



THESIS

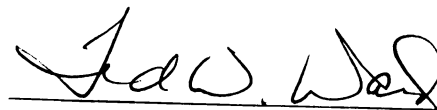


This is to certify that the  
dissertation entitled  
KENYAN CHURCH LEADERS: PERCEPTIONS OF  
APPROPRIATE LEADERSHIP BEHAVIORS  
presented by

Kenneth Ray Harder

has been accepted towards fulfillment  
of the requirements for

Ph.D degree in Department of  
Administration & Curriculum



Major professor

Date Feb 18, 1985



RETURNING MATERIALS:

Place in book drop to  
remove this checkout from  
your record. FINES will  
be charged if book is  
returned after the date  
stamped below.

~~AUG 23 '86~~

~~OCT 11 '86~~

~~NOV 10 '86~~

~~MAY 15 '88~~

~~NOV 10 '86~~

KENYAN CHURCH LEADERS: PERCEPTIONS OF  
APPROPRIATE LEADERSHIP BEHAVIORS

By  
Kenneth Ray Harder

A DISSERTATION

Submitted to  
Michigan State University  
in partial fulfillment of the requirements  
for the degree of

DOCTOR OF PHILOSOPHY

Department of Administration and Curriculum

1984



© 1985

KENNETH RAY HARDER

All Rights Reserved

## ABSTRACT

### KENYAN CHURCH LEADERS: PERCEPTIONS OF APPROPRIATE LEADERSHIP BEHAVIORS

By

Kenneth Ray Harder

The purpose of the study was to explore the perceptions of appropriate leadership behavior for local church pastors of the Africa Inland Church in Kenya. Two questionnaires were used to identify the perceptions of the 181 subjects from four different research groups: experienced pastors, local church lay leaders (elders), third and fourth year theological students, and pastors nominated as ideal leaders. The four groups were represented in each of the two ethnic settings studied: the Akamba and Kalenjin peoples.

The study has important implications for the following five areas of church leadership education and practice: 1) pre-service pastoral training; 2) in-service pastoral training; 3) church leadership planning and problem-solving; 4) African leadership models; and 5) new missionary orientation.

The perceptions of appropriate leadership behavior were identified from the ranking of five pastoral leadership styles adapted from cross-cultural leadership studies. Each respondent ranked the five pastoral leadership styles to identify the present practice, the appropriate practice, and the appropriate leadership behavior for seven different pastoral situations.

Four major findings resulted from the study. First, group-centered leadership was the preferred leadership style for the local pastor by all research groups, ethnic groups, and contrast groups. Second, the church leaders and students consistently identified do-nothing and telling leadership as the least appropriate leadership behavior. Third, the research groups and individual subjects had different views concerning present leadership practice. Fourth, only one group had a variety of perceptions concerning appropriate leadership for the seven pastoral situations, but the group did not have internal agreement concerning appropriate leadership.

The findings suggested seven hypotheses for further research. The hypotheses focused on issues needing resolution to increase the effectiveness of leadership education and leadership practice in Kenya. For example, does the availability of external resources encourage leaders to practice less appropriate behaviors? What are the implications for emphasizing change or stability in leadership training?



## ACKNOWLEDGMENTS

To the many who made a significant contribution to this study I extend my deepest appreciation. The Africa Inland Church in Kenya allowed me the privilege of becoming a working member of several church departments and a local church. The Bishop of the Africa Inland Church, Ezekiel Birech, helped me gain church approval for the study and through a formal letter encouraged cooperation by church leaders and members. The church leadership of Machakos Region and North Rift Valley Region approved the study, giving me access to local church leaders.

Frank Frew and Richard Anderson of the Africa Inland Mission encouraged the pursuit of further education. Through their administrative positions they arranged the time required for the course work and the study.

The support of the guidance committee including Professors Ben Bohnhorst, S. Joseph Levine, Lawrence Sarbough and Ted Ward was much appreciated. As chairperson of the committee Ted Ward made the study a memorable educational experience by mingling the pursuit of excellence with timely encouragement. His willingness to counsel over extended distances and through stimulating discussions kept the study in focus.

A special word of appreciation is owed to my Kenyan colleagues. The consultive advisory group composed of Juluis Mutwota, Isaac Simbiri and Joshphat Yego gave cultural insight, educational expertise and ministry understanding without reservation, making the advisory meetings

true cross-cultural learning experiences. The interviewers gave of their time and energy to interview the selected church leaders. The interviewers from North Rift Valley Region were Samuel Cheruon, John Maritim, and Nathaniel Lelei. The interviewers from Machakos Region were Jackson Kiangi, Shadrack Muteti and Julius Mutwota. Gordon Mullenix gave pertinent counsel on the various statistical tests used. Edgar and Donna Elliston became close colleagues; Edgar through his counsel and Donna through the typing of the final draft.

Much appreciation is owed my wife, Kay, and our two children, Kyle and Kari. Willingly they forfeited family activities so that the course work and the study could be completed. Kay continually encouraged me and typed the numerous preliminary drafts.

I owe deep appreciation to many, but can not place blame for any weakness or error in the study on any who helped or encouraged.

Kenneth Ray Harder

December, 1984

## TABLE OF CONTENTS

<u>Chapter</u>	<u>Page</u>
I. INTRODUCTION . . . . .	1
Statement of the Problem . . . . .	2
Societal Changes . . . . .	2
Growth Pressure. . . . .	3
Training Needs . . . . .	4
Purpose of the Research. . . . .	5
Importance of the Research . . . . .	7
Education of Pastoral Students . . . . .	7
Inservice Training of Pastors. . . . .	8
Planning and Problem-solving . . . . .	9
Development of African Leadership Models . . . . .	9
Orientation of Missionaries. . . . .	10
Research Overview. . . . .	10
Research Methodology . . . . .	10
Research Questions . . . . .	12
Research Contexts. . . . .	13
Africa Inland Church in Kenya. . . . .	14
Ethnic Groups: Akamba and Kalenjin. . . . .	15
Definition of Terms. . . . .	19
Delimitation of the Research . . . . .	23
Overview of the Study. . . . .	24
II. REVIEW OF RELEVANT LITERATURE. . . . .	25
Leadership Theory. . . . .	25
Cross-cultural Study of Leadership . . . . .	28
Leadership in Nonformal Education. . . . .	35
Leadership in the Church . . . . .	37
Leadership in the Third World Church . . . . .	39
III. RESEARCH PROCEDURE . . . . .	44
Overview . . . . .	44
General Description of Variables . . . . .	45
Description of Independent Variables . . . . .	45
Description of Dependent Variables . . . . .	49
Research Design. . . . .	52
Populations. . . . .	52
Samples. . . . .	54

<u>Chapter</u>	<u>Page</u>
Consultive Advisory Groups . . . . .	56
Development of Instruments . . . . .	58
Research Procedures. . . . .	65
Pilot Testing of Instruments . . . . .	66
Training of Interviewers . . . . .	66
Entry and Research Permission. . . . .	68
Treatment of Data. . . . .	68
Summary. . . . .	71
IV. FINDINGS: CONCEPTS OF APPROPRIATE BEHAVIORS FOR PASTORS IN THE AIC-KENYA . . . . .	72
Demographic Characteristics. . . . .	72
Age. . . . .	73
Formal Education . . . . .	75
Perceptions of Appropriate Leadership Behavior . . . . .	78
Appropriate Leadership Behavior. . . . .	78
Least Appropriate Leadership Behavior. . . . .	81
Perceptions of Present Practice. . . . .	83
Comparison of Present Practice and Perceived Appropriate Leadership Styles. . . . .	86
Pastoral Situations. . . . .	90
Discussion . . . . .	93
Research Groups' Perceptions . . . . .	95
Comparison of Church Leaders and Students. . . . .	95
Comparison of Church Leaders and Ideal Leaders . . . . .	98
Ethnic Groups' Perceptions . . . . .	108
Comparison of Combined Groups. . . . .	108
Comparison of Elders . . . . .	111
Comparison of Students . . . . .	112
Discussion . . . . .	113
Leadership Characteristics . . . . .	114
Comparison of Contrasting Age Groups . . . . .	115
Comparison of Contrasting Formal Education Groups . . . . .	117
Comparison of Higher Education Groups. . . . .	119
Comparison of NFE Contrast Groups. . . . .	122
Comparison of Community-Involvement Groups . . . . .	125
Discussion of Data on Leadership Characteristics. . . . .	128
Summary. . . . .	129
V. CONCLUSIONS AND RECOMMENDATIONS. . . . .	131
Findings and Implications. . . . .	133
Appropriate Leadership Behavior. . . . .	133
Least Appropriate Leadership Behavior. . . . .	135
Present Practice . . . . .	137
Research Bias. . . . .	138



<u>Chapter</u>	<u>Page</u>
Further Research . . . . .	140
Group Leadership . . . . .	140
Young Leadership . . . . .	143
Multicultural Organizations. . . . .	146
Leadership Training Strategy . . . . .	147
Summary. . . . .	150
APPENDIX A: INTERVIEW NOTES FOR INTERVIEWER . . . . .	152
APPENDIX B: CHURCH LEADER INFORMATION QUESTIONNAIRE . . . . .	155
APPENDIX C: LEADERSHIP BEHAVIOR QUESTIONNAIRE . . . . .	158
BIBLIOGRAPHY . . . . .	173

## LIST OF FIGURES

<u>Figure</u>		<u>Page</u>
1	Major Distribution of Ethnic Groups, 1969 . . . . .	16
2	Continuum of Leadership Behavior. . . . .	27
3	Four Curriculum Models. . . . .	37
4	The Independent and Dependent Variables of the Study. . . .	46
5	LBQ Ranking Sheet . . . . .	63

## LIST OF TABLES

<u>Table</u>	<u>Page</u>
1    Number of Respondents in Research Groups by Church Regions. . . . .	73
2    Age of Respondents by Research Group. . . . .	75
3    Level of Formal Education of Respondents by Research Group. . . . .	77
4    Frequencies and Percentages for Leadership Styles Ranked Highest by Church Leaders and Students . . . . .	79
5    Summary of Frequencies of Appropriate Leadership Styles by Research Groups . . . . .	80
6    Frequencies and Percentages for Leadership Styles Ranked Lowest by Church Leaders and Students. . . . .	82
7    Summary of Frequencies of Least Appropriate Leadership Styles by Research Groups . . . . .	83
8    Frequencies and Percentages for Leadership Styles Ranked Most Common by Church Leaders and Students. . . . .	84
9    Summary of Frequencies of Common Practice of Leadership Styles by Research Group. . . . .	86
10   Comparison of Leadership Styles Ranked Highest in Present Practice and Perceived Appropriate Leadership Behavior by all Respondents. . . . .	87
11   Summary of Frequencies for Leadership Styles Ranked High by Perceptions of Present Practice (PP) and Appropriateness Practice (AP) for each Research Group . . . . .	89
12   Ranking of Leadership Styles for Seven Pastoral Situations by Church Leaders. . . . .	91
13   Ranking of Leadership Styles for Seven Pastoral Situations by Students. . . . .	93

<u>Table</u>	<u>Page</u>
14	Rankings of Leadership Styles for Present Practice by Church Leaders and Students. . . . . 96
15	Rankings of Leadership Styles for Appropriate Practice by Church Leaders and Students. . . . . 97
16	Ranking of Leadership Styles for Seven Pastoral Situations by Church Leaders and Students . . . . . 98
17	Summary of Compared Rankings of Present Practice for Church Leaders and Ideal Leaders. . . . . 99
18	Summary of Compared Ranking of Appropriate Leadership Behavior for Church Leaders and Ideal Leaders . . . . . 101
19	Summary of Compared Rankings between MR Church Leaders and MR Ideal Leaders for Seven Pastoral Situations. . . . 102
20	Summary of Compared Rankings between NRVr Church Leaders and NRVr Ideal Leaders for Seven Pastoral Situations. . . 103
21	Ranking of Leadership Styles for Seven Pastoral Situations by MR Ideal Leaders. . . . . 105
22	Ranking of Leadership Styles for Seven Pastoral Situations by NRVr Ideal Leaders. . . . . 106
23	Frequency of Agreement by Ideal Leader Respondents in Ranking Leadership Styles for all Nine Questions in LBQ. . . . . 107
24	Frequencies for Leadership Styles Ranked First and Second by Regions . . . . . 109
25	Frequencies for Leadership Styles Ranked Fourth and Fifth by Regions. . . . . 110
26	Comparison of Leadership Style Rankings by Elder Groups. . . . . 111
27	Comparison of Leadership Style Rankings by Pastor Groups. . . . . 112
28	Comparison of Leadership Style Rankings by Student Groups. . . . . 113
29	Comparison of Leadership Style Rankings of Present Practice by Contrasting Age Groups. . . . . 116
30	Comparison of Leadership Style Rankings of Appropriate Practice by Contrasting Age Groups. . . . . 116

<u>Table</u>	<u>Page</u>
31 Comparison of Average Leadership Style Rankings of Pastoral Situations by Contrasting Age Groups . . . . .	117
32 Comparison of Leadership Style Rankings of Present Practice by Groups with Contrasting Formal Educational Levels. . . . .	118
33 Comparison of Leadership Style Rankings of Appropriate Practice by Groups with Contrasting Formal Educational Levels. . . . .	118
34 Comparison of Average Leadership Style Rankings of Pastoral Situations by Groups with Contrasting Formal Educational Levels . . . . .	119
35 Kinds of Higher Education Achievements across Church Leaders . . . . .	120
36 Comparison of Leadership Style Rankings of Present Practice by Contrasting Higher Education Groups . . . . .	121
37 Comparison of Leadership Style Rankings of Appropriate Practice by Contrasting Higher Education Groups . . . . .	121
38 Comparison of Average Leadership Style Rankings of Pastoral Situations by Contrasting Higher Education Groups. . . . .	122
39 Levels of Involvement in NFE Opportunities across Church Leader Groups. . . . .	123
40 Comparison of Leadership Style Rankings of Present Practice by Contrasting Groups with Different Levels of NFE Involvement . . . . .	124
41 Comparison of Leadership Style Rankings of Appropriate Practice by Contrasting Groups with Different Levels of NFE Involvement . . . . .	124
42 Comparison of Average Leadership Style Rankings of Pastoral Situations by Contrasting Groups with Different Levels of NFE Involvement . . . . .	125
43 Levels of Community Involvement across Church Leaders . . . . .	126
44 Comparison of Leadership Style Rankings of Present Practice by Contrasting Groups with Different Levels of Community Involvement . . . . .	127
45 Comparison of Leadership Style Rankings of Appropriate Practice by Contrasting Groups with Different Levels of Community Involvement . . . . .	127

Table

Page

46	Comparison of Average Leadership Style Rankings of Pastoral Situations by Contrasting Groups with Different Levels of Community Involvement . . . . .	128
----	---	-----

## CHAPTER I

### INTRODUCTION

"We are confused about leadership, and this confusion has resulted from a lack of fit between old styles of leadership and changes in technology, work, and national character" (Maccoby 1979, p.1). Although spoken to North American educators, Maccoby's statement describes Africa's leadership situation.

During the last twenty-five years political independence has swept through the third world. In Africa only the southern tip still resists this tide. With political independence, the opportunity for leadership has opened to indigenous individuals to shape the future according to their dreams and ambitions.

With political independence achieved, other social institutions, including the church, have sought self-governance. In the last twenty-five years most church denominations of Protestant Christianity have become self-governing: controlling the resources, directing the leaders, and developing the plans. Today the church is an integral part of African society at the national and community levels.

In this period of social flux for the church, the leadership at the local level is a key factor in helping the local church remain relevant. Most church denominations have lay and clergy leadership at the local church level to bring direction to grassroots activity. Since

most African pastors in protestant local churches have leadership training, they are viewed as guides toward better life.

Very little effort has been made to understand appropriate leadership at either the national or grassroots level. The unspoken assumption has been that people who gain positions in formal organizations automatically understand how to lead the members of that organization towards a better life in a rapidly changing society. While Kenyan leaders discuss the importance of following cultural leadership patterns, the training of government and church workers has focused on the managing of formal organizations. The instruction in the courses has been based on western management models and practice. While general evaluation of national African leadership is appearing (Were, 1983; Lamb, 1984) very little research has focused on the perceptions of appropriate leadership behavior at any level of national life.

#### Statement of the Problem

Several factors have merged in Kenya to create pressure for Christian church leadership. Like leaders in government and business, leaders of the church have experienced great social and economic change.

#### Societal Changes

Residence and employment in Nairobi and other urban centers is the goal of most youth. The rural village remains for the old and untrained. Entry into the modern economic sector requires high formal education credentials. The need for credentials creates pressure on the student to perform, the family to pay school fees, and the community to provide elementary and secondary schools.



While assisting the local community to meet the educational needs the local pastor faces added pressure on his leadership. The increase in educational opportunities raises the educational level of the local church members. As a result the members challenge the church leaders to meet their emerging needs and aspirations. The approximately seventy percent of the population living in the rural areas pose a challenge for rural pastors with minimal formal education. A basic question is raised, "How does a pastor lead the members of the local church into a relevant fulfillment of their Christian mission?"

#### Growth Pressure

Intersecting with the societal change is the phenomenal growth of the African Christian churches. From 1900-1965 the church's growth rate averaged twice the birth rate (Barrett, 1970). This phenomenal growth rate has continued since the political independence of the late 1950's and 1960's in most countries. The projected growth rate for 1970-1985 is 3.55 percent per annum for Africa and 4.71 percent per annum for Kenya. During 1970-1978 membership in the Africa Inland Church in Kenya (AIC-Kenya) grew at five percent per annum (Barrett, 1982).

The AIC-Kenya has 194 ordained ministers and 727 trained pastors to lead her approximately 2,706 local churches (AIC, 1984 a). This forces many of the above clergy to lead more than one church. In some areas a clergyman may lead fifteen churches. The result is a lack of trained leadership at the grassroots level. Consequently the hardest working pastor finds himself being a visiting preacher giving directions with minimal interaction with local church members. A basic question is

raised, "Is a directive and non-collaborative approach to church leadership an appropriate way to lead the members toward a better life?"

### Training Needs

In order to meet the growing need for local pastoral leadership, many protestant denominations established theological education schools. The AIC-Kenya, as an example, has established six schools with entrance requirements ranging from four years of elementary school to six years of secondary school (university entrance). These schools followed western theological school's patterns in setting up their administration, educational policy, and curriculum.

Most of these schools, since the 1960's have slowly raised their entrance requirements to meet the cry for better qualified pastors. As a result the theological students' ages have dropped since recent school leavers are the most likely individuals to possess the required educational credentials. With little or no job or leadership experience, the young entrants are less likely to know or appreciate leadership practices accepted by church members.

During the 1960's an alternate form of theological education evolved, theological education by extension (TEE). In 1960, several theological educators at the Evangelical Presbyterian Seminary of Guatemala decided to use an extension approach to educating pastors. By taking the theological education out to extension centers located among local churches they attempted to train local church leadership already functioning and accepted as leaders.

Through conferences sponsored by churches and western mission societies the alternative theological education form of TEE spread

throughout the Christian churches worldwide. It is estimated that over 100,000 learners participate today in TEE (Kinsler, 1983).

Although the new educational setting has forced changes in instructional methodology, basic theological curriculum issues have not been addressed. Curriculum has been listed as the major future challenge of TEE (Wagner, 1980).

The alternative forms of theological education are confusing to many church leaders and western missionaries. The rhetoric calling for changes tends to be in instructional form rather than curriculum content. Thus both institutional and extension theological education generally maintain the traditionally western oriented curriculum.

To be effective in education it is important to begin where the people are. One major problem in beginning with a Kenyan frame of reference for leadership is a lack of research on leadership. The multiplicity of distinct ethnic groups (more than thirty-eight in Kenya) and the variety of leadership roles (e.g. traditional to modern executive) require research studies focused on specific leadership roles (e.g. pastors) in specific settings (e.g. organization and tribe).

#### Purpose of the Research

Leadership development is a widely recognized major task of Christian churches. The Willowbank Report (1978) of the Lausanne Theology and Education Group confirms the need and right of the Third World churches to develop their own creative patterns of and developmental process for leadership. The lack of such self-expression can lead to tension between western missions and African churches and to formation of independent churches (Willowbank, 1978; Sengwe, 1981).

The AIC-Kenya has recognized the need for leadership development. In two recent research studies (Yego, 1980; Wetzel, 1982) the church leaders as respondents identified leadership development as the most important training need within the AIC-Kenya. The concerns for leadership development focused on both pre-service training of new pastors and inservice training of experienced leadership.

The purpose of the study is to examine perceptions of appropriate leadership for Kenyan pastors in the AIC-Kenya local churches. The study provides data to further the process of understanding Kenyan concepts and values of appropriate and inappropriate leadership. The Kenyan concepts and values can help responsible people to modify their leadership action and instruction, thereby reducing the reliance on western management models and practice. In addition the data can provide "building blocks" to be used with other relevant data in designing appropriate training for African leaders.

The goal of the study is to provide information for church and mission leadership on Kenyan perceptions of appropriate leadership so that specific and relevant action can be taken to resolve the expressed need for leadership development. The study provides relevant data for the development of pre-service and inservice theological curricula; for the restructuring of new missionary orientation; and for the development of ministry guidelines for new and experienced Kenyan and expatriate church leaders. The study helps the church and mission leaders to understand a Kenyan frame of reference.

### Importance of the Research

Examining perceptions of appropriate leadership in Kenya is important for five reasons: 1) to increase the relevancy of the pastoral training program; 2) to enhance the ministry capabilities of pastors through relevant in-service training; 3) to improve the church leadership's ability in effective planning and problem-solving; 4) to encourage the development of leadership models grounded in African culture; and 5) to increase the cross-cultural competencies of new missionaries through an apposite orientation program.

### Education of Pastoral Students

A person who wants to be an AIC-Kenya pastor usually attends a theological training school, preferably one of the six sponsored by the AIC-Kenya. Presently the majority of theological students are youth, and this trend will continue in the future. Since the theological schools are considered pastoral training schools by the AIC-Kenya, it is critical that their curricula prepare the students to lead in an appropriate manner.

Relevant and appropriate pastoral education curriculum requires curriculum developers and theological staff to understand present practices and appropriate leadership behavior. If the curriculum developers do not understand Kenyan perceptions, they can create curricula which emphasizes inappropriate or negative attitudes and behaviors. For example, a curriculum which emphasizes western models and resources develops students with skill and appreciation for western type service. By default the curriculum minimizes the value and importance of Kenyan problems, values, experience, and successful

ministry models. Instructional staff can reinforce individualistic tendencies and negate the importance of collaborative planning and problem solving by having the student complete only individual assignments.

When church leaders and theological staff understand present perceptions of pastoral leadership, together they can assess the perception's agreement with their Biblical understanding. Both groups can then either confirm the present perceptions or develop a strategy to create different perceptions in the pastoral students. Students who do not understand present leadership, whether acceptable or unacceptable, are handicapped since their leadership cannot deliberately support their ministry goals as they enter a local church ministry.

#### Inservice Training of Pastors

The desire of local church leaders for inservice training has greatly increased in recent years. Due to the relational nature of pastoral work the pastors continually request training for new leadership skills. Unless the instructors are aware of present perceptions of the church leaders and members, the course can easily reinforce inappropriate behavior. For example, if the course reinforces individualistic action for the pastor while the church members desire group-centered action, the training can create alienation instead of cooperation between the pastor and members. Such irrelevant training can cause irreconcilable conflict, resignation from the pastorate, or rejection of further training. The modeling of relevant help and encouragement for the pastor increases his appreciation for and incorporation of new ideas and norms into his ministry.

### Planning and Problem-solving

Purposeful planning for the future is of great concern to the church leadership of the AIC-Kenya (Yego, 1980). Many of the changes originate from local needs and require local church implementation. In the present church structure national level church leaders are key catalysts for addressing the issues. The leadership approaches used by national church leaders can hinder or encourage local initiative in resolving issues. Appropriate leadership behavior encourages discussion of issues resulting in more relevant resolutions and increasing the probability of local ownership of issues and resolutions. Appropriate leadership also reduces the probability of rejecting required action for procedural reasons. The data could help leaders become aware that different ethnic groups might require different leadership strategies.

### Development of African Leadership Models

Western management models are presently the source of instruction and official practice in government and church organizations. The textbooks used by the Kenya Institute of Administration are of western origin (e.g. Mouton and Blake). The Kenya Institute of Administration is the central inservice training center for government officers and administrators. A management course for church and mission leadership uses western resources. Data are needed to design African models of church leadership. An examination of church leaders' present perceptions provides one source of information required for creating new African leadership models and critiquing the usefulness of imported models.

### Orientation of Missionaries

The AIC-Kenya has over two hundred expatriate workers assigned to various church ministries. As trained personnel, the expatriate workers come to Kenya with their western perceptions of appropriate leadership behavior. If the expatriate workers are to be effective in their assignment, they must understand and operate within the appropriate leadership behaviors of the host culture. At present the Orientation Committee of the AIC-Kenya is developing a two-year field orientation for new church workers. This study provides potentially useful data for the development of a new orientation program.

### Research Overview

The study is designed to identify church leaders' perceptions of appropriate leadership behaviors for local pastors in the AIC-Kenya as a basis for curricula in church leadership training programs. The perceptions of appropriate leadership behaviors are investigated in the following three ways: 1) present practice; 2) appropriate practice for leadership behaviors; and 3) appropriate behaviors for different pastoral situations.

### Research Methodology

The focus of the study is the description of the perceptions of appropriate or "good" and least appropriate or "bad" leadership behaviors held by church leaders and theological students. In order to identify appropriate and least appropriate leadership, five pastoral leadership styles are identified and described. The five styles are based on Tannenbaum and Schmidts' (1979) "Continuum of Leader Behavior"



and subsequent, simplified four-type classification categories used in cross-cultural research (Schaupp, 1978; Sadler, 1970 and 1972; and Hofstede, 1980).

The following five leadership styles stated here in abbreviated form are used in the study. The complete description used in the study is given in Appendix C. The letter for each style was the first letter of the Kiswahili word descriptor or synonym.

Pastor A - The one who tells or commands (Amurisha or Amua)

Pastor E - The one who explains or sells his decision (Eleza)

Pastor T - The one who seeks advice before making his decision  
(Taka kushauriwa)

Pastor S - The one who calls a decision making body together to  
make the decision (Uamuzi wa kikundi or Shaunana)

Pastor C - The one who does nothing, but waits for nature to  
take its course (Hafanyi lolote or Huchelewesha)

The five styles provide the definitions required to identify preferred styles and the consistency or variation in the preferences for different pastoral situations. Also the five styles allow comparisons among the four research groups: local church pastors, local church lay leaders (elders), theological students, and pastors nominated as excellent pastor-leaders (ideal leaders). The investigation of the four research groups from the two ethnic groups (Akamba and Kalenjin) gives a broad, field-based view of appropriate leadership.

The five styles allow the identification of the respondents' preference for leader-centered or group-centered leadership for pastors in the local church. In leader-centered leadership, the leader controls the decision making process and determines the specific decision. Three

of the five leadership styles are leader-centered: Pastor A, Pastor E and Pastor T. Pastor A makes the decision by himself and demands obedience. Pastor E also makes the decision by himself but gives reasons for the decision so that the followers can understand. Pastor T consults with significant people before making the decision himself.

One of the five leadership styles illustrates group-centered leadership: Pastor S. Pastor S brings the issue or problem to the group and guides the group members in the discussion of the problem and the identification of possible solutions or actions. While the group-centered leader relinquishes control over the final decision he does not relinquish his facilitative responsibilities. Depending on the issue the group-centered leader can set or not set limits for the impending decision.

The leadership style, Pastor C, describes the complete relinquishing of leadership prerogatives and responsibilities. In this leadership style, the pastor takes no action, allowing nature and social dynamics to resolve the issue or problem. Pastor C is a laissez faire leader.

### Research Questions

The following seven basic research questions are addressed in the process of ascertaining the church leaders' and students' perceptions of appropriate and inappropriate leadership styles:

1. Do the church leaders and students perceive leader-centered or group-centered leadership as more appropriate?

(Appropriate and Least Appropriate Leadership Behavior)

2. Do the church leaders and students perceive leader-centered or group-centered leadership to be more commonly practiced by local church pastors in AIC-Kenya? (Present Practice)
3. Do the church leaders' and students' perceptions of present leadership practices of local church pastors differ from their perceptions of appropriate leadership behavior for local church pastors? (Comparison of Present Practice and Appropriate Leadership Behavior)
4. Do the church leaders' and students' perceptions of appropriate leadership behaviors vary according to different pastoral situations? (Pastoral Situations)
5. Do different research groups have different perceptions of appropriate leadership behaviors? (Research Groups)
6. Do the respondents of different ethnic groups have different perceptions of appropriate leadership behaviors? (Ethnic Groups)
7. Do differences in age, formal education, higher education, nonformal education involvement, and community involvement relate to differences in the perceptions of appropriate leadership behaviors? (Characteristics of Church Leaders)

#### Research Contexts

Two significant contexts exist in the research study: the Africa Inland Church-Kenya (AIC-Kenya) and the two ethnic groups, the Akamba and the Kalenjin people. The two contexts are briefly described below.

Africa Inland Church in Kenya

Started in 1895, the AIC-Kenya has over one million adherents in her estimated 2,706 local churches located in eleven regions and eighty-nine districts (AIC, 1984 a and b). The estimated 1970-1978 membership growth rate is five percent per annum (Barrett, 1982). As a result the AIC-Kenya is one of the largest protestant church denominations in Kenya.

The church has a hierarchical structure of four levels. Each level has a church council. The highest level is the national level with a church headquarters and church departments (e.g. radio, laity education) all under the Central Church Council (CCC). The country is divided into regions, each with a Regional Church Council (RCC). In turn regions are divided into districts, each with its District Church Council (DCC). The DCC is the basic organizational unit. The DCC employs and assigns pastors to local churches and supervises the work of the local churches. Within guidelines and traditions set by the DCC, the Local Church Council (LCC) directs the work of the local church.

Although no formal membership records exist, it is estimated that the Akamba people are thirty-three percent and the Kalenjin people are twenty-seven percent of the total AIC-Kenya membership (Barrett, 1982). As the two largest ethnic groups in the AIC-Kenya, they have considerable influence on the AIC-Kenya's policies and plans. The present Bishop is a Kalenjin.

The AIC-Kenya in Ukambani (the land of the Akamba) has steadily grown during the last three decades. Today the Akamba have two regions in the AIC-Kenya, Kitui Region and Machakos Region. Machakos Region, the focus of this study, has twenty-three percent of the total AIC-Kenya

local churches with 640 local churches. Machakos Region contributes over thirty percent of funds for the central church office.

In Ukambani most pastors minister in only one church. It is customary for the pastor to be the chairman of the ruling decision-making group of the local church, the LCC.

The AIC-Kenya in the Rift Valley area of Kalenjin has experienced rapid growth in the number of churches during the 1960's as land previously held by colonialists was opened to Africans. Today the area known as the North Rift Valley Region in the AIC-Kenya has approximately thirteen percent of the total AIC-Kenya local churches with 370 local churches.

In the North Rift Valley Region most pastors have between five and fifteen churches to lead. Consequently the pastor visits the church on a rotating basis and leaves, by necessity, the leadership to lay leaders. An elder of local distinction usually is the chairman of the LCC.

#### Ethnic Groups: Akamba and Kalenjin

The Akamba live in the government districts of Machakos and Kitui. The Kalenjin live in the middle reaches of Rift Valley Province. The following map shows the location of each ethnic group (Figure 1).

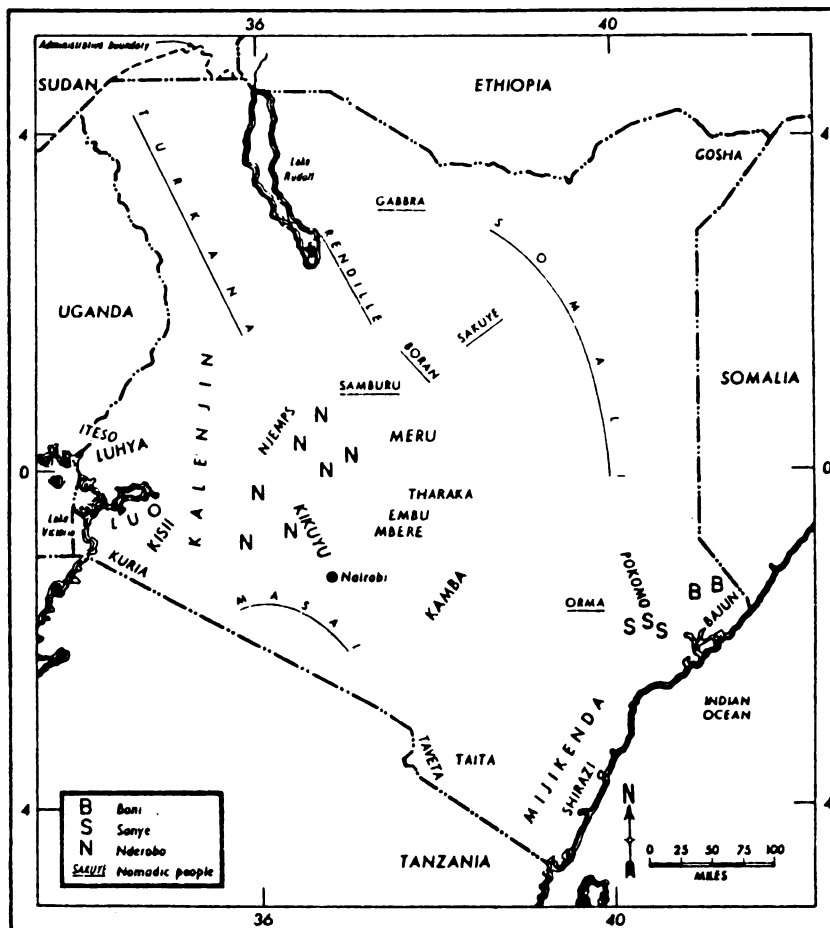


Figure 1

MAJOR DISTRIBUTION OF ETHNIC GROUPS, 1969

(Kaplan, 1982, p. 89)

## Akamba

About three hundred years ago the Akamba moved from Tanzania into the area now known as Machakos District (Nzioki, 1982). The Akamba belong to the Bantu linguistic group estimated to include 270 ethnic groups with approximately 130 million people including the Kikuyu, Luhya, and Taita of Kenya (Ndeti, 1972). The majority of the Akamba are

agriculturalists, but have made significant contributions to Kenya as blacksmiths, traders, woodcarvers and soldiers.

The basic traditional unit of Akamba life was the mosie, meaning "family" or "home" (Ndeti, 1972). Thus the Akamba social organization was built around kinship, except when issues went beyond the jurisdiction of the clan.

The Akamba concept of social organization was communal. Many councils of elders (atumea) existed at all levels to control community life. Age groups were used to carry on the various family, clan, and tribal responsibilities. These age groups received direction from the various councils of elders, depending on the issue.

Although there were traditional chiefs, they did not function as absolute rulers. Rather they were influential men and members of the various councils. Their main individual responsibility was to meet and investigate strangers to the community (Nzioki, 1982).

Akamba religious life was the responsibility of the witchdoctors and elders. The Akamba had two categories of witchdoctors. The mundu mue were priest-doctors responsible to cure the sick and tell fortunes. The mwoi was the sorcerer and a negative force in the community. The running of the holy places and ceremonies were the responsibility of the senior elders (atumia ma kisuka) with assistance from women of the same age.

## Kalenjin

Kalenjin is the collective name for a cluster of seven sub-groups belonging to the Paraniotic linguistic group in the middle of the Rift Valley area. The Paraniotic groups form sixteen percent of the Kenya population and are known historically as the Nilo-Hamitic people. The majority of Kalenjin today are agriculturalists, having turned from a pastoral type of life still characteristic of the related Turkana and Masaai tribes.

The major population of the research project is the Nandi people, one of the seven sub-groups. The Nandi are the largest sub-group living in North Rift Valley Region of the AIC-Kenya.

The traditional Nandi countryside was organized into neighborhoods of twelve to a hundred homesteads, not into villages. A neighborhood was called koret. The koret was based on residence, not kinship. Each koret had a governing council called kokwet. The pororiet was a collection of kokwotinwek (plural of kokwet) and also had a council (Carlston, 1968). While the Nandi had no traditional chiefs, they had leaders of group councils whose responsibilities were to lead and summarize discussions, thus creating consensus decisions.

In the mid-nineteenth century the Nandi borrowed the orkoiyot position from the Masaai. The orkoiyot was the prophet or chief ritual expert. He was not a member of the various councils, but had to be consulted by the council before making definite plans for circumcision, war, or planting (Walter, 1970).



### Definition of Terms

The following are terms used in this study. Terms are defined following normal usage in the literature except where used in a specific manner for this study.

Adherents: People who are members or regular attenders of local churches.

Age: The chronological age of a person. Due to the lack of written records in traditional African groups, this is an estimated age. The age is identified by the respondents marking the appropriate age decade (e.g. 20-29).

Church District: The third largest organizational unit of the AIC-Kenya. Each district has a District Church Council (DCC).

Church Leader Information Questionnaire: A questionnaire designed for the study to ascertain personal characteristics of each respondent.

Church Leaders: Respondents who are pastors or elders of a local church.

Church Region: The second largest organizational unit of the AIC-Kenya. Each region has a Regional Church Council (RCC). This council selects representatives for the Central Church Council, the highest body of authority in the AIC-Kenya.

Community Involvement: The respondents involvement in three common community social units:

- 1) Harambee or development committee;
- 2) School board of governors or school committees; and
- 3) Cooperative Society.

Culture: Learned, shared behavior that a person acquires as a member of an ethnic group, "refers to that part of the total repertoire of human action (and its products), which is socially as opposed to genetically transmitted" (Mitchell, 1968, p. 45).

Elders: Men in a local church elected to be members of the Local Church Council (LCC).

Ethnic Group: A group with a common language, set of values, customs, and world view. In Africa these ethnic groups are commonly called tribes. An ethnic group denotes "membership of a distinct people possessing their customary ways or culture" (Mitchell, 1968, p. 69).

Formal Education: The level of formal education in the pre-university Kenya school system, indicated by marking the highest standard or examination level the respondent reached (see Appendix B for details).

Higher Education: Formal education beyond or outside the pre-university Kenya school system. For example a teacher could historically receive teacher education after Standard 7 (elementary school leaver), Form 2 (two years of secondary school), Form 4 (four years of secondary

school), or Form 6 (six years of secondary school). Specific operational concerns are described in Chapter III.

Ideal Leaders: Pastors identified by four or more respondents (e.g. pastors, elders, students) as an ideal pastor leader during the interview process.

Kalenjin: A collective name for seven subgroups of Paraniotic people living in the Rift Valley province of Kenya. The Kalenjin groups have approximately 1.2 million members, eleven percent of the Kenyan population. The President of Kenya, Daniel arap Moi, belongs to this ethnic group.

Kamba: A Bantu agricultural people living in the Machakos and Kitui government districts of Kenya. The Akamba have approximately 1.2 million members, ten percent of the Kenyan population.

Leadership Behavior Questionnaire: A questionnaire designed for the study which identifies the respondent's ranking of the five leadership styles.

Leadership Behaviors (or Leader Behaviors): The possible actions a leader can take based on the "Leader Behavior Continuum" of Tannenbaum/Schmidt. The behaviors ranged from complete control of action and content of decision by the leader alone to complete control by the group. The continuum was modified to five types of leadership behaviors: the pastor who tells, the pastor who explains, the pastor

who consults, the pastor who works with the group, and the pastor who does nothing. The perceived appropriate behaviors were identified by a "Leadership Behavior Questionnaire" designed for this study.

Local Church: A group of Christians who meet together to worship God and are authorized by the District Church Council (AIC-Kenya Constitution, 1972).

Local Church Council: The governing body of an AIC-Kenya local church composed of the pastor and elected lay leaders. The LCC supervises the evangelism and teaching ministries of the local church. The LCC is responsible to the District Church Council for its action.

Machakos Region (MR): A church region of the AIC-Kenya comprising Akamba churches located approximately in the government district of Machakos.

Nonformal Education: Education which is deliberate, staffed, planned, and functional in its focus. In this study it refers to short term courses offered by the government, community, or church for educational purposes, but excludes administrative meetings and conferences.

North Rift Valley Region (NRVR): A church region of the AIC-Kenya comprising churches located approximately in the government district of Kara Pokot, Trans Nzoia, Elgeyo-Marakwet, Uasin Gishu, and Nandi.

Pastors: Men officially designated as clergy by the AIC-Kenya. These men usually have completed formal theological training.

Students: Students who attend Ukamba Bible Institute (UBI) or Kapsabet Bible Institute (KBI), two formally recognized theological education residential institutions of the AIC-Kenya.

#### Delimitation of the Research

The research does not attempt to identify the best type of leadership for Kenya. Rather as a descriptive study, it attempts to identify the present perceptions of appropriate leadership behaviors for pastors of the AIC-Kenya. As a result the findings must be examined in light of each reader's standards of acceptability and the intended cultural context before applying them to any other setting.

The study is limited to sampling the opinions of the six leadership groups already described. The opinions of other groups within the AIC-Kenya may or may not differ from the study's respondents. In addition opinions of non-members are not sought and cannot be inferred from the study.

The focus of the study is two ethnic groups within the AIC-Kenya. Because of the different traditional values and historical experiences the perceptions of appropriate leadership might vary among the other ethnic groups within the membership of the AIC-Kenya.

As the study focuses on appropriate leadership for local church pastors, the findings may not be assumed to be accurate for the AIC-Kenya leadership at the district, regional, or national level. The wider geographical and administrative jurisdiction could produce

significantly different perceptions of present practice of and appropriate behaviors for church leadership at those levels.

As the context of the study is the AIC-Kenya, the findings of the study cannot be transferred to other social institutions, including church denominations within Kenya. The legal charters, constitutions, and organizational norms are likely to produce significantly different perceptions.

### Overview of the Study

The study is designed to identify perceptions of appropriate and inappropriate leadership behaviors for the AIC-Kenya pastors. Four different church leader and student groups are interviewed to ascertain their perceptions. The 181 respondents from the Akamba and Kalenjin peoples were asked to respond to the following three basic areas: 1) present practice of leadership; 2) appropriate practice for leadership; and 3) appropriate leadership for seven pastoral situations.

The data from the study provide important information for church and western mission leaders concerned with leadership development. The data help the leaders to begin with and build upon the present values. The disregard of these values can easily lead to alienation between pastors, lay leaders, and members and stagnation in the personal development of local pastors. In rapidly changing times, both results can make the local church irrelevant to the spiritual and social needs of her community.

The data also provide one source of information for incorporation into future African leadership models. In the meantime, the data help educators critique the relevance of various imported leadership models and practices used in various training courses.

## CHAPTER II

### REVIEW OF RELEVANT LITERATURE

The review of precedents in literature is organized under the following headings: 1) Leadership Theory, 2) Cross-cultural Study of Leadership, 3) Leadership Research in East Africa, 4) Leadership in Nonformal Education, 5) Leadership in the Church, and 6) Leadership in the Third World Church.

#### Leadership Theory

One difficulty in defining leadership is the range of definitions of leadership. Stogdill (1974) in reviewing more than three thousand books and articles on leadership found the following eleven foci for leadership definition: 1) leadership as a focus of group processes; 2) leadership as personality and its effects; 3) leadership as the art of inducing compliance; 4) leadership as the exercise of influence; 5) leadership as an act or behavior; 6) leadership as a form of persuasion; 7) leadership as a power relation; 8) leadership as an instrument of goal achievement; 9) leadership as an effect of interaction; 10) leadership as a differentiated role; and 11) leadership as the initiation of structure. Bass (1981) in expanding and revising Stogdill's encyclopedic Handbook of Leadership, kept the same foci. In addition he highlighted ten theories of leadership.

Due to such variance, an approach must be selected before defining leadership. Griffith (1979), in reviewing leadership studies, concluded that the behavioral approach which accepts a situational basis for leadership provides the most helpful insights. Bass in reviewing the theories of leadership stated that the cognitive theories (similar to Griffith's "behavioral approach") were the most promising in producing generalizations which were applicable to leadership diagnosis and training.

Leadership can be defined in the following manner from a behavioral approach: ". . . leader behavior is substantially related to the type of group in which leadership occurs as well as to the person engaging in the behavior" (Hemphill and Coons 1957, p. 37).

Stogdill in summing up the definitions said, ". . . it would seem reasonable to define leadership in terms of variables that account for the differentiation and maintenance of group roles" (1974, p. 16). Fiedler took the concept one step further. "The chances are that anyone who wants to become a leader can become one if he carefully chooses the situations that are favorable to his leadership style" (1969, p. 163). Therefore a leader needs to be understood in the context of a group, realizing that different groups demand different approaches.

One of the reasons for the situational nature of leadership was the interdependence of the leaders and followers.

Much of the differentiation of member roles and the emergence of leadership in a group comes about as a result of mutual reinforcement of intermember expectations. Because of their initiative, interaction, and contributions to the group task, some members reinforce the expectations that they will be more likely than other members to establish conditions which will promote task movement, member freedom and acceptance, and group cohesiveness. Other members, by compliance, reinforce the expectation that whoever has started and succeeded with it



should continue in the leadership role (Bass, 1981, p. 253).

Several leadership constructs have been developed from behavioral and cognitive perspectives. Tannenbaum and Schmidt (1979) developed a "Leader Behavior Continuum" using neutral terms to describe autocratic and participatory leadership styles (Figure 2).

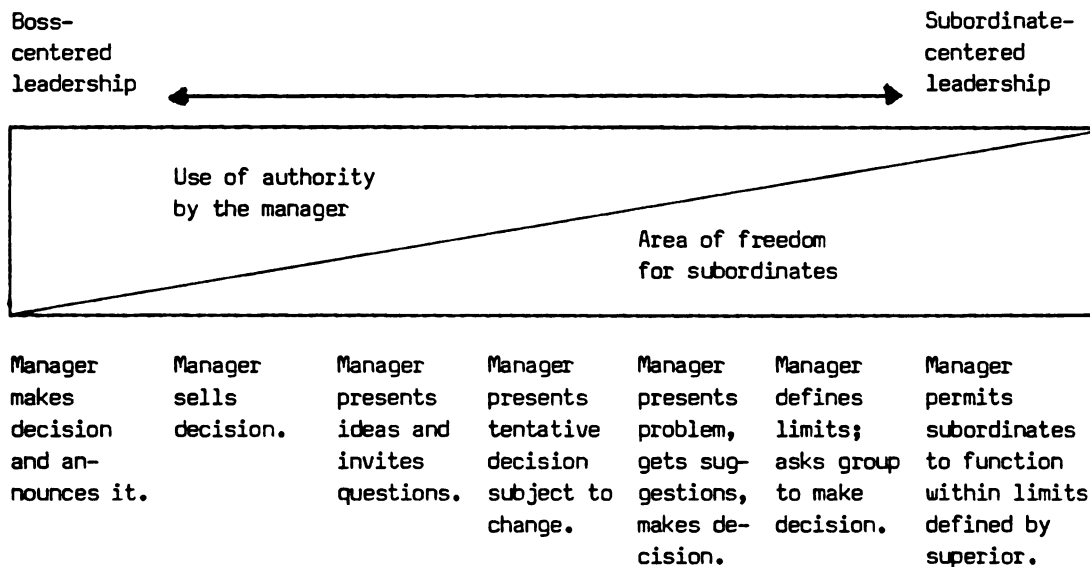


FIGURE 2

#### CONTINUUM OF LEADERSHIP BEHAVIOR

(Tannenbaum, 1979, p. 169)

Haplin and Winer (1957) developed the Leader Behavior Description Questionnaire (LBDQ) around the dimensions of "Initiating Structure" and "Consideration." Stogdill refined the LBDQ into the LBDQ--Form XII using twelve constructs (1963). Studies showed that leader's behavior was often a mixture of these two dimensions. Hersey and Blanchard (1976) expanded the two axes into four quadrants to

illustrate the various combinations of the two dimensions in developing their situational leadership theory. The authors suggested that the leader should determine his leadership style by the needs and maturity of the subordinate.

Many of the above concepts were based on the Getzel-Guba model of organization as a social system (1957). The model identified the "nomothetic" (normative) and "idiographic" (personal) dimensions as the bases for leadership action and role conflict. The normative dimension was concerned with the institution's goals, roles, and expectations. The individuals with their personality and need-dispositions formed the personal dimension. Incongruence between normative expectations and the individual's need-dispositions would likely result in conflict, low morale, and inefficiency. Even if normative and personal needs were congruent, change in one dimension would create a need to adjust the other dimension. The role of the leader was to balance both dimensions. "The standard of administrative excellence is individual integration and efficiency, satisfaction, and institutional adjustment and effectiveness" (1957, p. 438).

#### Cross-cultural Study of Leadership

Some researchers (Mouton and Blake 1970; Likert 1963) suggested that the American model of participative management had universal applicability. Cross-cultural management trainers of international agencies and multinational firms disagree (Casse, 1982; Moran, 1981).

Nowadays, managers have to be aware of cultural differences. "Promote and use participation," experts say. And managers do. And it is a failure. People do

not want to participate. At least not in all cultures (Casse, 1982, p.37).

In addition to expert opinion, various cross-cultural studies disagreed that the American model had universal application. Sadler and Hofstede (1972) studied 21,000 employees' perceived and preferred leadership styles using the Tannenbaum and Schmidt leader behavior classification. More than half of the employees preferred the consultive style rather than the participative style (majority rule or group consensus). Seventy-one percent of the managers preferred a consultive style in a superior, while only four percent preferred a participative style.

Haire, Ghiselli, and Porter (1966) surveyed about 36,000 corporate managers from 14 countries. Although they found managers had positive views on participation, there were differences. Argentine managers had a low opinion of participation while the Japanese managers endorsed it. The French and English were willing to share information with subordinates while the German, Argentine, and Indian managers were reluctant to do so. Generally younger managers preferred democratic leadership more than older managers.

Using a role playing management game called "Exercise Supervise," Bass (1968) studied 246 managers from six cultures. With the exception of the Greek and Scandinavian managers, most players in the subordinate roles were satisfied with participative managers. When playing the managerial role the Indian managers displayed a much stronger tendency not to involve subordinates than managers from the other five countries.

Schaupp (1978) studied employees of a multinational company in eight countries. Although the participative style was accepted by most, there were three clusters of viewpoints. Western countries desired a more participative management style than either of the other two country groupings (Argentina and India, Japan).

Schaupp (1978) like Sadler (1970), Sadler and Hofstede (1972) and Hofstede (1980) used a simplified form of Tannenbaum and Schmidts' (1958) "Continuum of Leader Behavior" in his research. Schaupp reduced Tannenbaum and Schmidts' seven levels to a more manageable four level classification system of leadership styles. The following four descriptions of managers were used in his study:

- |                               |  |
|-------------------------------|--|
| Manager A<br>(Tells style)    | - Usually makes his decisions promptly and communicates them to his subordinates clearly and firmly. He expects them to carry out the decisions loyally and without raising difficulties.  |
| Manager B<br>(Sells style)    | - Usually makes his decisions promptly, but, before going ahead, tries to explain them fully to his subordinates. He gives them the reasons for the decisions and answers whatever questions they may have.  |
| Manager C<br>(Consults style) | - Usually consults with his subordinates before he reaches his decisions. He listens to their advice, considers it, and then announces his decision. He then expects all to work loyally to implement it whether or not it is in accordance with the advice they gave. |
| Manager D<br>(Joins style)    | - Usually calls a meeting of his subordinates when there is an important decision to be made.  |

He puts the problem before the group and tries to obtain consensus. If consensus is impossible, he usually makes the decision. (1978, p. 130)

Hofstede (1980), in studying a multinational firm's managers in forty nations, identified four dimensions of a national culture. The

dimensions were the following: 1) Power distance, 2) Uncertainty avoidance, 3) Individualism/collectivism, and 4) Masculinity/femininity. He found that "power distance" (manner by which the authority is able to determine subordinate behavior) was the most significant. In countries with higher "power distance" index scores (e.g. France) there was little concern for participative management, but a great concern for power. U.S.A., Canada, and Australia were clustered with medium levels of "power distance". Not surprisingly, some of the popular American theories (e.g. McGregor, Blake and Mouton, etc.) were written for medium "power distance" values which advocated participation initiated by the superior. In countries with low "power distance" index values (e.g. Sweden, Norway, Germany, Israel) there would be appreciation for models which allowed initiative by subordinates.

The popular management literature on "leadership" often forgets that leadership can only exist as a complement to "subordinate-ship." Subordinates as a group are accessory to the exercise of power in a hierarchical system: the way the system functions reflects their collective complicity and the role relationship to which both parties contribute (Hofstede, 1980, p. 97).

#### Research on Leader Behavior in Africa

A search for relevant research information was conducted at the various government agencies and universities in Kenya. No formal research reports or conceptual papers were found in the various libraries. A staff member of Kenya Institute of Administration agreed to help the researcher locate relevant papers based on African research. A series of unpublished research reports conducted by undergraduates attending the University of Nairobi was located through a government officer attending a management course. Additional relevant research reports or papers were not found. Western management models and

concepts were the basis for the management courses at the Kenya Institute of Administration.

The dearth of research information on leadership behavior in present African societies was confirmed by lack of references in major books on leadership and multicultural books. Stogdill's Handbook of Leadership (Bass, 1983) made only five passing references to Africa or African nations. Only in the case of Botswana did the book report research findings. Moran (1981), in his book for multicultural managers noted Africa only in a case study of a French company in Mauritania. The multinational firm studied by Hofstede (1980) had branches in six nations belonging to the Organization of African Unity. None of these countries were part of the subsequent data collection. Although there are many reasons for this deficiency, the lack of information still hinders educators in understanding and helping business and voluntary organizations.

The University of Nairobi students' research projects were centered on the three supervisory styles found in their study of Blau and Scott (1962): authoritarian, laissez-faire, and democratic. The varied results and conclusions of the following five unpublished studies add important knowledge to our understanding of Kenyan leadership.

Makhanu (1972) doubted relevancy of the styles, stating that the authoritarian style, by formal definition, was not perceived as such by the workers in a rural soap factory in western Kenya. In contrast, a study of the University of Nairobi's supervisors showed that laissez-faire style produced poor results; authoritarian supervisors were detested and less effective; and democratic supervisors preferred (Muiruri and Mukoma, 1972). Kowitti (1972), in studying the weaving

department of the Kisumu Cotton Mills, found the two authoritarian supervisors more effective in maintaining high production than the laissez-faire supervisor. Kowitti did not find a democratic supervisor and therefore could not compare the three styles.

Two other student studies found greater interaction between leadership style and subordinate behavior. A study of secondary school headmasters (principals) found that democratic headmasters performed better than authoritarian ones on all nine indicators concerning headmaster and teacher interaction. In contrast, a greater percentage of students preferred headmasters who were "very strict" (71%) rather than those "not very strict" (61%). Schools with the greater number of discipline problems had headmasters who consulted more with students (Arap-Bii, 1972).

In the twenty cooperative coffee factories around Mount Kenya, the students found that democratic supervisors produced a greater profit than authoritarian supervisors. Although the democratic supervisor used more labor, the increase in product quality resulted in a greater profit, less turn over of staff, and greater satisfaction among share-holding farmers (Ambutu, 1972).

Although the research procedures followed in the above studies could be improved, the various studies indicated that a variety of leadership styles do exist in the daily life of Kenya. Democratic style generally seemed preferable, but not in all cases. The need for authoritarian headmaster behavior could have been related to the immaturity of the students. Laissez-faire supervision resulted continually in poor performance, suggesting that the style was considered inappropriate.

In reviewing the 20 or more years of African political independence, Were (1983), a University of Nairobi professor, highlighted the importance of leadership on the social and economic well-being of the citizens.

And the more one analyses independent Africa's performance and values, the more one becomes convinced that African leadership is a major, perhaps the principal, contributory factor for independent Africa's socio-economic backwardness in the period since independence. In this particular respect there is no visible distinction between the socialist and capitalist African systems (1983, p. 6).

The identification of leadership as the principal reason for dashed hopes on the continent has become a painful reality for some African leaders. Were (1983) and Lamb (1982) cataloged in a journalistic manner the results of poor leadership and highlighted a few leaders' responses to current leadership crisis. The following secondary quotes indicated a need for reform.

The philosophical orientation of most political parties and trade unions in Africa lacks the mechanism for mobilizing human resources; rather they have become channels of exploitation, getting rich at the shortest possible time and by employing all means available. In short, there is a total lack of a "sense of direction" (Forge in Were, 1983. p. 8).

We spoke and acted as if, given the opportunity for self-government, we would quickly create utopias. Instead injustice, even tyranny, is rampant. (President Nyerere of Tanzania in Lamb, 1983, p. 43).

President Moi of Kenya in announcing an early election in 1983, said,

It is absurd that some of the people I have appointed to senior positions have outwardly pretended to be loyal to me, and yet behind the scenes, they have been using their positions to promote selfish ambitions (Moi in Were, 1983, p. 26).

The leadership practices mentioned above were at variance with the leadership perceptions of Samburu elders who belong to a Nilotic



herding people in Kenya. The Samburu expected a leader to serve the group. While leadership ability was considered a natural gift from God, a person's status or wealth should not be considered in selecting leaders. The use of power to gain leadership was disliked and built distrust. The functions of the leaders were to understand and solve community problems and mediation (Elliston, 1981).

The above research findings and descriptions of African leadership highlight the difference in leadership practices and values. Some of the differences relate to personal values. Other differences relate to different leadership roles within a small or large society. Combined they indicate a need for research projects which focus on the various roles and social groups in Kenya.

#### Leadership in Nonformal Education

Nonformal education has become one responsibility of the pastor. The following authors have identified the important impact that leader behavior has on the pastor's educational responsibilities.

O'Gorman (1978) analyzed how the change agent's viewpoint of leadership in development and developmental education affected the results. Depending on the values of its change agent, a project could either develop a people's self-reliance from or reliance upon external direction, resources, and initiatives. In critiquing development in the 1950's-1970's, Rogers (1976) argued the need for participation in social change as a means of helping the target people gain control over their environment. Nesman (1981), in advocating local community mobilization, defined the role of the change agent as facilitating self-development by helping a community define its own problems, set its own goals, look for

necessary resources, work together, and evaluate results. Expert opinions stated above indicate the importance of inductive and collaborative educational approaches.

Freire (1970), noted for his work with Brazilian peasants, attacked the use of the directive approach of teaching in formal education. He argued that the "banking approach" to education domesticated the learner. Instead Freire advocated a "conscientization" process which aroused people's understanding of their history and society and encouraged them to cooperatively plan for the future.

Although not as strong in her attack on present educational practice as Freire, Srinivasan (1977) encouraged adult educators to incorporate the knowledge and experience of the adult learners into training courses. She identified four curriculum models which used different leadership approaches and placed them on a continuum from "Maximum Teacher Role" to "Maximum Learner Role." The Expressive-Creative Model was preferred by Srinivasan (Figure 3).

Botkin, Elmandjra and Malitza (1980) called for a new type of learning in responding to the complex issues of today and the future. Instead of responding to crises as they appear, the authors called for "innovative learning" which anticipated the future and allowed participation by individuals. The authors called for a new type of educational leadership which sensed the needs of the future and valued the participation of society in finding solutions to these future needs.

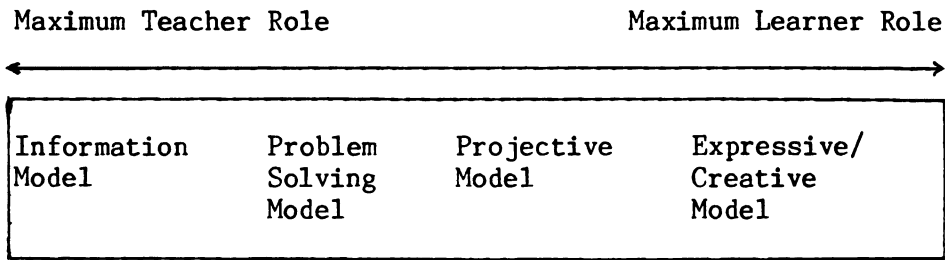


Figure 3

## FOUR CURRICULUM MODELS

(Srinivasan, 1977, pp. 70-71)

The issue of educational strategies relates to both the product and process of education. McKinney (1973), utilizing Burger's ethnopedagogy (1971) in an experimental study in Brazil, found that the discovery approach was especially helpful to the learners less integrated into the modern society. This finding was contrary to anticipated results based on the attunement of educational methods. As a result, McKinney suggested further reformulation of cultural attunement to "distinguish between 'attunement' as a process and 'attunement' as a product" (p. 163).

Srinivasan, O'Gorman, Freire, and Botkin emphasized the impact that the leadership mode of the NFE teacher had on the learning results. McKinney's research noted the need for further research to find the appropriate learner and instructor roles in education.

Leadership in the Church

Today many leaders in American Christian circles accept the directive approach to leadership as being right.

Today's effective leader [including the pastor] gets things done because he utilizes a workable style and has the ability to motivate others highly. He also becomes successful when he is task oriented. This means he must learn the resources available to his organization and study the means to arrive at goals. He must have the ability to define policies and procedures to organize the activities of his people toward a common goal (Engstrom and Draper 1976, p. 138).

The directive leadership style which comes from secular corporate models has been challenged and debated (Richards and Getz, 1981).

Richards insisted that the leaders in a local church were servants.

Leaders in the body of Christ should never forsake the role of servants. Even when they are opposed to a plan or program, they are not permitted to demand, but must remain gentle in instruction and rely on the head of the body to change the hearts of their opponents (or their own). As leaders, they are called to be servants (1980, p. 102).

Elliston (1982) in his comparative research of Samburu, missionary and biblical leadership, challenged church leaders to evaluate societal models of leadership before incorporating them into the church.

Educators of Christian leaders need to know the biblical criteria for Christian leadership. If these evaluative criteria are not known and set as dynamic models, then it is likely that non-Christian leadership patterns will be accepted as normative. While some different "secular" cultural expectation may not lead away from biblical norms, many do (p. 188).

Elliston (1982) identified six biblical criteria to aid church leaders in evaluating societal leadership models. One criterion, servant leadership, has received increasing attention. Ward in analyzing Matthew 23:1-12 contrasted the servant model with the secular model.

As if His straightforward rejection of the secular ("Gentile" or Greek) concept of leadership weren't enough, Jesus brings it up again . . . this time in reference to what had gone wrong in the synagogues and temple: Those

who sit in Moses' seat, taking responsibility for the religious leadership of God's people, 1) have made a faulty division between word and deed. They talk a good line but they don't put it into action. 2) They take it upon themselves to tie up neat bundles of tasks for their followers. They see leadership as a matter of deciding what others should do, but they don't actually get down to the hard part themselves. 3) They make their good works highly visible and take their satisfactions from the praises of men. 4) They perpetuate and expand on the traditions of "pomp and circumstance" so as to make themselves more distinct from the common people. 5) They bask in the honors of their rank and accept favors and privileges as if they were entitled to them. 6) They like to be called by a distinctive title that represents their authority and prestige: Rabbi! "Do not be called Rabbi," said Jesus, as if to summarize His rejection of this whole secular leadership style that had infected the worship of Jehovah. Why not be called Rabbi? "Because you have but one teacher--you are all brothers." (1977, p. 44)

The servanthood model challenges church leaders world-wide to examine their practice, motives and models. The debate among American church leaders concerning a biblical leadership style only clarifies the need to stop importing western models and begin developing more culturally relevant and biblical leadership models from within various cultures.

### Leadership in the Third World Church

The questioning of present leadership concepts has come from both the expatriate and national workers. The Lausanne Covenant, signed by evangelical church mission leaders from each continent, indicated that leadership needs to be appropriate to the specific church context.

#### Clause 11: Education and Leadership

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in

terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training program for pastors and laymen in doctrine, discipleship, evangelism, nurture and service. Such training programs should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards (Col. 1:27,28; Acts 14:23; Tit. 1:5,9; Mark 10:42-45; Eph. 4:11, 12) (Douglas, 1975, p. 7).

Jonathan Chao, in reviewing the Lausanne Covenant from a Third World perspective, identified a basic question in implementing the stated values. "The most basic question is, how can indigenous Christian leadership be trained in the Third World, and how is theological education related to this process?" (Padilla, p. 194).

Chao, in addition, stated that the answering of the above basic question demands that attention be given to the type of missionary leadership placed at the local level. Both Hesselgrave (1980), an academic missiologist, and Brock (1981), a practitioner, agreed that the leadership style of the missionary has an impact on the function and form of newly formed churches. Both pleaded for attention to indigenous patterns. Such a viewpoint forces the expatriate workers to re-evaluate their perception of biblical leadership.

We see, in fact, not a single, once-for-all leadership pattern (of forms) set down in the pages of the New Testament. We see, rather, a series of experiments with cultural appropriateness ranging from a communal approach (Acts 2:42-47) to, apparently, leadership by a council of "apostles and elders" (Acts 15:4,6,22), to the more highly structured patterns in the pastoral epistles. In each case the pattern developed in response to the felt needs of the members of the culture and subcultures in which the particular local church operated (Kraft, 1981, p. 323).

One source for the questioning of present leadership concepts and theological education was the phenomenon of rapid church growth in the Third World. The result was an acute shortage of trained leaders

(McKinney, 1980, 1982). The rate of growth shows no sign of slowing down in Africa or in Kenya (Barrett, 1981).

One result of the rapid growth was a world-wide interest in theological education by extension (Harder, 1981). The traditional seminary training inhibited church growth by training too few pastors and educating the students above the masses of the people (Wagner, 1977). The extension approach allowed the local church leaders who had family and vocation commitments to be incorporated into theological education. By opening up the doors of training to local leaders the whole issue of appropriate leadership was raised.

Theological education by extension opens up an avenue for the churches to transform their own structures, placing power and initiative in the hands of the whole people of God. This in turn may enable the churches to become a servant people, counter communities whose prophetic message is accompanied by living witness and liberating ministry (Kinsler, 1978, p. 196).

Most leadership research in Africa has focused on leadership training rather than on appropriate or effective leadership. Hermann (1979) surveyed graduates of the Theological College of Northern Nigeria as part of a curriculum evaluation. He proposed that residential training was not effective in preparing pastors for the ministry. This hypothesis was rejected by eighty-seven percent of the graduates who preferred residential training to apprenticeships. An evaluation of the graduates' effectiveness was not incorporated into the study.

Cole (1982), in contrast, assessed church members' perceptions concerning pastoral leadership as a basis for curriculum planning in the theological schools of the Evangelical Church of West Africa (ECWA). The results showed differences in perceptions for age, training and leadership style. The rural and urban churches preferred pastors over

forty years of age and highly educated. English-speaking churches preferred pastors under forty years of age and highly educated. The less acculturated or more traditional members preferred the pastor and elders to plan the church activities by themselves. The more acculturated or less traditional members showed a preference for membership involvement and a participatory style of leadership for pastors.

Kore (1980), in studying the Evangelical Church of West Africa (ECWA), found the church weak in ministerial guidelines and job descriptions. Kore also discovered significant difference of opinion on leadership issues between national and expatriate workers. While difference may exist Plueddemann (1977) found some agreement between the expatriate and national church leaders of ECWA relating to the leadership orientations of task and people. Both the older missionary and older Nigerian leader were more concerned about task than the younger Nigerian or less experienced missionary.

In Kenya, Yego (1980) surveyed church leaders of the AIC-Kenya to ascertain which of the stated ten topics should be given priority in training of church leaders. Leadership development was ranked first. Wetzel (1982) confirmed the need for leadership development in his church-sponsored research on training needs. In addition, Yego found all groups of church leaders considered planning to be the top training priority. The issue of appropriate cultural forms of leadership or planning were not researched or discussed in either study.

The rapid church growth and alternative theological education programs opened the door for redefinition of church leadership. Cross-cultural research and cross-cultural experts have both noted that



culture does have an impact on leadership behavior. Perceptions of appropriate leadership are cultural. Yet educators and Christian leaders warn Christian educators that not all culturally acceptable values of leadership bring desirable results. Both biblical and educational criteria must be used in developing leadership models for the African church. But such criteria cannot be focused on culturally accepted leadership values until the cultural perceptions are known.

## CHAPTER III

### RESEARCH PROCEDURE

The purpose of the research was to describe the leadership behavior perceived to be appropriate for local AIC pastors in Kenyan rural settings. Eight groups of church leaders and theological students were studied in an attempt to identify significant differences among the groups due to differences in position, ethnicity, age, formal education, higher education, nonformal education participation or community involvement.

#### Overview

As an exploratory and descriptive study the research focused on the perceptions of appropriate behavior for a specific societal role, the local church pastor. This specific role was further defined as the local church pastor of the AIC-Kenya, thus reducing extraneous influence of church theology and church polity. Due to the large membership scattered throughout the country, two rural AIC regions were selected. The region generally corresponded to the residence of the two ethnic groups studied. In each ethnic group four research populations of church leaders and theological students were sampled.

### General Description of Variables

The following variables were used to examine the perception of appropriate leadership behavior for local church pastors (Figure 4).

The independent variables were the following:

1. Ethnic setting,
2. Groups of church leaders and theological students, and
3. Characteristics of the church leaders.

The four categories of dependent variables measured the respondent's perception of appropriate leadership behavior for local church pastors in the AIC-Kenya with respect to the following:

1. Present leadership behavior,
2. Most appropriate and least appropriate leadership behavior,
3. Most appropriate leadership behavior for different situations, and
4. Identification of ideal leader.

### Description of Independent Variables

Three independent variables were used to study the perceptions of appropriate leadership behavior among the respondents from the four research groups in each ethnic group. Each variable placed the respondents into different kinds of groups, allowing the research project to search for possible linkages in leadership perceptions.

Dependent Variables	Independent Variables								
	Characteristics of Church Leaders					Research Groups for Each Ethnic Group			
	Age	Formal Educ.	Higher Educ.	NFE	Com. Involv.	Students	Church Elders	Leaders Pastors	Ideal Leaders
Present Practice of Leadership Behavior									
Appropriate/Least Appropriate Practice of Leadership Behavior									
Appropriate Leadership Behavior in Situations									
Identification of Ideal Pastor-Leader									

Figure 4

## THE INDEPENDENT AND DEPENDENT VARIABLES OF THE STUDY

## Ethnic Setting

Two distinct ethnic settings were selected. The Kalenjin setting was the North Rift Valley Region (NRVR) of the AIC-Kenya. The

Akamba setting was the Machakos Region (MR) of the AIC-Kenya. The four groups of respondents were selected in each of the two ethnic settings.

### Groups of Respondents

Four groups of church leaders and students formed the populations: 1) residential theological students in their third or fourth year of training; 2) elders of local churches; 3) pastors assigned to local churches with three or more years of service; and 4) ideal leaders nominated by the other three groups. Respondents were sampled from each of the four groups located in each ethnic group. A total of 181 church leaders and students were interviewed. The criteria for selecting the groups are discussed under "Populations" later in this chapter.

### Characteristics of Church Leaders

Five characteristics of church leaders were identified using the "Church Leader Information Questionnaire"(CLIQ): age, formal education, higher education, nonformal education, and community involvement. (The complete questionnaire is in Appendix B.)

Age was identified by each respondent marking the appropriate decade on question 1. The age was approximated because the traditional society did not keep specific record of births.

Formal education level was identified by each respondent marking the appropriate option which indicated the highest level of education they completed (question 2). Except for the first level, the options given indicated past and/or present points at which national education examinations were taken. The educational levels listed continue to be

used in the modern economic sector and government as credentials for employment. The respondents were not requested to give their examination results.

The higher education course(s) of study attended by each respondent was noted, indicating the course title, credential received, and year of completion. Unlike in the United States, a person can pursue higher education without completing the preparatory formal education system (Form 6). Six discreet categories of higher education were identified: 1) Bible school training resulting in a diploma; 2) Theological college training requiring a Form 4 or higher entrance requirement resulting in a diploma; 3) University education resulting in an undergraduate degree; 4) Teacher training courses in any Kenyan teacher training college resulting in certification; 5) S-1 or three-year university program for Form 4 leavers resulting in a S-1 certificate; and 6) other. If a respondent had no higher education, he crossed out the section and was given a zero.

The nonformal education (NFE) involvement quotient was established by having each respondent list the short-term training courses attended in the year preceding the interview. The respondent wrote the course name, main topic of study, and length of course. Retreats, conferences, church councils and government/community meetings were not included. The quotient was developed for each respondent using the following scale:

1 or 2 day course	= 1 point
3-6 day course	= 2 points
7-14 day course	= 3 points
Over 14 day course	= 5 points

The quotient for community involvement (CIQ) used three specific kinds of involvement: 1) Harambee or development committee membership; 2) Secondary school board or primary school committee membership; and 3) Cooperative society membership and officer position. The following scoring system was used: membership in a cooperative society received one point; three points were given for membership in each harambee committee, development committee, school board, or school committee. An officer position in a cooperative society also received three points. The specific involvement for each respondent was summed to establish his quotient.

#### Description of Dependent Variables

The study used four dependent variables to indicate perceptions of leadership behaviors. The variables allowed appropriate leadership behaviors to be viewed from different perspectives. The Leadership Behavior Questionnaire (LBQ) was designed to measure these variables. (Appendix A describes the interview process used.)

The following five leadership styles were used in the LBQ.

LsA: Pastor A - The one who tells or commands

(Amurisha/Amua)

LsE: Pastor E - The one who explains or sells his

decision (Eleza)

LsT: Pastor T - The one who seeks advice before making

his decision (Taka kushauriwa)

LsS: Pastor S - The one who calls a decision making

body together to make the decision

(Uamuzi wa kikundi)

LsC: Pastor C - The one who does nothing, but waits for nature to take its course (Hafanyi lolote/Huchelewesha)\*

The leadership styles were based on Tannenbaum and Schmidt's "Leadership Behavior Continuum". (Appendix C gives the full description of each leadership style.) The process of validation is described later in this chapter in the "Development of Instrument" section.

#### Present Leadership Behavior

Present practice of leadership behavior was indicated through the ranking of the five leadership styles for pastors designed for the LBQ. In LBQ question 1 each respondent was asked to identify which style was most commonly used by the pastors he knew. The style selected indicated the perceived most common leadership style of pastors. The same question was asked of the remaining four styles thereby identifying the second most common style. This process was repeated until all five leadership styles were ranked from most common to least common.

#### General View of Appropriate or Least Appropriate Practice for Leadership Behavior

The appropriate and least appropriate practice for leadership behavior was indicated through the ranking of the five pastoral leadership styles in question 2 of the LBQ. The respondents were asked to select the best leadership style for pastors in the AIC-Kenya. The

---

\*Huchelewesha is the habitual causative verb form of chelea meaning to "be belated" or overtaken.



style selected was placed in the area labeled number one on the LBQ Ranking Sheet. (For details see description of LBQ format beginning on page 62.) The best leadership style of the remaining four leadership styles was identified and placed in category number two on the Ranking Sheet. The process was repeated until all styles received a ranking.

Leadership styles ranked one or two indicated that those leadership styles were perceived appropriate. Leadership styles ranked four or five indicated that those leadership styles were perceived least appropriate. The leadership style ranked third was considered neutral, indicating neither appropriate nor least appropriate leadership behavior.

#### Appropriate Leadership Styles for Pastoral Situations

The respondents ranked the leadership style for each of the seven pastoral situations one at a time. Each situation was read before the respondent ranked the leadership styles. The leadership styles were ranked following the same procedure used in identifying the general view of appropriate and least appropriate leadership. (The ranking process is described in detail under Format of LBQ beginning on page 62.)

The following were the titles of the seven pastoral situations.

Situation 1: Church-community Leadership

Situation 2: Bible School Applicant

Situation 3: False Teaching

Situation 4: Plan for Evangelism

Situation 5: Conflict between Elders

Situation 6: Women's Cooperative

Situation 7: Local Building Fund

Each description was described in a three- to six-statement paragraph. (Complete descriptions of the seven situations are in Appendix C.)

#### Identification of Ideal Leader

The ideal leader variable allowed the respondents to select pastors they thought embodied their values of good leadership. The identification of ideal leaders allowed the respondents to personify good leadership. The study of such leadership could help identify leadership behaviors considered appropriate in practice.

#### Research Design

The research project incorporated a consultive leadership approach in defining the population, working out sample procedures, and the development of the LBQ and CLIQ.

#### Populations

Four major populations were interviewed: pastors, elders, students, and ideal pastors. The pastor, elder, and ideal leader populations were selected because they were key participants in decision making at the local church level. The students were selected because they would become the future pastors. Each of these populations existed in both of the ethnic groups.

#### Pastors

The pastor population consisted of all the trained pastors and ordained ministers who had served at least three years. The minimum service requirement had two bases. First, the AIC Constitution (1972)

set three years of service as a requirement for ordination. Licensing, the first level of pastoral credentials, has often had a three-year experience requirement. Only after licensing would a pastor become eligible for ordination. Second, the three years of service allowed an acculturation process to take place, reducing the social influence of the Bible school attended.

#### Elders

The elder population consisted of all men elected as church elders within the two ethnic groups. The three or more elders with the pastor in a local church formed the Local Church Council (LCC), the governing body of the local church.

#### Students

The student population consisted of the third and fourth year male Akamba students at Ukamba Bible Institute and the third and fourth year male Kalenjin students at Kapsabet Bible Institute. Students of different ethnic groups attending the above schools were not included in the population. Women students were not interviewed because they are not allowed to have a pastoral ministry upon graduation. The first and second year students were omitted because the curriculum during the first two years emphasizes Bible knowledge and personal growth not pastoral education.

#### Ideal Leaders

This population was formed by the people interviewed from the above populations. Each respondent nominated the one pastor he felt was

the best pastor-leader by writing his name and address on the LBQ Respondent Sheet. The nominated pastors formed the population.

### Samples

Two levels of sampling were used to identify respondents. The first level of sampling identified church districts within each church region. Machakos Region had thirteen church districts. North Rift Valley Region had ten church districts.

The church districts were selected in consultation with the interviewers. Both church regions had towns which served as government and commercial centers. The church districts were selected to sample pastors and elders from the towns as well as rural areas.

Church districts selected in Machakos Region were the following: Kangundo, Mumbuni, Kalama, Mukaa, and Makueni/Nzaui. Kangundo, Mukaa, and Mumbuni had government centers located within them. They also represented long-established church districts.

Church districts selected in North Rift Valley Region included the following: Kitale, Nandi, Eldoret, and Wareng. Kitale and Eldoret districts were named after the towns which served as commercial and government centers in their areas. Nandi was one of the original church districts in the area.

The second level of sampling identified the individual respondents for each population. The sampling process for the research groups is described in the following sections.

### Pastors

Each church district had an official list of all its pastors. Any pastor with less than three years of service was eliminated from the list. Seven or eight pastors were randomly selected from the refined list for each district. If eight or less qualified pastors served in a district, all pastors were interviewed. Due to the low number of pastors per district in North Rift Valley Region, additional pastors were randomly selected from the largest district, Nandi. Thirty pastors from Machakos Region were interviewed while thirty-one came from North Rift Valley Region.

### Elders

As there were no official lists of elders at the church region or district level, two sampling approaches were taken. The majority of respondents were sampled from the elders attending annual men's conferences in the Machakos Region and North Rift Valley Region.

Over five thousand men attended the Machakos Region men's conference in 1982. The elders from the above districts were called forward during an intermission and informed of the purpose of the research. The elders were grouped by districts and the sample was randomly selected. If the selected elders could not be contacted, others were selected from local churches which had no elders previously randomly selected.

The respondents from Kitale and Wareng were selected from elders of those districts attending the North Rift Valley Region men's conference. Due to poor attendance from the other two districts, elders

were selected by dividing the districts into branches and selecting men from each branch.

### Students

All third and fourth year students from the respective ethnic group in attendance were interviewed. The whole population was treated as the sample due to the small size of the population.

### Ideal Leaders

The sample constituted all pastors nominated as ideal leaders by four or more respondents belonging to two or more research groups. Using this criterion four pastors were selected from Machakos Region and four from North Rift Valley Region.

### Consultative Advisory Groups

An advisory group of three church leaders was formed to advise the researcher. The purpose of the group was to help the researcher review whether the basic research strategy and instruments were appropriate and suggest revisions.

During the research the advisory group played a critical role in defining the leadership styles and pastoral situations. The members reviewed the descriptions of the pastoral styles and pastoral situations. In addition the members alerted the researcher to cultural issues which might affect the research. After the data had been statistically analyzed the group met again to review the results. During the review the advisory members brought cultural meaning to the

statistical data. Their insights are incorporated in the discussion of findings and conclusions.

The members of the advisory group were all native Kenyans with extensive church experience. The first member, Isaac Simbiri, is an ordained minister who has served as the Executive Officer of the Evangelical Fellowship of Kenya, an association for evangelical churches. Previous to this position Simbiri traveled throughout Kenya as the Director of the AIC Christian Education Department. He did not belong to either ethnic group, but had lived among the Akamba for over ten years and has had extensive church contact among the Kalenjin. The second member, Josphat Yego, a Kalenjin with a Doctor of Philosophy degree in educational administration, was the academic dean in a Christian college. Previous to his doctoral program Yego had been a staff member of Kapsabet Bible Institute. Julius Mutwota, the third member, was the principal of Ukamba Bible Institute. Mutwota also served as a local church pastor and was active in translation and youth work.

The four Machakos Region interviewers also played an important advisory role. They completely reviewed the interview process and research instrument and made recommendations. Their input was critical to the success of the project.

In all the discussions the researcher maintained the right to make the final decisions. Most issues were resolved through collaborative problem-solving.

The use of consultive and group styles of leadership by the researcher might have affected the findings. The dilemma facing the researcher was that any other type of leadership could also have

affected the results. For example, if the researcher only informed the interviewers of their work, he would model a telling or explaining leadership style. The direct influence on the respondents was minimized as they were not informed of the advisory group.

### Development of Instruments

Two questionnaires were developed to investigate the perceptions of leadership behaviors for local church pastors of the AIC-Kenya. The "Church Leader Information Questionnaire" was constructed to identify the various personal characteristics of each leader (e.g. age, formal education). The "Leadership Behavior Questionnaire" was developed to test the respondent's perceptions of appropriate leadership behavior.

#### Church Leader Information Questionnaire (CLIQ)

A draft CLIQ was presented to the advisory group and Machakos interviewing team to critique. After each person completed the CLIQ, it was reviewed for communication problems. The CLIQ was also used in the pilot testing. (Description of pilot testing is on page 66.) After the pilot testing the CLIQ was revised and reviewed again by the Machakos interviewing team.\*

---

\* Note: During the research process, the government issued warnings about large social welfare groups and their political activity. The Kalenjin people immediately either disbanded the groups or refused to acknowledge their existence. Their response affected the CLIQ as two of the questions on "Community Involvement" inquired about membership and leadership in social welfare groups. As a result the two questions concerning participation in social welfare groups were dropped.



### Leadership Behavior Questionnaire (LBQ)

Three issues were considered in developing an appropriate questionnaire: 1) relevant leadership style; 2) relevant pastoral situations; and 3) understandable format. The above were considered from both technical and cultural viewpoints. The personal accommodation of guests was one Kenyan cultural value which needed careful attention. The LBQ had to pose questions in such a way that the respondent could not perceive or guess an intended response.

The first step was to present a tentative questionnaire and interview process to the advisory group. After discussion of the specific issues described in the following sections, the men confirmed the appropriateness of the general research approach.

### Leadership Styles

Based on Schuapp's (1978) simplified description of Tannenbaum and Schmidts' (1958) "Leader Behavior Continuum", five types of pastoral leadership were described. The advisory group accepted the five leadership styles as understandable but needing revision. During the development process the descriptions were informally shared with pastors, church leaders, and missionaries who were not members of the research populations. As a result, two additional leadership styles were suggested: "leaders who only consult a clique" and "leaders who refer decisions to the next higher council." The latter (the leader who refers) was included during the pilot testing of the questionnaire, but was confusing. Both the advisory group and Machakos interview group recommended that the style be excluded from the final set of leadership

styles. In the final result five leadership styles were selected. (Appendix C describes the five leadership styles.)

A jury of five church leaders was selected to validate the styles. The five consisted of the three advisory members and two other church leaders. The additional church leaders were two pastors, one serving in Nairobi and the other working as the Christian Education director in Machakos.

Each juror was asked to describe the leadership style in his own words. In addition the jurors were asked to match the five pastoral leadership styles with the four managerial styles described by Schaupp (1978). Each style had to have a validity coefficient of .80 to be passed. This was computed using the jurors' responses. The minimum standard was that four out of five jurors could describe and match accurately each style.

In addition the presence of each style in the AIC-Kenya was checked. A youth worker and pastor's wife were asked which leadership styles existed in the church. None were rejected as least appropriate. Each leadership style description was critiqued for clarity by the Machakos interview team in the second discussion meeting. Specific suggestions were incorporated into the final descriptions.

The leadership style letter names (e.g. A,E,S,T,C) were given during the Swahili translation process. Each letter referred to the first letter of the one- or two-word description or a common synonym. In addition the letter labels indicated no ranking order or preference. The giving of one- or two-word descriptions, for most cases, confirmed that these leadership styles existed in the Kenyan cultures sampled.

## Pastoral Situations

Seven pastoral situations were used in the LBQ. Each situation was a brief description of a possible issue requiring leadership action. Each situation was briefly described in two to four statements ending with a question asking how a pastor should act.

A situational approach was used for two reasons. First, the use of different situations helped the researcher to discover possible situational leadership tendencies in Kenya, thus providing data for future African leadership models. Data gathered could be compared and contrasted with situational leadership concepts in the Western world (Hersey, 1976).

O'Barr (1973), in studying political participation in rural Tanzania, found direct questions inappropriate when studying attitudes and values. Structured interviews resulted in "brief, turgid answers" (p.218). Since describing a situation and discussing outcomes was a common cultural practice, she decided to write five stories and measured responses to these stories.

Besides following cultural practice, the situational approach allowed the research to minimize the accommodating behavior of the Kenyans. The focus of the interview was on the situations, not on themselves as individuals. Both the structured and informal comments were a response to an impersonal, but relevant situation.

At the first meeting the advisory group reviewed five possible situations. They agreed the situational approach was appropriate and agreed to suggest additional topics.

As a result twenty-four possible topics were generated. In order to check that the list represented various types of social

organization, the specific topics were classified according to the Parsonian Model's four social system subcomponents: values, norms, collectives, and roles (1971). The generated list covered all four subcomponents. The twenty-four topics were then rated by the advisory group for relevancy to and comprehension by the target respondents. As a result thirteen situations were selected.

Brief descriptions were written for each situation. These descriptions were shared with the advisory group members and Machakos interview team. Through discussion, seven topics were chosen. An eighth topic was also chosen in case one of the original seven situations proved inappropriate.

The Machakos interview team reviewed the eight topics for Kenyan readability and comprehension. Suggested changes were incorporated into the final descriptions.

#### Format of the LBQ

In the LBQ each respondent was asked to complete nine rankings of the five pastoral styles. In the ranking of the five pastoral leadership styles, each respondent was able to identify appropriate and inappropriate leadership styles by showing an ordinal relationship.

Since most rural Kenyans were not familiar with ranking as a concept, the ranking question had to be re-formatted. Wetzel (1982), in researching perceived training needs in the AIC-Kenya, found that by making repetitive requests for the respondent to select the best or most important item from a group of items, a ranking order was established.

In the LBQ the respondent was asked to identify the best way to lead from the five given leadership styles. The first style selected

was given a "1" ranking. Then the respondent was asked to identify the best way to lead from the remaining four styles. The one selected was given a "2" ranking. This process was continued until one style remained and was given a "5" ranking.

In order to facilitate the above modified ranking procedure, the common paper and pencil questionnaire was not used. Instead five leadership styles were written on separate pieces of paper. The respondent physically handled the different leadership style papers and placed the selected leadership style on the appropriate number of the Ranking Sheet.

Above each ranking number a descriptive word or two was written to remind the respondent of the rank's meaning (Figure 5). Thus the respondent could see his rankings. If he decided to change the order, he could easily switch the placement of the leadership styles. Once the interviewer and respondent were sure that the ranking accurately indicated the respondent's view, the interviewer wrote the ranking on an LBQ Respondent Sheet.

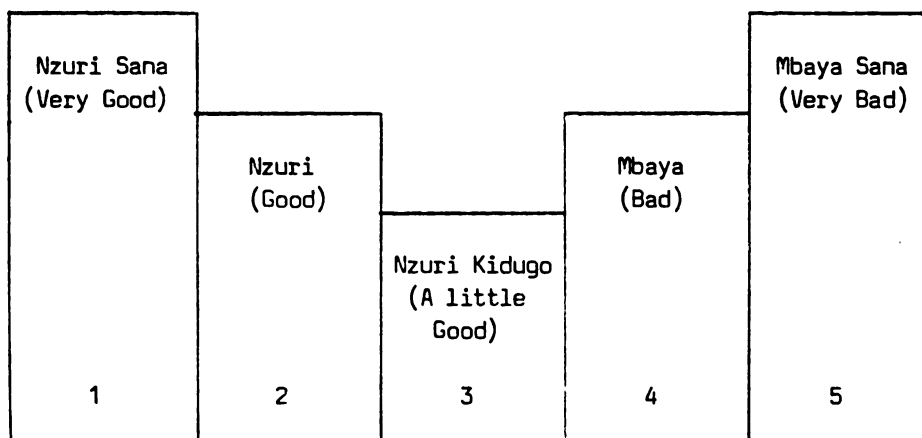


Figure 5

LBQ RANKING SHEET

The wording above the ranking on the LBQ Ranking Sheet was in Kiswahili and/or the vernacular, Kikamba or Kalenjin. The first three ranks were written on green paper, a positive color. The "bad" rankings were on pink paper, a color perceived not as positively.

The process of ranking leadership style was repeated for the following nine LBQ questions:

Question 1: What is the most common way pastors lead in AIC?

Question 2: What do you think is the best kind of leadership for an AIC pastor?

Question 3-9: For situation N you have just read, what do you think is the best kind of leadership for an AIC pastor?

(Note: Stapled packets of the pastoral situations were collated in different orders to reduce the fatigue factor.)

Thus, the LBQ consisted of four separate items: 1) the five leadership style cards; 2) the collated packet of the seven pastoral situations; 3) the Ranking Sheet to assist the respondents; and 4) the Respondent Sheet to write the responses. Although initially cumbersome for the interviewer, the different items reduced the common threat to respondents often associated with paper and pencil questionnaires. The physical placement of leadership style cards on the LBQ Ranking Sheet allowed the respondent to be physically active.

#### Interview Process

Since the interview process used two questionnaires, an interview sequence was developed. Most interviews took place in a group context. Each interviewer had two or three respondents. After briefly

explaining the research process to the small group, each respondent was positioned so that he did not hear or see the responses of the others.

The interview process had four major stages.

Stage 1 - Welcome and basic information

Stage 2 - Church Leaders Information Questionnaire

Stage 3 - Leadership Behavior Questionnaire

Stage 4 - Identification of ideal leader

After the respondent had completed these stages, he was thanked and reimbursed for travel and food. (Appendix A describes in detail the interview sequence.)

### Research Procedures

In order to ensure that the instruments were understood the instruments were translated into Kiswahili, and the two vernaculars. Formal permission for the research by the AIC-Kenya increased the population's willingness to participate.

### Translation Process

The CLIQ and parts of the LBQ required translation into Kiswahili and/or Kalenjin or Kikamba. A double-blind translation process was used for each translation. Once the material was translated into the African language by a trained translator, another native speaker translated the material back into English without aids. Any possible errors or misunderstandings were discussed with the native speaker to identify the problem. The problem and possible revisions were discussed with the original trained translator and another trained translator before wording was finalized.

All interviewers except the researcher were tri-lingual. Since the written material was in three languages, the interviewer allowed the respondent to select the language of the interview.

#### Pilot Testing of Instruments

The questionnaires and interview process were pilot tested with six Kenyans. Three were third and fourth year students in a Bible school of the same level as Kapsabet Bible Institute and Ukamba Bible Institute. The other three were pastors from Ukambani, not part of the samples.

Notes were taken on the length of time per ranking and any difficulty. As a result the final questionnaires and interview process were modified.

#### Training of Interviewers

Six interviewers plus the researcher took part in administering the CLIQ and LBQ. Three interviewers came from Machakos Region and three from North Rift Valley Region. Four were trained pastors. Two were local church elders. Each interviewer was selected by the researcher for his reputation and ability to work with others.

The three interviewers from the Machakos Region had three discussion and training meetings with the researcher. The first two meetings were introductory to and evaluative of the research process as noted previously in this chapter. A fourth member was present at the first two meetings, but did not attend the third meeting in which the men were trained to conduct the interview.



The interviewers were first given an overview of the interview process. A question and answer time followed to clarify an issue or procedure. Then each interviewer played the role of a respondent and completed the interview. Again, questions from the interviewers were answered. Following this the interviewers were given opportunity to practice interviewing.

The inter-observer reliability was checked by the researcher becoming the respondent for the interviewers. By accelerating the speed of response the researcher increased the time pressure for recording the responses accurately. In this exercise the inter-observer reliability was over .80 on all responses marked.

The North Rift Valley Region interviewers had two training meetings. The first meeting was introductory and allowed the interviewers to complete the questionnaires. In addition some of the interviewers were able to observe the researcher interview the students at Kapsabet Bible Institute.

The second meeting reviewed the interview process and questionnaires before completing the training process described above. Inter-observer reliability was also tested to the same level mentioned above.

In both regions the final training was within a day of the respective men's conference. The researcher observed each interviewer in action, thus being able to correct minor discrepancies in the interview process.

### Entry and Research Permission

In June, 1982 the researcher sent a letter to the Bishop of the AIC-Kenya requesting permission for the research project from the Executive Committee of the Central Church Council. Isaac Simbiri, an advisory group member, also personally presented the request at the July Executive Committee meeting. The Bishop wrote a letter dated 13 August, 1982, granting permission for the research project.

Permission was also sought from the church leadership in Machakos Region and North Rift Valley Region. Machakos Region's Executive Committee granted permission in August. In September official permission was sought through the Executive Secretary of North Rift Valley Region and subsequently given.

Both church regions cooperated by allowing the researcher to select and interview pastors and elders during their annual leaders' conferences. This permission gave the research project credence and increased the respondents' willingness to participate.

### Treatment of Data

Statistical methods were the main form of data analysis. Two sources of non-quantitative data were incorporated into the report. The advisory group's responses to the statistical results were incorporated into a discussion of findings. Second, the informal interviews with ideal leaders were incorporated into the findings related to the ideal leader. These sources of data were treated as professional comments as they provided greater understanding and suggested further research.

The research data were gathered in the form of ranks as a means of identifying the extreme responses. First or second ranking of a

leadership style indicated that the style was considered "good" or appropriate. A fourth or fifth ranking indicated that the style was perceived as "bad" or inappropriate. Thus each individual ranking was treated as a frequency. The number of frequencies for each leadership style allowed the researcher to identify perceptions of appropriate and inappropriate leadership behavior.

Since the complete samples could not be selected completely by random sample procedures, nonparametric tests were used. Four different statistical tests were used.

The Chi-square's Goodness-of-Fit Technique test was used to analyze the difference between expected responses to leadership styles and observed styles. The following formula was used (Runyon, 1980):

$$\chi^2 = \sum \frac{(O - E)^2}{E}$$

The Complex Chi-square was used when more than two categories existed in one variable. The Complex Chi-square allowed the testing of null relationship between the variables by testing if the observed frequencies differed statistically from expected frequencies in the population. The Chi-square formula used was Runyon's noted above (Bruning, 1977).

For the variables which had statistically significant relationship, a Contingency Coefficient (C) was computed to discover the strength of the relationship. The C is easily derived from the Complex Chi-square and is appropriate when both variables have two or more categories (Borg, 1979, p. 489). The following formula was used (Bruning, 1977):

$$C = \sqrt{\frac{\chi^2}{\chi^2 + N}}$$

When the relatedness between data could not be unequivocally assured, two other nonparametric tests were used. When three or more rankings were compared, the Kendall Coefficient of Concordance: W was used. This allowed the measurement of relationship between the pastoral situations and preferences of leadership styles (Siegel, 1956). The following formula was used:

$$W = \frac{s}{\frac{1}{12}k^2(N^3 - N)}$$

When two rankings were compared the Kendall Rank Correlation Coefficient: t was used. This test allowed the measurement of the degree of association between the ranks. The Kendall t is considered as powerful as the Spearman Rank Correlation Coefficient: rs (Siegel, 1956). The following formula was used:

$$\tau = \frac{S}{\frac{1}{2}N(N - 1)}$$

The data collation was done with a Radio Shack 12 computer using a special computer program developed by Lyle Wilton. The Chi-square tests were computed on the Radio Shack 12 using a Radio Shack program modified according to the above formulae. The Kendall W and Kendall t tests were computed by hand.

Summary

The research was an exploratory and descriptive study on the perceptions of appropriate leadership behavior for the AIC-Kenya local pastors. Four research groups composed of 181 church leaders and theological students in two ethnic settings were interviewed. Five leadership styles were used to identify present leadership practice, general view of appropriate leadership behavior, and appropriate leadership behavior for seven pastoral situations. The preferences of the respondents were identified through a series of rankings of leadership styles.

## CHAPTER IV

### FINDINGS: CONCEPTS OF APPROPRIATE BEHAVIORS FOR PASTORS IN THE AIC-KENYA

The research findings from interviews with the 181 church leaders are described in this chapter. The seven research questions formulated for this study provide the framework for the descriptions of the findings. For the purpose of examining the data, null hypothesis procedures were used to test statistical significance of relationships and distributions.

The level of statistical significance used in rejecting the null hypotheses was  $p = .05$ . When the statistical level of significance was  $p = .01$  or better, the level was noted at the  $p = .01$  level. The results of the Chi-square tests were stated as computed. The results statistically significant at the levels of  $p = .05$  or  $p = .01$  were noted.

#### Demographic Characteristics

The CLIQ and LBQ were given to 181 respondents in the Machakos Region (MR) and North Rift Valley Region (NRVR) of the AIC-Kenya. Table 1 shows the number of respondents in each research group studied.

Table 1

## NUMBER OF RESPONDENTS IN RESEARCH GROUPS BY CHURCH REGIONS

Church Regions	Research Groups				
	Elders	Pastors	Students	Ideal Leader	
Machakos Region	30	30	27	4	91
North Rift Valley Region	32	31	23	4	90
	62	61	50	8	181

The four research groups of elders and pastors, consisting of 123 respondents, are collectively called church leaders. Students are not included as church leaders since they are presently in full-time preparation for leadership positions rather than actively engaged in such positions. The fifty students interviewed represent the total male student population of the two ethnic groups attending Ukamba Bible Institute (UBI) and Kapsabet Bible Institute (KBI).

Age

The respondents ranged in age from the 20's to the 60's and above. Table 2 shows the distribution of age for each research group. The average age of the church leaders was 43.5 using the median age for each age decade as reported in the CLIQ. The average age for church leaders from MR was 47.2, slightly higher than the total church leader average. The church leaders' average age in NRVR was 40.1. Part of the reason for NRVR's lower age was the age of the NRVR pastors. While the average age of the elder\* respondents from NRVR was lower than MR elder

respondents, it was doubtful that the average age of NRVV elders was lower than the MR elders. Rather it was assumed that a greater number of younger elders traveled to the NRVV men's conference and were available for interviews during the stratified sampling.

The average age for all students was 26.7, considerably younger than the age of the church leaders. These data from Table 2 confirmed observations that UBI and KBI (MR and NRVV Students) generally train young people who have just left the formal education system. Specifically, they are people with minimal experience in employment, and most likely are not married. Collectively, they are called "vijana" (youth) in Kiswahili, and are not considered leaders in either the traditional or present society.

A difference of average age existed between the ideal leaders from MR (52.0) and those from NRVV (34.5). The younger age was also present in NRVV pastors where only sixteen percent were fifty years of age or older while forty-four percent of the MR pastors were fifty years of age or older. Thus, the age of the NRVV ideal pastors followed the trend of young pastors in the NRVV. In fact, the average age of the NRVV ideal pastors was less than the average age of the pastors. The opposite relationship existed between the MR ideal leaders and pastors. The average age of the MR ideal leaders was older than that of the MR pastors.

---

\*Elder is a term denoting a lay leadership role in the local church, not age per se.



Table 2

## AGE OF RESPONDENTS BY RESEARCH GROUP

Research Groups	Age by Frequency and Percentage					Approximate Average Age
	20-29	30-39	40-49	50-59	60-69	
MR Elders	1 3%	11 37%	5 17%	6 20%	7 23%	46.8
MR Pastors	3 10%	9 29%	5 17%	2 7%	11 37%	47.5
MR Students	19 70%	7 26%	1 4%	0 0%	0 0%	27.8
MR Ideal Leaders	0 0%	1 25%	1 25%	0 0%	2 50%	52.0
NRVR Elders	5 16%	8 25%	12 37%	7 22%	0 0%	41.1
NRVR Pastors	5 16%	13 42%	8 26%	4 13%	1 3%	39.0
NRVR Students	21 91%	2 9%	0 0%	0 0%	0 0%	25.4
NRVR Ideal Leaders	1 25%	2 50%	1 25%	0 0%	0 0%	34.5

Formal Education

The Kenya government has assigned a high priority to education. Presently ninety-three percent of the children aged six to twelve years have access to the first four years of elementary education (Kenya Government, 1981). Yet only one percent of those who attended elementary school have historically been able to enter a Kenyan university. In the late 1960's and 1970's many Harambee secondary

schools\* were developed by community effort to supplement government-run schools. Today these community schools educate over seventy percent of the students attending secondary schools (Kenya Government, 1981).

The majority of the respondents interviewed had passed school age before the Harambee school movement. As rural men they reflect a lower level of formal education than their urban compatriots who are more likely to be part of the modern economic sector. Table 3 summarizes the church leaders' and students' level of formal education.

Among the research groups, only the MR elders had nearly half (47%) of their respondents with at least two years of secondary school education. The next highest group, the NRVN pastors, had twenty-three percent with two or more years of secondary school. The high educational level of MR elders was evidenced by the high number of respondents (43%) with non-theological higher education. As a result, MR elders had a higher level of formal education than the MR pastors. In the NRVN the pastors had a slightly higher average level of formal education than the elders. Only twenty-one percent of the NRVN elders had a Form II or higher level of formal education.

In both regions the students had a higher level of educational attainment than the church leaders. The higher level of attainment for MR students could be related to the greater number of Harambee secondary schools in Ukambani.

---

\*Harambee schools are schools which are built with locally raised funds of the community and operated by a locally nominated school board. School fees pay for the operation of the school, including teacher salaries. Government schools are funded and administered by the Ministry of Education.

Table 3

## LEVEL OF FORMAL EDUCATION OF RESPONDENTS BY RESEARCH GROUP

Research Groups	Levels of Formal Education						Approximate Average Years in School
	Less than Std.4	Std. 4	Std. 7/8	Form II	Form IV	Form VI	
MR Elders	4 13%	5 17%	7 23%	5 17%	6 20%	3 10%	7.3 (Standard 7)
MR Pastors	3 10%	10 33%	11 37%	4 13%	2 7%	0 0%	5.8 (Standard 6)
MR Students	0 0%	0 0%	4 15%	12 44%	11 41%	0 0%	9.5 (Form III plus)
MR Ideal Leader	0 0%	2 50%	2 50%	0 0%	0 0%	0 0%	5.5 (Standard 6)
NRVR Elders	6 19%	5 16%	14 44%	3 9%	4 12%	0 0%	5.9 (Standard 6)
NRVR Pastors	1 3%	7 22%	16 52%	4 13%	3 10%	0 0%	6.7 (Standard 7)
NRVR Students	0 0%	0 0%	18 78%	4 18%	1 4%	0 0%	7.5 (Form I)
NRVR Ideal Leaders	0 0%	1 25%	2 50%	0 0%	1 25%	0 0%	7.25 (Standard 7)

The Bible institutes have often stated their desire for higher entrance requirements. Since the AIC-Kenya already has two Bible colleges with Form IV and VI entrance requirements, the level of the students' formal education is likely to increase gradually at UBI and KBI.

Even with pastoral experience the NRVR ideal leaders (7.25) had nearly as high a formal education as the NRVR students (7.5) and higher

than the NRVV elders and pastors. The MR ideal leaders (5.5) had a lower level of formal education than the students (9.5) and elders (7.3), but basically the same level as the MR pastors (5.8).

### Perceptions of Appropriate Leadership Behavior

The first research question determined the level of appropriateness for each of the five leadership styles. The first section indicates the appropriateness of each leadership style as viewed by church leaders and students. The least appropriate leadership styles are identified in the second section.

Research Question 1: Do the church leaders and students perceive leader-centered or group-centered leadership as more appropriate?

The agreement between observed perceptions and theoretically expected frequencies was tested using the Chi-square Goodness-of-Fit Technique.

### Appropriate Leadership Behavior

Each respondent ranked the five pastoral leadership styles in identifying appropriate leadership behavior. The second question of the LBQ (Appropriate Practice) was used to ascertain the church leaders' and students' responses. (Appendix A describes the LBQ interview process and Appendix C contains the leadership styles descriptions.) The observed responses of the 173 church leaders and students were statistically different from the expected responses (Table 4). Thus, the data revealed a significant preference for a leadership style.

The results indicated a high preference (79%) for LsS (group-centered). LcC (do-nothing) did not receive one first ranking among 173 respondents. The other three styles combined (LsA, LsE and LsT) were perceived appropriate by only twenty-one percent of the respondents.

Table 4

FREQUENCIES AND PERCENTAGES FOR LEADERSHIP STYLES RANKED  
HIGHEST BY CHURCH LEADERS AND STUDENTS

	Leadership Styles*					
	LsA	LsE	LsT	LsS	LsC	
Observed Frequency	5 3%	14 8%	17 10%	137 79%	0 0%	173 100%
Expected Frequency	34.6	34.6	34.6	34.6	34.6	

$n = 173$   $\chi^2 = 384.20$   $df = 4$  Significance Level = .01

Source of data: LBQ Appropriate Practice Question

The highly skewed preference for LsS (group-centered) was maintained by each group or combination of groups. Table 5 summarizes the frequency responses. For each group or combination of groups the preference for LsS (group-centered) was statistically significant.

---

\*Leadership Style Descriptors: The five leadership styles are identified in this chapter using the following descriptors: 1) LsA is Pastor A (telling); 2) LsE is Pastor E (explaining); 3) LsT is Pastor T (consulting); 4) LsS is Pastor S (group-centered) and 5) LsC is Pastor C (do-nothing). Appendix D has the full descriptions.

Table 5

SUMMARY OF FREQUENCIES OF APPROPRIATE LEADERSHIP STYLES  
BY RESEARCH GROUPS

Research Groups	Statistical Results									Remarks:	
	n*	Data Source**	Frequencies of Appropriate Ranking					x²	df	Significance Level	Null Hypothesis
			LsA	LsE	LsT	LsS	LsC				
All Church Leaders	123	First rank only	5	9	13	96	0	262.81	4	0.000***	Rejected
All Students	50	First rank only	0	5	4	41	0	122.20	4	0.000***	Rejected
MR Elders	60	First & sec. ranks	2	9	20	29	0	50.50	4	0.000***	Rejected
MR Pastors	60	First & sec. ranks	3	9	23	25	0	43.67	4	0.000***	Rejected
MR Students	54	First & sec. ranks	1	9	19	25	0	44.89	4	0.000***	Rejected
NRVR Elders	64	First & sec. ranks	6	19	11	28	0	37.72	4	0.000***	Rejected
NRVR Pastors	62	First & sec. ranks	7	15	15	25	0	28.65	4	0.000***	Rejected
NRVR Students	46	First & sec. ranks	3	12	11	20	0	27.26	4	0.000***	Rejected

\* n indicates the number of observed frequencies counted. When only one rank is considered in the analysis, the n is the number of respondents; when the first- and second- ranked items are considered, the n is the number of responses.

\*\* LBQ Appropriate Practice Question: The first rank is the highest rank. First and second ranks are the two highest rankings.

\*\*\* Significance Level = .01 or better

Table 5 shows that a variation in opinion existed between LsT (consulting) and LsE (explaining) leadership styles among the respondents. The MR elders, pastors, and students rated LsT (consulting) as the second most appropriate leadership style. The NRVR leadership groups had different perceptions of the second most desired leadership style. The NRVR elders preferred LsT (consulting) while the pastors and students preferred LsE (explaining) and LsT (consulting) equally.

In summary, LsS (group-centered) was perceived as the most appropriate leadership style for the AIC-Kenya local pastors in both MR and NRVR. In MR, LsT (consulting) was viewed as the second most appropriate style. In NRVR there was a slight preference for LsE (explaining).

#### Least Appropriate Leadership Behavior

Using the ranking made in the General Perception question of the LBQ, the study identified leadership styles which were perceived as least appropriate (Table 6). Tabulations were made of the frequency that each style was ranked fourth or fifth to identify the least appropriate leadership style.

A statistical difference was found in the perceptions of the 173 church leaders and students concerning which leadership styles were least appropriate. LsC (do nothing) was considered the least appropriate leadership style. LsA (telling style) was the next least appropriate style.

Table 6

FREQUENCIES AND PERCENTAGES FOR LEADERSHIP STYLES RANKED  
LOWEST BY CHURCH LEADERS AND STUDENTS

	Leadership Styles					
	LsA	LsE	LsT	LsS	LsC	
Observed Frequency	8 4%	3 2%	0 0%	0 0%	162 94%	173 100%
Expected Frequency	34.6	34.6	34.6	34.6	34.6	

$n = 173$   $\chi^2 = 587.61$   $df = 4$  Significance Level = .01

Source of data: LBQ Appropriate Practice Question

The highly skewed perceptions of least appropriate leadership behavior were held by all groups. Table 7 revealed that all groups ranked LsC (do-nothing) and LsA (telling) most frequently as the least appropriate leadership behavior.

In summary, the statistical testing of combined groups and research groups revealed that all groups' perception of the least appropriate leadership behavior was significantly different than the expected perceptions. LsC (do-nothing) and LsA (telling) were considered least appropriate of the five leadership styles. The Goodness-of-Fit Technique test was used to test statistical significance of the data.



Table 7

SUMMARY OF FREQUENCIES OF LEAST APPROPRIATE LEADERSHIP STYLES  
BY RESEARCH GROUPS

Research Groups	Statistical Results									Remarks:	
	n*	Data Source**	Frequencies of Inappropriate Ranking					x <sup>2</sup>	df	Significance Level	Null Hypothesis
			LsA	LsE	LsT	LsS	LsO				
All Church Leaders	123	Fifth rank only	6	3	0	0	124	407.12	4	0.000***	Rejected
All Students	50	Fifth rank only	2	0	0	0	48	407.12	4	0.000***	Rejected
MR Elders	60	Fourth & Fifth ranks	23	3	5	0	29	57.00	4	0.000***	Rejected
MR Pastors	60	Fourth & Fifth ranks	23	6	1	2	28	52.83	4	0.000***	Rejected
MR Students	54	Fourth & Fifth ranks	22	2	3	0	27	59.52	4	0.000***	Rejected
NRVR Elders	64	Fourth & Fifth ranks	18	4	8	2	32	47.88	4	0.000***	Rejected
NRVR Pastors	62	Fourth & Fifth ranks	17	4	7	3	31	44.77	4	0.000***	Rejected
NRVR Students	46	Fourth & Fifth ranks	12	2	8	1	23	34.65	4	0.000***	Rejected

\* n indicates the number of observed frequencies counted. When only one rank is considered in the analysis, the n is the number of respondents; when the first- and second-ranked items are considered, the n is the number of responses.

\*\* LBQ Appropriate Practice Question: The fifth rank is the lowest rank. The fourth and fifth ranks are the lowest two rankings.

\*\*\* Significance Level = .01 or better

### Perceptions of Present Practice

Each respondent was asked to identify present leadership practice among pastors by identifying which leadership style was most commonly practiced by the pastors he knew. Perceptions of present practice were gathered using the Present Practice question of the LBQ (question 1).

Research Question 2: Do the church leaders and students perceive leader-centered or group-centered leadership to be more commonly practiced by local church pastors in AIC-Kenya?

During the interview, it became necessary to remind some respondents that the question being asked was concerned with present leadership practices rather than their perception of appropriate leadership. In view of this interviewing difficulty, the following data are considered the least valid of all responses. Yet, the data provide insights for future research. The data were tested using null hypothesis procedures to ascertain statistical differences.

A statistical difference of perception was formed concerning which style was most commonly practiced by local pastors (Table 8). The majority of church leaders and students (53%) perceived that LsS (group-centered) was the most common leadership style practiced by local church pastors in the two church regions.

Table 8

FREQUENCIES AND PERCENTAGES FOR LEADERSHIP STYLES  
RANKED MOST COMMON BY CHURCH LEADERS AND STUDENTS

	Leadership Styles					
	LsA	LsE	LsT	LsS	LsC	
Observed Frequency	22 13%	24 14%	16 9%	92 53%	19 11%	173 100%
Expected Frequency	34.6	34.6	34.6	34.6	34.6	

$n = 173$   $\chi^2 = 120.09$   $df = 4$  Significance Level = .01

Source of data: LBQ Appropriate Practice Question

The next most common leadership style was LsE (explaining) with fourteen percent. LsT (consulting) was the leadership style which the fewest respondents (16) found most commonly practiced.

Table 9 showed that LsS (group-centered) was perceived as the most common leadership style by all church leader and student groups except NRVR students. In addition, the NRVR pastors' and students' perceptions of the present leadership did not indicate statistically significant differences in the present usage of the five leadership styles by the local church pastors. From their viewpoint all leadership styles were practiced equally by the pastors at the present.

In summary, the four groups which had significant variance in their perceptions of present practice indicated that LsS (group-centered) was the most commonly practiced leadership style. In contrast, only two or three respondents indicated that LsC (do-nothing) was the most common leadership style practiced by pastors. The behavior indicated as most practiced in MR was LsS (group-centered). The next most common would be LsT (consulting). In NRVR no single behavior was indicated as practiced more than the others. All leadership styles were indicated as practiced by the local church pastors.

Table 9

SUMMARY OF FREQUENCIES OF COMMON PRACTICE OF LEADERSHIP STYLES  
BY RESEARCH GROUP

Research Groups	Statistical Results										Remarks:
	n*	Data Source**	Frequencies of Common Practice					x*	df	Significance Level	Null Hypothesis
			LsA	LsE	LsT	LsS	LsC				
MR Elders	60	First & sec. ranks	3	6	22	26	3	41.17	4	0.000***	Rejected
MR Pastors	60	First & sec. ranks	10	9	18	20	3	16.17	4	0.003***	Rejected
MR Students	54	First & sec. ranks	9	12	11	20	2	15.44	4	0.004***	Rejected
NRVR Elders	64	First & sec. ranks	11	16	14	21	2	15.53	4	0.004***	Rejected
NRVR Pastors	62	First & sec. ranks	8	16	10	17	11	4.94	4	0.294	Not able to Reject
NRVR Students	46	First & sec. ranks	11	12	6	9	8	2.48	4	0.652	Not able to Reject

\* n indicates the number of observed ranks counted. Since the first- and second- ranked items are considered, the n is the number of responses..

\*\* LBQ Present Practice Question: The first and second ranks are the two highest rankings.

\*\*\* Significance Level = .01 or better

Comparison of Present Practice and Perceived

Appropriate Leadership Styles

The first comparison of data analyzed the difference in the respondents' perceptions of appropriate leadership behavior and present leadership practices. The data from the following research question were tested using null hypothesis procedures.

Research Question 3: Do the church leaders' and students' perceptions of present leadership practices of local church

pastors differ from their perceptions of appropriate leadership behavior for local church pastors?

By comparing perceived present practice with perceived appropriate behavior for local pastors the research project was able to identify possible leadership tension points. If the most common leadership style was also the least appropriate, then the church could expect a leadership crisis in the daily life and expectations of pastors. Table 10 shows the comparison of church leaders' and students' perceptions concerning present practice and appropriate leadership behavior.

Table 10

COMPARISON OF LEADERSHIP STYLES RANKED HIGHEST IN  
PRESENT PRACTICE AND PERCEIVED APPROPRIATE  
LEADERSHIP BEHAVIOR BY ALL RESPONDENTS

	Leadership Styles					
	LsA	LsE	LsT	LsS	LsC	
Present Practice* 1a	22 13%	24 14%	16 9%	92 53%	19 11%	173 100%
Perceived Appropriate** 1b	5 3%	14 8%	17 10%	137 79%	0 0%	173 100%
	27	38	33	229	19	346

$n = 173$   $\chi^2 = 41.21$   $df = 4$  Significance Level = 0.000  $c = .326$

Source of data: \* LBQ Present Practice Question  
\*\* LBQ Appropriate Practice Question

A significant difference between the perceptions of present practice and appropriate behavior of leadership existed among the church leaders and students. The two leadership styles with large frequency differences were the LsC (do-nothing) and LsA (telling). No one marked LsC (do-nothing) as appropriate, yet eleven percent (19) of the respondents indicated this was the most common type of pastoral leadership. For LsA (telling) leadership, twenty-two (13%) respondents indicated that this style was the most common leadership style, while only five respondents (3%) labeled the style the most appropriate. Combined, the LsC (do-nothing) and LsA (telling) results indicated that nearly a quarter (24%) of the respondents thought that present practices were in styles considered least appropriate by ninety-seven percent of the respondents. Thus a significant minority of pastors were perceived to practice leadership behavior considered least appropriate.

Three groups had significant difference of opinion between present practice and perceived appropriate behavior at the .05 level: MR students, NRVr pastors and students (Table 11). The MR elders, MR pastors, and NRVr elders did not have statistically different perceptions between present practice and perceived appropriate behavior.

The students in both regions indicated that present practice of pastors did not meet their view of appropriate leadership. The MR students viewed present practice as more authoritarian and less consultive than they desired. The NRVr students saw present pastors more likely to be LsC (do-nothing) or LsA (telling) and less likely to be LsT (consulting) than they thought was appropriate. In both

cases, thirty percent of the students viewed the present pastors as more authoritarian than they perceived appropriate.

Over thirty percent of NRVr pastors perceived their fellow pastors as being LsC (do-nothing), while none were willing to accept the style as appropriate. Thus, the NRVr pastors had a statistically different view of the present practice and appropriate leadership behavior. In contrast, the NRVr elders had basically the same opinion of the present and desired leadership behavior.

Table 11

SUMMARY OF FREQUENCIES FOR LEADERSHIP STYLES RANKED HIGH BY PERCEPTIONS OF PRESENT PRACTICE (PP) AND APPROPRIATENESS PRACTICE (AP) FOR EACH RESEARCH GROUP

Research Groups	Statistical Results										Remarks:	
	n*	Data Source**	Frequencies					x*	df	Significance Level	Null Hypothesis	
			LsA	LsE	LsT	LsS	LsC					
MR Elders	60	First & sec. ranks	PP	3	6	22	26	3	4.06	4	0.399	Not able to Reject
			AP	2	9	20	29	0				
MR Pastors	60	First & sec. ranks	PP	10	9	18	20	3	7.94	4	0.094	Not able to Reject
			AP	3	9	23	25	0				
MR Students	54	First & sec. ranks	PP	9	12	11	20	2	11.52	4	0.022***	Rejected
			AP	1	9	19	25	0				
NRVR Elders	64	First & sec. ranks	PP	11	16	14	21	2	5.09	4	0.278	Not able to Reject
			AP	6	19	11	28	0				
NRVR Pastors	62	First & sec. ranks	PP	8	16	10	17	11	13.62	4	0.009****	Rejected
			AP	7	15	15	25	0				
NRVR Students	46	First & sec. ranks	PP	11	12	6	9	8	13.07	4	0.011**	Rejected
			AP	3	12	11	10	0				

\* n equals the number of responses when the first- and second-ranked items are considered.

\*\* The first and second ranks are the two highest rankings. PP represents Present Practice and AP represents Appropriate Practice.

\*\*\* Significance Level = .05

\*\*\*\* Significance Level = .01 or better

In summary, the respondents as a total group had statistically different perceptions of the present practice and perceived appropriate leadership behavior. Thus they viewed present practice differently from appropriate leadership behavior. In repeating the Complex Chi-square Test procedure for each research group the study found only three research groups (MR students, NRVB pastors, and NRVB students) with statistically significant difference of opinion. The other three groups (MR elders, MR pastors, and NRVB elders) had no statistically significant difference of opinion between the present practice and appropriate leadership behavior of local church pastors.

#### Pastoral Situations

Seven pastoral situations were described so that each respondent could specify which leadership styles were appropriate for each situation. Questions 3-9 of the LBQ were used to identify whether leadership preference remained constant or varied for each situation.

Research Question 4: Do the church leaders' and students' perceptions of appropriate leadership behaviors vary according to different pastoral situations?

Table 12 indicates that there were no statistically significant differences among the church leaders in the ranking of leadership styles for the seven pastoral situations. Only in Situation 3, "False Teaching", was LsS (group-centered) not ranked first, although still appropriate.



Table 12

RANKING OF LEADERSHIP STYLES FOR SEVEN PASTORAL  
SITUATIONS BY CHURCH LEADERS

Pastoral Situations	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
Situation 1: Church-Community Leadership	4	2	3	1	5
Situation 2: Bible School Applicant	4	3	2	1	5
Situation 3: False Teaching	4	1	3	2	5
Situation 4: Plan for Evangelism	4	2	3	1	5
Situation 5: Conflict Between Elders	4	2	3	1	5
Situation 6: Womens' Cooperative	4	2	3	1	5
Situation 7: Local Church Building Fund	4	3	2	1	5

n = 123    s = 448    W = .915    Significance Level = .01

Two other leadership styles, LsE (explaining) and LsT (consulting), were considered appropriate. In five situations (1, 3, 4, 5, 6) LsE (explaining) was considered appropriate with a rank of first or second. In Situation 2, "Bible School Applicant", and Situation 7, "Local Building Fund", LsT (consulting) was considered appropriate. The later two situations touched on the reputation of a church member or leader.

Leadership styles LsA (telling) and LsC (do-nothing) were considered inappropriate for all situations. This finding was consistent with the response reported in Research Question 2.

Students, like the church leaders, varied their responses only once according to situations. Table 13 indicates that the students did not have significant differences in ranking of leadership styles for the seven situations.

Like the church leaders, the students considered LsS (group-centered) appropriate in all situations. Only in Situation 3 was LsS (group-centered) ranked second, while LsE (explaining) was ranked first. In addition, LsE (explaining) was considered appropriate in Situations 1, 3, and 4. Leadership style LsT (consulting) was considered appropriate in Situations 2, 5, 6, and 7. Students seemed more willing to consult than explain. In addition, each situation where LsT (consulting) was ranked second, the situation personally involved members or leaders within the local church. In these two situations the LCC members would have knowledge of the issues and events surrounding the pastoral situation.

For the students, inappropriate leadership styles were LsC (do-nothing) and LsA (telling) with one exception. In Situation 3 LsA (telling) received a rank of third not fourth. The students ranked LsT (consulting) fourth, maybe fearful that consultation with church leaders would reveal a difference of opinion between them as potential young pastors and the church leaders as experienced pastors and elders. Such a difference of opinion would usually require the young pastor to follow the church leader's viewpoint.

Table 13

RANKING OF LEADERSHIP STYLES FOR SEVEN PASTORAL  
SITUATIONS BY STUDENTS

Pastoral Situations	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
Situation 1: Church-Community Leadership	4	2	3	1	5
Situation 2: Bible School Applicant	4	3	2	1	5
Situation 3: False Teaching	3	1	4	2	5
Situation 4: Plan for Evangelism	4	2	3	1	5
Situation 5: Conflict Between Elders	4	3	2	1	5
Situation 6: Womens' Cooperative	4	3	2	1	5
Situation 7: Local Church Building Fund	4	3	2	1	5

n = 50    s = 426    W = .87    Significance Level = .01

### Discussion

Both church leaders and students perceived LsS (group-centered) appropriate for all situations (ranked first or second). Depending on the situation, LsE (explaining) or LsT (consulting) were also appropriate.

Students seemed more willing to consult (LsT) than church leaders, who preferred to explain (LsE). The students' preference for LsT (consulting) could be attributed to their youth with the

cultural expectations of respect for older people like church elders. The church leaders, as elected or trained leaders, could view their responsibility as one of instruction, thus the preference for LsE (explaining). Such a viewpoint followed traditional practice. Traditionally the instruction for boys took place within a male group context of the village. The older men would explain through stories and proverbs appropriate and inappropriate values and actions.

The only situation in which LsE (explaining) was ranked first related to specialized theological training received by the pastor. The advisory group and ideal leaders both confirmed that the pastors had personal responsibility for Biblical instruction and the correction of wrong teaching. In addition, pastoral visiting, preaching, and personal evangelism were given as pastoral activities not requiring LCC discussion or approval.

In no situation was LsA (telling) or LsC (do-nothing) leadership acceptable. The pastor in all situations should refrain from demanding action (LsA) from the members. While observations and present practice responses indicated such leadership did occur, LsA (telling) was considered a least appropriate leadership behavior for Kenyan or expatriate church workers. The advisory group indicated that where LsA (telling) occurred, the people tended to leave the church.

Again, LsC (do-nothing) was less acceptable because a leader must act. The Akamba have the following proverb which indicates that no action is in fact deliberate action. "Andu asu mamenene ukethia mayonany'a mwiwa winthi." (Those people hate each other so much that they cannot show each other a thorn on the ground.)

### Research Groups' Perceptions

The responses of the research groups were compared in two ways. First, the four church leader groups and two student groups were compared. Second, the church leaders were compared with the ideal leaders. The following research question was answered using null hypothesis procedures.

Research Question 5: Do the different research groups have different perceptions of appropriate leadership behaviors?

The groups' perceptions of leadership styles were compared three different ways: present practice, appropriate practice, and average appropriate practice for the seven pastoral situations. The Kendall Coefficient of Concordance: W was used because the expected frequencies for the styles were below five in more than twenty percent of the cases.

### Comparison of Church Leaders and Students

The data from the above three areas were used to compare perceptions of the four church leadership groups and two student groups.

No statistically significant difference existed in the ranking of leadership styles when compared across the six research groups (Table 14). Statistically, the six groups had a high level of agreement on which leadership style was most commonly practiced, LsS (group-centered). Only NRVR students deviated from this perception, by indicating that LsA (telling) was the most common leadership style. MR elders and pastors perceived LsT (consulting) as the second most common

style while MR students, NRVR elders, pastors, and students viewed LsE (explaining) as the second most common leadership style.

Table 14

RANKINGS OF LEADERSHIP STYLES FOR PRESENT PRACTICE  
BY CHURCH LEADERS AND STUDENTS

Research Groups	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
MR Elders (n:30)	4	3	2	1	5
MR Pastors (n:30)	4	3	2	1	5
MR Students (n:27)	4	2	3	1	5
NRVR Elders (n:32)	4	2	3	1	5
NRVR Pastors (n:31)	4	2	3	1	5
NRVR Students (n:23)	1	2	4	3	5

n = 173    s = 270    W = .75    Significance Level = .01

In all groups LsC (do-nothing) was considered the least common leadership style practiced by local pastors. LsA (telling) was considered the next least common style practiced, except by the NRVR students. They indicated it was the most common style practiced.

All groups agreed that LsS (group-centered) was the most appropriate leadership style (Table 15). Likewise, all groups agreed that LsC (do-nothing) and LsA (telling) were the least appropriate leadership styles. MR groups identified LsT (consulting) as the second

most appropriate style while NRVR groups identified LsE (explaining) as the second most appropriate.

Table 15

RANKINGS OF LEADERSHIP STYLES FOR APPROPRIATE PRACTICE  
BY CHURCH LEADERS AND STUDENTS

Research Groups	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
MR Elders (n:30)	4	3	2	1	5
MR Pastors (n:30)	4	3	2	1	5
MR Students (n:27)	4	3	2	1	5
NRVR Elders (n:32)	4	2	3	1	5
NRVR Pastors (n:31)	4	2	3	1	5
NRVR Students (n:23)	4	2	3	1	5

n = 173    s = 342    W = .95    Significance Level = .01

Source of Data: Appropriate Practice Question

Again the familiar pattern appeared (Table 16). LsS (group-centered) was generally considered the most appropriate leadership style for the pastoral situations while LsC (do-nothing) and LsA (telling) were considered the least appropriate. MR elders and pastors considered LsT (consulting) as appropriate while the MR students and NRVR groups indicated a preference for LsE (explaining) in resolving the pastoral situations. Only the MR students had different perceptions

from the one held for the Appropriate Practice question. In Table 16 they viewed LsE (explaining) as the second most appropriate leadership style for the seven pastoral situations while in Table 15 LsT (consulting) was the second most appropriate leadership style.

Table 16

RANKING OF LEADERSHIP STYLES FOR SEVEN PASTORAL  
SITUATIONS BY CHURCH LEADERS AND STUDENTS

Research Groups	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
MR Elders (n:30)	4	3	2	1	5
MR Pastors (n:30)	4	3	2	1	5
MR Students (n:27)	4	2	3	1	5
NRVR Elders (n:32)	4	2	3	1	5
NRVR Pastors (n:31)	4	2	3	1	5
NRVR Students (n:23)	4	2	3	1	5

n = 173 s = 347.2 W = .96 Significance Level = .01

Comparison of Church Leaders and Ideal Leaders

The rankings of the church leaders and ideal leaders were compared for each church region in three different ways: 1) present practice perception; 2) appropriate practice perception and 3) average perception for the seven pastoral situations. The rankings of the pastoral situations by the four ideal leaders of each region were studied to assess agreement of perceptions. In addition, the pastoral



situations' rankings by ideal leaders for each region were tested to ascertain possible situational leadership behavior.

### Present Practice

The ranking responses of the eight ideal leaders were compared by region with the responses of the respective pastors and elders (Table 17). There were four ideal leaders for each region. The source of the data was question 1 of the LBQ.

Table 17

#### SUMMARY OF COMPARED RANKINGS OF PRESENT PRACTICE FOR CHURCH LEADERS AND IDEAL LEADERS

Research Groups	Leadership Styles					Remarks:
	LsA	LsE	LsT	LsS	LsC	
MR Church Leaders	4	3	2	1	5	$t = 1.00$
MR Ideal Leaders	4	3	2	1	5	Significance Level = .01
NRVR Church Leaders	4	2	3	1	5	$t = .50$
NRVR Ideal Leaders	5	3.5	2	1	3.5	Significance Level = .05

Two different results appeared in Table 17. The MR church leaders and MR ideal leaders had agreement on the rankings. Both groups perceived LsS (group-centered) as the most commonly practiced leadership style. LsC (do-nothing) was perceived as the least common leadership style among MR pastors. In contrast, the NRVR church leaders and NRVR ideal leaders did not have significant agreement. Both NRVR groups

agreed that LsS (group-centered) was the most commonly practiced leadership style, but did not agree on any of the other rankings. Thus the NRVr ideal leaders viewed the present practice of pastors differently than the NRVr church leaders.

#### Appropriate Practice for Leadership Behavior

The ranking responses by the ideal leaders and church leaders were compared for the LBQ Appropriate Practice question (Table 18). The rankings were compared by region.

The ideal leaders and church leaders for each region had statistically significant agreement on the appropriate leadership behavior. The group ranking for the MR church leaders and ideal leaders were in complete agreement. The NRVr groups disagreed only concerning the second and third rankings. The NRVr church leaders perceived LsE (explaining) as more appropriate than LsT (consulting), while the NRVr ideal leaders reversed the order of preference. Thus the NRVr ideal leaders would prefer consultation with other church leaders before making decisions while the NRVr church leaders would prefer an explanation of a decision already made.

Table 18

SUMMARY OF COMPARED RANKING OF APPROPRIATE LEADERSHIP BEHAVIOR  
FOR CHURCH LEADERS AND IDEAL LEADERS

Research Groups	Leadership Styles					Remarks:
	LsA	LsE	LsT	LsS	LsC	
MR Church Leaders	4	3	2	1	5	$t = 1.00$
MR Ideal Leaders	4	3	2	1	5	Significance Level = .01
NRVR Church Leaders	4	2	3	1	5	$t = .80$
NRVR Ideal Leaders	4	3	2	1	5	Significance Level = .05

Pastoral Situations

The seven pastoral situation rankings for the ideal leaders and church leaders were compared by region (Table 19 and Table 20). The ideal leaders' ranking for each situation was compared with the church leaders' ranking. The Kendall  $t$  was used to test significant agreement between the two rankings.

The MR church leaders and ideal leaders had significant agreement on leadership style rankings for all of the pastoral situations (Table 19). Only in Situation 3 and Situation 5 did the perception of appropriate behavior vary (first and second ranks). In Situation 3 the MR church leaders ranked LsS (group-centered) first and LsE (explaining) second while the MR ideal leaders reversed the order. In Situation 5 the MR ideal leaders thought LsE (explaining) was the second best leadership style while the MR church leaders viewed LsT (consulting) as the second best.

Table 19

SUMMARY OF COMPARED RANKINGS BETWEEN MR CHURCH LEADERS  
AND MR IDEAL LEADERS FOR SEVEN PASTORAL SITUATIONS

Pastoral Situations	Leadership Styles					Remarks:
	LsA	LsE	LsT	LsS	LsC	
Situation 1: MR Church Leaders	4	3	2	1	5	t = 1.00*
MR Ideal Leaders	4	3	2	1	5	
Situation 2: MR Church Leaders	4	3	2	1	5	t = .95*
MR Ideal Leaders	4	2.5	2.5	1	5	
Situation 3: MR Church Leaders	4	2	3	1	5	t = .80**
MR Ideal Leaders	4	1	3	2	5	
Situation 4: MR Church Leaders	4	3	2	1	5	t = 1.00*
MR Ideal Leaders	4	3	2	1	5	
Situation 5: MR Church Leaders	4	3	2	1	5	t = .80**
MR Ideal Leaders	4	2	3	1	5	
Situation 6: MR Church Leaders	4	3	2	1	5	t = 1.00*
MR Ideal Leaders	4	3	2	1	5	
Situation 7: MR Church Leaders	4	3	2	1	5	t = 1.00*
MR Ideal Leaders	4	3	2	1	5	

Significance Levels: \* a = .01  
\*\* a = .05

The NRVr church leaders and ideal leaders had significant agreement for only Situations 4 and 7 (Table 20). In all other situations the NRVr ideal leaders as a group ranked the leadership styles significantly different than the NRVr church leaders.

Table 20

SUMMARY OF COMPARED RANKINGS BETWEEN NRVR CHURCH LEADERS  
AND NRVR IDEAL LEADERS FOR SEVEN PASTORAL SITUATIONS

Pastoral Situations	Leadership Styles					Remarks:
	LsA	LsE	LsT	LsS	LsC	
Situation 1: NRVR Church Leaders NRVR Ideal Leaders	4 4	2 2	3 1	1 3	5 5	t = .40
Situation 2: NRVR Church Leaders NRVR Ideal Leaders	4 1	2 2.5	3 4	1 2.5	5 5	t = .32
Situation 3: NRVR Church Leaders NRVR Ideal Leaders	4 1.5	1 1.5	3 3	2 4	5 5	t = .32
Situation 4: NRVR Church Leaders NRVR Ideal Leaders	4 3.5	2 2	3 3.5	1 1	5 5	t = .95*
Situation 5: NRVR Church Leaders NRVR Ideal Leaders	4 4	2 3	3 1	1 2	5 5	t = .60
Situation 6: NRVR Church Leaders NRVR Ideal Leaders	4 3	2 1.5	3 4	1 1.5	5 5	t = .74
Situation 7: NRVR Church Leaders NRVR Ideal Leaders	4 4	2 2	3 3	1 1	5 5	t = 1.00*

Significance Level: \*  $\alpha = .01$

Both groups agreed that LsC (do-nothing) was the least appropriate in all situations. The NRVR church leaders ranked LsS (group-centered) first in all situations while NRVR leaders ranked LsS (group-centered) appropriate in all situations but Situations 1 and 3.

### Situational Leadership

The rankings for the pastoral situations were studied to ascertain whether the ideal leaders varied their perceptions of appropriate leadership behavior according to the situation. The responses of ideal leaders were studied separately for each region.

The MR ideal leaders did not vary their ranking according to pastoral situations (Table 21). Like the church leaders (Table 13), the MR ideal leaders ranked LsS (group-centered) appropriate in all situations. LsC (do-nothing) and LsA (telling) were considered least appropriate for all situations. The only variation in leadership style preference was with LsE (explaining) and LsT (consulting). This followed the pattern already noted in the discussion for Research Question 4.

Table 21

RANKING OF LEADERSHIP STYLES FOR SEVEN PASTORAL  
SITUATIONS BY MR IDEAL LEADERS

Pastoral Situations	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
Situation 1: Church-Community Leadership	4	3	2	1	5
Situation 2: Bible School Applicant	4	2.5	2.5	1	5
Situation 3: False Teaching	4	1	3	2	5
Situation 4: Plan for Evangelism	4	3	2	1	5
Situation 5: Conflict Between Elders	4	2	3	1	5
Situation 6: Womens' Cooperative	4	3	2	1	5
Situation 7: Local Church Building Fund	4	3	2	1	5

$n = 8$     $s = 446.5$     $W = .91$    Significance Level = .01

Unlike the other seven research groups, the NRVR ideal leaders varied their opinions from situation to situation. The significant level of agreement noted in Table 22 resulted from the agreement to rank LsC (do-nothing) as fifth. When the LsC (do-nothing) rankings were dropped from the table, the rankings of the remaining four leadership styles did not show a significant level of agreement at the .05 level ( $s = 80.5$ ).

Table 22

RANKING OF LEADERSHIP STYLES FOR SEVEN PASTORAL  
SITUATIONS BY NRVF IDEAL LEADERS

Pastoral Situations	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
Situation 1: Church-Community Leadership	4	2	1	3	5
Situation 2: Bible School Applicant	1	2.5	4	2.5	5
Situation 3: False Teaching	1.5	1.5	3	4	5
Situation 4: Plan for Evangelism	3.5	2	3.5	1	5
Situation 5: Conflict Between Elders	4	3	1	2	5
Situation 6: Womens' Cooperative	3	1.5	4	1.5	5
Situation 7: Local Church Building Fund	4	2	3	1	5

s = 276.5    W = .565    Significance Level = .01

The significance of the situational responses for the four leadership styles was reduced by the lack of agreement among the four NRVF ideal leaders. In fifty-eight percent of the LBQ ranking the NRVF ideal leaders had low or no agreement among themselves (Table 23). Thus the situational nature of the responses was based on the personal preference of each NRVF ideal leader. The NRVF ideal leaders had different responses to various pastoral situations.



Table 23

FREQUENCY OF AGREEMENT BY IDEAL LEADER RESPONDENTS  
IN RANKING LEADERSHIP STYLES FOR ALL NINE  
QUESTIONS IN LBQ

Ideal Leaders	Levels of Agreement					
	Total 4-0	High 3-1	Split 2-2	Low 2-1-1	None	
NRVR	7 16%	7 16%	5 11%	19 42%	7 16%	45 101%
MR	19 42%	20 44%	4 9%	2 5%	0 0%	45 100%

In contrast the MR ideal leaders had total or high agreement in eighty-six percent of their responses. Only five percent of the responses had low agreement.

In summary, the MR ideal leaders had basic agreement among themselves on appropriate leadership behavior responses. The MR ideal leaders also had significant agreement with the MR church leaders' perception on present practice, appropriate practice for leadership behavior and appropriate behavior for the pastoral situations.

The NRVR ideal leaders did not have agreement among themselves on leadership style rankings. Also, the NRVR ideal leaders and church leaders had a significant lack of agreement on present practice and five out of the seven pastoral situations. The NRVR ideal leaders and church leaders had significant agreement of opinion on the appropriate practice for leadership behavior (LBQ Appropriate Practice question).

### Ethnic Groups' Perceptions

The ethnic groups were paired for comparison in four different ways: First, the combined church leaders' and students' data for each region were compared. Then the elder, pastor and student groups from one region were compared with the identical group from the other region.

Research Question 6: Do the respondents of different ethnic groups have different perceptions of appropriate leadership behaviors?

The Complex Chi-square Test and Kendall t were used to test difference of perceptions.

### Comparison of Combined Groups

The first and second ranked frequencies of the Appropriate Practice question were used to assess possible differences of perceptions between the church leaders and the two ethnic groups.

The significant difference in the frequencies of appropriate ranking (Table 24) was not in the ranking of styles, but in the degree each style was perceived to be appropriate. Both ethnic groups perceived LsS (group-centered) to be most appropriate and LsC (do-nothing) and LsA (telling) least likely to be appropriate (Table 25). In MR, LsT (consulting) had significantly more frequencies than LsE (explaining), indicating a strong preference for the consulting style. For NRVr, LsE (explaining) was the second preference but the LsT (consulting) frequencies indicated a close third. LsA (telling) was considered appropriate by more respondents in NRVr than MR.

Table 24

FREQUENCIES FOR LEADERSHIP STYLES RANKED  
FIRST AND SECOND BY REGIONS

Regions	Leadership Styles					
	LsA	LsE	LsT	LsS	LsC*	
MR (n:87)	6 3%	27 16%	62 36%	79 45%	0 0%	174 100%
NRVR (n:86)	16 9%	46 27%	37 22%	73 42%	0 0%	172 100%
	22	73	99	152	0	346

$n = 346$   $\chi^2 = 16.03$   $df = 3$  Significance Level = .01

Source of data: LBQ Appropriate Practice Question

\* LsC cells were not included in the calculations due to a lack of frequencies

Table 25

FREQUENCIES FOR LEADERSHIP STYLES RANKED  
FOURTH AND FIFTH BY REGIONS\*

Regions	Leadership Styles					
	LsA	LsE	LsT	LsS	LsC	
MR (n:87)	68 39%	11 6%	9 5%	2 1%	84 48%	174 99%
NRVR (n:86)	47 27%	10 6%	23 13%	6 3%	86 50%	172 99%
	115	21	32	8	170	346

$n = 346$   $\chi^2 = 12.02$   $df = 4$  Significance Level = .05

Source of data: LBQ Appropriate Practice Question

\* Fourth and Fifth Ranks are the two lowest ranks.

Significant differences existed among MR and NRVR respondents in their perceptions of appropriate leadership behavior and least appropriate leadership behavior. Yet familiar patterns of leadership perceptions appeared again. LsC (do-nothing) and LsA (telling) were most often considered least appropriate. Also, the fewest respondents considered LsC (do-nothing) and LsA (telling) to be appropriate. LsS (group-centered) had the fewest respondents which considered the style least appropriate. The MR respondents were more likely to consider LsT (consulting) appropriate than the NRVR respondents.

### Comparison of Elders

The Kendall  $\tau$  was used to compare ranking in the Appropriate Practice question (Table 26). The low frequencies in some cells did not allow the use of the Complex Chi-square.

Table 26

#### COMPARISON OF LEADERSHIP STYLE RANKINGS BY ELDER GROUPS

Elder Groups	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
MR (n:30)	4	3	2	1	5
NRVR (n:32)	4	2	3	1	5

$s = 8$     $\tau = .80$    Significance Level = .05

Source of data: LBQ Appropriate Practice Question

The elders from the two ethnic settings had a statistically significant level of agreement. The same variation of perceptions noted in the previous sections was found here. Both elder groups ranked LsS (group-centered) first. MR elders preferred LsT (consulting) while NRVR elders preferred LsE (explaining) as the second most appropriate leadership style. LsA (telling) and LsC (do-nothing) were considered least appropriate by both elder groups.

### Comparison of Pastors

The Kendall  $t$  was used to compare the rankings given by pastors in the Appropriate Practice question (Table 27).

Table 27

#### COMPARISON OF LEADERSHIP STYLE RANKINGS BY PASTOR GROUPS

Pastor Groups	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
MR (n:30)	4	3	2	1	5
NRVR (n:31)	4	2	3	1	5

$s = 8$     $t = .80$    Significance Level = .05

The pastors from the two ethnic groups had a statistically significant level of agreement. Again, the only variation was with the second ranking. NRVR pastors preferred LsE (explaining) while MR pastors preferred LsT (consulting). Both groups considered LsS (group-centered) as most appropriate and LsA (telling) and LsC (do-nothing) as least appropriate.

### Comparison of Students

The Kendall  $t$  was used to compare the rankings the students gave in the Appropriate Practice question (Table 28).

The students from the two ethnic groups had a significant level of agreement. The only disagreement was with the second ranking. Like

the elders' and pastors' comparisons, the NRVr students ranked LsE (explaining) second while MR students ranked LsT (consulting) second. Also the students thought LsS (group-centered) was the most appropriate while LsC (do-nothing) and LsA (telling) were the least appropriate.

Table 28

COMPARISON OF LEADERSHIP STYLE RANKINGS  
BY STUDENT GROUPS

Student Groups	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
MR (n:27)	4	3	2	1	5
NRVR (n:23)	4	2	3	1	5

s = 8    t = .80    Significance Level = .05

### Discussion

The comparison revealed two patterns in the responses of the two ethnic groups. Both ethnic groups agreed that LsS (group-centered) was the most appropriate and that LsC (do-nothing) and LsA (telling) were the least appropriate. This pattern was indicated in all comparisons.

The second pattern was a difference of preference for the leadership style ranked second. The MR groups preferred LsT (consulting) as the second most appropriate leadership style. The MR respondents thought a pastor should bring the matter to the church leadership before acting. If a leadership group, as the LCC, could not

meet as a group the pastor should at least consult with church leadership before making a decision.

In contrast the NRVr groups preferred LsE (explaining) as the second most appropriate behavior. The NRVr respondents thought that when a pastor could not bring a matter to the leadership group, he could make a decision, but was responsible to give an explanation of the decision to those involved. Thus the NRVr pastor seemed to have more latitude for individual action than the MR pastor.

### Leadership Characteristics

Contrasting groups were compared for each of the five leadership characteristics identified: age, formal education, higher education, nonformal education and community involvement. The contrasting groups were formed by the subjects who represented the least and the most of the specific leadership characteristics. For example, the responses of the younger church leaders were compared as a group with the responses of the older church leaders. Thus, the contrasting groups formed discrete groups for statistical comparisons. The contrasting groups were compared concerning their perception of the 1) present practice, 2) appropriate practice for leadership behavior, and 3) the average perception for the pastoral situations.

The contrasting groups were identified from the church leader respondents. The students were excluded because their characteristics, such as age, were significantly different from church leaders and were likely to skew the results.

The distribution of each characteristic among the church leader group is given before the findings. The tables of the three comparisons



are the contrasting groups. The following research question was examined for each characteristic.

Research Question 7: Do differences in age, formal education, higher education, nonformal education involvement, and community involvement relate to differences in the perceptions of appropriate leadership behaviors?

#### Comparison of Contrasting Age Groups

The distribution of age levels was presented in the beginning of this chapter (p.73). The younger group was composed of church leaders thirty-nine years of age or younger while the older age group was fifty years and older.

The contrasting age groups were compared in three ways. Table 29 shows the comparison of the groups' perceptions of the present leadership practice by local church pastors. The perceptions of appropriate practice for leadership behavior is compared in Table 30. Table 31 compares the contrasting groups' perceptions for the pastoral situations.

Table 29

COMPARISON OF LEADERSHIP STYLE RANKINGS OF  
PRESENT PRACTICE BY CONTRASTING AGE GROUPS

Age	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
Younger (n:55)	4	2.5	2.5	1	5
Older (n:38)	4	3	2	1	5

s = 9    t = .95    Significance Level = .01

Table 30

COMPARISON OF LEADERSHIP STYLE RANKINGS OF  
APPROPRIATE PRACTICE BY CONTRASTING  
AGE GROUPS

Age	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
Younger (n:55)	4	3	2	1	5
Older (n:38)	4	3	2	1	5

s = 10    t = 1.00    Significance Level = .01

Table 31

COMPARISON OF AVERAGE LEADERSHIP STYLE  
RANKINGS OF PASTORAL SITUATIONS BY  
CONTRASTING AGE GROUPS

Age	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
Younger (n:55)	4	2	3	1	5
Older (n:38)	4	2.5	2.5	1	5

s = 9    t = .95    Significance Level = .01

In all three comparisons statistically significant agreement existed between younger and older extreme groups. Thus, the age of respondent was not a determinant of the perception of appropriate leadership behavior or present practice.

Comparison of Contrasting Formal Education Groups

The distribution of formal education levels of the church leaders was presented in the first section of this chapter (p.75). The less educated group consisted of respondents with Standard 4 or less education. The higher educated groups consisted of respondents with Form II or above educational experience.

The contrasting formal education groups were compared in three ways. Table 32 shows the comparison of the groups' perceptions of the present leadership practice by local church pastors. The perceptions of appropriate practice for leadership behavior is compared in Table 33.

Table 34 compares the contrasting groups' perceptions for the pastoral situations.

Table 32

COMPARISON OF LEADERSHIP STYLE RANKINGS OF  
PRESENT PRACTICE BY GROUPS WITH CONTRASTING  
FORMAL EDUCATIONAL LEVELS

Formal Education	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
Low Education (n:41)	4	3	2	1	5
High Education (n:34)	4	2	3	1	5

s = 8    t = .80    Significance Level = .01

Table 33

COMPARISON OF LEADERSHIP STYLE RANKINGS OF  
APPROPRIATE PRACTICE BY GROUPS WITH  
CONTRASTING FORMAL EDUCATIONAL LEVELS

Formal Education	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
Low Education (n:41)	4	3	2	1	5
High Education (n:34)	4	3	2	1	5

s = 10    t = 1.00    Significance Level = .01

Table 34

COMPARISON OF AVERAGE LEADERSHIP STYLE RANKINGS  
OF PASTORAL SITUATIONS BY GROUPS WITH  
CONTRASTING FORMAL EDUCATIONAL LEVELS

Formal Education	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
Low Education (n:41)	4	2.5	2.5	1	5
High Education (n:34)	4	2	3	1	5

s = 9    t = .95    Significance Level = .01

In all three comparisons the extreme group respondents had statistically significant agreement. Thus, the level of formal education among the respondents was not related to the perception of appropriate leadership behavior or present practice.

Comparison of Higher Education Groups

The amount of higher education varied among church leadership groups. As shown on Table 35, no respondent had university or S-I training. The types of higher education received by respondents were predictable. The only type of higher education received by the pastors was theological education. Only two elders had graduated from a theological program. The seven pastors without a theological diploma probably had not completed a Bible school program. Until recently some students attending Kapsabet Bible Institute completed only the first two

years of training. They did not receive a diploma although the church recognized the training.

The elders from both regions had more respondents without any higher education than with higher education. Teacher training was the dominant type of higher education received by elders.

Table 35

## KINDS OF HIGHER EDUCATION ACHIEVEMENTS ACROSS CHURCH LEADERS

Church Leaders	Higher Education						
	None	Bible School Diploma	Bible College	Univer-Sity	Teacher Training	S-I	Other
MR Elders	16 54%	1 3%	0 0%	0 0%	10 33%	0 0%	3 10%
MR Pastors	1 3%	26 87%	3 10%	0 0%	0 0%	0 0%	30 100%
NRVR Elders	22 69%	1 3%	0 0%	0 0%	8 25%	0 0%	1 3%
NRVR Pastors	6 19%	21 68%	4 13%	0 0%	0 0%	0 0%	31 100%
	45	49	7	0	18	0	4
							123

The contrasting groups compared consisted of respondents without any higher education and those with teacher training. The groups were compared in three ways. Table 36 shows the comparison of the groups' perceptions of the present leadership practice by local church pastors. The perceptions of appropriate practice for leadership behavior is

compared in Table 37. Table 38 compares the two groups' perceptions for the pastoral situations.

Table 36

COMPARISON OF LEADERSHIP STYLE RANKINGS OF  
PRESENT PRACTICE BY CONTRASTING HIGHER  
EDUCATION GROUPS

Higher Education	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
None (n:45)	4	3	2	1	5
Teacher Training (n:18)	4	2.5	2.5	1	5

s = 9    t = .95    Significance Level = .01

Table 37

COMPARISON OF LEADERSHIP STYLE RANKINGS OF  
APPROPRIATE PRACTICE BY CONTRASTING  
HIGHER EDUCATION GROUPS

Higher Education	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
None (n:45)	4	2.5	2.5	1	5
Teacher Training (n:18)	4	2.5	2.5	1	5

s = 10    t = 1.00    Significance Level = .01

Table 38

COMPARISON OF AVERAGE LEADERSHIP STYLE RANKINGS  
OF PASTORAL SITUATIONS BY CONTRASTING  
HIGHER EDUCATION GROUPS

Higher Education	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
None (n:45)	4	2	3	1	5
Teacher Training (n:18)	4	2	3	1	5

s = 10    t = 1.00    Significance Level = .01

In the above three comparisons the respondents without higher education and the respondents with teacher training had statistically significant agreement. Thus, the kind of higher education was not related to the perceptions of appropriate leadership behavior or present practice.

Comparison of NFE Contrast Groups

The majority of church leaders (Table 39) in every group had no NFE experience during the last year. Only the MR elders (23%) and NRVr pastors (38%) had over twenty percent of the group with some NFE experience. The majority of the respondents did not take part in the government extension, adult education, or any type of short term course. Only the NRVr pastors had a significant number in deliberate training of some kind. In spite of previous research (Yego, 1980; Wetzel, 1982)



indicating the need and desire for leadership development, no systematic training program was discovered.

Table 39

LEVELS OF INVOLVEMENT IN NFE OPPORTUNITIES ACROSS  
CHURCH LEADER GROUPS

Church Leaders	Extent of NFE Experience: Quotient Points										
	0	1	2	3	4	5	6	7	8	9	
MR Elders (n:30)	23 77%	0 0%	3 10%	3 10%	0 0%	0 0%	0 0%	0 0%	1 3%	0 0%	30 100%
MR Pastors (n:30)	28 94%	0 0%	1 3%	1 3%	0 0%	0 0%	0 0%	0 0%	0 0%	0 0%	30 100%
NRVR Elders (n:32)	26 82%	2 6%	2 6%	1 3%	1 3%	0 0%	0 0%	0 0%	0 0%	0 0%	32 100%
NRVR Pastors (n:31)	19 61%	0 0%	7 23%	3 10%	1 3%	1 3%	0 0%	0 0%	0 0%	0 0%	31 100%
	96	2	13	8	2	1	0	0	1	0	123

The lower NFE group was formed from respondents without any NFE experience in the last year. The "experienced" NFE group consisted of respondents who had attended at least one three-to-six-day course or two one- or two-day courses.

The contrasting groups were compared in three ways. Table 40 shows the comparison of the groups' perceptions of the present leadership practice by local church pastors. The perceptions of appropriate practice for leadership behavior is compared in Table 41. Table 42 compares the contrasting groups' perceptions for the pastoral situations.

Table 40

COMPARISON OF LEADERSHIP STYLE RANKINGS OF PRESENT  
PRACTICE BY CONTRASTING GROUPS WITH DIFFERENT  
LEVELS OF NFE INVOLVEMENT

NFE	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
None (n:96)	4	3	2	1	5
Experienced (n:25)	4	3	2	1	5

s = 10    t = 1.00    Significance Level = .01

Table 41

COMPARISON OF LEADERSHIP STYLE RANKINGS OF  
APPROPRIATE PRACTICE BY CONTRASTING GROUPS  
WITH DIFFERENT LEVELS OF NFE INVOLVEMENT

NFE	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
None (n:96)	4	3	2	1	5
Experienced (n:25)	4	2.5	2.5	1	5

s = 9    t = .95    Significance Level = .01

Table 42

COMPARISON OF AVERAGE LEADERSHIP STYLE RANKINGS  
OF PASTORAL SITUATIONS BY CONTRASTING GROUPS  
WITH DIFFERENT LEVELS OF NFE INVOLVEMENT

NFE	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
None (n:96)	4	2	3	1	5
Experienced (n:25)	4	2.5	2.5	1	5

s = 9    t = .95    Significance Level = .01

The comparison of the three sets of data revealed that there was statistically significant agreement between the NFE groups concerning the perceptions of leadership. Thus, the experiencing of NFE opportunities was not related to the perceptions of present practice or appropriate leadership behavior.

#### Comparison of Community-Involvement Groups

The amount of community involvement varied among the groups (Table 43). The MR elders had the highest level of community involvement (97%). Fifty-three percent of the MR pastors had some kind of community involvement. NRVR pastors and elders were not as involved as MR elders, but more involved than MR pastors.

Table 43

## LEVELS OF COMMUNITY INVOLVEMENT ACROSS CHURCH LEADERS

Church Leaders	Extent of Community Involvement										
	0	1	2	3	4	5	6	7	8	9 Plus	
MR Elders (n:30)	1 3%	3 10%	0 0%	2 7%	5 17%	3 10%	3 10%	5 17%	2 7%	6 20%	30 101%
MR Pastors (n:30)	14 47%	5 17%	1 3%	5 17%	2 7%	0 0%	1 3%	1 3%	0 0%	1 3%	30 100%
NRVR Elders (n:32)	12 38%	0 0%	0 0%	6 19%	1 3%	1 3%	3 9%	2 6%	0 0%	7 22%	32 100%
NRVR Pastors (n:31)	11 36%	1 3%	2 6%	7 23%	2 6%	1 3%	1 3%	2 6%	1 3%	3 10%	31 99%
	38	9	3	20	10	5	8	10	3	17	123

The contrasting groups were formed by respondents without community involvement and those with a Community Involvement Quotient of six or more points. MR elders had 16 respondents (54%) with six or more points while only nine percent of the MR pastors had such a level of involvement. The NRVR elders had thirty-seven percent of their respondents in the upper group ("involved"), while NRVR pastors had only twenty-two percent.

The contrasting groups were compared in three ways. Table 44 shows the comparison of the groups' perceptions of the present leadership practice by local church pastors. The perceptions of appropriate practice for leadership behavior is compared in Table 45. Table 46 compares the contrasting groups' perceptions for the pastoral situations.

Table 44

COMPARISON OF LEADERSHIP STYLE RANKINGS OF PRESENT  
PRACTICE BY CONTRASTING GROUPS WITH DIFFERENT  
LEVELS OF COMMUNITY INVOLVEMENT

Community Involvement	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
None (n:38)	3.5	2	3.5	1	5
Involved (n:38)	4	3	2	1	5

s = 8    t = .84    Significance Level = .05

Table 45

COMPARISON OF LEADERSHIP STYLE RANKINGS OF APPROPRIATE  
PRACTICE BY CONTRASTING GROUPS WITH DIFFERENT  
LEVELS OF COMMUNITY INVOLVEMENT

Community Involvement	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
None (n:38)	4	3	2	1	5
Involved (n:38)	4	3	2	1	5

s = 10    t = 1.00    Significance Level = .01

Table 46

COMPARISON OF AVERAGE LEADERSHIP STYLE RANKINGS OF  
PASTORAL SITUATIONS BY CONTRASTING GROUPS WITH  
DIFFERENT LEVELS OF COMMUNITY INVOLVEMENT

Community Involvement	Leadership Styles				
	LsA	LsE	LsT	LsS	LsC
None (n:38)	4	2	3	1	5
Involved (n:38)	4	2.5	2.5	1	5

s = 9    t = .95    Significance Level = .01

The data compared in the above three tables indicated a significant agreement of perception by the groups with low and high levels of community involvement. Thus, the amount of community involvement was not related to the perception of present practice or appropriate leadership behavior.

#### Discussion of Data on Leadership Characteristics

Comparing of the leadership perceptions held by the low and high contrast groups showed no significant difference of opinion. Thus, a similarity of perception was seen concerning present practice, appropriate practice for leadership behavior, and pastoral situations regardless of the factor represented in the comparisons.

The common view of the five leadership styles was maintained by the extreme groups. LsS (group-centered) was considered the most

appropriate while LsC (do-nothing) and LsA (telling) were considered inappropriate.

The lack of statistical differences indicated to the advisory group a commonality of viewpoint within the local leadership of the AIC-Kenya. Whether due to selection or socialization processes, the LCC members interviewed had common perceptions. Their involvement in other activities such as formal education or higher education did not have an impact on their view of pastoral leadership.

### Summary

Seven research questions were used in analyzing the perceptions of appropriate leadership for pastors of local churches in the AIC-Kenya. A total of 181 church leaders and theological students were interviewed.

All groups agreed that LsS (group-centered) was the most appropriate style of leadership. Two leadership styles, LsT (consulting) and LsE (explaining) were considered the next most appropriate style, depending on the research group. MR respondents selected LsT (consulting) as the second most appropriate style, while NRVR tended to select LsE (explaining). All groups also agreed that LsC (do-nothing) and LsA (telling) were the least appropriate leadership styles.

LsS (group-centered) was also found the most commonly practiced leadership style by five of the six groups. Thus, the respondents stated that more local pastors practiced group-centered leadership than any other leadership style.

The comparison between the perceptions of present practice and appropriate leadership revealed two different results. The MR elders, MR pastors, and NRVr elders showed agreement between their perceptions of present practice and appropriate leadership behavior. The MR students, NRVr students and NRVr pastors had a significantly different perception of present practice than appropriate leadership behavior. Since all groups basically agreed on appropriate leadership behavior, the significant difference resulted from a different view of present practice.

Seven out of the eight research groups found LsS (group-centered) appropriate for all seven pastoral situations. The eighth group, NRVr ideal leaders, varied their opinion of appropriate leadership behavior, but not in a collective manner.

Both ethnic groups agreed that LsS (group-centered) was the most appropriate leadership behavior. They also agreed that LsC (do-nothing) and LsA (telling) were the least appropriate leadership styles.

The leadership characteristics of age, formal education, higher education, NFE involvement, and community involvement were not related to perceptions of present practice and appropriate leadership behavior. Instead, the difference of opinion was related to the specific leadership roles of student, elder, pastor, or ideal leader. Each of these roles constituted a research group.



## CHAPTER V

### CONCLUSIONS AND RECOMMENDATIONS

The research focused on the perceptions of appropriate leadership behavior for local church pastors in two regions of the Africa Inland Church-Kenya. One hundred eighty-one subjects from two ethnic groups were interviewed. Two questionnaires were developed to investigate the study's seven research questions.

#### Review of Research Problem

One of the major functions of any organization is to acquire and train leaders who will help maintain organizational continuity and fulfill its mandate. But the need for leadership development is more than a pragmatic necessity for a church like the AIC-Kenya. The Bible, its Holy Scriptures, highlights leadership development as a key responsibility (II Timothy 2:2; Exodus 18:13-23).

Cross-cultural research projects conducted by Sadler (1970), Schaupp (1978) and Hofstede (1980) have indicated that appropriate leadership is not the same in every culture. Cultural values, norms, leader expectations, and subordinates expectations collectively create different appropriate leadership practices. A typical leadership behavior, whether from ignorance or disregard of the group's standards can result in rejection of the leaders and their goals (Casse, 1982; Moran, 1981).

In fulfilling its responsibility to develop leadership, AIC-Kenya needs to consider three issues: 1) awareness of the need for training, 2) desire for training, and 3) knowledge of appropriate leadership behavior. Yego (1980) and Wetzel (1982) have confirmed the awareness by the church leaders for the need and priority of leadership development. Knowledge of perceived appropriate leadership behavior is minimal due to a lack of research. Such research would increase the understanding by the instructors of appropriate leadership behavior within the culture resulting in increased effectiveness of leadership training programs. Disregard for cultural expectations increases the students' alienation and impairs their functioning in the church.

The purpose of the research was to explore appropriate leadership behavior for local pastors of the AIC-Kenya. Appropriate leadership behavior was identified by examining the subjects' perceptions of five pastoral leadership styles.

The study of leadership in the Western world has produced various constructs to examine leadership styles. Tannenbaum and Schmidt's "Leader Behavior Continuum", with its neutral descriptors, has been used in various forms for western and cross-cultural leadership research. The cross-cultural studies have consistently concluded that different perceptions of appropriate leadership exist for managers from different cultures.

In investigating the leadership perception for the AIC-Kenya local pastor, this study found a consistent preference for one of the five leadership styles studied. Two of the leadership styles studied were considered least appropriate.

### Findings and Implications

The findings are reviewed in this section. Educational curriculum and instruction implications for the leadership development are identified. Education implications are noted for formal, nonformal, and informal contexts.

#### Appropriate Leadership Behavior

The church leaders and students had a high preference for a group-centered leadership style for the local church pastor. They saw the pastor or lay leader serving the church by being a focal point for its decision making by consensus. During informal interviews ideal leaders articulated a common viewpoint concerning appropriate group-centered leadership. By bringing the issues to the leadership group, guiding the discussion according to accepted norms and articulating a group-centered decision by incorporating various opinions, the leader maintained group solidarity and produced a communal plan of action. The preference for group-centered leadership was held by all research groups, ethnic groups, and contrast groups.

The AIC-Kenya pastoral training schools have adopted a western educational approach complete with its tendencies toward individualism. The church leaders' high regard for group-centered leadership calls for the re-examination of the present curricula. The findings provide insight into specific ways the instructional patterns and curricula of the pastoral training schools can be changed.

Without careful attention to the development of leadership behavior norms, education can easily create a norm vacuum. The introduction of new ideas can slowly erode old values, leaving the

students without communal values. Without communal norms each student is required to develop his own leadership behavior pattern. Such individualistic behavior can easily confuse the common person accustomed to group norms and reduce the effectiveness of the decision-making groups.

During the four years of training, the theological school students are rewarded for their individual achievement, thus encouraging individualistic behavior and enhancing individualistic skills. Yet, upon graduation, the students are expected to be competent group-centered leaders. To ensure group-centered leadership competencies, the students need participation in group-centered activities for their assignments. The results of group-centered activities need to be incorporated in their achievement record. In addition, the students need specific instruction in group-centered leadership. Such instruction enables pro-active group skills to be developed and negative behaviors to be identified and corrected.

Theological school staff can enhance group-centered leadership instruction by modeling group-centered leadership in staff action and school-church leadership interaction. For example, the use of respected church leaders in the curriculum development process could help the staff to incorporate locally developed ministry patterns into their courses. During this research project, respected church leaders lamented their exclusion from the curriculum development and instructional processes in the theological schools. They considered their exclusion as one reason for the western curricular bias of the theological schools.

Pastors can also benefit from group-centered leadership training. Pro-active group-centered leadership skills can be introduced and practiced during in-service training courses. Skillful instruction can use the training times for the development of new norms of leadership behavior relevant in the context. For example, instruction in new group problem-solving techniques can lead to a communal commitment by in-service participants to use the new decision making patterns in specific church council situations.

#### Least Appropriate Leadership Behavior

The church leaders and students consistently identified the do-nothing and telling leadership styles as the least appropriate leadership behavior for local church pastors. As negative indicators of leadership behavior, the styles highlighted some ministry implications.

Leaders cannot be inactive. Both advisory group members and ideal leaders view a good leader as one who acts. Inactivity, on the part of the leader, is viewed as incompetence, laziness, or manipulation in Kenya.

During the last decade, the AIC-Kenya has assumed complete responsibility for their expatriate workers. The missionary, in assuming subordinate posture on ministry issues, can easily withdraw from interaction with the church leaders. Such withdrawal by missionaries causes them to be viewed as inappropriate leaders. Minimizing such results requires missionaries to develop their language proficiency, cross-cultural understanding, and legitimate ministry posture.

The opposite ministry posture, the telling behavior is also unacceptable. Both new pastors and new missionaries need reminding that they do not embody the answers to all church problems and needs. First they need to assume a posture of learning. For new missionaries, a basic requirement is to gain the language proficiency and cultural functionality within the Kenyan context. A learning posture will help the new missionary to avoid use of the telling leadership style.

The negative perception of the telling leadership style raises questions concerning preaching, a major pastoral duty. In the Western world, preaching is a telling-type activity. In Africa, how can a pastor proclaim truth in his sermon without being offensive? Theological school graduates seem to sense the dilemma. They tend not to follow the western oriented instructions of their homiletics classes. Observing this phenomenon, an experienced missionary and homiletics teacher suggested that the homiletics courses be dropped from the Bible school curriculum. Instead of dropping the subject from the curriculum, further research is required to identify the various leadership communication modes and their appropriate use in preaching. For example, the rhetoric of successful public servants needs examining. One senior politician in a political speech indicated displeasure at his constituency by verbally threatening to hang himself and then proceeded with a rope to the nearest tree. The public immediately begged for forgiveness and promised to change their ways.

The use of demonstration to communicate the message in the manner of Old Testament prophets like Isaiah and Jeremiah is also a powerful preaching tool. In preaching against division within a local church, a missionary cut a good table in two during his sermon. This

action helped the church to remember the harmful results of division within the church. The demonstration created a story to reinforce the message for the members and provided a tool for the members to share with others.

An advisory member suggested that a story-telling mode is an alternative to the telling mode. Story telling differs from telling in that it invites interaction, uses locally understood illustrations, and addresses daily life issues. In story telling, the story does the telling instead of the pastor doing the telling.

#### Present Practice

Variance existed in the perceptions of common practice. a majority (53%) of the subjects viewed group-centered leadership as most commonly practiced. Yet twenty-four percent viewed the two least appropriate leadership styles (do-nothing and telling) as the most commonly practiced by pastors in their local churches.

Nearly one-fourth of the pastors are practicing leadership styles which are considered by the majority of the subjects to be least appropriate. In terms of leadership style, these pastors are viewed negatively by the majority. The differences in pastoral practice produce strains in relationships and reduce the probability of effective problem-solving by the group.

The second variance concerned the students. Both student groups agreed with the church leaders concerning appropriate leadership behavior. Yet the students' perceptions of present practice of local pastors were different than their view of appropriate leadership

behavior. Consequently, their view of the present practice was different from most church leader groups.

Whether the difference of perception is a result of age, inexperience, or different values, it raises curricular issues. The present theological education seems to be producing a dissatisfaction with the present practices, without creating alternative ideal behaviors for the pastors. Thus, the students are critical of the present practice, but have no alternative leadership pattern for improved pastoral leadership. From the above findings it seems the Bible schools are encouraging dissatisfaction while, at the same time, confirming the present traditions.

Instead, the Bible school curriculum should first help the students gain an understanding of present leadership practice from the perspective of church leaders. Once the students have gained such a view, they are ready to evaluate present practice from a biblical perspective and begin development of biblical leadership models. The development of appropriate biblical leadership models can only evolve from a comparative investigation of present pastoral practices and biblical guidelines.

#### Research Bias

The use of a western analytical model in studying a Kenyan leadership situation raises two questions. First, though the subjects were able to relate to the leadership categories and linguistic artifacts of the analytical model, what research issues were raised that need to be incorporated in the further investigations of Kenyan leadership? What modifications in design would increase the



effectiveness of further research? Second, what desirable attributes of leadership can be confidently inferred from the research data? Since the concern is for leadership training, what findings are sufficiently precise to apply in leadership development training?

During the research project, a young church leader from the Machakos Region consistently made pro-active suggestions on how the church could improve its ministry to the local people. He also noted that younger pastors (under fifty years of age) were not generally incorporated into leadership decisions. He felt this caused the church to respond to present day issues from a "yesterday" perspective. Yet when given the Leadership Behavior Questionnaire, this same individual had typical responses endorsing group-centered leadership. The five leadership styles were inadequate to investigate the interaction between the level of decision-making involvement, traditional leadership values and appropriate leadership behavior illustrated by the interviewer's comments.

During the research, respondents and friends offered examples of how different leaders worked with groups in making decisions. The examples illustrated a range of group-centered leadership behaviors from authoritarian to do-nothing leadership. Each of the leadership actions were taken within a group-centered leadership context. A leadership model which incorporates a variety of group-centered leadership options is needed to more closely define appropriate leadership behavior in Kenya.

The study has identified some attributes of appropriate group-centered leadership. First, group-centered leadership is the basic acceptable leadership response regardless of the situation. Thus,

leadership is to help create a communal response to issues. Leadership requires the gathering of opinion so that all pertinent individuals are incorporated into the decision. Thus, the leaders's responsibility is to help the group discuss the issues and formulate a resolution.

Individualistic, arbitrary leadership is not acceptable, regardless of its brilliance or grounding. Instead, the leader formulates decisions by arbitrating the viewpoints of group members in light of their contributions to the group. Through this process, the leader develops group commonalty illustrated in the agreement between different groups' responses in Machakos Region and the contrast groups.

#### Further Research

The findings suggest seven hypotheses for further research. Certain issues need resolution in order to responsibly develop relevant theological training. At stake is the long-term effectiveness of church leadership in a rapidly changing Kenya.

#### Group Leadership

Two hypotheses are suggested by the strong preference for group-centered leadership and rejection of telling leadership. These hypotheses and those following are grounded by the descriptive findings and are deemed worthy of research.

Hypothesis 1: When a leader attempts to dominate a group, the group will acquiesce to the domination or will reject the leadership.

Bass (1981) and Hofstede (1980) have stated that subordinates are accessories to the exercises of power in any organization.

Leadership, in effect, exercises power in a manner subordinates accept.

The similar leadership perceptions of Machakos Region's pastors and elders suggest an agreement on appropriate leadership by leaders and subordinates. Usually the local pastor in Machakos Region assumes the leadership role as the elected chairman of the Local Church Council. As subordinates, the Machakos Region elders agree with the present practice of pastors and their perception of appropriate leadership behavior. Consequently, the elders are accessories to the leadership exercised by the pastors in Machakos Region.

The strong negative perception of the telling leadership (seen as least appropriate) suggests that authoritarian leadership would automatically be rejected. Advisory members point out that rejection often occurs at the local church level in two ways. First, the lay leaders, in such a situation, reduce their own leadership involvement before eventually dropping out. Second, the members tend to move to other churches where more participatory leadership is practiced.

Yet, the possibility of acquiescence brings in other factors. The second hypothesis suggests that the leader's resources relate directly to the group's acceptance of inappropriate leader behavior.

Hypothesis 2: When outside resources are apparently available through the influence of the leader and these resources are deeply valued or desired by the group, leadership behavior other than group-centered leadership is tolerated.

Observation of church leadership at various levels revealed that a number of strong, dominating leaders have maintained their positions for many years. In North Rift Valley Region, several ideal leaders indicated that the Local Church Councils chairmen were usually selected for their local influence and strong personality.

The telling leadership style has been even more evident at the higher levels of the church organizations. In one church the Bishop exhibited telling leadership for many years. When some members of the church council attempted to counter his actions, the Bishop withheld resources from their areas. The external resources involved were overseas funds, expatriate personnel and his presence at their local fund raising events. Therefore, the church council members attempting to correct misuse of leadership power were punished. In addition, their own leadership positions were threatened since the withdrawal of resources reduced the probability that their church and community development projects could be completed.

More research is needed to identify which factors lead toward acquiescence and which factors lead toward rejection by the group members. Examination of four situations, exemplifying the quadrants formed by the axes of accepted and rejected leaders and of leadership

practices (group-centered and individualistic) would help identify further factors which determine appropriate and permissible leadership behavior. In such a study attention should be given to the relationship between external aid, leadership behavior and the following of group norms by the leadership.

### Young Leadership

The findings suggest two hypotheses concerning the incorporation of young leadership in an organization such as the church. In African churches leaders are usually considered young until they are late in their forties. Thus, it can be seen that the western approach to scholastic theological education delivers youth, not experienced leaders, to the church, no matter how well trained.

Hypothesis 3: When a situation in an organization such as a church thrusts younger leaders into positions of authority and implied respect, this youthful leadership exhibits less responsiveness to the group's norms and values, and consequently behaves in atypical and less predictable ways.

In Africa, elderly men with much experience have traditionally formed and enunciated the group's decisions for their community. Younger potential leaders were assigned to lesser leadership roles, allowing them to observe the elderly men in action. The observation allowed the younger leaders to understand how values of the community were implemented before assuming positions of authority. Such a process

of leadership development assured the continuity of leadership values and practice.

Whether or not a consequence of age or education, the evidence of atypical leadership perceptions was seen in the responses of the young ideal leaders from North Rift Valley Region. The ideal leaders collectively of North Rift Valley Region was the only research group which varied their responses according to the pastoral situation.

In Machakos, another example of atypical leadership behavior was discovered during the interview process. A young, newly elected church leader realized that a number of the local churches were without trained pastoral leadership. As a result he started a small training center for older men already elders and desirous of pastoral education. Although the action was viewed as atypical by the regional church leaders no disciplinary action was taken. He was allowed to continue developing the training center even though the church region already had two pastoral training schools.

Testing the hypothesis would require the examination of leadership responses by older and younger leaders to a series of church issues. Acceptability of the hypothesis would be confirmed by data revealing that young leaders' have less adherence to the group's norms and, thus, have a less predictable pattern of response than older leaders. The examination of three or more situations would be needed to validate the hypothesis.

Hypothesis 4: Youthful leadership is more characterized by the personal and interpersonal style of the leader than by the traditional leadership norms of the community.

Whether or not it is a direct consequence of westernization, the individualistic leadership tends to push aside cultural norms. Evidence of this displacement of the traditional valuing for group-centered leadership was seen in the ideal leaders' responses of North Rift Valley Region. Here, the perceptions of an effective leader had become more a function of his personal qualities and interpersonal style than it was a concern for the fulfillment of society's expectations.

The forces for the displacement of traditional values for group-centered leadership could come from several sources. Schooling with the emphasis on the acquisition of new knowledge without a concern for social implications could undermine traditional values. Rapid social change which incorporates non-traditional technologies could alter existing economical and social routines. The new routines would likely create new social needs, including new leadership norms. Unless the new leadership requirements are discussed as a community, new leadership behavior becomes the responsibility of the individual. The result is a lack of group norms on appropriate leadership behavior.

The impact of social change on leadership in transitional societies deserves further research. The proposed hypothesis can be tested by comparing three or more situations wherein younger leadership has been accepted for varying periods of time. Evidence in support of the hypothesis would be the groups' increasing willingness and

competence to evaluate leadership in terms of interpersonal skills and personal attributes. Traditional values of leadership would become less significant over time.

#### Multicultural Organizations

The two ethnic groups were different in that one was monocultural and the other was multicultural. The Machakos Region consisted largely of the Akamba people. In contrast, the North Rift Valley Region had significant populations representing several ethnic groups, although the Kalenjin were a majority. The latent tension in such a multicultural situation was raised when the researchers selected only Kalenjin men at the regional conference. Only after a lengthy discussion and much explanation did the non-Kalenjins accept the fact that the research was to be concerned only with Kalenjin.

Hypothesis 5: Since multicultural social context allows for a greater diversity of expectations and values regarding leadership styles, leadership effectiveness in such a context depends on the deliberate negotiations of roles and norms for leadership and participants.

The research among the Kalenjin in the North Rift Valley reflected a diversity of opinion regarding appropriate leadership behavior. This variation was not found in the monocultural Machakos Region.



Corporations with multicultural staffs require more time than corporations with monocultural staffs to develop productive leadership behaviors and work norms. Adler (1980) and other multinational training consultants have urged corporations to spend the needed resources to tailor each multicultural office to the personnel, needs and constraints of each cultural location.

The hypothesis could be tested by comparing the levels of leadership tension and decision-making effectiveness in a control group and experimental group. The experimental group would be predicted to have a significantly greater ability to make appropriate group-centered decision than the control group. The perceptions of the leaders and members of each group would be used in the research analysis.

#### Leadership Training Strategy

Kenya, with its birthrate in excess of four percent and high youth population, faces a need for change. The strong tendency toward group-centered leadership raises questions concerning strategies for church leadership development. Should leadership development programs emphasize the retaining of the group's traditions or the enhancing of the group's ability to change? Two contrasting hypotheses follow from the findings; testing both would be better than testing either one alone. Together they represent the paradox which lies in the strength-in-tradition verses strength-through-flexibility views of contemporary society's needs.

Hypothesis 6: Since a fundamental basis of group-centered leadership style is decision making based on historical precedent and habitual tradition, the society which uses leadership by consensus is more secure and more able to assess influences toward change rather than accept unchallenged and inappropriate innovations.

Hypothesis 7: In group-centered leadership, there is insufficient impetus for adequate social change. Traditional and historical precedent are substantially more influential than circumstantial evidences for needed change.

Not all change is desirable. Change which forces the community to accept dysfunctional societal patterns undermines the community's values and social structure. In turn, dysfunctional patterns hinder the leader's ability and authority to develop communal goals and to mobilize members to purposeful action.

Clues from the findings and observation point toward both hypotheses. The consistent complaints by younger pastors indicate that certain leadership and church community needs are not being resolved and that present decision making tends to favor tradition. Yet, other evidence points toward effective group-centered action. One elderly ideal leader mentioned that his Local Church Council listened to all issues before making a decision. This type of action would indicate the openness required for the input of new ideas.

In the West there has been a historical disagreement between those favoring the stability and those favoring change. The liberal or change posture argues for a change orientation since change is preferable to rigidity. Yet this argument evades the issue of negative consequences of change which disrupts the values and daily activities in a society.

A conservative posture would argue for tradition as a means of maintaining stability and protecting society from undesirable and dysfunctional change. This argument presupposes that change is not necessary for societal survival and growth.

Examinations of the views reveal that both positions have positive and negative results. A leadership development program committed to tradition could result in a church which is more brittle and irrelevant to the changing society. The positive results would be the use of tested leadership models for evaluating change which produces stability. In such places as Kenya with its impending upheavals, stability is a desired result and a prerequisite for long-term development.

A change orientation also has its negative and positive effects. Sudden and inappropriate change destabilizes a society. Frequent change usually demands the importation of ideas, thus minimizing the importance of local expertise. Importation also reduces community consciousness of the issues and community ownership of the prescribed action. The reduction of community consciousness and ownership creates a negative community self-image, thus increasing the need for future importations.

The positive results of a change orientation are relevancy and flexibility. The community can become more responsive to local needs by

utilizing outside models. By adjusting to new demands, the society experiences reformation of values and behavior.

The rapid change experienced in post-colonial Africa will accelerate as the society increasingly becomes younger and as the economy attempts to become part of the increasingly technological world. Major change for such a country as Kenya is inevitable.

The myriad successful and unsuccessful community development projects form a ready research population to be examined. The hypothesis could be examined by identifying community leaders' values toward change, leadership style perceptions and leadership style practices. Leaders in successful and unsuccessful projects could be compared to identify the relationship of the leaders' values and empowering change.

### Summary

In a society characterized by change, can an organization which prefers group-centered leadership cope effectively with change? Is there hope? Cross-culture experts give a resounding "yes". O'Gorman (1978) and Friere (1973) have repeatedly helped groups to develop their decision-making structures so that the groups can address life-related problems. Many times the resolution of issues requires the modification of communal norms and values. Even in western societies, Mouton and Blake recommend the use of a prescribed group process to develop new group norms.

Groups have also performed educational and supervisory functions for the leader members. Elliston (1982) found that the Samburu councils became places of education as members shared their old and new

experiences and insights. Thus the members became committed to peer education.

The group can also be used as a leadership evaluation tool. Wakatama (1984) recalled how the imported American concept of the autonomous local church created dysfunctional behavior in a Zimbabwean church denomination. The pastor became the chief authority in his local church. Without a multichurch council of peers and superiors, no forum existed to challenge the pastor's behavior. Consequently, the pastor generally became an authoritarian leader.

Two basic factors that effective church leaders must reflect in their action and plans are the inevitability of change and the need for stability. Organizations which prefer group-centered leadership are not doomed to irrelevancy. Groups can become forums for thoughtful and constructive responses to the problems requiring resolution and ideas being imported. The development of church leadership requires the respect for tradition and stability while seeking empowering change.

The resolution of the tension between stability and change lies in the training of skillful group-centered leaders. Such leadership requires the ability to incorporate skillfully the many diverse experiences and ideas of the group members into the group's decision; to balance the importance of subjective interpersonal relationships with objective analysis of the issues; to mobilize the group to plan for its future by understanding its past; and to adopt, after due consideration, the innovations which it assesses to serve its purpose and respect its cultural norms. With such leadership, the group is empowered to address continually the needs of the community and individuals without becoming slaves to its habits from the past or its hapazard plans for the future.

## APPENDIX A

## APPENDIX A

### INTERVIEW NOTES FOR INTERVIEWER

Note: The following notes were used to help the interviewer maintain consistency during the interviews.

#### Stage 1: Welcome and Basic Information

- Thank them for coming.
- State purpose of research.  
"It is a study of what experienced pastors, elders and Bible School students think concerning how pastors should make decisions."
- State approval of research by the AIC-Kenya Bishop and Regional Church leaders.
- Emphasize that this is not an examination.  
Mr. Harder only wants to know what they think. There are no right answers for the questions.
- The questions are in a form of two questionnaires.

#### Stage 2: Complete the "Church Leadership Information Questionnaire"

- Have each elder fill in the questionnaire in groups of two or three.
- Cross out any section which does not apply to respondent (e.g. "Higher Education").

#### Stage 3: Complete the "Leadership Behavior Questionnaire"

- Have each elder seated so he cannot hear or see the responses of the other respondents.
- Be sure the LBQ Ranking Sheet is folded so only the numbers 1-5 show.
- Read text and follow notes below:

Introduction: The local pastors in our churches are very important people. If they lead in a good way all the members can live the way God wants them to. Mr. Harder wants to study what you think about pastoral leadership. He is studying how pastors should lead. He has identified five different ways. (Give out five styles). Some of these ways you might think are good for a local pastor to follow. Other ways you will think should not be followed by a local pastor. Read about these five

ways to lead. You will see each way is given a name. You will also see that there are three languages (Kikamba/Kalenjin, Kiswahili, and English). Since all information is the same, use the language you want and do not try to read all three languages.

Question 1 - General Perception of Present Leadership Behavior  
(Present Practice)

Now that you have read each card, what is the most common way pastors lead in AIC (in your district)? Place the most frequent way in #1. (He places style card on #1.)

Now, what is the most common of the four remaining styles?

(He places style card on #2.)

Now, the most common of the three remaining styles?

(He places style card on #3.)

Now, the most common of the two remaining styles?

(He places style card on #4 and the remaining style card on #5.)

NOTES:

-Point to #1 and ask if this is the most frequent way pastors lead.

Point to #2 and ask if this is the second most frequent way pastors lead. Repeat the question for leadership styles ranked #3, 4, and 5."

-Be sure to mark the sequence on the Respondent Sheet under "General-Now!"

The first leadership style chosen is marked #1 on the Respondent Sheet under that leadership style.

-Reshuffle leadership style cards!

-Unfold Ranking Sheet so ranking titles show.

Question 2 - General Perception of Appropriate Leadership Behavior (Appropriate Practice)

Now I want to ask you a different kind of question. What do you think is the best kind of leadership for AIC? Is it Pastor A, E, T, S, or C? Select which pastor you think would lead the best way? Put that pastor's card on the Ranking Sheet in the area marked #1 and labelled Nzuri Sana.

Now, what is the best style of the four remaining leadership styles? (Place on #2.)

Now, what is the best style of the three remaining leadership styles? (Place on #3.)

Now, what is the best of the two remaining leadership styles? (Place the selected style on #4 and the remaining one on #5.)



NOTES:

- Check with respondent, like you did in Question 1, to confirm the rankings.
- Mark on form as in Question 1.
- Reshuffle leadership style cards!

Questions 3-9 - Seven Pastoral SituationsNOTES:

- Start with the top situation of the collated pastoral situations, regardless of number. Have respondent read and rank the leadership styles for each situation before proceeding to the situation.
- Remember you will repeat the following question seven times, once for each situation.

Now, we want to look at a specific pastoral situation/problem. Please read the situation. (Ask if they have any questions.) Who of these five pastors (hold up cards) would lead in the best way? (Place that pastor's card on #1.) What you think is the best way may be different or the same from the previous question!

NOTES:

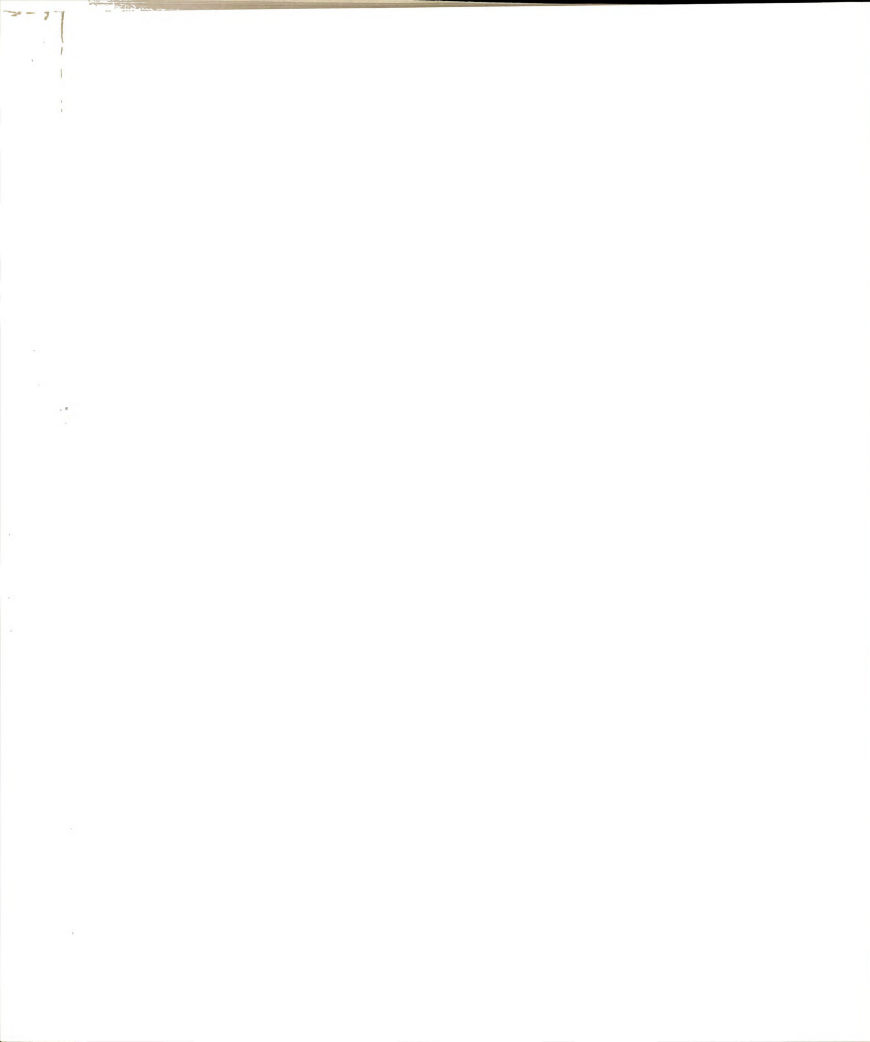
- Repeat the ranking procedure of Question 2, placing the leadership style card in the right ranking area after each question.
- Check with respondent, like you did in Questions 1 and 2, to confirm rankings and discover misunderstandings. Repeat this procedure until you are sure respondent understands ranking procedure.
- Mark on the Respondent Sheet. Be sure to mark with which situation you began.
- Reshuffle leadership style cards!

Stage 4: Identification of Ideal Leader

"Now for one last question. In your opinion, who is the best pastor-leader you know? Write his name, address and local church here."

NOTES:

- Have the respondent write down the name, etc. on the space provided on the Respondent Sheet.
- Thank the respondent for his time and help. Pay travel and food costs when necessary.



## APPENDIX B

APPENDIX B  
CHURCH LEADER INFORMATION QUESTIONNAIRE

Research No. \_\_\_\_\_  
Research Group \_\_\_\_\_

Name \_\_\_\_\_ Local Church \_\_\_\_\_  
Address \_\_\_\_\_ D.C.C. \_\_\_\_\_

Instructions: In this questionnaire you will be asked information about yourself. This information will help us to better understand what you think about good pastoral leadership.

1. Age: Please tick ( ) the age group which indicates your age.
  - \_\_\_\_\_ a. 19 years and under
  - \_\_\_\_\_ b. 20-29 years
  - \_\_\_\_\_ c. 30-39 years
  - \_\_\_\_\_ d. 40-49 years
  - \_\_\_\_\_ e. 50-59 years
  - \_\_\_\_\_ f. 60 years and older
2. Formal Education
  - a. Regular School: Please tick ( ) the highest level of education received.
    - \_\_\_\_\_ Less than Standard 4
    - \_\_\_\_\_ Standard 4
    - \_\_\_\_\_ Standard 7 or 8
    - \_\_\_\_\_ Form 2
    - \_\_\_\_\_ Form 4
    - \_\_\_\_\_ Form 6

b. If you went to Bible school, teacher training, university, or other institutions of higher education, please fill in the chart below.

<u>Institution</u>	<u>Credential</u>	<u>Year</u>
1.		
2.		
3.		
4.		
5.		

c. Professional Training: If you have some trade or professional credential please give the information below.

<u>Type of Training</u>	<u>Place</u>	<u>Credential</u>
1.		
2.		
3.		
4.		
5.		

### 3. Training Courses and Seminars

During the last year how many training courses did you attend?  
Please fill in the chart.

<u>Name of the Course</u>	<u>Subject</u>	<u>Length of Course</u> (No. of days)
1.		
2.		
3.		
4.		
5.		
6.		

## 4. Community Life

## a. Local Community

- 1) Are you a member of a social welfare group?  
       \_\_\_\_\_Yes \_\_\_\_\_No   If yes, write the name:

\_\_\_\_\_

- 2) Are you an officer in the social welfare group?  
       \_\_\_\_\_Yes \_\_\_\_\_No

- 3) Have you served on a Harambee or development committee  
 in the last year? \_\_\_\_\_Yes \_\_\_\_\_No   If yes,  
 please list committee(s):

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

- 4) Are you a member of a school board of governors or  
 school committee? \_\_\_\_\_Yes \_\_\_\_\_No   If yes,  
 please give the name(s) of the school:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

## b. Cooperatives

- 1) Are you a member of a cooperative society?  
       \_\_\_\_\_Yes \_\_\_\_\_No   If yes, please give name of  
 the society:

\_\_\_\_\_

- 2) Are you an officer in a cooperative society?  
       \_\_\_\_\_Yes \_\_\_\_\_No   If yes, please give name of  
 office and society:

\_\_\_\_\_



## APPENDIX C



APPENDIX C  
LEADERSHIP BEHAVIOR QUESTIONNAIRE

The Leadership Behavior Questionnaire (LBQ) consisted of four different items: 1) The five Pastoral Leadership Style Cards; 2) The collated packet of the seven Pastoral Situations; 3) The Ranking Sheet; and 4) The Respondent Sheet.

The five Pastoral Leadership Style descriptions are found in Section 1: The Descriptions of Pastoral Leadership Styles. The descriptions are written in the four languages\* used in the study.

The seven Pastoral Situations are described in Section 2: The Descriptions of Pastoral Situations. The descriptions are stated in the four languages\* used in the study.

Section 3 contains the Respondent Sheet used in the study. The Ranking Sheet is illustrated in Chapter III.

Appendix A, "Interview Notes for Interviewer, Stage 3" describes the process by which the four items were used as the LBQ.

---

\* The diacritical marks normally incorporated into Kikamba writing were used in the interview material, but are omitted in Sections 1 and 2 of this Appendix.

## SECTION 1: THE DESCRIPTIONS OF PASTORAL LEADERSHIP STYLES

PASTOR A: The one who tells or commands

Kikamba

Vasita A (Mwiiyai)

Vasita A niwe utusaa ewe mwene undu kwaile kwikwa. Na itina wauu Vasita A akimatavya atongoi vamwe na andu ala angi yiulu wa utwi wake, aimatavya undu matonya kutetheesya. Vasita A eendeewa ni andu maatiie utwi wake.

Kalenjin

Pasta A (Kong'atei)

Tilei Pasta A kit ne kanyol keyai. Ye ibata komwachi kandoikab kaniset ak bik tugul kit ne kagotil ak ole imuchi kotoretito. Imang'u Pasta kosub bik tugul kit ne kagotil.

Kiswahili

Mchungaji A (Amurisha or Amua)

Mchungaji A huamua jambo litakalofanywa. Halafu anawaambia viongozi wa kanisa na watu wale wengine vile watakavyosaidia. Mchungaji anatarajia watu wote wafuate uamuzi wake.

English

Pastor A (Tells/Commands)

Pastor A decides what should be done. Then Pastor A tells church leaders and the people the decision and how they are to help. Pastor A expects all of the people to follow the decision.

PASTOR E: The one who explains or sells his decision

Kikamba

Vasita E (Muelesya)

Vasita E niwithiawa na utwi wa maundu eoweka. Indi we E nueleasya na nzia nzeo kwa atongoi na andu utumi sya kutwa maundu na nzia isu na undu me vata waumutetheesya. Vasita E niwiiyumbaniteye kusungia makulyo ma andu na eikwatya onthe metikilane nake utwini wake.

Kalenjin

Pasta E (Koboru)

Tilei Pasta E tuguk che nyolu keyai, ago iborjin kandoikab kaniset ak bik tugul eng' oret ne mie kit ne koigochi kotil ko u noto. Chamei Pasta E kowol teebutikab bik, ago imang'u kosub bik taguk che kagotil.

Kiswahili

Mchungaji E (Eleza)

Mchungaji E huamua jambo litakalofanywa, lakini anaelezea viongozi wa kanisa na watu wale wengine vizuri, sababu zilizomfanya aamue namna vile alivyoamua. Mchungaji E yuko tayari kujibu watu maswali yote yawepo, lakini anatarajia wote wafuate uamuzi wake.

English

Pastor E (Explains/Sells)

Pastor E decides what should be done, but explains in a good way to the church leaders and people the reasons of the decisions. Pastor E is willing to answer the people's questions, but expects all to follow the decision.

PASTOR T: The one who seeks advice before making his decision

Kikamba

Vasita T (Witasya iosyo)

Vasita T niwosaa iosyo kuma kwa atongoi ma Ikanisa ya vandu. Vasita T niwe utusaa undu kwaile kwikwa. Niwendaa kila mundu aatiie utwi wake.

Kalenjin

Pasta T (Kocheng'ei toretet eng' tuguk che ibwati bik alage)

Cheng'ei toretet Pasta T eng' tuguk che ibwati kandoikab kaniset. Ye ibata kotil Pasta T kit ne kanyol keyai, ak komong' kole isubi chi tugul kit ne kagotil.

Kiswahili

Mchungaji T (Taka kushauriwa)

Mchungaji T hutaka mashauri kutoka kwa viongozi wa kanisa. Halafu huamua jambo litakalofanywa, na anatarajia watu wote wafuate uamuzi huo.

English

Pastor T (Seeks Advice/Consults)

Pastor T seeks advice from church leaders. Then Pastor T decides what should be done, and expects everybody to follow the decision.

PASTOR S: The one who calls a decision-making body together to make the decision

### Kikamba

Vasita S (Musami)

Vasita S etaa nzama ya atongoi ma Lokoo ma Ikanisa (e.g. LCC, C.E., Nzama ya kwaya) vandu-nikana masoanie vamwe unduni ula wivo. Itina wa kusoania vamwe nzama ino itusaa ni undu mwau wailwe ni kwikwa.

### Kalenjin

Pasta S (Kit ne Tilei Kweanet)

Kuurei Pasta S bik che kigelewen eng' kaniset kondochi boisionik (ko u L.C.C., C.E., anan ko Kweanetab Kwaya), si kobiit kong'alale kaiimut ne mitei. Ng'alale tugul kibaenge kit ne kanyol keyai.

### Kiswahili

Mchungaji S (Uamuzi wa kikundi)

Mchungaji S ni yule ambaye anaita mkutano wa viongozi wa Kanisa (kama L.C.C., C.E., au Kwaya), ili wazungumze juu ya shida au taabu iliyoko. Pamoja ndio wataamua ni jambo gani litakalofanywa.

### English

Pastor S (Group Decision)

Pastor S calls for a meeting of church leaders (e.g. L.C.C., C.E., Choir Com.) to discuss the problem. Together they will decide what action should be taken.

PASTOR C: The one who does nothing, but waits for nature to take its course

Kikamba

Vasita C (Utekaa undu)

Vasita C ndeundu wikaa. Vandu va kwika undu eteelaa undu uthela kana wiimine neeow'o, kana uende oundu ukaenda.

Kalenjin

Pasta C (Komayae kiy age tugul)

Mayae kiy age tugul Pasta C. Ne kata yae kiy, kogen kityo koyaagis tuguk ichegei anan koit kagesunetab tuguchuto eng' ichiegei.

Kiswahili

Mchungaji C (Hafanyi lolote - hucheleweshwa)

Mchungaji C hafanyi chochote. Badala ya kufanya kitu chochote, anangojea tu mambo yafanyike au yaishe yenyewe.

English

Pastor C (Does Nothing)

Pastor C does nothing. Instead he waits for things to happen or come to completion by themselves.

## SECTION 2: THE DESCRIPTIONS OF PASTORAL SITUATIONS

## Situation 1: Church-Community Leadership

KalenjinNo. 1 Kandoinatetab Kaniset ak Ng'alekab Emet

Kimwachi membaiyatab Got ne King'ate Ng'atutik (MP) membaiyat age ne bo kapkiruogetab kaniset (L.C.C.) kole boibochin nyo koyum siling'isiek (Harambee) che magat kigesune got ne bo kaniset. MP nito ko kandoindet ne kichamat eng' koronito, ago ma chi ne bo Kristo. Ara anyun, tilei eng' oret ne u nee pastaiyat ngo taachei anan ko mataachei MP?

KikambaNo. 1 Utongoi wa Ikanisa nthini wa andu

Mutaiwa wa kisio (Mjumbe) MP niwatavisye umwe wa asami ma Ikanisa ya vandu kana nunikwenda kutongoesya wumya wa mbesa "harambee" nikana mwako wa Ikanisa uthele. MP uu (mjumbe) ni mundu ula wisikiwe muno kisioni kii indi ti mwitikili. Vasita akeekana ata na undu uu; akamwita MP kana ndemuthokya?

KiswahiliNo. 1 Uongozi wa Kanisa/Kisiasa/Jamii

Mjumbe wa pahali (MP) amemshauri memba mmoja wa kanisa la pahali kwamba, angependazewa na kuongoza harambee katika sehemu hiyo, kusudi wachangishe pesa zinazohitajika ili mjengo wa kanisa lao umalizike. Mjumbe huyu ni kiongozi anayejulikama vizuri sana katika sehemu hii, lakini si Mkristo. Je, Mchungaji ataamua je kumualika au kutomualika mjumbe?

EnglishNo. 1 Church-Community Leadership

The local member of Parliament (MP) has told a member of the local church council he would be willing to lead a local harambee to raise the money required to finish the church building. The MP is a popular local leader, but is not a Christian. How should the local pastor make the decision to invite or not to invite the MP?

Situation 2: Bible School Applicant

Kalenjin

No. 2 Chito ne Machei Kwo Bible School

Mi neranet kaniset ne machei kwo Kapsabet Bible Institute. Kagonyonji pastaiyat kotinyei kartasit ne machei kinyiit agobo baornatet. Tilei pastaiyandani eng' oret ne u nee ngo sirjin kole mie ketaach anan ngo magitaach nerananato kwo Kapsabet Bible Institute?

Kikamba

No. 2 Kwithiwa mumanyiwa wa Ukamba Bible Institute

Mundu umwe wa muika eenda kulika kimanyisyon kya ndeto sya Ngai kya Ukamba Bible Institute. Na akimutwaia vasita mathangu ma kusuya. Vasita akatwa ata undu wa kususya kana alee kumusuisya mwanake uu?

Kiswahili

No. 2 Mtu anaye tarajia kuenda chuo cha Biblia

Kijana katika kanisa la pahali anataka kuenda chuoni cha Biblia cha Ukamba. Amekuja kumuona Mchungaji akiwa na barua inayohitaji ushuhuda. Mchungaji ataamua vipi kumwandikia au kutomwandikia ushuhuda huo ili aende chuoni cha Ukamba cha Biblia?

English

No. 2 Bible School Applicant

A young person in the local church wants to attend Ukamba Bible Institute. He has come to the pastor with a reference form. How should the pastor decide if he will or will not recommend the young person to attend UBI?



### Situation 3: False Teaching

#### Kalenjin

##### No. 3 Konetisiosiek che Ma Bo Iman

Kagonyonji pastaiyat neranet age ne bo kaniset si kong'alale konetisiosiek che leelachen che kigogas inendet koboto neranik alak eng' school ak ole tuiyechin bik. Kiingen pastaiyat kole konetisiet ne ma bo iman ko bo bik alak (dhehebu) ne kigiip konyo emonoto eng' arawek somok che kigosiirto. Tilei pastaiyandanato kotore neranikab kaniset eng' oret ne u nee koguiyo kole bo lembech konetisionoto leel?

#### Kikamba

##### No. 3 Momanyisyo ma Uvungu

Mudu wa muika umwe wa ikanisa ya vandu vana akyuka kwa vasita maneenanye yiulu wa momaminyisyo meu ala we, na andu ala angi ma muika maneew'ie wumbanoni sukulu. Vasita numanyite kana uu numwe kati wa momanyisyo ma uvungu ala manaumilile myei itatu mithelu. Vasita akatethya andu aa ma muika ata nikana mamanye kana momasyisyo aa nima uvungu?

#### Kiswahili

##### No. 3 Mafuzo Yasiyo ya Kweli

Kijana mmoja kanisani amekuja kuzungumza na mchungaji kuhusu mafunzo mapya ambayo yeye na vijana wengine wameyasikia shuleni na katika mikutano ya jamii. Mchungaji anafahamu ya kwamba mafunzo haya yasiyo na ukweli ni ya dhehebu mpya iliyoanzishwa wilayani humo miezi mitatu iliyopita. Je, Mchungaji ataamua njia ya kuwasaidia vijana wa kanisa kufahamu kwamba mafunzo haya mapya hayana ukweli?

#### English

##### No. 3 False Teaching

A young person in the church has come to the local pastor to discuss some new teaching he and other young people have heard in school and at community meetings. The pastor recognizes the false teaching as belonging to a new cult which entered the district three months ago. How should the pastor decide on a way to help the young people understand that the new teaching is false?

## Situation 4: Plan for Evangelism

### Kalenjin

#### No. 4 Chobet ne bo Amdaetab Logoiywek Che Miach

Kigomut bik che chang' komeng'is kibagenge chobet ne leel ne bo serikali agobo meng'otet. Kigotuiyo pastaiyatab koronoto ak bikab gorik che chang' ak kigonai kole ma bo Kristo che chang' eng' ichek. Amu nito anyun komakyin inendet kaniset kochob agobo amdaet ne mandoi sang'. Chobei anyun pastaiyandani eng' oret ne u nee agobo amdaet?

### Kikamba

#### No. 4 Walanyo wa kunyaaikya Uvoo Museo

Walanyo wa Silikali wa unenga andu itheka nunakwatanisye andu aingi kwikalang'a vamwe. Itina wa vasita kukethya na kumona andu aa niwamanyie kana andu aa ti etikili. Nundu wa kitumi kii vasita nukwenda andu ma Ikanisa mambiliilye kukusiia uvoo museo kwa andu aa. Ikanisa yii ikambiliilye walany'o uu wa unyaiikya uvoo ata?

### Kiswahili

#### No. 4 Mpango wa Uenezaji wa Injili

Mpango mpya wa Makao wa Serikali umeleta watu mengi katika jamii. Mchungaji wa pahali amewaamkua wengi wa jamii hizo na amegundua kwamba wengi wao si wakristo. Kwa sababu hii, anataka kanisa la pahali lianzishe mpango wa kueneza na kutangaza Injili. Je Mchungaji atatayarishaje mpango wa kueneza Injili?

### English

#### No. 4 Plan for Evangelism

A new government settlement scheme has brought many new families into the community. The local pastor has greeted many of the new families and found out that most are not Christians. Because of this he wants the local church to begin an evangelism program. How should the local pastor plan the evangelism program?

## Situation 5: Conflict between Elders

### Kalenjin

#### No. 5 Boriet ne mi Kwenutab Boisiek

Kigiyokto pastaiyat kwo koboisie kaniset age ne leel eng' arawek lo che kogosiirto. Kogogeer pastaiyandani kole mitei boisiek aeng' che maiyanjindos ak koboldos kotugul. Ingen pastaiyat kole itei kong'em kaniset nito. Ara, tilei pastaiyandani koges borionito mi kwenutab boisiechuto aeng' eng' oret ne u nee?

### Kikamba

#### No. 5 Kulea kwiw'ana kati wa atumia ma nzama ya Ikanisa ya vandu

Vasita anatumiwe ni nzama Ikanisani myei thanthatu mithelu. Vasita anesie kwithia kana ve atumia ma nzama yake matakothaa kueleanwa na nimaneenanasya nai. Vasita niwisi nesa undu uu ukathukya ikanisa. Vasita akaseuvya undu wa atumia aa ata?

### Kiswahili

#### No. 5 Hitilafu baina ya Wazee

Mchungaji alitumwa kufanya kazi katika kanisa mpya la pahali miezi sita iliyopita. Amegundua kwamba Wazee wawili wa kanisa hawasikizani na wanabishana kila mara. Mchungaji anajua kwamba hili jambo nila kuumiza kanisa. Je, Mchungaji ataamua je kushuluhisha ugomvi baina ya wale wazee wawili?

### English

#### No. 5 Conflict between Elders

The pastor was assigned to a new local church six months ago. The pastor has noticed that two elders are constantly disagreeing and arguing. The pastor knows this will hurt the church. How should the pastor decide the way to resolve the conflict between the two elders?

## Situation 6: Women's Cooperative

### Kalenjin

#### No. 6 Kibagenge ne bo Kwonyik

Kogoweeek nguno kwonyikab kaniset eng' tuiyenywa ne bo Region. Kigas ye kingomi tuiyet agobo kaniset age ne kigotoi kwonyik kibagenge nenywa si komuch koalda rurutikab mbarenikwak ak nabutikab eunekwak. Machei anyun kotoi kwonyichuto kibagenge ne u nito eng' Tuiyetab Kwonyik ne mi kanisenywa. Kogobwa kandoikab kwonyik nyo kong'alale chobutichuto koboto pastaiyanywa. Tilei anyun pastaiyandani eng' oret ne u nee ngotau anan ngo matau kwonyichuto kibagengeinito?

### Kikamba

#### No. 6 Ngwatanio ya Aka

Aka ma ikanisa mai mamina kusyoka kuma wumbanoni wa aka wa Region. Nthini wa Wumbano uu aka aa nimanamanyie aka ala manambiie ngwatanio ya kuthoosya syindu sya mbaa ngetha, vamwe na syindu sya utuma na moko. Aka meenda mambie ngwatanio ino yi nthini wa kikundi kyoo kya muamba wa aka etikili, "Ushirika wa Wanawake". Aka aa nimooka kwa vasita nikana maneenany'e yiulu wa walanyo uu. Vasita akatwa ata unduni uu, aka maendee na kwambiia kana maeke?

### Kiswahili

#### No. 6 Chama cha Ushirika cha Wanawake

Wanawake wa Kanisa wamerudi kutoka kwa mkutano wao wa Mkoa. Walipokuwepo kwa mkutano, walisikia habari kuhusu kanisa lingine ambalo wanawake wao wameishaanza chama cha shirika ili waweze kuuza mazao ya mashamba yao na vitu vingine vinavyotengenezwa kwa mikono. Hawa wanawake wanataka kuanzisha shirika kama hili katika Ushirika wa Wanawake kanisani mwao. Viongozi wa wanawake wamekuja kuzungumza mipango hii na Mchungaji. Mchungaji ataamua kama wanawake hawa wataanzisha au hawataanzisha shirika hili?

### English

#### No. 6 Women's Cooperative

The women of the church just returned from the Regional Women's Conference. At the conference the women heard about another church where the women had started a cooperative to sell farm produce and hand crafts. The women want to start a cooperative in the Ushirika wa Wanawake. The women leaders have come to the pastor to discuss the

plans. How should the pastor make a decision if the women should or should not start the cooperative?

## Situation 7: The Local Church Building Fund

### Kalenjin

#### No. 7 Siling'isiek che Kiteege Kaniset

Kitil kaniset eng' kenyisiek somok che kigosiirto kole kimachei koteech got ne leel ne tuiyechin kaniset. Kitoi anyun kaniset koyum siling'isiek koteech got ne leel ne tuiyechin kaniset. Kitoi anyun kaniset koyum siling'isiek ak kolewen komiti che bo teekset, ne ki chitab ng'echeret ko agenge eng' boisiekab kaniset, ak kora ko ki chemung'araindet. Kinai anyun pastaiyat ne kita koitu kanisanito kole kima komi koitet age tugul eng' L.C.C. agobo kayumanichato ak kima komi siling'isiek. Iilititano anyun pastaiyandani kaiimutioni?

### Kikamba

#### No. 7 Muvothi wa kwaka Ikanisa

Ikanisa niyatwie kana niyaile kwambiia mwako mweu myaka itatu mitheleu. Ikanisa niyambiie kumbanya mbesa vamwe na kunyuva kamitii ka mwako, ula mwene kivila wako ni mutumia utethasya wia wa utandithya. Vasita uu nundu ni mueni ethiie kana nthini wa L.C.C. vaiti mauandiko ma mautumiku na wumbanyo wa mbesa matonya kwoneka. Vasita akaseuyya undu uu ata?

### Kiswahili

#### No. 7 Fedha za Mjengo wa Kanisa la Pahali

Miaka mitatu iliyopita, kanisa la pahali liliamua kwamba lilihitaji kanisa (nyumba ya lbada) mpya. Walianza kukusanya pesa, na wakachagua kamati ya mjengo ambayo, mweke kiti ni mzee mmoja wa kanisa, ambaye ni mfanyi biashara pia. Mchungaji, ambaye amekuja kanisani hili hivi karibuni, amegundua kwamba hakuna rekodi zozote za ukusanyaji wa pesa, na pesa zenyewe hazimo. Mchungaji huyu atarekebisha taabu hii vipi?

### English

#### No. 7 The Local Church Building Fund

The local church decided it needed a new church building three years ago. The church started to collect money and appointed a building committee, whose chairman is an elder and businessman. The new pastor discovers in the L.C.C. that there are no records of the collections and the money cannot be found. How should the pastor solve the problem?

## SECTION 3: THE RESPONDENT SHEET

Name \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_

Comments:

Person \_\_\_\_\_

RANKINGS of Leadership Behavior					
Situation	A:tell	E:expl	T:cons	S:gr	C:noth
Present Practice					
Appropriate Practice					
1					
2					
3					
4					
5					
6					
7					
Totals					

Computer

SN	....Sample No._____
PDP	....Research Group_____
Age	....Age_____
FE	....Formal Education_____
HE	....Higher Education_____
PE	....Prof. Education_____
NFE	....NFE Quotient_____
CIQ	....Com. Inv. Qu._____

Ideal Pastor

Jina \_\_\_\_\_

Kanisa la Pahali \_\_\_\_\_

Anwani \_\_\_\_\_  
\_\_\_\_\_

Interviewer \_\_\_\_\_

## BIBLIOGRAPHY



## BIBLIOGRAPHY

- Adler, Nancy J. "Cultural Synergy: The Management of Cross-cultural Organizations," in Trends and Issues in OD: Current Theory and Practice. Edited by Warren Burke and Leonard D. Goodstein. San Diego: University Associates, 1980.
- Africa Inland Church Consitution. Kijabe, Kenya: Kesho Publications, 1972.
- "Africa Inland Church: Kenya Census", Unpublished document, 1984a.
- "Africa Inland Church, Regions and Districts", Unpublished document, 1984b.
- Ambutu, C. M. and P. K. Gichuru, P. T. E. Kaaria, J. K. Kibui, P. M. Kinyanjui, B. Komu, and M. N. P. Wambugu. "The Effects of Supervisory Styles on Productivity in Cooperative Factories", unpublished manuscript, 1972.
- Arap-Bii, E. K. and J. K. A. Cheruiyot, A. G. Kigoda, J. G. Kinyanjui, R. Lukorito, and E. K. Ngettich. "Styles and Effectiveness of Headmasters' Leadership in Secondary Schools", unpublished manuscript, 1972.
- Barrett, David B. "Ad 2000: 350 Million Christians in Africa," International Review of Mission. Vol. 59, No. 233. January, 1970.
- Kenya Churches Handbook. Kisumu, Kenya: Evangel Publishing House, 1973.
- (editor). World Christian Encyclopedia. New York: Oxford University Press, 1982.
- Bass, Bernard M. "A Preliminary Report on Manifest Preferences in Six Cultures for Participative Management." Technical Report No. 21. Rochester, New York: Management Research Center, University of Rochester, 1968.
- Stogdill's Handbook of Leadership. New York: The Free Press, 1981.
- Blake, Robert R. and Jane Srygley Mouton. Productivity: the Human Side. New York: AMACOM, 1981.

- Blau, Peter M. and W. Richard Scott. Formal Organizations: A Comparative Approach. San Francisco: Chandler Publishing Company, 1962.
- Borg, Walter R. and Meredith Damien Gall. Educational Research. New York: Longman, 1979.
- Botkin, James W., Mahdi Elmandjra, and Mircea Malitza. No Limits to Learning. New York: Pergamon Press, 1980.
- Brock, Charles. The Principles and Practice of Indigenous Church Planting. Nashville, Tennessee: Broadman Press, 1981.
- Bruning, James L. and B. L. Kintz. Computational Handbook of Statistics. Glenview, IL: Scott, Foresman and Company, 1977.
- Burger, Henry. Ethno-Pedagogy: A Manual in Cultural Sensitivity with Techniques for Improving Cross-Cultural Teaching by Fitting Ethnic Patterns. Revised Edition. Albuquerque: Southwestern Cooperative Educational Laboratory, 1971.
- Carlson, Kenneth S. Social Theory and African Tribal Organization. Chicago: University of Illinois Press, 1968.
- Casse, Pierre. Training for the Multicultural Manager. Washington D.C.: SIETAR, 1982.
- Chao, Jonathan. "Education and Leadership," in The New Face of Evangelism: An International Symposium on the Lausanne Covenant. Edited by C. Rene Padilla. London: Hodder and Stoughton, 1976.
- Cole, Victor Babajide. Leadership Criteria and their Sources among ECWA Churches of Nigeria: Implications for Curriculum in Ministerial Training. Ph. D. Dissertation. Michigan State University, 1982.
- Daystar Research Unit. "Baseline Country Profiles for Open Doors Country Report-Kenya," Unpublished Report by Daystar Communications, Nairobi, Kenya.
- Douglas, J. D. Let the Earth Hear His Voice. Minneapolis: World Wide Publications, 1975.
- Elliston, Edgar James. Curriculum Foundations for Leadership Education in the Samburu Christian Community. Ph. D. Dissertation. Michigan State University, 1982.
- Engstrom, Ted and James T. Draper, Jr. The Making of a Christian Leader. Grand Rapids, Michigan: Zondervan Publishing House, 1976.

- Fiedler, Fred E. "Style or Circumstance," Psychology Today, Vol. 2, March, 1969.
- Freire, Paulo. Pedagogy of the Oppressed. New York: Seabury Press, 1970.
- Education for Critical Consciousness. New York: Seabury Press, 1973.
- Getzel, J. W. and E. G. Guba. "Social Behavior and the Administrative Process," School Review. Vol. 65, 1957.
- Griffith, Francis. Administrative Theory in Education. Midland, Michigan: Pendell Publishing Company, 1979.
- Haire, Mason, Edwin E. Ghiselli, and Lyman W. Porter. Managerial Thinking: An International Study. New York: John Wiley and Sons, 1966.
- Haplin, A. W. and B. J. Winer. "A Factorial Study of the Leader Behavior Descriptions," Leader Behavior: Its Description and Measurement. Edited by R. M. Stogdill and A. E. Coons. Columbus: Ohio State University, 1957.
- Harder, Kenneth R. "A Curricular Overview of Theological Education by Extension," Unpublished manuscript. 1981.
- Hemphill, John K., and Alvin E. Coons. "Development of Leader Behavior Description Questionnaire," Leader Behavior: Its Description and Measurement. Edited by Ralph Stogdill and Alvin Coons. Columbus: Ohio State University, 1957.
- Hermann, Gunther. "TCNN Graduates between Theory and Practice." A Research Report Presented at the Sixth Annual Meeting of West African Association of Theological Institutions, Ibadan, Nigeria. August, 1979.
- Hersey, Paul and Kenneth H. Blanchard. Management of Organizational Behavior. 3rd Edition. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1976.
- Hesselgrave, David J. Planting Churches Cross-Culturally: A Guide for Home and Foreign Missions. Grand Rapids, Michigan: Baker Book House, 1980.
- Hofstede, Geert. Culture's Consequences. Beverly Hills: Sage Publications, 1980.
- Isaac, Stephen with William B. Michael. Handbook in Research and Evaluation. San Diego, California: Edits Publishers, 1971.
- Jules-Rosette, Benneta ed. The New Religions of Africa. Norwood, New Jersey: Ablex Publishing Corporation, 1979.

- Kaplan, Irving, Margarita K. Dobert, Barbara J. Marvin, James L. McLaughlin, Donald P. Whitaker. Kenya: A Country Study. Washington D.C.: U.S. Government, 1982.
- Kenya. Nairobi, Kenya: Ministry of Information and Broadcasting, 1981.
- Kinsler, F. Ross. "Theological Education by Extension: Service or Subversion?" Missiology. Vol. VI No. 2. April, 1978.
- Editor. Ministry by the People. Maryknoll, New York: Orbis Books, 1983.
- Kipkorir, Benjamin E. People of the Rift Valley. London: Evans Brothers Ltd. 1978.
- Kore, Danfulanti Zamani. An Analysis and Evaluation of Church Administration in the Evangelical Churches of West Africa, Nigeria. Doctoral Dissertation. North Texas State University, 1980.
- Kowitti, R. H. O. "The Effects of Supervisory Style on Production in the Weaving Department of the Kisumu Cotton Mills," Unpublished manuscript, 1972.
- Kraft, Charles H. Christianity in Culture. Maryknoll, New York: Orbis Books, 1981.
- Lamb, David. The Africans. New York: Random House, 1982.
- Langley, Myrtle S. The Nandi of Kenya. London: C. Hurst and Company, 1979.
- Likert, R. "Trends Toward a World-Wide Theory of Management." Proceedings of the CIOs XIII International Management Congress, Vol. 2. 1963.
- Macoby, Michael. "Leadership Needs of the 1980's", Address given at the Third Plenary Session of the 1979 National Conference on Higher Education. American Association for Higher Education, April, 1979.
- Makhanu, M. S. "Supervisory Styles in a Rural Soap Factory," Unpublished manuscript. 1972.
- McKinney, Lois. Cultural Attunement of Programmed Instruction: Individualized Group and Expository--Discovery Dimensions. Ph. D. Dissertation. Michigan State University, 1971.
- "New Concepts for Training Our Generation," Reaching Our Generation. Edited by Wade T. Coggins and Edwin L. Frizen, Jr. Pasadena, California: William Carey Library, 1982.

- Mitchell, G. Duncan (ed.). A New Dictionary of Sociology. London: Routledge and Kegan Paul, 1968.
- Moran, Robert T. and Philip R. Harris. Managing Cultural Synergy. Houston, Texas: Gulf Publishing Company, 1981.
- Mouton, Jane Srygley and Robert R. Blake. "Issues in Transnational Organization Development," in Managing for Accomplishment. Edited by B. M. Bass, R. C. Cooper, and J. A. Hass. Lexington, Mass: Heath Lexington, 1970.
- Muiruri, Margaret and Christine Mukama. "Supervisory Style in the University Kitchen," Unpublished manuscript. 1972.
- Muthiani, Joseph. Akamba From Within. New York: Exposition Press, 1973.
- Ndeti, Kivuto. Elements of Akamba Life. Nairobi, Kenya: East African Publishing House, 1972.
- Nesman, Edgar G. Peasant Mobilization and Rural Development. Cambridge, Massachusetts: Schenkman Publishing Company, Inc., 1981.
- Nzioki, Sammy. Akamba. Evans Brothers Limited, London, 1980.
- O'Barr, William M., David H. Spain, and Mark A. Tessler. Survey Research in Africa. Evanston, Illinois: Northwestern University Press, 1973.
- O'Gorman, Frances. "Roles of Change Agents in Development", Occasional Paper #3. East Lansing, Michigan: Nonformal Education Information Center, Michigan State University, 1978.
- Participatory Development: The Socio-Kinetics of Praxis. Ph. D. Dissertation. Michigan State University, 1979.
- Padilla, C. Rene. The New Face of Evangelism: An International Symposium on the Lausanne Covenant. London: Hodder and Stoughton, 1976.
- Plueddemann, James E. "A Comparison of Leadership Style Preference Among Expatriate Missionaries and National Church Leaders," in ECWA Journal of Research in Church Education. Jos, Nigeria: Research Office of the Evangelical Churches of West Africa, No. 3 August, 1977.
- Richards, Lawrence and Clyde Hoeldtke. A Theology of Church Leadership. Grand Rapids, Michigan: Zondervan Publishing House. 1980.
- Richards, Lawrence and Gene Getz. "A Biblical Style of Leadership," Leadership. Vol. II, No. 2. Spring 1981.

- Rogers, Everett (editor). Communication and Development. Beverly Hills: Sage, 1976.
- Runyon, P. Richard and Audrey Haber. Fundamentals of Behavioral Statistics. Reading, Massachusetts: Addison-Wesley Publishing Company, 1980.
- Sadler, P. J. "Leadership Style, Confidence in Management and Job Satisfaction." Journal of Applied Behavioral Science. Vol. 6. 1970.
- Sadler, P. J., and G. H. Hofstede. "Leadership Styles: Preferences and Perceptions of Employees of an International Company in Different Countries." Mens en Ondereming 26. 1972.
- Schaupp, Dietrich L. A Cross-Cultural Study of a Multinational Company. New York: Praeger, 1978.
- Sengwe, Ngoni. "Identity Crises in the African Church," Evangelical Missions Quarterly. Vol. 17, No. 2. April, 1981.
- Shawchuck, Norman. How to be a More Effective Church Leader. Downers Grove, Illinois: Spiritual Growth Resources, 1981.
- Siegel, Sidney. Nonparametric Statistics. New York: McGraw-Hill Book Company, Inc., 1956.
- Snell, G. S. Nandi Customary Law. Nairobi, Kenya: Literature Bureau, 1954.
- Srinivasan, Lyra. Perspectives on Nonformal Adult Learning. New York: World Education. 1977.
- Stogdill, Ralph M. Manual for the Leader Behavior Description Questionnaire--Form XII. Columbus: Ohio State University, Bureau of Business Research, 1963.
- Handbook of Leadership. New York: The Free Press, 1974.
- Tannenbaum, Robert and Warren H. Schmidt. "How to Choose a Leadership Pattern," in Administrative Theory in Education by Francis Griffith. Midland, Michigan: Pendell Publishing Company, 1979.
- Wagner, C. Peter. "The Extension Seminary and Church Growth" in Glasser, Arthur F., Paul G. Hiebert, C. Peter Wagner, and Ralph Winter. Crucial Dimensions in World Evangelism. South Pasadena, California, William Carey Library, 1977.
- "Forward" in Discipling Through Theological Education by Extension. Edited by Vergil Gerber. Chicago: Moody Press, 1980.

- Walter, Bob J. Territorial Expansion of the Nandi of Kenya, 1500-1905. Athens Ohio: Center for International Studies, Ohio University, 1970.
- Wakatama, Pius. Personal conversation in Nairobi, Kenya, August, 1984.
- Ward, Ted. "Facing Educational Issues," Church Leadership Development. Glen Ellyn, Illinois: Scripture Press Ministries. 1977.
- Weld, Wayne C. The World Directory of Theological Education by Extension. South Pasadena, California: William Carey Library, 1973.
- Were, Gideon S. Leadership and Underdevelopment in Africa. Nairobi, Kenya: Gideon S. Were, 1983.
- Wetzel, N. Rodney. Edification Needs in the Africa Inland Church: A Research Report. Unpublished Report, May, 1982.
- The Willowbank Report. Wheaton, Illinois: Lausanne Committee for World Evangelization. 1978.
- World Development Report 1980. New York: Oxford University Press, 1980.
- Yego, Josphat. Development of a Preparation Program for Church and Church School Administrators in Kenya. Ph. D. Dissertation. Illinois State University, 1980.





MICHIGAN STATE UNIV. LIBRARIES



31293105931988