

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

THE USE OF CORE VALUES AS
A BASIS FOR EFFECTIVE LEADERSHIP:
A CASE STUDY OF NEGST

By

JOHN A. M. MUNYWOKI

A Thesis submitted to the Graduate School
in partial fulfilment of the requirements for the degree
Master of Divinity (Pastoral Studies)

JULY - 2002

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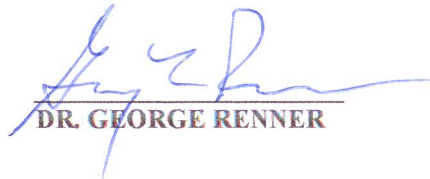
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JULY, 2002

Student's Declaration

**THE USE OF CORE VALUES AS A BASIS FOR EFFECTIVE LEADERSHIP:
A CASE STUDY OF NEGST**

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)



JOHN A.M. MUNYWOKI

JULY, 2002

ABSTRACT

This research was designed to find out the place of core values as a basis for effective leadership. There was a dual purpose to this research. First was to understand from the literature what was meant by the term "leadership" and second was to study an existing institution and see how these principles of leadership actually operate in a live situation.

The managers of the institution plus the workers of the institution were asked to analyze their role in the running of the institution with particular reference to the use of core values in their day-to-day running of their work. The workers who were selected to participate in this research are all those who had worked in NEGST for a period exceeding two years, and everybody who qualified was given a questionnaire to fill out. The total number of those who were approached was 34 individuals. The study was divided into three categories of respondents. Category one had the top four office holders at NEGST, I.e the Vice Chancellor and the three Deputy Vice Chancellors. Category two had the managers of institution that reported to each of the three Deputy Vice Chancellors, while Category three had those workers who reported to the managers. Each department was divided into these three categories, and a similar questionnaire given to everybody in each category, irrespective of what department they were in. Questionnaire forms were given out which sought to enquire whether the staff member consciously used core values in their job, and also whether they insisted that their juniors use their core values. This was to try and see whether the core values of the top office holders actually trickled down to the lower levels of the organization.

The research revealed that of all the persons who returned the questionnaires, no two people held the same set of core values. Each person had values which were different from the other person. The study also revealed that the third category of respondents interpreted the actions of the category one respondents to mean that they all held different core values from each other. In fact the category three respondents thought that the Vice Chancellor held four different sets of core values. The other significant finding was that the respondents indicated that NEGST did not hold to any consistent set of core values.

To Lillian my dear wife,
and Linda Mutheu, the beautiful baby
God gave us while students at NEGST

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I would like to thank various people for the support and encouragement they have given to me within the course of the writing of this work. I thank my wife Lillian and daughter Linda for giving me space to work, and understanding when the pressure of the work kept me away from their company. I thank my academic advisor, Dr. George Renner for being an excellent role model for me to follow, and for always being there when I needed him. I thank the many friends in our church, NPC - South, for the financial assistance they gave me during the course of my three years of study at NEGST. Chief among these is Mr. Stewart Alan, Mr. J. A. Kigoto, and Mr. Jacob Msibi. Others who supported us that I wish to thank include Mr. Mungai Warutere for his encouragement and financial support, and Mr. Musembi Sawa, Miss. Emma Sawa and Miss. Winnie Mwangi for their continued financial support. I also wish to especially thank my mum, Mrs. Josephine Munywoki, for believing in me even when nothing good was happening in my life. May God richly bless her.

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CHAPTER ONE

INTRODUCTION

Knowing how to do a job is the accomplishment of labor
Showing others is the accomplishment of a teacher
Making sure the work is done by others is the accomplishment of a manager
Inspiring others to do better work is the accomplishment of a leader.¹

Leadership is one of those subjects that people talk about without really being sure which of the many definitions of leadership they are referring to. Some say that their bosses are their leaders, and whenever they refer to their places of work talk of the boss as the leader in the organization. Some see themselves as leaders only when they vie for a political office. They assume that once they attain that political office they will be leaders. Many have said that Africa lacks good leadership. What exactly is meant by such a phrase? Who is a good leader and who is a bad one? The subject of leadership can be clouded by the lack of a clear definition. Recently, research of leadership, mostly in the West, seeks to clarify the picture. For those interested, there is a wealth of literature available, although there is little consensus on definitions.

Purpose of the Study

The purpose of this study is two-fold. First it is to understand, from the literature, what is meant by the term "leadership." Who is a leader, and who is not? A detailed literature review is therefore undertaken. An attempt is made to understand the various traits of a good leader, and one is isolated for in depth study. The aim is to isolate the core values of the leader and study what role they play in his leadership. Can one be a good leader without living by his values? Similarly, can an organization exist effectively without abiding by its core values? The answers to these questions came from the literature consulted.

Second, an attempt is made to undertake a study of an existing institution to try and see how these principles of leadership actually operate in a live situation. The leaders of the institution (by this

¹John Maxwell, *Developing the Leader Within You* (Nashville: Thomas Nelson, 1993),
xii.

is meant the top managers of the institution), plus the workers in the institution were asked to analyze their role in the institution and how they managed the institution. This happened through the use of questionnaires. The purpose of this was to verify whether what the literature says is actually valued by existing leaders and whether the theory of leadership actually applies in practice. While all this was being done, the emphasis was on the core values of both the leaders and the institution they lead.

In relation to these two aims, the following thesis was explored:

An effective leader knows what his core values are and what the core values of the organization he leads are. He also ensures that these two sets of core values do not clash, and takes the time and effort to ensure that the whole organization is permeated by these core values. The leader also ensures that the organization is run on the basis of its core values, which then shape every decision made by any officer of the organization.

This study was for educational purposes only, and the findings were not necessarily to be implemented in the said institution. Despite this, all efforts were made to ensure that this study was valid and could be independently verified by other parties.

Nairobi Evangelical Graduate School of Theology

The institution studied is the Nairobi Evangelical Graduate School of Theology (hereafter called NEGST). The reason that this institution was selected is because it has a very loyal and steady workforce, meaning that most of the employees have worked for the institution for many years, with most employees working for more than five years. The majority has actually worked for more than four years in the institution. The importance of this factor is that they know the institution and its leadership well, and they are able to discuss the styles of leadership from a knowledgeable perspective.

NEGST came into being through the vision of the late Dr. Byang Kato of Nigeria. He saw a need for African Biblical theologians with advanced training who would provide leadership in Africa. The ultimate objective was not simply the enrichment of the scholar, but of the ordinary believer in the churches. The African Christian who was often poorly taught and vulnerable to a confused understanding of Christian truth.² This institution opened its doors to its first four students in October

²NEGST Prospectus 2000-2002, 1.

1983, and graduated these four students in July 1986 with a Master of Divinity degree.³ Thereafter many more students have graduated from this institution, the latest graduation ceremony being in July 2001.

NEGST is run by a governing council, and the chief executive is the vice-chancellor. He stands at the head of a three pillared organization, with three deputies each managing a key arm of NEGST. There is a Deputy Vice Chancellor for Academic Affairs, a Deputy Vice Chancellor for Administration and Finance, and a Deputy Vice Chancellor for Communication and Development.⁴ These are the three distinct departments of NEGST, and all the workers find themselves in one of these three departments. The Vice Chancellor and all his deputies have been in office for more than three years, which is long enough for them to have influenced the school with their individual strengths. The length of time they have been in office was also important because the workers were able to evaluate them well, having interacted with them over a reasonable time period.

According to the NEGST prospectus 2000-2002, "NEGST exists primarily as a post-graduate theological institution to promote excellence in African Christianity."⁵ From this we deduced that the main activity or mission of NEGST is to offer education at the post-graduate level to students. This means that students are the primary customer of NEGST, much as there are other secondary customers of NEGST. This is a theoretical assumption, which could form the basis of an interesting study, but such a study is beyond the scope of this particular work.

Research Questions

This study was guided by the following research questions.

1. How is the concept of leadership understood within the context of NEGST?
2. What is the perception of the personnel in the three levels in the organization structure of NEGST of core values?
3. What is the congruence of organizational core values and personal core values at NEGST?
4. What methods does the leadership in NEGST use to ensure that the organizational core values permeate throughout the organization?

³NEGST prospectus 2000-2002, 1.

⁴Proposal for the reorganization of NEGST Academic programs. August 2000.

⁵NEGST Prospectus 2000-2002, 9.

Significance of the Study

In a large organization, the top manager does not get involved in the smallest details of the running of the organization. He does not determine the day-to-day management of subordinate staff, or even how the petty cash is run. In this large organization, people know what the top leader wants by following the policies that have been laid out. These policies normally determine in advance what is to be done in certain situations, but not why such decisions have been made. Also these policies are normally quite impersonal, because they are written in a policies book, and one just has to refer to them in case of questions. In an organization that uses core values as the basis of making decisions, not only do the workers know what decisions to make, but they also know why they are making such decisions. The answer to the question “why” is normally key to the positive motivation of workers, and this is what having and knowing the core values of the organization will do for the organization. As far as NEGST is concerned, a transfer from running by use of policies to running by use of core values will greatly enhance the motivation of the workers, because they will now feel part of the organization, and will have some measure of control over their jobs. The sense of distance between the leaders and the workers will be eliminated because there will be more interaction between the leaders and the followers.

The significance of this study is that it attempted to find out where NEGST stands in relation to use of core values. A knowledge of what system is currently being used is important, because leaders cannot make any positive changes without knowing where they stand. This knowledge was the contribution of this study to the overall existing pool of knowledge about NEGST.

This study is also significant because when most of the students of NEGST leave at the end of their studies, they assume some level of influence within the organizations they work for. If this is the case, then they most probably will give leadership to that organization in mostly the same lines they have seen happen in NEGST. This being the case, it is vital that the model they see of leadership in NEGST be one that can cause excellence in African Christianity to come to pass. It is in this light that this study was undertaken.

The other significance of this study is that the material covered here may stimulate the interest of “the powers that be” in NEGST to take a second look at their leadership styles and their indirect influence on the church in Africa. Indirect because they directly influence the students who pass by NEGST, who then influence the church in Africa.

Research Hypothesis

1. We expected that the top four leaders of NEGST know what their personal core values are.
2. We expected that the institution does not have a clearly defined set of core values.
3. We expected that the lower cadres of workers do not know what the personal core values of their leaders are, neither do they know what the organizational core values are.

Definitions of Terms

The following terms were used in this study with the following meanings.

The masculine pronoun

Whenever the masculine pronoun appears, e.g. him, his, etc., the female gender is also included. The masculine word is therefore used generically.

Effective Leadership

“(Effective) leadership is the development of relations with the people of (an) 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, (effective) leaders serve to motivate and enable others to achieve what otherwise would never be achieved.”⁶ This is the working definition of this term whenever it is used in this study.

Integrity

“The uncompromising adherence to a code of moral, artistic, or other values that reveals itself in sincerity, honesty, and candor, and avoids deception or artificiality.”⁷

Core Values

“Constant, passionate, (Biblical) core beliefs that drive (an organization’s) ministry”⁸

⁶ James Means, *Leadership in Christian Ministry* (Grand Rapids: Baker, 1989), 58.

⁷ Robert J. Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado: Navpress, 1988), 58.

⁸ Aubrey Malphurs, *Values-Driven Leadership: Discovering and Developing your Core Values for Ministry* (Michigan: Baker, 1996), 34.

Delimitations and Limitations

A study of a subject as wide as leadership can take many angles and perspectives. One could look at the role of education in making an effective leader, the types of institutions or situations that produce excellent leaders, and so on. This study looked at only one aspect of leadership in detail, and that was the role of well defined and articulated core values on the effectiveness of the leader.

This study was also limited to studying only Christian organizations, because NEGST is a Christian organization. You will therefore find that any time the word “organization” is mentioned, it refers only to Christian organizations.

CHAPTER TWO

LITERATURE REVIEW

Substantive Literature Review

The boss drives his workers; the leader coaches them
The boss depends upon authority; the leader on goodwill
The boss inspires fear; the leader inspires enthusiasm
The boss fixes the blame for the breakdown; the leader fixes the breakdown
The boss knows how it is done; the leader shows how
The boss says “go”; the leader says “let’s go”⁹

The importance of effective leadership

The importance of effective leadership cannot be overemphasized. Many organizations, local and international, small and large, political and non-political, profit-oriented and non-profit oriented recognize the importance of effective leadership.

According to Munger, “the world is desperately crying for leaders . . . They are asking: Where – and who – are our leaders? Who will provide us with a map and a compass to get us out of our present mess and move us into the light?”¹⁰ This is a regular cry we keep hearing not only in the daily newspapers, but also from our churches. Munger continues to say that, “the church today needs leaders who demonstrate the capacity to communicate and live the good news so there is no question as to where their loyalties lie.”¹¹ This shows two aspects of leadership that the man at the top of the organization must possess. He needs to demonstrate the capacity to communicate the good news, but he also needs

⁹ Maxwell, 5

¹⁰ Robert Boyd Munger, *Leading from the Heart: Lifetime Reflections on Spiritual Development* (Downers Grove, Illinois: InterVarsity Press, 1995), 8.

¹¹ *Ibid.*, 10.

to live the good news that he is communicating. The absence of either one of these two aspects of leadership will produce an ineffective leader.

James Means sees the situation in rather grim light. He says, “The crisis of leadership deficiency may well be one of the most pervasive and pernicious problems facing contemporary Christianity.”¹² If this be the case, it would be important to be able to identify the churches that show symptoms of deficient leadership. When we identify such churches, we should be able to suggest ways to improve the capacity of the leaders to lead. James Means suggest five symptoms that signify deficient leadership. These include the absence of growth (both quantity and quality), discord, brief pastorates and burnout, spectator religion, and non-ministering churches.¹³ Could it be that the shallow growth of the church in Africa could be blamed on the leaders of the church? This is one area of Church leadership that definitely needs to be improved.

Rardin says that, “. . .the future of our country depends on the church, and the future of the church depends on her leaders. . . . The pivotal point for societal change begins with a special group of people charged with leading the local church.”¹⁴ If this is the case, then the church needs effective leaders; and if the church needs effective leaders, the schools and institutions that develop leaders for the church need to incorporate leadership training into their curriculum. This will ensure that the trainees being released from these institutions will be effective leaders in the church.

Clinton adds that,

In each ministry God is developing leaders and followers. As leaders we must work with God to recognize leadership gaps and to fill them with emerging leaders. The leadership gap is enormous. There is a great need for effective leadership . . . The leadership gap will never be met unless all leaders begin to take to heart Paul’s admonition to Timothy (2 Timothy 2:2). That means each should take an active interest in developing leaders.¹⁵

If one is to follow this admonition by Clinton, that means that he must already be a leader and must also possess the necessary skills for imparting such knowledge to others. Munger adds

¹² Means, 18.

¹³ Ibid.

¹⁴ Richard Rardin, 2001. *The Servant’s Guide to Leadership* (Selah Publishing, 2001), xv.

¹⁵ Clinton, 200, 204.

that, “we need to remember that true leadership is a gift from God – therefore we need to produce godly men and women.”¹⁶

Allen says that, “High performance teams need clear, competent, Christ-centered leadership. When such leadership is lacking, many groups lose their way . . . Inadequate team leadership may be the single biggest reason for team ineffectiveness.”¹⁷ He seems to be saying in many words what Maxwell says in one sentence. He says, “Everything rises and falls on leadership.”¹⁸ You may have highly qualified team members, but if their leader is mediocre, the overall performance of the whole team will be below average. Maxwell also says, “the effectiveness of your work will never rise above your ability to lead and influence others . . . Your leadership skills determine the level of your success and the success of those who work around you.”¹⁹ We see from this comment that not only is the success of the team dependent on your effective leadership, but your own success will depend on how good a leader you yourself are. This assumes that there are several layers of leadership, the foundational rung being leadership of oneself.

If all the above is true, where then does the buck stop as far as fulfilling organizational goals is concerned? James Means answers this quite well when he says that, “leadership exists to guide the church to spiritual vitality, unity and effective ministry. When the purposes of the church are not fulfilled, leaders must accept primary responsibilities . . . churches usually become reflections of their leadership.”²⁰ I would open this up to include not only the church but also other organizations as well, both Christian and non-Christian. Effective leadership is a vital ingredient to the success of any organization, and it must be the aim of the top leaders of the organization to ensure that they are good and effective leaders. If they realize that they have some shortcomings in this area, it is imperative that they seek further training in leadership. The importance of this is that if it is ignored, the organizations may end up not fulfilling the objectives for which they were set up.

¹⁶ Munger, 11

¹⁷ Allen Chuck, Fall 2001. “Characteristics of powerful Ministry Teams: Understanding the Keys that Produce Exceptional Team Results,” *Church Administration* Vol 44 no.1 Page 6.

¹⁸ Maxwell, x.

¹⁹ Ibid.

²⁰ Means, 17.

Effective Leadership

Sanders defines leadership as, “influence, the ability of one person to influence others. One man can lead others only to the extent that he can influence them to follow his lead.”²¹ Leaders influence followers in different ways. Direct, indirect, and organizational influences are three main ways that a leader influences.²² The best way for one to know whether he is a leader is to look behind him and see if there is anyone following him.

Robert Clinton defines Christian leadership as “a dynamic process in which a man or woman with God-given capacity influences a specific group of God’s people towards His purposes for the group.”²³ This definition assumes that all leadership capacity is God given and the leader is working within the context where there is general submission of the leaders to God’s direction. The second thing that this definition says is that a person is a leader of or influences a specific group of people who have specific goals and objectives. If this be the case, we cannot call someone a world-wide leader unless he is influencing the entire world to follow his objectives. One is a leader of only a specific group of people, and not of those who do not fall under his influence. Clinton unpacks this definition with an extended paragraph, which I will quote in full. He says,

Leadership is a dynamic process over an extended period of time in various situations in which a leader, utilizing leadership resources and by specific leadership behaviors, influences the thoughts and activities of followers towards accomplishment of aims, usually mutually beneficial for leaders, followers and the macro context of which they are a part.²⁴

This extended definition states a number of important things. First is that leadership is a dynamic process, over a period of time, in various situations. This means that influence is something that happens over time and in various situations. Second is that the leader must combine leadership resources with specific leadership behavior in order to influence the group of people he is leading. This assumes that there are specific resources that will make one an effective leader, and certain ways of behavior that will endear one to his followers. Clinton also says that, “there are three basal

²¹ Oswald J. Sanders, *Spiritual Leadership* (Chicago: Moody, 1989), 35.

²² Clinton, 19.

²³ *Ibid.*, 15.

²⁴ *Ibid.*, 213.

elements of leadership: the leader, followers and the situation.”²⁵ One cannot be a leader if all these three elements are not in existence at the same time. If you remove one element, then the person ceases to be a leader.

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Other leadership definitions include the following. Hersey and Blanchard define leadership as “interpersonal influence exercised in a situation and directed, through the communication process, toward the attainment of special goals.”²⁶ Robinson and Clifford say that leadership is “a learned behavioral skill which includes the ability to help others achieve their potential as individuals and team members.”²⁷ Gardner gives quite a different definition and says that, “leadership . . . is the process of persuasion and example by which an individual induces a group to take action that is in accord with the leader’s purposes or the shared purposes of all.”²⁸ These definitions point out certain aspects of leadership that we need to take note of. First is the fact that leadership is directed through the communication process. Without adequate and effective communication there cannot be effective leadership. Second is that leadership is a learned behavioral skill. One can acquire the necessary skills in leadership and actually end up being an effective leader. But to balance this, “leadership is a lifetime of lessons. It is not a set of do-it-yourself correspondence courses that can be worked through in a few months or years”.²⁹ Sanders puts these two aspects of leadership well when he says that, “leadership has been defined as an ‘elusive and electric quality’ that comes directly from God. On the other hand, it is clear that leadership skills can be cultivated and developed.”³⁰ The other aspect is that a leader needs to be able to help others in his team to achieve their potential first as individuals and then as team members. This is not an easy thing for leaders to do. This assumes that the leader knows the peculiar needs and aspirations of his team members and has the motivation to

²⁵ Clinton, 182.

²⁶ Paul Hersey & Kenneth Blanchard, 1982. *Management of Organizational Behavior* (Englewood Cliffs: Prentice-Hall, 1982), 84.

²⁷ Jerry Robinson & Roy Clifford, 1975. *Leadership Roles in Community Groups* (Urbana-Champaign: University of Illinois, 1975), 2.

²⁸ John W. Gardner, *The Nature of Leadership: Introductory Considerations* (Washington: Independent sector, 1986), 6.

²⁹ Clinton, 40.

³⁰ Sanders, 37.

want to help his team to achieve their personal dreams. Once the individual team members know for sure that the leader is interested in their own individual well being they will be more motivated to achieve the overall goals of the team. Third is the fact that leadership is a process by which the leader, through persuasion and example, induces the group to take specific actions to fulfill specific goals. The key thing is that the leader must use his persuasion skills to lead his group. He is not an effective leader when he has to keep commanding them and pushing them to achieve agreed goals. The other important thing is that an effective leader leads by example. He cannot tell his followers to do something of which he is doing the opposite. They will tend to follow his example more than what he says. This discrepancy between the leader's words and actions is what leads to frustrated relations between the leader and his followers, because the followers end up being confused about the signals being sent by the leader.

There are some that define leadership in terms of servanthood. Sanders says that, "in stating that primacy in leadership comes by way of primacy in servanthood, Jesus did not have in mind mere *acts of service*, for those can be performed from very dubious motives. He meant the *spirit of servanthood*, which he expressed when he claimed 'I am among you as he that serves.'"³¹ We see that possessing the spirit of servanthood must precede the acts of servanthood, and without the spirit of servanthood the acts of servanthood are hollow. But what does the "spirit of servanthood" mean? Sanders analyzes Isaiah 42: 1-5 and picks from it several principles that signify servant leadership. Among these principles include dependence upon God, approval by God, being a modest person, having empathy and optimism, and having the anointing from God.³² This means that one is a servant of God (i.e. in the service of God), sent by God to serve His people and not to lord it over them. Clinton says that, "because the very nature of leadership is influence, God endows leaders with the capacity to influence. A leader will exercise his or her spiritual gifts most effectively at a given level of influence."³³ This being the case, it is then important to pray to God in order to receive this endowment to influence and lead God's people. This seems to be the heart of servant

³¹ Sanders., 32.

³² Ibid.

³³ Clinton, 52.

leadership. From this we can add with Clinton that “the God-given capacity to lead has two parts: giftedness and character. Integrity is the heart of character.”³⁴ Sanders says that, “in preparing a man for leadership, God always has in view the sphere of service to which he purposes to call him. He is able therefore to adopt the means to the end and endow him with gifts of nature and grace that will best fit him to fulfill his commission.”³⁵ As Miller says, “the ultimate test for a Christian leader (and I would add, for any leader) is how well you serve and develop people.”³⁶ Therefore, servant leadership is also an important definition of effective leadership. Greenleaf has given a good comparison between one who is a servant leader and one who is not. He says,

“The great leader is seen as servant first, and that simple fact is the key to his greatness. . . . The servant-leader is servant first. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The Leader-first will first assuage an unusual power drive and for him it will be a later choice to serve – after leadership is established. The Leader-first and the Servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature. The servant-first leader makes sure that other people’s highest priority needs are being served.”³⁷

It seems that the best way to lead is as servant-first instead of having leader-first kind of leadership.

One could ask, “is there a difference between leadership and management?” I believe this is an important question, because these two words can be confused. Maxwell says that, “management is the process of assuring that the programs and objectives of the organization are implemented. Leadership, on the other hand, has to do with casting vision and motivating people.”³⁸ He also says, in describing these differences within a change situation, that “a manager usually will be more skilled in the technical requirements of change, whereas the leader will have a better understanding of the attitudinal and motivational demands that the followers need.”³⁹ James Means says that, “a

³⁴ Clinton, 58.

³⁵ Sanders, 66.

³⁶ Miller Kevin A, ed., *Leadership*. Fall 1996. Page 3.

³⁷ Robert, K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 1977), 7, 13.

³⁸ Maxwell, xii.

³⁹ *Ibid.*, 52.

leader has greater vision than a manager.”⁴⁰ He also says that, “leaders are people-oriented; they continually think in terms of their constituents and their needs, while managers tend to be more product- and program- oriented.”⁴¹ The definition that I find most useful for the purposes of this study is that by Clinton who says that leadership is “a dynamic process in which a man or woman with God-given capacity influences a specific group of God’s people towards His purposes for the group.”⁴² The reason for selecting this definition is that the group under study is formed by Christians and they ideally should rely on God for leadership capacity.

Levels of leadership

Maxwell has given five levels of leadership, and any leader can fit himself into any one or more of these levels of leadership.

Level 1: Position

This is the basic entry level of leadership. The only influence you have is that which comes with a title. This is also the weakest leadership level.

Level 2: Permission

The leader will lead by interrelationships. It is interesting to note that people don’t care how much you know until they know how much you care. In this level, leadership flourishes with a meaningful relationship; not more regulations.

Level 3: Production

In this level goals are being met, and everyone is results-oriented.

Level 4: People development

A leader is great, not because of his or her power, but because of his or her abilities to empower others. Success without a successor is failure.

It is important to know that each level stands upon the previous one and will crumble if the lower level is neglected.⁴³ One can enter leadership either through position or by permission, but

⁴⁰ Means, 58.

⁴¹ Means, 58

⁴² Clinton, 15.

⁴³ Maxwell, 5-13.

once you have entered, you must go through each of the levels in turn without jumping one to go to the one above it. This is why it was earlier noted that leadership is a lifetime of lessons. Thompson caps this discussion well. He says that, “part of being a good leader means understanding the different ways of getting a job done. If we cannot learn to approach a leadership situation on different levels, we damage our overall effectiveness.”⁴⁴ For example, if one has entered leadership in level one i.e. positional leadership, he quickly needs to move to level two where he has the permission from his followers to lead them. This way he can approach each situation as a leader with the permission from the group to lead them.

Maxwell also distinguishes leaders into four categories of leadership.

The leading leader

This is one who is born with leadership qualities; has seen leadership modeled throughout life; has learned added leadership qualities through training and has self-discipline to become a great leader. Three out of four of these qualities are acquired.

The learned leader

This is one who has seen leadership modeled most of life; has learned leadership through training; and has self-discipline to be a great leader. All three qualities are acquired.

The latent leader

This is one who has just recently seen leadership modeled; is learning to be a leader through training; and has self-discipline to become a good leader. All three of these qualities are acquired.

The limited leader

This is one who has little or no exposure to leaders; has little or no exposure to leadership training; and has the desire to become a leader. All three can be acquired.⁴⁵

What Maxwell is saying is that one can be born with leadership qualities, but if these qualities are not developed, one will not be a good and effective leader. Developing one's own leadership abilities is a very important task of the leader. But equally important to that is that “the one who influences others to follow only is a leader with certain limitations. The one who influences

⁴⁴ Brad Thompson, “Using Situational Leadership in Ministry,” *Church Administration*. 30.

⁴⁵ Maxwell, xi.

others to lead others is a leader without limitations."⁴⁶ From this we can deduce that the best that a leader can do is to create other leaders among his followers. This is true leadership.

Styles of leadership

According to D'Souza, there are only two opposing styles of leadership. These are the authoritarian style and the democratic (or participative) style.⁴⁷ The authoritarian style is one where the leader does not involve the followers in decisions, but he makes them himself and enforces them on the followers. The democratic style is one in which the followers participate in the running of the organization and have regular and substantial input in decision making.

D'Souza continues to say that leadership involves an inter-relationship among three elements. These include the qualities, skills and needs of the leader, the needs and expectations of the group and the demands or requirements of the situation.⁴⁸ This means that if we assume that we have a group of leaders having the same qualities, skills and needs, they will not have the same leadership styles. This is because leadership style is influenced also by the requirements of the situation, and each of these leaders will be facing different situations. Even one individual will have varying leadership styles depending on the situation being faced. D'Souza puts it well when he says that, "this inter-relationship suggests that no one style of leadership serves best for all situations. The best style is the one most appropriate in a given situation."⁴⁹ There are other factors that influence leadership styles. These include the personality of the leaders. Within this factor is the differing value systems of the leaders, the confidence level of the group members, the leadership inclinations of the leader, and the feelings of security in uncertain situations. The other factors include the personality of the group members, the nature of the task, and the nature of the environment. As part of the environment, the structure of the organization and other outside pressures will affect the style

⁴⁶ Maxwell, 113.

⁴⁷ Anthony D'Souza, *Leadership: Trilogy on Leadership and Effective Management* (Nairobi: Paulines, 1989,48).

⁴⁸ Ibid., 29.

⁴⁹ D'Souza, 29.

of leadership that will be employed.⁵⁰ This means that if we are to evaluate a leader, we must take into consideration the many factors that could be influencing his leadership styles. We cannot condemn a leader whom we feel is performing poorly without having an adequate grasp of the issues and situations he is facing. If we do so we will be condemning him unfairly.

Much as we have put in the caution above, it is important to note that leaders and their styles of leadership affect everyone and everything within the organization. Some of this influence comes indirectly, but it works much like what we call the ripple effect.⁵¹ If the top leadership in an organization is good and effective, this will trickle down the organizational structure and the good leadership will affect everybody in the organization. The opposite applies. “All leading authorities tell us that a direct relationship exists between leadership styles and the behavior of the people they lead and the organizational climate.”⁵² A healthy organizational climate is a reflection of the styles of leadership being employed in the organization. Effective leaders never bring others to submission. Rather they bring them to achieve participation in the life, maturing, decision-making and purpose of the organization.⁵³ When the members of the organization are participating in the affairs of the organization, the climate within it becomes healthy and the followers keep growing to achieve their personal goals and those of the organization.

Natural and Christian Leadership

Several authors have distinguished Natural from Christian leadership. They say that natural leadership is that where the leader is not following any biblical principles of leadership, but principles made up by non-Christians. Christian leadership is that ideally employed by those who lead Christian organizations, and is derived from biblical principles. On the contrary, many principles that the “natural leaders” use are consistent with biblical principles, even though such leaders do not ascribe to Christianity.

⁵⁰ D’Souza, 32.

⁵¹ D’Souza, 112.

⁵² Ibid., 112.

⁵³ Means, 64.

D'Souza describes Christian leadership in four ways. He says that Christian leadership seeks to be of service rather than to dominate; encourages and inspires; respects rather than exploits others' personalities; and reflects, prays and acts on Jesus' words.⁵⁴

According to Rardin, "the responsibility of exercising effective leadership begins with a thorough understanding of the biblical model of leading . . . the pages of Scripture contain the most profound, the most important instruction on leadership ever written."⁵⁵ If this be the case, then any Christian leader must know the contents of these instructions. Much as "Spiritual leadership is a blending of natural and spiritual qualities,"⁵⁶ the biblical principles greatly prevail over the natural factors. Natural leadership relies heavily on one's personality, which is considered a prime factor in natural leadership. The Christian leader influences others not by the power of his own personality alone, but by that personality "irradiated, interpenetrated and empowered by the Holy Spirit."⁵⁷ This means that one cannot be a Christian leader by using his own power and strength. He relies heavily on the presence of the Holy Spirit to lead and guide him. There is therefore no such thing as a self-made Christian leader.⁵⁸ From this we can deduce that those who are leading Christian organizations using only the principles taught in the business schools are really not Christian leaders, much as they are natural leaders. This may account for the discrepancies in expectations. If one is leading a group of people who are expecting the leader to use spiritual principles to lead them, but the leader uses natural principles, the two parties may end up frustrated because of unfulfilled expectations.

Sanders says that natural leadership and Christian leadership have many points of similarity, but there are some respects in which they may be antithetical. He lists these points of similarity and difference as follows:

NATURAL LEADERSHIP
 -Self-confident
 -Knows men
 -Makes own decisions

CHRISTIAN LEADERSHIP
 -Confident in God
 -Also knows God
 -Seeks to find God's will

⁵⁴ D'Souza, 12.

⁵⁵ Richard Rardin. *The Servant's Guide to Leadership* (Selah publishing, 2001), xv.

⁵⁶ Oswald, 36.

⁵⁷ *Ibid.*, 36

⁵⁸ Sanders, 37.

- | | |
|--|------------------------------------|
| -Ambitious | -Self-effacing |
| -Originates own methods | -Finds and follows God's methods |
| -Enjoys commanding others | -Delights to obey God |
| -Motivated by personal considerations. | -Motivated by love for God and Man |
| -Independent | -God-dependent ⁵⁹ |

We note that the factors on the Christian leadership column are fully focused on God, while those on the natural leadership column focus on oneself. It is how able one is that will determine his natural leadership capability, while for Christian leadership it is how dependent one is on God that determines leadership capability.

Qualities necessary for Christian leadership

If a Christian person must lead a Christian organization, one could ask what qualities go to make a man a Christian leader. According to Sanders, among these qualities include discipline, vision, wisdom, good courage, humility, integrity and sincerity.⁶⁰ Those who inculcate these qualities will be able to rise to Christian leadership. This is because they will already have conquered themselves before they lead others. "The church needs to return to biblical teaching regarding leadership qualifications . . . The foundational truth is that Christian leaders must be above reproach (I Timothy 3: 2,7)."⁶¹

Clinton says that, "a leader who repeatedly demonstrates that God speaks to him gains spiritual and Christian authority. One who listens and follows will see God's confirmation and expansion of his ministry."⁶² This can also be compared to the Old Testament confirmation of a prophet of God. If what he says comes to pass then he is considered a true prophet. It is the same with a Christian leader. There must be evidence that God is leading him.

Clinton gives three challenges that Christian leaders will continue to face. First, these leaders must be aware that when God called them into Christian ministry, he intended to develop them to their full potential. This may mean that God may deliberately organize difficult situations

⁵⁹ Sanders, 38.

⁶⁰ Sanders, 67-82.

⁶¹ Means, 32.

⁶² Clinton, 68.

that will cause the Christian leader to learn different aspects of leadership. Second, as the leader goes on his day-to-day responsibilities, he must recognize that God is working to develop other younger leaders. Therefore he must work with that process. As earlier mentioned, a successful leader is one who is busy developing his successors. Third, the leader must develop a ministry philosophy that simultaneously honors biblical leadership values, embraces the challenges of the times in which he lives, and fits his unique gifts and personal development.⁶³ If a leader faces these challenges successfully, he can be assured of a productive lifetime of effective leadership.

Other biblical qualifications for Christian leaders include the fact that the church leader must be spiritually authentic and alive. He must be in touch with God, disciplined in personal habits of devotion, live under the discipline of the Word of God and the Spirit of God and have emotional and spiritual stability (1 Tim. 3:6). He also must have a tender heart and care for the holistic well being of the people.⁶⁴ If he is to take care of the holistic well being of the people, then it looks as if Christian leadership is service and not necessarily headship. This means that a Christian leader is also at the same time a servant leader.

James Means says that, “(Christian) leadership is the development of relations 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, (Christian) leaders serve to motivate and enable others to achieve what otherwise would never be achieved.”⁶⁵ This comment is similar to some of the definitions given earlier about effective leadership. They are similar in that the interests of the followers must come high on the agenda of the leader. We can also deduce from this that Christian leaders inspire their followers to recognize their own spiritual needs, values and objectives, and then facilitate growth in these vital areas. This is quite a large task for the Christian leader, because it goes beyond his call of duty. I believe that

⁶³ Clinton, 196.

⁶⁴ Means, 33-35.

⁶⁵ *Ibid.*, 58.

this is why Sanders says that Christian leadership can be exercised only by Spirit-filled men. Other qualifications for Christian leadership are desirable, but to be Spirit-filled is indispensable.”⁶⁶

Core Values

The definition and importance of core values

Values are a very important part of any ministry culture. They are actually the threads that make up the ministry organization. Malphurs defines core values as the “constant, passionate, (biblical) core beliefs that drive (an organization’s) ministry.”⁶⁷ These values must be constant over a reasonable time frame. The members of the ministry also must passionately hold them and use them regularly in the day-to-day running of the ministry. If it is a Christian organization, these core values should also be biblical. One cannot claim to be a Christian leader and ignore biblical principles as far as formulating core values is concerned. Malphurs continues to say that while a ministry is vision-focused, it is driven by its values. When it is time to make a decision, the leadership responsible for the decision will make it based on the ministry’s articulated core values. The danger of doing otherwise is that decisions based on unshared values may be good decisions, but the team members responsible for carrying out those decisions may respond with bad attitudes and poor execution.⁶⁸ This shows the importance of not only having core values, but also ensuring that they are shared with the members of the organization.

Malphurs says that values affect a ministry in various ways. Among these include the following:

They determine ministry distinctives

A ministry based on clearly articulated core values drives a fixed stake in the ground that says to all, “this is what we stand for.” Thus values are defining. They give each organization its unique identity in the ministry world.

They dictate personal involvement

When an individual wants to join a ministry organization, he needs to discover if his core values align closely with the organization’s values. If they do, he will then be able to confidently join and get involved in the ministry.

They communicate what is important

⁶⁶ Sanders, 96.

⁶⁷ Aubrey Malphurs, *Values-Driven Leadership: Discovering and Developing your Core Values For Ministry* (Michigan: Baker, 1996), 34.

⁶⁸Ibid., 42, 43.

The core values of an organization signal what is its bottom line. They dictate what for it is inviolate. A leader who senses that he might be violating the values of the ministry needs to resign rather than violate these values.

They embrace positive change

The only things in the organization that must never change are the ministry's vision, its core values and its doctrinal beliefs. Everything else can and should change over time. When all change is looked at through the core values, they will tend to be positive changes.

They influence overall behavior

The core values of the ministry beget attitudes that specify behavior. They affect everything about the organization; the decisions made, the goals set, the priorities established, the problems solved, etc.

They inspire people to action

The shared beliefs of both the leaders and their followers catalyze and energize people. They are the invisible motivators that move people's hearts toward meaningful ministry.

They enhance credible leadership

As mentioned earlier, as the leadership of the organization goes, so goes the organization. In itself, leadership as influence is a process and is amoral. Though leadership is an amoral process, it is the leader who is decidedly moral or amoral. The values that leaders possess make all the difference in the kind of influence they exert. Good values enhance credible leadership.

They shape ministry character

The person's character is the direct descendent of his values; personal character rests on the foundation of personal values. It is the same with a ministry organization. Its character is formed and shaped by the values it espouses.

They contribute to ministry success

It is the organization's ingrained understanding of its core values more than its technical skills that makes it possible for its people to have a successful ministry. Success is the accomplishment of the ministry's vision without compromising its vital, bottom-line values.

They determine the ministry vision

The key values influence the answers that leaders give to the vision question. Primary beliefs or values guide how leaders evaluate and use information that affects vision selection.

In addition to vision, values also affect the goals of the organization. The key element in determining the goals is allowing the core values to dictate what is important and unimportant to the plan. The core values function as signposts to guide the organization in the realization of its goals.⁶⁹

From the above, we can deduce that the absence of a clearly defined set of core values will negatively affect a ministry organization. This is because the core values affect everything about the ministry.

In addition to all the above, it is important to distinguish the different kinds of values.

Malphurs lists six kinds of values that exist in tension. These include the following:

1. **Conscious versus unconscious values.** Leaders who hold their beliefs at a conscious level tend to be proactive, while reactive leaders often hold their values at an unconscious level.
2. **Shared versus unshared values.**
3. **Personal versus organizational values.** Everyone in the organization needs to ask whether his values agree with those of the organization he belongs to.
4. **Actual versus aspirational values.** Actual values are the beliefs that the leader owns and acts on daily. Aspirational values deal with what should or ought to be.

⁶⁹ Malphurs, 13-44.

5. Single versus multiple values. All organizations have multiple values. An organization's core values, however, are those that are the highest in priority, and in some institutions, a single overriding core value exists.
6. Congruent versus incongruent values. Congruent core values are the beliefs that serve the ministry well because they fit together and support one another. Incongruent values are in conflict.⁷⁰

As we see, these kinds of values exist in tension. For the purposes of our study, we will investigate the conscious values, the shared values, the personal and organizational values, and the actual and congruent values of NEGST. One question that could be asked is what the test of a good value is. According to Malphurs, a good value meets at least seven criteria. It is biblical, engenders passion, is shared with others, is constant, can be expressed clearly, is congruent with other values, and can be implemented.⁷¹ This is similar to the earlier definition of core values, but differs in that it adds the fact that the value must be expressed clearly and must be congruent with other values.

Leadership by use of core values

When the leaders of an organization chose to make use of core values as a basis of their leadership, they accrue certain benefits for the organization. When the leaders lead the people to flesh out their beliefs in service, they impact the commitment, enthusiasm and drive of others in the organization. Leaders who share their beliefs create within the people the incentive to serve for longer hours and accomplish harder, more careful ministry and when people serve a worthwhile, meaningful purpose, they become intensely committed to ministering to other people's legitimate physical and spiritual needs. When leaders make use of core values in ministry, they generate deeper commitment to the ministry by the members, and this leads to much greater creativity and innovation on the part of the members. Leading by using core values also positively affects the level of communication in the organization. This happens when those involved in the ministry own a set of key values such as trust, fairness, integrity and the dignity and value of people. This in turn leads to greater accuracy and quality of communication, the integrity of the decision-making process and the professional leader's ability to evaluate the staff and their individual ministries.⁷²

⁷⁰ Malphurs, 48 – 57.

⁷¹ Ibid., 69-72.

⁷² Ibid, 27,28.

Other important effects of leaders using core values in their leadership can also be found in the area of goal setting. “What goals we choose, and what priorities we give to them are a reflection of our values or what we call a value system.”⁷³ One’s real value system is reflected by one’s actions, not by one’s beliefs. What is believed may eventually change what is done, but for the moment our actions reflect our value system. The Christian leader should set his goals in light of three levels of commitment: first, a commitment to Christ; second, commitment to the Body of Christ; and third, commitment to the work of Christ. These three aspects of commitment do not cover everything we do in life, but they form the basis of a Christian value system.⁷⁴

How to ensure that organizational core values permeate the organization

Powers says that, “it is important to organize people around core values. Every participant is challenged to align his life to what the fellowship (or organization) values as important. Furthermore, these values are the skeleton in budget and calendar planning, staff support and ministry direction.”⁷⁵

According to Malphurs, there is a process of articulating the core values of an organization. First, one has to determine the value, not the form it takes. For example, if the value of NEGST is to create a biblical community, one form this could take would be to form small groups that meet regularly for prayer and Bible study. Second, the primary responsibility of sending the core values of the organization lies with the “point person” (here defined as the person responsible for ensuring that the organization's values are used by the members). Although this responsibility lies with the “point person”, he must not take sole responsibility for casting the core values. A part of the leader’s responsibility as a leader is to ignite others to become value casters. Formally these are the leaders, the key decision-makers who serve at the various levels of leadership throughout the organization.⁷⁶ If this is the case, then it follows that the first people to catch the organizational core values of the

⁷³ Edwards R Bayton and Ted W. Engstrom. *Strategy for Living: How to Make the Best Use of Your Time and Abilities* (California: Regal, 1976), 82.

⁷⁴ Ibid., 87.

⁷⁵ John S. Powers, “The Body Life Journey: Its Time to Organize.” *Church Administration* Vol. 44 No. 1 Fall 2001.

⁷⁶ Malphurs, 85-102.

top leader are the other levels of leaders in the organization. After they have caught these core values, they in turn will articulate them to their juniors. There are several practical methods for casting the core values to or within an organization. Among these include the leader's life. The leader must model these core values because behavioral modeling is one of the most effective means of communicating a concept to people. People do what they see. The organization could also use the written credo. This is a statement of the values that the organization holds. Another practical way is when the leader gives spoken messages to members of his organization. These messages will articulate his core values. He could do this through formal and informal conversation. Another way is through telling of stories. The stories that people tell within and about their ministries clarify and communicate their key beliefs. Again they take two forms, i.e. formal and informal stories. The programs of the organization are a subtle but authentic way a corporation casts its core values. For example, if an organization claims to value prayer, but does not program for it, then it shows that it does not actually value prayer. Another way is through visual images. When explained, images or artifacts serve as visible reminders of the organization's beliefs. Another effective way is for the organization to have a brochure. A well-organized brochure communicates the core values of a ministry. The celebrations that an organization organizes are also useful for articulating the core values of the organization. When these also involve the use of skits and dramas, they represent a most effective method for communicating central beliefs.⁷⁷ It is not easy to introduce new or alternative core values in an already existing organization. This is because the members already possess well-founded beliefs. In order to replace these beliefs with the core values you want, you will need to reinforce the good present values and implement the new values or replace the bad values.⁷⁸

Communication within a corporate organization

If we are saying that effective leaders need to make use of shared core values and ensure that these core values permeate the entire organization, we need to ask what role effective communication plays in all this. This is the purpose of this next section.

⁷⁷ Malphurs, 108-119.

⁷⁸ Ibid., 127.

Definition and importance of effective communication in the corporate organization

According to Drucker,

The information explosion is the most compelling reason to go to work on communication. Indeed the frightening communication gap all around us – between management and workers, faculty and students, and between both of them and the university administration, and so on – may well reflect in some measure the tremendous increase in information without a commensurate increase in communication.⁷⁹

D’Souza defines communication as a “mutual exchange of information and understanding by any effective means.”⁸⁰ Anderson defines it as “simply the transmission of intelligence from one person to another.”⁸¹ Drucker gives us four fundamentals of communication. He says:

Communication is perception. The ‘silent language’ i.e. the gestures, the tone of voice, the environment altogether, not to mention the cultural and social referents, cannot be disassociated from the spoken language. In fact without them the spoken word has no meaning and cannot communicate.

Communication is expectation. We perceive, as a rule, what we expect to perceive. We see largely what we expect to see, and we hear what we expect to hear. The unexpected is usually not received at all. It is not seen or heard, but ignored; or it is misunderstood.

Communication makes demands. Communication is always ‘propaganda’. The emitter always wants to ‘get something across’. Communication always demands that the recipient become somebody, does something, believes something. It always appeals to motivation. *Communication and information are different and indeed largely opposite yet interdependent.* Where communication is perception, information is logic. As such information is purely formal and has no meaning. The requirements for effective information are the opposite of those for effective communication.⁸²

From these four fundamentals of communication, we can see that it takes deliberate effort to ensure that effective communication takes place in an organization. The fact that one has passed along a piece of information does not necessarily mean that communication has taken place. This difference between communication and information is one that all leaders need to take note of, and learn how to make effective use of both in their leadership responsibilities. Drucker adds a very important point. He says, “communication works only from one member of ‘us’ to another. Communication in an organization is not a means of organization. It is the mode of organization.”⁸³

⁷⁹ Peter F. Drucker, *Management: Tasks, Responsibilities, Priorities* (New York: Harper & Row, 1973), 491.

⁸⁰ D’Souza, 119.

⁸¹ Richard C. Anderson, *Management Strategies* (New York: McGraw-Hill, 1965), 65.

⁸² Drucker, 483.

⁸³ *Ibid.*, 493.

This means that one cannot come from a completely different organization and pass information to another organization and hope to have communicated. As we saw earlier, you need to have various things in common if communication is to take place. Especially important is the fact that the two parties to the communication must perceive the information the same way if it is to have the same meaning to them. D'Souza adds that, "effective communication is the core of all leadership activity. (Leaders') ability to communicate effectively enables them to influence the attitudes and actions of their colleagues and subordinates Through communication we share facts, feelings, ideas and attitudes."⁸⁴ There is more happening in communication apart from passing on information. There are the four fundamentals mentioned above, which must all be taken into consideration when communicating. Much as sharing information is only half of communicating, nevertheless "sharing information with employees, besides helping to prevent needless fears and misunderstandings, supports their sense of belonging . . . they feel they are part of the organization, believe that their leadership is honest and straight-forward, and know the relevant facts."⁸⁵ Therefore, there is an important place for communication. D'Souza adds that communication must have a purpose or a set of objectives. Among these are:

To convey information. It's not only the "what" but also the "why".

To assure understanding. The objective here is to understand as well as be understood.

To get action. Getting the right things done through people – a vital part of the leader's function – is the crux of communication.

To persuade. The more successfully leaders persuade, the more effectively they communicate.⁸⁶

If leaders are going to make use of effective communication in order to become effective in their leadership, they will need to keep these factors in mind and use them in their communication.

Barriers to effective communication

Having said all the above, we still find that not all attempts at communication succeed. D'Souza asks, "why is something as simple as communicating with other human beings often nearly impossible to accomplish? Assuming that all parties speak and understand the same language, we

⁸⁴ D'Souza, 119.

⁸⁵ D'Souza, 135.

⁸⁶ Ibid., 125.

can lay the major blame on simple misunderstanding.”⁸⁷ This sounds simplistic, but this “simple misunderstanding” can be broken down into six factors that cause breakdown in communication. These include the problem of distorting information by either putting too much information in the message or the listeners not asking clarifying questions. The other factor is that the sender can convert inferences into facts. When this happens, false rumors can spread throughout the organization. Third is confusion over word meaning. Words don’t often hold the same meaning for everyone. Senders cannot assume that a word perfectly clear to them will be perfectly clear to others. The other factor is that the attitude displayed in talking with people affects their interpretation of the message. Some attitudes cause people to be less open and receptive to messages. Asking the wrong questions can also lead to misunderstanding in communication. The way people ask questions can either impede or help communication. Added to this is the use of confrontations. These accomplish nothing as far as communication is concerned. Those confronted close their minds to the communication, thus putting up a barrier to effective communication.⁸⁸

Communicating for positive results

According to D’Souza, there are some guidelines that effective leaders can use in order to communicate effectively. These include the fact that they know what they want their message to say. Do they want to inform, to sell, to motivate, or to discipline? The communicator must know what he wants to achieve before he even begins to communicate. Second, they must know to whom they are communicating. The audience is very important and should influence the content and delivery of the message. Third, they should make the message specific and complete. They must not have too much information on the message, or too little information to comprehend the message. Fourth, they must use the right approach. Some messages can effectively be delivered only orally, while others can be delivered only in writing. Good communicators chose the most effective means of communicating. Fifth, they try and get the attention of the other person. They do this by making their message interesting and showing enthusiasm. They also try to make their verbal and non-verbal messages congruent. When these two are not congruent, it leads to misunderstandings. They

⁸⁷ D’Souza, 126.

⁸⁸ Ibid., 126,127.

also watch their timings. Every message has a right and wrong timing. To communicate effectively, you need to know the right time to make the communication. Effective communicators always ask for feedback, and provide for feedback in their communication. They also create a climate in which others feel free to ask for more information or for clarification.⁸⁹ All the above assumes that the communicator will be interested enough in effective communication to put in the necessary work and effort to ensure that he communicates effectively.

There is a communication channel that is very effective, but that tends to be ignored by most leaders. This communication channel is sometimes called “the grapevine,” and is an informal channel of communication that exists in every organization. It functions through person-to-person contacts and is intertwined throughout the organization and branches out in all directions – up, down, and across the organization. According to D’Souza, the grapevine does not have to threaten leaders. Properly understood it can be a useful addition to the organization’s formal communication network. Nobody can abolish the grapevine, so leaders need to learn to live with it.⁹⁰

Allen caps all this very well when he says, “Communication is a means of co-operation. Fast, clear, accurate communication is the hallmark of high levels of ministry team performance.”⁹¹ Therefore if we want to be effective leaders, we must take care to ensure that our communication is also effective.

⁸⁹ D’Souza, 129-130.

⁹⁰ *Ibid.*, 134,135.

⁹¹ Chuck.

Methodological Literature Review

How to conduct case studies

According to Gall et al, one of the main characteristics of qualitative research is its focus on the intensive study of specific instances, i.e. case studies, of a phenomenon.⁹² They also give a number of characteristics about case studies. These include the following:

1. A case study is done to shed light on a phenomenon, which are the processes, events, persons, or things of interest to the researcher. Once the phenomenon of interest is clarified, the researcher can select a case for intensive study.

Any phenomenon has many aspects. Therefore, the researcher will need to select a focus for investigation. The focus is the aspect of the case on which data collection and analysis will concentrate.

Some researchers select a case for study simply because it is interesting or available.

2. In a case study, a substantial amount of data is collected about the specific case selected to represent the phenomenon.

3. Case studies involve fieldwork in which the researcher interacts with study participants in their own natural settings.

4. One goal of case studies is to develop an understanding of a complex phenomenon as experienced by its participants.⁹³

Much as the above characterizes case studies, they still do not tell us why case studies are conducted. From the literature, we know that “researchers generally do case studies for one of three purposes: to produce detailed descriptions of a phenomenon, to develop possible explanations of it, or to evaluate the phenomenon.”⁹⁴

⁹²Gall, Meredith D, Borg, Walter R, & Gall, Joyce P, *Educational Research: An Introduction* (New York: Longman, 1996), 543.

⁹³Ibid. 545ff.

⁹⁴Ibid.

As far as the research itself is concerned, “researchers can add depth to their descriptions by searching for themes present in the phenomena. We define themes as salient, characteristic features of a case.”⁹⁵

When one is planning a case study, there are certain things that need to be done. These include formulating a research problem, selecting a case, deciding what role the researcher will play in the research, and gaining entry to the case study place. All of this will be done before the data is collected.⁹⁶ As far as data collection is concerned, the entire range of data collection methods can be used.⁹⁷

Data collection

To carry out a research investigation, data are gathered with which the hypothesis may be tested. Because each data-gathering procedure or device has its own particular weakness or bias, there is merit in using multiple methods, supplementing one with others to counteract bias and generate more adequate data.⁹⁸ When one is studying educational practices or conditions, the following methods of data collection methods may be used: questionnaires, interviews, observation and test data.⁹⁹ One could also use the opinionnaire, which is the information form that attempts to measure the attitude or belief of an individual.¹⁰⁰ This study made use of the questionnaire method to collect data.

As far as objectivity or subjectivity in data collection is concerned, Engelhart says that, “responses to questionnaires or to questions asked in interviews are frequently deprecated as (subjective) if they are expressions of judgement or of opinions. Such data may, however, be exactly the data appropriate to a problem. It is much more useful to think of objectivity or subjectivity in

⁹⁵ Meredith, et al, 545ff.

⁹⁶ Ibid., 551-556.

⁹⁷ Ibid. Page 557.

⁹⁸ John, Best W, *Research in Education, 4th ed.* (Englewood Cliffs, NJ: Prentice-Hall, 1981), 153.

⁹⁹ Max Engelhart, *Methods of Educational Research* (Chicago: Rand McNally and Co. 1972), 91.

¹⁰⁰ Best, 164.

terms of the extent to which the person collecting the data can influence them.”¹⁰¹ He continues to say that objectivity can be proved if one does not go beyond his data or “over generalize.”¹⁰²

As far as constructing and using questionnaires is concerned, the recipient of a questionnaire is most likely to respond to requests for simple factual information, either in his possession or easily accessible to him. Second, the questionnaire should be just long enough to secure the necessary facts or opinions, but the investigator must make sure that he has anticipated all his needs.¹⁰³

As far as writing out the questionnaire is concerned, “the statement of the problem of the research, especially if it lists subsidiary questions, will suggest the content of the questionnaire items and a logical organization for the questionnaire. Before proceeding to the items, however, the questionnaire should start with labeled blanks for name, institutional affiliation, date, sex, and other necessary background information. The questions should be stated clearly to minimize misrepresentation.”¹⁰⁴

There are two types of questions that are used in a questionnaire: open-ended or the fixed-alternative type of questions. It is sometimes desirable to use “open-ended” questions. This technique is useful in obtaining judgements or opinions even if the classification of answers is subjective. Frequently, in questionnaires where most of the items are of the “fixed-alternative” or objective type some questions are included for which written answers are expected.¹⁰⁵

Regarding the use of interviews to collect data, the data collected should be relevant to the problem of the research, should be as reliable as possible, and should be sufficiently representative to justify generalizations. Both fixed-alternative and open-ended questions may be used.¹⁰⁶ An important phase in effective interviewing is that of determining what questions are to be asked and

¹⁰¹ Engelhart, 90.

¹⁰² *Ibid.*, 91.

¹⁰³ *Ibid.*

¹⁰⁴ *Ibid.*, 98.

¹⁰⁵ *Ibid.*, 99.

¹⁰⁶ *Ibid.*, 108.

in what order. It is essential that the questions be relevant to the problem. The interviewer may start with a broad general question and

continue with increasingly specific ones. The wording of the questions should be free from ambiguity.¹⁰⁷ According to Best, validity and reliability are qualities that are essential to the effectiveness of any data-gathering procedure. He says that the validity of the interview is achieved to a greater degree when the interview is based upon a carefully designed structure, to ensure that significant information is elicited. In the interview, reliability may be evaluated by restating a question in slightly different form at a later time in the interview.¹⁰⁸ Engelhart agrees and adds that validity is how well an instrument measures what it is designed to measure. To be valid, a test must be relevant to the purpose for which it is used and must be reliable.¹⁰⁹

Relevant methods for recording data

There are various methods for recording data. The data collected by use of questionnaires is recorded on the spaces provided in the form, while the method used by an interviewer to record responses may vary from the recording of answers out of the presence of the respondent after the interview has ended, to the use of a tape recorder.¹¹⁰ There are many advantages of using a tape recorder. Among these includes the following:

- It enables the interviewer to give his full attention to the respondent.
- There is complete recording of what is said, thus eliminating bias due to conscious or unconscious selection by the interviewer of what to record.
- It facilitates evaluation of the reliability and validity of interview data.¹¹¹

¹⁰⁷ Engelhart, 108-113.

¹⁰⁸ Best, 164.

¹⁰⁹ Engelhart, 114.

¹¹⁰ Ibid., 114.

¹¹¹ Ibid.

Best says that recording interviews on tape is convenient and inexpensive, and obviates the necessity of writing during the interview. Interviews recorded on tape may be replayed as often as necessary for complete and objective analysis at a later time.¹¹²

Summarizing data

The organization and summarization of data are essential steps between the collection of data and their interpretation. Tables are a very effective means of summarizing data. They enable a reader to comprehend and interpret data, which might otherwise be scattered about in a research report. The meaning of data presented in tables can be enhanced by graphs of various types such as the bar or pie graph.

The discovery of individual and corporate core values

It is a fact that core values of an organization can be discovered, but it is important to note that any organization operates on two levels. There is the organization as a whole taken as a unit, which makes the top level, and there are all the arms and ministries that make up the organization. These make up the second level. When discovering core values, it is important to distinguish the core values that affect the organization as a whole from those that affect only specific departments or units of the organization.

The actual values audit attempts to discover why an individual or organization does what it does. In this audit, the people are not creating their primary values. They are discovering them. They are attempting to bring to surface actual, not aspirational beliefs. Apart from the values audit, there are other techniques for discovering individual core values. These include asking each person to write down their values, providing each person with a list of common organizational beliefs and asking them to mark those that grab their attention. As they do so, they need to ask themselves which of those core values they actually hold. Again, apart from the values audit, there are other techniques for discovering organizational core values. First, one could request a copy of the ministry's credo, or statement of values. Second, one could write down what they believe the institutions core values are. The only limitation with this technique is that it requires one to have been involved with the organization over a period of time. Once you decide to use this technique,

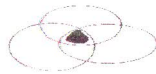
¹¹²Best, 164.

you should be able to discern the organization's core values based on what the members do or do not do, their emphasis, or where they spend their money. Third, one could interview the members of the organization in order to discover what they think their core values are.¹¹³ When all this is done, one will have discovered what the core values of the organization are.

How to communicate the results of a values audit

The leader of the organization needs to communicate to his constituents what has been discovered to be the values of the organization. According to Malphurs, "if the ministry's constituency does not know what (the leader's) values are, if the leader has not taken the time to clearly communicate them, it would be difficult, if not impossible, for the organization to implement them."¹¹⁴ For this reason it is important for the leaders of the organization to complete the values discovery process and move on to the next step in communicating them. This next step is to compare the values of each of the leaders against the group of leaders and against the organization's core values. This is done best by the use of intersecting circles, which serve well in communicating the results of the values audit. Each circle represents a staff person, and where the circle overlaps is where the staff persons have common values. The greater the overlap, the more they have in common.¹¹⁵ The intersecting circles are shown in figure 1. The shaded area is where the values are in common.

Figure 1. Comparison of Values Audit for three Leaders



Another approach is to compare the individual's core values with those of the organization. List all the values. Find out which are held in common. Divide the total number of values by the number of shared values, and you will get the percentage of common values. The bar graph is used to communicate these results.¹¹⁶

¹¹³ Malphurs, 64-66.

¹¹⁴ Malphurs, 99.

¹¹⁵ Ibid., 72.

¹¹⁶ Ibid., 73.

CHAPTER THREE

METHODOLOGY

Research Design

This was a qualitative research study that was also descriptive in approach. It was particularly a case study, and made use of questionnaires to collect data. This instrument made use of both open-ended and fixed alternative type questions, and the institution that was studied was the Nairobi Evangelical Graduate School of Theology. As Gall et al say, "a case study is done to shed light on a phenomenon . . . of interest to the researcher. . . . Any phenomenon has many aspects, therefore the researcher will need to select a focus for investigation."¹¹⁷ The phenomenon that was studied in this case study was the leadership styles of the leaders of the school, while the aspect that was the focus of this study was to find out whether core values are consciously used by the leaders as a basis for effective leadership.

Population

The population for this study included all the employees in the first three levels of the organizational chart of NEGST. The fourth level of the organizational chart were not included. According to the organizational chart for NEGST found in Appendix A, the population was divided into three parts (the organizational chart displayed has positions which have not yet been filled, thus explaining some of the empty spaces.) There was the Vice Chancellor and the three Deputy Vice Chancellors, who all received the same type of questionnaire. They formed the first category of the population. There was then the senior managerial members of staff, who all report directly to the Deputy Vice Chancellors, and these all received the same type of questionnaire. These formed the second category of the population. The third category was the junior administrative staff plus the faculty and the nurse and doctor, who received the same type of questionnaire. A list was provided by each department

¹¹⁷ Meredith, et al., 543.

of the employees in their departments and their positions within the department, and the researcher used that list to break down the population into the three categories. Because of the small number of the population, there was no sampling; everyone was contacted. This follows what Best and Kahn say that sampling is done when the total population under study is too large to interact with. A sample is then drawn that is a true representation of the whole population.¹¹⁸ Category one of the population numbered four individuals. Category two numbered fourteen individuals. Category three numbered sixteen individuals, with the whole population numbering thirty four individuals. The criteria that was used to determine the categories was the three levels of seniority within the structure of NEGST. The other criteria on who would fall under the population group was based on the number of years of service at NEGST. Only those who had served for more than two years were contacted. Levels two and three had the views of the employees of the three departments analyzed separately, thus it was valid to include the administrative staff and faculty under the same categories. The reason that the researcher needed three categories in the population was to try and see if the values of the top level management had permeated to the lower levels of the organization. The question that would be asked is whether the middle level knew of the core values of the top level, and the third level would be asked the same. If the third level did not know the values of the top level employees, then the values of the top level have not permeated throughout the organization.

Data Collection

The data collected aimed to test the hypotheses of this study. John Best says that it is better to use multiple data collection methods due to the particular weaknesses of each data-gathering procedure or device.¹¹⁹ Despite this, only one method of data collection was used. This is the method of questionnaires. The reason for this is that only the category one respondents were to be interviewed, but they were not available to respond to the researcher. In relation to objectivity or subjectivity of the data collection, the researcher recognized that the respondents would be subjective in answering the questions because they would be giving their judgements or opinions, but objectivity was maintained by the

¹¹⁸ Best, W & Kahn, J V. *Research in Education*. 6th ed. (Englewood Cliffs, New Jersey: Prentice-Hall, 1989), 10-11.

¹¹⁹ Best, 153

researcher. This happened by the researcher not influencing the data collection, and by his not going beyond the data collected when making analysis and conclusions. This follows what Engelhart says, that objectivity can be proved if one does not go beyond his data or "over generalize."¹²⁰

Designing the Instruments

The researcher formulated only one type of instrument for the purpose of data collection. This instrument was the questionnaire, different types of which were administered to all the categories of the population. The questionnaire questions are found in Appendix B. The reason that the three categories of the population received different questionnaires was to try and identify how much of core values are consciously used by each category. To achieve this necessitated the use of different questionnaires. At the analysis of data stage, the responses of the three categories would be compared and the researcher would then be able to draw conclusions from the comparisons.

There were two types of questions that were used in the questionnaires. There were the open-ended questions and the fixed-alternative type of questions which were all combined in the questionnaire sent to each category.

Due to the small size of the population, it was anticipated that there would be 100% return of the questionnaires, but only 67.64% of the questionnaires were returned. The researcher attempted to convince the respondents to fill in the questionnaires and hand them to him immediately after they received them.

Jury Procedure

This stage of the instrument design was intended to establish the validity and reliability of the instruments. As Best says, validity and reliability are qualities that are essential to the effectiveness of any data-gathering procedure.¹²¹ Englehart adds that to be valid, a test must be relevant to the purpose for which it is used and must be reliable.¹²² With this in mind, it was the intention of the researcher to seek out an independent jury made up of one Master of Theology Student of NEGST, and two lecturers from

¹²⁰ Engelhart, 90

¹²¹ Best, 164.

¹²² Engelhart, 108-113.

NEGST to test the validity of the questions. They looked into the questions for their clarity and validity. The reason that these members of the jury were selected is because the researcher considered them to be objective and experienced editors of research methods. The researcher then revised the instruments on the basis of their editorial comments. The aspects that were changed were mostly to rephrase the questions to achieve clarity and to ensure that the questions asked were designed to elicit responses that would shed light on the research questions and hypothesis.

Pilot Testing

These two instruments were then pilot-tested on one member of category two and on one member of category three. This was basically a sample of the total respondents. The researcher chose these two respondents to do the pilot testing because he believed that they would be helpful and objective when filling out the questionnaires. The purpose of this was to see if the respondents understood the questions, and to see if the instruments actually measured what they purported to measure. In this regard, Peters observes that "even the most carefully constructed instrument cannot guarantee one hundred percent reliable data. For this reason it becomes necessary to pre-test a research instrument on a small sample of the respondents in a preparatory exercise before commencing the actual research project."¹²³ The opinions of the sample population were taken seriously and corrections made on the instruments. This stage weeded out the questions that would not serve the purpose for which the instrument was set up, ensuring the validity of the instruments.

Analysis of Data

The data were organized using tables with the research questions forming the guidelines for the data organization and analysis. After this, the researcher sought to find out how many of the listed values or items were similar. The number of those similar was related to the total number of listed items/values to form a percentage of congruent values for each category of respondents. After this, the researcher then interpreted what those percentages meant in relation to the personal and institutional core values of NEGST.

¹²³ C. B. Peter, *A Guide to Academic Writing* (Eldoret: Zapf Chancery, 1981), 198.

CHAPTER FOUR

DATA, ANALYSIS OF DATA, AND INTERPRETATION OF FINDINGS

Problems Encountered

The researcher encountered two main problems while conducting this study. These two problems were the cause of the lack of 100% return of the questionnaires. The first problem was the sense of fear that some of the category two and three respondents had. They feared that the information they were being asked to give would be used against them at some future date, and so they declined to fill in the questionnaire. Despite assurances by the researcher that the information given would not be traced back to any particular respondent, this sense of fear of being victimized as a result of giving an honest opinion caused some of these respondents to decline to fill in the questionnaires, and some to decline to fill in some part of the questionnaire. The second problem that was encountered was the very busy schedules of some category one and two respondents. They had so much on their desk that they strongly requested the researcher to exempt them from filling in the questionnaires. This was the reason that only one category 1 respondent returned the questionnaire out of the four who received them. This caused the number of those who eventually filled in the questionnaires to decline from the original 34 to 23, and also meant that the responses from category 1 respondents could not be analyzed due to the very low percentage of returns of the questionnaires.

Data

The data that was collected was organized and summarized using tables, which are a very effective means of summarizing data. The problem that this research study sought to answer was whether or not the institution (NEGST) makes use of core values on a conscious and deliberate basis, or whether they (core values) are just at the unconscious level. The researcher sought out themes or patterns in the data collected. The following tables were used to organize the data.

Table 1. *Percentage of returned questionnaires*

	Number of questionnaires sent out	Number of questionnaires received back	Percentage of questionnaires received back
Category one	4 questionnaires	1 questionnaire	25%
Category two	14 questionnaires	9 questionnaires	64%
Category three	16 questionnaires	13 questionnaires	81.25%
Total	34 questionnaires	23 questionnaires	67.64%

Key to the tables

- Category 1 - The Vice Chancellor and the three Deputy Vice Chancellors
 Category 2 - The Middle level managerial staff
 Category 3 - The third level members of staff

Research question 1

How is the concept of leadership understood within the context of NEGST?

Table 2. Difference in Definition of the Terms, “The Boss” and “The Leader”?

	Yes	No	Percentage of “Yes”	Percentage of “No”
Number of Category 1 respondents	1	0	100%	0%
Number of Category 2 respondents	9	0	100%	0%
Number of Category 3 respondents	11	2	84.7%	15.3%

Interpretation

From the above information, we can deduce that most of the workers of NEGST understand that there is a difference between the term “boss” and the term “leader.” In the questionnaires it was not asked what they considered to be the definitions of these two terms, but whatever their individual interpretations, it was very clear that they understood that there was a difference between the two.

Research question 2

What is the perception of the personnel in the three levels in the organization structure of NEGST of core values?

For the Category 3 respondents, 11 knew what the definition of core values was, while 2 did not know what core values were. This translates to 84.7% who knew what core values are with 15.3% who did not know what core values are.

Table 3. Interactions with People Based on Deeply Held Beliefs

	Yes	No	Percentage of "Yes"	Percentage of "No"
Category 2 respondents	7	2	77.7%	22.2%
Category 3 respondents	11	2	84.7%	15.3%

Interpretation

It seems that the two category 3 respondents who did not know what core values are also do not interact with other people in NEGST based on any deeply held beliefs.

It also seems that most of the employees of NEGST consciously use core values in their interactions with other people within NEGST, with 77.7% of category 2 respondents and 84.7% of category 3 respondents indicating that they base their interactions with members of the NEGST community on deeply held beliefs (also called "core values").

Research question 3

What is the congruence of organizational core values and personal core values at NEGST?

Table 4. The top Three Beliefs of Category 2 and 3 Respondents. (Personal Core values)

	Category 2 respondents	Category 3 respondents
1	We are all equal before God	Be polite and respectful
2	I am at NEGST to serve God	Be patient and don't be absent unless the situation is beyond your control
3	I organize myself according to my priorities	You understand people's problems

Table 4 - *Continued*

4	Evangelical faith and gospel principles	That God's gifts to man are different and varied
5	The goals of NEGST -Excellence in African Christianity	That before God everyone is important
6	All of us are children of God	Faithfulness and commitment to God and man
7	All of us want to serve in the kingdom	Believe that we are all here by God's plan
8	No one is perfect, we all make mistakes	Believe that everyone is a very special individual before God
9	I am to model Christ in all relationships	Believe in unity in diversity
10	I am only here now to work and relate	God and my relationship with him comes first
11	People are more important than things	Love of fellow believers
12	Unity	An attitude of humility in my relationship with and service to others
13	Love	Personal relationships are of the greatest value
14	Peace	Word of God needs to be understood in context and applied in light of that
15	African Communal orientation	It is a privilege to be part of NEGST
16	Brotherhood of saints	Humility - others are better than myself
17	My brother's keeper	Listen - putting myself in the shoes of others
18	.....	Withhold judgement until necessary and with all the facts
19	.....	The students are ministers among the people they minister to
20	.....	Students are gifted and capable
21	.....	Students need to be equipped for ministry
22	.....	Service to students
23	.....	Faithfulness to the African Church
24	.....	Academic growth

We have in total 17 beliefs that guide the seven category 2 respondents in their interactions with people at NEGST, while we have a total of 24 beliefs that guide the eleven category 3 respondents in their interactions with people at NEGST. This makes a total of 41 beliefs or core values that guide categories 2 and 3 respondents.

Seven out of the 17 category 2 beliefs are congruent, meaning that they are similar. They basically relate to how the individual relates to God and how that affects his relationships with other

members of NEGST. These seven similar core values include value numbers 1,2,4,6,7,9, and 16. The second list of congruent values has 5 core values, i.e. numbers 8,11,12,13, and 14. This means that there is 70.5% congruency in the personal core values of the category 2 respondents.

Seven of the 24 category 3 beliefs are congruent, meaning that they are similar. They all relate to an understanding of what the respondents think God thinks about humans. These beliefs include numbers 4,5,6,7,8,10, and 14. Ten other category 3 beliefs are also congruent, meaning that they are similar. They all relate to the individual's relationship with other members of the NEGST community. These include beliefs numbers 1,2,3,11,12,13,16,17,18, and 22. This means that there is 70.8% congruency in the category 3 core values.

When we compare category 2 and 3 responses on the list of core values, we find that of the entire list of 41 core values, there are two sets of similar core values/beliefs. The first one has 14 congruent core values. These 14 are the ones that relate to how the individual understands his relationship with God to affect his relationships with other members of the community. The second one has 15 congruent core values, and these relate to how the individuals relate to other members of the community. This translates to 29 out of the 41 core values being congruent. This is 70% congruence of core values between categories 2 and 3.

Interpretation

We could come up with a number of interpretations based on the analysis above.

1. It seems that categories 2 and 3 respondents have two sets of core values which are similar. This could be interpreted that these two sets of respondents have a similar outlook to their relationships with other members of the community, and one reason could be that most of these respondents have lived and worked within the NEGST community for many years and could have had chances to influence each other.
2. Seeing that in each of the category 2 and 3 responses there is 70% congruence in the personal core values of the respondents in each category, we could interpret this to mean that within each of the categories there would be a good understanding between the staff members. This is because the values that are not congruent are only 30% in each of these categories, and these few discrepancies can be worked out such that they do not cause strains in the working relationships.

3. Having commended the high level of congruence in each of the categories, I would like to balance this by mentioning that within each of the categories we have two strong/long lists of similar values. This can work negatively in the organization because any one group of people needs to have only one set of congruent core values to work well, but in this case we have two sets. When do you follow one set and when do you follow the other? This can be the cause of some level of strain between the respectful members of the categories.

Table 5. Knowledge of the Beliefs that Guide the Vice Chancellor in his Job. (Responses from Category 2 and 3 Respondents.)

	Yes	No	Percentage of "Yes"	Percentage of "No"
Category 2 responses	5	4	55.5%	44.5%
Category 3 responses	4	9	30.7%	69.3%

This means that only 9 of the total 21 category 2 and 3 respondents know what the core values of the Vice Chancellor are.

These 5 category 2 respondents and 4 category 3 respondents listed what they considered to be the core values of the Vice Chancellor, and these are found in table 6.

Table 6. The Core Values of the Vice Chancellor. (Personal Core Values)

	Category 2 responses	Category 3 responses
1	Training leaders for the church in Africa	He is not a boss
2	NT community life on campus	He prays to God so that God may guide him as he leads people
3	Team building in leadership	He never commands people as a boss
4	Promoting spiritual nurture among colleagues and students	He believes in us and in our potential
5	The mission statement of NEGST	He believes in his vision for NEGST
6	Statement of faith of AEA	He believes in his job
7	Desire for excellent leadership in the African church	He prays with people
8	We are responsible for training that leadership	He collects views from different people

Table 6 - *Continued*

9	Training men and women in necessary ministry skills	He listens to anybody
10	Developing in students a deeper understanding of Biblical and theological foundations	He is guided by the beliefs of the Bible
11	Engaging in research and publications to address the concerns and needs of African Christianity	He has concern for the glory of God
12	He is committed to excellence in African Christianity	He has a desire to influence the whole of African for Christ
13	He encourages spiritual formation	God is good all the time
14	He seeks to be a godly servant leader	Team spirit
15	He is purpose driven - pursuit of excellence	.....
16	Love for people	.....

Seven of the category 2 responses concerning the core values of the Vice Chancellor are congruent. These have to do with core values relating to the leadership of the community at NEGST. These include numbers 2,4,5,6,10,13, and 14. These form one set of congruent values. The second set of congruent values of the Vice Chancellor according to category two respondents is in relation to the task of NEGST vis a vie the church in Africa. These are 5 core values numbers 1,7,8,9, and 12. When these two sets of core values are taken together, they form 12 congruent values out of a list of 16 values. This translates to 75% congruence of the core values of the Vice Chancellor according to category 2 respondents.

Six of the category 3 responses concerning the core values of the Vice Chancellor are congruent. These have to do with how he relates to the members of staff that make up this category. These core values include numbers 1,3,7,8,9, and 14. The second set of values relates to what the respondents think his beliefs are. These form core values numbers 2,4,5,6,10,11,13 and are 7 in total. These form 13 congruent core values out of a list of 14 core values. This translates to 92.8% congruency of the core values of the Vice Chancellor according to category 3 respondents.

Interpretation

When we look at the whole list of 30 core values made up of the 16 core values from the category 2 respondents and the 14 core values of the category 3 respondents, we see that there are four sets

of congruent values which are not congruent to each other. We can therefore interpret this to mean that the categories 2 and 3 respondents view the Vice Chancellor to hold four sets of values, with the implication that he relates to these two groups of staff members on the basis of four different incongruent sets of core values. We also need to note that these two sets of core values found in the two categories of respondents are not congruent, and as such can interpret this to mean that one part of the respondents in each category view the Vice Chancellor in different light from the other part.

Table 7. Knowledge of the Beliefs that Guide the Deputy Vice Chancellor in the Running of His Office (Responses from Category 2 respondents.)

	Yes	No	Percentage of "yes"	Percentage of "No"
Category 2 respondents	6	3	66.6%	33.4%

Of the nine respondents in category 2, only six knew the core values of the DVC's they report to. These responses concerning the core values of the DVC's are listed in table 8.

Table 8. Core Values of the DVCs' (Category 2 respondents.)

DVC - 1	DVC - 2	DVC - 3
The mission statement of NEGST	Team building	....
Statement of faith of AEA	Service to the church	....
Attention to detail	Leadership training	....
Consistency	Developing in students a deeper understanding of Biblical foundations	....
Purpose of the school	To make NEGST know in Africa and other countries	....
Evangelical faith	To help needy students financially by raising funds	....
Strong belief in order and process	Passionately committed to the church	....
....	Encourages spiritual formation	....
....	Enjoys mentoring students	....

According to the category 2 respondents who report to DVC - 1, he has seven core values, and as they are listed above we can see that they are all congruent to each other. According to the category 2 respondents who report to DVC - 2, he has 9 core values, and as can be seen from the list above they fall within two broad categories. These are core values relating to the church in Africa and NEGST, and core values relating to how he relates to the staff members and the students at NEGST. Again by observing the list above, we can see that they are all congruent to each other. Category 2 respondents who report to DVC - 3 did not know what the core values of their DVC was and so declined to respond to this question.

When we compare the two sets of core values listed above, we find that they do not share anything in common. This translates to 100% incongruence in the core values of the two DVCs.

Table 9. Use of the Same Set of Core Values by the Vice Chancellor and the Three Deputy Vice Chancellors (Responses of category 3 respondents.)

	Yes	No	Percentage of "Yes"	Percentage of "No"
Category 3 respondents	0	13	0%	100%

We see that all the respondents of category 3 indicated that they did not think that the four top office holders at NEGST use the same set of core values in the running of their offices. This tallies with the findings above of category 2 respondents who gave very different core values for the DVC's they report to.

Interpretation

Within each department, the findings of the category 2 respondents of the two departments shown above were that there is 100% congruence in the core values that guide the DVC that runs that department. This can be interpreted to mean that these two departments taken independently are being run as a unity and that the staff reporting to them have interpreted their actions and come up with a list of core values that is amazingly congruent. If each of these two departments were independent companies, they would be successfully run on a clear set of core values.

When the two departments are taken together as part of a bigger unit called NEGST, we can sense some trouble in the interactions between them. This is because there is 100% incongruence between

the core values that guide their respective DVC's. This state of affairs can be the cause of a lot of misunderstandings, as each operates based on their own core values which are not congruent to each other.

We can also interpret the fact that all the respondents of categories 2 and 3 indicated that the top four office holders at NEGST do not hold to a similar set of core values. The interpretation of this fact is that according to the respondents, and taking the factor of values as predominant, these four office holders do not work well together. They all hold to their own sets of core values, most of which are not congruent with the core values of their colleagues in the management committee. With a situation like this, it is very easy to see that the departments manned by these four office holders will operate as if they don't belong to one organization, and NEGST will appear to be three organizations instead of one united organization with three arms or functions.

Table 10. Responses from Categories 2 and 3 Respondents on the Consistent Use of Core Values at NEGST

	<i>Yes</i>	No	Percentage of "Yes"	Percentage of "No"
Category 2 respondents	3	6	33.3%	66.6%
Category 3 respondents	4	9	30.7%	69.3%

According to the majority of the respondents in both categories 2 and 3, they have not observed any consistent set of core values displayed within the organizational setup of NEGST.

According to the few who form about 30% of the respondents in these two categories, NEGST has displayed some consistent core values. These are listed in table 11.

Table 11. Organizational Core Values of NEGST

	CATEGORY 2 RESPONDENTS	CATEGORY 3 RESPONDENTS
1	Academic excellence	NEGST has no bosses
2	Being evangelical	NEGST has leaders
3	Having a vision	To be here at NEGST you are a leader and a good example
4	Training men and women in necessary ministry skills	NEGST exists to prepare men called of God in ministry

Table 10 - *Continued*

5	Developing in students a deeper understanding of biblical and theological foundations	The administration likes to hold meetings
6	Studying the major issues and challenges facing Christianity in Africa	Care for one another as a community
7	. . . .	We operate on “excellence”
8	. . . .	NEGST promotes effective training for leadership
9	. . . .	NEGST promotes excellent faculty as well as facilities

We notice that the two lists focus on two different aspects of life at NEGST. The category 2 respondents focus on the functions of NEGST and the core values that determine those functions. Category 3 respondents focus more on the relations between the members of the community and the core values that determine those relationships.

Interpretation

When we look at the percentages of the respondents who indicated that they *did not* think that NEGST operates on a consistent set of core values, we note that the majority indicated that NEGST does not have any set of core values. We can interpret this to mean that the core values that the few respondents indicated existed in NEGST were either not consistently implemented or they were lived out in ways that did not clearly indicate that core values were being lived out.

The fact that the two categories of respondents each saw two different types of core values being displayed within NEGST can be interpreted to mean that these two categories of respondents do not mix well in terms of relationships, both official and non-official. This could be the reason that they both view NEGST in very different ways.

Research question 4

What methods does the leadership in NEGST use to ensure that the organizational core values permeate throughout the organization?

Table 12. Knowledge of Core Values That Guide Your Tasks at NEGST. (Responses from Category 2 and 3 Respondents.)

	Yes	No	Percentage of "yes"	Percentage of "No"
Category 2 respondents	7	2	77.7%	22.3%
Category 3 respondents	8	5	61.5%	38.5%

We see from this that most of the category 2 respondents knew what core values guided their tasks at NEGST. These core values are listed in table 13.

Table 13. Core Values Guiding the Tasks of Category 2 and 3 Respondents.

	CATEGORY 2 RESPONDENTS	CATEGORY 3 RESPONDENTS
1	Evangelical faith and gospel principles	I admit mistakes
2	The goals of NEGST - excellence in African Christianity	I never answer an angry word with an angry word
3	Promoting Christ through the ministry at NEGST	I am not a boss, I am a simple man
4	To help develop servant leaders	I respect people the way they are
5	Integrity	Confidence
6	Transparency	Unity
7	Hard work	Orderliness
8	Living in community	Support
9	Being evangelical	My job counts for eternity
10	Striving for excellence	My contribution to preparing new students is crucial
11	Integrity	Being careful when doing work
12	Vision	Being faithful in my work
13	Mutual respect	Respect my supervisor or boss
14	Freedom of thought	Learn to listen
15	Choice and action	The statement of faith of the school
16	Servanthood	Commitment

Table 13 - *Continued*

17	Honesty	Excellence in ministry
18	Objectivity	Appropriate use/implementation of gifts
19	.....	Seek to understand the Bible as a whole within its context
20	.....	Seek to help younger colleagues and senior students develop as teachers
21	.....	Seek academic excellence
22	.....	Seek to maintain good relations with all staff and students
23	.....	Students (people) come first
24	.....	Integrity
25	.....	Team spirit - work with others
26	.....	Listening

There are a total of 44 core values that guide the fifteen category 2 and 3 respondents in their daily tasks at NEGST.

Table 14. Knowledge of Core Values. (Responses from Category 2 and 3 Respondents.)

	CATEGORY 2 RESPONDENTS	CATEGORY 3 RESPONDENTS
1	Personally laid down	By reading the word of God
2	Through readings	By interacting with the people who work at NEGST
3	Through life experiences	Through learning about myself through reflection times
4	Found in the contract of employment	Based on my years of ministry in the church
5	Lived those core values all my missionary life	Based on interactions with others
6	They are my driving force to accomplish my work at NEGST	By interacting with friends and workers
7	By the comments of my colleagues who point them out in my life	Through the teaching staff handbook
8	They are part of the values of the department	Feedback from course evaluations
9	His word commands us to make him known	Personal Christian convictions

Table 14 - *Continued*

10	Personal convictions	Years of thinking about what really was important in the long run
11	Faculty discussions on purpose and strategic planning	Teachings of Jesus
12		Experience
13		The literature published by the school
14		Personal experience
15		Observations on campus since '95

We note from the above list that there are basically three ways that the category 2 and 3 respondents got to know of the core values that guide their tasks at NEGST. These include the following:

Five ways listed by category 3 respondents and 3 of the ways listed by category 2 respondents indicate that the knowledge of which core values to use came from reading. Some read their contract of employment, some read the literature published by the school, some read the word of God, some read the teaching staff handbook, while some read the course evaluations.

Six ways listed by category 3 respondents and 3 of the ways listed by category 2 respondents indicate that the interactions between members of this community played a key role in identifying what core values to use in performing tasks at NEGST.

Four ways listed by category 3 respondents and 5 of the ways listed by category 2 respondents indicate that the respondents formed their core values out of times of personal reflections, life experiences, and personal Christian convictions.

Interpretation

From the findings above, we found that most of the workers at NEGST know that they are guided in their daily tasks by core values. The fifteen respondents of category 2 and 3 had a total of 44 core values guiding their daily tasks. We found that there are basically three ways that these core values are communicated to the respective staff members, i.e. through readings, through personal life experiences, and through interactions with other staff members. From this we can draw the following interpretations:

1. That tasks at NEGST are not guided by any common set of core values. This means, as in the days of the Judges, that everybody is doing what seems right in their own eyes.

2. That there is no central authority as far as dissemination of core values is concerned at NEGST, thus the existence of several ways of knowing the core values to use when performing tasks at NEGST.
3. That core values do not permeate the organization from top to bottom as the literature indicates they should, but everyone forms their own core values and lives with them, even if they are incongruent with the values of the rest of the members of the organization.
4. With the absence of a central authority to set the core values guiding the tasks performed at NEGST, everybody's core values are important, and no one can claim that his core values are more important than those of the next person. This causes conflict in tasks management, and general misunderstandings to happen due to the lack of common basis for operating.

CHAPTER FIVE

CONCLUSIONS

Summary

This work was based on the following thesis.

An effective leader knows what his core values are and what the core values of the organization he leads are. He also ensures that these two sets of core values do not clash, and takes the time and effort to ensure that the whole organization is permeated by these core values. The leader also ensures that the organization is run on the basis of its core values, which then shape every decision made by any officer of the organization.

On the basis of this thesis, the following research questions were formulated, which were the guide to the study that was undertaken.

1. How is the concept of leadership understood within the context of NEGST?
2. What is the perception of the personnel in the three levels in the organization structure of NEGST of core values?
3. What is the congruence of organizational core values and personal core values at NEGST?
4. What methods does the leadership in NEGST use to ensure that the organizational core values permeate throughout the organization?

The questionnaires that were sent out were guided by these research questions, but they were also guided by the following hypothesis.

1. We expect that the top four leaders of NEGST know what their personal core values are.
2. We expect that the institution does not have a clearly defined set of core values.
3. We expect that the lower cadres of workers do not know what the personal core values of their leaders are, neither do they know what the organizational core values are.

The key bit of new knowledge that this work sought to contribute was exactly where NEGST as an organization stands in relation to the conscious use of core values, both at the personal and organizational

levels, more so because any positive changes in the use of core values in any organization begins from a correct understanding of the present position of the organization.

The findings of this study are summarized as follows:

In relation to research question 1, it was very clear that of the two categories of respondents who responded, the majority of the respondents (100% of category 2 and 84.7% of category 3 respondents) indicated that they understood that there was a difference between the terms “the boss” and “the leader”.

In relation to research question 2, we found that 84.7% of the category 3 respondents knew what core values were and they actually used them in their day to day interactions with other members of the NEGST community. We also found that 77.7% of the respondents in category 2 used their core values consciously in their interactions with members of the NEGST community. This means that the majority of the staff in NEGST base their interactions with other members of the community on their core values.

In relation to research question 3, we had a number of findings.

1. In relation to category 2 respondents, they all listed a total of 17 beliefs that guide their interactions with other members of the community. Of these 17 beliefs/core values, there were two sets of similar or congruent values, which form a total of 12 core values out of the total 17 beliefs listed. This means that there is 70.5% congruency in the personal core values of category 2 respondents.
2. In relation to category 3 respondents, they listed a total of 24 core values that they hold. Again these respondents seem to have two sets of similar core values, totaling 17 core values out of the total 24 listed. This translates to 70.8% congruence in the core values of category 3 respondents.
3. When we compared these two lists of core values, i.e. the list made by category 2 respondents and that made by category 3 respondents, totaling 41 core values, we found that they form two sets of similar core values. The first set comprises of 14 congruent values, while the second one comprises 15 congruent core values. This makes a total of 29 congruent values out of a list of 41 core values. This translates to 70% congruence of the core values of respondents from categories 2 and 3.
4. The majority of the respondents in categories 2 and 3 did not know what the core values of the Vice Chancellor are. In category 2 there are 44.5% who said that they did not know the Vice Chancellor’s core values, while 69.3% of category 3 respondents said that they did not know the Vice Chancellor’s core values.

5. The few who knew what the core values of the Vice Chancellor are came up with a list of core values totaling 30 core values. Of these 30 core values, we found four sets of congruent core values, i.e. values relating to the leadership of the community at NEGST, values related to the task of NEGST vis a vie the church in Africa, how the Vice Chancellor relates to the members of staff, and values related to the beliefs of the Vice Chancellor. This particular finding is important because we can deduce that the staff members view the Vice Chancellor in four different incongruent ways.
6. The majority of the respondents in category 2 indicated that they knew what the core values of the DVC they report to were, and were willing to indicate what they thought these core values were. Those who indicated that they knew the core values of their DVC were 66.6% of the respondents.
7. A very interesting finding was that when the respondents listed what they thought were the core values of their DVC, it emerged that the respondents from one particular department did not know what the core values of their DVC were (or they knew but were not willing to indicate what they thought the core values were).
8. It also emerged from this particular response that the lists of core values given for the two DVC's were 100% incongruent with each other, but were 100% congruent within the department.
9. A similar finding was given by category 3 respondents who indicated that the Vice Chancellor and the three Deputy Vice Chancellors do not use the same set of core values to run the school. Of the 13 respondents, 100% of them gave this response.
10. As far as the organizational core values of NEGST are concerned, 33.3% of the category 2 respondents thought that NEGST operated on a consistent set of core values, while 66.6% disagreed. Some 30.7% of category 3 respondents indicated that they thought that NEGST operated on a consistent set of core values, while 69.3% indicated that this was not the case.
11. We found that 33.3% of category 2 respondents and 30.7% of category 3 respondents indicated in two separate lists that NEGST operates on two different sets of core values, one focusing on the functions of NEGST and the core values that determine those functions, while the other focuses on the relationships between the members of the community and the core values that determine those relationships.

In relation to research question 4, the following findings were indicated.

1. The majority of the respondents indicated that they knew the core values that guided their tasks at NEGST. Of the category 2 respondents 77.7% indicated that they knew these core values, while 61.5% of the category 3 respondents indicated that they knew these core values.
2. These two groups of respondents indicated that they knew of these core values from three sources. These include reading different materials, through personal life experiences and through interactions with other staff members.

The summary above is that of the findings of the study. It is also important to indicate what the summary of the interpretations of these findings were. The interpretations being summarized relate more especially to the findings of research question 3 and 4.

1. It seems to be that categories 2 and 3 respondents have two sets of core values which are similar. This could be interpreted to mean that these two groups of respondents have a similar outlook to their relationships with other members of the community. But also within each group we found that they have two sets of core values which are different from each other, and this is interpreted to mean that these groups of respondents will have some strains in their relationships, with one having to select which set of core values to follow for which action.
2. As far as knowledge of what the Vice Chancellor's core values are, we interpreted the finding that there were four sets of values identified which are not congruent to each other. The interpretation to this is that categories 2 and 3 respondents view the Vice Chancellor to hold four sets of core values, with the implication that he relates to these two groups of staff members on the basis of four different incongruent sets of core values. Within each category of respondents, they gave two sets of core values for the Vice Chancellor, and these two sets are not congruent to each other. Could this mean that the Vice Chancellor treats staff in the same category differently? If this is the case, then it can lead to major strains in the relationships within the same category of respondents.
3. Of the three DVC's who run the three departments of NEGST, the core values of two DVC's were given by the category 2 respondents. The fact that the core values of one DVC were not given was interpreted to mean that either the category two respondents who report to him did not know his core values or they knew them but declined to reveal them. Could this be that they are part of the group that declined to give an honest opinion for fear of being victimized?

4. A very interesting finding was that the category 2 respondents all interpreted the actions of their DVC's in very consistent ways. The list for each of the two DVC's was 100% congruent for the individual DVC, but 100% incongruent when compared to the other DVC. This fact was interpreted to mean that NEGST probably operates as three distinct organizations instead of one united organization with three functions or departments. This fact was also interpreted to mean that each of the departments operates very well as a unity, and the members of staff that form each of the departments were able to identify the core values that the DVC uses to run the department. This fact was also interpreted to mean that the working relationships within NEGST as an organization would be strained and frustrated due to the different expectations and requirements that the different core values place on the staff of the different departments.
5. The respondents of categories 2 and 3 are unanimous that the four top office holders in NEGST do not hold to one set of core values. Each of them is guided by their own set of core values which are not congruent to the rest. The interpretation of this was that the working relationships between these four office holders would as of necessity be strenuous and be the cause of frustrations to the staff of NEGST as a whole.
6. We also found that the employees of NEGST thought that NEGST does not operate on any consistent set of core values. A few indicated that they had recognized some core values being lived out, and gave a list of these core values. The interpretation of this fact is that those core values which had been recognized by the minority of the respondents were either not consistently lived out or they were lived out in ways that did not clearly indicate that core values were being lived out, thus the explanation why the majority did not recognize them.
7. Despite the fact that the employees thought that NEGST does not operate on any consistent set of core values, a large number of the respondents indicated that they knew of the core values that guided their individual performance of their tasks at NEGST. From the list they gave, we interpreted it to mean that NEGST is not guided by any common set of core values and that everybody is doing what seems right in their own eyes. We also interpreted it to mean that there is no central authority as far as dissemination of core values is concerned because of the existence of several ways that the respondents indicated that they knew about their core values. Despite what the literature says that core values should permeate the organization from top to bottom, at NEGST this has not happened, and everybody has their own core values. This state of affairs

where everybody operates on their own core values can be the cause of major strains in the relations within NEGST and in tasks management. Everybody performs their tasks based on their own core values and they may not want to be influenced by the core values of somebody else.

Conclusion

What then is the position of NEGST in relation to the conscious use of core values both at the personal level and organizational level? The position is as follows. NEGST does not have any consistent set of organizational core values, and those few values which are evident are not lived out consistently. As far as personal core values are concerned, everybody operates on their own set of core values, most of which are not congruent to those held by their other colleagues. Of the three departments that make up NEGST, two of those operate on core values which are different from each other, and members of staff that make up the third department could not give the core values that make up that department. Very few staff members know the personal and organizational core values that guide the Vice Chancellor in his interactions with the staff, while all respondents agree that the top four office holders at NEGST do not operate on any one set of core values.

What are the implications of this position? I would like to propose several implications arising from this state of affairs at NEGST.

1. The decisions that are made by the different officers of NEGST will be made on the basis of different core values. This means that even their implementation will not be done smoothly. Priorities for one department may not be the priorities for another department, and in organizations that make conscious use of core values, this discrepancy in priorities is sorted out by a common set of core values. This makes the absence of a consistent set of core values of greater harm to the organization.
2. The members of staff do not have any common rallying point. Core values are supposed to help rally all the employees of an organization to a common cause, but like in NEGST, the absence of consciously implemented common core values will deny the members of staff such a common rallying point, thus losing the advantages of having a common front for the organization.
3. NEGST exists to provide a service to the church in Africa, and this is to provide training at graduate level to the leaders of the church in Africa. This means that the church in Africa is one

customer of NEGST, while the students form a second customer of NEGST. When these customers are exposed to members of staff who hold different core values, and who work for an organization that does not have any consistent set of core values, it will result in the customers being treated differently by each official they meet. Each staff person will treat the customer based on the core values held by that staff person. The result of this is that the customers will end up feeling confused and frustrated by the lack of consistent treatment by members of staff of the same organization.

4. By virtue of NEGST being the second graduate school serving the Evangelical community in Africa (next to Bangui Evangelical School of Theology, within the “family” of AEA), it has substantial indirect influence on the church in Africa. This is because the graduates of NEGST end up taking leadership positions in the church, and these graduates have been directly influenced by the two or three years of training they have received in NEGST. It is possible that the church in Africa is being negatively affected by the state of NEGST in relation to the use of core values, because the graduates have not seen any modeling of organizational core values being consistently lived out within the environment of NEGST. This goes contrary to the motto of NEGST, which states that NEGST exists to promote excellence in African Christianity.
5. Values play a very important part in determining whether one will join an organization or not. The values tell what the organization stands for and what for it is important. In the absence of a clear set of core values in an organization, it means that the people joining the organization do not know what they are getting themselves into, and only discover this after joining the organization. In the case of NEGST, this can be detrimental to the welfare of the entire organization because someone may have come into the employment at NEGST with expectations that will not be fulfilled in the long run and such a person can become frustrated and not perform as highly as expected. If there was a set of core values present, then such a person would not have joined the organization because he would have known up-front that his expectations would not be met by joining the organization. With this in mind, we can expect to find some employees in NEGST experiencing frustration at joining NEGST and finding that it was not what they expected.

Recommendations

This work makes the following recommendations.

1. That the management committee commission a *similar* study to this one in NEGST, but this time be fully official and backed by the assurances of the Vice Chancellor that no one will be victimized for giving an honest opinion. This way all the members of staff will give their responses fully and honestly, and the findings reached will have a broader basis in terms of population. It is the expectation of this researcher that such a study will reach the same conclusions that this study has reached.
2. Having conducted such a study to verify the position of NEGST in relation to the conscious use of core values at both the personal and organizational levels, the NEGST administration should commence the process of establishing a congruent set of core values that will guide the affairs of the entire organization.
3. In commencing such a process, the individual members of the management committee should first ensure that their personal core values are congruent with the core values of the rest of the members of the management committee, and if it is difficult to harmonize them then it would be the honorable thing to resign and seek employment elsewhere where the personal core values would be congruent with the organizational core values.
4. That NEGST not only seeks to become the role model to the church in Africa concerning the conscious use of a consistent congruent set of core values, but also would seek to teach such principles to other organizations that serve the church in Africa including the church leaders themselves, so that the substantial indirect influence that NEGST already has would be used towards positive ends.

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APPENDIX A
ORGANIZATIONAL STRUCTURE OF NEGST

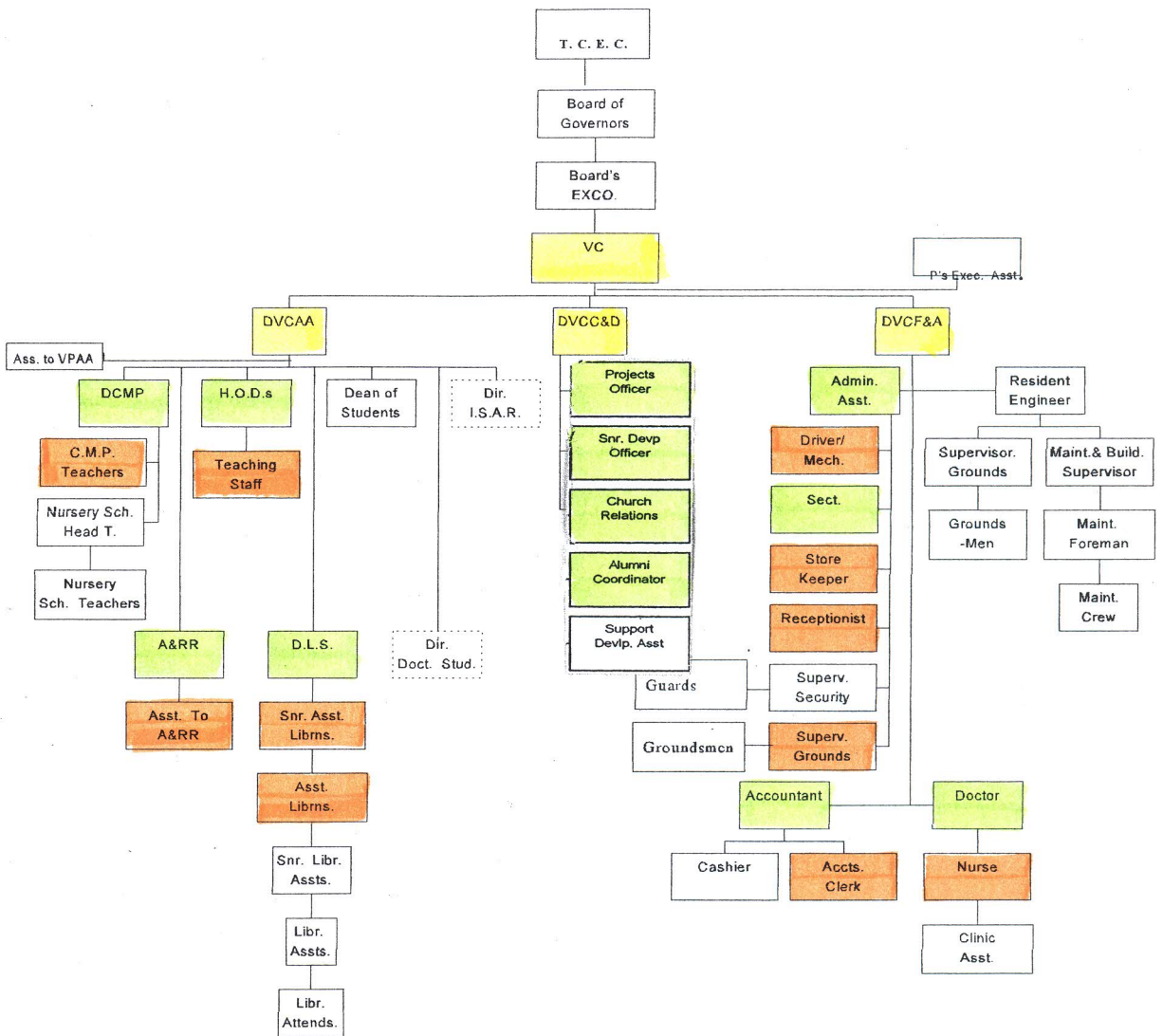
Key

Yellow color - Category 1 respondents

Green Color - Category 2 respondents

Orange Color - Category 3 respondents

N.E.G.S.T. Organizational Chart



KEY:-

- DVCAA - Deputy Vice-Chancellor, Academic Affairs
- DVCF&A - Deputy Vice-Chancellor, Finance & Administration
- DVCC&D - Deputy Vice-Chancellor, Communication & Development
- HODs - Heads of Academic Departments
- A&RR - Admissions & Records Registrar
- DLS - Director of Library Services
- DCMP - Director of Christian Ministries Programme

APPENDIX B:

QUESTIONNAIRES FOR THE THREE CATEGORIES OF THE POPULATION

QUESTIONNAIRE FOR THE TOP LEVEL EMPLOYEES OF NEGST

This questionnaire is part of a Masters of Divinity thesis study being undertaken by John Munywoki concerning the use of core values as a basis for effective leadership. NEGST has been chosen as a case study because of the length of time that the majority of the workers have spent working in NEGST. Your response to the questions below will really help in the successful completion of this study. Your identity will be kept confidentially and will not appear in the final report.

Position in NEGST

Length of time you have worked in NEGST

1. Please give your perception of what leadership is.
.....
.....
.....
2. Is there a difference between "the boss" and "the leader"?
Yes [] No []
3. Who is your boss?.....
4. Who is your leader?.....
5. If the answer to the question 3 and 4 are different, please give your reasons.
.....
.....
.....
6. You hold a key position in NEGST, having several people reporting to you. Do you consider yourself a boss or a leader? Boss [] Leader []
7. Please briefly give your definition of the term "core values"
.....
.....
.....
8. In an institution, must the personal core values of the top official be the same as those of the institution? Same [] Different []
9. Do you clearly know your personal core values, and can you clearly articulate them? Yes [] No []
10. If the answer to question 9 was "yes", please list your top 4 personal core values.

.....
.....
.....

11. Does NEGST have a set of institutional core values? Yes [] No []

12. If so, do you know them clearly enough to articulate them? Yes [] No []

13. If the answer to question 12 is "yes", please list what you consider to be the top four institutional core values of NEGST.

.....
.....
.....

14. What methods do you use to permeate the core values to the organization?

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15. What methods do you use to ensure that the core values are used in all levels of administration at NEGST?

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16. Do you run your department (or NEGST if you are the VC) based on your personal core values or based on the institutional core values of NEGST?

Personal core values [] NEGST Values [] Neither [] Both []

17. For the three DVC's, do you know the core values that guide the VC?

Yes [] No []

18. If the answer to question 17 is "yes", do you consider those core values to be personal or institutional? Personal [] Institutional []

19. Do you feel obligated to use those core values in the running of your department?

Yes [] No []

20. Apart from you, do the rest of the employees of NEGST know the core values that you use?

Yes [] No []

21. If the answer to question 20 is "Yes", do you think that they also use your core values in the running of their offices? Yes [] No []

22. If the answer to question 20 is "No", what factors may hinder this knowledge from flowing down to your subordinates?

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QUESTIONNAIRE FOR THE MIDDLE LEVEL EMPLOYEES OF NEGST.

This questionnaire is part of a Master of Divinity thesis study being undertaken by John Munywoki concerning the use of core values as a basis for effective leadership. NEGST has been chosen as a case study because of the length of time that the majority of the workers have spent working in NEGST. Your response to the questions below will really help in the successful completion of this study. Your identity will be kept confidentially and will not appear in the final report.

Position at NEGST

Length of working time at NEGST

Male Female

1. Do you think there is a difference between “the boss” and “the leader”?
Yes No
2. Do you base your interaction with the other employees of NEGST or with the students on deeply held beliefs?
3. If the answer to question 2 is “Yes”, name at least three of these beliefs
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.....
4. Do you know the beliefs that guide the Vice Chancellor in his job?
Yes No
5. If the answer to question 4 is “yes”, please list three of these beliefs.
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6. Do you know the beliefs that guide the DVC you report to in the running of his job? Yes No
7. If the answer to question 6 is “Yes”, please list three of these beliefs.
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.....
8. Do you think that NEGST as an organization operates on a consistent set of core values?
Yes No
9. Do you think that the Vice Chancellor and the three Deputy Vice Chancellors use the same set of core values in the day to day running of their offices?
Yes No
10. Do you know of any core values guiding your tasks at NEGST?
Yes No

11. If "Yes" list any 3 such core values.

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12. How did you come to know of these core values?

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QUESTIONNAIRE FOR THE THIRD LEVEL EMPLOYEES OF NEGST.

This questionnaire is part of a Master of Divinity thesis study being undertaken by John Munywoki concerning the use of core values as a basis for effective leadership. NEGST has been chosen as a case study because of the length of time that the majority of the workers have spent working in NEGST. Your response to the questions below will really help in the successful completion of this study. Your identity will be kept confidentially and will not appear in the final report.

Position at NEGST

Length of working time at NEGST

Male Female

Date

1. Do you think that there is a difference between the “boss” and the “leader”
Yes No

2. Do you know what “core values” are? Yes No

3. Do you have any deeply held beliefs that guide your work and interaction with people at NEGST? Yes No

4. If the answer to question 3 is “Yes”, name your top three beliefs.
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5. Do you know the beliefs that guide the Vice Chancellor in his job? Yes
No

6. If the answer to question 5 is “yes”, please list three of these beliefs.
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7. Do you think that NEGST as an organization operates on a consistent set of core beliefs?
Yes No

8. Do you think that the Vice Chancellor and the three Deputy Vice Chancellors use the same set of beliefs or core values in the day to day running of their offices?
Yes No

9. Do you know of any core values guiding your tasks at NEGST?
Yes No

10. If the answer to question 9 is “Yes” list any four of such core values
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11. How did you get to know of these core values?

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JOHN MUSUI MUNYWOKI

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BACKGROUND: Marital Status: Married

No. of children 1 (Linda, 1 year old)

EXPERIENCE: 1999 - 2002 **Nairobi Evangelical Graduate School of Theology**

- Chairman of the Students Association
- Member - Students committee of the 2002 NEGST Self-Evaluation Report submitted to ACTEA
- Taught the CMP "The Book of Revelation" and "The Pentateuch"
- Taught the Lay Leaders of All Saints Cathedral "Homiletics"
- Taught student leaders at the Nairobi University "Homiletics"
- Worked in the Students Computer Lab as a lab assistant for one year

1996 - 1999 **Glory Tabernacle Church**

- Pastoral intern at Glory Tabernacle Church, Nairobi
- Administrator at Glory Tabernacle Church, Nairobi
- Church planter at Glory Tabernacle Church, Nanyuki, Nakuru, Kitale, Mombasa.

1994 - 1996

- Private Business - Middle man in the Cereals industry

1991 - 1994 **Goldenberg Tours and Travels**

- Travel agent responsible for bookings and issuing airline tickets

EDUCATION: 1999 - 2002 **Nairobi Evangelical Graduate School of Theology**

- Master of Divinity (Pastoral Studies)
- Thesis: The Use of Core Values as a Basis for Effective Leadership: A case Study of NEGST.

1990 **Skyways Travel Institute**

- Certificate in Travel and Tours

1987 - 1990 **Nairobi University**

- Bachelor of Arts (Sociology)

INTERESTS: Music, Teaching, Reading, Swimming, Traveling, Organizing