

NAIROBI EVANGELICAL GRADUATE SCHOOL
OF THEOLOGY

*The Impact of Organizational Development Program
on the Nationalization Process in Free Pentecostal
Fellowship in Kenya From 1997 to 2007*

BY
WALTER OTIENO ANDHOGA

*A Thesis Submitted To The Graduate School in Partial
Fulfillment of the Requirements for the Degree of Master
of Divinity in Mission Studies*

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ON THE NATIONALIZATION PROCESS IN FREE PENTECOSTAL
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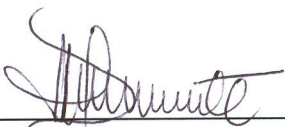
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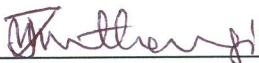
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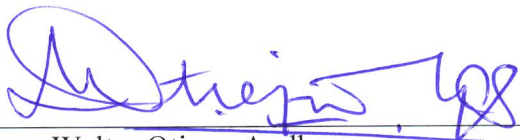
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Student's Declaration

THE IMPACT OF ORGANIZATIONAL DEVELOPMENT PROGRAM ON
THE ATIONALIZATION PROCESS IN FREE PENTECOSTAL
FELLOWSHIP IN KENYA FROM 1997 TO 2007

I declare that this is my original work and has not been submitted to any other College or University for academic credit.

The views presented herein are not necessarily those of the Nairobi Evangelical Graduate School of Theology or the Examiners.

(Signed) 
Walter Otieno Andhoga

July, 2008

ABSTRACT

This research seeks to investigate the impact of Organizational Development (OD) program on the nationalization process of Free Pentecostal Fellowship in Kenya (F.P.F.K) from a missionary led Church organization to a national led Church from 1997 to 2007. Specifically it seeks to investigate the impact OD program has created on national leadership in F.P.F.K, find out whether through OD nationalization process has been achieved, and if the national leaders have embraced the changes produced as result of the OD program

The results of this research show that OD program is successful in the nationalization process of F.P.F.K. The mission and vision of the organization has been understood by the leaders at the national level. The policies and manuals have been formulated and implemented at the national level and that leaders at the national level have been positive about the changes introduced as a result of the OD program. A sense of national identity has been created and the church has become an active partner in the civil society. However, the challenge with the structure of the organization is that it does not give leadership authority to individual leaders.

Leaders have understood their responsibilities without depending on the former missionaries. They have taken firm control of running the organization and their presence is felt throughout the organization. The capacity of the national leaders has been built through different trainings offered through OD, which has made them achieve management skills in running the organization. This is a positive development in F.P.F.K.

Based on these findings, it is necessary that any nationalization process be initiated early to prepare the leaders for hand over before the expatriates leave. OD should be an ongoing process in the organization so that leaders are developed and equipped without waiting until the time for hand over is ripe. Since running an OD process requires a lot of finances, the churches should be sensitized to start development accounts which can be used in the training of leaders. Emphasis should be made in all congregations so that they may continually contribute to this account and be willing to send more leaders for the training. In addition partners from the overseas should not withdraw their funding quickly as soon as they hand over leadership to the locals but they should do it gradually.

To

My loving wife Benter and our children Henry Ochieng', Edna Awino and Joy Enid Achieng' who encouraged me and were eager to see me complete this study.

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LIST OF ABBREVIATIONS

F.P.F.K: Free Pentecostal Fellowship in Kenya

A.G.M: Annual General Meeting

OD: Organizational Development

R.C: Regional Council

L.C: Local Church

CHAPTER ONE

INTRODUCTION

Managing a transition of leadership from missionaries to the national leaders within a Church organization requires patience and good understanding. A lot of time is needed to prepare those who are taking the new leadership roles so that they are able to carry on with the work without a lot of problems. Organizational Development (OD) Program plays major roles in enabling organizations manage leadership transitions. According to Lemvik Jørn, OD is “a planned process that brings about purposeful change in an organization. The change is implemented in a way that is acceptable to the organizations value base, and enables it to better reach its goals and fulfill its purpose”(2006,24). In a leadership transition care and patience is needed so that the process may achieve the desired results. This is because “change also alters power relationships and undermines existing agreements and pacts. Even more profoundly, it intrudes on deeply rooted symbolic forms, traditional ways and ritual behavior” (Gallos 2006, 450).

Free Pentecostal Fellowship in Kenya (F.P.F.K) which is the focus of this study started the OD process in 1997 in order to build the capacity of the leaders and institute systems that would be locally adaptable to the needs within the organization. F.P.F.K is a church organization that was registered in Kenya in the year 1977 when the Norwegian Pentecostal Mission and Swedish Free Mission merged. The leadership of F.P.F.K was in the hands of the two mission organizations until the year 1995 when they initiated a process of nationalization that culminated in the hand over

of the leadership to the nationals in 1997. Nationalization is the process of taking over leadership responsibilities from expatriate leadership to the indigenous national leadership. This process was supposed to give the leadership responsibilities in all sectors of the Church to the Kenyans. In order for the mission work to continue and the national leadership strengthened, the OD process was started to provide the leaders with the necessary skills in running the affairs of the Church. The Leaders needed to be prepared in order to adapt to the changes that were coming as a result of the departure of the missionaries.

The first OD program was started in 1997 with an aim of enhancing the nationalization process of the Church. The program referred to as the Organizational Development and Capacity Building Project (OD &CB) ran for a period of three years. During the project period, seminars and workshops were conducted for leaders at different levels of the F.P.F.K organization. The leaders were supposed to develop a common vision and mission of the Church. Leaders were sensitized to understand their roles and responsibilities with an aim of ensuring that the church remained stable and that growth in numbers would be realized. Formulation of various leadership structures in the organization was undertaken in order that F.P.F.K organization may have a sense of identity as a national church.

The OD program also addressed the matters of amendments of the constitution and Church administration. The target groups for the training included the National Board, Regional Councils and Local Church leaders. The project was not able to accomplish all the activities planned due to lack of enough funds and so another OD project proposal was developed. The application for funding was sent to Norway to help continue the process and help the leaders familiarize themselves with the documents and systems that were developed. The funds were granted and the

process continued again in the year 2002. The OD program has been running for a period of ten years in F.P.F.K (See Appendix 1). This study therefore seeks to discover what impact the program has created on the nationalization process at the national level of leadership.

Problem Statement

This research sought to investigate the impact of Organizational Development program on the nationalization process of Free Pentecostal Fellowship in Kenya from a missionary led Church organization to a national led Church from 1997 to 2007.

Purpose of the Study

The purpose of this study was to find out the impact of Organizational Development program on the nationalization process of F.P.F.K Church at the national level of the leadership.

Goals

The goal of this study was to investigate the impact OD program has created on national leadership in F.P.F.K, find out whether through OD nationalization process has been achieved, and if the national leaders have embraced the changes produced as result of the OD program.

Significance of the Study

There has been no research done in F.P.F.K aimed at looking at the impact of Organizational development program on nationalization of the Church. The findings of this study will help the national leadership of F.P.F.K understand the role played by OD in training leaders to understand how organizations function. The study will also provide an impetus to other church organizations that are still struggling to move

from the leadership of expatriate personnel to national leadership. This may contribute as a resource material in theological institutions and Para church organizations.

Research Questions

The following research questions were used in this study:

1. What are the leaders' understanding of the Mission and Vision of F.P.F.K as a national church?
2. In what ways do the leaders view the relationships between the OD Program and the changes in F.P.F.K?
3. To what extent has the leaders understood the policy documents governing the different boards and ministries in F.P.F.K?
4. In what ways do leaders understand their responsibility in the implementation of the OD program within the denomination?

Limitations

Although the researcher would have wished to carry this study among all the members of different local church boards and regional councils in F.P.F.K who form the bulk of the leadership, implications of cost, time and accessibility of the relevant population made such a study impossible at this time.

Delimitations

Organizational Development is a very broad area of study hence it was not the intention of this study to discuss all matters pertaining to it. The research was limited to the impact of Organizational Development program on the national leadership of F.P.F.K Church. This is the level of leadership that is in a position to exhibit a distinctive role in the formulation of the policies and major decisions affecting the running of the Church.

Definition of Terms

For the purpose of this study, the following terms were used:

Leadership: As defined by Wright, Walter C is “a relationship –a relationship in which one person seeks to influence the thoughts, behaviours, beliefs or values of another person” (2002, 2).

Leadership Development: Is “an intentional effort to provide leaders and emerging leaders with opportunities to learn, grow and change” (Bredholdt, 2001).

Organizational Development: As defined by Lemvik, Jørn is “a planned process that brings about purposeful change in an organization. The change is implemented in a way that is acceptable to the organizations value base, and enables it to better reach its goals and fulfill its purpose”(2006,24).

Nationalization: The process of taking over leadership responsibilities from expatriate leadership to the indigenous national leadership.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

According to Creswell (2003, 29), the purpose of literature review is to share with the reader the results of other studies that are closely related to the study being reported. The aim of this review was to shade light on the topic of research which is the impact of organizational development program on the nationalization process of Free Pentecostal Fellowship in Kenya from 1997 to 2007. This section reviewed literature on challenges of nationalization process on the leadership, the importance of developing national church leaders, the role of organizational development in the nationalization process and the impact of organizational development programs in church organizations.

Challenges of Nationalization Process on the Leadership

There is need for the nationalization of the African Church since expatriate missionaries can never stay in the mission field forever. Kendall Elliot says that “the missionary period in Africa, as elsewhere, has come to an end. A new era in Christian responsibility to the world has begun” (1978, 1). He further expresses the idea that, “the initiative and leadership in mission must come first and foremost from the churches in Africa and from their institutions” (Ibid., 153). From this view as advocated by Kendall, it can be clearly seen that there are challenges associated with the nationalization of organizations. Appropriate steps are required in order to put into place any transitional arrangement of leadership without jeopardizing the running of

the organization. Peter Shedlosky in Kelly O'Donnell observes that, "One of the basic challenges of a mission agency is to find a balance between its commitment to accomplishing evangelistic tasks and its commitment to care for and develop staff. Too frequently, the emphasis falls more on the side of the task, to the near exclusion of the people who are needed to work on the task" (1992, 247). Whenever the organization lacks competent leaders whom leadership can be handed to then unnecessary delays will be experience before any meaningful nationalization can take place. This can be detrimental to the future growth and expansion of the work of the organization.

Lemvik Jørn states that:

Organizations tend to delay the change processes until its actual functioning has been so hampered that change seems to be easier to engage in than to continue with business as usual. Often the stronger forces within an organization are conservative, and unwilling to bring about the necessary changes. When this occurs it is sad, because as challenges develop over time, the possibility of finding healthy ways forward become increasingly limited the longer one waits to take action (2006, 25).

Training and gradual positioning of the nationals will help them own and fulfill the vision of God for his church. African theologians born out of this training will be able to demonstrate mature leadership and discernment in managing the leadership transition. Dr. M. Bodha of Zaire in Bruce Britten says that, "African theologians are responsible to carry out a serious examination of the Christianity implanted in Africa in order to extract from it that which is of the essence, and strip it of European cultural trappings" (1997, 33).

Developing any meaningful change in an organization during a transition of leadership requires that there be clear goals and plans for the type of changes needed. According to Palestini:

A transformational leader changes an organization by recognizing an opportunity and developing a vision, communicating that vision to organizational members, building trust in the vision, and achieving the vision by motivating organizational members. The leader helps subordinates recognize the need for revitalizing the organization by developing a felt need change, overcoming resistance to change, and avoiding quick fix solutions to problems”(1998,32).

So in an organization there should be adequate preparations for the nationals before the handover process so that the transfer of leadership does not create any technical hitch for both the parties involved as a result of inadequate preparations.

The Importance of Developing National Church Leaders

Developing national leadership is important because organizations depend on their leaders to provide guidance and direction so that they can attain growth and development. Leadership development is “an intentional effort to provide leaders and emerging leaders with opportunities to learn, grow and change” (Bredholdt, 2001). This means that it is a process that requires a lot of time to grow and develop. Walter Wright says that leadership is “the process of one person influencing another. It is a relationship of influence in which the leader seeks to influence the behaviour, attitudes, vision, values or beliefs of another” (2002, 31).

Without strong and competent leadership, the Church may fail in its mandate of being the light and the salt of the earth. The church like any other organization needs to have leaders who are capable of having positive influence on the people they lead. E. Means James defines leadership as the:

Development of relationships with the people of a Christian institution or body in such a way that individuals and the group are enabled to formulate and achieve biblically compatible goals that meet real needs. By their ethical influence, spiritual leaders serve to motivate and enable others to achieve what otherwise would never be achieved” (1989, 58).

Because of the leadership challenges facing many churches and organizations, it is important to develop leaders who are able to give direction to the people they lead.

Competent leadership should make the Church be a transforming agent in the society.

There are many people who suffer when competent leadership is lacking especially in the church. In mentioning such kind of people, June and Parker says:

We are living in a time of great discontentment. People, especially families, are seeking a better quality of life. They lack the influence of God's word in their lives, and thus they have no guidelines for holy and happy living. Almost daily we hear of children being abused, not only by strangers, but also by their own parents. Husbands and wives seem to be in continual conflict and have an adversarial approach to the marital relationship that leaves them miserably unhappy and with their matrimonial needs unmet. A large number of single people have opted to live together without a marriage license so that it will be convenient to dump each other if the relationship doesn't work. Those single people who get married often select mates with such a lack of wisdom that their marriages are also doomed. Because of the breakdown of the family and the destructive ravages of illegal drugs, more people have psychological and emotional maladies. Even when some find their way into church, churches are often ill-equipped to deal with deep internal conflicts that keep these people in bondage (1999, 47-48).

Leadership in the Church calls for a high level of integrity so as to meet the various spiritual and physical needs of the members. According to LePeau Andrew, "Christian leadership is a wide path of service containing many other sub paths which overlap and run parallel and intertwine with each other but which all move a long the path of serving"(1983, 14). It shows that Christian leadership should be the one that manifest a difference because the principles it advocates are guided by the Word of God. Again the moral fabrics that hold Christian leadership are grounded in the fact that not only are Christian leaders accountable to the people they lead but they are also held accountable before God for their actions. That in itself provides the checks and balances needed in leadership.

The Church was commissioned by Jesus Christ to preach the gospel to all nations (Matt 28: 18-20). In order for this divine mission of the church to be realized,

there must be proper leadership in place. Means argues that, “No church achieves excellence in ministry without mature, capable leadership; excellent leadership generally produces effective churches” (1989, 12). Sanders Oswald is of the opinion that “Churches grow in everyway when they are guided by strong, spiritual leaders with touch of the supernatural radiating in their service. The church sinks into confusion and malaise without such leadership” (1989, 18). The kind of leadership that exists in the church determines her strength. Sanders further say that, “One facet of leadership is the ability to recognize the special abilities and limitations of others, combined with capacity to fit each one into the job where he or she will do best. To succeed in getting things done through others is the highest type of leadership” (Ibid., 137). This is the highest position that church leaders should aim at in order for the church to stand in its rightful place in the society. French and Bell says that, “training is extremely important for organizational members to develop competencies for new assignments precipitated by major organizational change” (1995, 291).

In the beginning of the church, there were no offices created such as that of the clergy. It was the apostles who led and guided the infant Church into growth and development. The other offices in the Church were created later as the need arose. Just as Kings and judges came into existence to meet the needs of the civil society likewise the clergy developed to meet the needs of the growing Church. That there were in the first century definite regularly organized Churches is clear from the fact that Apostle Paul addressed many of his letters to groups who were in different localities. The first letter to the Church at Corinth shows that the body already recognized certain forms of service (1 Cor.12-14). Paul’s Letters to Timothy and Titus take for granted well organized congregation of believers. The administration of the Church by recognized officers and by submission of vital questions affecting the

interests of the Church at Jerusalem Council (Acts 15) indicated a well established order of government. In the early church Elders were mentioned several times in the New Testament (Acts 11:30; 14:23:20:17, 1Tim.5:1, 17-19, Titus 1:5). The fact that the officers of the early Church bore this title means that it was a prominent office and that they performed the well known duties of rule and governance. The Elders were often designated Pastors to emphasize the fact that they were the divinely appointed shepherds who were to feed the flock of God. They were the teachers and spiritual guide in the early Church. According to Berkley, "Biblical leadership takes place when divinely appointed men and women respond in obedience to God's call" (1994, 147). This is the place where every church should aim at in getting godly leaders who will do the work of God faithfully.

In his thesis about the kind of leadership required in times of nationalization of church organization, Sanders Oswald states that "the overriding need of the church, if it is to discharge its obligation to the rising generation, is for leadership that is authoritative, spiritual, and sacrificial" (1989, 15). There is a need for humility in leadership positions as Jesus Christ demonstrated whenever the new group takes leadership position. Humility will help the people interpret leadership positions as a responsibility and a privilege to serve more than being served (Mk 10:45). Leadership in Africa requires cooperation and partnership with the western missionaries. There are a lot of leadership qualities from the western missionaries that African leaders can emulate in order to succeed. Akande states that:

The missionaries see themselves, not as missionaries from Europe or the U.S.A, but as the missionaries of the Lord Jesus Christ sent to minister to His people and to work among people. There is a feeling of equality. There is no attitude of master to servant, but of that of fellow workers in the Lord, and as partners in the Lord. This might be a sign of real partnership and cooperation, the type that is needed in Africa, the type that could encourage cooperation in evangelism by both Nationals and

missionaries, the type that could continue to make Africans feel that they belong together in God's kingdom with the missionaries (1987, 43).

If only those in leadership position including those who aspire to be leaders could realize that it is about service in God's kingdom, hunger for power and dictatorship would cease. This would in turn lead to leadership development in the Africa church. Sanders give challenging remarks about sacrifice in leadership. He illustrates this by giving an example of sacrificial service from the founder of Salvation Army. Concerning leadership, he states:

It is not won by promotion, but by many prayers and tears. It is attained by confession of sin, and much heart- searching and humbling before God; by self-surrender, a courageous sacrifice of every idol, a bold, deathless, uncompromising and uncomplaining embracing of the cross, and by an eternal, unfaltering looking unto Jesus crucified. It is not gained by seeking great things for ourselves, but rather, like Paul, by counting those things that are gain to us as loss for Christ. That is a great price, but it must be unflinchingly paid by him who would be not merely a nominal but a real spiritual leader of men, a leader whose power is recognized and felt in heaven, on earth and in hell (1989, 16).

Sanders point needs not to be stressed further. It is that quality of sacrificial leadership and not power hungry as described by Stott (2002, 41), that will meet the needs of the contemporary society. The understanding of the role of the church as well as working to accomplish her mission is very crucial as Stott further states: "We urgently need a healthy, biblical understanding of the church, for only then shall we have a healthy, biblical understanding of Christian leadership (Ibid., 105).

The Role of Organizational Development Program in the Nationalization Process

According to Jørn Lemvik, "the word organization is linked to the verb organize, referring to the action of systematizing matters or putting matters in an order" (2006, 19). Putting things in an orderly manner is essential for the smooth

running of the organization. This is something that requires time and diligence on the part of the stakeholders involved. Lusthaus Charles on his part says that:

Organizations in any society take time to evolve and develop, but they must develop in ways that consolidate their strengths. Organizations face internal and external crises and no organization is protected from becoming out of date, irrelevant, or subject to closure. To survive, your organization must adapt to changing contexts and capacities and keep its mission, goals, programs, and activities agreeable to its key stakeholders and constituents (1999, 49).

Apostle Paul recognized the need for organization development and wrote letters encouraging the churches to be organized in an orderly manner (Titus 1:5, 1Tim.3:15 and 1Cor.12:28). There is an essential partnership between God and persons in the life and work of the Church organizations. The Church is part of a cause which is just and right and should therefore have its rightful place in the way it is organized. When the church does its work properly, the Kingdom of God is built and the impact of Church is felt in the world. When the Church of God is not properly organized then the Kingdom of God suffers greatly. Churches sometimes face a major dilemma in organizing their structural set up.

Hicks and Gullet say that “Organizing is concerned with (1) determining the specific activities that are necessary to accomplish the planned goals; (2) grouping the activities into a logical pattern, framework, or structure; and (3) assigning the activities to specific positions and people” (1976, 300). This shows that to get work done, it is necessary to divide responsibilities across different individuals and organizational units. The organizational structures that are effective are those which allow members to be involved in the decision processes of the church. The communication flow is sustained by having committees and departments linked together by common members. These help in having a cohesive group that is guided

by a common interest. It allows for a free flow of information from the leader of the organization to individual members.

Lemvik says that, “organizational development is, by its nature, an intervention into the life and functioning of an organization. The aim of the intervention is to adjust or change defined issues or procedures, making the organization better equipped to reach its goals” (2006, 119). The interventions are supposed to be carried under acceptable conditions. Hicks and Gullet further says that, “What occur in an organization are interactions, setting forth roles, relationships, activities, hierarchies of objectives, and other features of the organization. The nature of the structure and the particular processes of interacting will vary from one organization to another” (1976, 22). This is the reason why starting an organizational development program is crucial for the formation of different structures within the organization that are acceptable to the members.

Treadwell and McSwain are of the opinion that, “the arrangements of structures affects the way different segments of an organization are coordinated” (1987, 31). Engstrom Ted further says that, “High levels of performance are always marked by efficiency in charting organizational direction. The best leaders always have a course charted, goals determined, and objectives described” (1976, 106). The larger and diverse the organization, the larger it is to coordinate all the different activities so that the organization can attain greater heights of goals achievement without becoming chaotic and confused.

Bolman and Deal states categorically that “a formal structure is more than just boxes and lines arranged on an organizational chart. It is a depiction of the formalized pattern of activities, expectations, and exchanges among individuals. The shape of the

formal structure enhances or constrains what an organization is able to accomplish” (1984, 29).

The Impact of Organizational Development Program

The aim of organizational development program is to help build capacity of the leadership in an organization. It is also geared towards putting systems and procedures that guides the organization in its daily operations. Because of the dynamic changes in the lives of people and the organizations, demands for change of policies also keep growing. So the OD process can never be said to be ending but is an on going process in the life circle of an organization. Wright says that, “The demands of organizational leadership can consume one. Supporting the network of relationships that make up an organizational community is a never –ending assignment. Leaders are vulnerable to burn-out when they let the organization become their life, and organizations can consume any leader” (2000, 195). What Wright is saying is that, leadership has a lot of demands which requires that the training of other leaders is necessary. OD program should have the impact in developing systems and procedures in the organization that can accommodate changes that normally a rise in the organization. This point is further elaborated by Bellman who said that, “one secret to getting things done is helping people to discover what they really want” (2001, 28).

Through OD clear guidelines should be developed showing the mission and vision of organization because that will give the blue prints for the operation of the organization. Lusthaus Charles says that, “The mission statement is the written expression of the basic goals, characteristics, values, and philosophy that shape your organization and give it purpose. This statement is an attempt to distinguish the organization from others by clearly defining its scope of activities; its products,

services, and market; and the significant technologies and approaches it uses to meet its goals. The strength of your organization's mission is the degree to which the stated mission and the perceived mission is the same" (1999, 58). This means that the impact of OD should be seen in the way activities in the organization are carried which is clearly outlined. At the same time the individual leaders involved in the leadership of the organization should also be empowered to have a sense of ownership in the process. Understanding and meeting the individual needs within the organization is quite crucial as Hicks and Gullet observes, "Organizations meet many different kinds of needs for individuals-emotional, spiritual, intellectual, economic" (1976, 6).

OD is about managing change in a systematic and planned way. The purpose of change for an organization is to evolve and to increase its positive impact on the lives of the members. The goal of changing is to become more effective, viable, autonomous and legitimate. In an organizational change process, it is important for national leaders to integrate capacity building measures into coherent change management. Capacity building measures in one part of the organization trigger needs for capacity building in other parts. For example, while working on improving financial management, weaknesses in governance and management practices may be exposed and such will need to be addressed.

In an organization, change is about retaining people, who have individual needs, fears and aspirations. The impact of OD should be seen as having prepared and engaged people for change rather than just the mere mechanics of capacity building. Participation and empowerment are integral elements of successful change management. OD should result in improved capacities for delivering services within the organization.

Summary of Literature Findings

The ability to move and manage the organization is vital. A balance of character and competence is critical in a leader's formation. "Leadership holds the key to creating a healthy atmosphere for body life interactions that will enhance the processes of identification and cultivation of the spiritual gifts found among God's people" (Cole et al 1993, 360). Therefore any meaningful organizational development program should have a focus that will help develop internal networks and capacity that help leaders grow and achieve their God given potential.

The challenges of nationalization process on the national leadership may be quite many but when adequate preparations are done then the damages that might result from the improper handover will be minimized. This shows that the process of the nationalization should begin as early as possible in the life of the organization by training the nationals and involving them in the leadership process so as to make them have a strong sense of ownership in the organization.

The OD program provides a good tool for the development of functional structures in an organization. When acceptable structures are put in place and the leadership has understood the direction they want to take, then the vision and mission of the organization can be realized. The impact of the OD is seen in the way the organization carries its functions. When the leadership is motivated by the change process and are working in a coherent manner then the organization will grow and achieve their objectives. The participation of the national leadership in the decision making processes is central to managing positive change in the nationalization process. The literature reviewed in this chapter show that leaders play a very important role in the growth and development of any organization and as such should be carefully trained to have necessary skills of managing the organization.

CHAPTER THREE

METHODOLOGY

Research Design

This research was a case study that employed a qualitative approach to investigate the impact of Organizational Development program on the nationalization process of Free Pentecostal Fellowship in Kenya from a missionary led Church organization to a national led Church from 1997 to 2007. According to Creswell, “the qualitative approach is one in which the inquirer often makes knowledge claims based primarily on constructivist perspectives or advocacy/participatory perspectives or both. The researcher collects open ended, emerging data with primary intent of developing themes from the data” (2003, 18). The information about the impact of OD on the nationalization process was gathered from the different categories of national leaders of F.P.F.K after a face to face interview with them. The researcher gathered the data using the interview schedule and recorded their responses in a notebook.

Creswell further points out that:

Qualitative research is fundamentally interpretive. This means that the researcher makes an interpretation of the data. This includes developing a description of an individual or setting, analyzing data for themes or categories, and finally making an application or drawing conclusions about its meaning personally and theoretically, stating the lessons learned, and offering further questions to be asked (2003, 182).

Reason Based on the Selection of Method

The qualitative method of research was advantageous in comparison to the quantitative method because the former allowed the research to go beyond the statistical results of quantitative research. Human behavior is best explained using qualitative research (Mugenda 2003, 155-156). Therefore, a qualitative approach was best appropriate for this research.

Population

Population according to Mugenda and Mugenda refers to “an entire group of individuals, events or objects having a common observable characteristics” (2003, 9). The population of this study was made up of forty-four informants. This included national board leaders, national women leaders, national youth leaders, national trustees’ leaders, and the national institutional leaders. These leaders were chosen based on their abilities to provide the needed information because they serve at the national level and they have been involved in the OD program.

F.P.F.K has three levels of leadership: Local church level, regional level and national level. Leadership at the local level comprises of the local church board and other different leaders. The next level of leadership in hierarchy is the regional councils who run all the affairs of the region. They are followed by the national board. This is the board that is mandated to run the affairs of the entire F.P.F.K organization. There are other leaders who represent different groups and departments at all the three levels. The population of this study was derived from the national leaders (Appendix 3).

Sampling

Sampling “is the process of selecting a number of individuals for a study in such a way that the individual selected represent the large group from which they were selected. The individuals selected form the sample and the large group from which they were selected is the population” (2003, 10). Through sampling the researcher was able to obtain information about the population. Wellington says that, “sampling is a small part standing for a whole” (2000, 58). In this study twenty-seven informants were sampled. Each of the leaders in the five categories of the national leadership in the F.P.F.K had an equal probability of being selected to form part of the population of study.

In the cluster of the national board, nine leaders were sampled because they hold the key to the implementation of most of the decisions in the organization. In the category of the women leaders five members were interviewed, the same with the national youth leaders where five members were interviewed which comprised of two ladies and three men. Five trustee members were interviewed and three institutional leaders that comprised of two male leaders and one female leader.

Entry

The researcher gained entry to F.P.F.K through the office of the General Secretary at the Head Office for the purposes of carrying out this research. The researcher is also a member of the F.P.F.K Church and as such did not have difficulties in getting permission to carry out the research.

The Development of the Instrument

The instrument used in collecting the data for this research was the interview schedule. An interview schedule according to Mugenda and Mugenda is “a set of

questions that the interviewer asks when interviewing. An interview schedule makes it possible to obtain data required to meet specific objectives of the study” (2003, 86). It was developed in view of the four research questions and the questions were the same for all the participants. For each of the four research questions, there was a corresponding interview questions addressed under it in the interview schedule. There were a total of fourteen open –ended questions (Appendix 2).

Interview method was used in this qualitative study. An interview is “an oral administration of a questionnaire or an interview schedule. Interviews are therefore face to face encounters. To obtain accurate information through interviews, a researcher needs to obtain the maximum co-operation from respondents” (Ibid., 83).

Administration of the Instrument

The researcher personally carried the interviews on one to one basis. The responses were recorded in a notebook.

Data Collection

The data for this study was collected by the researcher. The researcher interviewed a total of twenty seven informants in the research. The sources of information were nine national board leaders, five national women leaders, five national youth leaders, five national trustee leaders, and three institutional leaders. These leadership groups provided valid sources of the needed information since they occupy a significant position of influence in the Church organization.

Data Analysis Procedure

Data analysis was a significant stage since it allowed the researcher to reflect on the findings and draw conclusion. The researcher used domain analysis method to analyze the data in this research. Neuman quoting Spradley says that, “domains have

three parts: a cover term or phrase, a semantic relationship, and included terms. The cover term is simply the domain's name. Included terms are subtypes or parts of the domain. A semantic relationship tells how the included terms fit logically within the domain" (1994, 415).

The researcher transcribed the data from the interviews, read carefully the transcribed data and established patterns of semantic relationship from the data gathered. Neuman further says:

Domains are constructed from data notes and are embedded in the notes. A researcher reads his notes looking for common semantic relationship in order to find them. He proceeds by identifying a list of cover terms. Once he has a list of cover terms, the researcher next organizes the information from the notes as included terms. He prepares a worksheet for each domain relationship (1994, 416).

The frequency of the responses was examined as well as agreements and disagreements. Attention was given to whether the data collected was in agreement or disagreement with what was discussed in the literature review. The analysis was done using the six steps common to most forms of qualitative data analysis of Spradley as quoted by Neuman:

A researcher (1) rereads data notes full of details, (2) mentally "repackages" details into organizing ideas, (3) constructs new ideas from notes on the subjective meanings or from the researcher's organizing ideas, (4) looks for relationship among ideas and puts them into sets on the basis of logical similarity, (5) organizes them into larger groups by comparing and contrasting the sets of ideas, and (6) reorganizes and links the groups together with integrating themes. The process builds up from specifics in notes to an overall set of logical relationships (1994, 416)

From data analysis, interpretations were made and conclusions drawn regarding the impact of OD program in the nationalization process of F.P.F.K. The findings of the data analysis are presented in chapter four.

Validity and Reliability

Validity and reliability are fundamental in gathering data. Reliability according to Mugenda and Mugenda (2003, 95), “is the measure of the degree to which a research instrument yields consistent results or data after repeated trials”. Validation and verification on the other hand “is the degree to which results obtained from the analysis of the data actually represent the phenomenon under study” (2003, 99). In order to ensure the validity of the data in this research, the following measures were taken as recommended by Creswell (2003, 196):

1. Triangulation of data: Data was obtained from both interviews and observations.
2. Member checking: The researcher allowed the informants to act as data validators by allowing them to confirm whether the interpretation of the data was correct.
3. Use an external auditor to review the external project.

For the issue of reliability, the following steps were taken:

1. The researcher began by making clear the goal of his research, his basis for selecting the informants and the content for his location of the study.
2. A fellow student in the missions department served as a peer examiner.
3. A lecturer from the missions department served as a supervisor during the writing of the thesis.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

The data collected was analyzed and reported in this chapter in line with the four research questions.

1. What are the leaders' understanding of the Mission and Vision of F.P.F.K as a national church?
2. In what ways do the leaders view the relationships between the OD Program and the changes in F.P.F.K?
3. To what extent has the leaders understood the policy documents governing the different boards and ministries in F.P.F.K?
4. In what ways do leaders understand their responsibility in the implementation of the OD program within the denomination?

The narrative style was adopted in reporting the findings of the study. The six steps mentioned in chapter three were used in this section. The researcher read the interview transcripts and identified the repeating ideas and established their common semantic relationship. A list of cover terms was identified from the data and the information from the notes was organized as included terms. The frequency of the responses was examined to see areas of agreements and disagreements from the respondents. The emerging themes of the data from the response of the first three research questions were grouped into three categories each. For the response to the fourth research question, four categories emerged. All these categories were put in summary tables.

Respondents

There were a total of twenty-seven respondents who were in the cluster of nine national board leaders (NBL), five national women leaders (NWL), five national youth leaders (NYL), five national trustees (NT), and three national institutional leaders (NIL) as shown in table 1 below.

Table 1. Respondents from F.P.F.K National Leaders

Cluster	Population	Sample
NBL	10	9
NWL	10	5
NYL	10	5
NT	9	5
NIL	5	3
Total	44	27

The Leaders' Understanding of the Mission and Vision of F.P.F.K
In the analysis of RQ1 that sought to find out the leaders' understanding of the mission and vision of F.P.F.K as a national Church, three key categories came out significantly. These were: the mission and vision of F.P.F.K, nationalization and financial sustainability of F.P.F.K. A summary table of the three categories is shown in table 2 below.

The Mission and Vision of F.P.F.K

The OD program in F.P.F.K was started with an aim of training leaders to understand the mission and vision of the Church. Through the OD the organization was able to develop a common mission and vision of the church which was approved by the members of the organization. All the informants interviewed were in agreement that the national leadership has understood the vision and mission of F.P.F.K. A few leaders at the Regional level and Local church level have understood the mission and vision. At the grassroots level there was little comprehension of the vision and mission of the organization. It is difficult to understand the vision and the

mission of any organization without consistent training through seminars and workshops. This was seen in the fact that the national and regional levels who understood the mission and vision of F.P.F.K were the ones who attended most of the seminars on capacity building. This was a different case with those leaders at the Local Church levels who did not attend such seminars. They did not understand the mission and vision of F.P.F.K. Awareness was created concerning the need of understanding the mission and vision of the church.

One national board member commented that, “before OD program was initiated, F.P.F.K did not have a vision and mission statement enshrined in the constitution but through the program now there are those two statements.” These statements are now giving direction to all members about what F.P.F.K stands for. “It was embarrassing when I would be asked about the mission statement of my organization and I could not tell,” said one female youth leader. But with the coming of OD such statements were formulated and they have come out clearly for everybody to see. A vision should be written down in a way that it can be read by the members. When members have access to the written vision and mission of an organization then, it is easy to understand it. It is impossible to own a vision that you don’t even have access to. The members cannot understand a vision and mission that they have not read. This is seen by God telling Habakkuk to write down the vision clearly so that those who read it can run with it (Hab. 2:2).

There have also been strategic plans put in place to guide the organization achieve its mission. The strategic plans have been developed by the national board in consultation with other national and regional leaders to serve as a blue print in advancing the plans of the organization. These strategic plans have been ratified at the

annual general meeting of the organization. The national board informants were in agreement that in spite of the documents having been put in prints, not many members at the grassroots level of the Church have understood them. They said that most of the information reaches the regional level but little information trickles down to the grassroots. This was noted as a weakness since all the three levels of the denomination was supposed to be acquainted with these documents to foster efficiency in running the affairs of the organization. This shows that they lacked a strategic plan and commitment to transmit the plans to the grass roots. And without this, the mere presence of the strategic plans does not help the grassroot members.

There was a general agreement by all the informants interviewed that leaders are now united than before. They regularly meet in different forums which foster their unity as they get the opportunity to know one another. There has also been a unity of purpose as they perform different functions of the organization. The uniformity was seen in the way the services are conducted since one common service book for all pastors has been developed. One institutional leader said that, “before OD came into place each pastor was a boss of his own conducting the service they way he wanted to but now there is a proper guidelines put in place.” This was noted as a positive development of the organization as a result of the OD program. The capacities of leaders in understanding the various duties they are supposed to perform have increased as a result of the many different training they have participated in.

Nationalization

Majority of the informants interviewed were of the opinion that there was a strong sense of nationalization. “The old culture whereby some leaders were remote controlled by the missionaries is slowly dying out. Many leaders have embraced the work in the organization as their own and are busy teaching the church members to

do the same,” commented one national institutional leader. All pastors are paid by their own churches without help from the overseas showing that there was a sense of ownership. Ownership is often shown when the national leadership and members become responsible and accountable instead of relying or depending on the foreigners. It is this kind of ownership which is the basis of the nationalization of any organization that was founded by foreigners. Churches have understood their role of being an African Church and are trying all they can to be self-sustainable. One woman leader said, “OD process has contributed to a lot of churches coming to know one another, think together and look a head together. Strong national identity has been attained”. The two departments of the Norwegian and Swedish that used to divide the members have been abolished.

OD has contributed to the mission of the Church as many local churches have been planted. During the various seminars, internal procedures were addressed. Guidelines and procedures developed have shaped the organization. Literacy level used to hamper the refined understanding of the mission and vision of the church. Currently there were many elites coming to the Church and identifying with the organizations. Many of such elites are now holding various employment positions in the organizations, some work as project leaders and some as leaders of different institutions of the organization. As described by French and Bell in the literature review, “training is extremely important for organizational members to develop competencies for new assignments precipitated by major organizational change” (1995, 291). When training is carried to equip the national leaders, then they will own and fulfill the vision for the church. By training the F.P.F.K national leaders, the mission and vision of the church has been understood and the nationalization process achieved. With the approval of a new constitution that came into force in 1997, there

is a strong sense of national identity and ownership of the organization. When the local people formulate their own constitution, it is easy for it to be more relevant and sensitive to their situation unlike one that is made by the foreigners for them.

Likewise, the fact that they made the constitution themselves makes them have a sense of feeling that it is theirs and not another document forced over them by the people whom they feel that they do not know them well. It is common for the white missions to form constitution, which often are not in line with the needs and ways of the local people.

One trustee leader observed that emphasis on spiritual matters was never given priority. OD was only concerned about matters of democracy, human rights, and leadership but not matters of spirituality. This came into being as a result of the donor conditions which does not allow government funds to be used for preaching in the Churches. However, the presence of the national office has been felt in most of the local churches. The Church is now known countrywide since the OD took place but previously not many people knew what F.P.F.K was. Through the many projects run by the organization, the Government of Kenya has now recognized the contribution of F.P.F.K. The relief food the organization has been giving and other emergency support has made the organization to be known as a strong player in the civil society. This was a positive contribution to the nationalization process of the Church.

Financial Sustainability

As far as financial independence was concerned, all the informants said that there were still weaknesses observed with financial sustainability of the organization. This was observed especially in regard to funding of major projects run by the organization. Support for the OD process for example was external meaning that the

program could only run as long as funds from donors were available. This was a weakness that was reported by all the groups interviewed. On the positive note it was observed from all the informants that financial support towards the Head Office of the organization from local Churches has improved.

National board members interviewed were in agreement that after OD was started, yearly Church contributions to Head Office has increased from Kenya shillings seventy thousand a year to nearly one million shillings. This was seen as a major achievement gained by the training that took place as a result of the OD program. One national board member commented that, “before OD many members did not see the need of supporting the organization. They thought that money was coming from Norway and Sweden and so they did not see the need of raising local support. But after the OD was started many have realized the need of support the work of the organization”. Again the financial routines were developed during the many seminars and workshops that took place. These routines have helped in standardizing the financial procedures so that there has been a uniform accounting at the head office. All church treasurers were taught basic accounting skills to build their capacity in financial matters. This has enabled many churches to carry out their book keeping without problems.

It was said by all the respondents that the support for pastors has also increased as a result of the sense of ownership within the organization. Concerning decision making processes, the informants were in agreement that since the missionaries left, all major decisions affecting the organizations are made by the nationals. That they said was as a result of a feeling of national independence. The path to organizational ownership was not easy at the beginning. Many people thought that the missionaries were being chased and that the organization would disintegrate

because of lack of material and human support. But after a period of ten years from 1997 to 2007, a lot of improvements have been seen and the church is now more united than before. There is a sense of uniformity in carrying out most of the operations within the organization.

The informants said that before the OD, the operations within the Norwegian and Swedish Departments was different but after the departments were abolished and OD put into place, then things are now done in the same way in the organization. Organizational awareness has been created especially by the national board who have been visiting several regions and teaching them many issues regarding F.P.F.K. People have now understood the constitution of F.P.F.K and that has given a sense of identity as a recognized church organization in Kenya. The sense of ownership is now very strong than it was before.

Table 2. Summary of the Leaders' understanding of the Mission and Vision of F.P.F.K

Mission and Vision	Nationalization	Financial sustainability
1. Leaders have understood the mission and vision	1. Strong national identity has been attained	1. OD program run by donor funds
2. Leaders are united than before	2. The two departments have been abolished	2. Financial support towards head office has improved
3. Leaders' capacity has improved	3. New constitution developed	3. Financial policies have been established

The Leaders' Views on the Relationships between the OD Program and the Changes in F.P.F.K

In the analysis of RQ2 as shown in table 3 below, which sought to find out the leaders' views on the relationship between OD and the changes in F.P.F.K, three key

categories emerged. These were leadership development, church management and church growth.

Leadership Development

The OD program was started so that through the training given the organization could experience changes in growth and administration. The changes were geared towards making the church known and also to enable her to have a strong national identity. This was in agreement to the literature review, which says, “Competent leadership should make the church a transforming agent in the society. Furthermore churches grow when they are guided by strong and mature spiritual leaders” (Sanders 1989, 18). All the respondents agreed that through OD, considerable change has been experienced. The Church has a strong national identity and that nationalization has been attained. The organization is no longer depending on the external missionaries for leadership. All the leadership is in the hands of the nationals. The former departments of Norwegian and Swedish have been demolished.

There is more unity and close fellowship among different congregations and leaders. All leaders have supported the changes and are positive towards the implementation of those changes. When the leaders who will take over in the nationalization process are made part of the change process, and understand what is happening instead of being forced, they easily embrace the change that is taking place. One male youth leader commented, “Leadership training has been an eye opener for me. There were many things I did not understand like accounting, secretarial courses. After training, now I have the materials to use in training others”. Another trustee said that, “leadership training has helped me understand how to handle different departments within the church. Book keeping in the church before OD was not good but after the trainings now the books are well kept”. These

statements show that the leaders were positive about the changes introduced through the training.

Means James supports the same idea that, “leadership in the Church calls for a high level of integrity so as to meet various spiritual and physical needs” (1989, 58). This shows that the OD was able to develop the leaders’ capacity to perform their roles and be able to put them into practice. Again as mentioned by all the informants, there was a general consensus that the leadership was currently well organized than it was before OD was initiated. One informant mentioned that the leaders who were involved with the OD process have supported the changes in the organization and have improved in their administrative skills. However one informant observed that there are some leaders who have not embraced the changes because they depended very much on the missionaries for financial support which is not currently given to the national leadership. For such leaders, change without the financial support from the missionaries was not perceived as positive at all.

It is common to have people fear nationalization or independence from the mother missions because they feel they will lose the financial support they have been getting from them. This easily divides the local members in the nationalization and this becomes a hindrance. This financial dependency on missionaries was noted as a hindrance to positive leadership change. However, the few who wanted to depend on the whites were taught to depend on the local support making this strength instead of a weakness.

Another trustee leader said that “leadership has developed in F.P.F.K and that is clearly seen with the creation of different departments and ministries. Women, Youth and Children departments have been created as a result of the OD”. These departments have increased the participation of these groups in the church and are a

fair representation of the majority of the members in the Church. One national youth leader in response to the question of leadership development and changes in the organization said that leadership changes are positive. But there is need to develop a system that can help the emerging young leaders' to co exist harmoniously with the older leaders. This he said was because young leaders are dynamic in their work that at times they tend to threaten the older group of leaders.

As it was seen by Bellman in Geoffrey chapter 2 of this research, “one secret to getting things done is helping people to discover what they really want” (2001, 28). This shows that leadership requires a lot of humility so as to help people discharge their duties effectively. From what all the informants said, many leaders view the changes introduced positively. Therefore OD achieved its aim of developing national leaders to steer the church in the next level of leadership. At the same time all the national board leaders noted that a great step has been taken by the organization in recognizing the efforts of the local missionaries.

It had been the tradition of F.P.F.K as one leader said that, “whoever was to be called a missionary had to be a white person from overseas. Nowadays we recognize even our own nationals who have been called to mission work as missionaries”. This change of understanding can be attributed to the efforts by the national board members who have visited all the different regions during OD workshops teaching the leaders of the importance of developing local leaders. Many respondents were in agreement that many churches have now caught the vision of sending and supporting their own local missionaries. It was also noted that the Head Office has also set apart a specific account for the support of local missionaries. Even though the support is not all that big, but it is a positive step towards recognizing the

local initiative. It is inferable that the willingness to pay the bill for the missionary shows that the Africans are taking ownership of the F.P.F.K church and mission.

Church Management

Understanding management is crucial to the leadership of any growing institution and F.P.F.K has not been an exception to such a challenge. Through OD program F.P.F.K leaders were given the opportunity to learn about the skills in administration of church affairs. As mentioned by Sanders Oswald in the literature review, “the overriding need of the church if it is to discharge its obligation to the rising generation is for leadership that is authoritative, spiritual and sacrificial” (1989, 15). The leadership that is able to move the church to the next level of growth must have efficient and competent managers.

One national women leader lamented, “In F.P.F.K most leaders have not understood what management really means. Their work is only preaching the Bible but they need to know more about administration skills”. Another youth leader also mentioned that many pastors in F.P.F.K should be trained on administration. But two institutional leaders who were interviewed held the opinion that the administration of the church has improved tremendously after the OD program was instituted. These different views therefore show that there is need of further training in administration and management so that leaders may be equipped. In the Bible, Paul admonished Timothy to study to show himself as approved workman who does not need to be ashamed (2 Timothy 2:15).

In the area of election of leaders to various boards in the organization, it was noted that many people still lack proper understanding because of the lack of understanding, at times they elect people who are not capable of leading the congregation. All the informants were of the same opinion that at the national level of

F.P.F.K, leaders have understood their management roles. This could be attributed to the fact that many of the leaders at the national level have participated in management and administration courses. This shows the importance of training leaders for effective understanding of administration.

Church Growth of F.P.F.K

Many of the leaders interviewed agreed that numerical growth has been evidenced in the Church. One trustee board member commented that, “when there is peace in the church growth is always realized”. This numerical growth has taken place because many leaders have been trained and they have given a lot of effort in preaching the word of God in their respective places of ministry. This is in agreement with what French and Bell say concerning the organization culture. “OD interventions that have the power to change culture can have enormous influence on the performance of individuals and the organization” (1995, 5). Because of the numerous efforts by leaders in F.P.F.K, many churches have been planted. This is a good indication of the positive step by the leaders to change the organization for better growth of churches.

The purpose of the OD according to the literature review was to manage change in a systematic and planned way. The change should be aimed at increasing the positive impact on the lives of the members. Participation and empowerment are integral elements of successful change management. From the information given by the informants, there was a positive impact created as a result of the OD program. Through OD there has been change in attitude among the members of the Church. There are now local missionaries who are reaching different un-reached communities unlike in the past when it was only the foreign missionaries. Initially it was only the foreign missionaries who were regarded but now the situation has changed. Local

missionaries are encouraged and supported from the national office even though the support level is low. Many leaders are enlightened and are now able to carry their work effectively. This in turn has made the organization to experience numerical growth. All the informants said that the capacity of the leaders at the national level has improved.

Table 3. Summary of the leaders' views on the relationship between OD and changes in F.P.F.K.

Leadership development	Church management	Church growth
1. Leaders have supported the changes	1. Administration of Church affairs have improved	1. Numerical growth has been evidenced in the church
2. Capacity of leaders have increased	2. Some improvements needed in the area of election of leaders	2. Many leaders have been trained
3. There are local missionaries nowadays	3. Leaders have understood their management roles	3. Many churches has been planted

The Leaders' Understanding of the Policy Documents Governing Different Boards and Ministries in F.P.F.K

In the analysis of RQ3 as shown in table 4 below, which sought to find out the Leaders' understanding of the policy documents governing the different boards and ministries in F.P.F.K, three areas came out prominently. These areas were the organizational structure, policies and manuals and church government.

Organizational Structure

OD program is crucial for the formation of different structures within the organization which are acceptable by all the members. The structures that are effective are those that allow members to be involved in the decision making processes of the members. The respondents were all in agreement that there is an

organizational structure in F.P.F.K from the Local Church to the Region and up to the National Board. There is also a new constitution which has been developed and accepted by the members of the organization. New administrative systems and procedures have been put in place to guide the daily operations of the Church organization. Although a leadership structure has been developed, all the respondents were in agreement that there are some weaknesses with the structure especially in matters that deal with the authority vested in leaders. The structure gives powers in the hand of the congregation not the leaders.

The roles of the General Secretary and the National Overseer should be reviewed. It was noted by almost all the informants that there was unclear definitions of the role of the general secretary and the national chairman. This could potentially raise conflict in the future because it is not known who among the two should be the official spokes person of the organization. One institutional leader said that, “our challenge is that our structure compared to other churches where Bishops have the final decision is wanting. In F.P.F.K the General Secretary happens to be the boss”. This to many was a weakness which needs to be urgently addressed so that the national overseer may be involved much in the running of the Church. There was even a suggestion to have an office set for the national overseer with a staff to assist him.

The linkages between national level to local church level should be strengthened. It was realized that information sometimes take long to reach grassroot and even there are a lot of delays in implementation of directives from the national office. Lufthaus Charles in the literature review states that, “organizations must adapt to the changing contexts and capacities and keep its mission, goals, programs and activities agreeable to its key stakeholders and constituents” (1999, 49). All these

functions can only be realized when there is harmony in the organizational structure.

From what all the informants said, the structure of the organization does not give the authority needed to lead the organization to the leaders. One informant said that “leadership is well organized but the structure is very poor. The structure does not recognize who should be in the leadership. There is a ceremonial chairman to lead the meeting without any recognition.” These were noted as one weakness that can cause role conflict in the Church. From these sentiments expressed by the respondents, it shows clearly that there is a problem with the current structure and that there should be an amendment to the constitution to create a sustainable working organization.

Church Government

The structure established was a congregation type, which vests powers in the congregation thus denying the leaders the necessary powers to implement certain urgent decisions. Whenever pastors want to implement certain decisions they have to consult with the relevant church boards. The same is true for the regional councils and the national board who cannot carry out certain decisions without consulting the regional A.G.M and the national A.G.M respectively. The literature review was saying that the arrangements of the structures affect the way different segments of the organization are coordinated. In order for performance to be efficient the organizational chart should clearly define goals and objectives. The shape of the formal structure enhances or constraints what an organization is able to achieve.

Policies and Manuals

Through OD a number of policy documents were developed to guide the operations of the Church. These policy documents were printed and distributed to

different boards and ministries. The national board carried sensitization to different boards in seminars so that they could be acquainted with their contents. All the respondents stated that the different policies have been understood at the national level but not at the regional and local church levels. Much work is still needed to create awareness at the regional and local church levels.

Again it was said that even though majority of the leaders know about the existence of these various policies and guidelines, few of them actually practice what is written in them. The operational manuals are clearly showing how each board and ministry within the organization should operate. The challenge still lies with putting mechanism to ensure that policies are implemented at the local, regional and national level. In the review of literature it was observed that, “the strength of the organization’s mission lies with the degree to which their stated mission and the perceived mission are the same” (Lufthaus 1999, 58). That means that the national leaders should be able to integrate capacity building measures into coherent change management.

One national board member said, “Difficulties are being experienced in the implementation of the policies and manuals because of lack of finances to support the implementation and monitoring process”. A number of informants said that there was need to up date some policies so that they are line with the current situation in the churches. This was in line with what was observed in the literature review which says that in order for any organization to survive, “ they must adapt to the changing contexts and keep goals that are agreeable to its key stakeholders” (1999,49). From all the respondents interviewed, there was general agreement that the policies and manuals have not been understood by many especially at the grass root level. But it is worth noticing that at the national level of leadership, the policies have been

understood. More copies are needed at the regional and local church levels so that all the members are able to purchase and be acquainted with them.

Table 4. Summary of the Leaders ‘understanding of the policy documents

Organizational structure	Policies and manuals	Church government
1. The structure is poor	1. Implementation of the policies is quite a challenge	1. The Church government needs to be reviewed
2. The roles of the General Secretary and Chairman should be reviewed	2. Awareness creation is still needed for leaders	2. Leaders need to be given authority
3. Linkages between national to local church needs to be strengthened	3. More copies of the documents are needed at regional and local church levels.	

The Leaders’ Responsibility for the Implementation of the OD Program

In response to RQ4 as shown in table 5 below which sought to establish the leaders’ responsibility for the implementation of the OD program, four significant areas emerged. The four areas are: roles and responsibilities, communication systems, impact of OD program and the attitude of leaders.

Roles and Responsibilities

National leaders have understood their roles and responsibilities as reported by all the informants. This is a positive indication of the importance of OD program to the development of national leaders. One national institution leader said, “The trainings have benefitted me. I am using the approaches gained through the trainings to reach the audience under my care. I now understand my roles and responsibilities”. Another national board member said categorically, before OD I didn’t know how to

manage resources. Now, I can organize activities to mobilize the people from what I learnt in OD”. All these statements point to the important role OD played in helping leaders to understand their roles and responsibilities.

It was observed by the informants that the regional and local church leaders still need more training. This is because the implementation process was weak and many people on these two levels did not receive adequate training. This was a weakness on the side of the implementation process. It was observed from Ted Engstrom that, “high levels of performance are always marked by efficiency in charting organizational direction” (1976, 106). This means that F.P.F.K. through OD did not chart a clear flow of direction in the implementation of the trainings given. Because of this, leaders at the regions and local churches did not get adequate trainings needed or simply the regions were many and the amount of time given was less.

Communication Systems

The communication systems in the organization have also improved but not as sufficient as it should be. This was reported by all the respondents and they said that there is need of improving the communication. Whenever the communication channels are not clear then there are bound to be problems. Therefore more seminars and trainings should be conducted to help the leaders understand the importance of communication.

Impact of OD Program

OD has created a great impact in the lives of many people in F.P.F.K. The organization has now begun investments plans like the Guesthouses which are generating income for the organization. Because of this, F.P.F.K. is now able to

finance most of its meetings with their own resources. The church has become an active partner in the civil society through the many projects run by the organization which is helping the communities. In the absence of conflicts growth has been realized which is because of the unity in the organization. Development of different teams like soul winning outreach team and HIV/Aids project teams have created great impact in the community. Many up-coming leaders have been raised in the church which is a good sign that the organization is growing.

All the informants were in agreement that the OD has created impact in the nationalization process of F.P.F.K. The change has been significant within the ten year period. This was unlike what was observed by Lemvik in the literature that, “organizations tend to delay the change process until the functioning has been hampered” (2006, 25). So the OD has created a significant impact in F.P.F.K which is a positive sign and therefore was able to accomplish its intended purpose.

The Attitude of Leaders

Leaders have developed positive attitude towards their responsibilities of implementing the OD programs in their respective places. This was evidenced especially in the national leadership of the organization where a lot of progress was seen in implementation of most of the plans. This was in agreement with what Treadwell and McSwain says that, “the arrangements of structures affects the way different segments of an organization are coordinated”(1987,31). When leaders have positive attitude towards certain issues they are most likely to implement them without problem. However it was also noted that there are some leaders who fear change and are reluctant to implement them.

One national woman leader said that, “some pastors fear when they see women getting more involved in the affairs of the Church”. For her she felt that such

pastors want to maintain status quo and be the only leaders in the church. This view is supported by Gallos who says that, “change intrudes on deeply rooted symbolic forms, traditional ways and ritual behavior” (2006, 450). Such leaders should be helped to understand that in the ministry we need one another and we cannot be in the service forever. A time comes when change is inevitable and one has to accept when changes occur. But in all there has been a positive change of attitudes by most leaders towards the implementation of OD program in F.P.F.K.

Table 5. Summary of the Leaders’ responsibility for the implementation of OD program

Roles and responsibilities	Communication systems	Impact of OD program	The attitude of leaders
1.National Leaders have understood their roles	1.Need for improved communication	1.OD has created great impact	1.Positive attitude towards their responsibilities
2.Regional and Local Church leaders need more training	2.Need for more seminars on the implementation	2.F.P.F.K is now known in the society	2.Some leaders fear change and so are reluctant to implement some changes
3.Implementation process to Local Church is weak		3.Projects run by F.P.F.K has created a lot of impact	

Summary of the Findings

The findings have revealed that the mission and vision of F.P.F.K. has been understood by most of the leaders at the national level of the Church. Most leaders at the regional level and local church levels have not fully understood the mission and vision of F.P.F.K. Leaders are now more united than it was before and their capacity has been improved. Nationalization process of F.P.F.K has been attained and the Church has a strong national identity. Financially sustainability is still a challenge because most of the major projects of the Church are still run by funds from foreign

donors. However, there have been improvements in the local support towards the national office of the organization.

The leaders have supported the changes and many of them have gained skills in the administration and management of church affairs. Many churches have been planted which is a positive sign of growth of the organization. The church has an established structure that shows different departments and functions. Although there are some problems with the structure which needs to be reviewed, many leaders do appreciate the structure that now exist in F.P.F.K. Policies and manuals have been put in place to guide the organization though there are some challenges in the implementation process. The church government needs to be reviewed so that leaders can have more authority to implement certain decisions.

National leaders have understood their roles and responsibilities. The communication system is still not good and needs a lot of improvement. OD has created a lot of impact in the nationalization process of F.P.F.K and leaders have a positive attitude in implementing the changes. Although few leaders still fear the changes but with time many will embrace the changes and the organization will continue to grow.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The purpose of this research was to find out the impact of OD program on the nationalization process of F.P.F.K Church at the national level of the leadership. In order to answer the four research questions listed in chapter one, the researcher interviewed twenty seven national leaders of F.P.F.K. The data was analyzed and the emerging patterns of agreements were taken into consideration. Based on the findings, the researcher was able to draw conclusions and make some recommendations for further research.

Conclusions

In conclusion this research demonstrated that OD program is an important process whenever a church or an organization would like to carry out leadership transitions. Although leadership transitions have enormous challenges, this research showed that OD is still an important tool for nationalization. This research reached the following conclusions regarding the research questions:

In response to the leaders' understanding of the Mission and Vision of F.P.F.K. as a national church, the leaders developed the mission and vision of the organization in a way that was relevant to the needs of the organization. They were able to own the process of OD and they endeavored to understand the mission and vision of the church. There has been a strong ownership of the organization by the

national leadership since the missionaries left. Although the OD program has only been in existence for ten years, national leadership have been keen to understand the mission and vision of the Church and embraced the ideals it entails positively. The challenge has been with the leadership at the regions and the local churches which are still struggling with understanding the mission and vision. A weakness observed was that most of the members in the region who were supposed to be active in up holding the vision of the church and disseminating the same to the local churches have not taken an active part. At the national level a lot of improvement was observed as far as the ownership of the process of nationalization was concerned.

On the leaders' views on the relationships between the OD Program and the changes in F.P.F.K, most of the leaders interviewed were in agreement that OD Program has brought significant changes to the running of F.P.F.K Church organization. Leaders have understood their responsibilities as national leaders without depending on the former missionaries. The leaders have taken firm control of running the organization and their presence is felt in the whole organization. The capacities of the national leaders have been built through the different trainings offered through OD which made them achieve management skills in running the organization. This was seen as a positive development in F.P.F.K.

On the leaders' understanding of the policy documents governing the different boards and ministries in F.P.F.K, it was realized that during the ten year period under which OD program had been in operation, a number of policy manuals were developed for the running of different boards and ministries. The national board especially was involved in teaching leaders at the regions and local churches to understand them. The research has revealed that many of these policies have not been understood by the regions and local churches. The national leaders have understood

the policies and have been using them in governing the different projects and ministries under them. This was a positive step towards the implementation of these different policies and showed the OD process was achieving its intended purpose. However there is need for a more concerted effort at the local church and regional levels of the organization.

On the leaders' responsibility for the implementation of the OD program, it was clear that one of the prospects of OD program was to boost the capacity of leaders so that they would be able to implement the changes brought as a result of the program. The changes were to be manifested in the growth in membership and efficiency of running the affairs of the organization. The research revealed that membership in F.P.F.K organization has increased as a result of the OD program. Communication channels from head office to the local churches have improved. A number of projects and ministries are now run by the national members of F.P.F.K. The impact has been felt at the national level of the church. Leaders have become more accountable and responsible in carrying out the implementation process of nationalization of F.P.F.K.

This research has revealed that the OD program was successful in the nationalization process of F.P.F.K. The mission and vision of the organization has been understood by the leaders at the national level. The policies and manuals have been formulated and implemented at the national level and that leaders at the national level have been positive about the changes introduced as a result of the OD program. A sense of national identity has been created and the church has become an active partner in the civil society. However, there is a challenge with the structure of the organization because it does not give leadership authority to individual leaders. There is a collective responsibility which requires the presence of a board to execute major

decisions which hamper efficient delivery of services. The role and authority of the National Overseer was not clearly spelt out which could cause potential conflict with the role of the General Secretary thus making the organizational structure weak.

Recommendations

In light of the findings in this research, the following suggestions are recommended regarding the impact of OD in the nationalization process:

1. Because of the challenges involved with the nationalization process, it would be prudent to start preparing the leaders for hand over as early as possible. OD should be an ongoing process in the organization so that leaders are developed and equipped continually.
2. Since running an OD process requires a lot of finances, the churches should be sensitized to start development accounts which can be used in the training of leaders. Emphasis should be made to all congregations so that they may contribute continually to this account and be willing send their leaders for the training. Partners from the overseas should not withdraw their funding quickly as soon as they hand over leadership to the locals.
3. The organizational structure should be reviewed so that the roles of the Chairman and General Secretary are spelt out clearly. The constitution should show clearly the powers and mandate of each individual leader of the organization to avoid role conflict. It should spell out clearly what type of church government F.P.F.K requires.
4. Since policy documents are very crucial in the daily operation of different boards and ministries, it would be prudent to print more copies of the manuals and policies and have them translated in Swahili language. This can help local

churches to get acquainted with the manuals and create a greater sense of ownership.

Suggestions for Further Research

Only one level of national leadership was considered in this research. More research should be done to look at the nationalization processes in the regional level and local church level of the organization. In addition a more comprehensive study should be carried out to determine how the ordinary members of the organization feel concerning the nationalization process. A study should be done to determine whether the strengths of the OD program seen in the nationalization of F.P.F.K organization at the national level are applicable in the other programs in the church. Finally, this research only focused on the national leadership of F.P.F.K and did not seek to get the opinion of the former missionaries who pioneered the work. A study should be carried to know their opinions concerning the progress of the organization they started in Kenya. Comparison should also be made with other organizations facing similar challenges of the leadership transition to see how they have handled their nationalization process.

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APPENDIX 1

Historical background of Free Pentecostal Fellowship in Kenya

Mission work in Free Pentecostal Fellowship in Kenya started in 1955. A pioneer missionary from Norway whose name was Arvid Bustgaard and his wife Gunborg came to Kenya by Ship and docked in Mombasa. They came in as visitors of the Finnish Missionaries who were staying at Koru near Muhoroni. During their stay with the Finnish Missionaries, Bustgaard got information that there was an American widow by the name Jensen who was selling land at a place near Muhoroni called Thessalia. She was working with the Lutheran mission and had bought the land from a Greek farmer. Bustgaard met Mrs. Jensen and negotiated to buy the land which was 118 acres. Bustgaard settled in the land and from there started with the evangelistic work. He built a church in the compound made with mud and grass. The work began to expand with other missionaries joining him in 1957 and 1963. He registered the organization as Norwegian Pentecostal Mission and the work grew in different parts of Nyanza and Rift valley Provinces.

In 1960's, the Swedish missionaries arrived from Congo through Tanzania and pioneered work in Menengai near Nakuru. A key pioneer missionary was Gustav Struble. From Nakuru Struble initiated work in Nyeri at a place called Kihome and at North Kinangop and the work spread to other areas such as Limuru, Loitokitok, Machakos, Mombasa and Kakamega. Other missionaries arrived in Kenya from Sweden and carried work in different places. They registered their organization as

Swedish Free Mission. In 1977, a desire to team up and work together developed between the Norwegian and Swedish Missionaries from a meeting that came to be known as the Naivasha Accord. The two missions agreed to work together under one registration, called the Free Pentecostal Fellowship in Kenya (F.P.F.K). The Fellowship was registered in 1977 and a joint constitution was made. This was essentially a legal cover, as the two missions continued their operations through separate departments under their Norwegian and Swedish names based upon their home structures and culture of running churches.

In 1985, an amendment was made to the constitution that provided increased cooperation and collaboration in mission work. This ensured there was no conflict of interest in the mission field. The 1990s saw increased involvement of locals in the running of F.P.F.K. Most missionaries began to return back to Norway and Sweden and this allowed the locals to assume responsibilities for the growth of the already established local churches as well as planting new ones. A major conference was held in 1995 at Limuru Conference Center to discuss ways to nationalize F.P.F.K. Some of the proposals from the conference included a need for a capacity building program as well as organization development to help the F.P.F.K as an organization build a strong leadership base for the work to continue even when the missionaries have left. A major project called the Organizational Development and Capacity Building (OD &CB) was started in 1997 funded by both Norway and Sweden to facilitate organization development and capacity building of leaders. The project saw national leaders and local church pastors, elders and other levels of leadership become more involved in the training in order to gain understanding of how to run the affairs of the Church effectively. In February 1997, the Free Pentecostal Fellowship in Kenya was nationalized. The two departments of the Norwegian and Swedish were abolished to

create one national church, and for the first time a national board comprising of ten members, all nationals were elected. An amended constitution was also ratified in the annual general meeting by the delegates. It presented the structure of the Church and defined the way national Church would want to be organized. In addition to the constitution, there was a need for different organizational policies and routines to enable the smooth functioning of the Church. The Organizational development program was launched so that different trainings would be conducted to meet the needs in the Church. These trainings were geared towards strengthening the already existing leadership in various levels of the Church organizations as well as assisting to establish new structures according to the new constitution. This information was adapted from the unpublished OD project document developed at the F.P.F.K Head Office.

APPENDIX 2

Interview Questions for the National Leaders of Free Pentecostal Fellowship in Kenya

1. What are the Leaders' understanding of the mission and vision of F.P.F.K as a national church?
2. To what extent do you think that the Leaders in F.P.F.K have understood their responsibilities as a result of OD Program?
3. How has the leadership changes produced as a result of OD program been viewed in F.P.F.K?
4. What is your view about the Leadership changes in F.P.F.K since the Missionaries left?
5. Has the Leaders embraced the changes brought by the OD program in F.P.F.K positively?
6. Can you say for certain that nationalization process has been achieved in F.P.F.K?
7. How do you view the Leadership structures of the organization nowadays?
8. Do you think that F.P.F.K now has a strong national identity than before?
9. Do you think that the leaders in F.P.F.K have understood the different policies governing different boards and ministries?
10. In what ways do you appraise the Leaders responsibility for the implementation of the OD program within the F.P.F.K?
11. Do you think that there has been numerical growth in membership of F.P.F.K as a result of the OD program?
12. How do you rate the current leadership in F.P.F.K?

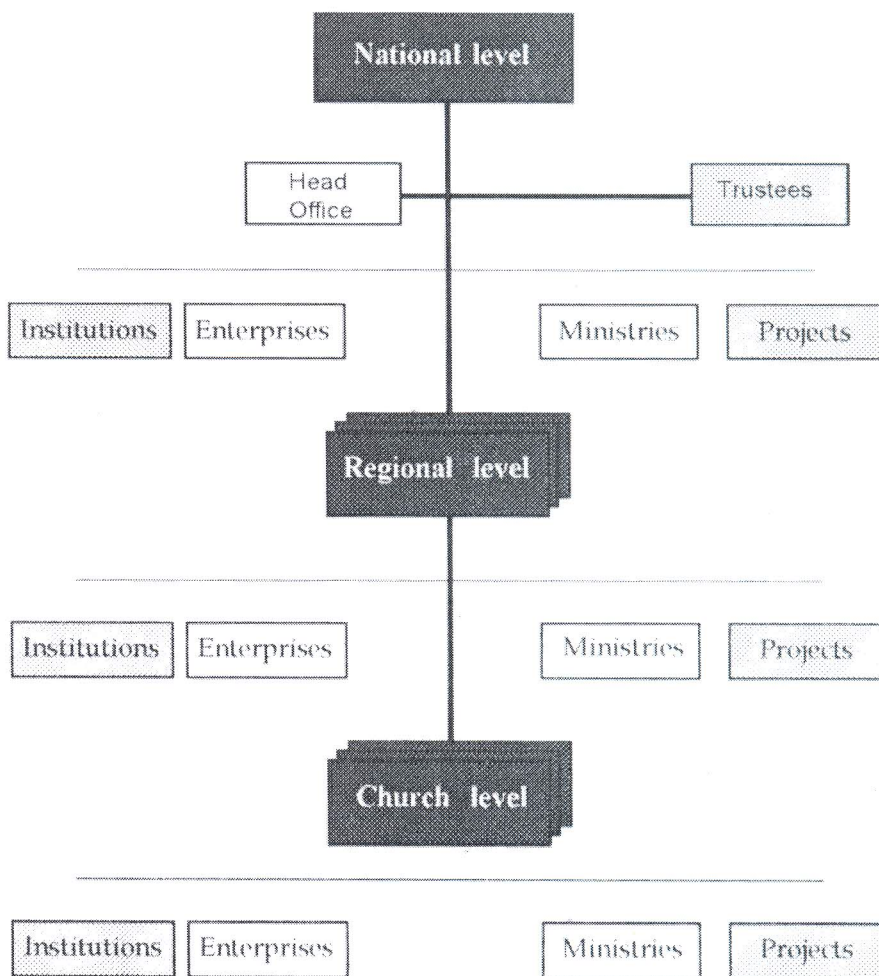
13. What weakness have you observed within the OD program?

14. What impact would you say has been brought as a result of the OD program?

APPENDIX 3

20 STRUCTURE

The FPFK society's structure is as follows:



4.5 AUTHORITY

The annual general meeting has superior authority in all areas of the FPFK society in line with its creed and rules of the FPFK society.

The annual general meeting shall dissolve any governing body within FPFK society or pass a vote of no confidence against individual members, on the grounds of gross misconduct of duties or if they act contrary to the rules and creed of the FPFK society. The annual general meeting has authority to overrule any decision made by any governing body within the FPFK society made contrary to the rules and creed of the society.

5 FPFK NATIONAL BOARD

The term FPFK national board refers to persons elected to constitute the governing body of the FPFK society at a national level. It is the body charged with the critical responsibility of supervising all FPFK activities and monitoring the implementation of the plans made at the annual general meeting or by the national board itself. The board shall consist of 6 office bearers and 4 ordinary members, all elected at the annual general meeting. The board members shall be consecrated after being elected into office.