the following parts of this thesis.
3.2.2 Bass’ Understanding of Transformational Leadership

3.2.2.1 Context of Emergence of Transformational Leadership

Before discussing more details of Bass’ theory, it is useful to look at managerial contexts in America in which transformational leadership could not help but come to the fore. Bennis and Nanus (1985:6) accounted for the contexts from three aspects: commitment, complexity and credibility. In the 1980s when American common enterprises were confronted by strong challenges from European and Asian countries, in particular from Germany and Japan, they became acutely aware of the need for a new paradigm of organizational management to improve the structure of their economy and raise their competitiveness in the world market. It was necessary to convert from increasing the amount of materials to an improvement in quality which depended on the extent to which followers were committed to their organizations. However, at that time there was a growing tendency for followers to withhold effort from their jobs. According to a survey of the American workforce, fewer than 1 out of every 4 job-holders were currently working at full potential; one half of them did not make any effort in their jobs more than what was required; 6 out of 10 believed that they did not work as hard as they used to (p.7). In this situation transformational leadership was necessary to raise the level of commitment of followers for their organizations. In addition, U.S. organizations in the 1980s faced a depressed economy, soaring interest rates and increasing market segmentation, driven by shifting consumer demand, stiff foreign and domestic competition, intensive technological competition and high labour costs (Tichy & Devanna, 1986:44).

In the changing situation, the challenges organizations were confronted with and had
to deal with were increasingly complex. Among them, one of the major challenges organizations faced was how they could survive in an increasingly competitive environment, both internally and internationally. It had much to do with the way organizations were operational in effective ways. For example, re-organization and reduction in organizational structure could help strengthen competitive power. However, this process also brought about strong opposition from the followers and prevented them from being absorbed into their organizations. In such complex situations, traditional informational sources and management techniques seemed less effective because they were no match for the turbulence of the business climate (Bennis & Nanus, 1985:10). It was transformational leadership that was proposed to deal with possible complex situations raised in the process of change, so that it could enhance organizational effectiveness. The third situation was associated with leaders’ credibility (p.11). Leaders in organizations were thoroughly scrutinized for their reliability in public. The reason such examinations were made possible had to do with the information age at the time. Mass communications created a public awareness of the managerial environment in organizations in which leaders’ morality and rectitude could be made known more openly to society.

According to Bennis and Nanus, it was clear that most leaders had lost trustworthiness from not only their followers but also the societal community (p.12). To regain their lost credibility, a new style of leadership was needed which was called ‘transformational,’ in which one characteristic was to be moral and value-oriented in organizations and society. To sum up, in order to raise followers’ commitment to their organizations, to make them more nationally and globally competitive, despite the complex situations around them, and to overcome the lack of leaders’ credibility, transformational leadership was proposed as appropriate. Although it was not a panacea for dealing with all the
problems American enterprises faced in the 1980s, it was undeniable that such leadership was fit to meet their significant challenges, to go beyond their limits and achieve extraordinary outcomes.

### 3.2.2.2 Characteristics of Bass’ Leadership

The theory of transactional and transformational leadership initially developed by Burns has been refined by Bass (Bass, 1985, 1997, 1998; Bass & Avolio, 1990; Avolio & Bass, 2002; Bass & Riggio, 2006). Improvements have been made, in particular, in two areas: measurement and conceptualization (Bass & Riggio, 2006:5). For one, a measurement-based approach has been developed by Bass and associates whose ‘full range of leadership models’ places transformational leadership and transactional leadership on an active-passive continuum and represents the way in which these types of leadership are related. In particular, in order to measure these elements empirically, Bass and Avolio (1993) developed a Multifactor Leadership Questionnaire (MLQ). Since then the MLQ has not only been modified but also has been adopted by a large number of scholars studying leadership (Tracey & Hinkin, 1998; Alimo-Metcalf & Alban Metcalf, 2001). On the other hand, as opposed to Burns who considered transactional and transformational leadership as two different continua, Bass’ concept views the two types of leadership as a single continuum, unlike Burns who draws a distinction between transactional and transformational leadership. Bass argued that the leader can use both styles of leadership. More importantly, Bass attempts to “outline the components of the two types of leadership behaviour and, as such, is concerned to specify their contents more precisely than in Burns’ somewhat broad-brush account” (Bryman, 1992:98).
Bass identified the key elements of transactional behaviour as contingent reward\(^\text{12}\), management-by-exception\(^\text{13}\) and laissez-faire\(^\text{14}\); transformational behaviour as charisma (idealized influence), inspirational motivation, intellectual stimulation and individual considerations (Bass, 1998:171-2). For Bass, transactional leadership is what takes place through contingent reinforcement by offering a reward or compensation for a desired behaviour. However, in this process the followers’ performance does not normally exceed the leaders’ and their own expectations. In counterpoint, followers are motivated by transformational leaders, so that they can become more committed to performance which goes beyond both leaders and their expectations. In order for followers to be so, transformational leaders lift up followers’ inclinations “in at least three ways: they raise awareness about the importance of certain goals and the means for their attainment; they induce followers to transcend their self-interests for the good of the whole (such as an organization); and they stimulate and satisfy followers’ higher-order needs (such as self-esteem and self-actualization)” (Bryman, 1992:98).

\(^{12}\) This component of transactional leadership describes an exchange process between leaders and followers, in which followers’ efforts are exchanged for specific rewards. In contingent reward leadership, leaders obtain agreement from followers on what needs to be done and promise pay-offs to them, on condition of achieving the assignment (Bass & Riggio, 2006:8). Although this transaction is not as effective as any of the transformational leadership components in motivating followers to higher levels of job performance, it has been regarded as more or less effective leadership because of the rewards given (Avolio & Bass, 2002). When the reward pertains to material ones, contingent reward is transactional; however, when the reward, like praise, is psychological contingent reward can be transformational (Antonakis, Avolio, & Sivasubramaniam, 2003).

\(^{13}\) This component describes transactional leaders, who behave in ways to involve “corrective criticism, negative feedback, and negative reinforcement (Northouse, 2003:179).” This corrective transaction seems to be of two styles: active and passive. In active management-by-exception, leaders have an active involvement in correcting errors, mistakes in followers’ assignments and monitoring low job performance. The leaders, in addition, regularly search for failures and devise systems that warn of impending failures before they occur (Harter & Bass, 1988), so that this active management-by-exception protects against making errors in advance. However, when a failure takes place, corrective action, including punishment, is taken by the leaders. Meanwhile, in passive management-by-exception, leaders wait for errors to happen and then take actions for correction. The leaders tend to get involved, when necessary, and refuse to set a plan of action. Such leaders expect only the status quo from followers, and do not encourage exceptional work (Harter & Bass, 1988). Bass (1998:7) argued that active management-by-exception is more effective than passive management-by-exception for accomplishing goals. In addition, according to Bass and Riggio (2006:8) this corrective transaction tends to be more ineffective than contingent reward or the components of transformational leadership.

\(^{14}\) This leadership style is the avoidance or absence of leadership. This is the condition, at the other end of the continuum, from the most effective transformational leadership factors. This is, by definition, the most inactive, as well as the most ineffective, according to almost all research on the style. Under this leadership, nothing is transacted and nothing is transformed (Avolio & Bass, 1994).
Bass contributed to the development of transformational leadership. First, he makes it possible for transformational leadership to be measured. More importantly, Bass made an effort to elaborate on transformational leaders’ behaviour to influence major changes and transformation in an organization. In addition, the above development of measurement and refinements of transformational leaders’ behaviour has triggered subsequent descriptive qualitative research on leadership (Bennis & Nannus, 1985; Tichy & Devanna, 1986, 1990; Kouzes & Posner, 1987). So in the next part Bass’ understanding of behavioural elements of transformational leadership will be addressed in more detail, along with the works of Bennis and Nanus, Tichy and Devanna, and some others.

3.2.2.3 Four Behavioural Components of Bass’ Leadership

Bass understood the behaviour of transformational leadership to consist of a mixture of four factors: charisma (idealized influence), inspirational motivation, intellectual stimulation, and individual considerations (1998:171-2). In other words, transformational leaders tend to be charismatic, seek to inspire followers with motivation and stimulate them intellectually, so that they can be innovative and pay attention to their individual needs and their personal developments by receiving support and mentoring in order that their own leadership potential can be developed. In this leadership, four components are inextricably interwoven, thereby interacting jointly to make an impact on changes in followers.

In particular, two components of ‘charisma (idealized influence)’ and ‘inspirational motivation’ of the leadership are understood as a combined single factor of ‘charismatic-inspirational leadership’ which denotes that this integrated factor is very similar to the behaviour described in charismatic leadership theory (Bass & Avolio, 1993; House, 1997). As for their interrelation, I have already dealt with that in part 2.1, especially in relation to
House’s view which indicates that House’s views on personal and behavioural qualities of charismatic leadership can be used when we refer to Bass’ behaviour in this thesis. In this sense, we can say that transformational leaders are charismatic, as stated above, and it seems true in terms of the aforementioned components of leadership behaviour.

However, it is noted that charisma is only part of transformational leadership, for as Bass (1985:31) stated “charisma is a necessary ingredient of transformational leadership but by itself it is not sufficient to account for the transformational process.” In particular, incompatible with the behavioural factor of charisma is that of ‘individual consideration’ (Trancy & Hinkin, 1998) in which the exercise of leadership tends to be more democratic, although more detail as to this tendency will be discussed later. In light of this understanding, charismatic leadership is deemed to be transformational leadership. But we cannot say transformational leadership corresponds to the counterpart. In other words, it can be characterized as a hybrid, charismatic (authoritarian) and democratic; directive and egalitarian, given the orientation of behaviour of transformational leaders. Bass’ approach is not different from Burns in which a focus of transformational leadership is on reciprocal interactions between leaders and followers which are democratic in nature; yet for Burns, the charismatic feature of transformational leadership is not subordinated to the mutual relationship. Now I need to look at the four components respectively.

3.2.2.3.1 Charisma (Idealized Influence)

The first component is charisma or idealized influence. Leaders are thought of by followers as having “extraordinary capabilities, persistence, and determination” (Bass & Riggio, 2006:6). These personal traits are treated as special by the followers. Also this
charisma factor describes leaders who make followers want to follow the vision they commend (Northouse, 2004:175). The charismatic component, in addition, involves the leaders’ impression about competence and success in the face of which followers seek to fulfil the leaders’ way of competence, in order to achieve a certain kind of success (Bass, 1998:25). Furthermore, transformational leaders behave as role models for followers. Their behaviour is moral and ethical and they consistently do the right thing in risk situations, even at the cost of personal sacrifice (Bass, 1985: 39-40). As a result, leaders are deeply respected, trusted, even admired and followers seek to not only identify with the leaders but also to emulate their examples which suggests an idealized influence. Simply, this charismatic element relates to transformational leaders’ special abilities and behaviour in presenting the vision, managing their impression, being role models, sacrificing themselves, as well as demonstrating a high level of moral and ethical standards.

Especially in relation to morality, Bass argued that according to the way in which leaders’ charisma is used transformational leaders are divided into authentic and inauthentic (pseudo-transformational). If leaders develop their competence and success for the purpose of the community and society, they are authentic transformational. Such authentic transformational leaders transcend their own self-interest for one of two reasons or both: utilitarian or moral principles. In relation to utilitarian ones, the leaders’ purpose is not only to be beneficial to their group or its individual members, their organization or society but also to satisfy the challenges of the task or mission (Bass & Riggio, 2006:14). In relation to moral principles, their objective is “to do the right thing - to do what fits principles of morality, responsibility, sense of discipline, and/or respect for authority, customs, rules, and traditions of a society. There is a belief in the social responsibility of the leader and the organization” (Avolio & Bass, 2002:8-9).
3.2.2.3.2 Inspirational Motivation

This component is typical of transformational leaders who behave in ways to inspire and motivate followers to become committed to the shared visions and goals of the organization. This inspirational motivation factor involves leaders in articulating a convincing organizational vision of the future, followers being thereby involved in envisioning attractive future states (Bass & Riggio, 2006:8) in the process of which team spirit increases. Also in order to inspire the followers’ motivation, leaders use symbols and convey emotional appeals which awaken enthusiastic excitement among them, so that they can go beyond their own self-interest for the purpose of the goals of the organization (Bass, 1985: 62). In addition to this, by using symbols and images leaders increase an understanding of mutually desired goals. The leaders, furthermore, facilitate clear communication skills that inspire followers to deal with challenges and achieve the organizational goal (Avolio & Bass, 2002:2). In this sense, inspirational motivation is an affective and emotional aspect of transformational leadership which inspires and motivates followers to achieve a high level of performance. Therefore, transformational leaders tend to behave so as to express a compelling vision of the future which can be shared with the followers to provide an exciting image of what is essential and to express confidence that goals will be achieved.

3.2.2.3.3 Intellectual Stimulation

This component is characteristic of transformational leaders who behave in ways that stimulate followers’ efforts to be innovative and creative by questioning assumptions that the followers generally accept, challenging old ways of problem-solving and looking at old
situations in new ways (Avolio & Bass, 2002:2). Since it is likely that such leaders are more proactive than reactive in their thinking and more new and innovative in their ideas (Bass, 1985), they make followers address the problem from a novel view to develop creative solutions. Leaders do not criticize followers’ new ideas which differ from their own but facilitate the atmosphere of open acceptance (Bass, 1998:6). Bass and Riggio (2006:7) argued that intellectual stimulation is how “the leader gets others to look at problems from many different angles.” It seems that this intellectual stimulation factor is compatible with the cognitive aspect of transformational leadership. Leaders’ behaviour can be marked as re-examining critical assumptions to question if they fit, seeking different perspectives when solving problems, getting followers to look at problems from many different angles, encouraging non-traditional thinking to deal with traditional problems, encouraging rethinking those ideas that have never been questioned before and facilitating followers to share any opinions with them by creating an open culture.

3.2.2.3.4 Individualized consideration (Delegation)

This component typifies transformational leaders who pay great individual attention to followers. They “pay special attention to each individual follower’s needs for achievement and growth by acting as a coach or mentor” (Bass & Avolio, 2006:7). By two-way communication between leaders and followers, followers’ individual different needs and concerns are discerned and personalized by their counterparts meaning that by interaction with followers, leaders are becoming aware of individuals’ concerns. Furthermore, the leaders think of individuals as “a whole person rather than just employees” (Bass & Avolio, 2006:7). In order for their individual potential to be developed, leaders strive to create new learning
opportunities for them, plus providing them with a supportive climate (Avolio & Bass, 2002:3). With specialized treatment and careful attention to the followers, the leaders attempt to delegate tasks to them, so that they can develop into confident and capable independent-minded leaders and empowerment occurs when a follower identifies with the vision for the organizations that the leaders espouse and followers support. By empowerment, followers’ self-confidence and their commitment toward their organizations are improved and made more independent. In the process, followers’ individual capacity of leadership comes to be developed. This individualized consideration element is relevant to the nurturing aspect of transformational leadership. The attributes of leaders’ behaviour involves considering individuals as having different needs and abilities from others; spending time in teaching and coaching (mentoring) them; dealing with the followers as individuals, instead of members of a group and listening attentively to an individual’s concerns; delegating the tasks to followers; and helping their leadership to be developed.

To sum up, the qualities of transformational leaders’ behaviour Bass suggested include: in relation to ‘charisma’ 1) presenting the vision, 2) managing their impression, 3) being role models, 4) demonstrating a high level of moral and ethical standards and 5) sacrificing themselves; inspirational motivation, 6) expressing a compelling vision of the future which can be shared with followers, 7) providing an exciting image of what is essential to consider, 8) expressing confidence that goals will be achieved; ‘intellectual stimulation’ 9) re-examining critical assumptions to question if they fit, 10) seeking different perspectives when solving problems, 11) getting the followers to look at problems from many different angles, 12) encouraging non-traditional thinking to deal with traditional problems, 13) encouraging rethinking those ideas that have never been questioned before and 14) facilitating the followers to share any opinions with them by creating an open culture; ‘individualized
consideration’ 15) considering individuals as having different needs, abilities from others; 16) spending time in teaching and coaching (mentoring) them; 17) dealing with the followers as individuals instead of a member of a group and listening attentively to an individual’s concerns; 18) delegating the tasks to followers; and 19) helping their leadership to be developed by empowerment. The tendencies of the above fall into two categories: charismatic and democratic. The first covers 1-8 and the second 14-19. These characteristics will later be used to evaluate if the leadership is charismatic or democratic.

3.2.3 Tichy and Devanna’s View of Transformational Leadership

Tichy and Devanna (1986) explored the transformational leadership of 12 CEOs in various large companies in America. In doing so, their concern was with finding out how they worked under such challenging circumstances as increased national and international competition and interdependence with economies of other nations, swift changes in technology and socio-cultural variations (p.38-43). It was argued that for organizations to experience transformations, in spite of the aforementioned situations, leaders carried out the change process which is a three act process (p.8): act 1 relates to re-vitalization, recognizing the need for change; act 2 is to create a new vision; and act 3 is to institutionalize change (1986:8).

First, what is required for transformational leaders is to recognize the need for change (p.37-88). For such recognition, an understanding of organizational resistance to change is needed (p.72). Tichy and Devanna described it as “the transformational leaders must understand these resistance forces (the nature of organizations and people) and mobilize the energy needed to overcome them in order to transform the organization” (p.72). Then an
attempt to analyse the reasons why resistance to change exists in organizations is made. They are as follows: (1) technical reasons for resistance to change - habit and inertia, fear of the unknown or loss of organizational predictability; (2) political reasons for resistance to change- threats to powerful coalitions, zero sum decision-making resulting from limitations on resources, indictment of leadership problem; (3) cultural reason for resistance to change-cultural filters resulting in selective perception, regression to the good old days, lack of climate change (p.74-84). Relying upon clear awareness of reasons for opposition to change, the leaders come to realize the need for change and start to play a role as change agents\(^\text{15}\).

Second, as the need for organizational change is recognized, the second requirement for transformational leaders is to create a new vision that is in some ways better than the old one and to encourage followers to share that dream (p.122-47). The vision functions in two ways: the first is to provide a conceptual framework or paradigm and road map for where organizations are headed in the future and what it will look like; the second is “the emotional appeal: the part of the vision that has a motivational pull, with which people (followers) can identify” (p.130). When the leaders create a vision of the future, they make it a common vision from which a mission statement\(^\text{16}\) has to be articulated which describes the general purpose of the organizations (p.142-3). After that the leaders should develop an agenda of priority objectives followed by a strategy for attaining them (p.144-5).

\(^{15}\) Tichy and Devanna (1986:53-6) also suggested several ways leaders create a felt need for change. First, leaders must develop a mechanism that encourages dissent and allows followers to disagree. In particular, the leaders use devil’s advocates in the decision-making process. Second, by developing external networks for assessing objectively an organization’s strengths and weaknesses, leaders make followers recognize their problems. Third, the leaders encourage followers to visit other organizations, in order to find out the way they operate and solve problems. Fourth, leaders encourage organizations to evaluate their performance ground on a variety, not only of economic indicators, which Yukl explains (1998:336) as earnings, market share, return on investment, but also of noneconomic indicators. The latter include product quality, customer satisfaction, rate of product innovation, employee turnover, and factors associated with other companies on the same indicators.

\(^{16}\) This mission statement has to be succinct but it must be added to with more detailed answers to basic questions: how a decision will be made; who will have power; how rewards will be allocated; how managers will be selected; how people will treat each other; what values will influence decisions (Yukl,1998).
Third, after creating a new vision, the next task of transformational leaders is to institutionalize changes (p.185-259). To do this, the leaders must break down old structures and pay attention to designing new organizational structures (p.186). It can be done by re-structuring the formal structure and the networks in the organization. In particular, the networks are thought of as “central to getting things done” (p.193). In fact, leaders, after finding suitable followers to carry out new ideas, must develop a new coalition of them committed to the vision. In the process, followers can play new roles in the organizations as new and different structures are designed in order for visions to be achieved.

Based on the above descriptions of Tichy and Devanna’s work, some important characteristics need to be mentioned. To begin with, they strove to unveil the process a transformational leader follows in order to change and transform an organization. Leaders tend to behave in three ways: recognition of the need of change, creation of new vision, and institutionalization of the change. This approach is different from Bass, in the sense that for Bass more focus is on making clear the elements of transformational leaders’ behavioural traits, while Tichy and Devanna placed more stress on dealing with the process of leadership. So when we evaluate transformational leadership in Korea, we will discuss how the process is reflected. Second, in the process of change, creating a vision and making it a shared vision with a clear mission statement and some strategies for accomplishing it is thought of as a crucially important characteristic of the leader. Although this emphasis finds expression in Bass, especially in association with the factor of ‘charisma,’ Tichy and Devanna point it out as the salient feature of leadership which indicates that transformational leaders are mostly visionary and charismatic, due to the vision itself. Third, it is noted that they assert that the leader should behave so that the change can be institutionalized. For that, a new organizational system is required to go on achieving the new vision and new organizational
networks also are needed, in the process of which the roles of followers become important and a more mutual relationship between the leaders and followers is developed. Such a tendency to be co-operative and democratic corresponds to Bass’ elements of ‘individual consideration,’ in which some tasks are delegated to the followers by the counterparts.

3.2.4 Bennis and Nanus’ View of Transformational Leadership

Bennis and Nanus (1985) questioned 90 leaders in organizations in America, as to their strengths and weaknesses, critical decision points in their careers and past events that influenced their leadership approach, including their management style. They attempted to identify four strategies that transformational leaders used to transform their organizations. They are as follows: 1) attention through vision; 2) meaning through communication; 3) trust through positioning; 4) the development of self through positive self-regard (p.26-7). First, transformational leaders should have a vision of an attractive and desirable future state of their organizations (p. 87-109) because the role of a clear and appealing vision is to inspire followers, by giving their work meaning and appealing to their fundamental human need to be of importance, to feel useful, and to be part of a successful and worthwhile enterprise (p. 93).

Second, after identifying an appealing vision, it must be not only communicated but also embodied in the culture of the organization by transformational leaders (p.110-151). Such a role of leaders is described as that of social architects which means leaders create a shape for the shared meaning individual followers maintain in their organizations, so that leaders can mobilize followers to accept a new group identity or a new philosophy for the organization. For that, leaders use a combination of captivating rhetoric, metaphor, slogans, symbols and rituals.
Third, since commitment to the vision has much to do with followers’ trust in the leaders, transformational leaders created trust in their organization by making their own positions clearly known and sticking to them (p.152-86). It is argued that trust mainly depends on leaders’ consistency in statements and actions, along with their expertise. Therefore, the leaders in their organization have to build trust by consistently implementing the direction, although the vision may have involved a high degree of uncertainty. Inconsistency reduces the clarity of the vision and lack of confidence in the leaders reduces the appeal of vision. When leaders established trust in an organization, it gave the organization a sense of integrity analogous to a healthy identity (p.48).

Finally, transformational leaders used a creative deployment of self through positive self-regard which comprises three elements: “knowledge of one’s strengths, the capacity to nurture and develop those strengths and the ability to discern the fit between one’s strengths and weaknesses and the organization’s needs” (p.61-2). The very positive self-regard in leaders has a mutual effect on followers, creating in them the feeling of confidence and high expectations; “the most astonishing result of positive self-regard is that the leaders induced (stemming from their own self-regard) positive other-regard in their employees” (p.62).

To sum up, Bannis and Nannus come up with the following strategies to cause organizational transformation: 1) leaders have a stimulating vision and, in turn, make followers pay attention to the vision; 2) leaders try to communicate it to followers and, as a result, share the meaning of the vision with them; 3) leaders not only act up to their words but also have and provide their professional and relevant expertise for the vision, so that leaders can gain their followers’ trust; 4) leaders have positive self-regard and, in turn, make followers feel the same as the leaders do. In light of this strategic behaviour, in order for transformational leadership to be more effective in organizations, the leaders should have a
stimulating vision, ability to share it with the followers to make a big difference to them and self-respect. More specifically, they should suit their actions to their words. The more they live up to their words, the more trust they gain from followers. Also of crucial importance is leaders’ expert knowledge or skills in organizations, so that the vision can be achieved with appropriate strategies. Later, the relationship between this leadership behaviour and organizational effectiveness will be questioned when looking into Korean churches.

3.2.5 Kouzes and Posner, Rafferty and Griffin, and Yukl’s Views of Transformational Leadership

Together with the above research of Tichy and Devanna, and Bennis and Nanus, it is necessary to outline the main points of some scholars’ works such as Kouzes and Posner (1987), Rafferty and Griffin (2004), and Yukl (1998). First, by interviews with 42 middle-and-senior level managers, along with a questionnaire, the main topic being what leaders did when they did their personal best at leading, not managing others17, Kouzes and Posner endeavoured to identify five actions by which leaders get followers to want to act. They are summed up as follows: challenging the process to be an active process, not a passive process in an innovative way; inspiring a shared vision based on mutual engagement; enabling followers to act; modelling the way, by providing a role model as leaders; encouraging the hearts of followers.

Second, after re-examining the theoretical model developed by Bass, Rafferty and Griffin (2004) revealed five dimensions of transformational leadership: vision, inspirational communication, intellectual stimulation, supportive leadership and personal recognition. Their

17Kozes and Posner (1987:27) said that “if there is a clear distinction between the process of managing and the process of leading, it is in the distinction between getting others to do and getting others to want to do; managers get other people to do, but leaders get other people to want to do.”
research provided initial support for these five aspects of transformational leadership. They explained vision as the expression of an idealized picture of the future based on organizational values and inspirational communication described as positive and encouraging messages about the organization and statements that build motivation and confidence. According to them, intellectual stimulation is enhancing followers’ awareness of the problems and increasing their ability to think about them in new ways. They defined supportive leadership as expressing concern for followers and personal recognition as the provision of rewards, such as praise and acknowledgement of effort, for the achievement of specified goals. In addition, Yukl maintains that there is a common point to suggest some guidelines for transformational leaders. They include: 1) developing a clear and appealing vision; 2) articulating and promoting the vision; 3) developing a strategy for attaining the vision; 4) empowering people to achieve the vision; 5) acting confidently and optimistically, expressing confidence in followers, celebrating successes; 6) using dramatic, symbolic action to emphasize key values; 7) leading by example, and using rites of transition to people through the change (1998:342-46).

Based on a variety of studies on transformational leadership, mentioned above, the components of the leadership can be represented as follows.
4 Evaluation of Transformational Leadership

Transformational leadership as its name implies is a process of changing and transforming organizations. In other words, the leadership reveals the way transformational leaders start, develop, and perform significant transformations in organization. In the process, it is disclosed that they show the following behavioural characteristics in general. First, transformational leaders offer a vision for where the organization is headed and formulates strategies for achieving the vision. Also in order to create change leaders become strong role models for their followers with high moral standards and set good examples to them with sacrificial attitudes, so that the followers seek to emulate them. In addition, transformational leaders tend to develop the followers’ capabilities and entrust their tasks and responsibilities to the followers, and help move them to achieve more than what is expected usually of them. To sum up, transformational leadership is a process of influencing followers by visionary, charismatic, moral, and democratic leadership behaviour which in turn leads to changes in organizations. Bryman (1992:91) regards such leadership as the new leadership paradigm in which more focus is on charismatic and affection factors of leadership. In addition, Northouse
(2003:169-70) points out transformational leadership as “a wide range of leadership from very specific attempts to influence followers on a one-to-one level to very broad attempt to influence whole organization and even entire cultures.”

Such transformational leadership has some strengths. First, transformational leadership can be easily accepted by people because that in transformational leadership leaders play the lead in changing organizations by creating a new vision and formulating unorthodox strategies for attaining the vision corresponds to popular notion of leadership, i.e. charismatic leadership. Not only that, transformational leadership can attract followers’ attention since at the centre of it is the concern for them. Furthermore, an emphasis of transformational leadership on high standards of morality is attributed to people paying attention to the leadership. Also, in relation to weaknesses of transformational leadership, at the centre is a lack of conceptual clarity. As mentioned before, leadership as an inclusive approach involves varied and comprehensive leadership characteristics which can cause what the exact parameters of defining the leadership are. Also some leadership behaviour overlaps. For example, even though Bass divided four behavioural characteristics of transformational leaders as charisma (idealized influence), inspirational motivation, intellectual stimulation, and individualized consideration, given the characteristics of each factor, it seems difficult to delimit them clearly. As a consequence, the first two factors are often termed as idealized inspirational motivation. Furthermore, despite the fact that charisma is just one of the constituents of traits of transformational leadership, charismatic leadership is used interchangeably with a transformational one (Northhouse, 2003:186).
5 Conclusion

In this chapter my focus of attention is on understanding the nature of transformational leadership. In order to answer why such a leadership is needed in Korean churches various analyses of the current traditional leadership pattern have been made. As a consequence, it is disclosed that the authoritarian charismatic leadership has to do with the cultural and social milieu in Korea. In particular, the concept of power in Confucianism and shamanism is closely related to the understanding of pastors as a father figure with the characteristics of being hierarchical, authoritarian, and patriarchal. In addition, such traits of leadership were thrown into sharp relief by the military regime. Also against the backdrop of the policy of growth-first of the military government, as the Korean Chaebuls came into being, so a number of large churches and some mega-churches appeared. In proportion to economic growth, Korean churches could experience remarkable growth under such authoritarian charismatic leadership. However, as Korean society has changed into a postmodern society, the appropriateness of the leadership comes to be questioned. Often it is linked to young people leaving churches. This situation triggered the emergence of new leadership paradigms. Among them, Minjung democratic leadership, servant leadership, and Bium leadership have been dealt with as possible candidates. Yet in spite of the nature of two models displaying a democratic tendency, it has been maintained that they are inappropriate. Their lack of effectiveness in relation to church growth was pointed out as the main reason. It indicates that a new leadership model should concern itself with such effectiveness and at the same time its suitability for the changing Korean society. If so, a question is raised: which leadership model can be a proper alternative? What would be a model to meet the two demands at the same time: growth and new circumstances? These have been questioned and in turn answered by
this researcher. The answer is transformational leadership. In this thesis I introduce a new pastoral model for Korean churches. The main reason is attributed to the characteristics in the behaviour of transformational leaders which is a hybrid of charismatic or authoritarian and democratic. The likelihood is that charismatic transformational leadership can satisfy the need for church growth that Korean churches keep seeking for, while democratic transformational leadership can also meet the need for change which is newly demanded in Korean churches. For achieving this aim the latter part of this chapter has been centred on looking into the nature of transformational leadership. In so doing, key scholars have been reviewed and analysed. Based on understanding the nature of leadership, I need to explore in the next chapter how it can be applied to Korean culture.
CHAPTER 3

KOREAN CULTURE AND TRANSFORMATIONAL LEADERSHIP

1 Introduction

As mentioned in the first chapter, the whole structure of this thesis rests on the concept of the ‘pastoral cycle’ which is made up of experience, exploration, reflection and action (Ballard & Pritchard, 2006:85-6). On the basis of this idea, chapter 1 showed the ‘experience’ of the authoritarian charismatic leadership. The concern moved to ‘exploration’ which deals with various analyses of the experience and a considered response to it. So in chapter 2, traditional leadership was analysed from various aspects and in turn transformational leadership was offered as a considered response to the experience. In doing so, major theories and the salient features of transformational leadership were discussed. The stage of exploration is followed by ‘reflection’ which does justice to personal and communal values, understanding the experience and its effect and discovering something of its meaning, and the situational analysis of theology. In other words, cultural, philosophical and theological analyses can be subsumed under ‘reflection.’ It means if transformational leadership is to be proposed as a new option, appropriate to Korean churches, cultural, philosophical, and theological perspectives should be taken into consideration in relation to the new model. Such an approach is in tune with a theoretical framework Callahan (1990) established for his research on leadership which is considered with other key components of structure, along with the ‘pastoral cycle.’ Callahan insists (1990:37-58) that in order that a new style of
leadership may be adapted to new circumstances and developed, three elements should be taken into account: the cultural trends, the philosophy of life, and the theology of the church. Of these, transformational leadership will be examined first in relation to Korean cultural trends then the others will be discussed in the next two chapters.

In addition, it is necessary to mention that in this cycle, the previous phase is not simply followed by the next one, such that ‘reflection’ does not go after ‘exploration’ and ‘exploration’ follows ‘experience.’ Rather, other stages can be progressively repeated and echoed in the process of dealing with a specific stage. Ballard and Pritchard (2006) describe the dynamics of the process as a ‘spiral’ instead of a circle. In this sense, although in chapter 1 the ‘experience’ of the authoritarian style of charismatic pastoral leadership has been mentioned and in chapter 2 analyses of the leadership has been made, the phase of ‘reflection,’ especially the experience of the traditional leadership can be discussed in terms of unveiling how it has been deeply rooted in Korean culture, including the Korean churches as a subculture. In the process, it may become clear that authoritarian transformational leadership can be adaptable to the Korean churches.

In order words, transformational leadership as its name implies is change-oriented leadership and it is believed that such changes are engendered by leaders’ behaviour. Among them, charismatic behaviour is thought of as crucially important, in terms of leaders’ ideal influence on their followers. In the process of the leaders exerting charismatic leadership, it is also believed that transformational leadership tends to be authoritarian. In this sense, Bass and Riggio (2006:10-11) described such a propensity as authoritarian. This authoritarian tendency can be used as a channel to link transformational leadership and cultural trends in Korea in this chapter.

Therefore, the main purpose of the chapter is to trace authoritarian features
embedded and reflected in Korean culture, to examine if they are Korean, and to see how they are shown in Korean churches. In so doing, the possibility of authoritarian transformational leadership being applicable to Korean society from a cultural aspect in particular in relation to cultural trends will be considered as legitimate.

Some questions to be answered in this chapter are as follows: Which Korean cultural dimension is going to be examined in relation to authoritarian features? Even if a new dimension reflecting them in Korean culture is acquired, how is it possible to prove if it is a Korean one or not? For instance, it is generally accepted that Koreans seem to be very Confucian in relation to their way of living and thinking. If so, how different among the Koreans are such Confucian cultural characteristics from those of the Chinese or others in Confucian countries? How can such differences between them be accounted for as well as verified? This question is important because in this thesis the focus is on suggesting that transformational leadership in Korean churches would be a welcome hypothetical alternative style of pastoral leadership.

To answer the aforementioned questions, this chapter falls into two parts. In the first part I examine religious culture in relation to other cultural aspects and, in particular, Confucianism. The cultural value dimensions that Hofstede used for a cross-cultural study are employed as a framework to point out its distinctive qualities in association with Korean Confucianism. In the second part, the focus is on investigating the way in which such Korean Confucian or authoritarian characteristics are reflected in Korean churches including pastoral leadership.
2. Authoritarian Confucian Features in Korean Culture

2.1 Understanding of Culture

The term ‘culture’ from the Latin ‘cultura’ originally meant ‘farming’ or ‘husbandry’ but later ‘cultivation’ or ‘art’. E.B. Tylor defined culture as: “culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, customs, and any other capabilities and habits acquired as a member of society” (2010:1). If human culture is understood as a co-operative undertaking in which people succeed in establishing a distinctive style of living resting on common values, it can be seen that much of what is distinctive in Christian faith emerges from its dialogue with culture. In this sense, theologians have made great efforts to reveal the entity of culture in relation to religion, since the 19th century. Troeltsch (1992:829) argued for ‘culture Protestantism,’ where the idea of religion is in agreement with that of culture. Niebuhr (2002:39-40) attempted to analyse the relationship between Christ and culture by distinguishing five different types of attitude towards human culture: Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox, Christ as transformer of culture. Paul Tillich said that “religion is the substance of culture, culture is the form of religion” (1959:42). In connection with religion and culture he views the essence of religion as the substance dissolved in culture. All these views posit a close relationship between culture and religion. It is evident that religion is seen as an important part of culture. Religion also could be thought of as a sub-culture that reflects religious sub-culture. It means that in order to comprehend culture, religions in relation to it should be taken into account.
2.2 The Development of Three Korean Religions Cultures

It would be not possible to understand Korean culture unless religions in Korea are explored. According to Yunn (1996), religion in Korea has had a crucial role in not only providing fertile soil for the cultivation of Korean thought, culture and art but also in helping to preserve the Korean way of life. Religion, therefore, was regarded a core factor determining social structure and cultural forms in traditional society. Given the views as stated above, in dealing with Korean cultural aspects in this chapter, it is appropriate that its focus is only on religious dimensions, so that transformational leadership can fit into Korean churches. That is because it is not denied that Christianity in Korea has been deeply embedded in the culture as a whole including traditional religions.

When it comes to religions in Korea, the Korean people have lived in a religiously plural milieu throughout its long history. Before Christianity was introduced into Korea, a range of religions such as shamanism, Buddhism, and Confucianism, Taoism, and other indigenous religions had influenced Korean society. All these religions have filtered into Korean society and their teachings have penetrated deeply into the structure of Korean culture (Lee, 1999:399-400). However, in taking into account the historical changes and development of religions, some religions have been more influential than others in forming Korean culture: shamanism, Buddhism, Confucianism and Christianity. According to Ryu, (1983:14-5), Korean culture is composed of three layers of different cultural elements: the surface layer is Christian culture introduced to Korea at the end of the 19th century; the middle layer is Confucian culture dominating Korean society during the Yi dynasty (1392-1910); the lowest is Buddhist culture prevailing in the Koryo dynasty (918-1392). Below these three layers, shamanism persists as a primitive religiosity. In other words, in connection with changes of
the dominating religions, as ruling governments or dynasties changed in religious history, Lee asserted that “shamanism was the dominating religion in pre-historical times; Buddhism in the Silla and Koryo eras (from the seventh to fourteenth century); Confucianism in the Choson dynasty (from the fourteenth to the nineteenth century); and Christianity from the late Chosun and up to the present day” (Lee, 2009:10-11).

In the process, none of the religions completely vanished in any period. They took root in the religious soil and had an impact on one another. In other words, such religions have been closely interrelated with one another, while keeping their own characteristics in the history of various vicissitudes of religions (Ryu, 1997:29-30). Korean religions, more specifically shamanistic secularism, Buddhist mysticism, Confucian way and the Christian view of God, have been developed by both admitting their limits and accepting their strengths on one another dialectically (Park, 2004:200). This implies that religions are formed as a type of cumulative faith (Smith, 1978:154) in Korean society. Given such a religiously pluralistic and layered culture deeply embedded through Korean history (Kim, 2002), it can be affirmed that the main Korean religions, except for Christianity, are shamanism, Confucianism, and Buddhism.

However, although it is necessary to find out authoritarian attributes in all Korean traditional religions, the discussion relates only to Confucianism in this chapter. That is because although it is generally accepted that all the main religions have had a strong influence on Korean culture, the ways in which they have exerted an influence on culture are different. Buddhism and shamanism have had an effect mostly on people’s religious experiences. In relation to the religious experience of Korean Buddhism, its emphasis is not put on the value and meaning of life. Rather its focus is on inspiring the faith in the other world. Such a denial of the present life and over-emphasis on the other world has much to do
with the Seon (Zen) Buddhist tradition in which stress is laid on transcendental nature (Lee, 1977). In the Buddhist doctrine, the common belief is that one could attain enlightenment only through Zen which points directly to the human mind and that Buddha’s mind can be attained through penetration into human nature. The main practice is to sit in meditation on one of the 1700 Zen topics (Koh, 1983:12). In association with the religious experience of Korean shamanism, Canda (1989) highlighted its three themes of contributing to contemporary cultural development as follows:

The first theme is that of harmony. Korean shamanism emphasizes the importance of maintaining, protecting, and restoring harmony between human beings and the spirit-filled natural ecology... The second theme is that of ecstasy (shinmyong). Shinmyoung literally means experience of the spirit’s descent upon the person...The experience of shinmyoung reveals that human beings and the realm of the divine can have intimate contact and that this contact is a source of healing and joy...A third theme is that of practical service. The shamanistic preoccupation in Korea is primarily with providing benefits and healing to people (p. 5-6).

Unlike these two religions, one of which is focused on practicing the ascetic life in search of enlightenment, while the focus of the other is on the practice of rituals, Confucianism has had an impact on social values like ethics, leadership and relationships in social organizations such as family and society. This understanding is congruous with the nature of Confucianism, about which Weber comments, “Confucianism exclusively represented an inner-worldly morality of laymen. Confucianism meant adjustment to the world, to its orders and conventions. Ultimately it represented just a tremendous code of political maxims and rules of social propriety for cultured men of the world. This was in still greater contrast to Buddhism” (1968:152). Korean Confucianism focuses on such earthly matters as social organizations, like family and society, through its codes and teachings (Kim, 1990: 58) which is in agreement with what I am trying to reveal in this thesis. More analyses
with respect to Korean Confucianism related to its authoritarian features will follow in the next section.

2.3 Authoritarian Features of Confucianism

As stated before, although it is undeniable that Korea has been affected by shamanistic, Buddhist, and Confucian ways of life, the Confucian influence on social life and philosophy has been the greatest. Keum (2000) argued that Confucianism most deeply rooted in the foundation of Korean society still has an extensive influence on the Korean way of thinking and modes of culture. According to a survey conducted by Gallup Korea in 1984, 91.7% of all those surveyed, although only 0.5% identified themselves as Confucian adopted Confucian values as their own. In particular, it is noteworthy that this figure includes 100% of Buddhists, 90% of Catholics, and 76.4% of Protestants which indicates that for most Koreans, Confucian values are thought of as their own regardless of their religion.

The introduction of Confucianism from China preceded the era of the three Kingdoms period in Korea which is generally traced back to 2,200 BC (Yun, 1995:108). Since then, it has taken ideological, philosophical and political positions in Korean culture. However, it is not within the scope of this study to reveal them in detail. Even so, it is necessary to mention briefly how Confucianism has exerted such an influence on Korean culture throughout Korean history. Grayson (1989) outlined its influence in three dimensions: cultural, political, and social\(^\text{18}\). According to Grayson, its impact was in the area of political and cultural affairs until the Choson Dynasty when its emphasis was in the social sphere.

\(^{18}\) He defined them as: “by cultural influence, we shall mean that influence which Confucianism exercised over arts, letters, education, and philosophy...By political influence, we shall mean that influence which Confucianism exercised in the reformation of and creation of systems of government...By social influence, we shall mean that influence which Confucianism had on the fundamental restructuring of society, encompassing changes in mores and values, as these are represented by changes in social relationships” (1989:49).
Today most Korean people think and act on the basis of Confucian values. It is no overstatement to say that Korean society overall is still socially and ethically organized along Confucian lines. In particular, Keum (2000:33-4) argues that Confucianism appears in varied aspects of Korean life:

First, it offers moral standards that uphold the moral character of the individual, promote moral order in society, and regular moral relations between nations. Second, it emphasizes education. Education in Korea had its roots in Confucianism, and Confucian idea had a deceive impact upon the aims, methods, and curriculum of schools. In both school education and training at home, the Confucian concept of education played a vital role in the cultivation of one’s character. Third, Confucian rituals of ancestor worship became an integral part of Korean life. The memorial service served to sustain veneration for ancestors and strengthen bonds among relatives…and Confucian tradition persists in the daily etiquette of greeting and conversation. Fourth, Koreans’ philosophical perception of man is heavily influence by a Confucian understanding. Koreans believe in the innate goodness of man, and they trust that god, as the ultimate being, is either resident in the nature of human being or very close to the latter. Creation in the universe is a close neighbour of man and this relationship fosters a sense of piety towards nature.

This view is in tune with Grayson’s understanding of the social influence on recent Korean culture (1989:178-80):

Confucianism still exerts an influence on Korean society in the social sphere on both the structural and cognitive levels….on the structural level, the living patterns of modern Koreans, the importance of the extended-family group, the continued performance of…ancestral rites, all owe their continuity of social influence to Confucianism. On the cognitive level attachment to one’s family, loyalty to one’s family, and respect for one’s teachers, all owe their existence to the continuation of Confucian social influence on Korean culture.

To sum up, Confucian influence on Korean society was exerted in the cultural and political sphere before the Chosun dynasty. Since then its impact has been made on the social sphere which is about social relationships. In relation to them, authoritarianism is regarded as
having affected Koreans’ interpersonal relations the greatest. It is based on Oryun (five moral relationships), one of the central Confucian doctrines, a series of social relationships composed of five loyalties: justice/loyalty between king and subject; love/ filial piety father and son; initiative /obedience husband and wife; brotherly love/respect elder and younger brothers; mutual faith between friends. The five primary relationships were established that dictate the way in which people are related to each other and that distinguish individual roles/behavioural expectations in society. In the system someone is always subordinate to another, and vice versa, and accepts hierarchy and authority. For example, in the family system, the father is of crucial significance as the head of the family exerting absolute power, while for children filial piety is stressed as filial obligation. Ching argued that “the emphasis on the five moral relationships gives such teachings a strongly hierarchical orientation, and the virtues recommended take on a tone of conformity and passivity, as social mores destined for the support of a ruling elite” (1977:11). By putting an emphasis on the Confucian philosophical doctrine, Oryun, which is authoritarian in nature, a hierarchical social structure came to be established in Korea.

3. Characteristics of Korean Cultural Values in relation to Hofstede’s Study

In general, Korea has been thought of as a Confucian society. Koh (1996:191) described Korea as “the most Confucian country in all of East Asia, more so even than Taiwan or mainland China.” In relation to such views, there remains a question: how can a sweeping generalization such as ‘Korean culture is Confucian’ be validated? In order to verify it, Hofstede’s culture value dimensions are employed as a theoretical framework because his empirical research was cross-cultural and comparative so that national cultural differences
could be revealed. In the process, characteristics of ‘Korean Confucianism’ will be made apparent.

3.1 Hofstede’s Understanding of Culture and Value Dimensions

Before looking into Hofstede’s culture value dimensions, I first need to look at how he understands culture and value. Although the definitions of culture are multiple and variously inclusive, all these different descriptions can be put into two classes. Some scholars (Crane 1994, Melville & Readings 1995) said that the description ‘culture’ can be applied to what is ‘observable’ or ‘recordable’, while others (Shein, 1985; Rossi, 1989) understood it the unconscious infrastructure. Hofstede’s understanding of culture is in tune with the latter. He defined culture as “the collective programming of the mind which distinguishes the members of one group or category of people from another” (2003:5). In other words, he understood culture as mental programming, the software of mind, and subjective. In addition, after defining the layers of culture as symbols, heroes, rituals and values, he divided them into two categories. The first comprised of three layers (symbols, heroes, rituals) that can be subsumed under the term practices which can be observable from the outside but can only be conceptually interpreted from the inside, while the second category of values formed in the inner core of culture are propensities or feelings to prefer certain states of affairs to others. In particular, values have plus and minus sides, like evil versus good (p.8).

Based on the understanding of culture and values as stated above, Hofstede developed

19 According to Hofstede, “symbols are as words including language and jargon, gestures, pictures, or objects that carry a particular meaning, which is only recognized by those who share the culture; heroes are persons, alive or dead, real or imaginary, who possess characteristics, which are highly prized in a culture, and who thus serve as models for behaviour; rituals are collective activities, technically superfluous in reaching desired ends but which, within a culture, are considered as socially essential, for example, ways of greeting, paying respect to others, social and religious ceremonies” (2003:7-8).
cultural value dimensions to investigate national culture (1980). Using data collected from employees of IBM and its affiliates in 40 nations, Hofstede's initial study (1980) empirically identified four dimensions of national culture: ‘individualism-collectivism,’ ‘power distance,’ ‘masculinity-femininity,’ and ‘uncertainty avoidance.’ Later (2003), he expanded these dimensions to include 50 countries and found evidence in 23 countries for an additional dimension, which he labelled ‘long term orientation.’ (See Fig 2)

<Fig.2> Hofstede's Five Bi-polar Cultural Dimensions

- Individualism / Collectivism
- High / Low Power Distance
- Masculinity / Femininity
- High / Low Uncertainty Avoidance
- Long-term / Short-term Orientation

3.2 The Validity of Hofstede’s Value Dimensions

Although there have been numerous efforts looking into culture value dimensions between countries\(^{20}\), the dimensions developed by Hofstede (1980, 1991) are regarded as a widely-used scheme. However, many questions surround his culture value dimensions. The main questions can be summed up as: Is it possible that a study of the affiliates of one company can provide information about entire national cultures? Are five dimensions enough to define national cultures? Is the IBM data so old that it becomes out of date? Furthermore, McSweeney (2002) criticized Hofstede’s empirical approach in terms of deriving such cultural dimensions: the dimensions are derived from accidental results of surveys of surveys of

\(^{20}\) For more details, see Triandis (1994); Schwartz (1994); Trompenaars (1994); Inglehart (1997).
employers within a single company, namely, IBM; empirical derivation of these dimensions is viewed as an over-simplification of a complex concept; it is just based on the presupposition of uniformity in cultures. In his defence against McSweeney’s arguments, some points raised by Hofstede (2002:1356) are as follows:

What were measured were differences between national cultures. Any functionally equivalent samples from national populations can supply information about such differences. The IBM set consisted of unusually well matched samples for an unusually large number of countries. The extensive validation will show that the country scores obtained correlated highly with all kinds of other data, including results obtained from representative samples of entire national population… Additional dimensions should be both conceptually and statistically independent from the five dimensions already defined and they should be validated by significant correlations with conceptually related external measures; candidates are welcome to apply…The dimensions found are assumed to have centuries-old roots; only data which remained stable across two subsequent surveys were maintained; and they have since been validated against all kinds of external measurements; recent replication shows no loss of validity.

As Hofstede argued above, his five cultural value dimensions have generally held up as representing meaningful differences about culture. These five dimensions have also been validated in Europe (Nasierowski & Mikula, 1998), Asia (Newman & Nollen, 1996), and Africa (Gray & Marshall 1998) and have substantial face-validity. Demonstrating utility in cross-cultural research (Chapman, 1997), Hofstede’s dimensions have much to do with some of the values reported by such large-scale efforts as Schwartz's (1994) study of international values, the European Values Systems Study and the World Values Survey (Hofstede, 2001). In addition, the recent GLOBE study of cultural values and leadership, in 62 countries, included two of Hofstede’s dimensions, that is, power distance and uncertainty avoidance. More importantly, in meta-analysis of research based on Hofstede’s five dimensions of culture, Sondergaard (1994) affirms that Hofstede’s work is widely cited, replicated and used.
as a conceptual framework for understanding other research topics. In this regard, in the next part, I use Hofstede’s dimensions to look at Korean society and culture in relation to their Confucian characteristics.

3.3 Five Dimensions of Hofstede’s Cultural Value Dimensions and Their Application to Korean Confucian Culture

One of the most useful aspects of Hofstede’s cultural value dimensions is that he has come up with quantitative measurements of national cultural values on a continuum from 0 to 100. Every national culture has a number assigned to it, so that each culture can be contrasted and compared with every other culture in the database. The scores of Korea in the five cultural value dimensions are shown in table 1. Korea has a score of 60 out of 104, which ranks it 27 among 53 countries on power distance: 18 out of 100, 43 among 53, on individualism: 39 out of 100, 41 among 53, on masculinity: 85 out of 112, 16 among 53, on uncertainty avoidance: 75 out of 118, 5 among 23, on long-term orientation (Hofstede, 2003).

(See Table 5)

<Table 5> Scores of Five Culture Value Dimensions for Korea

<table>
<thead>
<tr>
<th>Index</th>
<th>Score (Total score)</th>
<th>Score rank (Total countries)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Power distance</td>
<td>60 (104)</td>
<td>27 (53)</td>
</tr>
<tr>
<td>Individualism</td>
<td>18 (100)</td>
<td>43 (53)</td>
</tr>
<tr>
<td>Masculinity</td>
<td>39 (100)</td>
<td>41 (53)</td>
</tr>
<tr>
<td>Uncertainty avoidance</td>
<td>85 (112)</td>
<td>16 (53)</td>
</tr>
<tr>
<td>Long-term orientation</td>
<td>75 (118)</td>
<td>5 (23)</td>
</tr>
</tbody>
</table>

Based on the results above, the characteristics of Korean cultural values can be summed up as collectivism, high power distance, femininity, high uncertainty avoidance, and
long-term orientation culture.

3.3.1 Collectivism and Korean Culture

3.3.1.1. Characteristics of Hofstede’s Collectivism /Individualism Dimension

First of all, collectivism is discussed both because it is thought of as one of the most distinct cultural values reflecting Korean society extensively and because its features have a lot in common with other cultural values. As seen above, in relation to individualism, Korea has a score of 18; the United States of America 91, meaning that Korean culture appears collectivistic, as opposed to representing an extremely individualistic culture like the USA. Before embarking on finding out collectivistic characteristics in Korea, it is necessary to define what collectivism is in relation to individualism, so that the difference between them can be thrown into sharp relief. According to Hofstede (1991), individualism and collectivism are defined as follows:

Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive ingroups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty (p. 51).

Hofstede also argued that individualistic societies put emphasis on ‘I’ consciousness, autonomy, emotional independence, individual initiative, right to privacy, pleasure seeking, need for specific friendship and universalism, whereas in collectivistic societies, ‘We’ consciousness, collective identity, emotional dependence, group solidarity, sharing, duties and
obligations, need for stable and predetermined friendship, group decision, and particularism are emphasized. Hofstede’s understanding of collectivism is in tune with that of Triandis who defines collectivism as “the inclination for a group of people to put great emphasis on the views, needs, and goals of the in-group rather than of oneself, social norms and duty defined by the in-group rather than behaviour to get pleasure, beliefs shared with the in-group rather than beliefs that distinguish oneself from in-group, great readiness to cooperate with in-group members, and intense emotional attachment to the in-group” (1988:74).

3.3.1.2 Collectivistic Korean Culture

Along with the aforementioned definitions of collectivism in which its general characteristics are echoed, it is necessary to look into specifically collectivistic values in Korean culture. According to Choi (2008:61), the cultural value of collectivism in Korea rests mainly on that of the Korean traditional family on which communalism and paternalism are based. In family-oriented communalism, group unity and compliance dominate the family structure and an individual is perceived as merely an adjunct of the family system. The most fundamental base of Korean paternalism is the traditional value of the family, the most outstanding feature of which is the hierarchical nature of relation among family members and, in particular, the relation between father and son which is seen chiefly as the one-sided duty of filial piety. Such an authoritarian attitude has been derived from Confucianism.

As mentioned before, ‘we’ awareness in particular in-group consciousness is regarded as one of the attributes of collectivism. In Korea the most prevalent uri (we) and in-group networks involve family (common blood ties), region (i.e., people from the same hometown) and school (i.e., people from the same school). As a result, when people are linked with
these in-group networks and regarded as being within the boundary of *uri*, they are treated as members of *uri*, an instant closeness is established and social interdependence is assumed between them. Such network ties play an important part as building blocks of social relationships. Theoretically, it would be expected that network-based differential behaviour would be more typical of people with highly collectivistic attitudes (Triandis, 1988).

Also cultural values of collectivism in Korea are evident in empirical studies. Cha (1994) provided extensive views of traditional cultural values of collectivism by an archival study. They can be subsumed under the rubric of family and societal values. The first is thought of as “filial piety, many-offspring, importance of ancestors, and family or bloodline” (p.161), while the latter are an emphasis on dependence on interpersonal relationships (lack of the notion of individualism), hierarchy in groups (power/high office), courtesy, affection or a sense of interpersonal attachment, maintenance of old ways or tradition, and heartfulness or fraternity (mutual succour norm) (pp.161-5). In addition to a study on conventional values, Cha offered contemporary values by conducting a survey of the attitudes and beliefs of younger and older generations of Koreans. They are summed up as a “willingness to accept obligations endemic to extended relations and acceptance of in-group favouritism” (p.168). In other words, acceptance of relational obligations in important in-groups such as family, clan, and school and its favouritism based on dependent or symbiotic relationships are relevant to collectivism in Korean contemporary society.

Although Korean culture is regarded as collectivistic, owing to cultural values of collectivism as mentioned above, it is not denied that it includes individualism. This can be

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21 In order to examine the historical changes in values, beliefs, and behaviour of Korean people in the past 100 years, in relation to individualism/collectivism continuum, Cha did an archival study, which is based on analysis of travelogues, written by foreign observers of Koreans during the period 1870 to 1970. His study is thrown into relief because both its focus is on the cultural-level emic perspective and it covers an extended period.
accounted for by exploring distinct trends, based on changes\textsuperscript{22} in collectivistic values. They are as follows: “decline in traditional collectivism and concomitant increase in individualism, displacement of the locus of loyalty away from clan and community to nuclear family and country, weakness of the vertical structure or hierarchy” (p.171). In other words, many traditional values are in conflict with new values, observed in new norms of modernity, such as democracy and rationality, so that individualistic values (i.e., individual freedom, individuality, individual rights and privacy) increase, network-prone values come to be inappropriate and hierarchical structure is becoming horizontal. However, in spite of the continued advancement of individualism in Korean society, it is generally accepted that cultural value in Korea is on the whole collectivistic instead of individualistic in absolute terms. That is because uri (we) and in-group favouritism, in particular family particularism, on which communalism and paternalism rest, dominate Korean society. To sum up, Korean culture has been proved to be collectivistic cross-culturally. It advocates hierarchy and paternalism which are authoritarian. Given such a tendency, Korean collectivistic culture is ready to accept authoritarian transformational leadership.

3.3.2 High Power Distance and Korean Culture

3.3.2.1 Characteristics of Hofstede’s High/ Low Power Distance Dimension

The focus of power distance is on the equality which exists between people in a society in which the core issue is the way in which power is distributed and used. Hofstede (2003:78) defines it as “the extent to which the less powerful members of institutions and

\textsuperscript{22} The changes are as follows; “… emergence of the nuclear family and retreat from the ideal of extended family; weakening of hierarchy; weakening of traditionalism…decrease in localism; increase in patriotism” (p. 171).
organizations within a country expect and accept the power is distributed unequally.”

In relation to power distance, Korea has a score of 60 out of 104 which implies that Korea culture can be described as high power distance. Cultures with higher levels of power distance tend to value conformity and authority based on tradition and the preferred degree of hierarchical relations in society. In this overall perspective this style of cultural value can be more closely associated with conservatism than the autonomy style of values because the hierarchical allocation of fixed roles is more consistent with cultures, in which persons are thought of as carrying out prescribed roles built into the social structure, than with cultures, in which persons are seen as an independent individuals who have a right to look for their own level. Hofstede (1980) argues that the high power distance dimension, one characteristic of which is hierarchy, is bound up with collectivism.

3.3.2.2. High Power Distance Korean Culture

As mentioned before, hierarchical concern was seen as one of the important and integral cultural values of collectivism in traditional Korea. It can be seen in Korea that the basis of hierarchy varied according to the distance of the in-group from the self. The ancestral line is viewed as the hierarchical basis within the family and clan: social class within a community; official rank in the society. These bases rest on different circles of in-groups or intimacy. In addition to that, there are two general hierarchical bases which are adaptable to all in-groups: age and gender. These bases of hierarchy appear to be concrete, recognizable and, to some extent, unchangeable. All bases of hierarchy, mentioned above, arose from Confucianism. For example, in the Five Cardinal Principles23 of Confucianism which are

23 They are as follows: love between father and son, loyalty between sovereign and subject, deference between husband and wife, order between the elderly and the young and trust among friends.
widely accepted as virtues in Korea, four principles (family line, rank, gender, age) are congruent with vertical relationship, far from the fifth that focuses on a horizontal one. Although Korean cultural value overall seems to be high power distance, there has been a strong inclination to change into an egalitarian social fabric from authoritarianism that is hierarchical in nature. Such a tendency is evident in Hofstede’s study, in which Korea’s score was ranked 25 among 53 countries which is nearly half-way between high and low power distance. In spite of such a result, it seems that high power distance dominates Korean culture. In high power distance culture the hierarchical relationship is predominant and top-down and authoritarian leadership is highly valued and preferred to its down-up and democratic opposite. It indicates the validity of transformational leadership for cross-culturally tested high power distant Korean culture.

3.3.3 Femininity and Korean Culture

3.3.3.1 Characteristics of Hofstede’s Femininity/ Masculinity Dimension

In relation to the dimension of masculinity vs. femininity, Korean cultural values appear to be feminine. According to Hofstede, Korea had a score of 39 out of 100 in Masculinity Index (MAS) values (2003:84) denoting that the cultural value in Korea is closer to femininity than masculinity. In masculine society gender roles in society are different and men are expected to be “assertive, tough, and focused on material success,” whereas in cultures with greater levels of femininity (lower MAS scores), social gender roles tend to overlap and both men and women are supposed to be “modest, tender, and concerned with the quality of life” (Hofstede, 1991:82-3). In more detail, it is in feminine families that an
emphasis is put on the significance of quality-of-life issues. In feminine workplaces, male and female roles are amalgamated and fluid. Moreover, in feminine organizations, feminine cultures have a propensity to reinforce a concern for nurture, interpersonal relationships, employment security and a sense of collaboration and co-operation as opposed to masculine cultures where tendencies are shown as a concern for achievement, interpersonal assertiveness or competition, career advancement and a personal sense of accomplishment.

3.3.3.2 Feminine Korean Culture

Such characteristics of feminine values correspond to connotations of the Korean word *chong* (affections). *Chong* derived from a closely-knit family and friends who spend a long time together and are bound by a common fate described as the affective bond that unites and integrates in-group members together. Kim, after categorizing the facets of collectivism into three modes such as undifferentiated, co-existence and relational modes, relates the concept of *chong* to the relational mode where the focus is on the relationship shared by the in-group members (Kim, Ui-chol, 1994: 35). That is because of the associations the word *chong* brings forth: sacrifice, unconditionality, empathy, care, sincerity, shared experience and common fate. *Chong*’s influence on people’s behaviour is not a contractual, commercial and rational relationship (Choi et al., 1993:193). It can be identified with essential features such as: “the willingness and ability to feel and think what others are feeling and thinking, to absorb this information without being told, to help others satisfy their wishes and realize their goals” (Markus & Kitayama, 1991:229).

In particular, the Korean mother-child relationship is the embodiment of *chong*. Mo

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24 This mode can be defined by firm and explicit group boundaries, linked with undifferentiated self-group boundaries (Kim, 1994:33).
chong (a mother’s affection or love for her children) pertains to maternal wholeheartedness and broadmindedness which are more than a mother’s deep love and generosity and goes beyond rationality. Such feminine values also have to do with understanding Korean women’s mentality which is social not individual. They are trained to think and feel in terms of the ‘we’ and, in particular, family and clan. Their individual achievements redound first to the credit of their family and relatives. Owing to this basic orientation toward others, they incline to serve them to the fullest extent. Such a social image of the Korean woman can be described as the Confucian virtuous woman whose ideal was to serve family. In fact, the ideal woman is mentioned as a wife, an expectant mother, a head of the domestic household, a teacher of her children and the descendant of the ancestral spirits. Unlike our expectation that Korean culture might be masculine, it is evident that Korea is near to being a feminine culture. Such a result is associated with the change of Korean society to being an affluent and democratic one. So people tend to prefer the friendly and personal rather than the strained and bureaucratic relationships.

3.3.4 High Uncertainty Avoidance and Korean Culture

3.3.4.1 Characteristics of Hofstede’s High/ Low Uncertainty Avoidance Dimension

In association with uncertainty avoidance, Korea has a score of 85 out of 112 which indicates a cultural value of high uncertainty avoidance. In countries where the level of uncertainty avoidance is high, cultures tend to strive to avoid uncertain circumstances by instituting tough regulations and formal, clear, and written rules, that is, structured situations are preferred to the opposite. In this sense, the high uncertainty avoidance culture is
equivalent to a low-context culture that Hall (1989:82-3) points out in which much more explicit verbal messages are needed, while the culture with a low level of uncertainty avoidance corresponds to a high-context culture, underscoring non-verbal messages. In addition, in a culture scoring high on uncertainty avoidance, more nervous energy finds expression in people, and a feeling prevails that ‘what is different’ is dangerous, and society seems rigid.

3.3.4.2 High Uncertainty Avoidance Korean Culture

Such high uncertainty avoidance value pertains to Korean collectivistic particularism where emphasis is placed on strong identification with uri (we). Traditionally, there is a distinction between uri and nam (other people). The word uri normally means Koreans; nam means foreign people, who do not belong touri or who are outside the uri community. That seems relevant to widespread xenophobia or racism in Korea. It seems that such a value can be derived from Koreans’ subjective orientation to certain binding forces i.e. social cohesion and collectivism, the conceptual core of we-ness (Shim et al., 2008:71). Also, as stated above, in relation to strict regulations in organization and formal education in schools, cultures which score high uncertainty avoidance try to avoid ambiguous circumstances by instituting strict regulations, formal rules, and beliefs in absolute truths. This value is true in the arena of civic responsibilities as well as industrial, labour-management relations. In Korea, labour-management relations are codified in great detail. In particular, it seems difficult to have a dialogue between religions in Korea because of an over-emphasis on their faith which means for Korean religious people that the idea which is different from the truth they accept and acknowledge is considered dangerous. High uncertainty avoidance culture in Korea seems
coupled with the Confucian relationship, *Oryun*, in which what has to be done or what has not to be done is strongly differentiated. Hofstede classified Korean culture as a very high uncertainty one. It means Koreans have a tendency to prefer rigid, strict, official and written rules. As a result, bureaucratic control and power are easily accepted. In such a culture, leadership is marked as authoritarian. Given this feature, authoritarian transformational leadership can be applicable to this cross-culturally proven high-uncertainty Korean society.

### 3.3.5 Long-term Orientation and Korean Culture

#### 3.3.5.1 Characteristics of Hofstede’s Long/Short-Term Orientation Dimension

In relation to long-term vs. short-term orientation, Korean cultural value appears to be long-term. According to Hofstede, Korea had a score of 75 out of 118 in long-term orientation (LTO) values (2003:166) which denotes cultural values in Korea are closer to long-term than short-term orientations. In a long-term society, Confucianism which consists of persistence (perseverance), thrift, having a sense of shame and ordering relationships by status, is thought important so that virtues oriented to future rewards can be fostered. On the other hand, in cultures with short-term levels of orientation (STO), values such as respect for tradition, reciprocation of greetings and favours, personal steadiness and stability and saving one’s face are emphasized. In other words, the LTO concerns itself with the fostering of virtues oriented to future rewards, while the interest of the STO is in the fostering of virtues pertinent to the past and present, and in particular the fulfilment of social obligations.
3.3.5.2 Long-term Orientation Korean Culture

According to Ting-toomey, Koreans’ perseverance and thrift values in pursuing goals help Korea to be one of the Five Dragons: Hong Kong, Taiwan, Singapore, Japan and South Korea (1999:74). In particular, the situational reason why Koreans have this perseverance value can be accounted for as “the perseverance of Korean people in turmoil and hardship inflicted by foreign invasions, the associated han psyche that produces energy, disciplined work habits formed during exam hell’ school days, the dense population and severe cold that forced Koreans to work competitively, and the memory of deprivation bred the hard working trait into the country’s workers” (Kim, 1997:204). The Korean concept of chemyun which means literally ‘face’ and the sense of self-respect has complex socio-psychological implications, for the concept of self and the inter-relational concerns with others. Shame so deeply embedded in Korean independence is based on harmonious in-group relationships implies that a Korean sense of shame has much to do with the fear that one’s inadequacies will lead to the loss of unity in or exclusion from the group (Shim et al., 2008:75-6). In addition, in long-term orientation values, relationships are ordered by status and this order is observed. In Korea, Confucianism establishes a hierarchical division of society by prescribed social order, the five relationships, so that people can be aware of their relative positions in the hierarchy: the Confucian paradigm nurtures a hierarchical order in the conjugal, domestic and communal lives of contemporary Koreans. As discussed above, Korea is thought of as a long-term orientation society in which a focus of relationship is on status. Such position-based relationships and an authoritarian style of leadership are stressed. The implication is that authoritarian transformational leadership can be acceptable to cross-culturally proven long-term oriented Korean society.
So far, the qualities of values embedded in the fabric of Korean Confucian culture have been dealt with vis-a-vis Hofstede’s culture value dimensions. The result shows that Confucian characteristics such as hierarchical, paternalistic, top-down, status-based relationships in social structures, most of which are closely bound up with authoritarian orientation, are verified as Korean cross-culturally. Most value dimensions, except for femininity, support the acceptance of authoritarian transformational leadership by Korean society. Now my attention turns to showing how authoritarian features link to those of pastoral leadership in Korean churches.

4. Authoritarian Pastoral Features in Korean Churches

In this part, the emphasis is on looking how Confucian authoritarian characteristics empirically verified as Korean are reflected in pastoral leadership in Korean churches: high-power distance, high-uncertainty avoidance and long-term orientation culture, where the general tendency is hierarchical, patriarchal, top-down and bureaucratic. This examination can be achieved by looking at how authoritarian leadership is displayed in the structure of the local church. Roof et al. (1979:212-5) recommended investigating local institutional factors, such as church worship, programmes and pastors, church members’ involvement in social action, congregational harmony and co-operation, small groups and activities, leadership style, administration, church members’ involvement in secular organization, and the theological tendencies of the church. Among them, our investigation in this part involves the following patterns of church structure to reveal the extent to which pastoral leadership is demonstrated in their ministerial field: worship, programmes, organizations and administration.

First, in Korean churches worship has been the most important element in
congregational life. The depth of life of faith of church members is often evaluated by how many times they attend services and worship. There is a common slogan in Korean churches: ‘service success’ causes ‘faith success’ which in turn brings about ‘life success.’ It means the successful life of church members begins with their participation in services. Such a strong stress on worship-centred life has enhanced a pastor-centred structure, since pastors occupy the central role in worship and preaching. In this situation, the concept of the pastor as priest has taken great prominence. On the contrary, lay people have tended to be in a dependent position in this type of worship. Second, in relation to programmes, the pastors take the lead in designing, providing, and operating them. As in the case of worship, the roles of laypersons are limited, rather they just follow whatever programmes their pastors create and emphasize. Given what has happened in the ministerial field, in relation to services and programmes, hierarchical pastoral leadership is easily exercised in such a high-power distance church culture.

Third, in most Korean churches, there is a range of organizations such as the church officers’ society, the women’s evangelism society, the men’s evangelism society, the evangelical domestic society, and the evangelical overseas mission society. Their roles also are different. At the centre of allocating them to church members and deciding the role of each organization is the pastor. The pastor directs people to belong to certain groups in the churches and prescribes what the group should involve or should not involve. In the process, the pastor clearly expresses his views on each group and its members. It is because church members are used to such high-uncertainty avoidance culture in which a more explicit verbal message is valued more highly than a non-verbal message. It means church members want their pastor to give them clear directions, so that they can just follow them. In doing so, a top-down and authoritarian pastoral leadership is exercised.
Fourth, a pastor plays an important role in the administration of the church. Most Korean local churches have a centralized administration structure. At the centre of the structure there is the pastor supported by a committee of lay elders including elders, Kwonsas (the rank between the elders and deacons) and deacons. The pastor placed in the highest position manages almost all church business. The pastor has a large share in decision-making. He also administers all parts of the church. The church has become pastor-centred and very top-down, with the pastor giving directions, even in small details, and others simply following or implementing his directives. This pastoral leadership can be facilitated in a long-term orientation culture in which ordering relationship by status is thought of as important. In other words, the status of a pastor makes it possible for him to exercise his top-down leadership.

5 Conclusion

In this thesis, transformational leadership is offered as a considered response to authoritarian charismatic leadership in Korean churches. In order for it to be an alternative for the traditional model, it is maintained that its implication in cultural, philosophical, and theological dimensions should be taken into account. This chapter deals with transformational leadership in relation to Korean culture. More exactly, the focus of this chapter is on how ‘authoritarian’ transformational leadership has to do with Korean culture. As stated above, many leadership theories are closely related to transformational leadership. Among them it is strongly coupled with the theory of charismatic leadership which is affected by a Weberian understanding of charisma. So the most important factor of transformational leadership is charisma. And it is also said that when leaders use charisma, then transformational leadership tends to be authoritarian. In this sense, in transformational leadership, the word ‘charismatic’
is used as ‘authoritarian’ interchangeably as in Korean culture. Based on this understanding, my concern is to find out the authoritarian features in Korean culture. This finding can pave the way for transformational leadership as a new model of pastoral leadership from a cultural aspect.

Before relating it to Korean culture, it was necessary to ask a question of what dimension of Korean culture can be chosen. The answer is Korean religions because they are considered as important sub-cultures. Of various religions, three religions except for Christianity in Korea are thought of as representative ones and need to be discussed. However, given that Confucianism has much to do with social relationships it is chosen for discussion. In doing so, Confucian authoritarian features are mentioned: hierarchical, patriarchal, and top-down. Yet I doubt if they are Korean, based on the argument that Confucianism is not a Korean religion. Even though it was imported a long time ago and has strongly affected Korean culture, in particular in relation to interpersonal relationships, it is still not Korean. It means that until we find out what Korean Confucian authoritarian characteristics are, we cannot say that authoritarian transformation leadership is applicable to Korean society.

As a consequence, in order to test if Confucian values are Korean, I used the value dimensions that Hofstede proposed to study values cross-culturally and empirically. They are used as a framework to ascertain Korean distinctive Confucian values. In doing so, it is clear that Korean culture is collectivistic, high-power distance, and has femininity, high-uncertainty avoidance and a long-term orientation culture. Their characteristics are authoritarian in orientation and marked by hierarchical, paternalistic, vertical, status-based relationships etc. After confirming they are Korean, my concern moved to looking into how Korean authoritarian features are reflected in pastoral leadership. This examination has been dealt with in relation to the local structure. The conclusion is that authoritarian pastoral leadership
is being exercised in the ministerial field in the dimensions of service, programmes, organizations and administration. Based on this scheme, it can be argued that authoritarian or charismatic transformational leadership can be welcomed as a new model from a Korean cultural dimension. Now I shall move to looking at its implications for the Korean philosophical aspect, more exactly, the various traditional and changing values of Korea. Various traits of behaviour of transformational leaders are discussed relative to the above cultural values. A more comprehensive application of transformational leadership to Korean society can then be made.
CHAPTER 4

KOREAN VALUES AND CHANGES UNDER TRANSFORMATIONAL LEADERSHIP

1 Introduction

The main focus of this thesis is to present transformational leadership as a new option of pastoral leadership for Korean churches. To do so, it is maintained that its implication for Korean cultural trends, the philosophy of life of Koreans, and the theology of Korean churches should be taken into consideration. So chapter 3, as an initial examination, has done justice to leadership, especially in relation to Confucian cultural tendencies. As a consequence that charismatic transformational leadership which tends to be authoritarian relates to Confucian cultural trends in association with interpersonal relations in Korea.

Now I need to turn to the engagement of leadership with the philosophy of life of Koreans. In doing so, the following questions are raised: how can a Korean philosophy of life be revealed and how can it be related to leadership? The answers rely on an assumption that the philosophy of life of Koreans can be reflected in cultural values, including traditional and changing ones which serve as social systems including human relationships. Some characteristics of values support this argument. First, values involve a socially shared value orientation. In other words, the same groups and members of a society share a common value system. This also means that according to groups and age categories, societal values can be systematized. In so far as values are characterized as a common value system shared among people of the same environment and experience, the values can be regarded as cultural phenomena. Second, values are closely related to leadership. That is, they are formed in
cultures which are treated as consisting of learned systems of meaning, through which people adapt to their environment and structure their interpersonal activities (Im, 1997:145). In this sense, cultural values link a philosophy of life and leadership. So in this chapter, the focus of attention is on revealing cultural values and relating them to transformational leadership.

In relation to this emphasis, another question can be raised: although cultural values have been touched upon in relation to Hofstede’s cultural value dimensions, why is such a similar discussion necessary in this chapter? The first answer is that the dimensions Hofstede used were chosen to address commonalities and differences in the content and structure of values from the cross-cultural perspective, not focusing on the varied and distinctive Korean values. Therefore, more discussion about the cultural peculiarities of value orientations, although they overlap with Hofstede’s counterparts to some extent is required in relation to leadership. The second reply is as follows. Values usually emerge from actual experience in the world and in a particular social and historical context. In other words, socio-cultural events such as migration, industrialization, modernization and higher education have brought challenges to traditional values (Hyun, 2001). However, in relation to this issue, Hofstede makes relatively little effort to understand the way in which the five values evolve in response to socio-cultural and economic changes throughout the world. Thus an examination of how the distinctive values in Korea have been changed in reaction to variations in Korean social, economic and political circumstances is needed in relation to leadership. Therefore, the main purpose of this chapter is to identify Korean traditional and changing values, pointing out their salient features and investigating the relationship between them and transformational leadership.

This chapter is organized into two parts. In the first part my focus is on addressing the attributes of Koreans’ idiosyncratic values and their implications for transformational
leadership, while in the second section, attention is paid to variations in values connected with cultural, social and political changes in Korea and the way they have to do with transformational leadership. In the process, transformational leadership is facilitated as an appropriate leadership pattern for Korean society from a cultural dimension and, in turn, for Korean churches as a sub-culture.

2 Korean Traditional and Changing Values: Implications for Transformational Leadership

This section is two-fold. The first is to identify distinctive Korean values. The second addresses the main qualities of each value, in terms of interpersonal relationships and their relation to those of transformational leadership.

2.1 Korean Traditional Values

Some unique cultural values can be identified in Korean culture25. Beforehand, it is necessary to point out that cultural values are divided into two: terminal and instrumental or normative values. According to Rokeach (1973:7), the first denotes the ends or goals being sought or desired, while the latter means one’s personal views on what should be employed to achieve terminal values. That is to say terminal values are understood as ends that people

25 Yang (1999:24) draw some points for analysis of the Korean value system as follow: “(1) Value usually emerges from actual experiences in the world in a particular social and historical centre context, but an elite or dominant group may impose a certain set of values up the population; (2) Values may be or may not be shared by a majority of the population. Thus a consistent and stable value system cannot be assumed in a society; (3) Institutionalization of value cannot be taken for granted. Value and institutions are in a dynamic relationship; (4) If a society is stable, then its value system tends to be stable. But such a stable value system is most vulnerable when challenged by a new value system or faced with serious structural disturbance; (5) In most societies religion is the ultimate source of values. Religious values may be replayed by other morals or norms under certain conditions.”
regard as desired and sought after, while instrumental or normative values involve ways or methods of pursuing the terminal values, whether the methods used are desirable or not. In order to look at cultural values of Koreans, both these value dimensions need to be discussed. Yet in this section my concern is confined to exploring instrumental values. Even so it is proper to touch upon Korean terminal values.

2.1.1 Korean Traditional Terminal Values

In traditional Korean society terminal values are predicated on the five blessings: longevity, wealth, health, virtue and peaceful death. Accordingly, there are implications. First, for a Korean, terminal values are closely associated with individual (longevity) and family values (wealth). Second, they incorporate moral values (virtue). Third, terminal values are understood from fatalistic viewpoints. For example, to live a long life without illness is attributed to fate: similarly, to rise to a high rank or ascribed status. In short, the ends Koreans pursue can be described as healthy, long, wealthy, prosperous and moral. However, the traditional terminal values, as stated above, have changed. Im (1997:149) summed up their variations as follows. (See Table 6)

<table>
<thead>
<tr>
<th>Classification</th>
<th>1950s</th>
<th>1960s</th>
<th>1970s</th>
<th>1980s-90s</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moral values</td>
<td>Compassion, Learning, and Morality</td>
<td>Personality, Learning, and Friendship</td>
<td>Love, Friendship, and Freedom</td>
<td>Love, Friendship, and Self-realization</td>
</tr>
<tr>
<td>Individual values</td>
<td>Healthiness and Longevity</td>
<td>Health and Longevity</td>
<td>Health and Longevity</td>
<td>Health and Leisure</td>
</tr>
<tr>
<td>Family values</td>
<td>Ancestors and Offspring</td>
<td>Children and Education</td>
<td>Harmonious household</td>
<td>Harmonious household</td>
</tr>
<tr>
<td>Status-oriented values</td>
<td>Wealth, Power, and Honour</td>
<td>Wealth and Power</td>
<td>Economical safety and Power</td>
<td>Prosperity and Honour</td>
</tr>
</tbody>
</table>
As seen above, in the 1950s, moral values such as compassion, learning, and morality and family values like respecting ancestors and valuing offspring were emphasized which indicate that until this period traditional terminal values had been preserved. However, influenced by industrialization and economic development the focus of family values was redirected to children and education. In the 1970s, the values of love and friendship replaced the traditional moral values and in family relationships more emphasis was put on a harmonious household. Since the 1980s, the values of self-actualization and leisure have come to the fore. To put it simply, the variations are as follows: first, since the 1960s, moral values have become weak; second, since the 1970s, the values of harmony in family have been regarded as important; third, since the 1980s, the values of leisure and self-realization have been stressed particularly in the young generation and status-oriented values have become relatively weak. Rather, there has been a tendency to seek values in economic stabilization and prosperity.

2.1.2 Korean Traditional Instrumental Values

On the other hand, there have been many studies identifying Koreans’ typical instrumental values from various points of view. From an administrative perspective, the following have been proposed: authoritarianism, nepotism, formalism and emotionalism (Kim, 1968:341-54); individualism, hierarchalism, universalism and officialism (Jo, 1977:48-56); fatalism, familism, authoritarianism, emotionalism (Emotional humanism), ritualism, and anti-materialism (Paek, 1982:21-108). Choi (1976:12-43) proposed them especially from a viewpoint of language and a way of life: families, an innate respect for authority, class consciousness, consciousness of division of the relative degree of intimacy, and a strong sense
of community. In addition, Yoon (1971:125-268), after studying sets of beliefs in Korea from the Confucian perspective, summed up the values as: hierarchicalism, familism, orientation to the past, secularism and conservatism, whereas Han (1999:13) classified the instrumental values as collectivism, authoritarianism, familism and fatalism.

Although it is too difficult to say that the above values incorporate a wide and full range of shared and common sets of instrumental values most Koreans hold, it is possible to argue they present a general overview of the values in Korea. Now I need to discuss them more. However, given that they have some qualities in common, in an implicit and explicit sense, familism relates to a strong sense of community and collectivism; authoritarianism to the values of an innate respect for authority; class consciousness and officialism relate to hierarchicalism, and formalism; fatalism to the values of orientation to the past; and for emotionalism, the values can be re-classified as familism, authoritarianism, fatalism and emotionalism: the four values that will be explored as distinctive Korean values.

2.2 Four Instrumental Traditional Values and Their Implication in Transformational Leadership

In this section, pivotal qualities of Korean traditional values such as familism, authoritarianism, fatalism and emotionalism, particularly in association with human relationships, are compared and contrasted with transformational leadership. Commonalities between these values and transformational leadership are addressed to justify their applicability to Korea. Moreover, by disclosing the weaknesses of interrelationships between superiors and subordinates influenced by these values, the effectiveness of transformational leadership can be brought into relief as an alternative for the future.
2.2.1 Familism and Transformational Leadership

2.2.1.1. Characteristics of Familism

The value of familism is of significance in traditional society. It indicates the following: the family is the basic unit of society and in-groups in Korea; the individual depends on his or her family; the structure of relationships within the family is hierarchical; hierarchical relationships extend to other social organizations (Choi, 1977:23). Moreover, familism implies being devoted to the family comprised of one’s parents and brothers or sisters and near relatives. However, not merely to one’s family and kinsmen, familism also means being loyal to other in-groups such as school-ties and region-ties. In this sense familism in Korea can be characterized as collectivistic, hierarchical, particularistic and ascriptive (Paek, 1982:38).

There are reasons why familism has been fostered in Korean society. In traditional Korean society where agriculture was the main industry, the family was thought of as the main source of mobilizing manpower, so that relatives preferred to live together in rural areas. In fact the family and kinship like clans predominated as the major social structure in the countryside: it is estimated that before 1910, 60% of villages were based on kinship and in 1970 around 50% of all villages were seen as clan villages (Hart, 2003:23). As such, due to economic reasons, familism came to be cherished in Korea. Another reason was socio-cultural, as Hart explained:

The Korean family of the past usually is described as a patriarchal family system characterized by consanguineous lineality. It has been a system which constitutes a lineage or descendancy for the perpetuation of the continuity of family and family-centred values. The Korean family even today is an institution wherein individual
wishes are subordinate to the needs of family. Listed hierarchically the traditional family ideals might read as follows: patrilineal family descent, rites for ancestors, filial piety, the well-being of the family, and the expansion of the family fortune and property (pp. 23-24).

The effects of familism on Korean society, particularly in terms of human relationships, can be summed up as follows. To begin with, groups and organizations in Korea tend to be administered and managed by patriarchal charismatic leadership. Since organizations and groups are deemed as extensions of a family, its members are family and patriarchal leadership of a hierarchical nature is easily exercised in the organization. Second, in any organization, new in-groups are inclined to form readily, according to common ties of their members and, in turn, their relative degree of intimacy appears which can produce conflicts and divisions in the same organizations. Dependent on in-group networks, involving the relationships of common blood, school, and region-ties, the closeness of members is strengthened. Such exclusive attachment to certain in-groups has caused the lack of community consciousness and a sense of solidarity in a real sense in Korean society (Whang, 1983:239).

2.2.1.2 Transformational Leadership in Familism

Based on the above discussion, I need to consider in what sense transformational leadership is fit for a Korean society defined by familism and how it might compensate for the weaknesses of familism. In relation to the first, there are two considerations. First, as parents in the family pay particular attention to their children individually, so leaders in organizations have a propensity to show individual concerns for their followers by listening attentively to their concerns by taking an interest in their needs, and by acting as a mentor or coach. The
behaviour of the leaders is that of transformational leaders. Transformational leaders concern themselves with considering followers as individuals who have different needs and abilities from others, spending time in teaching and coaching (mentoring) them, and listening attentively to the followers’ individual concerns (Bass & Avolio, 2006:7). In addition, most leaders with the values of familism tend to exercise in their organizations a paternalistic leadership where the style is authoritarian. It happens naturally because the hierarchical relationship in the family is extended to the organizations. As shown in a previous chapter in more detail, given that one of the key styles of transformational leadership is authoritarian for Koreans who are used to living in such a family culture, this leadership is likely to be accepted. Furthermore, transformational leadership overcomes some weak points of relationships in familism.

On the other hand in the family, while parents care for their children, children look after their parents with filial piety (Hyo) in return. Influenced by such hierarchical interdependence, when the superiors in organizations have an interest in considering the subordinates’ needs and concerns, the subordinates show respect and obedience in return for their cares and concerns. This leadership is called transactional leadership. It implies a series of exchanges between leaders and followers. Especially it is based on reward-based transactions. Under this leadership, the leader and the led are simply self-interested participants in an exchange process and there is no deep relationship between them (Burn, 1978). Transformational leadership overcomes this limitation. That is because transformational leadership requires the leaders to be aware of the needs of the followers, seeking higher level needs for them and involving them as a whole person. As a result, followers can exceed their expected performance, have a high level of satisfaction, and display a high level of commitment to the group and organizations (Bass & Avolio, 2006:3) which ultimately lead to
changes and transformations.

2.2.2 Authoritarianism and Transformational Leadership

2.2.2.1. Characteristics of Authoritarianism

Most Korean scholars explain the salient qualities of authoritarianism as: 1) hierarchical relationship between upper classes and lower classes and superiors and inferiors; 2) total submission of lower classes and inferiors to the counterparts; 3) attachment to conventions or mores including moral life 4) rigidity in formalities (Kim, 1981; Paek, 1982: Park, 2004). Paek (1982:60-63) asserts that authoritarianism was influenced by Confucian teachings regarding a patriarchal family system: the young must honour their elders; kwanjon minbee (the practice of government officials of despising civilians); namjon youbi (predominance of men over women). As a result “mental hierarchies” (Paek, 1982:56) exist among Koreans and a “dyadic patron-client relationship” (p. 57) is emphasized.

The impact authoritarianism has made on Korean society, in association with leadership, can be categorized as follows. The first is the centralization of power with respect to decision-making. All authority is entrusted to superiors when making decisions. Second, there is no sharing of opinions between superiors and inferiors. Although there is a need of upward or down-up process in organizations, it is seen as just the formal procedure of approval of decisions superiors make. The third is the refusal to delegate power to inferiors. Last, there is relatively little room for an incremental approach to policy decisions and problem solving. It implies that authoritarian leaders are prone to either accept or refuse a policy, and they endeavour to solve the problem not incrementally but sweepingly (Paek,
2.2.2.2 Transformational Leadership in Authoritarianism

Transformational leadership is suitable for Korean society where authoritarianism has been valued as a set of beliefs. First, one of the main styles of transformational leadership is authoritarian. For the purpose of transforming their organizations, as well as followers, charismatic transformational leadership is exerted, the characteristic of which is authoritarian in nature. Likewise, authoritarian leadership finds expression in families, organizations, churches and government offices in Korea. In families children should submit themselves to parents and wives obey husbands; in organizations employees submit to employers; in churches church members to pastors and elders: in government offices ordinary civilians to officials (Kim, 1996:33). So in terms of style, transformational leadership can be applied to Korea.

Second, for most Koreans with their values of authoritarianism, leaders are understood as those who have authority which is based on conventions including their moral life. Without it their authority easily becomes weak and, in turn, they no longer lead their followers to be changed and transformed. By the same token, of importance is the morality of transformational leadership (Burns, 1978). In leadership emphasis is placed on leaders’ morality and their societal morality or social ideals, so that changes and transformations can be transferred to their followers, organizations, and society (p. 4). It is also argued by Bass that according to the way they use their charisma, transformational leaders are subsumed and divided into the categories of authentic and inauthentic (pseudo-transformational). Authentic transformational leaders develop their competence and success for the purpose of the
community and society and transcend their own self-interest for one of two reasons or both: utilitarian or moral principles. The utilitarian leaders’ purpose is not only to be beneficial to their group or its individual members, their organization or society, but also to satisfy the challenges of the task or mission. In moral principles, their objective is “to do the right thing - to do what fits principles of morality, responsibility, sense of discipline, and/or respect for authority, customs, rules, and traditions of a society” (Bass & Riggio, 2006:13-14). The effects of authoritarianism are that decisions are likely to be made at the top of the administrative hierarchy, rather than in a group and the decentralization of authority is not accepted. In contrast, transformational leadership involves creating an open culture in which opinions in a group or organization are shared and work is delegated to subordinates.

2.2.3 Fatalism and Transformational Leadership

2.2.3.1 Characteristics of Fatalism

A sense of fatalism is shared in traditional society. It can be described as “the doctrine that what will be will be or that human action has no influence on events” (Blackburn, 2008:131). An emphasis on fatalism is the subjugation of all events or actions to fate. In other words, it is understood as a belief system in which people understand that events in their lives are totally determined by the outside world. Moreover, fatalism is a belief that a variety of misfortunes and blessings are not decided by human efforts but supernatural forces which exist beyond human capability (Paek, 1982:49). Accordingly, fatalists view all things as uncertain and unpredictable or mysterious.

In relation to leadership, fatalism has made an impact on Korean society in different
ways. First, in an organization in which the members have fatalistic attitudes, leadership tends to be charismatic. That is because they believe that the authority of leaders relies on perceived mystical and superhuman traits instead of rationality. In this culture the leaders behave as if they have special and mystical capabilities and those led show their respect to them in return for these traits (Paek, 1982:35). Second, as fatalistic leaders find themselves confronted by problems and difficult situations, in the process of achieving their goals and visions, they are prone to give up easily their aims and objectives, since they lack a fighting spirit and firm resolution. Third, in fatalism the leaders’ interest is in maintaining the status quo in lieu of seeking organizational improvement. It means that in place of attempting to do something new, existing regulations and rules are welcomed which has led to institutional inertia (Whang, 1983:230-294). Even when leaders assess followers, the issue of ‘what they can do’ is subordinated to that of ‘who they are.’ Moreover, fatalistic leaders have a zero sum mind-set in which others are deemed as not supporters but competitors.

2.2.3.2 Transformational Leadership in Fatalism

Grounded on the above discussion, it is likely that transformational leadership is fit for Korean society. First, fatalistic followers would like their leader to be charismatic which is based on superhuman qualities not rationality. Likewise, one of the salient features of transformational leadership is charisma which is also closely associated with the concept of charisma that Weber understood. Weber believed that authority is legitimated on the grounds of rationality and charisma plus tradition (Weber, 1947: 328). Legal-rational authority is based upon “the legal norm by the agreement or the imposition” and rational value (p. 329). In other words, authority comes from society’s legal or rational system (p. 330). Charismatic authority
is derived from the superior individual personality who differs from ordinary people by the extraordinary qualities of a person showing revelatory, heroic and transforming abilities. Also people’s trust in charisma develops into absolute obedience to leaders (p. 328).

On the other hand, one of the key weaknesses of leadership in fatalistic culture lies in the preservation of the status quo, rather than seeking changes in organizations. In this culture, fatalistic leaders’ interest is in keeping and preserving what has already been accomplished rather than engaging in what will be done. Such a tendency can be identified with a culture’s value of activity ‘being orientation’ rather than ‘doing orientation’ in which the first human activity is deemed fatalistic, so passivity is emphasized while in the second preference for activity in relation to work is asserted (Kluckholm & Strodbeck, 1961:16-18). To overcome the above culture, transformational leadership is necessary where the focus is on the transformation of followers and organizations. Tichy and Devanna (1986) argue for changes in organizations led by transformational leaders involving a three-act process which includes recognizing the need for change, creating a new vision and institutionalizing change (p. 8). First, in order for organizations to be transformed, the leaders attempt to be aware of resistant forces which inhibit change: 1) technical force like organizational inertia and fear of the unknown or loss of organizational predictability; 2) political force like zero sum decision-making resulting from limitations on resources; 3) cultural reasons like the lack of climate change (pp. 74-84). The second act is to create a new vision for the change, in the process of which a mission statement is offered which is followed by a strategy to achieve the vision. The last act is to institutionalize changes. These acts of transformational leadership are transformation-oriented and, therefore, based on a rational approach.
2.2.4 Emotionalism and Transformational Leadership

2.2.4.1 Characteristics of Emotionalism

Emotion lies at the heart of human relationships in Korea. Koreans tend to have a relationship with other people in terms of love or hatred, *chong* (affection). When Koreans meet others for the first time, an attempt to form bonds like the school-tie or a region-tie is made between them on which an emotional bond is developed, so that they feel comfortable with each other. On the contrary, without common ties with others, Koreans feel alienated. It means Koreans have a strong fondness for living together with ‘we’ consciousness and ‘we’ awareness, in particular the same in-group networks. In this sense emotionalism can be described as a propensity to keep strong emotional ties (Paek, 1982:71). Likewise, Koreans’ way of thinking is inclined to be emotional and often irrational, so that emotion and private interest predominate over the rational and the public in association with interpersonal relationships.

Such emotionalism and an emotional way of thinking has had varied effects on Korean society as regards human relationships. First, in handling social and administrative matters, rational factors are subordinated to emotional ones. For instance, leaders when making decisions tend to do it with an emotional and intuitional attitude, not a sensible and logical one. Also promotion in the organization is decided by how intimately followers have a personal relationship with their superiors. However, such a relationship prevents them from

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26 There are some reasons why emotionalism are cherished and fostered by Koreans. First, it pertains to a family system, in which the order of family is kept by chong (affections) based on the affective emotional bond, not by rationality and reason. Second, emotionalism seems relevant to the Korean economic situation. For a long time, Koreans lived in extreme poverty, which made them anxious and worried and, in turn, encouraged them to become more attached to emotion or chong in family and relatives. The poorer and the more anxious about poverty people, the more affiliative tendency they show. Against the backdrop of such reality, in which Koreans suffered from extreme poverty, for long time, Koreans come to be attached to chong or emotion (pp.74-6).
expressing their objective and independent views on certain issues to their leaders. In addition, any form of conflict within the organization is concealed. That is because its members do not want to hurt other members by raising different views as well as pointing out their mistakes. Considering that human relationships are emotionally based, the members do not break an established relationship with others. It means if there is a chance of sharing their opinions openly, their true motives are not represented; rather in tightly-knit, selected, and small groups the real intentions are stated. Such behaviour in the organization makes it difficult for its members to be a cohesive and integrated organization in a real sense (pp. 76-82).

2.2.4.2 Transformational Leadership in Emotionalism

Emotional leaders have an emotional bonding with their followers. It indicates that when managing their organizations, rational approaches like setting a vision and planning strategies to achieve the vision are subordinate to such emotional ones. In such a situation, transformational leadership seems effective because its emphasis is on vision, strategy and so on. Bennis and Nanus (1985) identified four strategies transformational leaders use to change their organizations. The first involves the leaders having a vision of an attractive and desirable future state of their organizations (pp. 87-109). In the second, they share the vision. In so doing, leaders can mobilize followers to accept a new group identity or a new philosophy relative to the vision for their organizations. Third, leaders try to gain trust from followers by suiting their actions to their words and showing their expertise for the vision. Lastly, by using a deployment of self through positive self-regard, leaders strive to let them have the feeling of confidence in terms of achieving the vision (p. 62). So far I have dealt with the features of four traditional instrumental values of Koreans and related them to transformational
leadership. Now my concern needs to look into two values as changing values: individualism and democratism.

2.3 Two Instrumental Changing Values and Their Implication in Transformational Leadership

In this part, my focus of attention is on investigating what variations in values have to do with transformational leadership. Before undertaking this task, it is necessary to discuss what traditional values are undergoing a change and how they are being changed. Im, (1997:152-60) claims some instrumental values such as authoritarianism, collectivism and particularism are in the process of changing into democratism (egalitarianism), individualism and universalism. Also there are some scholars who point to variations in values: Confucian values, hierarchy, and collectivism changing to capitalistic values, equality and individualism (Shim et al., 2008:24; Hart, 2003); Confucian values changing to libertarian values (Lee, 2002); and authoritarian to libertarian values (Lee, 2003). Given the implications of the above, instrumental values and two traditional values, such as collectivism and authoritarianism are being altered into individualism and democratism respectively. So regarding the change of values, I will only discuss these: from collectivism to individualism; from authoritarianism to democratism.

In doing so, the focus is on two issues. The first is to seek to look into the way that socio-cultural changes, in Korean society, pertain to those in values. This consideration is of importance because it indicates that social changes can give rise to those of value orientation which, in turn, needs an appropriate leadership, in response to such a change. In the second, the differences in values are considered in relation to generations, sex and education. That is
because one of the salient aspects of values is selectivity (Im, 1997:144), meaning that people can choose the values they think are desirable or preferable which may be expressed between generations and so on. For example, for the old generation, collectivism can be viewed as more important than the individualism valued by the young. However, being chosen as a preferable value does not mean that what is not selected is worthless. For those who value collectivism, individualism is still important but it is just not preferable to collectivistic values. This analysis is critical. According to their generation, the level of people’s education and even sex, values can be differentiated. It means that to satisfy their varied value orientations, a required style of leadership should be comprehensive. For example, it should be a mixture of authoritarian or charismatic and democratic. Now I need to discuss core features of changing values, in terms of leadership, and associate them with transformational leadership which can facilitate a new style of pastoral leadership in a cultural sense in Korea.

2.3.1 Collectivism to Individualism and Transformational Leadership

2.3.1.1 Characteristics of Individualism

In general, Korea is known as a collectivistic society. As I discussed in chapter 3, Hofstede’s cross-cultural study advocated this fact: South Korea ranked 43 among 53 countries in individualism (Hofstede, 2003:53). The pivotal and distinctive features of collectivism in Korea can be addressed as follows. First, behaviour is constrained by norms; according to Triandis (1995:44), in collectivistic cultures it tends to be limited by “norms, obligations, and duties.” In particular, implicit norms guide Koreans’ behaviour: chemyon (literally ‘face’, the claimed sense of self-respect), nunchi (literally the sense of ‘the eye’,
responding to the given context, after discovering an unspoken hidden agenda), *uye-ri* (literally justice or fulfilling obligations or maintaining a relationship that centres on *uye-ri*), *chong* (emotional connection with the sense of ‘we’) (Shim et al., 2008:72-78). Second, the self is understood in a collectivistic sense. It implies that in order to define the self, the others are necessarily involved. For instance, without mentioning one’s in-group such as “I am so-and-so’s son” or “I hold such-and-such a position in such-and-such a department,” it is impossible for Koreans to define their identity (Na, 2008:118). Third, Koreans sharply distinguish in-group from out-groups, favouring the in-group. Such in-group favouritism is closely coupled with a high avoidance of uncertainty, since in an uncertainty-avoiding society strangers tend to be recognized as dangerous instead of intriguing (p. 119).

However, recently, Korean society has been experiencing the change from collectivism to individualism (Na, 2008; Park & Kim, 2006). It seems that the change is aligned to socio-cultural changes in Korea. Kim (2008) set forth the characteristics of social changes in Korea: abruptness, discontinuity and reshuffling, rapidity, explosiveness, excessiveness, one-sided pursuit of biased goals and condensed history. He accounted for them as:

1) Abruptness…in about one generation, Korea has been transformed from a poverty-stricken agrarian society into an industrial one, swiftly evolving into an information society by the mid-1990s due to the information-technology revolution. In the meantime, democratic transition and societal liberation accomplished since 1987 have led to a smooth transition of power from one party to another…. 2) Discontinuity and reshuffling… Korean society underwent some sudden changes. There was severe discontinuity followed by a sometimes fundamental reshuffling of the entire social structure and social fabric….3) Rapidity…Korea achieved record-high economic growth in the latter part of the last century…swiftly turned into an information society, beginning in the mid-1990s…In the course of such rapid change…the “ppalli-ppalli (hurry-hurry)” culture…(4) Explosiveness…Rapid industrialization has

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27 Uncertainty avoidance implies the extent, to which individuals within a society feel threatened by uncertain and unknown events; and the corresponding degree, to which society creates rules, espouses absolute truth and refuses to go against nature in order to avoid risks, sudden changes and vague possibilities.
yielded an explosion in the number of cities, technologies, information, mass media, formal organizations, and civic associations…Abundance may be a sign of prosperity…5) Excessiveness…When things happen suddenly, rapidly, and explosively, they tend to become excessive in degree and intensity. Excessive desires lead to excessive competition in various sectors of society, which in turn is manifested in excessive social conflicts…especially in the area of education, where the overzealous expressions of aspirations incur tremendous economic and social costs to the entire society…6) One-sided pursuits of biased goals… In the pursuit of modernization, the central goal was also unduly one-sided under the banner of an “Economy First” policy, leaving other area such as…ecology, social ethics, and so on lagging and even deteriorating…7) Condensed history…One overall consequence of the kinds of transformations Korea has experienced thus far is the emergence of a rather singular form of civilization which contains a mixture of diverse elements of agrarian, industrial and information society at once-adopted, indigenized, and newly created through the process of change… (pp. 27-30).

It is argued that variations from a rural, uneducated and agrarian society to an urban, educated, industrial society which has accomplished remarkable economic growth have caused changes in value orientations (Hyun, 2001:207). I need to examine more closely how the emergence of individualism and socio-cultural variations in Korean society goes hand in hand in several contexts: in family and organizations. First, rapid industrialization and the effects of urbanization have affected family structure: the emergence of smaller and nuclear families, the increase of single parent households. Also the change of the physical living environment promoted the values of individualism. In other words, with urbanization, people live in high-rise apartments, where there are not enough rooms for other extended family members. So many Koreans now prefer to live alone (Shim et al., 2008:56-61). Second, modernization in Korea has also stimulated the value of competition in organizations. With the advent of globalization, organizations are required to compete nationally and

28 Speaking precisely, the proportion of urbanization increased from 39.1% in 1960 to 90.5% in 2007 (Kim, 2010:2); literacy rate rose to 98% in 2003 from 71 % in 1960 (National Statistics Office, 2001); the proportion of people, who took part in the primary sector (e.g. agriculture) fell from 75% to 12% in the same period. Also, living standards have risen considerably: remarkable increase of the GNP per capita by a factor of 108 over the period 1966-1995 (Lee, 2003:94).
internationally with others, in the process of which collectivistic values such as solidarity and harmony are secondary to individualistic values, such as competition and independence. In fact, emphasis on the value of competitiveness was triggered by the IMF bail-out in 1997 because collectivistic values, like life-long employment and mutual support among businesses, as opposed to global economic competition, were considered to cause the IMF monetary crisis. In particular, the value of competition has engendered a change of family lifestyle in which in order for parents to educate their children overseas so that they can be more competitive in looking for jobs, mothers go overseas with the children, while fathers remain to work in Korea to support them. This phenomenon Koreans call the ‘geese family’ and reflects an individualistic orientation which values self-direction (independent thought).

On the other hand, there have been some surveys of changing values. Na and Cha, (1999) conducted a survey to compare changes of values and generational gaps between the 1970s and 1990s. According to them, one remarkable change of values, between 1979 and 1989, was the increase of individualism, stressing self and close family which was displayed more strikingly in younger, highly educated, and high income groups. Speaking precisely as to whether a person values his or her ‘country’ over ‘self and family,’ the rate of people who put more emphasis on the country decreased from 66.7 and 50.7 % in 1979 to 28.3 and 27.9 % for men and women respectively, while the ratio of those who said that one’s self and family is more important than the country increased from 33.3 and 49.3 % in 1979 to 71.7 (men) and 71.8% (women) in 1989. Such individualistic propensity found expression in people with a high education (77.3%) in comparison with people with a lower level of education (59.0%). Furthermore, for the younger (from 49 % in 1979 to 82.0 % in 1999) the values of individualism are considerably more changed than for the older (from 33.7 to 62.9 % between 1979 and 1998) (p.41).
In relation to the generation gap, Na and Duckitt (2003) surveyed 366 Koreans by asking their views on two collectivistic values (importance of conformity and dependence in close relationships) and two individualistic values (openness to change and self-direction). Their findings revealed young men and women showed more individualistic tendencies than the older generation. In other words, it seems that young people are “open to change, pursue uniqueness, and variety, are intolerant of slowness, prefer exclusive and self-directed (independent thought) more than their older counterparts” (p. 433). These findings reflect an inter-generational divergence between individualistic and collectivist convictions. Why does the young generation value individualism more than the older? One answer is that the change people experience depends on to what they are exposed; young people today in Korea are more exposed to foreign culture. Hyun (2001), after exploring the relationship between value changes and exposure to Western ideas among two groups, one living in Korea and the other emigrating to the US, revealed traditional values like collectivism was less strong among Koreans who are younger, female, and in particular in greater contact with Western ideas.

The effects individualism has had on Korean society can be summed up as: 1) Korean society has become individualized in familial and organizational spheres; 2) the importance of the extended family has decreased and the single household has been stressed; 3) the value of competition which is individualistic in orientation, as opposed to that of cooperation as a collectivistic value, has been adopted in business and education which means communal goals are subordinate to personal goals; 4) social behaviour has become self-directed rather than being regulated by traditional norms; 5) self and family-centred individualized concerns have been more importantly valued than country-centred collectivistic concerns, a tendency displayed far more in young and highly-educated people than older and less-educated people.
2.3.2.2 Transformational Leadership in Individualism

To handle the above characteristic of individualism, transformational leadership can be suited for Korean society in the following way. In the wake of urbanization, industrialization and globalization, Koreans’ values have experienced a change to individualism from collectivism. In particular, in contrast to collectivism in which the self is understood to be relative to an in-group and out-group, the self in individualism is understood as just individuals, not as a member of groups and organizations. It means leaders in organizations need to treat their followers as the independent self, not as an inter-dependent self, and pay attention to their personal goals, not communal ones. Furthermore, in individualistic culture, the leaders should consider what individuals need and concern themselves with their followers’ abilities, so that their potential can be developed. This tendency, shown above in relation to individualism, is the same for transformational leaders. One of the core behavioural traits of transformational leaders is to regard their followers as individuals, rather than as members of a group, to consider their different concerns and needs, and to pay attention to their capabilities (Bass & Avolio, 2006:7). Especially this leadership is suitable for the young generation and highly-educated people.

2.3.2 Authoritarianism to Democratism and Transformational Leadership

2.3.2.1 Characteristics of Democratism

Korean society is known as authoritarian. It is marked by a tendency towards hierarchical and vertical interrelationships, superiority and inferiority, power-orientation and
evaluation by external symbols like position, rank, class, clan and birth (Kim, 1978:97-98). This authoritarian propensity is shown in various social relationships between government bureaucrats and citizens, corporate executives and workers in organizations and the elders and the young, including parents and children. However, there has been a change of values from authoritarian to democratic. It appears that such variations have to do with economic and political circumstances. Lee (2003:94) argues: 1) a socio-economic variation often becomes a key cause of political value orientation; 2) swift industrialization and the pace of social mobilization and the material-technological conditions of life have given rise to political value changes. First, the rapid and intense industrialization promoted by the military regime brought about remarkable economic growth in Korea marked by “shifts of labour from agriculture to industry, the steady growth of the capital stock and of education and skills” (Torado & Smith, 2003:188).

The economic growth of Korea also has led to the rise of the middle class who have taken the lead in raising political consciousness and participation. In other words, economic achievements engendered a shift in mass attitudes and the way in which people see the world. In a concrete sense, the pressure for democratization was built up and this process was accelerated and stimulated. As a consequence, the Korean government ultimately has shifted from a military to a free civilian government since 1987.

Second, Korean society has been changed from an agrarian to an industrial society and then to an information society which is facilitated by the development of digital technology. This is closely related to the change of values to the democratic because in the

29 Park revealed the survey results on how dominant authoritarian values are in Korea. Among the survey respondents, 56.4% answered that the relationship between bureaucrats and citizens was authoritarian; 70% between leaders and followers in organizations; 50% between teachers and students (2008:127-8).
30 In the process Kim, Dae-jung, who is known as the symbol of democracy in Korea, was elected as president in 1997. This marked a turning point in the peaceful democratic transition in government from a party leader to an opposition one in Korea for the first time.
31 Korea is the most digitally connected country in the world and regarded as the world’s leader in broadband,
information society a stress is on two-way communication instead of one-way (Kim, 2002: 7-16). In the latter, the communication relationship between superiors and subordinates tends to be directional and unequal while in the first the interactive or mutual relationship between them is stressed. Therefore, with the advent of the development of digital technology democratic social relationships have come to the fore.

In addition to the socio-political dimensions, variation in culture relates to that of values. Recently Korean society has entered the postmodern era. This has given rise to the following: 1) in postmodernism an emphasis is on decentralization (Grenz, 1996:46). When this principle is applied to organizations, power tends to be deconstructed. In fact, it involves leadership in being horizontal; 2) such leadership engenders the change in hierarchical authority. A high position does not mean high authority in management (Tierney, 1996:371). More leaders and followers can engage with it and leaders usually empower their followers. 3) The deconstructed power and empowerment give rise to an open culture (Hirschhorn, 1997: 16-17) in postmodern organizations where difference is also emphasized. Such a change of values to democratism is aligned to the transformation of the social, political and cultural milieu in Korean society.

The results of some surveys correspond to such a change in value orientation. The change lies in family and social contexts. In relation to changes in the structure and dynamics of family life, according to a survey conducted by Na and Cha (2010) regarding the meaning of filial piety, as either serving one’s parents or success in life, the first is more emphasized in 1979 (47%) and 1998 (43.3%) but the latter is more emphasized in 2010 (64.2%). In wireless technology, and mobile telephones, as well as the leader in internet and mobile gaming; the youth has come to have the most technologically advanced habits on earth; and 4 out of 5 Koreans have their own mobile phones; most Korean families own personal home computers (Shim et al., 2008:111-112).

Grenz (1996:12) defines postmodernism as “an intellectual mood and an array of cultural expressions that call into questions the ideals, principles, and values that lay at the heart of the modern mind-set.” He also defined postmodernity as “the era in which postmodern ideas, attitudes, and values reign” (p. 12).
particular, such a view is more shown in the younger than the older (p. 71). The results indicate a weakness of the basic foundation of the vertical system of family and such a tendency finds expression more distinctively in the younger than the older generations. In addition, the variation in values is found in husband-wife relationships. In the family the paternalistic role is becoming weak; rather the wife’s role has relatively strengthened. There seems no longer a rigid separation between the duties and rights of husbands and wives. The concept of women as wives has changed from strongly family-oriented and relational to autonomous and independent. This means women’s self-reliance, though maintaining a strong family bond, is still of importance to wives and often comes first. As a result, the number of wives taking part in social activity is increasing. Na and Cha (1999) argue there has been a growing tendency for married women to pursue their own careers in place of staying at home between 1978 (42.7 % from women respondents) and 1998 (71%). Such a preference is shown regardless of age and gender and the increase is proportionally more evident among young women (from 38.7% to 72.6%) with a higher level of education (from 29% to 70.7%) (pp.47-8). This finding indicates the change of women’s roles as wives and the weakening of paternalistic values in the family because egalitarian values between husband-wife relationships have become widespread in Korea.

On the other hand, democratic values find expression in varied societal spheres. First, Lee (1985), after investigating the change of democratic consciousness in society between 1974 and 1985, asserts that the democratic tendency in 1985 was reinforced in contrast to that in 1974. An affirmative attitude towards political competition in a two-party system increased to 89% in 1985 from 73% in 1974: conflicts between politicians who show different viewpoints on a certain issue 57% in 1975 to 71% in 1985; and permission to oppose a majority opinion grew from 55% to 73% in the same period. Also regarding the extent of
general acquiescence, the results of the survey Auh (1999) conducted show that democratic consciousness has strengthened. In particular, as to the question, ‘should people be obedient to their seniors and superiors?’ the ratio of people who agreed decreased from 49.8% in 1984 to 31.6% in 1985. To the question, ‘should people accept and acquiesce in what the government is carrying out and planning although there are some mistakes made in doing so’ agreement also dropped from 51.4% to 40.2% in the same period. Such a decreased tendency to passive obedience, in light of Koreans’ political consciousness, signifies Korean society became democratic. Also to a question, ‘is a hierarchical system needed for social order?’ agreement affirmatively fell from 72.7% in 1978 to 68.1% in 1998. Also, agreement rapidly dropped for twenty-somethings (73.7% to 63.5%) and for highly educated people (74.0% to 64.3%) while it rose considerably for 50-year-olds from 72% to 82% between 1978 and 1998 and moderately for low-educated people from 69.5 to 71.8% in the same period (Na & Cha, 1999: 42-43). The change means that young and highly-educated people prefer a horizontal and democratic relationship to a vertical and authoritarian one, while for old and low-educated people the latter relationship is preferred to the first.

2.3.2.2 Transformational Leadership in Democratism

In relation to human relationships, the impact democratic values have made on Korean society can be listed as follows. First, a hierarchical value orientation has changed to a more democratic one. It lies in familism. Interpersonal relations between parents and children and husbands and wives are becoming horizontal. Second, a more open culture is formed in society. This tendency is displayed in relation to expressions of opposition, sharing of opinions, and subordinates’ refusal of passive obedience to superiors. Third, mutual
communication between superiors and subordinates rather than one-way is preferred. Fourth, as Korea becomes a postmodern society then decentralization of power, fragmentation of authority based on positions and empowerment come to be valued as important factors of leadership. Last, there is an intergenerational gap. The younger generations prefer democratic and horizontal interpersonal relationships, the older generation authoritarian and vertical ones. Given the above features of democratic values, transformational leadership is suited for Korean society. To begin with, the style of transformational leadership is democratic and levelling (Bass & Riggio, 2006:10-11). Also one of the core traits of transformational leadership is empowerment. Transformational leaders delegate tasks to their followers to grow them into confident and capable independent-minded leaders and empower them to take responsibility for the tasks. In addition, considering the diversity of values according to generations and levels of education, the style of leadership should be inclusive. Transformational leadership is characterized as a mixture of ‘participative’ or ‘directive,’ ‘democratic’ or ‘authoritarian (charismatic),’ ‘levelling or elitist’ (Avolio & Bass, 2002:6-7; Bass & Riggio, 2006:10-11; Northouse, 2003:171-173).

3 Conclusion

In this thesis as a considered response to the experience of authoritarian charismatic leadership, transformational leadership is proposed. It has been maintained that in order for the leadership to be a new model of pastoral leadership it needs to be discussed in three dimensions: cultural trends, philosophy of life and theology of the churches. Chapter 3 has dealt with the engagement of leadership with Confucian cultural trends which should be followed by an examination of the leadership being related to Koreans’ philosophy of life. So
this chapter focused on unveiling the above investigation. In doing so, cultural values as hermeneutics were used to make a connection between the philosophy of life and the leadership. It means that this chapter needs to relate Korean cultural values to transformational leadership. In the process, cultural values were involved in traditional and changing ones. So the aim of this chapter was to disclose traditional and changing values and their attributes and, in turn, relate them to the behaviour of transformational leaders.

On the one hand, as the traditional values the following were presented: familism, authoritarianism, fatalism, and emotionalism and their characteristics in relation to leadership which was followed by how they are associated with traits of transformational leadership. In particular their relationship with leadership was dealt with in two dimensions: 1) commonalities between cultural values and leadership which indicate its appropriateness to Korean society with such cultural values: 2) differences between them which indicate that the strong points of transformational leadership can overcome or supplement the weaknesses of interpersonal relationships affected by the above cultural values. First, familism was introduced as one of the important Korean values with its core features being characterized as hierarchy and patriarchy as well as the individual concern of family members. These traits were vehicles for leadership being fit for Korean society with familism, since it involves individualized concerns and tends to be authoritarian. As the second traditional value, authoritarianism was proposed in which one of the bases of authority pertains to attachment on mores and conventions including moral life. The emphasis on morality advocates the acceptance to the leadership to Korean society given that transformational leadership is morally based.

In addition, fatalism was chosen as one of the traditional cultural values. In such a fatalistic culture, the authority of leaders tends to be based on their mystical traits. So it was
argued that fatalism values facilitate Korean society with the acceptance of leadership, since transformational leaders are thought of as having special capabilities. Moreover, it was argued that one of the weaknesses of fatalism is that leaders with fatalistic values tend towards the status quo when managing organizations and this can be overcome through transformational leadership where the propensity is to change in orientation. Emotionalism was presented as a distinctive Korean value. One of the problems of an emotionally based approach to leadership was a lack of rationality which indicates a lack of vision and strategies for achieving a vision. In this sense, for leaders with such emotional values, transformational leadership called visionary leadership can be an alternative for leaders with emotional values. On the other hand, changing values were considered: from collectivism to individualism: authoritarianism to democratism. It was understood that such variations in values have to do with those of the social, cultural, and political situations in Korea. As Korean society became individualistic and changed from an authoritarian society to a democratic one, the demanded leadership behaviour corresponded to the main traits of transformational leadership with its individualized approach and empowerment. To sum up, given the characteristics of traditional and changed values in relation to leadership, as stated above, transformational leadership appears appropriate for Korean society where familism, authoritarianism, fatalism and emotionalism as well as individualism and democratism are widespread and, in turn, for Korean churches as a sub-culture, where the same values are common. How the leadership is applicable to Korean churches and its theology will be discussed in the next chapter.
CHAPTER 5
TRANSFORMATIONAL LEADERSHIP AND THE
THEOLOGY OF KOREAN CHURCHES

1 Introduction

This chapter aims at exploring the possibility of the adaptation of transformational leadership to the Korean churches theologically. In the previous two chapters, while analysing both Korean religions, especially Confucianism and new cultural trends in Korean society, a reference was made to a correlation between them and the leadership. Now this chapter attempts to interpret a link between the leadership and theological traditions in Korea. A special effort is made to look into how the salient qualities of leadership relate to not only the traditions of theological thought but also as their reflections the typical trends of ministry of Korean churches. As a result, the implication of transformational leadership in the theology of Korean churches is to be revealed by looking into the extent to which the pivotal traits of the leadership pertain to those of pastoral leadership reflected in ministerial trends which are derived from theological thought. For the purpose of clarity, the theological thought in this chapter is to be subsumed under two broad categories: evangelicalism and ecumenicalism\(^{33}\). Each has given rise to distinctive ministerial styles. So this chapter is threefold: first, evangelical theological thought and ministerial trends are discussed; second, ecumenical theological thought and ministerial trends are addressed; third, evangelical and ecumenical trends of ministry are analysed in relation to transformational leadership.

\(^{33}\) The reason why Korean theological thought can be categorized into evangelicalism and ecumenicalism will be discussed later.
2 Trends of Korean Theological Thought

Thus far, many attempts have been made to address the theological thinking in Korea\(^{34}\). Ryu (2003:399-426) argues that it has developed in three streams: first, conservatism where the focus is on saving souls; second, progressivism which is concerned with social and historical participation; third, liberalism where the interest is in dialogue with other religions like shamanism, Confucianism, and Buddhism. Lee (1995:309-13) asserts that in the process of Korean Protestantism being indigenized, some distinctive traditional trends of theological thought have been developed: pietistic fundamentalism focused on puritan morality and the separation of church and state; progressive liberalism on social involvement and inter-religious dialogue; and indigenous contextualism of the Christian faith.

In addition, Kang (2001:29) asserts that the streams of theological thought appear to be different in perspective: they are viewed as conservative and evangelical at a distance; conservative and progressive at a shorter distance; and conservative, evangelical, progressive, and liberal at a much shorter distance. Kim (2002) presents the five trends of theological thinking such as fundamental conservatism, socio-political progressivism, cultural liberalism, pneumatological revivalism and indigenous life. He also maintains that when each trend converges with other trends different styles of Korean theologies have arisen as follows. (See Table 7)

<Table 7> Five Basic Streams of Korean Theologies and Their Confluences

<table>
<thead>
<tr>
<th>Five Streams of Theological Thought</th>
<th>Korean Theologies derived from the Result of the Confluences of Five Streams</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fundamental Conservatism(C)</td>
<td>Revival Theology for Church Growth(C+R)</td>
</tr>
<tr>
<td>Socio-Political(Radical) Progressivism(P)</td>
<td>Neo-orthodoxy Theology(C+P)</td>
</tr>
<tr>
<td>Cultural(Religious) Liberalism(L)</td>
<td>Minjung theology, Theology of Reunification (L+I)</td>
</tr>
<tr>
<td>Pneumatological Revivalism(R)</td>
<td>Theology of Women, Ecological Theology, Science Theology (I+P+R)</td>
</tr>
<tr>
<td>Indigenous Life (I)</td>
<td>See-al Theology(^{35}), Korean Life Theology(^{36}), Peace Education Theology (I+P)</td>
</tr>
</tbody>
</table>

When it comes to the above discussion, the major traditions of theological thought can be encapsulated as conservatism, fundamentalism, pietism, Pentecostalism, revivalism, evangelicalism, indigenous contextualism, such as progressivism (Christian activism) and liberalism. To avoid repetition, in the sense that each tradition has some characteristics in common with others in general, the next section will explore the two following comprehensive trends: evangelicalism and ecumenicalism. The first is here broadly considered to include the trends of theologically conservative fundamentalism and

\(^{35}\) At the centre of it is Suk-hon Ham(1901-1989). According to Lee (1995:312) “the concept of see-al became the basis for understanding the essence of minjung. See-al is the seed of human being that does not belong to the dominating structure of human society. It is like grass roots which are trodden down but rise again. It describes the spirit of minjung and signifies the death and resurrection of Christ.”

\(^{36}\) One of the representatives of the life of theology is Jung-Bae Lee. “His Korean Life Theology is an ecological theology. It takes seriously the warning that today’s ecological destruction can possibly result in the extinction of all kinds of living creatures on our planet. It argues that in order to respond adequately to the contemporary ecosystem crisis, fundamental reflection is needed in areas of theology, anthropology and cosmology. In recognition of this, Lee, Jung-bas has constructed a theology according to the transcendental model of contextualization. Lee’s Korean Life Theology aims to present a characteristic Korean eco-theology on the basis of Jigiron, ‘the ultimate ch’i theology.’ As indicated by the two words ‘Korean’ and ‘Life’ in the title, Lee’s theology deals with two quests: how to construct Korean theology in terms of methodology; and how to present Life-centred (or ecological) theology in terms of the contents” (Kim, 2009:119).
pneumatological revivalism whereas the latter includes the indigenous socio-politically radical progressivism and cultural liberalism. In the next part more details of such combined traditions being comprised of two sub-traditions are investigated.

2.1 Evangelicalism

Here evangelicalism is subsumed under two wide categorizations: conservative fundamentalism and pneumatological revivalism.

2.1.1 Conservative Fundamentalism

This part consists of five sections. The first presents key principles or beliefs of fundamentalism and its religious and social characteristics. The second presents its introduction to Korean churches followed by its systemization in the third section. The next sections discuss the way fundamental theological thought has affected Korean churches and the reasons it cannot help being rooted in Korean society.

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37 Here Evangelical Christians are defined as those who stress the following beliefs: “(a) the Lord Jesus Christ as the sole source of salvation through faith in Him, (b) personal faith and conversion with regeneration by the Holy Spirit, (c) a recognition of the inspired Word of God as the only basis for faith and Christians living, (d) commitment to biblical witness, including evangelicalism and mission that brings others to faith in Christ” (Fields, 2008:270).

38 In relation to which of the groups (denominations) are related to this trend, it seems that most Korean Presbyterian churches away from the Kijang group have been influenced by the trend of fundamentalism. They belong to mainly Kosin, Hapdong, and Tonghap groups. Yet given that the recent theological concerns of Tonghap group is with both conservative evangelical concerns with saving souls and ecumenical concerns like social participation, the theological tendency of this group cannot be categorized into conservative fundamentalism; rather it can be mentioned as evangelical ecumenicalism. Therefore, to be exact, the trend of conservative fundamentalism seems evident mainly in the groups of Kosin and Hapdong. Especially the first group displays a much stronger tendency to fundamentalism than the latter.
2.1.1.1 What is Fundamentalism?

Before looking at the strong influence of fundamentalism over Korean churches, it is useful to briefly take into account not only its central tenets but also its social and religious properties. Rice summed up the key sets of beliefs of fundamentalism as, “the inspiration and the divine authority of the Bible, the deity, virgin birth, blood atonement, bodily resurrection, and personal second coming of Christ; the fallen condition of all mankind; salvation by repentance and faith; grace without works; eternal doom in hell of the unconverted and eternal blessedness of the saved in Heaven” (1975:9). In a more analytical sense, for fundamentalists, the biblical view is based on the inerrancy of the Bible, with two tenets, such as the verbal inspiration of the scriptures and a literalist bent in biblical interpretation. There is also a focus from the historical standpoint on the pre-millennial return of Christ and a belief that all works of humans are by the providence of God.

On the other hand, the fundamentalists retain the following religious and social features. First, their religiosity seems emotional in lieu of the rational and intellectual, so that religious experiences of the Holy Spirit, salvation, and rebirth are accentuated. Second, they are inclined to display a very exclusive attitude to non-believers and those from other religions or even different Christian denominations. Moreover, fundamentalists show a negative attitude towards the world and culture with an emphasis on the ascetic and moral life. In this sense, fundamentalists are considered as a group with a distinctive way of living and believing that sets them apart from both the modern secularized world and other Christians (Ammerman, 1987:3). Third, they regard as important an involvement in church activity and religious practice, due to their stress on a strong religious commitment. In particular, church attendance, participation in activities of church, Bible reading, life of prayer, and offerings are
characterized as key modes of life of fundamental faith (Ammerman, 1987:108). Last, fundamentalists hold authoritarian values and norms which in turn give rise to the practice of authoritarian pastoral leadership in the churches (p. 56). That is because it is accepted by them that the authority of the Bible is absolute. At the centre of life of the church and family is patriarchy, and the authority of the clergy, particularly the preacher, is emphasized as male.

2.1.1.2 Introduction of Fundamentalism to Korean Churches

Fundamentalism with the above beliefs and religious and social traits was introduced to Korea by early missionaries with their basic theological background of pietism and/or puritan fundamentalism. Due to their stress on the dualistic separation between the secular and the sacred, or the state and the church, Korean Christians had more concern for personal salvation than social participation in carrying out charitable enterprises and striving for political justice. Accordingly, in Korea the church became committed to the salvation of the soul, and ‘faith only’ as the means of salvation. Also a high standard of morality with strict prohibitions and right conduct was demanded in the churches because of the missionaries’ emphasis on a Puritan lifestyle in which a pious, righteous and temperate Christian life is advocated. When it comes to the influence of fundamentalism, it was the missionaries who played the lead role in forming Korean fundamentalism.

39 According to Brown (1919:540): “The typical background of missionaries for the first 25 years was Puritanism. When the puritan missionaries keep the Sabbath, they keep it as the ancestor of New England. Dancing, smoking, and playing cards are regarded as the sins from which Christians are prevented. Their tendency, in criticizing theology and the Bible, appeared to be highly conservative. In relation to the second coming of Christ, the truth of the premillennial return of Christ was seen as essential. Higher criticism and liberal theology are thought of as dangerous heresies.”
2.1.1.3 Indigenization of Fundamentalism

The conservative fundamentalism the missionaries had brought with them began to be indigenized. At the start of this process, Sun-joo Kil and Hyung-ryong Park made a considerable contribution to its systematization in Korea. Kil’s contribution is relevant in the practical dimension. As the initiator of a fundamentalist movement, Kil stressed the modes of life of fundamentalist faith such as attending services, Bible reading and offering. Especially, Kil introduced saehyukgido (early morning prayer) and chulyagido (all night prayer) to Korean churches.\(^{40}\) Together with Pastor Kil, Park contributed to fundamentalism being indigenized. Yet his way of contribution differs from that of Kil since Park concerned himself with systemizing fundamentalism theologically.

He strove to establish ‘the Reformed theology of Calvinist orthodoxy.’ After dividing the trends of contemporary theological thought into three parts: orthodox theology, modernism (liberal theology) and neo-modernism (crisis theology), he argued only the first can be viewed as evangelical, since it is based on the Reformed orthodox theology, where the focus is on the Bible as the Word of God written by the inspiration of Holy Spirit without errors. He continued to argue that the others are not evangelical on the grounds that they hold a scientific view derived from the Enlightenment, in which the Bible is thought of just a book with mistakes and there is a distrust of the virgin birth of Jesus Christ, the resurrection of the body, redemption, ascension, and incarnation (Ryu, 2003:227-8). Furthermore, for Park, orthodoxy meant Calvinist theology wherein the prime principle is the sovereignty of God on which predestination is based.

\(^{40}\) In addition to that, Kil has special relevance to pneumatological revivalism which will be discussed in the section 5.2.1.2.
2.1.1.4 Influences of Fundamentalism on Korean Churches

Introduced by the early missionaries and indigenized by some Koreans, fundamentalism has made a strong impact on Korean churches. First, the faith of fundamentalism has been to the fore in many Korean churches, the result of which most Korean Christians tend to be theologically conservative and they are referred to as puritan or “pietistic fundamentalists” (Lee, 1995:31). Especially, due to the emphasis of the early missionaries on separation between the state and the church, most Christians stress personal salvation by faith in lieu of social salvation. Second, as attending services, participation in the early morning and all night prayer meetings and Bible reading have come to be typical traditions of Korean churches within most denominations. In addition, with the establishment of the Reformed theology of Calvinist orthodoxy, Calvinistic traditions have put down deep roots among many Korean churches; accordingly, the church comes to be understood as mystically united with Christ. The church’s mission is mainly focused on the purification of the church, rather than its unity and service. Since the authority of the Bible is viewed as absolute, that of pastors as preachers of the same Bible is also deemed absolute (Lee, 2007:178-9). To sum up, conservative fundamentalism has contributed to Korean churches in its exclusivism, soteriology (emphasis on only faith), particularism (stress on life centred on churches) and authoritarianism in pastoral leadership.

2.1.1.5 Reasons for the Establishment of Fundamentalism in Korean Churches

As seen above, the strong propensity of Korean churches for fundamentalism has been shown both in ideological and practical dimensions. Regarding the reasons why Korean
Christians have such a tendency, Kim (1991) asserts that it pertains to the tradition of Korean religious culture. According to him, an emphasis on the aspect of a Messiah in folk religion such as the *Chong Kam Rok* (Record of Chong Kam) which predicted the fall of the Chosun dynasty (1392-1910) and the establishment of subsequent dynasties by a future messianic deliverer and the coming of Miruk or Maitreya, the Buddha of the Future, descending from heaven to rule over a new age, made it possible for Koreans to accept with ease the pre-millenarianism of fundamentalism. Also it is stressed that the tradition of shamanism which valued spiritual ecstasy prepared for the rooting of the simple fundamentalist faith in Korea (pp. 247-51). Furthermore, the tradition of Confucian norms with particularistic, collectivistic, and authoritarian values exerted an influence in the practical dimension. In addition, Lee (1995:226) explains the reason from a sociological perspective in that the people whom the early missionaries in Korea targeted for evangelism were chiefly the lower classes. These people were inclined to think in a simple way and so they easily welcomed the teaching of the fundamentalist faith the missionaries brought without making criticisms and without further reflection. In particular, under the rule of Japanese imperialism, after the March First Independent Movement (1919), Korean churches lost their social and historical consciousness and did not serve as the catalyst for social transformation and, in the process, an otherworldly, eschatological and mystic faith spread among them which made it easy for fundamentalism to be accepted by the Korean churches. As a result, such a tradition of faith concerned with spiritual, mystical, supernatural modes of life and a very strict, inflexible and hierarchical church structure have deeply been embedded in most conservative Korean churches.
2.1.2 Pneumatological Revivalism

It is not an overstatement to say we do not adequately grasp the main trends of theological thought in Korean churches until we are fully aware of revivalism. The main characteristics of revivalism and its development of indigenization include the Revival movement, the Reformative Revival movement and the Holy Spirit movement.

2.1.2.1 Revivalism

Dieter defined revivalism as “a movement that asserts Christianity begins with a response of the whole being to the gospel’s call for repentance and spiritual rebirth by faith in Jesus Christ” (1993:435). He also presented its characteristics in relation to evangelicalism:

Evangelical commitment to the reliability and authority of Scripture is the base for revivalism’s direct preaching and appeal; “the former’s (evangelicalism) belief in the universal need for spiritual rebirth is the base for the latter’s (revivalism) direct call for repentance and faith in Christ. The evangelical acceptance of Christ’s final commission to his disciples as a mandate for personal witness and world mission reinforces the urgency that characterizes revival movements (p.436).

According to Carwardine (2000:622), revivalism incorporated some distinctive factors such as “charismatic evangelists, mass audiences, Bible-based preaching, a gospel of repentance, the elevation of heart and experience over head and theology, and the proliferation of dramatic, often, physical, experiences of conversion.” Lee (2006) defined Korean revivalism as a mass movement aimed at the personal experience of salvation and pinpointed its traits as intensive preaching and prayers, which often involved a high level of emotion.
2.1.2.2 Introduction and Indigenization of Revivalism

Like fundamentalism, revivalism also was introduced by the early missionaries. Deeply engaged with the American revival movement, they were concerned for the conversion of Koreans. In particular, the initial stage of the Revival Movement in Korea was mainly the work of American Methodist missionaries including Hardie who retained holiness and revival beliefs.

This revivalism became indigenized in Korea and, as a result, this tradition has been adopted in many Korean churches. Now my attention needs to probe into the development and characteristics of revivalism with relevant key figures in the history of Korean churches. For the sake of clarity, the discussion will be divided into three parts, in terms of three distinctive periods of its development: 1) Sun-joo Kil’s Great Revival movement in 1907 focused on the Bible; 2) Yong-do Lee’s reformative revival movement in 1930 focused on prayer (revival meetings); 3) Yong-gi Cho’s Holy Spirit movement from the 1960s onwards focused on church growth and organization.

2.1.2.3 Great Revival Movement

The formation of the Korean church is firmly wedded to the Great Revival movement in 1907 since its traits have had a bearing on many Korean churches.

On the one hand, the Movement can be called a repentance movement, as a result of the work of the Holy Spirit, evangelism and a mission movement, an ecumenical movement, a Bible-centred movement and an indigenized movement (Hong, 2006:350-71). The details of

41 The missionaries also understood a victory of mission in Korea as eradicating heathenism like drunkenness, gambling, dancing and licentiousness.
each trait are as follows. First, the Great Revival of 1907 called the Pentecost of the Korean Church took place as the Holy Spirit came to Korean Christians, whereby they confessed and repented their sins and were born again. The born-again experience played an important part in facilitating the nationwide mass movement for conversion. Second, the Great Revival of 1907 as an evangelistic movement led to another movement, the ‘Million Souls for Christ Movement.’ It was a nationwide effort for countrywide evangelization launched in 1909-1910. Third, the Great Revival was viewed as an ecumenical movement in which most Korean churches, irrespective of denominations, engaged with this movement which, in turn, gave rise to an increase in membership.

Fourth, the Great Revival was a Bible-centred movement in tune with the understanding of the early missionaries. They understood the Bible as the origin of their inspiration, the foundation of the worship of the church and a way of achieving evangelism. Due to their focus on the Korean Christians, it was positioned as the core of their life of faith. The Bible was regarded as the authoritative text in its literal meaning, and was taken to heart by Korean Christians who also sought to put it into practice in their daily lives. Last, the Great Revival was thought of as an indigenization movement. Native leaders driven by the movement began to express their faith and devotion in the familiar manner laid down by the traditional religion and culture: *Saebuk Gido* (dawn prayer meeting), *Tongsung Gido* (united audible prayer), *Nal Yunbo* (day offering) and *Sungmi* (rice offering) (Lee, 2004:179-88).

On the other hand, the Great Revival had varied effects on Korean churches. First, it contributed to Korean churches being evangelical and recognized nationwide. Second, it made Korean Christians experience regeneration and met their spiritual needs. As a consequence, Christianity came to be deemed a national religion for Koreans, not a foreign Western one. In addition, the Movement provoked the formation of the independent church body of the

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42 According to Clark (1930:151), 530 Christians in 1885 increased to 26,057 in 1907.
Korean Presbyterian Church in 1907 in which the self-supporting, self-governing, and self-propagating principles were stressed. At the centre of this Movement was Pastor Sun-joo Kil, who began the early morning prayer meetings and led revival meetings.

In a nutshell, the Great Revival was a movement of spiritual awakening. Its focus was on individual spiritual renewal, accompanying repentance, conversion, regeneration and salvation by experiencing an outflow of the Holy Spirit. In the Movement missionary Christianity was born again as missionary-oriented or regenerated as a national religion.

### 2.1.2.4 Reformative Revival Movement

In spite of Korean Christians’ positive participation in the March First Independent Movement in 1919 when it failed and, in turn, the oppression of Japan continued more than before, they felt frustrated so that the focus of Korean churches came to be placed more on the future life than the current life. Moreover, liberal-conservative debates and the concomitant struggle against hierarchical positions inside the Korean church became the target of criticism by society which engendered the loss of spiritual power of the Korean church. The more dogmatized and institutionalized the Korean church became the less it was influential on society. This situation inside and outside of the Korean church triggered a desire for renewal.

Against the backdrop of the above situation in 1930, Yong-do Lee attempted to reform the Korean church when he started to lead revival meetings throughout Korea. The reformative revival movement made a huge impact on Korean churches in various aspects. First, he helped Korean Christians to overcome their inert and formalistic faith by emphasizing Christians can experience a transformation of life by the spirit of Jesus. Second, by stressing a prayerful life, he kindled a movement of prayer around the country through
which Christians become aware of the power of prayer which can cause a change in their lives. Last, Lee contributed to the formation of mystical and indigenous styles\textsuperscript{43} of revival meetings, the fruits of which were a nationwide renewal of faith. It is generally accepted that he was a mystic in the sense that he put great importance on a union with Jesus and a prayerful life. Yet his understanding of mysticism was not confined to religious personal experience; rather it was expanded to a practical dimension. He understood that for a true identification with Jesus’ life in self-denial, \textit{kenosis} (self-emptying) and suffering are required. Min (1982:386) identified Lee’s theological thought as “mysticism of the suffering of God.” Park (1998:65) accounted for his approach as: “his movement can be properly understood not by the dialectic of theocentric orthodoxy and anthropocentric orthopraxy but by Spirit-centred orthopathy (right feeling or right experience) based on historical and cosmic-divine human participation.” Based on the above, it was by revival movements that Lee proposed to reform the Korean churches spiritually, and, at the same time, to encourage them in social participation. In this sense his revival meeting can be characterized as mystical, transformative and holistic.

\textbf{2.1.2.5 Church Growth-centred Holy Spirit Movement}

After the Korean War in 1950 the revival movement entered a new phase. This change was closely interwoven with people’s desire for an affluent life. People left in extreme poverty in post-war society were desperate for a way to satisfy their material needs even in the religious realm. In this situation, other-worldly oriented messages concerned with matters

\textsuperscript{43} There are indigenous traits of revival meetings that Lee had led. First, when he did not feel inspired, rather than preaching, he would lead them in prayer for several hours and then dismiss the congregation. What is more, on leading revival meetings, he did not sleep and eat; instead he was fully committed to prayer. He would stop preaching when he became emotional and sing hymns with the audience while continuing to preach. His sermons were sometimes very short but from time to time he kept on for hours. This style of revival meetings became popular (p. 56).
of belief and ultimate destiny were no longer of any effect. They were challenged by being amalgamated with this-worldly messages; thus their focus was on meeting peoples’ need for material blessings along with healing.

Yong-gi Cho was a perfect example of such approach. The reason can be understood by discussing Cho’s central message which was the ‘three-fold blessing’ based on 3 John verse 2\(^\text{44}\). His interpretation of this verse promised ‘spiritual well-being’, ‘general well-being’ and ‘bodily health.’ ‘Spiritual well-being’ was the result of receiving the gift of Holy Spirit with the expectation that it was evident in the gift of tongues. This brings enhanced communication with God and the possibility of training the soul and controlling the greed of the body. ‘General well-being’ referred to the expectation that once the believer has received the Holy Spirit, not only will they have peace in their heart but also all worldly activities will prosper. Receiving material blessings and being successful in life was the result of cultivating the right attitudes of positive thinking, giving and vision. Divine healing was given to those who yearned for it, who were free from sin and who prayed for it in faith. Health was maintained by not falling into sin and releasing stress through unburdening oneself in prayer (Kim, 2006:161). Cho’s message attracted much attention and gave the people the hope for their life. It also was followed by an enormous growth of the Yoido Full Gospel Church (thereafter YFGC), so that the YFGC has become the largest single congregation in the world.

Such an unprecedented growth of the YFGC has exerted a huge influence on Korean churches in various ways. In particular the Holy Spirit movement and the concern with church growth came to the fore. First, Cho’s Holy Spirit movement, the so-called Pentecostal Holy Spirit movement, can be marked as “prayer movement, charisma movement, and evangelistic movement” (Myung, 2003:134). The movement related to the dynamic power of prayer. In

\(^{44}\) According to King James Version, the verse 2 is ‘Beloved I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.’
fact Cho spent over three hours a day in praying and fasting in prayer when necessary. Such a
life of prayer became known as the means of bringing the miraculous growth of the YFGC.
So most Korean churches have concerned themselves with prayer meetings and emphasized
the importance of fasting. Furthermore, the movement pertained to the charismatic movement
which meant that receiving the Holy Spirit was to experience the gift of the Holy Spirit whose
concrete and visible manifestation was regarded in the speaking in tongues and divine healing.
The charismatic movement became widespread in most conservative Korean churches. For
most Christians receiving the Holy Spirit was identified with speaking in tongues. In addition,
the tendency of Cho’s Holy Spirit movement was evangelistic, based on the belief that the
advent of the Holy Spirit engendered the spreading of the gospel. So the churches encouraged
engagement with the evangelistic movement by the help of the Holy Spirit. In the face of
Cho’s Holy Spirit movement, in most Korean conservative churches the stress is on the power
of prayer, the experience of the Holy Spirit and an engagement with evangelism based on the
dynamic of the Holy Spirit worship (Myung, 2003:134-6). On the other hand, the YFGC has
triggered the concern with church growth in Korean churches. Especially the biggest
contribution can be said to be Cho’s leadership and system. Cho undertook the function of a
visionary to show church growth thinking and spiritual charismatic leadership. Also the cell
group system45 of the YFGC made a big impact on church growth. According to Ma
(2003:187-8), many agree that the YFGC owes Cho for its phenomenal growth. His role was
analysed in various aspects including his leadership style, vision, prayer, cell group, and
evercent communication skills.

45 Metropolitan Seoul is divided into 13 large districts, 20 regional chapels and 150 prayer houses. In each
district or chapel, a pastor is assigned as the senior district pastor. Each large district is divided into several sub-
districts with sub-district pastors. Currently there are 309 sub-districts. Each sub-district has several sections
with sectional leaders. In addition, each section has several cell groups and leaders. The YFGC consisted of
12,214 home cell units as of December 2003, each of which has its own leader and assistant leader. The YFGC
has 700,000 members. Also, home cell group meetings are held once a week at each member’s home in turn.
This system is the driving force of the unity and fellowship of the church and its growth (Lee, 2004:16).
Based on the previous discussion, the strengths of Korean revivalism can be recapped as follows: Korean revivalism was based on the believers’ repentance in the face of the work of the Holy Spirit; Korean revivalism stressed prayer which led people to true repentance; Korean revivalism spiritually awakened believers but also enhanced evangelism and church growth; Korean revivalism always stressed God’s word which led people to conversion; Korean revivalism developed the Korean church into an indigenous church and, therefore, people felt it as their own; and Korean revivalism formed a historical tradition in which some great evangelists were born and trained.

Thus far, I have dealt with one of the main trends of theological thought, evangelicalism, with two sub-trends: fundamentalism and revivalism. Next, attention is given to investigate various ministerial styles of Korean churches derived from the theological tradition which can serve as hermeneutical keys between Korean theology and transformational leadership.

2.2 Ministerial Trends in Evangelicalism

What are the main paradigms of ministry of Korean churches as regards evangelicalism? Answers vary according to denominations, churches, and pastors. However, they have several models of ministry in common, irrespective of their different standpoints: faith (belief), church (local church), (qualitative) growth, organization, and clerical authoritarian-centred ministry.

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46 Lee (2008:20) regards them as growth, local church, pastor and denomination-centred ministry. Lee (2001:263-267) accounts for them as growth, faith, church, and organization; Hu (2010:113-4) as growth and church-focused ministry with inner-oriented structure and hierarchical organizational centred ministry with top-down structure. First, the ministerial style of Korean churches is centred on faith and is church-centred.
2.2.1 Faith-centred Ministry

One of the distinctive styles of ministry of Korean churches is faith-centred. Given that there are two dimensions of belief: vertically, belief in God and, horizontally, in loving your neighbour, most conservative churches tend to place much more emphasis on the vertical than horizontal dimension in their ministry (Lee, 2001:265). In this ministry the focus is on keeping the faith of church members. In doing so, the following activities in the churches are emphasized: attending services (worship), prayer meetings, class meetings (cell group meetings), and Bible study programmes; taking part in evangelistic activities and tithe offerings. In relation to the first three, congregations are required to attend as many of a variety of services and prayer meetings on top of class ones47 as possible. A survey revealed the ratio of attendance. (See Table 8) Church members also take part in the intense Bible study48 and training programmes like ‘disciple-making,’ and evangelical activities49 and offerings50.

47 They are the Sunday morning, afternoon, and evening services, the Wednesday evening services, the Friday all-night prayer meetings, and early morning prayer meetings each morning along with class meetings.
48 For that a variety of Bible study programmes are carried out in which such textbooks as Bethel, Trinity and Crossway are used.
49 A survey (Korean Gallup in 2004) discloses that to the question of how many church members got non-believers to attend a service by evangelistic activity last year, 27% respond affirmatively; 39.4% these evangelized one person: 28 % two ; 11.0% three; 4.2% four; and 17.1% more than five persons.
50 A survey (Korean Gallup in 2004) revealed that the total rate of offering tithe reaches 65.4%, comprised of 29.5% of church members, who offer one tenth of their incomes exactly on a regular basis every month; 17.0% of those who offer tithe regularly but do not offer the exact amount of tithe; 18.9 % of those who tithe on an irregular basis. Also, the total average amount of monthly offering per head is 126,000 Korean won, which is equivalent to around £70, which is higher than Catholics (59,700 won: £33) and Buddhists (31,400 won:£17).
<Table 8> Attendance of Services and Prayer Meetings (Unit: %)

<table>
<thead>
<tr>
<th></th>
<th>Sunday morning service</th>
<th>Sunday afternoon (evening) Service</th>
<th>Wednesday evening service</th>
<th>Class meetings (cell groups)</th>
<th>Friday all-night prayer meeting</th>
<th>Early morning prayer meeting</th>
<th>Others</th>
<th>No attendance in services and prayer meeting</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>81.4</td>
<td>29.3</td>
<td>20.8</td>
<td>15.1</td>
<td>13.4</td>
<td>12.8</td>
<td>2.3</td>
<td>16.4</td>
</tr>
</tbody>
</table>

Source: 2004, Korean Gallup

As a result of the above faith-centred ministry, Christians came to have a strong faith in God. Such a tendency was the highest when compared in the main religions. The extent of religiosity and its change in Protestantism, Catholicism and Buddhism is presented in Table 9 below.

<Table 9> Religiosity of Religious Koreans and its Changes

<table>
<thead>
<tr>
<th></th>
<th>Protestantism</th>
<th>Catholicism</th>
<th>Buddhism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belief (“Deep”)</td>
<td>53.4(46.2)</td>
<td>37.5(48.7)</td>
<td>28.4(34.9)</td>
</tr>
<tr>
<td>Religion (“Important”)</td>
<td>96.1(97.4)</td>
<td>88.7(96.5)</td>
<td>77.5(88.2)</td>
</tr>
<tr>
<td>God/Absolute (“Trust”)</td>
<td>89.0(84.6)</td>
<td>75.1(83.9)</td>
<td>44.9(56.9)</td>
</tr>
<tr>
<td>Heaven/Hell (“Belief”)</td>
<td>86.1(72.0)</td>
<td>73.0(71.8)</td>
<td>42.6(43.8)</td>
</tr>
<tr>
<td>Participation in Religious Rituals (“More than once per week”)</td>
<td>71.5(61.8)</td>
<td>60.4(66.2)</td>
<td>1.2(10.1)</td>
</tr>
<tr>
<td>Prayer (“More than once per day”)</td>
<td>64.2(62.6)</td>
<td>41.5(57.1)</td>
<td>10.7(16.3)</td>
</tr>
<tr>
<td>Scripture Readings (“More than once per week”)</td>
<td>50.4(44.8)</td>
<td>33.5(39.7)</td>
<td>9.0(10.5)</td>
</tr>
</tbody>
</table>

These findings showed a high level of religiosity among Protestants. In one question about whether their faith was deep, 53.4% of Protestants responded affirmatively when compared with Catholics (37.5%) and Buddhists (28.4%). By comparison with the result in 1984, the percentage increased from 46.2 to 53.4 only in Protestantism which indicated its religiosity was stronger, in contrast to Catholicism (48.7 to 37.5%) and Buddhism (34.9 to 28.4%). As to the question, how important is religion in your life, the same result was shown, that is 96.1% of Protestants believed that it was important which was much higher than the others (Catholics, 88.7%; Buddhists, 77.5%). On their acceptance of the existence of God and heaven respectively, 89 and 86.1% of Protestants answered in the affirmative which seemed high compared with Catholics (75.1 and 73%) and Buddhists (44.9 and 42.6%). When asked, how often they participated in worship, 71.5% of Protestants and 60.4% of Catholics and 1.2% of Buddhists gave positive answers. Considering the characteristics of Buddhism, it seemed understandable why the percentage was too low but it was noted that the percentage decreased strikingly from 10.1 in 1984 to 1.2% in 1997.

On the other hand, in Protestantism there was an increase of 9.7% in the period but in Catholicism a 5.8% decrease. On the issue of taking part in religious rituals, the religiosity of Protestants was manifested much stronger than Catholics and Buddhists and intensified more in 1997 than 1984. Similarly, the same results applied to the issue of personal religious practices such as prayer, scripture reading and offerings. The ratio of respondents who said they prayed more than once a day was strikingly high in Protestants (64.2%) compared with Catholics (41.2%) and Buddhists (10.7%). In the question of offerings especially relative to tithes, 57.5% of people in Protestantism responded positively which was higher than Catholicism (32.1%). These results demonstrated convincingly that most doctrinal beliefs of most Christians in God and their life of faith as the expression of the vertical faith-centred
dimension was very high in comparison with those of the other religions. Such religiosity of Christians in faith-centred ministry had much to do with Korean evangelicalism in which conservative fundamentalism emphasized faith and religious activities.

However, it was noted that the faith-oriented ministry centred on the local churches and the stagnating or declining membership in Korean churches seemed to go hand in hand. Jo (2007) analysed the reason of decline in membership from the perspective of religiosity as the change from a sentimental to a rational tendency. In other words, despite a new trend to religiosity, Korean Protestantism still emphasized sentimentalism where the main concern was with faith itself and religious practices like prayer and worship. Rather Catholic rational religiosity was concerned with practice and community service to attract the attention of people. In fact, the population census reported that between 1995 and 2005 the Catholic population experienced enormous growth from 2,950,000 to 5,140,000, contrasted with a decrease among Protestants of 144,000 from 8,610,000. It is also reported that during the same period people of religious persuasion increased by 2,300,000. Considering the decrease of Protestants, the biggest increase was among Catholics (2,195,000 people). Jo’s analysis had implications for the ministerial style in evangelicalism given the predomination of evangelicals in Korean Protestantism (Lee, 2006:39). In particular, sentimental religiosity was pertinent to a style of ministry in which only belief in God and the life centred on the local church was strongly emphasized in most Korean churches. In this ministry the role of a pastor in a church was crucially important.

2.2.2 Church-centred Ministry

Another trend of the ministerial style of Korean churches was church-centred. At the
centre of the life of faith was the church. It meant the life of faith was identified with that of the church. The extent to which they are engaged in serving and committed to the church was regarded as the standard of measurement of church members’ life of faith. In this ministry, one phenomenon was brought into sharp relief, called *Gaekyohojooi* (church individualism). It meant an attitude and policy to grant top priority to the maintenance and expansion of the local congregation when the church set a goal, developing the goal and using human and material resources to achieve it (Ro, 1996:40). It was regarded as one of the representative concepts to explain the Korean church. Church individualism prefers individual involvement of a local church to unified involvement of many churches in mission. Although struggles and conflicts between the churches in a community took place, the local church kept concentrating on growth and development. Such church individualism was closely related to the emphasis of the mission policy of Nevius especially on being self-supporting.

Ro (pp.39-73) illuminated the reasons why church individualism has been developed in Korean churches in a more analytical sense. First, he pointed out that church individualism came from a traditional view of faith, which was church-centred. According to him, the failure of the March First Independent Movement in 1919, and, in turn, more oppression of Japan than before, made Korean Christians focus on individual-oriented faith which gave rise to their local church-centred life of faith. Second, church individualism was affected by Confucianism where familism, as the ‘we-group’ a sense of a collective bond was strengthened while to other groups exclusive attitudes were displayed. In this sense, church individualism represented a typical type of familism. Third, the system of the organization of the Protestant church pertained to the formation of church individualism. Unlike Catholicism’s centralized system of governance and administration, in Korean churches the localized system was chosen which enhanced church individualism. The fourth reason was
pertinent to socio-cultural changes in Korean society. Swift industrialization, political uncertainty and urbanization engendered a confusion of identity. The churches provided Koreans with a sense of community and certainty and, in turn, they felt a sense of solidarity in the churches which made them committed to their churches, in the process of which church individualism came to be strengthened. The last reason related to religious pluralism and a competitive relationship with other churches. In other words, to compete with other religions and churches and to survive, churches could not help pursuing church individualism. The above historical, cultural, organizational, social and religious factors paved the way for church individualism being developed in Korean churches.

2.2.3 Growth-centred Ministry

Growth-oriented ministry is one of the distinctive ministerial paradigms of Korean churches. In this ministry, the most important value is ‘growth-firstism.’ The pastors’ strong will for church growth is adopted as the mode for the church’s ministry based on principles such as the practical use of programmes, effective evangelism and human and material resources. First, although some traditional programmes such as revival meetings, Bible studies, disciple-making training and prayer meetings are planned for the growth of faith of the congregations, the long-term purpose is focused on church-growth (Hu, 2010:113). Second, evangelism based on revivalism is a top priority in most local churches. For its effectiveness, varied new programmes are used in most churches: ‘full mobilization evangelism Sunday,’ ‘celebrity invitation service,’ and ‘non-believers invitation festival.’ Third, the churches use manpower and material resources for church growth. Such a tendency has been seen in the allocation of annual budget of churches: evangelism (53%), worship (33.
As seen above, the focus of growth-centred ministry has led to many churches experiencing growth. However, it also has had some bad effects on Korean churches. The first related to the spreading of materialistic values. It meant that the size of buildings, budgets, and membership of the church are regarded as the index of the success of the ministry. What was worse, it was said that pastors’ successful ministry could be measured by their model of car and the amount of their salary. Furthermore, this dimension of church growth-centred ministry has spread the value of competition in both inter-denominational groups and local churches, in the process of which credibility within society has been lost due to their lack of co-operation. In addition, due to this limited concern for church growth within each local church, the stratification between churches, especially between urban and rural churches as well as mega and small-sized churches, has been deepening. While urban and mega-sized churches with sufficient financial resources and personnel are becoming bigger by using them efficiently, others without such resources are becoming worse and worse; in the worst cases their very existence is being threatened. Such stratified polarization has promoted an atmosphere of disharmony between churches. As a result, pastors who are ministering in the mega-churches think very highly of themselves which makes pastors ministering in small-sized churches feel a sense of frustration and inferiority.

2.2.4 Organization-centred Ministry

Another style of ministry is organizational-oriented. As Korean churches were experiencing phenomenal growth in membership and becoming bigger in size, the ministerial style became more and more institutional, systematic, bureaucratic and authoritarian. Korean
churches set up a range of organizations in the church: men’s and women’s mission societies which are divided into many sub-mission societies according to ages and purposes. Each organization was competitively engaged in service to the church, evangelistic activities and home and overseas mission. Also, organizations were established systematically, such as the system of divisional prayer meeting groups, class meetings and circuit quarterly meetings. Cell groups were set up for Bible study, fellowship and prayer for each other on weekdays which were instrumental in the growth of personal belief and evangelism. In addition, for the purpose of education and fellowship, church school organization was divided into a variety of groups. Furthermore, there were different kinds of committee in the church, such as Danghoi (church conference) and Kihok wiwonhooi (planning committee), the roles of which were to form a plan and put it into practice in the various areas of administration like worship, mission, education, service, fellowship, finance and management.

In this model, church leadership tended to be pastor-centred. On the other hand, the roles of laypersons were limited to being involved in evangelistic activities, according to the directions of pastors. No decisions could be made by them without the permission from pastors even in trivial matters. The idea that the pastors’ role was to minister while the laypeople’s role was merely to follow what was asked of them was generally accepted in conservative Korean churches which meant that pastors took the lead in ministering the local church while the role of the laity was dependent upon them.

When it came to the relationship between pastors and the laity, Ogden explained it as the dependency and inter-dependency model. Pastors in a dependency model were construed as experts in things spiritual and care for congregations as all-knowing parent figures, while congregations were understood to be their dependent children and objects or recipients of the pastors’ professional care. In particular in this model, pastors also viewed themselves as
omnipotent and good at everything who proposed and executed all plans with great responsibility; likewise, pastors’ congregations also saw their pastors as ubiquitous, giving them something inspirational (1990:86-95). On the other hand, in the inter-dependency model, the pastor was deemed as the equipper who encouraged and provided a context to train all God’s people for ministry, not as the caretaker of those who could not fend for themselves (pp.96-138). The relationship between the pastors and laity in most Korean churches corresponded to the trait of the above dependent model.

The result of the dominance of pastors in church ministry and the limitation of the role of the layman had much to do with fundamental and revivalist theological thought, in which pastors as the preachers or interpreters of the Word of God had absolute authority in all areas of ministry. Also only pastors’ visionary and charismatic leadership was regarded as the reason for church growth. Under this leadership, the church was considered an institution, in which the church was defined in terms of visible structures with the emphasis on the rights and powers of its office. There was little concept of the church as ‘the body of Christ’ (1 Corinthians 12:27) where the church was defined as an organism, and each person a vital participant throughout and Christians were related to each other as parts of the human body and they are related to Christ as the body was related to the head (Galatians 2:20).

2.3 Ecumenicalism

Here ecumenicalism is subsumed under broad two categorizations: radical progressivism and cultural liberalism.

51 It is named for convenience and not in a strict sense.
2.3.1 Radical Progressivism

Attention in this part is paid to how radical progressivism has been developed in Korean churches. In doing so, the focus of past and current Minjung theology and churches are discussed which is followed by their influences on Korean churches.

2.3.1.1 Development of Progressivism

This trend involves Christians in participating in the suffering of the nation, the deliverance from its hardships, the restoration of human rights and the liberation from social evils (Ryu, 2003:32). The progressive thought of social participation was originated by Chi-ho Yoon, the first Korean who studied theology in America. His concern was with witnessing the gospel of Christianity through social and political movements (p.50). In particular after coming back from America in 1894, and seeing Korea was on the verge of falling under powerful neighbours, he practiced his theological thought through political participation (Min, 1978:172)

Relying on Yoon’s approach of a praxis-centred theological thought, Jae-joon Kim contributed to the progressive tradition being systematized. He concerned himself with studying the prophets in the Old Testament with a deep awareness of historical participation. In doing so, what he attempted was not merely to be aware of historical situations but more importantly to find out both what the prophetic vision of social justice meant in today’s social and historical conditions in Korea and what practices were required (pp. 241-2). Such a biblical view was diametrically opposed to that of conservative fundamentalism. In other

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52 This trend was founded mainly by a group of Kijang (Christianity Presbyterian Church) which is a new denomination separated from the Korean Presbyterian Church. Some churches in Korean Methodism also showed this trend.
words Kim rejected the inerrancy and verbal inspiration of scripture; rather he attempted to listen to God’s word in real situations and accepted biblical criticism and, in particular, the study of the social and historical background of the Bible (Kim, 1992:90-91). Based on this awareness, he placed greater stress on social salvation by political and societal involvement, such as resisting injustice and unrighteousness and seeking democracy and humanization than on personal salvation by faith alone as the fundamentalists assert. In addition, Kim had a great impact on the formation of Korean contextual indigenous theology, known as Minjung theology in the 1970s, the era of anti-communism, secret police, martial law, the control of speech, the polarization of the rich and the poor, human rights abuses, and the struggle of students, workers and activists for democracy and human rights (Lee, 1984:21-42).

2.3.1.2 Minjung Theology

Without understanding Minjung theology it is difficult to understand Progressivism. The first concern is in defining Minjung theology. Minjung theologians are frank enough to admit that Minjung theology is not of, by or for the Minjung people; rather it is the reflection of theologians who have a guilt complex because they themselves are not Minjung. It tries to understand the Minjung’s situation through history, their plight and how they express themselves in their social biography. It tries to learn from them and through them, to trace the genuine message of Jesus for ‘sinners’ in the pages of the New Testament in relation to justice, love and freedom. For the moment, at least, Minjung theology is addressed not to the Minjung themselves but to Christians and the general public (Hyun, 1985:354). In short, it is generally agreed by those working on Minjung theology that it is a political hermeneutics of the Gospel and a political interpretation of Korean Christian experiences.
In addition, the theological basis of Minjung theology needs to be discussed since the theology of Missio Dei and Minjung theology constituted the main theological foundations for the social engagement of progressive Christians. Regarding the relationship between them, Nam-dong Suh (1981:156) asserted the three criteria by which to interpret the Missio Dei, in Korea today are paradigms from the Bible, church history and the historical Korean Minjung movements. Vis-à-vis the Bible, there are at least three biblical paradigms for Minjung theology. The first is the Exodus from Egypt (p.158). The second is Christ’s crucifixion and resurrection which Suh asserts is also basically political since it is clear that Jesus was condemned as a political offender. For Suh (p.161), the salvation of the Minjung starts in the political realm, but as with the Exodus the church has changed the cross into a merely religious symbol. Third, Jesus’ mission was directed primarily at those who in Mark’s redaction are designated ochlos53 (‘crowd’) (Ahn, 1991:88). These are called the Minjung. In

53 Ahn’s biblical hermeneutics is a socio–redactional criticism which explores the identity of Jesus and the ochlos, the biblical equivalent of the Minjung in the Gospel of Mark. In his studies, he concludes that Jesus and the ochlos are inseparable in their identity. To know Jesus is to know the ochlos. Thus, to serve Jesus is to serve the Minjung with whom Jesus completely identified (Ahn, 1991:85-103). In Minjung theology there are other hermeneutics. Suh, Nam-dong develops storytelling, socio–economic, and pneumatological methods. The storytelling method employs stories as illustrations. The stories tell us about the suffering of the Minjung and their courageous resistance against injustice, and also share a vision of a new society. His socio-economic method investigates the application of Scripture in the socio-economic life of the Minjung. He contends that revelation arises from ‘below’ through the suffering of the Minjung. In addition, his pneumatological method goes beyond an interpretation based on the Bible alone. By emphasizing the work of the Holy Spirit, it seeks answers not just in the Bible but also from the direct guidance of the Holy Spirit. It does not encourage us merely to repeat in the present biblical events of the past, but urges us to make our own new decisions in the present inspiration of the Holy Spirit. It presupposes the work of God’s Spirit in Korea prior to the introduction of Christianity to Korea. Suh (1981:51-68) mobilizes all these methods to disclose the reality of Han, which means the underlying feeling of the Korean people. This concept of Han has been rightly and imaginatively explored by the Minjung theologians. In addition to these approaches, Kim’s socio–biographical method and Hyun’s cultural method deserve to be mentioned. Kim (1981:77-118) contends that theology must be the collective biography of the Minjung. To him, to write the suffering history of the Minjung in light of the Christ-event is the hermeneutical task of Minjung theology. Hyun (1981:43-50) thinks the Korean mask dances significant in disclosing the hidden Han of the Minjung and in transcending their Han. The satirical performance of a mask dance guides the Minjung to the point of transcendence where their Han will be dissolved through laughing at themselves and at the absurdities of society. To sum up, Minjung hermeneutics in transcending the parameters of Christianity appropriates Korean history, culture, religion, and tradition and concretely makes good use of stories, songs, mask dances, socio-biography, socio-economy, literature, history, and shamanism and so on. Also, Minjung hermeneutics diagnoses Minjung’s Han and seeks its resolution. The tools of Minjung hermeneutics derive not only from the Minjung wisdom of life, which arises from their experience of suffering Han, but also from Minjung theologians’ participation in the action of Minjung struggles – street demonstrations, sit-in-strikes with workers, imprisonment, etc. In these struggles, they listen attentively to Minjung stories and become part of
relation to the history of the church, Suh (p.162) maintained that the political movement initiated by Jesus was depoliticized when the Hellenistic Church shifted from historical and eschatological thinking to metaphysical thinking and transformed the Messiah of the afflicted Minjung into a non-political heavenly Christ. Suh’s (p.167-78) third paradigm is found in Korean history. Through the study of socio-economic history, literature and art forms and the religious beliefs of the Minjung, various Minjung movements can be uncovered. Among these are the late nineteenth century Donghak (the Eastern learning as opposed to the Western learning, that is Roman Catholicism) peasant revolution54 against both feudal and foreign oppression and the 1960 Student Revolution motivated by democratic concerns. These three paradigms from the Bible, church history and Minjung history form the bases for this theology.

2.3.1.3 Minjung Churches

With Minjung theology, the groups of Christians as a network of ecumenical movements organized by the NCCK (National Council of Churches in Korea) participated in social issues. Such ecumenical solidarity for human rights and democracy was developed around the urban-rural mission and the Korean Student Christian Federation. In the process, Korean churches became aware of the many injustices which were going on in the marginalization and exclusion of the poor, injustice throughout society and many human

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54 After achieving awakening, Choi Jae-woo (1824-1864) started to teach thoughts and enlightenment, which are called Donghak (the Eastern learning). After his execution, his successors involved actively in spreading Donghak thought as a religion and, in particular, Donghak peasant revolution against imperialist Japan and feudal Korea. In this sense, Donghak movement was a religious and social movement. Its social reformation had a firm religious ground. The idea of Shinchonju (Everybody attends the Heavens) in Donghak inspired the Minjung to realize they are equals and active participants in changing society, as the result of which the Korean Minjung came to find a liberating message in Donghak. In addition, Donghak peasant movement sought to reform the whole of Korean society in the late 19th century, characterized by corrupt feudalism and to fight against imperialist Japan (Jin, 2005:54-5).
rights abuses. Furthermore, Korean churches realized the need to correct the undemocratic structure of Korean society and to bring in a democratic political system, by advocating the rights and needs of oppressed workers and the urban poor, the *Minjung*. Such a realization stimulated them to actively participate in urban mission. In the face of that, *Minjung* churches were founded in the urban industrial/urban poor areas of Korean cities. In particular, ‘the Urban Industrial Mission’ and ‘the Urban Mission’ for the poor fostered *Minjung* churches.

### 2.3.1.4 Current *Minjung* Theology and Churches

With the democratization of Korean society, postmodernism, the concern with ecology and spirituality, theological topics and issues discussed by the first generation of *Minjung* theologians such as Byung-mu An, Nam-dong Suh, and Young-bok Kim have been interpreted in different ways. Such efforts have been made in two dimensions. The first refers to the extension of the concept of *Minjung*. The concept of *Minjung* denoting chiefly oppressed labourers and the urban poor in the 1970-80s has been replaced by the wider concept since the 1990s including the irregular workers, the lower income bracket, victims of environmental destruction, the handicapped, farmers who have lost their livelihood, particularly in relation to free trade, foreign workers (immigrants), mistreated women and children. In other words, the concept of *Minjung* and their problems start to be considered in a multi-dimensional sense in Korean society. The second has to do with an emphasis on spirituality. With Korean society entering a postmodern period, among *Minjung* theologians the issue of spirituality comes to be viewed as important. The concern is also the reflection of the lack of spirituality of *Minjung* theologians and leaders in *Minjung* churches (Jang, 2004:

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55 Though there were some *Minjung* churches in the 1970s, almost all *Minjung* churches started in the 1980s, especially around urban industrial complexes or in slums.
1-3). In seeking to solve the above issues and especially to respond to a challenge of ecological theology, some scholars including Jai-soon Park, Myung-soo Kim, and Jung-bae Lee argue for the change of Minjung theology into ‘life theology’ or ‘life Minjung theology’\(^{56}\) where the focus is on spirituality and life.

Likewise, Minjung churches need changes in the political, social, and cultural milieu, such as democratization, economic development and postmodern culture. The Minjung church today is challenged by a serious crisis of identity and survival. They are pointed out as a “lack of spirituality, weakening of solidarity organizations, stagnation of the Minjung churches’ growth and the absence of missionary strategy to the changed social realities” (Ryu, 2009:100). So in order to avoid the radical impression where the emphasis is only on socio-political transformation and correspondingly very weak on evangelistic and pastoral concerns, recent Minjung churches have shown concern with church growth and spirituality. In doing so, the names of some Minjung churches have been changed into life churches.

### 2.3.1.5 Influence of Minjung Theology and Churches

Minjung theology and Minjung churches based on radical progressivism have not succeeded in bringing about a greater awareness of the importance of the dimension of practice of faith and social salvation by active social engagement and serving the community in the Korean church. In particular, the attitudes of churches in evangelicalism where the concern has been for personal salvation by faith, the development and life of faith centred on the local church and church growth have changed. Thus some evangelical Christians have started to take part in and voice their concern for social issues and politics. For example, they

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\(^{56}\) For more details, see the following: Park, Jai-soon’s *Finding out the Korean Life Theology* (2000); Kim Myung-soo’s *Minjung Saemyung Theological Discourse in the Early Christianity* (2002); and Lee Jung-Bae’s *Life of God and Korean Life Theology* (2004).
have been actively involved in Christian citizen movements. However, in spite of the increased social participation of evangelicals, the roles of evangelical and ecumenical churches are different. The first plays a part in social integration interested in individual and societal structural needs in Korean society: the latter in social reform by a prophetic voice to society and the democratic movement (Hong, 2004:230-33).

2.3.2 Indigenous Cultural (Religious) Liberalism

2.3.2.1 Indigenization of Cultural Liberalism

Cultural liberalism concerned with reconciling Korean cultural traditions and Christian truths has been developed in Korea. This indigenous attempt has been made by some scholars. Byung-hyun Choi, the pioneer of this approach believed that the absolute truth of Jesus Christ is also universal and can be found in other religions. Based on such a belief, he attempted to dialogue with Confucian, Buddhist, and Taoist scholars to substantiate his argument. After Kim, Kyung-ok Jung also endeavoured to look for the meaning and values of other religions by communicating with scholars of other religions. In doing so, he admitted the possibility of a general revelation. In particular, his radical liberal theology made a great impact on three such key theological scholars as Yun, Ryu and Pyun, all of whom are from the Korean Methodist Church and have taken the lead in developing and systemizing cultural indigenous theology.

First, Yun’s initial concern was with relating the Trinitarian doctrine of Christianity to

57 In an academic theological sense, Korean Methodism has been strongly affected by this theological tradition. But in a strict sense, currently most churches in Korean Methodism have not concerned themselves with this religious liberalism.

58 He pioneered this theological approach by writing the first indigenous theological academic work in the magazine of ‘Theology Monthly’ in 1900 (Song, 1987).
the system of the *Dankoon Myth*[^59] (the genesis myth of Korea), in terms of a comparative study of religions (1963:402-7). Later he was involved in the inter-faith dialogue with Confucianism. In doing so, Yun asserted the Gospel should be re-interpreted in terms of *Sung* (Sincerity) taken from Korean Neo-Confucianism. In other words, Yun (1972:32-35) strove to interpret *Sung* which is the ultimate reality of Confucianism as the Incarnate Word and argued that the *Sung* is fulfilled in the event of the cross of Jesus Christ. Yun’s contribution is to try to understand the Trinitarian doctrine and the gospel in the context of Korean culture and in particular in mythology and Confucianism.

Also, Ryu sought the interface between Christianity and Korean culture. Ryu (1962:43-58) explained the validity of such an attempt as follows. He understood that the Christian gospel and historical Christianity are two different realities in the sense that while the former is the seed, the latter is the soil, so claimed Western Christianity is available for Western Christians, not for Korean Christians because it has been developed only on Western soil, not on Korean soil. Therefore, Ryu asserted the theological work of indigenization in Korea requires an apprehending of Korean history and culture in which the gospel seed is to be planted. In doing so, he formulated a cultural indigenous theology called *Pung-ryu* (Korean traditional elegance and taste or refinement) theology. It meant that the real form of Korean theology can be found in Korean cultural soil which Ryu called *Pung-ryu*. Ryu understood as national spirituality the *Pung-ryu* which meant the spirituality of Korean people flows deep down in the history of Korean religion and culture. Then he related the doctrine of salvation to the abundant life flowing from *Pung-ryu* spirituality. His contribution is that by using the

[^59]: According to *Dankoon* myth, in the Asian Korean tradition, there was a Divine One (the creator) called *Whanin*. His son *Whanwoong* wanted to establish his kingdom on earth in the north of Korea. With *Whanin’s* permission, he descended upon the mountain called *Taipaik* in the North of Korea. But even though *Whanwoong* called himself King of the Universe over there, he could not directly control the human world because *Whanwoong* had not taken human shape. Thus, through *Whanwoong*, a female bear conceived his son, *Dankoon*. *Dankoon* called *Whanggom* who became the mystical founder of Korea (2332 B.C.E) (Clark, 1932:137-39).
metaphor of the seed (the gospel) and soil (culture) he made the importance of soil (culture) be brought to the fore and then applied his argument to Korean culture which is Pyung-ryu theology.

In addition, Pyun focused on the issue of dialogue with other religions. Pyun (1985) first of all attacked the attempt of the so-called missionary theology to Christianize the Asian world because he thought it was a product of religious imperialism which ignored or condemned other religions. Therefore, he insisted on the task of Korean theology in the sense that it should throw away its Western prejudice about religions, its church-centred attitude and its exclusive Christology (p. 24). In pursuing such a Korean theology, he tried to dialogue with Buddhism, particularly Zen Buddhism and other Asian theologies. For example, after looking into where there is continuity between Christ and Buddha, Pyun pointed out that self-giving love is a point at which Christianity and Mahayana Buddhism can meet. In doing so, when it comes to the formation of a theology of other religions, Pyun advocated the inclusive viewpoint of God’s mission, rather than the exclusive claims of the absoluteness of Christ and ecclesio-centricism. In the final stage of his study, Pyun came to espouse religious pluralism (1996:58-79). In a religiously pluralistic Korean society, it is an important issue for Korean Christians to think of other religions with an open mind. However, Pyun along with Jung-soo Hong was expelled from Korean Methodism after a religious trial in 1992 because of their theological tendency to religious pluralism.60

This indigenous liberalism that Yun, Ryu and Pyun evolved concerned the interpretation of Christian truths in the Korean cultural and religious tradition. This attempt is compared to the declaration of independence of the Korean theological circle, in the sense that it turned the direction of theological study which focused itself on following the way of

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60 Regarding it more details can be given in the following book: Kim Joo-duk’s The Relationship between the Church and Theology in Korea (2008).
theology of the West into an indigenous dimension by endeavouring to look for the subject and content of theology in Korean tradition (Lee, 2004:169). However, in relation to theological methodology, the effort they made is confined to comparing and analysing the thoughts of Western Christianity and Korean (Eastern) religion by analogy. Thus the study of indigenous liberalism comes to be thought of as a comparative religious interpretation.

2.3.2.2 Evaluation

It seems appropriate here to evaluate the advantages and disadvantages of cultural liberalism. Its strong points can be summed up as follows: the development of cultural liberalism made Korean churches aware of and concerned for dialogue with other religions which attracted relatively little attraction in comparison with the concern of evangelicalism and socio-political progressivism; this trend contributed to some cultural (religious) indigenous theology being formed despite the domination of the conservative theology. Despite these good points, there were also weaknesses: in the trend of cultural liberalism, the issue of religious pluralism was dealt with without proper theological discussions between Korean scholars; the study of cultural liberalism was regarded as just a comparative analysis between Korean culture and Christianity; due to its speculative tendency, cultural liberalism could not deeply engage with the pastoral position of Korean churches.

To overcome the aforementioned weaknesses there have been attempts to reformulate the theological thought of liberalism. Of them, two approaches need discussion. Kim (1998:85-96) related dialogue with other religious people to the dimension of unconsciousness by the work of the Holy Spirit which indicated within ones’ inner being that Christianity was combined with other religions. In other words, Koreans’ unconscious
dimension in which the legacies of the culture of shamanism, Buddhism and Confucianism are reflected could be integrated with the unconscious dimension of Christian faith, by the work of the Holy Spirit in one’s being. Also Lee’s point was that it needed not to be attached to the concept of indigenization which implied integration between heterogeneous cultures and religions in nature. Rather, our attention needed to be paid to the ‘indigenized’ historical and religious situation. That is, by analysing how the mode of indigenous faith was formed after culture and Christian faith have merged in the natural process, the Korean idiosyncratic indigenous church of theology can be discovered which was formed in the Korean cultural milieu (Lee, 2004).

2.4 Ministerial Trends in Ecumenicalism

In relation to ecumenicalism, some models of ministry of churches have emerged: practice-centred, community-centred, renewal or qualitative-centred, and person-centred (layperson-centred). These dimensions of ecumenical ministry seem to be distinctively different from evangelical counterparts: faith-centred, church-centred, (quantitative) growth-centred and organization-centred (pastor-centred).

2.4.1 Practice-centred Ministry

One of the distinctive ministerial styles of progressive churches is practice-centred. It is the exact opposite of faith-centred ministry of most conservative churches in which vertical faith in God is valued more highly than horizontally loving the neighbour and personal salvation is more important than the social and to keep and enhance the faith is regarded as a
high priority of church members. On the contrary, the focus of practice-centred ministry is on the practical dimension of faith. That is, the ministry involves the concrete practice of loving neighbours, rather than just praying for them in faith and also relates to participation in social reformation for social salvation. Therefore, in this ministry, social participation is a top priority in place of faith in God and engagement with religious activities.

The praxis-oriented ministry has been manifested in Korean history. Some progressive Korean churches engaged themselves in dimensions of cultural, social and political transformation, such as the abolition of evil practices and superstition, anti-feudalism, eradication of decay, liberation from social evils, sharing suffering with the poor, humanization and democratization (Lee, 2000). Of them, particularly progressive churches engaged the most actively in the life of the Korean *Minjung* in a practical sense. *Minjung* churches focused on taking care of the oppressed and marginalized. In addition, they tried to change the structural contradictions in Korean society.

The ethos of practice-oriented ministry along with the Lausanne Covenant made a great impact on conservative evangelical churches. In particular, their understanding of mission has been changed into a holistic one balanced between evangelism and social action. As a result, some evangelical churches have shown social concern though participating in civil society\(^{61}\) which engages with social and national issues in pursuit of changes in policy and responsibility from the government (Hong, 2004:230-32). Consequently, a faith-centred ministerial trend of some conservative churches is combined with a practice-centred ministry. Likewise, a practice-oriented ministerial style of progressive churches needed a change due to the lack of evangelistic concerns. With an overemphasis on practice, evangelism is neglected which has given rise to the decrease in the number of the *Minjung* churches. Accordingly, the

\(^{61}\) Civil society is voluntary and autonomous civic and social organizations are mainly concerned with a public cause. In particular, evangelical Christians involved in civil society include *Gyung-shil-yun* (The Citizens Committee for Economic Justice) and Christian NGOs.
ministry of most progressive *Minjung* churches became balanced between practice (social action) and faith (evangelism).

### 2.4.2 Community-centred Ministry

In contrast to most conservative churches, where ministry was church-centred, the ministerial trend of some progressive churches is community-centred. In other words, the focus of church-centred ministry is on achieving a goal of a local church by using all manpower and varied resources. Such a tendency is termed ‘church individualism’ in Korea. It means that the growth and development of the local church is a top priority. Here there is no room to consider social salvation. Even when the local church engages in social service, its ultimate purpose is to let the local church be known to others so that it can be revived. However, progressive local churches pay all their attention to community. So their ministerial style is community-centred, not church individualism. This ministerial style involved a goal of a church in a serving community. The purpose of existence of the church is understood to serve people and society.

Two theologies contributed to progressive churches forming this dimension of ministry. The first was the theology of *Missio Dei*, in which God’s first priority was to have a relationship with the world, not the church. This indicated that God was carrying out His mission in the world, not in the church. Also, the theology looked upon social and political activities as vehicles for achieving true ‘humanization’ (Hoekendijk, 1967:40) which is one of the most critical concepts in the ecumenical concepts of mission. The second was the Korean socio-political theology, *Minjung* theology which was born out of the historical, political, social and economic experiences of the Korean Christian *Minjung*. Through the experience,
some Korean Christian theologians and pastors concerned themselves with the suffering and oppression of the Korean people. It was against the backdrop of these two theologies that the focus of ministry of progressive churches is on participation in humanization, socio-political issues and mission to the alienated and oppressed in Korean society.

In spite of the above affirmative influence, some progressive churches failed to gain support from the mainline churches because of their one-sided and radical concern with social participation, that is, their lack of a communal and evangelistic one. However, recently progressive churches have added church-centred to community-centred ministry. In other words, they have concerned themselves with evangelism, church growth and spirituality. They incorporated a balanced theological function of koinonia, kerygma and diakonia in lieu of an over-emphasis on diakonia.

Avery Dulles (2002), after presenting the five models of the church as institution, communion, sacrament, herald and servant, argued that by integrating each model a more comprehensive model of a church can be made. In other words, the understanding of the church as a servant, where it is stressed that the saving plan of God is accomplished because the church, as servant, working in the world is integrated with in particular that of the church as communion and the church as herald. The first is focused on the relationship of people in Christ with each other, with God, and the establishment of such a relationship and its maintenance; the second on God’s plan for salvation by bringing the Bible closer to the church and identifying the Word as primary in forming and gathering the church. In addition, Snyder expounded the church as the community of God’s people, in which the community was identified with a people called not only to serve God but also live together in a true Christian community as a witness to the character and values of God’s Kingdom (2004:12).

Also Hough and Cobb (1985: 49-76) presented the desirable images of Christian
community for the future as 1) a human community which is finite, fallible and sinful but is waiting for the redemptive achievement of God; 2) as a caring community for alienated neighbours; 3) an evangelistic community delivering the good news as the expression of caring; 4) the church for the world as the kingdom of God; 5) the church for the poor; 6) the church for all people who overcome prejudice and discrimination such as class, sex and culture and point to agreement and unity; 7) the church for the woman; 8) the church as integrator in the era of globalization; 9) a community of repentance, in which forgiveness is experienced by the love of God; 10) a community of holiness with practices of faith, hope, and love; 11) a worshipping community feeling God’s presence and transforming life. These images show the balanced Christian community.

In comparison with the above balanced roles of the Church, much more emphasis is placed on diakonia in most Korean progressive churches. Because of this tendency, they are referred to as a radically progressive community. With the changes of social, cultural and political milieu in Korea and reflections on Minjung theology, some progressive churches have attempted to shift their concerns to the life and spirituality of the newly interpreted Minjung, rather than being limited to engaging in social participation.

2.4.3 Person-centred Ministry

One of the distinctive styles of ministry of progressive churches is person-centred. This model is compared with organizational-centred ministry. The aim of such ministry is to manage church members and let them take part in evangelism more effectively. In this ministry, pastors are at the centre of creating necessary organizations and allocating them to church members with mission. In doing so, lay people just follow the pastors’ directions and
play a role in helping pastors’ ministry. In this sense, organization-centred ministry seems institutional and authoritarian. However, in person-centred ministry of progressive churches, effective management and involvement in evangelism are not a priority. Their top priority is person-centred. It means the understanding of church members as a member of a certain group in the church and not as a means of achieving evangelism. Rather, in the dimension of person-oriented ministry, the main attention is usually paid to church members themselves. Above all, experiences of life, suffering and pain of individuals of congregations are taken into consideration in the ministerial field and shared in services and bible study. Moreover, many opportunities to engage with ministry are granted which means laypersons played an important role in the ministry of their churches and, in particular, the Minjung churches. In this sense, the model of ministry can be marked as layperson-centred, individual-centred, and a democratic leadership.

Snyder (1983:222), after accounting for the relationship between pastors and congregations with two terms, such as internal ecology and external ecology in which the first means correlation between lay people in the church while the other implies that between the Church and the world, asserts that by the various works and ministries of the laity, both inside and outside, the church can experience healthy growth and the Kingdom of God can expand. Moreover, he argued it is crucial today to be clear that the essence of church is people, not organizations; that it is a community, not an institution. As Kraemer (1958) stated, all believers are called to God’s work; the leadership of laypersons in Minjung churches is valued very highly. As a result, rather than a pastor-centred vertical, hierarchical and institutional structure, the laity-centred, horizontal, democratic and ecological structure of ministry is represented.
2.4.4 Renewal-centred Ministry

Another model of ministry of progressive churches is renewal-oriented. In comparison with most evangelical churches, the main concern of which is the church business, in particular, church growth, the attention of progressive churches is paid to the Kingdom by taking part in human affairs to reform and renew society and the world including the churches. In other words, the main concern of growth-centred ministry is for qualitative growth. What is worse, church growth is often regarded as the purpose of the existence of the churches. They are so devoted to such growth that they show relatively little concern with the health, maturity and renewal of the churches. Of course, the reformation of society is not listed in the agenda of church business. However, the ministry of progressive churches is focused on the renewal of the churches and society. The objects of renewal can be pastor-centred ministry, an over-emphasis on evangelism, a lack of social concern, the spreading of materialistic values as secularization and the pursuit of ‘megaism’ of the churches. As a consequence, in the ministry of progressive churches, laypersons’ leadership, social salvation and the pursuit of small-medium sized churches are emphasized. Also progressive churches concern themselves with cultural ministry. Choi (2008:50-67) classified the types of cultural ministry of Korean churches into two types: Types A and B. He characterized Type A as institutional, pastor-centred, a priority on saving souls, an expansionism of local church, denominational and doctrinal: Type B as the laity-centred, a priority of holistic mission, and ecumenicalism. In relation to the ‘renewal’ which also pertains to the holistic approach to the dimensions of faith (prayer and devotion/rigorous intellectual endeavour) and mission (evangelism/social action), the ministry of Type B with its accent on interpreting the culture with the biblical truth in pursuit of unity and co-operation among Christians, as well as the balanced mission between
personal and social salvation, is viewed as a renewal of that of Type B, since the accent of the first is on interpreting the culture with the biblical truth.

3 Transformational Leadership in Evangelicalism and Ecumenicalism

It has been argued that pastoral leadership is reflected in ministerial styles of Korean churches which is affected by theological thought. Thus we have done justice to two main trends of theological thinking with each having a set of models of ministry: evangelicalism with belief, church, growth, and organization-centred ministry; ecumenicalism with life, community (society), renewal and person-centred ministry. In this part, our attention is paid to unveiling how pastoral leadership pertains to transformational leadership. In particular an accent is on relating the styles and behavioural qualities of transformational leaders to those of pastoral leadership displayed the above sets of ministerial models with the styles authoritarian charismatic, and democratic and the qualities being characterized by presenting a novel vision and unorthodox strategy, having professionals serving as role models, living self-sacrificial lives, concerned with individual consideration, and delegation. For the sake of clarity, this examination is to be carried out from the standpoints of evangelicalism and ecumenicalism respectively.

3.1 Transformational Leadership in the Evangelical Camp

In the evangelical camp, the models of belief, church, growth, and organization-oriented ministries have come to the fore. First, we need to look into how authoritarian style of pastoral leadership is shown in these ministerial models. In these styles of ministry, it
seems that pastors are held accountable for the development of belief of congregations, church-centred life of faith concerned with only ‘church individualism,’ church growth in membership over and above the formation of organizations like cell groups. In other words, the pastors are thought of as the subjects of these ministries in most churches. In doing so, their style of pastoral leadership tends to be authoritarian. In more detail, one of the distinctive ministerial styles of conservative churches is faith-centred. In this ministry, faith in God is of crucial importance. The focus of ministry is on enhancing the vertical faith of church members. To that end, pastors organize, lead, and conduct varied types of services, prayer meetings, and bible study programmes. Especially pastors are involved in most preaching in the above programmes. Through the influence of conservative fundamentalist theological thought in which the Bible has absolute authority and the same authority is applied to pastors who interpret the Bible and deliver its messages, pastors in conservative churches have exercised their authoritarian leadership. Also another typical trend of ministry of the evangelical camp is organization-centred. There are lots of organizations in a church. Pastors play an important part in forming, dividing, and allocating them. In doing so, the opinions of church members are normally not reflected. Most systems of organization of the churches advocate such an authoritarian pastoral leadership because a senior pastor is placed in the highest rank. Given this leadership style displayed in some ministerial trends, transformational leadership where the style is authoritarian is applicable to Korean churches.

The second relates some behavioural traits of transformational leaders to those of pastoral leadership displayed in some ministerial trends. Especially growth-oriented ministry pertains to pastors’ charismatic leadership. As emphasized before, most Korean pastors have a strong desire to grow their churches quantitatively. Church growth is their top priority. For achieving it, the pastors provide for their church members appealing visions and implement
novel strategies for achieving them. Given the religious situation in Korea in which many competitions between churches in a local area take place, in order for pastors to make their churches experience the growth in membership, a vision they display should go beyond the status quo with unorthodox strategies so that the vision can come true. Also, to compete with other churches, it is also required that pastors should be equipped with a range of expertise to be used in the ministerial field. For that, they are encouraged to have higher education for ministry. For example, to be a senior pastor in some Korean churches, it is necessary to have a Doctor of Ministry degree with professional qualities such as intellectual sermons, professional knowledge of theology, and the special capability for evangelism. The above traits of pastoral leadership correspond to those of transformational leaders in which in order to change their organizations they are involved, they offer a convincing vision, unconventional strategies, and expertise in managing their organizations.

In addition, a core requirement of transformational leaders is to be a role model. This behavioural trait of pastoral leadership lies in faith and a growth-centred ministry. In faith-centred ministry, in order to enhance the faith of church members, many programmes are planned and run in churches. At the centre of them are pastors. They take responsibility for their training of faith and especially emphasize the dimension of life of faith. For that, pastors set a good example to church members by fulfilling what is promised and proclaimed in the pulpit and putting it into practice. In doing so, the pastors are regarded as role models and, in turn, church members seek to follow and emulate them. The example of the life of pastors in Korean churches relates to the tradition of fundamentalism in which a high standard of morality with strict prohibitions and right conduct was demanded of pastors which is derived from the missionaries’ emphasis on a Puritan life-style and a focus on a pious, righteous and temperate life.
Also another key behavioural characteristic of transformational leaders is their sacrificial behaviour. The same trait of pastoral leadership manifests itself in faith, church, and growth-centred ministry. Korean pastors sacrifice themselves in many aspects. First, they lack their own time to rest and to be with their families. That is because they spend most time in preparing sermons which they are supposed to do at least ten times each week, participating in home visiting, evangelistic activities, programmes such as making-disciples and bible studies. As such, in faith-centred ministry, pastors cannot help sacrificing their time. Second, some pastors, especially those who minister in small-sized churches, suffer from a lack of finance. In fact, according to a report from Methodism in Korea, the rate of non-self-supported churches in the Korean Methodist Church reaches 39.8 %, which indicates 2,225 churches in a total of 6,014 are in a financially difficult situation (www.cwmonito.com/news/articleView.htm?idoxno=20591 accessed on 14 July 2011). In spite of such a financial difficulty by devoting themselves to serving the churches and taking care of their members they live a sacrificial life. Taking into account the above trait of pastoral leadership manifested in varied ministerial models, it can be characterized as authoritarian in style, charismatic in behaviour focused on offering an appealing vision, implementing avant-garde strategies for attaining the vision, developing their expertise in the ministerial field including preaching and other capabilities, giving a good example, and leading a sacrificial life.

The result of a survey below implies most church members regard the style of pastoral leadership as charismatic.
Above all, material values of pastors as a personal characteristic (76.4%) are evaluated very positively. In relation to the results of the extent to which they show their behaviour as charismatic leaders, most are affirmatively assessed. Among them, first it is seen that most pastors are strong role models for the life of faith church members want to emulate (85.4%). In addition, pastors are very confident in their capabilities including the polity of churches (75.5%) and expertise like sermons (89.9%).

In spite of the affirmative results for the material standards of pastors as seen above, it cannot be denied that the centre of recent public distrust refers to pastors and in particular, their loss of morality has occasioned a deep mistrust. In fact, the sexual scandals, the misuse of church finances for private purposes, such as the expenses of family members studying abroad, and the purchase of their own houses and the hereditary transmission of the senior pastors’ position to their sons are all becoming salient issues in society. The result of a survey illustrates the problems of pastors. In asking what needs to be changed in order for the Korean church to gain credibility in society, 25.5% of respondents point to church leaders (pastors) as
the object to be transformed which is the highest rate compared with other factors such as administration of the churches (24.4%), church members (17.2%), evangelistic activities (16.2%), and social service (15.4%) (Lee, 2010:133). Based on the above fact, a question is raised: why are pastors targeted as the salient factor of losing social credibility? First, it seems that this problem has to do with poor theological education and an obsession with membership numbers. According to Lee (2006:341), more than 310 theological institutions operate in Korea from which about eight thousand graduates emerged every year in the 1990s. Of them, only 38 institutions are accredited by the Ministry of Education and only six of those seminaries are based on well-established denominations, producing about a thousand graduates. This means the majority of seminary graduates could be educated in inappropriately equipped and officially unrecognized institutions. The mass-produced and badly educated pastors are involved in ministry, competing against other pastors with a strong concern with church growth and increase in membership so as to survive among a slew of churches and in the process morality is ousted as a priority. Thus pastors’ poor education and value of ‘church growth-firstism’ together contribute to their lack of morality.

Second, from the theological dimension, this situation seems closely associated with the understanding of ministry as a ‘calling’ or a ‘profession.’ In most conservative churches in a theological sense, ministry is understood as vocation and it is believed that the ‘calling’ to ministry is given by God. With this belief, when a pastor is involved in unethical issues such a faith community tends to have a generous attitude to the pastor, one result of which is to cause pastors to become immune to such issues. Kim (2008:273-6), after exploring how the understanding of ministry is closely aligned to ethical consciousness, asserts that in most conservative (evangelical) churches in which ministry is regarded as ‘calling,’ pastors are apt to be idolized so that their financial, sexual, and other gross deeds of misconduct are treated
leniently. It is also argued that pastors themselves ministering in those churches would take an ambiguous view of their moral issues. Also they object to have their ministry evaluated regarding the degree to which they have contributed to church growth and how far congregations are satisfied with the spiritual services granted by pastors. Conversely, in some churches with an ecumenical propensity where ministry in general is deemed a profession, moral issues of pastors are dealt with more seriously and strictly. They tend to have clear attitudes to public and private matters and regard that as an important evaluation of their ministerial performance (pp.276-80).

3.2 Transformational Leadership in the Ecumenical Camp

In the ecumenical camp, the models of practice, society, person, and renewal-centred ministry have been to the fore. Our examination is to reveal how transformational leadership relates to pastoral leadership in relation to the above ministerial model. In doing so, two paradigms are compared in two dimensions: leadership style and behaviour including individualized consideration and delegation. First, democratic transformational leadership lies in pastoral leadership of the progressive churches. In person-centred ministry, pastoral leadership tends to be democratic. It means most Minjung churches oppose domination by pastors who emphasized the hierarchical structure over their lay people. Rather, a horizontal structure between pastors and lay people is emphasized. Such a tendency is distinctively manifested in the structure of local Minjung churches. First, preaching is not just confined to pastors; rather co-operative preaching in which the Minjung is sharing specific stories from their experiences is used. Second, in Bible studies two-way communication is emphasized. Third, communal prayer texts which are used in worship are prepared by church members, not
pastors. In addition, in the *Minjung* church, pastors developed the democratic system as an operating principle so that people could play a pivotal role in decision-making. It not only encourages all members to engage in the process of decision-making of the church, but also encourages them to help carry out decisions. In other words, it aimed for the *Minjung* to work as full participants in the church.

Also the ministry of progressive churches is community-centred, ‘church individualism’-centred. Pastors in this ministry emphasize missionary activities in the local community and facilitate church members to take part in them by delegating his responsibility to them. This tendency is also shown in the structure of local *Minjung* churches. They run for the community many programmes including evening classes for Korean language and history, health and labour rights education, day-care centres after school programmes, and Sunday health care clinics for the welfare of the general community. In doing so, pastors entrust their authority to church members so that they can be more actively engaged with the programmes as leaders. Also the prior concern of pastors in progressive churches is with sharing individual experience, concerns, and needs. In the structure of local *Minjung* churches especially in the services, Bible study programmes, sharing individual concerns are treated as an important part of them. Even when singing hymns, Korean traditional melodies and rhythms are used in order to help them to confess their own experiences and, in turn, share them with others. To sum up, pastoral leadership of progressive churches displayed in varied ministerial trends can be marked as a democratic in relation to style and displaying individualized concern for needs and sharing them, and delegating pastors’ tasks and responsibilities to church members in relation to behaviour. Such style and behavioural qualities correspond to those of transformational leadership.

So far we have dealt with how style and behavioural traits of transformational
leadership correspond to those of pastoral leadership in relation to churches of evangelical and ecumenical camps. As a result, it has been disclosed that the authoritarian style and charismatic and visionary behaviour of transformational leadership are closely related with those of pastoral leadership of most conservative churches which is shown in faith, church-growth, and an organization-centred ministry. On the other hand, it is also revealed that a democratic style and individualized consideration and delegation of transformational leadership pertain to those of pastoral leadership of most progressive churches which is displayed in practice, community, renewal, and person-centred ministry. This discussion has the implications for transformational leadership being applied to Korean churches in the theology of Korean churches.

4 Conclusion

According to the methodology of the thesis, in order that transformational leadership may be recommended as a new pastoral model to Korean churches, a discussion of how it pertains to the dimensions of cultural trends, philosophy of life, and the theology of the churches is needed. So in the previous two chapters, an examination of the way that the leadership relates to Confucian values as the core trend of Korean culture, and traditional and changing values as a reflection of the Korean philosophy of life has been made.

This chapter revolves around the way the leadership pertains to the theology of Korean churches. For that, an attempt to examine the way that core qualities of leadership have to do with the traditions of theological thought and the typical trends of ministry of Korean churches. For the purpose of clarity, the theological thought in this chapter has been subsumed under two broad categories: evangelism and ecumenicalism with each having
distinctive ministerial styles.

First, to study what the trends of Korean theological thought are is an essential precondition for revealing ministerial models of Korean churches. Although there have been developed many theological thinking models in the Korean churches, the major traditions of theological thought can be pinpointed as conservatism, fundamentalism, pietism, Pentecostalism, revivalism, evangelicalism, indigenous progressivism, and cultural liberalism. They can be again subsumed under two broad categories with each category having two sub-models: evangelicalism with conservative fundamentalism and pneumatological revivalism; ecumenicalism with radical progressivism and cultural liberalism. So the four traditions of theological thought need more discussion. First, to delineate Korean conservative fundamentalism, the focus of attention is on looking into its core belief and principles as well as social and religious attributes, its introduction to Korean churches, the process of its indigenization, its influence on Korean churches, and the reasons for how it has been established. In doing so, it is discovered that this tradition serves as a catalyst for Korean churches being faith and church-centred, not practice and community-centred. The second tradition is pneumatological revivalism. I interest myself in defining revivalism, its introduction to Koran churches, and the process of its indigenization with it being involved in the Great Revival Movement, reformative movement, and church-growth-centred Holy Spirit movement. In dealing with them, the focus is on Sun-joo Kil’s prayer movement, Yong-do Lee’s reformative revival movement, and Yong-gi Cho’s Holy Spirit movement and the concern with church-growth, and a system including cell-groups due mainly to Cho’s influence on Korean churches.

Relying upon the above traditions, the following ministerial trends have been developed and come to the fore in most Korean conservative churches: faith, church, growth,
and organization-centred ministries. The faith-centred ministry concerns itself with faith in God. To enhance such vertical faith religious activities such as attending services, prayer meetings, cell-group meetings, varied Bible study programmes, participating in evangelism, and offerings are strongly emphasized. Second, the ministry of conservative churches is focused on the church, not on the community or society. In particular, the phenomenon of ‘church individualism’ represents such a tendency to be church-centred. It is an attitude to give the top priority of the church only to its development and growth. There is no concern with social involvement and services. The third ministerial model of Korean churches is growth-centred ministry in which they concentrate all their energies on church growth. The value of growth-firstism is viewed of crucial importance among Korean pastors. Strictly speaking, all ministries in churches are the means of achieving the growth. Its indication is that all religious and other activities and church individualism are geared towards bringing about church growth. The last model of ministry is organization-centred. There are many organizations in the churches. In organizing them, pastors come to the fore while church members submit themselves to their pastors’ will. Therefore, the roles of laypeople are dependent on pastors. However, recently to respond the change of the times, some evangelical churches have been aware of change of the above ministerial trends, with the change being directed to more democratic style and layperson-centred ministry.

On the other side, there are some other traditions of theological thought in some Korean churches: radical progressivism and cultural liberalism. To make known the first tradition, the accent is on development of progressivism in Korean churches. In doing so, as a progressive movement Minjung theology is introduced and as a considered response of some Korean churches to such a movement the establishment of Minjung churches is explained. Together with that, another focus is on the current direction of Minjung theology and churches
as well as their influences on Korean churches. As a consequence, it is maintained that the involvement of the radical progressive churches and theology in Korean churches and society can be characterized as practice, community, renewal, person-centred, as opposed to evangelistic conservative churches with them be marked by faith, church, growth, and organization-focused. In addition, the tradition of cultural liberalism is discussed in which I take an interest in the process of its indigenization vis-à-vis its evaluation. In doing so, Korean churches become aware of the mode of indigenous faith. Depending upon the above tradition, in particular, progressivism, the following models of ministries are brought to the fore by progressive theology and churches: practice, community, renewal, and person-centred ministries. At the centre of practice-oriented ministry is the practice of faith by engaging with social service. Such practice is the expression of horizontal faith in loving neighbours in response to a vertical faith in God. Some progressive churches have a propensity to be community-centred in which it is understood that they exist to serve community. In this sense Missio-Dei theology plus Minjung one has contributed to such an understanding of ministry with the top priority of the theology having a relationship with the world. Furthermore, progressivism relates to person-centred ministry. Especially laypeople engage with the ministry of church with pastors equally. In this sense, in lieu of authoritarian, vertical, and directive pastoral leadership democratic, horizontal, and participative leadership is pursued. Another distinctive ministerial style in relation to progressivism is renewal-centred. This ministry focuses not on church growth but on renewing churches and society. Then it is pointed out that the recent change of the above ministerial trends has been raised due mainly to their effectiveness, with the direction of change being characterized as charismatic style of leadership and church growth-centred ministry.

To sum up, in theologically conservative churches belief, church, growth, and
organization-centred ministries tend to come to fore while in theologically radical churches practice, community, renewal, and person-centred ministries are inclined to be brought into sharp relief. Then the discussion is turned to looking into how the styles and behavioural qualities of transformational leaders are coupled with those of pastoral leadership displayed in the above sets of ministerial models, with the styles authoritarian charismatic and democratic, and the qualities being marked by offering a novel vision and unorthodox strategy, showing expertise, serving as role models, living self-sacrificial life, and being concerned with individual consideration and delegation. On the one hand, transformational leadership is compared with evangelical ministerial models. First, in relation to authoritarian style of transformational leadership the same style is exercised in evangelical models of ministry. That is, as the subjects of performing faith, church, growth, organization-centred ministries pastors are prone to exercise authoritarian leadership in the fields of such ministries. Second, relative to leadership behaviours pastors’ charismatic behaviours are represented in growth-centred ministry in which their emphasis is put on offering a novel vision for church growth, formulating strategies for accomplishing the growth, providing their professional expertise in evangelism. Also the pastors try to set an example to church members in faith-oriented ministry so that they can serve as role models of faith for them. In addition, in faith, church, and church growth-centred ministry the pastors show sacrificial life in terms of lack of time and finance, and devotion to church members. On the other hand, transformational leadership is compared with ecumenical ministerial models. First, in some progressive churches pastoral leadership seems democratic. In particular, in person-centred ministry of the Minjung churches democratic pastoral leadership is exercised. Horizontal relationship between pastors and church members are emphasized. Second, in relation to leadership behaviours, delegation and individual consideration is shown by community and person-centred ministries. So far, it
has been disclosed that authoritarian style and charismatic and visionary behaviours of transformational leadership are closely related with those of pastoral leadership of most conservative churches, which is shown in faith, church, growth, organization-centred ministry. On the other hand, it is also revealed that democratic style and individualized consideration and delegation behaviour of transformational leadership pertain to those of pastoral leadership of most progressive churches, which is displayed in practice, community, renewal, and person-centred ministry. This chapter deals with various ministerial styles in both evangelical and ecumenical camps and the characteristics of pastoral leadership displayed in such styles of ministries show authoritarian charismatic, visionary, participant, democratic. It indicates transformational leadership can be applicable to Korean churches.
CHAPTER 6

BIBLICAL MODELS OF TRANSFORMATIONAL LEADERSHIP

1 Introduction

So far my concern has focused on looking at the possible adoption of transformational leadership for Korean society and churches, especially from the perspective of Korean culture and theology. As a consequence, it has been disclosed that both traditional culture and its new trends and the theological developments in Korea can pave the way for a new pastoral leadership. However, I cannot say that it can be a new model in Korean churches until the implications of transformational leadership in the Bible are examined. That is because it has been researched so far mainly in the discipline of management. So it is reasonable to assume that without theological considerations of the leadership, in the biblical sense, applying it to Korean churches seems illegitimate. Drawing upon such an assumption, the focus of my approach, in this chapter, is on examining transformational leadership by employing a cross-disciplinary approach. In the process, core behavioural characteristics of transformational leaders will be integrated with those of key biblical figures. Therefore, the main purpose of this chapter is to seek a bridge between biblical and transformational leadership models. In doing so, the biblical underpinning for transformational leadership, as a new pastoral model for Korean churches, can be established. To achieve the aim, this chapter is organized into two parts. In the first part, my attention is not merely in touching upon some key biblical leaders in the Old Testament, but also in analysing their behavioural traits from
the perspective of the transformational leadership that I have dealt with in chapter 2. In the second part, I relate traits of leadership behaviour of two main biblical figures in the New Testament to those of transformational leaders.

2 Transformational Leaders in the Old Testament

This part is divided into three sections: first, some words relating to leadership will be explored; second, the lives of biblical characters, in relation to the formation of and development of leadership, are addressed in brief; third the behavioural characteristics of the biblical leaders will be seen through the lens of transformational leaders.

2.1 The Study of Leadership Terms

Since the Bible is not a manual for leadership, words used in the Old Testament do not directly relate to leadership, except in some cases: Moses as a leader of Israel is called the servant of the Lord (Joshua 1:1) but there are some words which we can infer in relation to leadership. For as Gangel explained, “very few Old Testament didactic portions deal directly with leadership. One could draw inference from certain recitations of the Law and Prophets and multitudinal guidelines from Proverbs and poetical literature” (1989:51). Also in relation to leadership, Gangel (1997) addressed some Greek key words: episkopos, presbyteros and presbeutes (p. 45-8) in the Pentateuch and the historical books; episcopos, and kyberna

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62 In this part, all terms involved in leadership is cited from the Septuagint rather than the Hebrew Bible.
63 It means elders, who take control of “local settlements (1 Samuel 16:4; Judges 11:5; Ruth 4:2) and responsibility for judicial, political, and military decisions within their jurisdictions” (Richards & Hoeldtke, 1980:48).
and *kubernsis*\(^{64}\) in the Book of Psalms, Proverbs and the Prophets (p. 51). Richards & Hoeldtke (1980:16), in addition, affirmed that a Hebrew word, *rosh*, relates to the concept of leadership in the Old Testament. Amid the aforementioned words, the following needs to be discussed more as they are coupled with key biblical figures addressed in the next section: *presbeutes*, *episkopos* and *rosh*.

First, the word *presbeutes*\(^{65}\), literally means the aged and those who have responsibilities (Gangel, 1997:45). It is often referred to as ‘ambassador,’ which was used in legal and political contexts in the ancient world: the first pertains to people who were commissioned directly from whomsoever they served, while the latter was relevant to people who were responsible for bringing others into the service of their master (Walters, 2001:110-11). Given the usage of the above word, its perfect example is Moses. God called him to lead the Israelites to the Promised Land and he took a responsibility for them in serving God. In addition, the word *episkopos*\(^{66}\) which literally means ‘overseer’ was used to describe the men, who have the oversight of the public work project (2 Chronicles: 34:17) (Engstrom, 1980:47). Especially in the book of Nehemiah (11:9.14.2), it was used to designate the official heads of a country or region\(^{67}\) (Gangel, 1997:48). Furthermore, the word *rosh* means head or chief. It referred to people as ‘heads of their families’ (Exodus 6:14) and ‘progenitor or elders’ (Numbers 7:2) who have authority over family members and their tribes (Richards & Hoeldtke, 1980:16).

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\(^{64}\) The words *kyberna* and *kubernsis* are shown mainly in the Proverbs, which implies ‘wise counsel essential for rulers (*Proverbs* 1:5; 11:14)’ (Gangel, 1997: 51).

\(^{65}\) See the following texts: Exodus 10:9; 17:5; 18:12; 19:7; 24:1, 14; 34:30; Leviticus 4:15; 19:32; Numbers 11:16, 24f; 30; 16:25; and Deuteronomy 31:9, 28; 32:7; and Joshua 7:6, 23; 8:10; 9:2, 11; 13:1; 23:1; 24:1, 29.

\(^{66}\) The word is used in the following texts: Numbers 4:16; 31:14; Judges 9:28; 2 Kings 11:15, 18; 12:12; 2 Chronicles 34:12, 17; and Nehemiah 11:9, 14, 22.

\(^{67}\) But the top-down image of the concept of *episkopos*, shown in Nehemiah, was changed into that of a good shepherd, whose role is to raise and care for the sheep (Gangel, 1997: 48). This image finds expression in David, in the Psalms. On the other hand, in the New Testament, it designates a person, who supervises a church and a group of churches. So it is identified with a superintendent (Engstrom, 1980:47).
2.2 Key Biblical Leaders’ Lives in the Old Testament

There are many leadership models in the Old Testament. Dale (1987:26-7) attempted to categorize them as:

Kings, judges, prophets and prophetesses, priests, and sages are mainstream examples of Old Testament leaders. Each provided a different kind of service to Israel. Kings: serving as God’s representatives…Ultimately, God was Israel’s ruler. The Kings, then, had leadership only as long as they functioned as God’s vice-regents…They are pictured as shepherds who served God and the nation by providing care and protection (Ezekiel, 34; Isaiah 44-28; Jeremiah 12:1-4). Judges: serving as periodic resources of God’s people. The judges served Israel temporary leaders who helped deliver local tribes from their destructive cycles of sin and idolatry…Priests, prophets, and prophetesses: serving the nation’s religious needs.- The priests led the worship activities of Israel…Their leadership was mostly behind the scenes…provides minimal information on leader options…Likewise the prophets and prophetesses as leaders are difficult to translate…Their function later become more visible and moved beyond religion to politics. Sages: serving as godly tutors to royalty. The sages… (are) not highly visible leaders. These educators/advisors served as mind moulders for royalty and public leaders.

Also Tidball (2008:14) stated that there are a variety of leaders within Israel: prophets, priests, kings, wise men and elders. However, it is impossible to discuss all these leadership models in this part and it is not my main concern in this thesis. Nonetheless, after choosing some biblical figures, their leadership behaviour can be taken into account in association with those of transformational leaders. The following figures are addressed: Joseph, Moses, David and Nehemiah. The criteria for opting for them are as follows: whether or not their leadership is thought of as a national leader; whether their positions as leaders relate to priests, kings, priests, sages and elders; whether their leadership style is transformation-oriented. Given the aforementioned standards, Joseph and Moses were chosen, in relation to national leaders respectively in Egypt and Israel; David as king; and Nehemiah
for his transformational-oriented reformation. They correspond to examples Clinton (2002) suggested according to six leadership eras and concomitant leadership models to some extent. (See Table 11)

< Table 11> Six Leadership Eras and Leaders

<table>
<thead>
<tr>
<th>Leadership era</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Patriarchal era-family based</td>
<td>Joseph, Abraham</td>
</tr>
<tr>
<td>Pre-Kingdom-Tribal based</td>
<td>Moses, Joshua, Judges</td>
</tr>
<tr>
<td>Kingdom-Nation based</td>
<td>David, Hezekiah</td>
</tr>
<tr>
<td>Post-Kingdom-Individual/Remnant based</td>
<td>Nehemiah, Daniel, Ezekiel, Ezra</td>
</tr>
<tr>
<td>Pre-Church-Spiritually based</td>
<td>Jesus, Disciples</td>
</tr>
<tr>
<td>Church-Decentralized Spiritually based</td>
<td>Paul, Peter, John</td>
</tr>
</tbody>
</table>

While discussing the above four figures, in relation to transformational leadership, others, if necessary, can be discussed later. Before making an attempt to consider their leadership, from the prospect of transformational leadership, it is worth considering their lives and characters, which relate to the formation and development of their leadership.

2.2.1 Joseph’s Life

Joseph was sold into slavery by his jealous brothers and then became the second most powerful man in Egypt. Such a dramatic change of life and promotion equipped him to be a brilliant leader. After being sold to serve Potiphar, the captain of Pharaoh’s guard, he became his personal servant and then he was promoted as a superintendent to care for his entire household. However, due to Potiphar’s wife’s false accusation against Joseph, he was put in prison. It gave him a chance to show his capability, so that he was given important responsibilities even there. Joseph, when released from prison, was promoted to prime minister. In this position, Joseph demonstrated his outstanding leadership by preparing and managing the seven years of famine in Egypt which saved the Egyptians from starvation. Also,
there were some other personal characteristics: patience, serenity of spirit and wisdom.

2.2.2 Moses’ Life

In view of his leading the Israelites to the land of Canaan, Moses is one of the greatest leaders of Israel. His leadership started by being trained in the palace of Pharaoh. By his faith in God and his integrity and willingness to sacrifice himself for God’s sake, Moses lead the people, organizing them and providing them with laws of conduct. In the process of leading them as a new nation, he experienced many difficulties, problems, conflicts and challenges to his authority. Among them, it is noted that he established a system of control at all levels and managed to lead around two million people. For Moses, compassion, justice, and decisiveness in action can be regarded as his personal traits. After being aware that he was not Egyptian and came from Israelite slaves, Moses visited his people who were being beaten. Moses concerned himself with the suffering of Israelites and decided to act for the purpose of helping them to be freed from slavery (Manz et al., 2001:105).

2.2.3 David’s Life

David was a good leader in terms of showing loyalty and faithfulness as a follower. Although being aware that King Saul strove to kill him, David respected him. Such an attitude toward Saul prepared him as a leader. Also David was a political as well as a spiritual leader. He attempted political unification on the basis of religious unification. In other words, David developed the kingdom of Israel into a religiously unified country. His leadership and work relied on God more than on his strength. However, David succumbed to sexual temptation but
after he repented his sin, God restored and honoured him as ‘a man after God's own heart.’ In relation to his character, he was very courageous. In order to protect his flock from wild animals, the boy David killed lions and bears. In addition, by volunteering to fight against Goliath, he displayed his courage (1 Samuel 17:1-58). In relation to David’s adultery with Bathsheba and subsequent murder of her husband, Uriah, when a prophet Nathan pointed out his transgression he admitted and accepted his mistakes: ‘I have sinned against the Lord’ (2 Samuel 12:13).

2.2.4 Nehemiah’s Life

Nehemiah is deemed to be “one of the most inspiring leaders in the Bible” (Sanders, 1994:163). Under his leadership, the devastated wall of Jerusalem was able to be reconstructed and social reforms to rebuild the state community of Judea were implemented. In particular, Nehemiah as a leader concerned himself with raising the morale of the people. Also he had an ability to encourage the discouraged by providing a vision and using their gifts and abilities, so that their leadership capacities could be developed. In addition, Nehemiah knew how to carry out his vision and plans amidst opposition. His personal character can be described as fearlessness (Nehemiah 6:11), keen foresight (Nehemiah 2:8), boldness and decisiveness (Sanders, 1994:164).

2.3 Transformational Biblical Leaders of the Old Testament

In this section, my focus of attention is on looking into the extent to which the leadership of biblical figures is transformational. For that, their involvement in events, ways
of solving issues, management, and administration are examined, mainly from the charismatic and democratic behavioural traits of transformational leaders with each having sub-dimensions: charismatic behaviour involves a compelling vision for the future, role models, morality, sacrifice, long-term and strategic plans and their implementations and mission statements; democratic behaviour entails delegation and empowerment. In addition, to ascertain that their leadership is transformational, two other dimensions are used: individualized consideration and orientation in change and transformation.

2.3.1 Moses’ Transformational Leadership

Moses’ leadership appeared to be charismatic and transformational, in the light of his behavioural traits. First, as transformational leaders have a clear and compelling purpose Moses’ goal was to lead the Israelites out of Egyptian slavery to the Promised Land. While the Israelites were wandering in the desert, confronted by physical suffering and doubts about their future, entering Canaan continued to be their purpose. So he could lead them to the final destination, he persisted in showing a clear vision and providing a strong motivation about the Promised Land. Second, he set a good example to the Israelites, by keeping his faith and showing his great humility. By wandering in the desert for forty years more and more Israelites became exhausted and discouraged, so that they complained to Moses and God about their physical calamity. Yet in the face of this situation, Moses maintained his faithfulness to a mission granted by God, as Manz et al. explained:

The way he (Moses) lived demonstrated implicit principles for living a faithful life. He delivered Gods’ laws and rules to his people, including the bedrock guidelines provided in the Ten Commandments and he delivered his people to the promised land…He was an honest man who earnestly tried to live faithfully to the highest
calling of his people. He served as a living example of the true path to the Promised Land (2001:112-13)

Third, Moses became a role model for his people due to his modesty. Under his leadership, the Israelites were delivered from slavery in Egypt and, in turn, led to the Promised Land through the Red Sea. The implication of his leadership is that he could exercise his charismatic authority over his people. Yet the Bible says exactly the opposite: ‘Moses was a very humble man, more humble than anyone’ (Numbers 12:3). The very modesty Moses displayed can be associated with one of the reasons why for the Israelites he was thought of as a role model.

Moses, as a charismatic leader, displayed strategic management skills. In order to improve a system in which Moses usually met individual Israelites to listen to their difficulties, Moses tried to empower others to help. In the process of choosing some leaders and delegating to them, Moses has shown management principles (Exodus18:13-27) which Engstrom (1980: 28-9) summed up as: v.13: observation and personal inspection (v.13); questioning (v.14); judgement (v.17); evaluation (v.18); coaching and establishing procedures (v.19); delegation and assignment of responsibilities (v.20); span of control, judging evaluation appraisal and limits of decision-making (v.21). Lastly, Moses demonstrated his sacrificial life by choosing to suffer affliction with the people, instead of remaining in a comfortable life in the palace of Pharaoh. Personal and behavioural qualities of Moses’ leadership, based on Hebrews 11, can be characterized as: (1) faith (v. 24) Moses was raised in faith and rejected to be called as a son of Pharaoh's daughter; (2) integrity (v. 25) he loved to share suffering with God's people rather than enjoying a temporary sinful pleasure; (3) vision (v. 26) all the persecutions sustained for the sake of Christ were valued more highly than all the treasures of Egypt and he considered them as rewards; (4) decisiveness (v. 27) he
left Egypt with faith; (5) obedience (v. 28) he kept the Passover through faith; (6) responsibility (v. 29) he crossed the Red Sea in faith (p. 30).

On the other hand, Moses’ leadership is characterized as team-based in orientation, given that he tried to delegate his authority and responsibility to the middle leaders (managers) such as chief men, elders and officials, preferring to work together with them (Exodus 16:2; 18:13-27; Numbers 13:3, 33:1). In doing so, Moses chose some people who feared God and were truthful, appointing them as captains over thousands, hundreds, fifties and tens to establish effective control and delegating authority to them for their performance of duties which showed his democratic style of leadership. Also one of the reasons of assigning authority to the middle managers was to let them take care of the people more individually. In addition, his leadership was transformation-oriented because for Moses it was a new history in leading the people of Israel to Canaan, after their slavery in Egypt. In view of the above, Moses’ leadership pattern is transformational in which his leadership is balanced between the charismatic and the democratic. In other words, he had a compelling vision for Israel and articulated it. In the process of attaining it, he became a role model for the Israelites and formulated effective strategies. In doing so, his authority was delegated to others so they could serve and minister to individual Israelites. Under his leadership, Israel came to be transformed.

2.3.2 Nehemiah’s Transformational Leadership

Another exemplary transformational charismatic leader was Nehemiah. Some traits of his charismatic behaviour included firstly a strong vision. When Nehemiah heard about the destroyed Jerusalem walls, he prayed (Nehemiah 1:1-4). In the process, he set a vision of
rebuilding Jerusalem’s temple and wall. To accomplish the vision, he mapped out a strategy. His ability as a skilful organizer involved conducting a survey, regarding the destroyed wall and making an objective appraisal of its situation (Nehemiah 2:11-16), making detailed plans, including personnel management in particular dispositions of tribes (Nehemiah 3), and considering a counter-measure with respect to both outside and inside intervention (Nehemiah 4-6).

In addition, he gave a good example to the people by showing humility and a life of serving. When the reconstruction of the wall was completed successfully, he attributed such success to God’s help (Nehemiah 6:16). As well as modesty, he displayed a model of life to serve others as the Bible tells us: ‘when I was appointed to be their governor in the land of Judah, until his thirty-second year - twelve years - neither I nor my brothers ate the food allotted to the governor. But the earlier governors- those preceding me- placed a heavy burden on the people and took forty shekels of silver from them in addition to food and wine. Their assistants also lorded it over the people. But out of reverence for God, I did not act like that. Instead, I devoted myself to the work on this wall. All my men were assembled there for the work; we did not acquire any land’ (Nehemiah 5:14-16). Sanders explained the attributes of his character and behaviour relative to leadership:

Nehemiah was a vigorous administrator, calm crisis manager, a fearless initiator, a courageous decision maker, and persevering leaders. He was resolute in the face of threat and vigilant against treachery-a leader who won and held the full confidence of his followers (1994:163)

On the other hand, Nehemiah’s leadership was also team-based. For him ‘both-and’ thinking was important (Dale, 1986:69) which implied every man had his work and his place (Engstrom, 1980:35). Also, Nehemiah tried to form his followers into leaders for effective
work teams (Nehemiah 3; 4:15-23). In doing so, he delegated his responsibility. Without such co-ordination and delegation, it would not be possible to rebuild the wall in record time. In addition, while restoring the wall, Nehemiah faced a serious crisis. To overcome it, he tried to develop a deeper relationship with his followers. In particular, he showed individualized concern for the discouraged. By kindling hope and sharing his vision, he cheered them. Moreover, his leadership was transformation-oriented because his leadership involved external and internal restoration movements in Israel: the first was pertinent to the reconstruction of the ruined temple and its wall in Jerusalem; the second purpose was to reform Israel to prevent the people from religious and moral decay.

Taking into account the above characteristics of his leadership, it is most likely that his leadership was transformational. He first presented the Jewish people with definite goals and visions for rebuilding the ruined castle wall of Jerusalem, making them aware of how important the vision was to be achieved, inspiring a sense of mission and motivating them to restore Jerusalem, and to participating in the work. In doing so, he delegated his responsibilities to his followers and showed individual concerns. Especially his leadership led to the transformation of the people of Israel. Dale (1986:67-8) pointed out the traits of Nehemiah’s leadership as those of ‘Super Leaders’:

Super Leaders like Nehemiah not only demonstrate self-leadership skills but promote them in their followers. Modelling is the first Super Leader characteristic. They set goals and act on them, show their work is enjoyable, and concentrate on taking initiative, finding solutions, and creating opportunities. Secondly, Super Leaders develop and encourage their followers...Finally, when followers begin to practice self-leadership, Super Leaders give positive reinforcement for constructive actions...above all show an optimistic attitude. These three characteristics are apparent in Nehemiah, the Catalyst.
2.3.3 Joseph’s Transformational Leadership

For transformational leaders the ability to represent their vision through their own intuitive inspiration was regarded as very important. One of the important qualities of Joseph’s leadership related to vision. He received divine vision through God’s revelation and achieved it through his visionary leadership, so that Joseph became the prime minister in Egypt from the position of a slave (Genesis 40-41). In this sense, Joseph can be characterized as a visionary leader who committed himself to fulfilling God’s vision and was not dependent upon his own charisma. One of the important attributes of biblical leadership is that of a visionary. In the Bible, and likewise for transformational leaders, the ability of representing vision through their own intuitive inspiration is regarded as very important. However, there is a difference between them. Whereas the divine vision through God’s inspiration relies on a leader’s spiritual rapport with God, for transformational leaders the vision arises out of the leaders’ own intuitive inspiration.

Another trait of Joseph’s charismatic behaviour relates to his long term and strategic plan. Because of a talent to interpret dreams, he was placed in a high administrative position, during which he demonstrated his charismatic behaviour. In particular, when given charge over the harvest, in order to prepare for the coming seven years of famine, Joseph made a long-term and strategic plan which was to fill all the storehouses in Egypt with the produce from the seven years of a good harvest. When the severe seven years of famine came, the implementation of the plan saved the lives of Egyptians and Israelites. In relation to this work, Engstrom described traits of Joseph’s leadership behaviour as “planning the whole operation, distribution of the materials, the foodstuffs, satisfying the complaints, and handling the grievance” (1980:26). On the other hand, Joseph showed individual concerns for his brothers.
Joseph was hated by his brothers, stripped of his clothes, thrown into a cistern and sold as a slave to a caravan of Ishmaelites (Genesis 19-25). Then when his brothers came to Egypt to buy grain because their land was afflicted with famine, Joseph had compassion for them. As a result, in order to take care of them, he invited them so that they could live together as honoured guests in Egypt (Woofe, 2002:62). Based on this narrative, Joseph was regarded as a transformational leader.

**2.3.4 David’s Transformational Leadership**

Given some traits of David’s leadership, he was regarded as a transformational charismatic leader. The first relates to him as a role model. Due to David’s marriage to his daughter and David’s close friendship with his son, Saul came to have feelings of jealousy of David, the result of which he endeavoured to kill David. So David could not help fleeing to save his life. Yet later he had good chances to kill Saul but spared his life. As a consequence, he could be a model for the people by maintaining his faithfulness to Saul. In addition, when he was on the throne for thirty-three years, David exercised his charismatic leadership by planning a strategy for better relationships with neighbouring countries. The point is that in relation to the strategy he used diplomacy. He knew how to not only pacify enemies but also to win friends and his generosity contributed to him winning many allies, whereby he could reign over Israel peacefully (Engstrom, 1980:32).

David’s leadership was also team-based. There was a dispute about distributing the booty taken from the Amalekites after defeating them in the battle of Besor Valley (1 Samuel 30:1-30). Those who had fought in the battle argued that it should not be distributed to two hundred men who had fallen behind during the pursuit due to exhaustion. In this situation,
David said that it should be shared equally by all members. In doing so, David promoted the spirit of the community. In this sense, he was a team-builder. Also David delegated his authority to Joab and the thirty leaders, so that they could be involved in his tasks (2 Samuel 23:8-17). In lieu of being a solo practitioner, he wanted to share authority and responsibility with his followers. Given the style of leadership, David represented a leadership that was transformational, characterized as charismatic and team-based.

2.3.5 Abraham’s Transformational Leadership

In addition to the above leaders, Abraham needs mentioning since his leadership was transformational. The reasons are as follows. First, Abraham had a clear vision for the Promised Land as a new nation, where his progeny would live as a united people believing in God, Yahweh. That is, he left Haran where his life was established, setting out for the land of Canaan, in pursuit of the vision granted by God, rather than living in his home town in peace. Second, transformational leaders show great courage to take risks and express confidence in performing their visions. Likewise Abraham, after mobilizing a group with 318 people, attempted to make war with four powerful kings, so as to rescue his nephew Lot (Genesis 14). In spite of the lack of number of soldiers, the reason why Abraham could win the war was attributed to his courage and conviction. Third, transformational leaders show a willingness to make a sacrifice for their organization. In the test (Genesis 22) in which God asked Abraham to offer his only son, Isaac, as a sacrificial offering, he did as was asked. On the other hand, in transformational leadership, the concern for other people is an important trait. For Abraham, this concern was shown when God planned to destroy Sodom and Gomorrah and he asked God: will not the judge of all the earth do right? (Genesis 18:25) and persisted in haggling
with God to save them from destruction. It was closely related to Abraham’s consideration of
other people. Also, Abraham’s leadership was transformation-oriented in which he created a
new history in the process of following God’s direction from Ur to Canaan via Haran.

3 Transformational Leaders in the New Testament

This part is organized into two sections: in the first, some words in relation to
leadership are explored; in the second, biblical and transformational leadership are linked.

3.1 The Study of Leadership Terms

In the New Testament, there are some words pertaining to leadership: hegemonic
(ruler)\(^{68}\), episcopos (overseer)\(^{69}\), oikonomos (steward), presbyteros (elder)\(^{70}\), poimen
(shepherd), kubernetes (shipmaster)\(^{71}\), kephale (head)\(^{72}\), and diakonos (deacon) (Clarke,
2008:46-71 & Gangel, 1997:54-61). Of them, only the followings need to be discussed in
detail, since they have to do with key biblical characters, such as Jesus and Paul whom I deal
with in the next sections: poimen, diakonos and oikonomos.

The first is poimen. It literally means a shepherd and is compared to Jesus in the
Gospels. The shepherd metaphor of Jesus relates to leaders, who show sacrificial love for the
sheep (John 10:11) and concern themselves with lost sheep. Also as Jesus instructed Peter to
do the work of a shepherd, its variant form, poimaine is used (John 21:17):’… take care of

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\(^{68}\) It means ‘rulers or chiefs’ (Luke 22: 26; Acts 15:22).
\(^{69}\) In the Old Testament, it signifies ‘overseer’ in a general sense but the meaning of ‘guardian’ is added to it in
\(^{70}\) Its meaning is ‘elder’ in Acts14:23 and 20:17.
\(^{71}\) The word’s literal meaning is helmsman or shipmaster (Acts 27:11; Revelation 18:17) and its variant,
kubernesis, is used to signify the gift of administration (p. 60).
\(^{72}\) The word means ‘head,’ which designated Jesus as the head of the church.
(poimaine) my sheep’ (v.16). The shepherd projects images of a “very tender, personal, care-oriented” leader (Bennett, 1993:49).

The Greek word *diakonos*, translated as ‘servant,’ is used originally as a “table-waiter” (Hian, 1987:18). It is used in association with the model of life, teaching and suffering of Jesus Christ. Firstly, Jesus becomes an example of serving others in his life: the master (Jesus) prepared supper and served it (Luke 17:8) and waited on servants (Luke 12:37). Also, Jesus used the *diakonos* when he taught modesty (Mark 9:35). By washing his disciples’ feet, Jesus demonstrated a humble life of serving others. In addition, the word is used in relation to his suffering and death (John 12:25-26). On the other hand, Paul relates this word: ‘as servant of Christ’ (1Corinthians 4:1); ‘I have become its (church’s) servant’ (Colossians 1:25). Lastly, *oikonomos*, the literal meaning of which is ‘steward,’ is used to designate one who holds a position of responsibility. Paul referred of himself as *oikonomos* (1Corinthians 4:1).

### 3.2 The New Testament Transformational Leaders

Numerous biblical leaders are found in the New Testament. Of them, Jesus and his disciples are thrown into sharp relief. In his book, *Ministry by the Book*, Tidball (2008) presents new patterns for pastoral leadership by investigating how Jesus and his disciples ministered faith communities. In so doing, he asserts that as God used a range of leaders such as prophets, priest, kings and sages as well as elders in the history of Israel, so He used Jesus and his disciples as leaders to let them minister unto the communities (p. 14). Dale

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73 After revealing how leadership was exercised in the different local congregations Paul has founded, Clarke characterized leaders in the Pauline churches as “those who sought to wield power by resorting to mechanisms provided by the legal system; those who resorted to political wrangling or favoured demonstrations of great human wisdom; as well as those who continued to sense the pull from their pagan religious past” (2000:207). See Clarke, Andrew C. (2000). *First-Century Christians in the Greco-Roman World*. (Cambridge: William B. Eerdmans Publishing), pp.174-206.
(1986:27) points out the examples of biblical figures of the New Testament: Jesus and his disciples and, in particular, Paul plus Peter, James and Barnabas. In addition, Gangel designates leadership models of the New Testament as Jesus and Paul, with the first being marked for his “humility, patience, consideration, long-suffering, concern for individuals and the distinctive servant motif,” the latter being characterized as “a nursing mother, a patient school teacher, a mother bird and a loving father” (1989:52). In spite of my discussion touching upon the leaders mentioned above, given the emphasis on Jesus and Paul as two models, an attempt to relate transformational leadership to New Testament biblical leaders is made only to them in this section.

Before embarking upon such an exploration, some behavioural traits of transformational leaders will serve as a framework: morality, sacrificial life, individualized consideration, delegation and empowerment, together with a discussion of the roles, leadership principles, key events and circumstances of the models.

3.2.1 Transformational Leadership of Jesus

Jesus’ leadership is characterized as either servant leadership or shepherd leadership. These are the two models considered as biblical leadership. However, if transformational leadership is also a biblical model, then this has implications for servant and shepherd leadership.

First, transformational leadership is closely aligned to servant leadership. More exactly the behaviour of transformational leaders such as a role model and sacrificial life are displayed in the leadership paradigm. First, Jesus as a leader was a role model for his disciples by setting an example. Hian (1987:48-51) illustrates thus point in five dimensions: service,
obedience, prayer, relationships and suffering. To begin with, by washing his disciples’ feet, Jesus demonstrated a humble life of serving others: ‘Jesus called the Twelve and said, anyone who wants to be first must be the very last, and the servant of all’ (Mark 9:35); ‘I have set you an example that you should do as I have done for you’ (John 13:15). In addition, obeying God’s will (John 4:34), Jesus gave a good example to the disciples. He also showed a model of prayer at a crucial period in His ministry (Luke 3:21, 22:32, 44). Fourth, people modelled themselves on Jesus because he had a good relationship with the marginalized (Matthew 11:9). Last, people modelled themselves on his suffering: to choose to be poor (2 Corinthians 8:9); to be rejected by his own people (John 1:11); to suffer from a painful death on the cross. On the other hand, Jesus also showed his leadership in relation to this sacrifice. Although Jesus was identified with God: ‘the Father and I are one’ (John 10:30), he took on the role of a servant and engaged in self-sacrificial behaviour, by washing his disciples’ feet and dying on the cross. As such, at the centre of Jesus’ leadership behaviour is a model of a sacrificial life. These dimensions are also centred on the characteristic behaviour of transformational leadership.

Transformational leadership has something in common with Jesus’ shepherd leadership: individualized concern and, especially, concern for their needs. On the one hand, one of the key traits of Jesus’ leadership is compassion. His compassion can be categorized in two dimensions: one for a person as an individual and the other for people as a group. Jesus felt compassion for individuals, and, in particular, a leper (Mark 1:41-2), the blind (John 9:1-12), sinners and a prostitute. Moreover, Jesus took pity on the people of Israel (Mark 9:36). On the other hand, transformational leaders concern themselves with the care for people’s needs as Jesus ministered to the Israel people. For him, three dimensions of care are included: physical care, mental care and spiritual care. The first was manifested in the feeding of the
five thousand. Instead of sending them back to their homes, Jesus considered their hunger and provided them with food (John 21:12-3). The second was in the disciples who after Jesus died on the cross came back to their home town with disappointment (Luke 24:6). The third found expression in the scene where through asking Peter the same question three times, Jesus intended him to be spiritually awakened (John 21:15-25) (Kim, 2004: 186-7). Jesus’ concern for other people demonstrated his leadership as a shepherd, comparing himself to the good shepherd: ‘I am the good shepherd. The good shepherd lays down his life for the sheep’ (John 10:11). In a general sense, the shepherding roles are meant to feed, gather, carry and lead sheep. Greenslade (2002:112-6) points to the secrets of Jesus’ leadership as the good shepherd based on John 10. According to him, his leadership was characterized by individual care for God’s people (v.3), creating initiatives for them to follow (v.4), nurturing them (v.9), and caring for them at a considerable sacrifice (v.11). Means (1989:52-3) summed up the main qualities of shepherd leadership of Jesus as taking care of the people under his oversight, taking responsibility for their nurture and guiding them. As such, the emphasis of Jesus’ shepherd leadership was on the individualized concern and care for them. Likewise this characteristic is one of the important behavioural traits of transformational leadership.

Another point of Jesus’ leadership related to transformational leadership was in being team-oriented. In his ministry Jesus set up a team to carry out a mission. In so doing, he empowered the disciples: ‘Calling the Twelve to him, he sent them out two by two and gave them authority over evil spirits’ (Mark 6:7). Also by exploring what Jesus taught his potential leaders and how they were trained, Greenslade (2002: 117-9) enumerated the characteristics of Jesus’ leadership:

1) He picked the men He personally wanted. Mark tells us that ‘he called to him those he wanted” (Mark 3:13). 2) He called them to share his life. “He appointed
As above, in the process of training the twelve, as a leader Jesus displayed his servant leadership by setting a good example to them in life and providing them with a vision. Furthermore, Jesus emphasized the importance of team work, delegation and evaluation.

On the other hand, one of the features of transformational leaders is that they tend to behave in ways that stimulate the followers’ efforts to be innovative and creative by questioning assumptions that the followers generally accept, challenging old ways of problem-solving and looking at old situations in new ways (Avolio & Bass, 2002:2). In lieu of his ministry, some acknowledged such intellectual stimulation. First, in order to let his followers re-examine their assumptions, Jesus used parables which involved the unexpected and the surprising. For example, in the parable of the dishonest steward (Luke 16:1-8), unlike our expectation that what he has done should be criticized by the rich man, due to his dishonesty and deceit, the steward was commended by him. This took people by surprise in that it was unexpected (Stein, 1981:40). Ultimately, what Jesus intended in the parable was to make them question their presumptions so that they could be stimulated intellectually. Second, Jesus also used paradox, in order that people (followers) re-thought what they had not

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74 In addition to this parable, the following parables relates to this case: the Prodigal Son (Luke 15:11-32) and the Workers in the Vineyard (Matthew 20:1-16). In the first, an assumption that the Prodigal Son will be punished by his father was questioned; in the second, an assumption that a work who was hired for the eleven hours receives more money than worker who was hired for one hour was challenged.
questioned. Paradox involves inconsistency which Zuck and Campbell (2002:160) defined as “a statement that is seemingly absurd or contrary to normal opinion.” As an example of a paradox, Jesus said, ‘whoever loses his life for Me and for the Gospel will save it’ (Mark 8:35). In other words, Jesus asserted that to lose a life for Him is to save it, the opposite of what is normally understood.

To sum up, taking into account the aforementioned salient features of Jesus’ leadership, his style of leadership was transformational. In particular, the biblical leadership of Jesus’ servant and shepherd leadership had much in common with the transformational leadership counterpart. They are described as a role model, a sacrificial lifestyle, a concern for individual needs, delegation and empowerment. Also his leadership was proven as transformational in relation to his behavioural tendency to stimulate his followers intellectually. To put it simply, in Jesus’ leadership 1) a ‘visionary’ approach to the embodiment of the Kingdom of God in this world, was based on ‘charisma and inspiration’ associated with role modelling and a sacrifice-oriented life, 2) an ‘individualized concern’ with ‘empowerment,’ and 3) an ‘intellectual stimulation.’ These approaches are congruous with four leadership behaviour traits of transformational leaders as Bass and Avolio (2006) suggested: charisma, inspirational motivation (related to vision), intellectual stimulation and individualized consideration. Jesus’ leadership was transformational which served as a catalyst for the leadership model being regarded as valid in the theological sense.

3.2.2. Paul’s Life and Transformational Leadership

This part consists of two sections. The first touches upon Paul’s life in relation to the development of leadership in brief. The second addresses the extent to which the style of his
leadership was transformational in more detail.

3.2.2.1 Paul’s Life

    Being born to Jewish parents who lived in the city of Tarsus, Paul received a Jewish and Hellenistic education. In particular, he was trained as a Pharisee under the Jewish rabbi Gamaliel, as it is written in Acts 22:3 ‘I am a Jew, born in Tarsus of Cilicia, but brought up in this city. I studied under Gamaliel and was thoroughly trained in the law of our ancestors.’ As a consequence, he had a great passion for keeping the law and persecuting anyone who opposed it (Philippians 5). However, after the encounter with Jesus Christ on the road to Damascus, the very passion was changed into being an example of a witness for the gospel. In response to such a calling to one of the apostles, wherever he travelled new Christian communities were set up across the Roman Empire. In order to care for them, Paul worked with other Christian workers. Of crucial importance to him was a spirit of team-work. Also as a leader, when necessary, he attempted to commend, exhort and encourage the communities and co-workers by both his missionary journeys and by corresponding with them. In this sense, images of his leadership can be described as an apostle of the early church, a missionary to the Gentiles and a pastor for his seedling churches whose role was to compliment, admonish and encourage.

3.2.2.2 Transformational Leadership of Paul

    In this part, in order to reveal that Paul’s leadership model was transformational, the same criteria which applied to Jesus are used: a role model, morality, sacrificial life,
individualized consideration, delegation and empowerment.

First, Paul, as a role model, gave examples to the faith communities he found. Hian (1987:51-3) elucidates the example of Paul in four aspects. The first relates to the way of handling controversial matters. In 1Corinthians 8, when faced with a question of eating food which had been given to idols by the Corinthian Christians, Paul gave them clear answers. Given the existence of the supreme God and the no real existence of idols, the eating of meat was allowed. This relieved the Gentile Christians from abiding by such strict laws. However, he himself did not eat meat offered to the idols. Paul treated himself very strictly but not others. In doing so, he gave a good example to Christians in Corinth. The second was when Paul was entitled to financial support in relation to the ministry from his founding churches but he did not demand it (1 Corinthians 9). Paul, by renouncing his rights, set an example. Third, through self-discipline, he showed people how to refuse the bodily appetites (9:24-7). Last, by showing his life-long devotion to Christ, he became a role model. Gangel pinpoints the characteristics of Paul in relation to these examples as “…tenacity of mind…conviction of belief… breath and largeness of vision…and deep affection and friendship” (1970:173-4). Means (1989:49) relates Paul’s attributes as “righteousness, godliness, faith, love, endurance, and gentleness” (1Timothy 6:11).

By demonstrating the above examples, Paul asked the congregations he had set up to imitate him. Clark (1998) investigated the use of the ‘imitation’ motif in the Pauline letters: Paul urged the Corinthians to be imitators of him (1 Corinthians 4:16), exhorted the Thessalonians to imitate his examples (2 Thessalonians 3:9); the Corinthians to be imitators of him (1 Corinthians 4:16); Paul asked people to copy his faith (1Corinthians 11). Clarke (2000:223) regarded Paul’s emphasis on emulation as a unique approach among the leaders in
the New Testament. This tendency indicated his leadership style was charismatic. In this sense, it can be said that Paul’s leadership was aligned to charismatic transformational leadership which engages with role modelling.

Like Jesus in whom the concept of servant leadership pertained to that of suffering, Paul related his servant role to suffering which indicated his sacrificial life. In spite of living in wealth and honour as a Roman citizen, after being commissioned by Christ, Paul decided to live as a servant. The life of the servant involved his sacrificial life. Even as a citizen he gave up all rights and pursued the life of a bond-slave of Christ (Philippians 1:1). In relation to a sacrificial life, Paul urged his co-workers to be servants for their communities and stressed their willingness to sacrifice for others (Philippians 2:19–30).

Third, integrity based on morality is another significant characteristic of the transformational leader. Paul’s integrity found expression in the farewell speech to his followers: ‘I have not coveted anyone’s silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions… they all wept as they embraced him and kissed him. What grieved them most was this statement that they would never see his face again (Acts 20: 32-7)’ (Woolfe, 2002: 7).

Paul’s individualized concern was related to the parent metaphor: Paul compared himself to a mother with love, self-guidance, and gentleness (1 Thessalonians 2:7); Paul’s concern, like a mother, for the Galatians is expressed as ‘My dear children, for whom I am again in the pains of childbirth until Christ is formed in you’ (Galatians 4:19); Paul can say that in Christ Jesus I became your father through the gospel (v.15), having led them to faith in Christ, and because he loves them with a fathers’ love that he can go on. In particular, Paul used the metaphor to let people be aware of his concerns for them. Some examples are as

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75 In relation to examples, Paul does not limit the object of the emulation to himself; rather the following are considered: “Christ, God, his colleagues, other Christians, and other churches.” (Clarke, 2000:223).
follows. First, Paul performed his duty as a father for Onesimus and introduced him to Philemon as ‘his heart’ (Philemon 1:12) which meant he is loved and cared for with affection. In addition, with parent love, Paul ministered to Mark to be a valued member of his mission team (Colossians 4:10; Philemon 1:24; 2 Timothy 4:11). Likewise, Paul concerned himself with Timothy to develop into a church leader. In doing so, three characteristics of relationship are involved: appreciation, commitment and encouragement (Cooper, 2005:8-9). In other words, Paul, with a father’s mind, thanks God for Timothy (2 Timothy 1:3-5), committing himself to Timothy by prayer (2 Timothy 1:3b), and encouraging him (2 Timothy 1:4). As such, with parental love and mind, Paul was concerned with their individual needs, one of the key transformational leadership behavioural traits.

As well as individualized consideration, the spirit of team-work and delegation which are pivotal qualities of transformational leadership, were evident in Paul’s leadership. Ascough and Cotton (2005) pinpointed the features of Paul’s leadership as “teamwork ethos and shared leadership” (p.87). First, Paul’s leadership was teamwork-based. It was reflected in the names of the senders of the Paul’s six letters: ‘Paul, Silvanus and Timothy in 1 Thessalonians (1:1), Paul and Sosthenes in 1 Corinthians (1:1), Paul and Timothy in 2 Corinthians (1:1), Paul and all members of God’s family, who are with me to the Galatians (1:2), Paul and Timothy to the Philippians (1:1), Paul and Timothy to Philemon (1:1)’ (p.88). Paul related to others when writing letters to faith communities he set up because he regarded them as his ‘co-workers’ (p. 80). In addition, Paul displayed delegation by sending his partners to the churches, located in various places, so that they could minister to their members. In so doing, Paul’s focus was on nurturing “the emotional intelligence of those who share leadership with him, and thus increase their capacity for self-regulation and mutual accountability” (p. 91). To put it simply, the understanding of Paul’s leadership was based on
a team-oriented ethos and a total sharing of leadership by delegating his responsibility to his fellow-workers.

4 Conclusion

In the previous three chapters, I have associated transformational leadership with three dimensions such as cultural trends, the philosophy of life and the theology of the churches. In doing so, Korean Confucian values, the traditional and changing cultural values, and Korean theological thought have been chosen to connect transformational leadership with the dimensions. It is also argued that in order for leadership to be a new model of pastoral leadership, its implications in the Bible should be considered. So the focus of discussion in this chapter was on analysing biblical leadership from the transformational perspective. This discussion can serve as providing a theological underpinning of the leadership for Korean churches, so that it can be recommended for their practice.

This chapter was made up of two parts. The first part examined biblical figures in the Old Testament. In doing so, leadership terms were looked into which was followed by a brief introduction of some biblical leaders: Joseph, Moses, David, Nehemiah and Abraham. The crucial section, in this part, was to relate them to transformational leadership. To reveal the extent to which their leadership is transformational, the leaders’ lives and other factors related to leadership were compared with the behavioural traits of transformational leadership. They were subsumed mainly under two broad categories: charismatic and democratic behaviour. The former incorporated a compelling vision for the future, role models, morality, sacrifice, long-term and strategic plans and their implementations and mission statements, while the latter included delegation and empowerment. Along with them, others were discussed:
individualized consideration and orientation in change and transformation.

In doing so, it was revealed that the leadership of the five biblical characters was transformational. Of them, the leadership of Moses and Nehemiah appeared more transformational than the others. The reason was that the two figures showed more diverse behaviour of transformational leaders than Joseph, David and Abraham. In particular, Moses’ leadership traits such as offering a compelling vision for the Israelites as a role model by showing humble and faithful life for God, his strategic management skills in the process of delegating his responsibilities to other leaders in order to take care of them more individually and his team-oriented leadership, were transformational. Also transformational leadership found expression in Nehemiah in his vision of rebuilding Jerusalem’s walls, in his well-organized strategies for achieving that vision, in his setting a good example for the people in his humility, modesty and moral life, in his delegation of responsibilities to others, and in his individualized concern for the discouraged and reformation-oriented leadership. In addition, Abraham’s leadership was considered as transformational given his leaving his home town in pursuit of his vision, taking risks, his willingness to sacrifice himself and his transformation-oriented leadership in pursuing a new history. For David, his role modelling, his diplomatic strategies and team-based leadership related to traits of transformational leadership. In the case of Joseph, his vision and strategies, when dealing with the seven-year drought and his individualized concern were all pointed out as his transformational leadership behavioural traits. The focus of the second part was on revealing transformational leaders of the New Testament. Of many candidates, two figures were opted for: Jesus and Paul. That Jesus’ leadership is transformational was revealed. His leadership behavioural traits were: a visionary leadership on the embodiment of the Kingdom of God; a charismatic leadership especially based on his role modelling and sacrificial life; his individualized concern for the
sick and the marginalized; his intellectual stimulation of his disciples by using metaphors; his delegation of authority to his disciples. At the centre of Paul’s leadership as a role model for faith communities he established in various places in the Roman Empire, his sacrificial life, his moral-based leadership, his individualized concern for people by visiting and sending letters to them and sharing leadership by delegating his responsibilities to his fellow-workers. This chapter, therefore, was aimed at underpinning the biblical basis of transformational leadership.
1 Introduction

The structure of this thesis relies on the pastoral cycle which is made up of experience, exploration, reflection and action. As the starting point, the experience of authoritarian charismatic leadership in Korean churches is discussed. In the next step, exploration is analysed in varied dimensions and it is maintained that the traditional leadership pattern is no longer effective and, accordingly, change is needed. Then transformational leadership is offered as a considered response followed by a literature review on leadership. The investigation moves on to reflection, where leadership is analysed from the Korean cultural and theological perspectives. The last stage of action can be termed experiment or application. In this sense, action involves testing if transformational leadership can be applied to Korean churches. Case studies are employed in two parts. The first part deals with the methodology of case studies and the reason for some churches being chosen, and the way data is collected and analysed. The second part applies the salient features of transformational leadership to those of pastors of some churches, analysing and interpreting the extent to which their leadership is transformational.

2 Methodology

This part consists of four sections: the first section reveals the reasons candidates are chosen for case studies; the second section addresses how data about them is collected; the
third section discusses how to analyse the collected data; and the last section shows the limitations of the case studies.

First, in order to choose samples for the case studies, I use criterion-based selected sampling and reputational cases. According to Le Compte and Preissle:

Criterion-based selection requires that the researcher establish in advance a set of criteria or a list of attributes that the units for study must possess. The investigator then searches for exemplars that match the specified array of characteristics. Some researches label this purposive sampling…Criterion-based selection has a number of variations…Variations in simple criterion-based selection may be divided into two groups. The first is composed of strategies used…to select units from populations determined to be relevant…This includes…reputational cases… (1993:69-70)

To put it simply, regarding choosing samples, a purposive sampling method is used, based on the suitability for the study according to some criteria. In doing so, reputational cases that meet the criteria are chosen. In other words, when selecting churches as the samples, the criteria are as follows: the style of pastoral leadership of the churches is transformational, charismatic and democratic which points to an ultimate change and transformation; the pastoral leadership is publicly recognized as an effective and appropriate leadership in Korean churches because of its tendency to renew the churches.

In 2010, the Society of the Korean Practical Theology (thereafter SKPT) which consisted of professors engaged in the discipline of practical theology at a number of theological seminaries and universities declared four local churches as models of Korean churches: Secho Holiness Church, Yongin Hyangsang Church, the Dream Church and the Manna Church. The reasons why they were chosen were as follows: the senior pastors’ strong driving force, their clear vision for the future and unorthodox pastoral ministry, their concerns with lay leadership and church health and their renewal orientation. These reasons correspond
to my criteria in relation to selecting samples, in which the first three are related to charismatic transformational leadership; lay leadership and democratic transformational leadership; and renewal transformation (http://www.christiantoday.co.kr/view.htm?id=240747 accessed on 07.09.2011). Therefore, the pastoral leadership of the four churches is suitable for case studies. Yet in light of the balance between denominations in which the Dream Church and the Manna Church belong to Methodism, the Manna church is excluded, so finally three pastors are selected: Pastor Hank-joong Kim of the Dream Church, Pastor Suk-nyun Kim of Secho Holiness Church and Pastor Joo-chae Jung of Yongin Hyangsaeng Church.

Second, in order to see how charismatic and democratic leadership behaviour finds expression in their ministry data were collected from observations and documents. Observations of the various services and prayer meetings such as the Sunday worship service, the Wednesday evening and Friday all-night prayer meetings, offered information on how their leadership was exerted in the church ministry context. Also published books including

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76 Another criterion for such exclusion is that among senior pastors, in four churches, the senior pastor of the Manna Church is the only one to succeed his father’s church, while the rest founded their churches by themselves.

77 Among the four churches, the MC is excluded in these case studies. Two reasons are linked. One is the denominational balance as stated above. The other is that the existing pastors were in the three churches planted by themselves, whereas Pastor Byung-sam Kim of the MC was not involved in his church’s establishment. He just succeeded to his father’s church.

78 As far as the writer investigated, Pastor Hak-joong Kim, since the DC (its name has been changed) was established in 1993, has written around 55 volumes. Among them, for this part, I have used the following: Bulshinja-do Joahanun Kohoi-rl Mandla (Making a Church the Unbelievers like) 1999, Seoul: Compass Publishing; Hananim-ui Sintaik (God’s Choice) 2001, Seoul: Kukmin Ilbo Company; Best Annae Wooiwon (The Best Side Person) 2001, Seoul: Compass Publishing; Ahjirgi (Outrunning) 2005, Seoul: Sunwook Books; Dangsineun Unjaina Hyimangbnida (You are always the Hope) 2006, Seoul: Hanyun Publishing; Coaching Leadershipuiro Kohoi Saligi (Reviving the Church with Coaching Leadership) 2007, Seoul: NCD; Vision Bulpai (Invincible Vision) 2009, Seoul: Nexus Cross; Dangshineun Jundohanun Jejaibnika? (Are You a Disciple to evangelize People?) 2010, Seoul: Nexus Cross; Imigiro Jundohaneun Koomui Kohoi (The Dream Church involving in Evangelism with Image) 2010, Seoul: Church Growth Institute. Kim, Suk-nyun has written many books, approximately 22 volumes, of which I have used the following: Paes Breiking (Path Breaking) 2002, Seoul: Life Book; Jihaero Salagugi (Living with Wisdom) 2000, Seoul: Serb Sarang Publishing; Jihaeja-ui Norea (Song of the Wise) 2000, Seoul: Jinhung Publisher; 21Saegi Hankuk Kohoirl Gaseungo (Holding the Korean Church of 21st with Heart) 1996, Seoul: Yeyoung Communication. Jung has written the following: Naugipm Naumyunrookwon (My Joy and My Crown), 1989. Seoul: Paekhap Publishers; Haengbokghan Woorigajung (Happy Our Family) 1992. Seoul: Dream Culture Publisher; Krischanon Moosn Jaemirosanunga (What makes Christians live joyfully?), 2000, Seoul: Kyjang Monhoasa; Sunhanmokjsukum (The Dream of Good Shepherd), 2008. Seoul: Saengmyungu Yangsik; Kidorl Baewooja (Let’s learn the Prayer) 2009, Seoul: Saengmyungu Yangsik.

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their sermons and articles about each church and senior pastors, as well as worship service bulletins, church newsletters, handbooks and magazines, and church websites helped in understanding the senior pastors’ leadership tendencies.

Third, in order to analyse the collected data, pattern matching logic is used as explained by Yin: “For case study analysis, one of the most desirable techniques is to use a pattern-matching logic. Such a logic compares an empirically based pattern with a predicted one” (2009:136). As a predicted pattern, the characteristics of behaviour of transformational leaders are compared to those of pastoral leadership in the three churches.

Last, there are some limitations of cases studies. Since the main aim of this thesis is that transformational leadership can be applicable to Korean churches, both culturally and theologically, interviews with senior and associate pastors and lay leaders including elders were not involved in these case studies which concentrate on observation and document analysis. Also considering that the study is confined to the theory of transformational leadership, the results of case studies cannot be generalized in other leadership theories, except for transformational leadership. In addition, the case studies are limited to the mainline denominations of Protestantism, in particular, Presbyterianism, Methodism and the Holiness Church. Furthermore, the results of case studies are only applied to senior pastors, not associate pastors.

3 Three Case Studies

This part consists of two sections. The first section touches upon the backgrounds of the three churches. The second section seeks to identify the transformational leadership of pastors in the three churches. In doing so, attention is paid to looking into the extent to which
traits of their leadership behaviour, found through observational and document analysis, correspond to those of transformational leaders. In addition, another concern is how the leadership of the three pastors relates to ministerial trends dealt with in chapter 5.

In particular, to answer the second research question: “how are charismatic and democratic characteristics of transformational leadership reflected in pastoral leadership in Korean churches?” the leadership behaviour of Korean pastors is examined in the charismatic and democratic dimensions of transformational leadership. As mentioned before, charismatic transformational leaders articulate a vision of the future, offering unconventional strategies for accomplishing that vision, manifesting their sacrificial life for organizations, their private and public morality, and their service as role models. On the other hand, democratic transformational leaders tend to pay special attention to their followers’ individual needs and concerns, developing their capabilities by providing supportive environments, in the process of which tasks are delegated to some followers who are developed as leaders.

3.1 Pastor Kim of the Dream Church (DC)

3.1.1 History of the Dream Church (DC)

In 1993, the DC was founded with the name the New Ansan Church (the NAC) in Ansan city which lies south of Seoul, by Pastor Hak-joong Kim. Having spent a year investigating the area of establishment of the NAC, he set up the NAC in the Bono area. After that, due to his efforts for evangelism, church members dramatically increased so membership amounted to 1,000 persons in 1995, the second year of foundation. To accommodate them, a new chapel was constructed in 1996. Under his leadership, the DC kept growing and another
new chapel was built with a ‘Vision Centre,’ which was comprised of a ‘Culture Centre’ and a ‘Leports Centre.’ With this construction of church building, the name of the NAC was again changed into ‘the New Ansan Leports Church (the NALC).’ In 2007, once again the NALC moved to a new building with more than 3,000 seats and the name was replaced by ‘the Dream Church.’ In 2011, the total membership of the DC reached around 17,000 people.

### 3.1.2 Kim’s Transformational Leadership

#### 3.1.2.1 Kim’s Transformational Leadership Behaviour

##### 3.1.2.1.1 Vision

One of the core behavioural traits of transformational leaders is to offer a convincing vision to organizations they are involved in, so that they can experience their changes and transformations (Bass & Riggio, 2006:8). In this sense, transformational leadership can be called visionary. Pastor Kim is a visionary leader, since during his ministry he has given his church members new compelling visions, so that the DC has experienced changes which, in turn, increased membership.

So far, Pastor Kim has changed the name of the church three times: from the New Ansan Church to the New Ansan Leports Church and then to the Dream Church. The changed names reflected the changes in his vision for the church, based on his acute awareness of environmental, social and cultural variations. First, at the time when the NAC was set up in 1993, Ansan City was in an unstable situation because it was constructed as a result of the decentralization of Seoul. As a consequence, most of the population in the city consisted of an
influx of people, some of whom had failed in business and others who wanted to come to the capital after emigrating from provincial cities. So the general mood of people who lived in Ansan City was unsettled, fluid and, more or less, desperate. In this situation, Kim named the founding church ‘the New Ansan Church,’ which reflected his vision that the NAC would be a church to give hope of a ‘new life’ to the citizens in Ansan City, especially for those who were abandoned and filled with despair. The second name, ‘the New Ansan Leports (a compound word of leisure and sport) Church,’ also demonstrated his vision of making the DC a place where non-believers preferred to go for leisure, sports and health. The current name, the Dream Church, is the third one which indicated his recent vision called ‘Vision World 10,’ when the DC would be one of the world’s 10 largest churches to serve all churches around the world. The vision was a response to globalization. As seen above, Pastor Kim has offered compelling visions of the church to its members and he can be called a ‘visionary transformational leader.’ In addition, the change of name to the Leports Church, as an expression of his vision, attracted much attention, since it was the first case in mainline Korean churches.

3.1.2.1.2 Strategy

Transformational leaders, after articulating a convincing vision, must account for how the vision can be achieved. In doing so, they offer an unconventional strategy. The strategy is most likely to be persuasive when it is unorthodox (Yukl, 1998: 343-4). Pastor Kim also offered an unconventional strategy to attain his visions. In particular, in order to achieve his vision that the church was to be where non-believers, men and young people would like to go, Kim formulated a novel strategy.
Kim raised a question for the church which was a reflection of his vision: how would it be possible for the church to be a place where especially the unbelievers would prefer to visit? In order to be so, Kim stressed two considerations. The first was to consider how to harmonize and communicate with the community; the second was to be aware of its needs and situations. For attaining such a vision, he formulated a novel strategy which was to construct a ‘Vision Centre’ comprising of a ‘Culture Centre’ and a ‘Leports (a compound word of leisure and sport) Centre.’ The first served as the link between the church and the community, while the latter met the demands of the locals. In more detail, by running the Culture Centre, the church provided a low threshold for the local community where, regardless of their religion, they had easy access to the DC. Furthermore, the church opened local facilities such as a concert hall, a cinema, a theatre, a nursery and a small zoo. Moreover, by offering varied general educational lectures, such as in the fields of music and language, the church enhanced the quality of cultural life of the local people. As a consequence, unlike most churches where their buildings were usually used just for the sake of the faithful, the church created a community-friendly environment.

On the other hand, Kim became aware that although the locals wanted to use the sports facilities to get fit, the high costs prevented them. So in order to meet their common and increasing needs, Kim let a Leports Centre be constructed in the building of the church, equipped with an indoor sports hall, a swimming pool, a gym, squash courts, and a jade sauna, free of charge. Therefore, the church was always crowded with local people. Whereas during the day time, women were the main users, men came in the morning and at night. According to statistics, of all local people using the sports facilities, more than 80% were non-believers among whom 60-70% had become Christians, most of whom were men. One of them confessed that he was so interested in sports that he could not go to church but in the process
of using a swimming pool in the Leports Centre he came to be enrolled. In the space for who led him to the church on the enrolment card, he wrote ‘the swimming pool.’ As such, so as to accomplish his vision that the church should be where non-believers and men feel friendlier and want to go, Pastor Kim implemented a novel strategy. The Culture and Leports Centres were the means whereby he could communicate with the community and meet its needs. Given that the buildings of most traditional churches were usually used for the religious activities of the faith community, such a strategy was unconventional and, in this sense, Kim’s leadership could be identified with transformational leadership.

3.1.2.1.3 Individualized Consideration

One of the guidelines of behaviour of transformational leaders is individualized consideration which involves them in paying attention to individual follower’s needs for achievement and growth, by acting as a coach or mentor. Also leaders attempt to create new learning opportunities for them, and providing them with a supportive climate, so that their individual potential can be developed and, in turn, they become confident and capable leaders (Avolio & Bass, 2002:3).

In Kim’s leadership the above tendency finds expression in training programmes. To run them Kim established ‘Pyungshindo Jidoja Hoonryunwon’ (Institute for Training the Lay Leader; thereafter PJH). The training process of the PJH was composed of four steps. The first step was called ‘new family education,’ the purpose of which was to help newcomers to be leaders which was followed by ‘the Alpha course.’ After training as leaders more systematically in the second step, they were encouraged to engage with the third step, ‘DMT (Disciple Mission Training),’ in which their potential as leaders was stimulated. The last step
was ‘the cell leadership course,’ where the focus was on making them ready for serving others as leaders. Through this cyclical programme, church members were considered individually, given opportunities to develop their potential, and trained as leaders. Also, in order that laypeople be trained as more confident and effective leaders, Pastor Kim set up the ‘Dream Coaching Centre,’ which provided a wide range of coaching programmes: Identity Recovery Coaching, Good Parents Coaching, Parents Coaching, Learning Coaching, Spiritual Healing Coaching, Cell Leadership Coaching, and a course in the top leadership of the church. They served the laity to be new coaches, whose main role was to help others to develop their leadership potential.

3.1.2.1.4 Delegation

With the laypeople taking part in varied coaching programmes, they are prepared as leaders. In the process, Kim became aware of their individual capabilities, zeal and enthusiasm for certain fields, according to which they were delegated to serving others as cell-group leaders or coaches for varied coaching programmes or leaders who take responsibility for leading the programmes of the PJH.

79 Identity Recovery Coaching programme touches upon the types of character and faith, identity, sense of self-esteem, self-confidence, a question of who I am, self-coaching; Good Parents Coaching programme is geared towards parents with infants and small children, with it being comprised of such two courses as “Good mother” and “Good father” courses; Parents Coaching programme deals with mainly topics of ‘happy communication with children, a way of conversation, and changes of parents’ point of view’; Learning Coaching programme is concerned with consciousness world of coaching, dispositions of children and method of study, discovery of purpose of study, Multiple Intelligence Test, method of learning of each subject; Spiritual Healing Coaching programme concerns itself with the recovery of the five senses, discovery of consciousness and emotion, a look with God’s eyes, spiritual experiential coaching; Cell Leadership Coaching programme guides cell groups; a course of top leadership of the church does justice to what is visionary leadership, styles of leadership, speech training, and team leadership.
3.1.2.2 Kim’s Leadership in relation to Evangelical and Ecumenical Ministry

Now I need to look into how his leadership relates to the models of ministry in evangelicalism and ecumenicalism, with the first consisting of faith-centred, church-centred, growth-centred, organization-centred and the second comprised of the practice of faith-centred, community-centred, renewal-centred, and person-centred. In doing so, the style of leadership can be defined.

On the one hand, Kim’s ministry was faith, church, growth and organization-centred. In order to enhance the faith of church members, Kim led dynamic and lively worship which touched their five senses and he preached sermons with easy, clear, and consistent messages. At the centre of his ministry was evangelism. He stressed four core strategies. The first was called ‘image evangelism.’ It meant that church members were involved in evangelism with its distinctive images. For example, the church was known as the Leports Church, where church members tried to approach non-believers. The second was ‘visit evangelism,’ which continued for 365 days throughout the year. The third was called ‘Life festival,’ when unbelievers were invited to the church. The fourth was to help the settlement of the newcomers and nurture them as true Christians, whereby they came to play the lead in evangelism. Such strategies have served as the catalyst for a growth in membership. Also there were many organizations in the church: 10 local churches, 500 cell-groups, the PJH, the Dream Coaching Centre and so forth. Kim was actively involved in the formation of organizations and allocating church members to them with their missions. In this sense, Kim played the lead in enhancing the faith of church members, evangelism, church growth, and establishing and forming a range of organizations in the church. On the other side, the laypeople tended to follow what Pastor Kim envisioned and formulated in the above
ministries. In this sense, his leadership was visionary and authoritarian charismatic which is identified as a trait of transformational leadership.

On the other hand, his ministry was also practice, community, renewal, and person-centred. After one year of the establishment of the church, the Sarangehan (full of love) Mission Kindergarten was opened for the community. In 1997, an open concert was held in the Ansan Olympic Memorial Hall which was of importance in that it started the ministry of cultural mission for the public. In 1998, an affiliated research institute for ministry was set up for developing programmes of mission-oriented ministry. As part of it, a camp, mainly for juveniles, was held and has remained as a representative teenagers’ camp, where more than 2,000 teenagers have participated every summer and winter. Also the Cultural and Leports Centres have played their part in serving the community. All these efforts allowed communication with non-believers. Also for the faith of church members to be renewed, the PJH and the ‘Dream Coaching Centre’ were set up in which the leadership of laypersons were developed and, in turn, they came to engage with leaders in varied organizations in the DC. In view of the above ministries, his leadership was participant and democratic. Thus far, I have done justice to Kim’s leadership in relation to two dimensions of transformational leadership: its behaviour and style. Kim’s leadership behaviour was congruous with those of transformational leadership and his leadership style which is represented in evangelical and ecumenical trends of ministry, marked as visionary, charismatic, authoritarian, participant and democratic. These characteristics are identified with those of transformational leadership. Also such a mixture of leadership styles indicates that his leadership pursues effectiveness and at the same time appropriateness, which are the reasons why I propose transformational leadership as a considered response to authoritarian charismatic leadership.
3.2 Pastor Kim of the Secho Holiness Church (SHC)

3.2.1 History of the Secho Holiness Church

After finishing his study in Germany, Suk-nyun Kim came back to Korea. Then he started Bible study with an elder he had met while leading a Christian meeting in Seoul. As it proceeded, its participants increased to twelve people. Together with them, as its initial membership, Kim set up the SHC in the Secho area in Seoul in 1994. In six months the membership reached 111 persons. Since then its growth has continued. To accommodate the increased members, in 1996, a new church building was constructed in Banpo-dong (village) and once again in its current place in 2001. Since its establishment, the SHC has experienced a continual growth of membership, now amounting to around 2,000 people.

3.2.2 Kim’s Transformational Leadership

3.2.2.1 Kim’s Transformational Leadership Behaviour

3.2.2.1.1 Vision

The purpose of Kim setting up the SHC was to make it a model of Korean churches, in the 21st century. Also he asserted that the model should be biblically-based. So the Antioch Church was set up as an example, experiencing spiritual happiness and God’s grace (Acts 11:23) by bringing up Jesus’ disciples to keep their faith in the suffering (Acts 11:9), serving a nation (Acts 11:28-9), and carrying out the Great Commission (Acts 13:3). According to such
characteristics, Kim came up with the following slogan: the SHC will be a model church, where spiritual happiness is experienced, Jesus’ disciples are brought up, paradise is achieved in families, a nation and its people are served, and world mission is carried out. In order to fulfil the above purpose, Kim offered the SHC a clear vision which was to revitalize Christians, Christian culture and small-sized churches in membership.

His vision convinced church members to accept and follow it because his vision of renewing Christians, including church members of the SHC, creating Christian culture and helping the small churches, relied upon a clear recognition of the reality of Korean churches. He was aware that 1) some Christians have lost their identity and become the target of criticism in society so renewal was needed; 2) most traditional churches neglected the development of a new Christian culture, in response to the changes of society which often related to a decrease in membership in Korean churches; 3) the reality of Korean churches, where the ratio of financially dependent churches was more than 50% and that of less than 300 persons in membership amounted to around 90%. Kim’s vision, therefore, can be characterized as renewal, new culture, and small churches-oriented, which was unorthodox in comparison with most traditional churches, in which growth, current culture, and ‘church individualism’ are the orientations. In this sense, his leadership is transformational leadership.

3.2.2.1.2 Strategy

In order to achieve his visions, Pastor Kim formulated novel strategies, two of which need discussion: ‘the Secho Art Hall,’ and ‘the Path Breaking Pastoral Institution.’ First, in order to fulfil his vision of creating a new Christian culture in the community, Kim opened the Secho Art Hall which was comprised of a theatre, a gallery, a dance room, a book café and
seminar and rehearsal halls. The intention of its establishment was to provide the community with cultural activities, such as concerts, dance and drama performances that were of Christian value. Kim’s approach was very special, as the SHC was located in the Secho-gu (district) of Kangnam (South of the Han River) area which was regarded as one of the most affluent areas in Seoul and the centre of economy and culture in Korea. So to open and run the Hall, the church needed a considerable amount of money. For that, Pastor Kim put off the plans of reconstructing the main building of the church until its opening in 2006. In addition, it was surprising that considering that many well-known mega-churches were located nearby, the SHC with relatively little financial and human resources showed a concern for such a cultural ministry. In the view of the above situations, for the creation and revitalization of Christian culture, Kim’s strategy of establishing the Secho Art Hall was an example of a transformational leader implementing unorthodox strategies to fulfil his vision.

Moreover, in order to achieve another vision, revitalizing small-sized churches with less than 100 persons in membership, including those just planted, Kim set up the ‘Path-Breaking Pastoral Institute.’ The Institute engaged with publications and, in particular, held the Path-Breaking seminars. Pastor Kim conducted these seminars no more than once per year since 1996, taking three days and two nights with free entry and accommodation. In leading the seminars, Kim stressed pastoral principles tailored to small-sized churches, ‘Path-Breaking 5 P’: ‘Plan’ deals with the reality of church planting, the planning of biblical vision, and benchmarking model churches; ‘People,’ the choices and training of co-workers; ‘Programme,’ programmes for church growth and strategies for settlement of newcomers; ‘Power,’ the factors of church growth; ‘Pastor,’ pastoral leadership and the ministerial basis for church growth. Most participants have been challenged to apply the principles to their churches whereby many have experienced growth. To sum up, Kim had a strong vision of
helping small-sized churches to be revived, formulating a strategy to achieve the vision by setting up the Institute. Especially its involvement in the Path-breaking seminars has contributed to them experiencing growth. Given that the focus of attention of most Korean churches is on evangelism, Kim’s approach was unconventional, one of the important characteristics of transformational leadership.

3.2.2.1.3 Individualized Consideration

Individualized consideration of transformational leaders is concerned with an individual follower’s need for growth and with offering a supportive climate, in order for their individual potential to be developed, in the process of which they become leaders (Avolio & Bass, 2002:3). Such individualized concern was evident in ‘Miral (a grain of wheat) College.’ Kim set up the College which ran four courses: Newcomer nurturing course; Miral bible school; bible academy; and MTS small group school. The first programme was designed to nurture newcomers and consisted of four steps dealing respectively with meeting, concern, happiness and vision. In so doing, the new members came to feel spiritual happiness and their concerns and visions were taken into consideration. The second course was the ‘Miral bible school’ in which their specific needs were considered. The third course, the ‘bible academy,’ was designed to help study the Bible systematically to turn them into true disciples of Jesus, followed by the last course, ‘Small group leader school.’ Through the above cyclical programmes, individual concerns, needs and visions were considered, in the process of which they were trained as leaders. Ultimately, all courses aimed at helping lay-persons to be lay-leaders. Kim entrusted his tasks to the trained lay leaders, so they were involved in ‘combs,’

\[80\] equivalent to cell-groups and other organizations, such as the Joshua family community, a

\[80\] This word is taken from the word for catacomb.
team of newly married couples and newcomers.

3.2.2.2 Kim’s Leadership in relation to Evangelical and Ecumenical Ministry

Kim’s ministry was faith, church, growth, and organization-centred. To facilitate more church members to attend the Sunday morning services, Kim formulated the differentiated worship programmes: meditation worship, traditional worship, family worship and youth worship. For evangelism, ‘the Jesus love evangelism team’ was organized and its evangelical activity was performed once per week. In relation to the ministry of evangelism, Kim emphasized three methods: a mass rally evangelism, small group meeting evangelism and personal evangelism. In particular, the first type of evangelism had the benefit of approaching a multitude of people. The mass rally evangelical activity was undertaken twice per year, through the ‘Taeshinja evangelism’ event, in which the word of Taeshinja meant an object a Christian intended to evangelize in his or her mind. Second, evangelism was carried out through small groups. That is, the Tashija joined a small group, where its members attempted to care for and nurture the Tashija. There are many organizations in the church: 39 ‘combs,’ men and women mission societies and so forth. In relation to forming them, Pastor Kim took the lead while church members followed his directions. Given Kim’s engagement with the evangelistic ministries in which he organized and led services, proposed the way of evangelism, and managed the organizations, his leadership style was authoritarian charismatic.

On the other hand, Kim was involved in practice, community, renewal and person-centred ministry. Not only has Kim led the Path-breaking seminars, in a theoretical sense, but also he put theory into practice by planting some churches which he called the ‘Path-site churches.’ The process of their establishment was as follows. First, the SHC decided the area
where the church was set up. Then a well and properly trained pastor, in terms of church planting, was appointed to minister it. When it became independent financially, the SHC, in partnership with the church, attempted to plant another Path-site church. As this procedure was repeated, new Path-site churches were planted, one after another, in the process of which their networking was strengthened. For community service, he organized some programmes: the ‘Suyo Shimtu’ (Wednesday rest) programme\(^\text{81}\), geared towards workers working near the SHC; the ‘Hayo Munhwa Kangja’ (Tuesday’s cultural class) programme for the 20s and 30s; ‘the Saturday Class,’ designed to give locals opportunities of learning musical instruments, including the flute and harp. Also to create a new Christian culture, Kim opened the ‘Secho Art Hall’ in the community. He also showed church members’ individual concerns and delegated his responsibilities to leaders who were trained through a range of programmes. A diagram of the organization of the church especially indicated his leadership style because in it newcomers and the laity were at the highest level, while the senior pastor was positioned at the lowest level. In other words, his style of leadership was bottom-up, not top-down. Thus far, Kim’s leadership has been evaluated relative to leadership behaviour and style. That his leadership behaviour has much to do with those of transformational leadership was evident. Also, Kim’s evangelical and ecumenical ministries testified to the mixture of his authoritarian, charismatic, reformative and democratic styles of leadership.

\(^{81}\) It runs every Wednesday and takes one hour, from noon to one, during which 10 minutes are for singing songs; 20 minutes for preaching; the rest for providing a meal.
3.3 Pastor Jung of the Yongin Hyansang Church (YHC)

3.3.1 History of the Yongin Hyangsang Church

The YHC was set up in Yongin City, located in Southern Seoul metropolitan area, in 2000, after having separated from the Jamsil Joongang Church (JJC) in Seoul.\(^\text{82}\) Since then, the membership of the YHC has considerably increased. Such growth is attributed to Jung’s style of ministry in which evangelism and social concern are well balanced. When the membership reached more than 1,500 persons, the YHC moved to its current place in the Kihung area. Especially Pastor Jung’s reformative ministerial style and its growth seemed to go hand in hand. An orientation of small and middle-sized churches, rather than following a general trend of most Korean churches towards seeking a mega-church and a principle of separating the YHC, on the condition that membership reach 2,500 persons, has attracted a lot of attention from Korean Christians and society in general. Recently, an attempt has been made to convert the YHC into ‘the House Church,’ following the model of the Early Church in the New Testament. Thanks to his reformation-oriented ministry, the constant growth of the membership of the JJC was divided was made by the Committee\(^\text{82}\). Since 1997, the JJC has come to experience enormous growth in membership; accordingly such vital issue began to discuss more seriously and at length the JJC made a crucial decision to separate the JJC and establish a new church in 1999. Especially in order to deal with this matter an ad hoc committee was organized and gave shape a plan for doing it. As part of it, first as the area of the new church (the YHC) Yong-in city, which is located in Gyeonggi Province and around 40 km south of Seoul, was settled. Next, a piece of land (1.138 Pyung; equivalent to 40, 493 sq. ft.) with a building (580 Pyung ; 20,638 sq. ft.) which was used as a bowling alley was bought in the district of Koosung in Yong-in City and the building came to be reconstructed to be fit for places of services and education etc. On top of aforementioned preparation in relation to separation of membership of the JJC seven elders and voluntary church members especially who live in the areas of Yong-in and Bun-dang, plus volunteers to move into the new founding Church irrespective of where to stay were allocated to serving the new Church and the name of the new Church was confirmed as the Yongin Hyangsang Church (the YHC). Last, vis-à-vis appointment to the post of a senior pastor in the YHC, Ju-chae Jung, the then senior pastor in JJC, was designated according to his willingness. Against the backdrop of the above arrangements the service of establishment of the YHC was able to be dedicated to God on 15\(^\text{th}\) of October in 2000 with a few hundred of the congregation, as initial members of the YHC, who separated from the JJC.

\(^\text{82}\) The first discussion of the separation of the JJC was in 1989, when ‘the Committee of 21\(^\text{st}\) Century’ was organized in the JJC, for the purpose of making a plan of its overall development for 21\(^\text{st}\) century. It is noted that an important decision that the JJC, as long as its attendances in Sunday morning service are more than 1,500 persons, will be divided was made by the Committee\(^\text{82}\).
YHC goes on. Now the YHC has become a middle-to–large sized church with 1,800 members.

3.3.2 Jung’s Transformational Leadership

3.3.2.1 Jung’s Transformational Leadership Behaviours

3.3.2.1.1 Vision

Pastor Jung’s core vision was to pursue ‘a healthy church.’ He understood that as the church became healthy it made a big difference in society. The YHC, as mentioned before, was a planted church, after separating from the JJC, where he ministered as a senior pastor. At that time, some issues of undemocratic operations and financial opacity within Korean churches, particularly mega-churches, were raised. Accordingly, varied reform plans came up. As part of it, Pastor Jung provided for church members of the JJC a vision that when the numbers of worshippers on Sunday morning service reach more than 1,500 persons, the JJC should be split up, so that another mega-church does not come into being. Likewise, he offered a very similar vision to the members of the YHC, whereby the church separated its membership when the attendance reached 2,500 people. Given the traditional climate of most Korean churches, where pastoral ministry was growth-centred and, in particular, mega-church-oriented, his vision of pursuing a small and middle-sized church was unconventional and ‘healthy.’
3.3.2.1.2 Strategy

To achieve the vision of being a healthy church, pursuing a small-medium sized church and making the church influence society, Jung attempted to change the understanding of the lord of the church as Jesus Christ, not the pastors and members of the YHC. All congregations were trained to be aware of such a lordship. The following example shows how Jung affected his church members, in relation to such an awareness of lordship. Due to the fast growth in membership, the YHC decided to move to a new place, located in the district of Kihung, rather than reconstructing the existing building or building a new structure in the area of a car park. According to the decision, an existing site of the church was sold for 12,000 million won, of which 8,000 million won was paid to purchase new land for the YHC. In the process, around 4,000 million Korean won (2.3 million pounds) was left as a marginal profit because since the church was set up in 2000 the price of the land went up. Regarding the use of the unearned income which was derived from a trading profit, there were many discussions. Some argued it should be used to re-model a new church building from a factory building, while others asserted that the 10% profit was needed by society. At last, Pastor Jung reached a conclusion that the cost of the profit margin should be returned to society and the cost of re-modelling should be borne by church members. The conclusion was put to a vote. As a consequence, 98% of all congregations approved of a plan to use the profit margin for society. Their decision attracted much attention in Korean society. As a strategy to achieve his vision, he sought to change the general understanding of the church for its members. Such a strategy brought a fundamental change of their understanding and, in this sense, his approach was novel.

Also to fulfil his vision of pursuing a healthy small-medium-sized church, his vision
was clearly described in chapter 7 of the rules of the YHC. Accordingly, the ideology of the foundation of the YHC was for a healthy small-medium-sized church and when the membership reached 2,500 people the church should make preparations for its separation. It aimed at creating a new and ‘healthy’ climate, in which the success of ministry was not dependent upon the numbers of a church membership.

There are three powers of the church to cause societal and political change: normative power, organizational power, and behavioural power as the institutional. The first involves prophetic calling and provision of ideology. The second is entailed in organizational size, a variety of influence by mass media and school and so on, and an international network on top of material and human resources. The third involves the ethical authority of the church and societal recognition mainly on organizational power of the church. Given the above three powers of changing society, Pastor Jung seems to correspond to behavioural power. As shown in this part, the cost of the profit margin should be returned to society shows the ethical dimension of the Church which serves as the Church being recognized in Korean society.

3.3.2.1.3 Self-Sacrifice and Taking Risks

As a leader, Kim lived a sacrificial life. In the process of the YHC being established, after separating from the JCC, one of the assistant pastors in the JJC was originally designated to serve the YHC as a senior pastor. However, Pastor Jung volunteered the position there because he did not want the recognized candidate to burden himself with financial difficulties, derived from buying land for the church and having a bowling alley converted to a main building of the YHC. In fact, because of that payment, the YHC had a lot of debts of more

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83 In relation to the powers, Pastor Kim of the DC and Pastor Kim of the SHC seem related to organizational power.
than a 1,000 million Korean won (equivalent to approximately sixty million pounds). In spite of the above situation, Jung resigned from the JCC, in Seoul and chose to minister a newly planted church with a great deal of debts.

3.3.2.1.4 Role Model

He set a role model for church members of the YHC. In order to overcome a widespread view in Korean churches that senior pastors were the lords of their churches and ministered unto them without evaluation by their church members, he opted for the system of a senior pastors’ and elders’ term of office. Accordingly, there were some regulations: the term of a senior pastor was seven years with the period incorporating one sabbatical year; for the senior pastor to be re-appointed to the office every seven years, he should gain more than two thirds of the members’ approval in the communal assembly. He formulated such rules and took the initiative in observing them.

3.3.2.1.5 Individualized Consideration and Delegation

In order to show individual consideration of church members and train them as leaders, Jung introduced the four training processes: entry, maturity, training and ministry. Through the entry course, they came to know Jesus. The maturity course proposed a new life resembling Jesus. The purpose of the third course, the training course, was to make them committed to Jesus by living a holy life and the life of faith confession. The last process emphasised involving leaders in Jesus’ ministry through living the life of intercession, evangelism and mission. In these processes, individual church members were trained as

84 The presbyters’ period of office is prescribed as nine years with the single-term system.
leaders. Jung delegated his responsibilities to them, so that they could be involved in the varied ministries of the church. Especially the delegation was in ‘the House Church’ which was like a cell or a small church in a big church, the YHC. Jung called it the Mokjang (pasture) and appointed a Mokja (shepherd) whose role was to take care of the members of the Mokjang. The Mokjas became a partner with Jung in relation to the ministry.

3.3.2.2 Jung’s Leadership in relation to Evangelical and Ecumenical Ministry

Jung’s ministry was faith, church, growth and organization-centred. Services and prayer meetings were emphasized. Also to enhance the faith of church members, lectures were given by well-known guest lectures. Also for evangelistic activities, Jung organized ‘the Hyangsan evangelism team,’ and seminars on evangelism were held two or three times per year. In the church, there were many organizations: 39 Mokjangs, various mission societies, new family teams, adult education teams and Mokjang supporting teams. Jung played the main role in forming and dividing them. These evangelical ministries represented his leadership style as authoritarian charismatic. On the other side, his ministry also was practice, community, renewal and person-centred. Jung showed the practice of the faith by using for society the marginal profit taken in the process of selling the land of the church. Also he concerned himself with society and placed importance on the responsibility for the community. As a part of it, he set up ‘the Vision Centre’ where varied programmes for a community were operated: Hyangsan Kyungno Daehak, Hyangsan Nursery, Hyangsan Happy Home School, Hyangsan Children Library, Hyangsan David Conservatory, Teenagers’ Orchestra, and the Sarangbu.85 Also he pursued a small-medium sized church and

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85 The Hyangsan Kyungno Daehak is a course geared towards the elderly of sixty or over in the vicinity of the YHC. The course is comprised of mainly two parts: lessons and events. As the former there are diverse classes of
not a new-mega church by prescribing in the rules that it should be separated when its membership reached more than 2,500 persons in the Sunday worship which indicated renewal. Jung, in addition, showed the concern with the development of the lay leadership. He entrusted his task to the lay leadership, so that his leadership was democratic. His behavioural traits of leadership were in agreement with those of transformational leadership. Also Jung’s evangelical and ecumenical ministries indicated his leadership was authoritarian, charismatic, reformative and democratic and, therefore, transformational.

4 Conclusion

Transformational leadership is proposed as a considered response to authoritarian charismatic leadership. To look into its appropriateness for Korean churches, I have dealt with the implications of leadership in cultural and theological terms and applied the leadership to Korean churches. As case studies, three pastors of the three churches of the SKPT were proposed as models of Korean churches: Pastor Hak-joong Kim of Dream Church, Pastor Suk-nyun Kim of Secho Holiness Church, and Pastor Joo-chae Jung of Yongin Hyangsang Church. Data regarding them were collected from observations and documents and, for their analysis, pattern matching logic was used in which a predicted pattern was compared with an empirically based one to see how transformational leadership behavioural patterns represented

the Hangul (the Korean alphabet), Bible, art, singing, physical exercise, and dancing sports; the latter a short visit and birthday party etc. More or less the aged of 200 persons engages actively in the course. The nursery school is organized to provide childcare between one and five years old for working parents. The Hyangsang happy home school is an afterschool programme designed to take care of children of a broken family in the lower income bracket. For the School teachers comprised of social workers and volunteers tend to around 50 children with offering a variety of education for foreign language, homework, computer, and music and leisure activities including a visit to historical sites and activity of hobby. The Hyangsang David conservatory is a music academy, which is designed to support church music of church members and worship ministry of churches in Yong-in and Su-won cities. In the academy, vocal music, instrumental music, and conducting technique are taught for 15 weeks every semester. The teenage orchestra is organized especially for juveniles, who do not have the proper opportunity to cultivate their musical talents in the area of Yongin. The Orchestra serves a community through an ‘open concert.’ The Sarangbu is a community programme geared towards disabled children.
the three pastoral leadership cases. The patterns of transformational leaders involved offering a convincing vision of the future, formulating unconventional strategies for accomplishing the vision, manifesting their sacrificial life for organizations and private and public morality, setting an example, paying attention to followers’ individual needs concerning the development of their capabilities, providing supportive climates for training them, and delegating their tasks to their followers who were developed and trained as leaders. Therefore, the focus of the case studies was on looking into the extent to which the above patterns corresponded to those of pastoral leadership in three churches. Another pattern of style of transformational leadership was charismatic and democratic. To examine how much this pattern matched that of the pastors’ leadership, the leadership pattern was considered in relation to their ministerial styles. In doing so, their leadership styles and behaviour were dealt with in relation to those of transformational leadership. Such a discussion related to the concerns of chapters 3, 4, and 5, in which chapter 3 concerned itself with an authoritarian (charismatic) style of transformational leadership; chapter 4 with a democratic style of leadership; and chapter 5 with leadership styles and behaviour in evangelical and ecumenical ministerial styles.

First, Pastor Kim’s leadership of the Dream Church was evaluated. Conclusively, his leadership was very near to transformational. In relation to leadership behaviour, first his vision was novel. In particular, in order that his vision could be thrown into sharp relief, the vision was reflected in the name of the church. Since its establishment, the name has been changed three times: from the New Ansan to the New Leports to the Dream Church. As their names implied, the vision was that the church gave new hope for Ansan citizens, made the church more friendly to non-believers and the males in the community, by offering them varied sport and leisure facilities and a church which served all churches around the world. Of
the above visions, turning the church into Leports Church was a very novel approach. To achieve this vision, the strategies he formulated were also unorthodox. In particular, to attract non-believers and men to the church, Kim offered sports facilities in the building of the church. Other leadership behaviour related to individualized consideration and delegation. He concerned himself with individual church members by setting up varied programmes: new family education, the Alpha course, disciple mission training and the cell leadership course. By coming up with those programmes, church members were considered individually, their potential developed, and they were trained as leaders. In the process, varied coaching programmes were offered, so that they could be coaches whose roles were to help other members to develop their leadership. Then Kim delegated his tasks to the coaches. On the other hand, his ministry was centred on faith, church, growth and organization. He played the lead in worship, preaching, evangelism and the formation of organizations. In this sense, his leadership style was visionary and authoritarian charismatic which corresponded to transformational leadership. On the other side, his ministry was also practice, community, renewal and person-centred. Kim facilitated church members to practice their faith in the community by organizing a range of community service programmes. Also by setting up the PJH and the Dream Coaching Centre, Kim attempted to renew the faith of church members and paid attention to their individualized needs and the development of their leadership. In doing so, his leadership was delegated. Given his engagement with the above ministries, the leadership style was participant and particularly democratic. In conclusion, Kim’s leadership behaviour and style are aligned to those of transformational leadership.

Second, Pastor Suk-nyun Kim’s leadership of the Secho Holiness Church was studied in two dimensions: leadership behaviour and style. In relation to the behavioural traits, his vision was focused on the revitalization of a new Christian culture and small-sized churches
in membership. Given the focus of most traditional churches on preserving the established Christian culture and mega-churches, his vision was deemed as unorthodox. Second, for achieving the vision strategies, his formulations were also viewed as unconventional. In particular, by setting up ‘the Secho Art Hall,’ he attempted to achieve the visions. It was a very rare case in Korean churches to run such a Hall aimed at the creation of a new Christian culture. In addition, to help the small-sized churches be renewed, he established ‘the Path Breaking Pastoral Institution,’ where one of his main roles was to lead seminars to help them and be involved himself. In view of the fact that one of the important characteristics of Korean churches is ‘church individualism,’ his strategy to attain his vision was novel. Also he showed church members’ individualized consideration by providing a set of courses: Newcomer nurturing, Miral bible school, bible academy, and MTS small-group school. In the process, Kim’s concern was first with developing their potential, especially as leaders, then with entrusting them with his tasks. On the other hand, Kim’s involvement in evangelical ministries showed his leadership style as authoritarian charismatic, while his engagement with ecumenical ministries displayed his democratic style of leadership. So it is concluded that Kim’s leadership was effective in growth and valid for a new cultural milieu. In this thesis, transformational leadership is put forward as a new model because it can be instrumental in giving rise to continual church growth and coping effectively with the demands of a new and changing society.

Likewise Pastor Joo-chae Jung’s leadership was assessed from the perspective of leadership behaviour and style. I argued that his leadership behaviour pertained to those of transformational leadership. First, his vision was unconventional, since unlike other churches in which a mega-church was the orientation, his vision was to be a healthy church which he meant to pursue for a small to middle-sized church. For achieving his vision, the focus of his
strategy was an attempt to change the ecclesiastical view of church members on the issue of the lordship of the church. Not only did he put more emphasis on such a change, so that they could understand the lord of the church as Jesus Christ not Jung, elders, or even church members, but also he tried to institutionalize such a vision by adding it to the rules of the YHC. Pastor Jung set an example to church members by living a sacrificial life and a life of taking risks. In addition, to consider and satisfy individual church members’ needs, as well as develop their potential and ultimately their leadership, Jung encouraged them to participate in four courses. In doing so, they were trained as leaders to whom his tasks were delegated. Such behavioural qualities testify to his leadership as transformational leadership. In addition, his evangelical and ecumenical ministries were of a charismatic and democratic leadership. Therefore, conclusively, Jung’s leadership is transformational.
Chapter 8
CONCLUSION

The purpose of this thesis is to propose transformational leadership as a new pastoral model for South Korean Protestant churches. In order to achieve the primary objective, leadership has been dealt with in relation to both Korean contexts including Korean culture, theology, and churches and biblical leadership in such a way that the suitability of transformational leadership to Korean churches can be demonstrated.

More specifically, I set out to investigate 1) if the leadership, the main qualities of which are authoritarian (charismatic) and democratic, is appropriate for Korean churches in light of Korean cultural trends and the philosophy of life of Koreans, and the theological thought of Korean churches, 2) the extent to which such characteristics of leadership are reflected in pastoral leadership in Korean churches by carrying out case studies, 3) and how they have implications for biblical leadership models.

The discussion, before entering into the above main considerations and their analyses, begins with revealing the nature of transformational leadership with a literature review on a variety of transformational leadership studies as well as its involvement in other leadership models both in depth and in brief, and a synthesis of their key features. First, it is disclosed that Weber’s understanding of charisma, House’s theory of charismatic leadership, the Leader-Member Exchange theory (democratic leadership), and authentic leadership (moral leadership) have affected the developments or formations of the theory of transformational leadership.

In addition, I have endeavoured to address and analyse works of the following scholars: Burns, Bass, Tichy and DeVanna, and Bennis and Nanus in depth and Kouzes and Posner, Rafferty and Griffin, and Yukl in brief. In the process, an emphasis is placed on
Bass’s studies in which he tried to refine the concept of transformational leadership. In particular, the four types of leadership behaviour he puts forward are articulated at length: charisma, inspirational motivation, intellectual stimulation and individualized consideration. Furthermore, it is asserted that these classifications can be subsumed under the two categories: charismatic inspirational motivation and individualized consideration, with the first being characterized as such leaders’ behavioural traits as offering compelling vision, role modelling, sacrificial life, taking risks and demonstrating a high level of moral standards and the second as considering individual needs, serving as coaches and mentors for individual followers and delegating their tasks to them. Furthermore, my investigation is on Tichy and DeVanna’s analysis of transformational leadership as they take an interest in how transformational leaders play a part in changing an organization and then articulate three processes of change: the recognition of the need of change, the creation of new vision and the institutionalization of the change. Bennis and Nanus reveal how leaders behave in relation to formulating strategies to give rise to change and transformation: having a stimulating vision, communicating and sharing it with followers, acting as moral agents and providing professional expertise and having a positive self-regard. Whereas Kouzes and Posner point to such behavioural elements of transformational leadership as vision, mutual engagement, and modelling, Rafferty and Griffin refer to vision, supportive leadership, and individual consideration and Yukl uses vision, strategy, and empowerment. In view of the above variant models of transformational leadership, I set out to integrate their features into two main ones: authoritarian (charismatic) and democratic, with the first pertaining to some leadership behaviour such as vision, role model, strategy, sacrificial life and the second relating them to individual consideration, delegation, and empowerment. In association with these examinations, transformational leadership is marked by a hybrid of its authoritarian and democratic characteristics and
Based on the aforementioned investigation into the nature and behaviour of transformational leadership, one of my prime interests is in attempting to look into the way that leadership relates to Korean culture. More specifically, I concerned myself with an examination of the correlation of Korean cultural trends, in particular, Confucianism and the authoritarian features of transformational leadership. In order to reveal Korean distinctive Confucian features, I used the values dimensions which Hofstede proposed to study cross-culturally and empirically. Thus Korean Confucian culture is characterised as a collectivistic, high-power distance, femininity, high-uncertainty avoidance and a long-term orientation culture. Moreover, these characteristics are summed up as being authoritarian in orientation with hierarchical, paternalistic, vertical, status-based relationships. In addition, my focus is on exploring the way in which Korean authoritarian features, which are ascertained cross-culturally, are reflected in pastoral leadership. This examination relates the features to the local church structure where the authoritarian pastoral leadership is shown specifically in terms of service, programmes, organizations and administration. Relying upon the above discussion, I maintain that authoritarian or charismatic transformational leadership can be welcomed as a new pattern from a cultural perspective in Korea since it is in most Korean churches that authoritarian leadership is being exercised.

Following authoritarian transformational leadership in Confucianism as a cultural trend, I considered its significance and implications for the philosophy of life of Koreans. This investigation is predicated upon an assumption that the Korean philosophy of life is reflected in cultural values, both traditional and changing ones, which shape social systems including human relationships. Korean traditional and changing values, in particular instrumental values, are examined in association with varied leadership behavioural
characteristics, firstly identified as collectivism, authoritarianism, familism, and fatalism and secondly identified as individualism and democratism. In discussing them, the traits of each of the instrumental values are addressed and they are compared with those of transformational leadership in two dimensions: the commonalities between them and their appropriateness to Korean society and the differences between them which imply that transformational leadership can overcome or supplement the weaknesses of inter-personal relationships. As a result, it is claimed that four traditional instrumental values have something in common with attributes of leadership behaviour. In particular, with respect to changing values from collectivism and authoritarianism to individualism and democratism respectively, the variations in values pertain to those of the social, cultural and political milieu in Korea. Therefore, my argument is that as Korean society is becoming individualistic and democratic, individualized consideration and delegation in leadership behaviour are needed more and more. In short, transformational leadership appears to be valid for Korean society where familism, authoritarianism, fatalism and emotionalism, as well as individualism and democratism are widespread and, in turn, for Korean churches as a sub-culture, in which the same values are applied.

Attention then is given to relate leadership to the theology of Korean churches. Theological thought and ministerial styles as hermeneutics are used to make this connection between the theology of Korean churches and leadership. Thus my concern is first to identify the trends of theological thinking and concomitant ministerial trends and then to relate them to leadership. Evangelicalism and ecumenicalism are singled out with the first consisting of conservative fundamentalism, pneumatalogical revivalism and the second of radical progressivism and cultural liberalism. Furthermore, based on the traditions of evangelical theological thought, it is asserted that the following ministerial trends have been to the fore in
most Korean conservative churches: faith, church, growth and organization-centred ministries. In these ministries, pastors play the lead in forming the organization in the churches in the process of which pastoral leadership tends to be authoritarian, while the roles of lay-people have a tendency to be dependent on pastors. On the other hand, based on the traditions of ecumenical theological thought in progressive Korean churches, practice, community, renewal, and person-centred ministries come to the fore. In these ministerial models, ministry is person-centred in which leadership is shared with lay-people so pastoral leadership tends to be democratic.

Also, I argued that these two camps have recently attempted to modify their general leadership tendencies. It means that the evangelical camp seeks to adopt a democratic style and behaviour in leadership, while the ecumenical camp attempts to adopt a charismatic and visionary behaviour in leadership. Taking into account the new directions of leadership, transformational leadership is an appropriate pastoral leadership in having charismatic, visionary and democratic traits. To sum up, after comparing transformational leadership with both authoritarian leadership which has characterized conservative evangelical churches and the more democratic leadership patterns of progressive ecumenical churches, it is maintained that elements of both must be present in transformational leadership which can fit the context of the present ‘postmodern’ Korean society.

Then my main research arguments addressing the nature of leadership and its implications in Korean cultural and theological dimensions are supported by case studies on three Korean churches: Pastor Hank-joong Kim of Dream Church, Pastor Suk-nyun Kim of Secho Holiness Church, and Pastor Joo-chae Jung of Yongin Hyangsan Church. Three pastors’ leadership characteristics and behaviour pertaining to their ministries are explored in relation to those of transformational leadership. Given their common behaviour as presenting
novel visions, formulating unorthodox strategies, sacrificing their lives, paying attention to their church members’ individualized needs and developments of their leadership, and delegating their tasks to lay people, their leadership is described as transformational.

Finally, in order to suggest transformational leadership as a new model, my attention turns to Biblical leadership where the focus is on an analysis of some Biblical leadership models from the transformational perspective. Joseph, Moses, David, Nehemiah and Abraham’s leadership in the Old Testament and Jesus and Paul’s leadership in the New Testament are not only discussed but also compared with the main qualities of transformational leadership. These examples serve to underpin an adaptation of leadership to Korean churches because they provide a theological meaning in a Biblical sense.

To sum up, in order that transformational leadership can be proposed as a new pastoral model for South Korean Protestant churches, the research has focused on addressing and identifying the nature of transformational leadership and the ways in which it relates to Korean contexts including Korean culture, theology, and churches and to Biblical leadership. In the light of all these arguments, I conclude that the application of transformational leadership for Korean churches as a new model is indeed viable.

In the process of investigating the feasibility of transformational leadership, I have used as the main methodological framework ‘a pastoral cycle’ with its four progressive stages consisting of experience, exploration, reflection, and action. Accordingly, this thesis starts with the ‘experience’ of authoritarian charismatic pastoral leadership and then moves to ‘exploration’ in the dimensions of culture and theology. The next stage of ‘reflection’ involves a cultural, philosophical and theological analysis. In so doing, a question is raised: which dimensions of culture, philosophy and theology are used to analyse transformational leadership? To answer the question, another methodology as proposed by Callahan is
employed. According to Callahan, a new leadership (the nature of leadership) cannot be rooted in a certain circumstance, unless the following factors are taken into consideration: cultural trends, a philosophy of life and the theology of the church. So it is assumed that in order for it to be applied to Korean churches, the nature of transformational leadership needs to be examined in relation to these three dimensions. Here another question is raised: how can cultural trends, a philosophy of life, and the theology of the church be found and defined? How can the factors be linked to each other? To answer such questions, the thesis uses hermeneutics. As a result, traditional and changing cultural values and Korean theological thought are explored so they can be related to leadership. Moreover, Biblical implications of leadership are used to link the three dimensions. Cultural values dimensions (Hofstede), traditional and changing values of Koreans, theological thinking, and Biblical implications of leadership are all related to transformational leadership.

Then the ‘reflection’ moves to ‘action’ by testing empirically the extent to which the leadership model can be adapted to Korean churches. Due to the focus of this thesis on the cultural and theological underpinning for leadership, the test made is limited to matching the styles and behavioural characteristics of transformational leaders to those of pastoral leadership in some churches. In doing so, observations and document analysis are used as the method for an empirical study. Relying upon the above methodological considerations, I have fulfilled the thesis that transformational leadership is a viable model for Korean churches today.

As regards to the main contributions of this research for scholarship the following can be pointed out. First, it is a secular leadership model that is being proposed in the Korean setting, in the process of which leadership theories and culture theories are tested in the Korean context. In particular, Hofstede’s theory of a cross-cultural value dimension
examining transformational leadership from a cultural dimension particularly Confucianism, is used in such a way that Confucian values can be identified as distinctively Korean. This is a new approach for analysing Korean culture. In addition, a new attempt to examine leadership in relation to variations, especially in cultural instrumental values, is made to demonstrate its suitability to the changing Korean society. Furthermore, the investigation into analysing the leadership in association with Korean theology by identifying the main trends of both Korean theological thought and ministry and relating them to the nature of leadership is a new approach. Furthermore and for the first time, this research is a comprehensive study on transformational leadership in which not only the cultural, social, theological and biblical implications in Korean context but also three case studies both in depth and in brief are discussed and analysed.

These scholarly contributions are significant because they are instrumental for Korean churches to reflect on an engagement of leadership with traditional and changing culture and theology. Empirical studies on three Korean churches which are viewed as models in terms of experiencing sustained growth in membership can act as a catalyst for Korean churches endeavouring to apply a new paradigm of pastoral leadership. As a result, they can experience the same growth in membership in a rapidly changing Korean society that is becoming more open and pluralistic.

Despite the contributions of this research as stated above, it is undeniable that there are some limitations which also can indicate the tasks for future research. First of all, in relation to case studies, just three chosen Korean churches are involved and mainly predicated upon observations and documents. Given that the transformational leadership model is a theory, it needs to be tested with more varied methods of empirical study. In addition, in dealing with the interrelation of leadership with traditional Korean culture, mainly
Confucianism, other religions require exploration. Also, in considering Biblical leadership, other models could be included.

More specifically, in relation to future research, several recommendations can be made. An increased number of case studies to include Catholic churches would give a wider perspective for a more complete picture of Korean Christianity. Moreover, varied methods including interviews with not only senior and assistant pastors, but also with lay leaders, would provide a more comprehensive, in-depth, and comparative analysis.
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