

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

THE USE OF CORE VALUES IN LEADERSHIP
A Case Study of Evangelical Association of Malawi (EAM)

BY
SELLAH M. MTALIMANJA

*A Thesis Submitted to the Graduate School in Partial
Fulfillment of the Requirements for the Degree of
Master of Arts in Christian Education*

JULY, 2007

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Student's Declaration

THE USE OF CORE VALUES AS A BASIS FOR EFFECTIVE LEADERSHIP: A CASE STUDY OF EVANGELICAL ASSOCIATION OF MALAWI (EAM)

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 of the Examiners

(Signed)  _____
Sellah Museke Mtalimanja

July, 2007.

ABSTRACT

This study sought to discuss the use of core values in leadership with reference to Evangelical Association of Malawi (EAM). There was a three-fold purpose to this research. First was to find out if the leaders in the top three levels of leadership in EAM use the organization's core values to discharge their duties in the day-to-day running of the organization, second was to find out how these core values are communicated down the line, and third was to find out if these core values are known by all the employees (by level) in the organization. These core values are: The mind of Christ/Servant leadership, recognition of all persons as image bearers of God, excellence, stewardship, and integrity.

The study adopted a cross-sectional non-experimental research design. The researcher used a descriptive survey approach in which she used a representative quota sample to gather representative data from the lowest level of employees to the overall leaders' level.

Firstly, the study revealed that the organizations' core values were generally known and were being utilized by the leaders in the top three levels of leadership in EAM. Secondly, the study revealed that the said leaders were communicating the core values to their subordinates through formal meetings, printed documents, and personal use (demonstration). Thirdly, the study revealed that the core values have permeated the organization sufficiently at least up to Level 3 employees. The core values that have been communicated down to Level 3 employees include: The mind of Christ/Servant leadership, Stewardship, and Integrity. However, the study also revealed that some core values, namely, "Excellence" and "Persons are image bearers of God" appeared to be more aspirational than actual.

From the findings, the researcher recommended that EAM should continue to work towards entrenchment of those core values that are more or less still at the aspirational level. In this regard, EAM should continue using envisioning/ planning/review meetings, printed documents and demonstration to communicate the core values. In addition, EAM should work at communicating to all employees the actual meanings (explanatory notes) of the core values as they are given in EAM's strategic plan for 2004-2007 since some of the findings suggest that the core values are held by some employees at a superficial level, yet they need to be deeply ingrained in their minds for effective use in the day-to-day discharge of duties. Lastly, EAM should make extra effort to ensure that the organization's core values are regularly and clearly communicated to, particularly, Level 4 employees since two of them expressed total lack of awareness of the organization's core values.

TO

Lloyd, my husband, who is my advisor, colleague, encourager and my best friend and
Victoria Mtalimanja, our delightful and beautiful baby that God gave us while at
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CHAPTER ONE

INTRODUCTION

This study sought to discuss the use of core values in leadership with reference to Evangelical Association of Malawi (EAM). The Evangelical Association of Malawi (EAM) is an umbrella organization for Christian churches, Christian organizations, and individual Christians in Malawi, and operates nation-wide. In this study, the researcher endeavored to examine the role that EAM's core values play in the day-to-day running of the organization, especially as utilized by the top three levels of leadership in their discharge of duties. This role has further been reflected in the extent to which EAM's core values have permeated the organization.

Introduction to Evangelical Association of Malawi

As an association of Evangelical Christian churches, Christian organizations and individual Christians, EAM is committed to the social and spiritual well-being of all people in Malawi. Since its introduction in Malawi in 1962 by European missionaries, EAM (then known as Evangelical Association of Nyasaland) has continued to “concern itself with the promotion of Christian mission and social service, with focus on peace and justice, education, health, and the proclamation of the Gospel throughout the nation.” (Evangelical Association of Malawi 2002, 1, 2).

EAM was established to encourage the Church's participation in social services, with a view to reducing some problems through wide-ranging interventions, promoting oneness, bringing love and understanding within the nation in terms of tribal and/or religious differences (ibid).

Statement of the Problem

One of the greatest needs in the church in Africa is effective leadership. Effectiveness, as discussed in this paper, may be seen only in as far as an individual's performance is in direct pursuit of the organization's goals, and in adherence to the values that the organization holds unto. As far as churches and Christian institutions in Malawi go, political power play among leaders that thrives at the neglect of the institution in question and its core values is not a new phenomenon. Often, this results into conflicts that threaten to divide the church. For example, the Church of Central African Presbyterian in Malawi is seriously struggling to resolve a territorial conflict that has been there for the last fifty years between its Nkhoma and Livingstonia Synods. Both Synods are members of the Evangelical Association of Malawi, an umbrella body that seeks to model effective Christian leadership even as it facilitates effective leadership development initiatives for the benefit of its member churches and organizations in Malawi. Often times, the leaders involved in power plays, such as that seen between Nkhoma and Livingstonia Synods, do not seek to promote their organization's welfare in accordance with its stated goals and core values, but seek to entrench their own positions and agendas in the organization concerned. As might be perceived, an organization that does not adequately address its problems might eventually become ineffective and inefficient, especially when rocked by divisions. In addition, for an organization to be effective, especially as regards addressing the differences and conflicts that might arise from within, it needs to be run by individuals who are diligently seeking to accomplish the organization's goals and who are consciously being guided by the organization's core values.

From the literature reviewed, Munywoki (2002, 11) said that since effective leaders are made, a leader can help his team members work effectively by

communicating to them the organization's core values and emphasizing the need to align oneself with those core values. The communication of core values to one's team members is crucial because it affords the team members to know 'why' things have to be done in a particular way, a thing that is critical to the team members' continued motivation, especially when change has to be introduced into the organization.

Since part of EAM's calling is to model effective Christian leadership even as it facilitates effective leadership development through trainings for the benefit of the church in Malawi (refer to appendix 3), the researcher wanted to find out if the leaders in EAM are being guided by the organization's core values in their day-to-day tasks. The researcher hoped that the findings would indicate the importance that EAM's leaders attach to the organization's core values, and whether or not they believe that adherence to well-formulated core values and communication of the same to one's team members enhances a leader's effectiveness.

According to the strategic plan for 2004 to 2007, EAM has the following five core values: Godly servant-hood, recognition of all persons as image bearers of God, excellence, stewardship, and integrity. Each of these core values has sub-points that further explain them in the context of EAM (refer to appendix 3). As observed above, the researcher intended to find out if EAM's leadership on a day-to-day basis is actually utilizing the above core values.

Underlying Assumption

The researcher's main assumption was that when adequately communicated to all concerned and when truly embraced, core values aid the smooth running of an organization in that they guide leaders in several ways such as in vision-casting, in entrenching the ministry's character, in introducing pertinent change in the ministry,

and in resolving conflicts (Munywoki 2002, 13, 21-23; Augsburger 1992, 16). Core values, when properly communicated, also help in motivating one's team members (Munywoki 2002, 11-13, 21-23).

The researcher was also designing this study with the assumption that, as a Christian organization, EAM does not operate haphazardly but that it adheres to its five core values in its operations. As such, the researcher's aim was to find out if these core values are well communicated to and understood by all employees. Munywoki (2002, 11-13) further discussed that since effective leaders are made, an overall leader can help other leaders lead effectively by communicating to them the organization's core values and emphasizing the need to align oneself with those core values. Finally, the assumption was that the selected sample for this study would honestly attend to the questionnaire that was presented to each one of them and thus truly reflect the situation on the ground as regards whether or not the organization's core values are being used in the running of the organization on a day-to-day basis.

Purpose of the Study

The researcher sought to find out if the leaders in the top three levels of the organizational structure of EAM were actually using the organization's core values to discharge their duties. In this light, the researcher used a questionnaire that was designed to gather data that would reflect the extent, in terms of levels of employees, to which EAM's core values have been communicated and appropriated.

According to Munywoki (2002, 21-22), it is impossible to lead effectively without living by given core values. He said that core values create within the individual a deeper commitment to the ministry, and help employees to work diligently since each employee knows exactly what to do in the ministry. The use of

core values in leadership helps the leader to be focused, especially in relation to the organization's goals. Core values also contribute to the measurement of success and ministry vision.

Significance of the Study

As an umbrella organization for Christian Churches and Christian organizations, EAM is concerned with the development of effective Christian leaders and the modeling of effective Christian leadership. From the literature reviewed, several authors have argued that it is impossible to lead effectively without living by given core values. Therefore, the researcher hoped that this study would shed light on the roles that core values should play in the life of a Christian organization such as EAM, if effectiveness is to be achieved, maintained, and enhanced. The researcher also hoped that this study would ultimately inform EAM on matters relating to the choice, the appropriation and application of core values for the betterment of the organization. As far as EAM is concerned, this study might be particularly relevant since EAM believes it exists to develop effective leaders from among its member churches and organizations, as articulated in its strategic plan for 2004 to 2007. EAM, thus works with leaders from different Christian churches and Christian organization in Malawi, and runs training programs that are meant to facilitate the development of effective leaders. In addition and as seen in EAM's logo, in vision and purpose statements, EAM is convinced that God called it to facilitate the unity of the Evangelical Churches in Malawi.

Research Objectives

1. To find out whether or not the leaders within the top three levels of the organizational structure of EAM are using the organization's core values to guide them in their leadership roles.
2. To find out the methods that the leaders within the top three levels of the organization use to communicate the organization's core values to their team members.
3. To find out the extent, in terms of levels of employees, to which EAM's core values have been communicated and embraced.

Research Questions

1. Do core values of the EAM guide the leaders in their roles?
2. How do leaders communicate the organization's core values down the line?
3. How far down the line have the organization's core values been communicated and embraced?

Delimitations and Limitations

Leadership is a very broad area of study. There are many angles from which leadership can be looked at. For instance, one could look at styles of leadership, the process of making an effective leader, and patterns of biblical leadership embraced by different institutions or organizations that produce excellent leaders. In this study, the area of concern was the use of core values in leadership.

The researcher was delimiting this study to EAM as a Christian organization in the Malawian context. Consequently, this thesis is a case study of EAM and it refers mainly to the Christian frame of reference.

As regards accessing the entire population of this study, the researcher foresaw two limitations. The first foreseeable limitation was absences. The second was time: The researcher sought to employ the services of a knowledgeable person who traveled

to Malawi to administer the questionnaire, and because time was a necessary limiting factor, the researcher chose to target a quota sample as opposed to targeting the entire population.

Definition of Terms

Core Value

A core value is a central belief agreed upon in an organization/ministry that is constantly followed, drives the ministry's vision and helps to accomplish the ministry's mission (Coiro and Dow 1997). These core values work in both secular and Christian institutions, some are biblical and others find their source in biblical truth (Seidel 2003, 106-108).

A Leader

A leader is a person who leads a group of people and makes sure that he communicates to the group what the organization's vision is, and finds the right people to pursue the goals and objectives of that organization. Engstrom (1976, 15) states, "A leader is one who guides and develops the activities of others and seeks to provide continual training and direction."

An Effective Leader

An effective leader is a person who has authority over a group of people, and who ensures that his followers know the organization's vision, core values, goals and objectives and he, together with his people, work towards the accomplishment of set goals/objectives (Gangel 1970, 13). Usually, these set goals are in line with the organization's core values.

Leadership Style

“Style has to do with the way various components of leadership are exercised” (Adams 1978, 45). Some leaders think that their role is to make others follow them without questioning, while other leaders depend upon integrating their own acumen with their team’s contributions to help them lead effectively.

A Boss

A boss is a person who is in charge of other people at work and tells them what to do. “A boss drives his workers, depends upon authority, inspires fear and fixes the blame for the breakdown” instead of fixing the breakdown (Munywoki 2002, 7).

CHAPTER TWO

LITERATURE REVIEW

Substantive Literature Review

The Importance of Effective Leadership

Leadership is defined in many different ways. With reference to the Bible, Adeyemo (1993, 6) defines a leader as a servant not a boss-man (someone who just delegates without himself getting involved). By a servant, Adeyemo refers to a person who takes and carries out orders of another individual or corporate employer. Clinton (1988, 14) defines 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.”

For effective ministry leadership, leaders concerned need to have a group of certain qualities, certain character traits, and abilities which, at any given point, would assist the individual leader to influence his/her group’s behavior in the direction of mutually acceptable goals (Gangel 1970, 13). Gangel (1970, 162-166) listed some of the primary and secondary ingredients of effective leadership, and these are as described below.

Firstly, Gangel (1970, 162) talked of togetherness. The leader should be able to guide the group to discipline their feelings towards each other to the end of producing a spirit of unity and cooperation when the group is operating.

Secondly, the leader should lead the group to a definite goal. Though negative, an example is given of Hitler when he convinced an entire nation that they were a super race and then convinced them to follow him in achieving his goal through war.

Thirdly, the leader should be flexible or approachable to other employees and receptive to suggestions and criticisms.

Finally, the leader should have competence in carrying out relevant duties, and integrating and coordinating a number of highly varied interests and activities simultaneously (Gangel 1970, 162-164). Additionally, Gangel discussed some of the qualities that point to effective leadership.

Gangel said one of the most important qualities of an effective Christian leadership is flexibility in leadership. The leader should be flexible in handling his employees in order to understand their personal characteristics and be able to guide them. It is also important for a leader to have a clean track record as opposed to a tarnished image in as far as the eyes of people are concerned. As such, a leader should have integrity as one of his/her core values and/or as one of the core values of the organization he/she is in charge of. Gangel observed that once the leader's image becomes tarnished, his ministry and the reality of Christ become tarnished alongside him (1970,165).

Position also has some significance in leadership. Position indicates that leadership carries with it a recognition of status and esteem. These two (status and esteem) are some of the qualities of an effective leader (Gangel 1970, 164-166). An effective leader is the central person in a group and has to be functional. A functional leader is one who is dynamic to a given group at a given time (Gangel 1970, 160).

Organizations that are effective produce good results. Kilinski (1973, 143-144) gave some of the factors that contribute towards good results in an organization. These factors include having employees who feel encouraged and are influenced to be involved, and having employees who feel that their leaders and board members have an attitude of acceptance towards them and are eager to support them in their efforts

to contribute towards achieving the organizational goal. Leaders and the organizations they lead should value people as a vital resource. In addition and for sustained employee satisfaction and motivation, employees need to see that communication in the organization is sustained by having committees and departments linked by common members and by board members. There should be a sense of togetherness in a ministry for it to be effective; a sense of sharing in some common good and a sense of belonging to some common fellowship.

Styles of Leadership

For effectiveness in ministry, a leader needs to adopt, adapt and employ a leadership style that would help him/her ensure that the organization/ministry runs smoothly and achieves its goals efficiently. According to Goodwin II (1981, 16-17), there are three types of leadership styles. He referred to these styles as “I”, “They”, and “We.”

The “I” style of leadership

The “I” leadership style is where the leader decides for the group without consulting the people involved. “This leadership is effective in certain organizations, particularly the military, where quick life or death decisions are often called for under difficult and unforeseen circumstances. A Christian leader who plans things for people instead of with people is not a good leader” (Goodwin II 1981, 16-17).

The “They” style of leadership

This type of leadership is likened to a consultant who makes contributions to different groups by offering his own knowledge and skills. “One researches an assigned problem, summarizes his findings, makes recommendations and moves on. The type of leaders who belong in the “they” style of leadership help the right people

get the right things done but stand outside the group. This is not an effective way of leading people as a Christian (1981, 17-18).

The “We” style of leadership

The “we” style of leadership is where the leader values every member in the group. Each member comes to the group with hope that his needs will be met with assistance from the group members. The effective leader seeks to discover the particular needs of the individual and assists each individual accordingly. This type of leadership is worthy to be emulated as a Christian (1981, 18).

Along the same thinking, Engstrom discussed other variations of leadership styles and he has four of them, namely: Laissez-faire style of leadership, Democratic-participative style of leadership, Autocratic-bureaucratic style of leadership and Benevolent-autocratic style of leadership.

Laissez-faire style of leadership

This is the kind of leadership where the leader hides in the crowd, allowing others to express themselves. The leader provides little help in terms of direction and allows freedom for group decisions. He only comes in where there is need or when he is called for. Engstrom further says that this is no leadership at all, for it allows everything to run its own course (Engstrom 1976, 71).

Democratic-participative

“This is the type of leadership where decisions are made for the people through representation. This leadership style is effective to the leaders who believe that the way to motivate others is to involve them in decision-making. The

democratic-participative style of leadership brings about progress in that the group involved works together and shares its experiences. The good part of this style, according to Engstrom (1976, 72) is that it creates goal ownership and a feeling of shared purpose.

Benevolent-autocratic

This type of leadership is characterized by a father-like concern. The desire in this leadership is to keep everyone in the group satisfied and happy. However, it promotes laziness in people for they just depend on the leader, hence affecting the efficiency of the organization/ministry (Engstrom 1976, 73).

Autocratic-bureaucratic

This leadership style is often found in Christian groups because people tend to regard some as being led in this direction by the will of God. In this type of leadership, the leader uses people and uses their ideas as if they are from his own thinking (Engstrom 1976, 74).

The best leadership style is only made to be the best if it “points to the leadership of Jesus as a model, except in the most sentimental or narrowly religious sense” (Ford 1991, 15).

Definition and Importance of Core Values

In an essay posted on the internet and which was published in the Coast Guard Magazine of 1997, Coiro and Dow say, “A core value is a fundamental belief that is Biblical, unalterable, and passionately held which drives every aspect of ministry.” An organization/ministry needs to have core values. In their essay, Coiro and Dow

quoted James Collins and Jerry Porras as saying that core values "...are essential and enduring tenets of an organization." They further said that these core values are guiding principles in an organization/ministry and they are of importance to those inside the organization.

An organization embraces their core values regardless of current business or management trends. Their worth [the worth of the core values] comes from their ability to help shape and define an organization, providing strength and guidance in good times and bad. Core values are not just taught, discussed or written about, they are alive in an organization through its people (Coiro and Dow 1997).

In an internet article featured under the Continuous Improvement Ministries web page entitled "Four Elements of Success," Rushworth stated, "We cannot avoid responsibility for our moral atmosphere. We create it hour by hour in our actions and motives, seeding the next generation of moral actions with the ones we cultivate as models today" (Continuous Improvement Ministries 2000). Rushworth further said that leaders must embrace given core values and model them in their actions and behaviors (ibid). Core values are important because they help every participant to align his life to what the ministry/organization values as important.

Malphurs, a member of faculty at Dallas Theological Seminary was quoted by Munywoki on the importance of core values in the ministry:

Core values determine ministry distinctives [sic], dictate personal standard and ministry limits, communicate what is important, help identify when it is time for change, shape decision-making, enhance leader effectiveness in the eyes of their congregation, shape the character of a ministry, determine the measurement of success and determine the ministry vision (2002, 21-22).

In their book, Walsh and Middleton (1984, 150) stated that "core values also help in transforming vision by shaping our Christian world view." As might be

deduced from the above, being visionary is a must in effective leadership. In underlining the importance of having a vision for self and for ministry, Kikuyu quoted Sanders saying that “one of the important functions of a spiritual leader [is] to communicate to those who follow the faith and vision which he himself possesses” (Kikuyu 2002, 7).

Core values need to be valued in ministry/organization for they help in the smooth running of the ministry. For effectiveness and efficiency in ministry, the leaders need to work out their core values and communicate them to every employee or member of the ministry so that every staff member knows exactly what to do in his/her daily endeavors and in given circumstances.

Leadership by Use of Core Values

Leading by use of core values is an important area in any ministry or organization because those core values create a deeper commitment to the ministry by the members. These core values tend to drive the ministry and as Munywoki points out (22), the core values determine the measurement of success and ministry vision.

Another important effect of leading by the use of core values is that they help a leader to maintain focus on the goals of the organization. In any organization/ministry, it is important to have goals. Dayton and Engstrom (1985, 56, 57) pointed out the necessity of having goals which are as follows: “Goals give a sense of direction and purpose, give us power to live in the present by the decisions which we are making today, help the organization to operate more effectively and be able to evaluate the progress in the organization.”

To lead by use of core values, a person needs to have a heart for helping those in need and for sharing a common goal so that everyone in the organization is helped

to share in the vision of the ministry. A leader has to have a passion for good discipleship of his followers in an effort to build an effective ministry. Some of the elements that contribute to good leadership, as given by Collins (1995, 7, 8) are: being a good people-helper, having a passion for fruitfulness, having love for people, and having people who are obedient. By fruitfulness, Collins meant that effective leaders should seek and be able to multiply themselves through empowering and imparting godly and timeless values into others so as to achieve growth in both the employees and the organization. Such growth, however, has to start with, in, and from the leader himself. The leader must be a good example and must show these characteristics.

In pursuit of excellence in the use of core values, Engstrom (1982, 16) recommended that the leader should have ambitions that would help achieve the organizational goals. He further says that, to be effective in ministry, the leader needs to aim at excellence rather than choosing to go for simpler ways (Engstrom 1982, 16). There is need to have a goal and work towards it by modifying, expanding or even abandoning it for a better one (25).

Communication

One other important area in ministry in as far as leading by the use of core values is concerned, is proper communication. Gangel (1970, 270) defined communication as “the transmission of ideas between persons in a language that is common to both. The success of the message is determined by the feedback and whether or not the receiver understands and internalizes the message.” Munywoki (2002, 27) said, “It is through communication that we share facts, feelings, ideas and attitudes.” As such, it might be said that it is through proper communication that effective leaders lead by core values through their sharing of the organization’s values with their team members.

D'Souza said 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..." (D'Souza 1989, 119).

Core Values

From the literature reviewed, core values are essential for an effective leadership. These core values work in both secular and Christian institutions, some are biblical and others find their source in biblical truths. Malphurs (1999, 72) said, "Values clarify what is unique about a particular ministry. They also show what a ministry will emphasize." Core values give strength to the motives that drive actions of the members in an organization/ministry and help the members to relate with each other in ministry (Seidel 2003, 106-108).

Leaders who aim high and want to accomplish their goals use core values as a basis for effective leadership. When leaders make use of core values, they generate deeper commitment to the ministry in the members, and this leads to much greater creativity and innovation on the part of the members. Core values should be employed in such a way that the leaders should communicate these core values to the entire organization so that every member knows what is expected.

From the literature reviewed, the most frequently mentioned core values, especially those pertinent to Christian ministries/organizations, are:

- Integrity (Gangel 1970,165)
- Flexibility (Gangel 1970, 162-164; Engstrom 1982, 25)
- Christian worldview/shared vision (Kikuyu 2002, 7; Munywoki 2002, 22; Walsh and Middleton 1984, 150)
- Unwavering focus on ministry goals/decisiveness regarding ministry goals (Dayton and Engstrom 1985, 56, 57)

- Discipleship/Commitment to individual and corporate growth (Collins 1995, 7, 8; Gangel 1970, 160)
- Role-modeling (Munywoki 2002, 24)
- Excellence (Engstrom 1982, 16)
- Community/Proper communication (Engstrom 1976, 72; Gangel 1970, 270; Kilinski 1973, 143-144)

Methodological Literature Review

The researcher adopted and adapted some of Munywoki's questionnaire items (2002, 67-72) in the development of her own study instrument. The adaptation entails changes in wording for the sake of clarity in as far as this study goes, as well as changes in language to suit the Malawian cultural context and the targeted Malawian population. However, this study differed from Munywoki's in that Munywoki looked at both organizational and personal core values in relation to NEGST and its leadership, but this study's concern was organizational core values. As such, those elements in Munywoki's questionnaire that related to a leader's personal core values were not reflected in this study. Further to the above, at the time of conducting his study, Munywoki did not have an official list of NEGST's core values hence the need for him to include some items in his questionnaire which are not particularly necessary to include in this study. EAM provided the researcher with a list of their core values. This list is an excerpt from EAM's strategic plan for 2004-2007 (refer to appendix 3).

Quota Sampling

The literature consulted highlights three types of non-random, non-probability sampling procedures. These three types are: Convenience/accidental sampling,

purposive sampling, and quota sampling (Nachmias and Nachmias 1976, 260; Peil 1995, 25). According to Oppenheim (2003, 41), quota sampling is advantageous in that “the results are often closely comparable to those from other kinds of representative samples.” Speaking along the same, Peil (1995, 25) said that quota samples are advantageous in that, when the parameters are carefully controlled, the sample is reasonably representative of the population. As such, the results can be generalized to the population from which the sample was drawn (27). In describing quota samples, Nachmias and Nachmias (1976, 261) said, “The chief aim of quota samples is the selection of a sample that is as closely as possible a replica of the population,” be it in terms of gender, age, marital status, social status, and other such traits. In drawing a quota sample, the researcher allocated fitting proportions to each category or level of people. For example, if fifty percent of the population from which the researcher was drawing a sample were female, then the researcher’s sample would have a fifty percent female representation.

As regards the weaknesses of quota samples, Nachmias and Nachmias (261) highlighted these three:

1. The impossibility of estimating sampling errors (This limitation is common to all non-probability samples, inclusive of convenience/accidental samples and purposive samples)
2. Within the quota groups, interviewers may fail to secure a representative sample of interviewees
3. The method makes strict control of field work difficult.

Data Analysis and Interpretation

The findings from this study were seen and discussed in light of the literature reviewed in terms of what was meant by core values in leadership, why Christian organizations such as EAM need to use core values for effective leadership, and the

ways through which leaders communicate the organization's core values to the rest of the team members.

In addition, insights as gleaned from Malphurs' discussion on "the six values that exist in tension," (Munywoki 2002, 22-23) were utilized in analyzing and interpreting the data. Quoting Malphurs, Munywoki gave a brief discussion on "the six values that exist in tension." These six values are:

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.
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.

The above were utilized by the researcher in analyzing and explaining the findings of this study as given in chapter four. Part of what these six values helped the researcher to bear in mind is that leaders should make sure that the organization's core values are communicated to their team members and that the members should strive to align themselves to those core values. The above were also used to check for any conflicting values in the organization: It is important for one to have personal values but the organizational core values should be in the forefront, otherwise a clash of values might occur which can then negatively affect the organization.

In addition and as an example of how the researcher made use of the above list, it is a fact of life that there are times when an organization's core values are merely aspirational and not necessarily manifest. As such, the above six value types that exist in tension helped the researcher reconcile any differences that came to light between what the organization claimed in their strategic plan for 2004 to 2007 as its core values, compared to what the study actually uncovered as the (manifest) core values.

CHAPTER THREE

METHODOLOGY

Data Collection

The researcher gathered data from EAM's personnel using questionnaires.

EAM has three offices countrywide: One office apiece in the Northern, Central and Southern parts of Malawi. Nevertheless, the employees are concentrated in the Central Region.

The researcher employed the services of a knowledgeable person to administer the questionnaire. This was done between end February and early April, 2007. As a first step, the researcher obtained permission to carry out the study from the General Secretary of Evangelical Association of Malawi. The researcher knows the General Secretary personally since the researcher's husband works for Evangelical Association of Malawi. As such, the researcher did not foresee any major problem in obtaining the required permission to conduct this study, as well as in accessing the desired respondents. The researcher foresaw six levels of employees as listed below.

1. The General Secretary's level (One individual)
2. The Program Managers' level (Three individuals)
3. The Regional Coordinators' level (Two individuals)
4. The Program/Project Coordinators' level (Six individuals)
5. Program Officers' level (Five individuals)
6. The Support Staff level (Thirteen individuals)

The first three levels, since they form what can be termed EAM's leadership, were collapsed into one and were referred to as Level 1. The Program/Project Coordinators' level was referred to as Level 2, the Program Officers' level as Level 3, and the Support Staff level was referred to as Level 4. The quota sampling procedure was, consequently, targeting the resulting four levels of employees.

Population

The population for this study included all full-time employees of Evangelical Association of Malawi. According to the list obtained by the researcher, there were thirty full time employees in EAM. Although EAM has three offices countrywide, one apiece per the three regions of Malawi, these employees are concentrated in the Central Region Office, which is housed together with the EAM Secretariat. However, the researcher intended to focus on a representative quota sample, as described below, and not the entire population.

Research Design and Sampling

This was a cross-sectional non-experimental research design. The researcher used a descriptive survey design in which she had a representative quota sample from the lowest level of employees to the overall leaders' level, so that the researcher was assured that she had gathered representative material. The representative quota sample was drawn from all the three regional offices (inclusive of the secretariat), and all the six levels (collapsed into four levels) listed above so that accuracy of a sampling operation was pursued (Oppenheim 2003, 38-39). However, the emphasis was on the level to which an employee belongs and neither on the geographical location of that employee nor on their personal traits.

From the four employees in the Southern Region Office, three were included in the sample. These three are the Regional Coordinator, a Program Coordinator and a Driver/General Duties Officer. From the three employees in the Northern Region Office, two were included in the sample. These two are a Programs Officer and a Secretary. The rest of the respondents were from the Central Region Office, inclusive of the Secretariat (refer to Tables 1 and 2). The Central Region Office and the Secretariat are housed in the same building. The respondents were given a questionnaire to attend to, which contained both closed-response and open-ended items. The questionnaire was specifically designed to help the researcher answer her research questions.

The researcher intended to focus on a representative quota sample and not the entire population. Nachmias and Nachmias (1976, 251) observed that “the drawing of conclusion from data generally requires researchers to rest their case on partial information.” This is because it is often impossible, especially in surveys, to access an entire population for any number of reasons, such as absences, illnesses, and refusals (Oppenheim 2003, 44).

Although the population of this study in all the three regions was thirty, there were two foreseeable limitations as regards accessing the entire population. These limitations are as discussed in chapter one under the subtopic Delimitations and Limitations. Therefore, the researcher intended to base her findings on a non-probability and non-random quota sample. This study’s sample is a replica of the population in the sense that it is proportionally reflective of the population in terms of the levels of employees that exist in EAM (refer to tables 1 and 2). The researcher secured a representative sample of the interviewees for each quota group. The sampling procedure for this study is reflected below.

Table 1. Sampling procedure

	NUMBER OF EMPLOYEES	PERCENTAGE	CALCULATED SAMPLE SIZE	ACTUAL SAMPLE SIZE
Level 1	6	20.00	4.00	4
Level 2	6	20.00	4.00	4
Level 3	5	16.67	3.33	3
Level 4	13	43.33	8.67	9
TOTAL	30	100.00	20.00	20

Source: Field-work (2007)

Table 1 explains how the actual sample was drawn. The drawing of a quota sample was preferred by the researcher because it is convenient in light of the limitations that the researcher foresaw as discussed in chapter one. The actual respondents were determined in the field based on their availability at each level, until the quota for that level was satisfied.

In EAM, Level 1 employees are at the decision-making level. They have specific domains in which they exercise their leadership roles with a sizeable latitude as far as decision-making is concerned. At Level 2, each employee is in charge of a specific project or program, in a coordinating capacity. These Project/Program Coordinators are involved in planning and designing EAM's programs/projects to a larger degree than Programs Officers.

Level 3 officers are in large part the implementers (at field level) of EAM's programs and projects. They are charged with responsibilities such as making logistical arrangements and providing technical support in those programs/projects that deal with grassroots beneficiaries. Also, they are in charge of record-keeping of the specific programs to which they are attached. Program Officers give reports to the

Program/Project Coordinators. They are at times, involved in the project/program planning and design.

Level 4 encompassed all those below the Program Officer's level. These are employees of EAM who play generally supportive roles to all of EAM's programs and activities. They are largely office personnel except for the drivers and the mechanics. However, they are not involved in the technicalities of the program/project implementation cycle except only where their specific support is expressly needed or requested. These include finance officers, secretaries (who also do some administrative duties), mechanics, and drivers (who also double as general duties officers). The units of analyses for this study were, therefore, the levels of employees in EAM.

Table 2: Drawing out the actual sample

Level of Employees	Official Designation of Members Under Each Level	Total number of Employees Under Each Level	Quota Sample
Level 1	General Secretary	1	1
	Programs Manager	3	2
	Regional Coordinator	2	1
Level 2	Projects/Programs Coordinator	6	4
Level 3	Projects/Programs Officer	5	3
Level 4	Secretary/Receptionist	4	2
	Driver/General Duties	5	5
	Finance Officer	3	1
	Mechanic	1	1
Totals		30	20

Pilot Testing

The researcher tested the instrument on some students of NEGST in the educational studies department, to see if the respondents understood the questions, and to see if the instrument would help the researcher answer the research questions. The students were selected because they were conversant with principles of instrument design and testing in educational research, having taken two courses in research at the post-graduate level at NEGST. These students were not a subset of the study population.

This exercise helped the researcher towards validity and clarity of the instrument. Peil (1995, 8) observed that one of the three contributing factors to the collection of invalid data is “defects in the measuring instrument (concepts are poorly operationalized; the wrong questions or not enough questions are asked).” The researcher, therefore, hoped that the pilot test would help her determine whether or not the questionnaire contained wrong questions, and whether or not the questionnaire contained enough questions in order that the researcher might be in a position to adequately address her research questions.

Plan for Data Analysis

The data collected was grouped and then summarized using tables as shown in chapter four. After summarizing data by use of tables, in part, the researcher analyzed the findings in light of the “six kinds of values that exist in tension” as discussed at the end of chapter two. In addition, the researcher checked for congruence between the values that the respondents chose from the list provided in the questionnaire as being the core values of EAM and the actual core values of EAM as reflected on the list that the researcher had already obtained.

Answering Research Questions

R.Q. 1: Do core values of the EAM guide the leaders in their roles?

The entire Part I of the questionnaire was used to answer R.Q.1. The researcher used simple frequency counts and percentages, which were tabulated as explained in chapter four. In addition, questionnaire items 8, 9, 10, 11, 12, 13, 14 and 15 from Part II of the questionnaire were used to answer R.Q. 1. The Likert Scale of Summated Ratings was used to summarize respondents' choices on item 11 of Part I of the questionnaire. The scoring was such that "I agree strongly" had a score of five, "I agree" a score of 4, "I do not know" a score of 3, "I disagree" a score of 2, and "I disagree strongly" had a score of 1. Only scores of 4 and 5 were taken to mean that, assuming there are no other prohibiting factors, the respondent would use EAM's core values in his/her leadership role.

R.Q. 2: How do leaders communicate the organization's core values down the line?

Questionnaire items 12, 13, 14, 15 and 16 from Part I of the questionnaire, and questionnaire items 2, 8 and 12 from Part II were summarized and analyzed to answer R.Q. 2. The findings from the mentioned questionnaire items were analyzed and discussed in light of the findings from all the other questionnaire items.

R.Q. 3: How far down the line have the organization's core values been communicated and embraced?

The entire Part II of the questionnaire, which was meant for all the employees of EAM that was not part of the leadership team, was used to answer R.Q. 3. Of specific interest were questionnaire item numbers 5, 6, 7, and 9. In addition to

the items in Part II of the questionnaire, items 1, 2, 3, 4, 5, 6, and 7 in Part I of the questionnaire were also used to answer R.Q. 3. In summarizing and interpreting responses to questionnaire item 7 of Part I of the questionnaire, the researcher checked for correspondence between respondents' choices and the actual core values of EAM. A respondent was deemed as knowing EAM's core values if he/she chose at least three correct core values from the list provided. The list contained the five core values of EAM, which were mixed with other five values as merely suggested by the researcher. Each correct choice was awarded a score of one. There was no score for a wrong choice. In this line, each level of employees was taken to have an adequate knowledge of EAM's core values if the total score for that level was equal to or exceeded sixty percent of the possible maximum total score (possible maximum total score = number of respondents for that level x 5). As such, the said sixty percent was the threshold score for deeming that EAM's core values had been communicated to and embraced by a given level of employees.

CHAPTER FOUR

FINDINGS AND INTERPRETATIONS

The purpose of this study was to find out if the leaders in the top three levels of the organizational structure of EAM, namely, the General Secretary, the Program Managers, and the Regional Coordinators, are using the organization's core values to discharge their duties. To fully accomplish this quest, the researcher targeted a total of twenty individuals, who included but were not limited to the leaders in EAM as mentioned above (refer to Sampling Procedure in chapter three). Consequently, this chapter reports on the findings and analysis of data collected. The report is divided into three main parts, each of which is trying to answer a given research question.

Problems Encountered

At the time the researcher was conducting this study, EAM was undergoing some restructuring. As a result, some of the questionnaires delayed in being returned and two of the Level 1 questionnaires were not returned at all. However, the researcher is very grateful that the respondents willingly attended to the questionnaire.

Questionnaire Returns

The researcher sent out a total of 20 questionnaires, four of which were to be attended to by the Level 1 employees. The Level 1 employees who were targeted included the General Secretary, the Program Managers and the Regional Coordinators. Unfortunately, the General Secretary had to travel to the United States of America hence he could not attend to the questionnaire at the time of

administering. Also, one of the two Regional Coordinators was not in office for an extended period of time hence he too could not attend to the questionnaire. This then resulted in a 50 percent questionnaire return rate for Level 1 employees (table 3).

Table 3. Percentage of returned questionnaires

Percentage Of Returned Questionnaires			
	Number Sent Out	Number Returned	Percentage
Level 1	4	2	50
Level 2	4	4	100
Level 3	3	3	100
Level 4	9	9	100
Total	20	18	90

Use of Core Values by Leaders in EAM

R.Q. 1: Do core values of the EAM guide the leaders in their roles?

In answering R.Q.1, the researcher used tables to summarize the data collected so that appropriate interpretations, inferences and conclusions could be drawn.

Use of Core Values to Lead Effectively

Since this study aimed at finding out the use of core values in leadership in EAM, the researcher deemed it necessary to find out how much the Level 1 respondents were in agreement with the statement, “adherence to an organization’s core values can help a leader to lead effectively.” The findings are as shown in table 4, and they indicate strong agreement by both respondents.

Table 4. Use of Core values helps a leader to lead effectively

Respondent's Code Name	Response	Score	Percentage
Respondent # 1	I agree strongly	5	100
Respondent # 2	I agree strongly	5	100

The two Level 1 respondents agreed strongly with the statement that “adherence to an organization’s core values can help a leader to lead effectively.” The researcher interprets this to mean that, assuming there are no other prohibiting factors, the two respondents would use EAM’s core values on a day-to-day basis in their leadership roles. This interpretation seems to hold true as seen in light of the findings reflected in table 5. In table 5, the two Level 1 respondents stated that they use EAM’s core values on a daily basis. In addition, it can be inferred that the leaders in EAM fully appreciate that core values are key in, among others, vision-casting, in entrenching the ministry’s character and in motivating team members.

Declaration of Use of EAM’s Core Values on a Daily Basis

In proceeding with the quest to find out whether or not the Level 1 employees are using the organization’s core values in their leadership roles, the researcher asked them to declare whether or not they use the core values on a day-to-day basis. Both respondents declared they do, as shown in table 5.

Table 5. Use of EAM’s core values on a daily basis

Respondents' Code Name	Response
Respondent # 1	Yes
Respondent # 2	Yes

Understanding the Term “Core Values”

In setting the ground for answering all the other research questions, the researcher asked all the respondents if they understood the term “core values.” The rationale behind this questionnaire item, whose findings are summarized in table 6, was that there would be no need for an employee to proceed in trying to answer other questionnaire items if he/she, in the first place, did not even understand the term “core values.” The findings (table 6) indicate that only Level 4 respondents, the lowest level of employees in EAM, lacked a 100% understanding of the term core values. Nevertheless, it is highly commendable that the majority of them (87.5%) understood the term core values (table 6).

Table 6: Understanding of the term “core values” by levels

Level of Employees	Yes	No	Percentage “Yes”
Level 1	2	0	100
Level 2	4	0	100
Level 3	3	0	100
Level 4	7	2	87.5
Total	16	2	89

n=18

Knowledge that EAM has Core Values

In following up on the questionnaire item whose findings are presented in table 6, the researcher asked the respondents to state whether or not they knew that EAM has core values. The rationale behind this questionnaire item was that there would be no need for an employee to proceed in trying to answer other questionnaire items if he/she did not even know that EAM has core values. The findings (table 7) indicate that only Level 4 respondents, the lowest level of employees in EAM, lacked

a 100% knowledge that EAM has core values. Nevertheless, it is quite commendable that the majority of them (78%) knew that EAM has core values (table 7).

Table 7: Knowledge of EAM core values by levels

Level of Employees	Yes	No	I Do Not Know	Percentage “Yes”
Level 1	2	0	0	100
Level 2	4	0	0	100
Level 3	3	0	0	100
Level 4	7	0	2	78
Total	16	0	2	89

n=18

Source: Field-work (2007)

Often times, the lowest levels of employees are left out in the communication chain. However, this does not seem to be the case in EAM where the majority of the Level 4 respondents seem to be aware of the organization’s core values. The two respondents that neither understood the term “core values” nor knew that EAM has core values may need some explanation regarding what core values are, what the actual organization’s core values are, and what they mean.

Knowledge of EAM’s Core Values

To verify that the respondents indeed knew the organization’s core values, the researcher posited a question that asked the respondents to state that they knew the actual values that EAM espouses. The findings indicate that all the respondents in levels 1-3 believed they knew EAM’s core values. In comparison, 78% of the Level 4 respondents believed they knew EAM’s core values. The findings are presented in table 8.

The findings indicate that the lowest level of employees in EAM, Level 4, scored the least in table 8 at 78%, and again scored the least in table 9 at 51%. The interpretation may be that a few of these employees somehow did not attend the organization's envisioning/planning/review meetings and did not have adequate access to the organization's printed documents on core values. The above is arrived at in light of other findings in this study (tables 11, 17 and 18), which indicate that the supervisors in EAM communicate the organization's core values through envisioning/planning/ review meetings and printed documents. Other findings also reveal that three of the Level 4 employees knew EAM's core values through reading written documents, three through envisioning sessions, and one through review process/yearly planning meetings. Two Level 4 employees (table 8) did not know EAM's core values. The surprising finding, however, was regarding the score for Level 1. The researcher expected Level 1 respondents to know all the five core values by heart, the reason being, Level 1 employees are in management positions and would normally be consulted in the formulation of the organization's core values. In addition, while it can be argued that one of the respondents has only been in Level 1 position for less than two years, he has been associated with the organization for well over 11 years. The other Level 1 respondent has been in the organization for at least eight years. Therefore, the above finding might suggest that the respondents do not hold all the organization's core values as passionately as they should, which further suggests that some of EAM's core values are yet to emerge beyond the aspirational level. These core values are yet to be internalized by the leaders so that they can then be properly communicated to the other employees. These core values can further be termed "unconscious values," which, according to Munywoki (2002, 22-23) implies that the leaders in question use them reactively and not proactively. Nevertheless, all

three top levels (Levels 1-3) beat the threshold score of 60% hence it can be concluded that EAM's core values have been sufficiently communicated and have thus permeated the organization up to Level 3 employees. The Level 2 employees report to be the best informed probably because, as individuals who coordinate programs/projects on a day-to-day basis and who are involved in the designing and planning of such programs/projects, they feel the need to have the organization's core values at their finger tips lest their programs/projects be found to be out of line. In contrast, and at 51%, Level 4 failed to meet and beat the threshold score of 60%, hence it can be interpreted that, much as the core values have reached this lowest level, they are yet to sufficiently permeate it.

Most Remembered and Most Used Core Values

Part of the literature reviewed (Munywoki 2002, 22-23) observed that although "all organizations have multiple values...an organization's core values...are those that are highest in priority." In trying to chase this phenomenon the researcher looked out for the most remembered and most used core values in the context of EAM (table 10). The researcher put together findings from questionnaire items 7, 11, 13, and 14 of Part II of the questionnaire and items 5, 7, 10, 13, and 14 of Part I of the questionnaire. These questionnaire items are instances in the questionnaire where the respondents were either asked to circle or to list the actual (specific) core values of EAM. At each of the questionnaire items, the respondents had the opportunity to either circle or list all five of EAM's core values. Therefore, when put together, the findings yielded a total of 152 correct choices and listings of EAM's core values. Table 10 indicates how many times each core value was either correctly circled or listed. A corresponding percentage was also calculated.

Table 10. EAM's most remembered and most used core values

Core Value	Frequency (n)	Percentage
The mind of Christ/Servant leadership	40	26
Stewardship	41	27
Excellence	19	13
Persons are image bearers of God	18	12
Integrity	34	22
	152	100

n=152

Source: Field-work (2007)

According to findings as presented in table 10, “Stewardship,” (27%) “Mind of Christ/Servant leadership” (26%) and “Integrity” (22%) are the most frequently remembered and most frequently used core values. These three core values can be said to be EAM’s actual, and shared core values. These are the manifest and not merely aspirational core values. The rest of the core values are yet to truly emerge beyond the aspirational level. These core values can further be termed “unconscious values,” which, according to Munywoki (2002, 22-23) implies that the people in question use them reactively and not proactively. These findings are based on responses from at least sixteen respondents, who represent 53% of all the 30 employees of EAM.

How Leaders in EAM Communicate the Organization’s Core Values

Before core values can be used by all and be seen to be used by others, they first need to be well communicated to the rest of the employees in the organization. This study sought to find out the way(s) through which EAM communicates its core values. Envisioning sessions and printed documents appear to be the most commonly used methods. The findings are shown in table 11.

Table 11: How employees came to know EAM's core values

Method	Frequency (n)	Percentage
Read from EAM's documents	6	33
Boss explained to them	1	6
Boss continues to explain to them	0	0
Learned from envisioning session	9	50
Other (Review process/Yearly planning meetings)	2	11
Total	18	100

n=18

Source: Field-work (2007)

The primary method through which EAM communicates its core values is formal meetings (envisioning sessions, review processes and yearly planning meetings), which collectively scored 61%. In addition, EAM communicates its core values through printed documents (33%).

Use of Core Values by Leaders

The questionnaire item whose findings are reflected in table 12 was pivotal in answering R.Q. 1. The findings were meant to help the researcher know if indeed EAM's core values are being used by the respondents' supervisors. Of course, these findings are based merely on the respondents' expressed perception that their supervisors use the organization's core values. The findings, presented in table 12, indicate that two (22%) Level 4 employees could not say whether or not their supervisors use EAM's core values in discharging their duties. These employees also do not know EAM's core values (refer to table 8).

Table 12: Use of core values by leaders

Respondent's Level	Frequency (n) of "Yes"	Percentage
Level 2	4	100
Level 3	3	100
Level 4	7	78
Total	14	88

n=14

The researcher could not clearly discern why these two Level 4 employees did not know EAM's core values. The two Level 4 employees both have Level 1 supervisors and have been with the organization for three and four years, respectively. Also, each of these two respondents has the same supervisor as two other respondents yet, in each case, the two other respondents knew at least three of EAM's core values. The suggestion, therefore, is that these two employees somehow may not have attended the organization's envisioning/planning/review meetings and may not have adequate access to the organization's printed documents on core values.

Actual Core Values Leaders are Seen to Use

In questionnaire item 11, the researcher wanted to find out which of the five core values are actually seen in use by the supervisors. She therefore requested the Levels 2-4 respondents to list the core values that they perceive their supervisors use on a daily basis in carrying out their leadership roles. Potentially, each respondent could list up to five core values. The researcher's expectation was that the respondents would clearly mention the core values just as they are stated in EAM's strategic plan, yet she was also aware that the respondents could instead express what they actually perceive their supervisors do on a daily basis and not merely quote verbatim EAM's core values. In summarizing the findings, therefore, the researcher grouped the

respondents' statements on the basis of key words and concepts mentioned, and in comparison with actual core values of EAM and their respective explanatory notes. In doing this, the researcher was checking for congruence between the core values that EAM's employees reportedly say their bosses manifest and the actual core values of EAM so that similar responses could be grouped together. For example, one of the respondents wrote down "servant spirit not always want to be served" as the value that his supervisor had been manifesting on a daily basis. This value was classified "The mind of Christ/Servant leadership." Any value that could count in more than one area was reported as such. As shown in table 13, "The mind of Christ/Servant leadership" is reported by respondents as the most frequently employed value (by the supervisors) in the course of their duties.

Table 13. Actual core values supervisors are seen to use

Core Value	Frequency of Congruence (n)	Percentage
The mind of Christ/Servant leadership	23	33.8
Persons are image bearers of God	10	14.7
Excellence	5	7.4
Stewardship	9	13.2
Integrity	10	14.7
Other (Christian worldview)	11	16.2
	68	100.0

n=68

Source: Field-work (2007)

Personal Confession on the Use of Core Values

The researcher also asked the Level 1 respondents to list the core values that they use on a day-to-day basis in their leadership roles (table 14). The researcher wanted to find out the correlation between what the subordinates saw as being the

core values that their supervisors use (table 13) and what the supervisors themselves believed are the core values they use (table 14). Much as the researcher's expectation was that the supervisors would clearly mention the core values just as they are stated in EAM's strategic plan, the researcher was aware that they may also express what they actually do on a daily basis, hence the researcher was matching the respondents' statements with EAM's core values in light of explanatory notes for each core value. In total, the two respondents gave ten responses. In summarizing the findings, therefore, the researcher simply counted the times each core value was mentioned, whether directly (e.g. "The mind of Christ") or indirectly (i.e. in light of an explanatory note such as "empower others"). The findings (compare table 13 with table 14) show remarkable agreement on four of the five core values. "The mind of Christ/Servant leadership" emerged in tables 13 and 14 to be the core value that is observed most in use among the leaders at EAM.

Table 14: Actual core values that supervisors say they use

Core Value	Frequency (n)	Percentage
The mind of Christ/Servant leadership	4	40
Persons are image bearers of God	0	0
Excellence	1	10
Stewardship	2	20
Integrity	2	20
Other	1	10
Total	10	100

n=10

Summary

There is general agreement between Level 1 employees and all the other levels of employees on the belief that the top leadership employ EAM's core values in their

leadership roles on a day-to-day basis. As such, this study answers R.Q. 1 in the affirmative: EAM's leaders use the organization's core values on a day-to-day basis to guide them in their leadership roles. This is a remarkable finding since it suggests that EAM is existing and operating as a united entity. The core value that is seen to be most frequently used and to be highly prioritized is "The mind of Christ/Servant leadership." The next two core values are "Stewardship" and "Integrity."

Communication of EAM's Core Values

R.Q. 2: How do leaders communicate the organization's core values down the line?

To answer R.Q. 2, the researcher came up with questionnaire item 16 in Part 1 of the questionnaire, and questionnaire item 8 in Part 2 of the questionnaire. The findings are as presented below.

Methods Used to Communicate EAM's Core Values

Table 15 reports findings from Level 1 employees on the methods that they believe they use to communicate EAM's core values to their subordinates. Four employees were targeted but only two sent in their questionnaires. The two who sent in the questionnaires mentioned two similar methods each, namely, demonstration and verbal communication.

Table 15. Methods used by top leadership to communicate EAM's core values

Method Mentioned	Frequency
Demonstration	2
Verbal Communication (Including staff meetings and Devotions)	2

The researcher also sought to find out from the subordinates (Levels 2-4), how they came to know EAM's core values. In other words, the researcher was seeking to corroborate methods that the supervisors say they use to communicate the organization's core values. The findings are presented in table 16, and they indicate agreement with findings in table 15 on verbal communication as a method.

Table 16. Methods subordinates reported are used by leaders to communicate core values

Method	Score	Percentage
Read from EAM's documents	6	33
Boss explained to them	1	6
Boss continues to explain to them	0	0
Learned from envisioning session	9	50
Other (Review process/Yearly planning meetings)	2	11
Total	18	100

n=18

Source: Field-work (2007)

Reportedly, EAM leadership communicates the organization's core values through formal channels (staff meetings, devotions, yearly planning meetings, review meeting, and written documents). In addition, the supervisors believed they were communicating EAM's core values through demonstration. This finding appears to be true since the subordinates were able to list specific core values that they said they see their supervisors use on a daily basis (table 13). However, it appears that in-between the said meetings, the respective supervisors do not take time to continually explain the organization's core values to their immediate subordinates, in that none of the subordinates indicated that his/her supervisor "continues to explain" the core values to

him/her (table 16). In other words, it appears that while formal ways are used to communicate the organization's core values, informal ways are not in use.

Summary

EAM's core values have been seen to have sufficiently permeated the organization down to Level 3 employees (refer to table 9). However, EAM needs to improve in communicating its core values to Level 4 employees by making sure that they attend all the relevant meetings (staff meetings, devotions, yearly planning meetings, review meetings) where the core values feature. In addition, all Level 4 employees should have continued access to the written documents on the organization's core values. Lastly, EAM should consider the use of informal situations to communicate the core values. Such informal situations could include when driving on long journeys since some of the Level 4 employees, including the two who said they do not know EAM's core values, are drivers.

Permeation of EAM's Core Values

R.Q.3: How far down the line have the organization's core values been communicated and embraced?

Pivotal to answering R.Q. 3 was questionnaire item 7 in Part 2 of the questionnaire. Findings are as presented in table 19 below.

Knowledge of EAM's Core Values

Since an overall of 89% of the respondents stated that they know EAM's core values (table 8), it can be said that EAM's core values have permeated the organization. However, to sufficiently answer R.Q. 3, the researcher posited item 7 in

Part 2 of the questionnaire, which asked the respondents to select from a given list those core values which they recognized as EAM's. The list contained 10 items, only five of which were the actual core values of EAM. The findings, given in table 9, were scored on the Likert Test scale basis where each correct choice was awarded a score of 1. The threshold score for a level of employees to be deemed to have an adequate knowledge of EAM's core values was set at sixty percent of the possible maximum total score per level of employees (possible maximum total score for a level of employees = total number of respondents at that level x 5). The findings, as already discussed, revealed that EAM's core values had sufficiently permeated the organization up to Level 3 employees.

In contrast, the findings indicate that the lowest level of employees in EAM, Level 4, did not have adequate knowledge of EAM's core values. The data gathered revealed that three of them (33%) knew EAM's core values through reading written documents. Another three knew EAM's core values through envisioning sessions. One Level 4 respondent (11%) knew EAM's core values through review process/yearly planning meetings. Two Level 4 employees (22%) do not know EAM's core values. The average number of years of service in EAM for all the nine Level 4 respondents was 3 years.

Summary

This study (table 9) has established that EAM's core values have sufficiently permeated the organization up to Level 3 of employees. While Levels 1-3 have a sufficient grasp, the core values are yet to adequately permeate Level 4 (table 9). Two Level 4 respondents expressed a total lack of awareness of the core values (tables 6, 7, and 8). The preceding statements are found to be accurate when seen in light of the reason that one Level 4 respondent gave for not using EAM's core values on a day-to-

day basis. The respondent said that none of the core values has been clarified to him in terms of what they actually mean. Further to this, the respondent said that he has not been "trained in some other areas like [how] to be a good steward." The respondent is a driver/general duties officer.

Further, this study has found out that there is a general agreement between Level 1 employees and all other levels of employees on the belief that the top leadership employ EAM's core values in their leadership roles on a day-to-day basis. Lastly, this study has established that EAM mainly uses written documents, envisioning sessions, and review/yearly planning meetings to communicate its core values. Chapter five further summarizes this study.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter summarizes the study, and then gives conclusions and recommendations.

Statement of the Problem

One of the greatest needs in the church in Africa is effective leadership. Effectiveness, as discussed in this paper, may be seen only in as far as an individual's performance is in direct pursuit of the organization's goals, and in adherence to the values that the organization holds unto.

From the literature reviewed, Munywoki (2002, 11) said that since effective leaders are made, a leader can help his team members work effectively by communicating to them the organization's core values and emphasizing the need to align oneself with those core values. The communication of core values to one's team members is crucial because it helps the team members know 'why' things have to be done in a particular way, a thing that is critical to the team members' continued motivation, especially when change has to be introduced in the organization.

Since part of EAM's calling is to model effective Christian leadership even as it facilitates effective leadership development through trainings for the benefit of the church in Malawi (refer to appendix 3), the researcher wished to find out if the leaders in EAM are being guided by the organization's core values in their day-to-day tasks. The researcher hoped that the findings would indicate the importance that EAM's leaders attach to the organization's core values, and whether or not they believe that

adherence to well-formulated core values and communication of the same to one's team members enhances a leader's effectiveness.

According to the strategic plan for 2004 to 2007, EAM has the following five core values: The mind of Christ/Godly servant-hood, recognition of all persons as image bearers of God, excellence, stewardship, and integrity. Each of these core values has sub-points that further explain them in the context of EAM (refer to appendix 3). As observed above, the researcher intended to find out if EAM's leadership on a day-to-day basis is actually utilizing the above core values.

Purpose of the Study

The researcher sought to find out if the leaders in the top three levels of the organizational structure of EAM were actually using the organization's core values to discharge their duties. As such, the researcher used a questionnaire that was designed to gather data that would reflect the extent, in terms of levels of employees, to which EAM's core values have been communicated and appropriated.

According to Munywoki (2002, 21-22), it is impossible to lead effectively without living by given core values. He said that core values create within the individual a deeper commitment to the ministry, and help employees to work diligently since each employee knows exactly what to do in the ministry. The use of core values in leadership helps the leader to be focused, especially in relation to the organization's goals. Core values also determine the measurement of success and ministry vision.

Significance of the study

As an umbrella organization for Christian Churches and Christian organizations, EAM is concerned with the development of effective Christian leaders and the modeling of effective Christian leadership. From the literature reviewed, several authors have argued that it is impossible to lead effectively without living by given core values. The researcher hoped that this study would ultimately inform EAM on matters relating to the choice, the appropriation and application of core values for the betterment of the organization. As far as EAM is concerned, this study might be particularly relevant since EAM believes it exists to develop effective leaders from among its member churches and organizations, as articulated in its strategic plan for 2004 to 2007. EAM thus works with leaders from different Christian churches and Christian organization in Malawi, and runs training programs that are meant to facilitate the development of effective leaders. In addition and as seen in EAM's logo, in vision and purpose statements, EAM is convinced that God called it to facilitate the unity of the Evangelical Churches in Malawi.

Research Objectives

1. To find out whether or not the leaders within the top three levels of the organizational structure of EAM are using the organization's core values to guide them in their leadership roles.
2. To find out the methods that the leaders within the top three levels of the organization use to communicate the organization's core values to their team members.
3. To find out the extent, in terms of levels of employees, to which EAM's core values have been communicated and embraced.

Research Questions

1. Do core values of the EAM guide the leaders in their roles?

2. How do leaders communicate the organization's core values down the line?
3. How far down the line have the organization's core values been communicated and embraced?

Major Findings, Implications and Conclusions

EAM's core values have adequately permeated Levels 1-3 of employees (table 9). Therefore, EAM is potentially on the path to effectiveness in carrying out its core business. Also, EAM appears to be operating as an entity in that the core values have permeated up to Level 3, and that there was remarkable congruence between the core values that the subordinates perceived that their supervisors use on a daily basis and what the supervisors themselves said they use on a daily basis (tables 13 and 14). In the event that change needed to be effected, the leaders might not struggle to implement it so long as the change was found to be in keeping with EAM's core values. However, two of EAM's core values, "Excellence" and "Persons are image bearers of God" (tables 10, 13 and 14) appear to be more at the aspirational than the actual level. This implies that EAM uses these two values more reactively than proactively (Munywoki 2002, 22-23).

In summary, this study has established that EAM's leaders attach a great measure of importance to the organization's core values in that:

1. They communicate the core values through meetings and printed documents (tables 11, 15 and 16), and through demonstration (table 15). The aspect of demonstration, as established by the congruence observed between findings presented in table 13 and those presented in table 14, is specifically remarkable since it strengthens point number 2.
2. They use the core values in their day-to-day discharge of duties (tables 13 and 14). This was seen from what the subordinates reported when they were asked to list the core values that their supervisors use (table 12). All the Level 2 (100%) and all the Level 3 (100%) respondents said that their supervisors use the organization's core values in their day-to-day discharge of duties. It was only Level 4 respondents who lacked a 100% response rate.

3. The core values seem to have permeated the organization sufficiently at least up to Level 3 employees (table 9).

Recommendations

In light of the findings and the relevant interpretations, the researcher makes the following recommendations:

1. The majority of the respondents should be commended for attaching appropriate importance to the organization's core values, in that they know what the organization's core values are (tables 8 and 9), and they strive to use them in their day-to-day discharge of duties (table 10).
2. EAM leadership should be commended for ensuring that the organization's core values are well-communicated in the organization at least up to Level 3 employees (table 9), and for striving to use the core values in their day-to-day discharge of duties (tables 10, 12, 13, 14).
3. However, EAM should make extra effort to ensure that the organization's core values are regularly and clearly explained and interpreted to all employees, particularly those in Level 4. This recommendation is made bearing in mind that at least two Level 4 employees do not know EAM's core values (tables 7, 8 and 9), and that one Level 4 employee explicitly said he was not using the organization's core values on a day-to-day basis because none of the core values had been clarified to him in terms of what they actually mean. Further to this, the respondent said that he has not been "trained in some other areas like [how] to be a good steward." Practically, the leaders in EAM could consider the use of informal situations to communicate the organization's core values, an example of which is when driving long distances with Level 4 employees. This informal way should be used in addition to the methods EAM is already using, namely, envisioning/review sessions, planning meetings, devotional times, printed materials, demonstration (personal use).
4. There is need to work towards entrenchment of those core values that are more or less still at the aspirational level, so that they are used more proactively than reactively. Such core values are "Excellence" and "Persons are image bearers of God" (tables 10, 13 and 14).
5. Individual heads of departments and sections in EAM need to make extra and continued efforts to communicate the organization's core values to all their subordinates. This recommendation is made in light of the findings reflected in tables 7, 8 and 9, which show that some subordinates understand and know EAM's core values while others (at least two) do not even know that EAM has core values.

6. There is need to work at communicating the actual meanings (explanatory notes) of the core values as they are given in EAM's strategic plan for 2004-2007. This recommendation is made because findings suggest that (some of) the core values are held by some employees at a superficial level yet they need to be deeply ingrained in their minds for effectiveness. The employees need to be able to verbalize them whenever called upon to do so.
7. EAM should continue featuring its core values during devotions, review meetings, yearly planning meetings and envisioning sessions.

Recommendations for Further Research

Since core values can be held either at a conscious level or at unconscious level (Munywoki 2002, 22-23), it would be insightful to do a study in EAM that would seek to establish this fact one way or the other. Such a study would need to be longitudinal and/or ethnographic in nature, as opposed to a one-time interview of respondents. This recommendation is given since this study has established that although, generally, the leaders and the employees in EAM are using the organization's core values in their day-to-day discharge of duties, there are some values that appear to be more at the aspirational level as far as their use in the organization is concerned.

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APPENDIX 1

RESEARCH QUESTIONNAIRE PART I (LEVEL 1)

Dear respondent, my name is Sellah M. Mtalimanja. This questionnaire is part of an important study that I am carrying out as a student at the Nairobi Evangelical Graduate School of Theology (NEGST). My area of interest is the use of core values in leadership. I chose EAM as my case study, hence I need your help. Please understand that I need to do this study in order to graduate from NEGST. Therefore, I humbly request you to respond to the questionnaire items as clearly and as sincerely as possible. Be informed that the General Secretary of EAM has granted me permission to conduct this study. Nevertheless, your responses to this study will be held in the strictest confidence by the researcher, and will not be linked back to you in the report that will come out of this study. May God bless you.

1. How long (**number of years**) have you worked for EAM?

2. What is your position (official designation) in EAM? Please select **only one** of the following:

- a. General Secretary
- b. Program Manager
- c. Regional Coordinator

3. Do you understand the term core values? (Please circle **only one** of the suggested responses below).

- a. Yes
- b. No

4. Does EAM, as an organization, have core values? Please circle **only one** of the suggested responses below
- Yes
 - No (if you select “No” then skip questions 5, 6, and 7)
 - I do not know (if you select “I do not know” then skip questions 5, 6, and 7)

5. If your answer to question 4 is “**Yes**”, select from the following list the **five** that you think are the core values of EAM as an organization. **Please select only five, circling** the letter at the beginning of each value of your choice.

- The mind of Christ/Servant leadership
- Community
- Flexibility
- Excellence
- Stewardship
- Shared vision
- Role-modeling
- Christian worldview
- Integrity
- Persons are image bearers of God

6. In two sentences or so, please explain what **each of the five** core values you have selected from the list under question 5 means in the context of EAM?

- _____
- _____
- _____
- _____
- _____

7. How have you made use of each core value you listed, in carrying out your duties? Please list each core value next to its possible use.

i. Core Value : _____
Use : _____

ii. Core Value : _____
Use : _____

iii. Core Value : _____
Use : _____

iv. Core Value : _____
Use : _____

v. Core Value : _____
Use : _____

8. What is the importance, if any, of having core values in an organization like EAM (Of what use are core values in the life of this organization)?

9. Is it possible to lead an organization without the use of core values? **Please explain.**

10. As an organization, EAM has the following objectives: To encourage Church participation in social services with a view of alleviating human suffering; to promote effective Christian witness; to promote unity, love and understanding within the nation; and to promote a united voice by the Church on all issues of concern in the society.

From which of the five core values, you identified earlier on, does each of EAM's objectives derive?

Objective: To encourage Church participation in social services with a view of alleviating human suffering

Core Value(s) _____

Goal/Objective: To promote effective Christian witness;

Core Value(s) _____

Goal/Objective: To promote unity, love and understanding within the nation

Core Value(s) _____

Goal/Objective: To promote a united voice by the Church on all issues of concern in the society.

Core Value(s) _____

11. Adherence to an organization's core values can help a leader to lead effectively. (Please select by circling **only one** of the suggested responses below)

- i. I agree strongly
- ii. I agree
- iii. I do not know
- iv. I disagree
- v. I disagree strongly

12. Do you believe that **you** use EAM's core values on a day-to-day basis as you carry out your duties in EAM? Please **circle one** of the suggested responses below.

- a. Yes
- b. No (if you select "No" then skip question 13. Go to question 14)

13. If your answer to question 12 is “Yes”, please list the core values you use.

- i. _____
- ii. _____
- iii. _____
- iv. _____
- v. _____

14. How do you use the core values listed in question 13?

- i. Core Value: _____
Use : _____
- ii. Core Value: _____
Use : _____
- iii. Core Value: _____
Use : _____
- vi. Core Value: _____
Use : _____
- vii. Core Value: _____
Use : _____

15. If your answer to question 12 is “No”, what do you think are the factors that are hindering you from using EAM’s core values in your day-to-day work?

16. What methods, if at all, have you used to communicate the organization’s core values to your team members? (Please list them below)

Thank you. May God bless you for kindly and sincerely attending to this questionnaire.

APPENDIX 2

RESEARCH QUESTIONNAIRE PART II (LEVELS 2-4)

Dear respondent, my name is Sellah M. Mtalimanja. This questionnaire is part of an important study that I am carrying out as a student at the Nairobi Evangelical Graduate School of Theology (NEGST). My area of interest is the use of core values in leadership. I chose EAM as my case study, hence I need your help. Please understand that I need to do this study in order to graduate from NEGST. Therefore, I humbly request you to respond to the questionnaire items as clearly and as sincerely as possible. Be informed that the General Secretary of EAM has granted me permission to conduct this study in EAM. Nevertheless, your responses to this study will be held in the strictest confidence by the researcher, and will not be linked back to you in the report that will come out of this study. May God bless you.

1. How long (**number of years**) have you worked for EAM?

2. Who is your immediate boss/leader? Please give his/her name

3. What is your position (official designation) in EAM? (Please choose **only one** of the following):

- a. Program(s) Coordinator
- b. Project(s) Coordinator
- c. Programs Officer
- d. Finance Officer
- e. Secretary
- f. Driver/General Duties Officer
- g. Other (Please write here) _____

4. Do you understand the term core values? Please circle **only one** of the suggested responses below.
 - a. Yes
 - b. No

5. Does EAM, as an organization, have core values? Please circle **only one** of the suggested responses below
 - a. Yes
 - b. No (if you select “No” then please stop here; do not answer any more questions)
 - c. I do not know (if you select “I do not know” then please stop here; do not answer any more questions)

6. If your answer to question 5 is “**Yes**”, do you know EAM’s core values?
 - a. Yes
 - b. No (if you select “No”, then please stop here; do not answer any more questions)

7. If your answer to question 6 is “**Yes**”, select from the following list the **five** that you think are the core values of EAM as an organization. **Please select by circling** the letter at the beginning of each value of your choice.
 - a. The mind of Christ/Servant leadership
 - b. Community
 - c. Flexibility
 - d. Excellence
 - e. Stewardship
 - f. Shared vision
 - g. Role-modeling
 - h. Christian worldview
 - i. Integrity
 - j. Persons are image bearers of God

8. How did you know that the five values you have selected above are the core values of EAM? (Please choose one of the suggested responses below).

- a. I read from documents prepared by EAM leadership
- b. My boss explained them to me once
- c. My boss explains them to me time and again
- d. We have had an envisioning session as an organization
- e. Other (please explain) _____

9. In two sentences or so, please explain what **each of the five** core values you have selected from the list under question 7 means in the context of EAM.

- i. _____

- ii. _____

- iii. _____

- iv. _____

- v. _____

10. Do you believe that your boss/leader as you mentioned in question 2 uses EAM's core values in his/her leadership role on a daily basis?

- a. Yes (if you select "Yes" go to question 11)
- b. No (if you select "No" go to question 12)
- c. I don't know (if you select "I don't know, go to question 12)

11. If your answer to question 10 is **“Yes”**, please list the core values that you see your boss/leader use in his/her leadership role on a daily basis

- i. _____
- ii. _____
- iii. _____
- iv. _____
- v. _____

12. Do you believe that **you** use EAM’s core values on a day-to-day basis as you carry out your duties in EAM? Please **circle one** of the suggested responses below.

- a. Yes (if you select “Yes” then go to question 13)
- b. No (if you select “No” then go to question 15)

13. If your answer to question 12 is **“Yes”**, please list the values that you use.

- i. _____
- ii. _____
- iii. _____
- iv. _____
- v. _____

14. How do you use the core values in your duties?

- i. Core Value: _____
Use : _____
- ii. Core Value: _____
Use : _____
- iii. Core Value: _____
Use : _____
- iv. Core Value: _____
Use : _____
- v. Core Value: _____
Use : _____

15. If your answer to question 12 is “**No**”, what do you think are the factors that are preventing you from using EAM’s core values in your day-to-day duties?

Thank you. May God bless you for kindly and sincerely attending to this questionnaire!

APPENDIX 3

EAM'S CORE VALUES (EXTRACT FROM THE STRATEGIC PLAN FOR 2004 TO 2007)

1. The mind of Christ- “ taking the very nature of a servant”

Therefore:

- a. Show compassion
- b. Empower others
- c. Serve “the least of these...”[the poorest of the poor]
- d. See parochial and Para-parochial organizations as existing for others, not themselves
- e. Look always for mutual enhancement with others in ministry

2. Persons are image bearers of God

Therefore

- a. Empower!
- b. Ensure appropriate interdependence; never foster dependence
- c. Assume other's competence and good will
- d. Train and equip them
- e. Attend to their role
- f. Shape the organization to nourish and bring out the best in people. [The purpose of an organization is to make the strengths of people productive and their weakness irrelevant”
- g. Regard competent supervision as a right

3. Excellence

Therefore:

- a. Value effort, but pay attention to results
- b. Generate valid information through performance monitoring and evaluation exercises
- c. Use Monitoring and Evaluation information to develop and implement best practice

4. Stewardship

Therefore:

- a. Manage resources to achieve stated ends
- b. Accept accountability for results
- c. Develop effective, self-sustaining national institutions
- d. Strive for cost-effectiveness

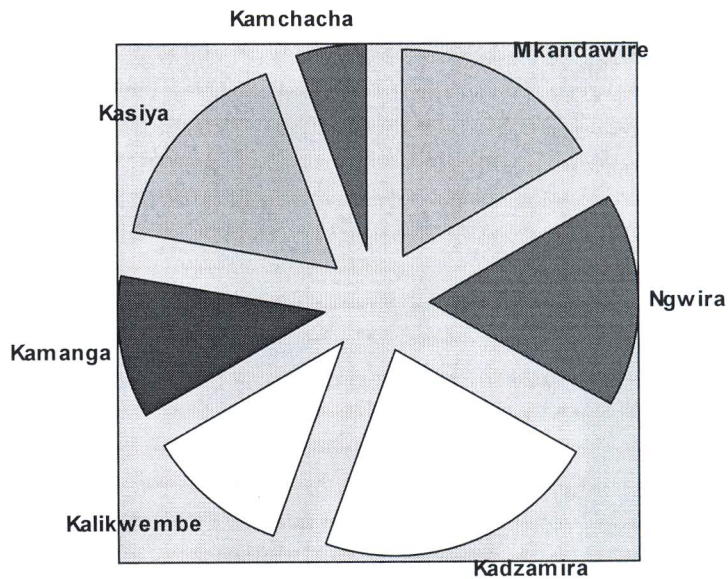
5. Integrity

Therefore:

- a. Make valid and appropriate data freely available
- b. Regard valid, appropriate feedback as the greatest gift a person can give
- c. Insist on clear contracts for clearly stated results and clear accountability for them
- d. Attempt to influence decisions only in formally agreed-to arena

APPENDIX 4

Pie Chart Showing Number of Employees who Report to Each Supervisor



Key

Supervisor's Name	Number of respondents who report to him
Mr L. Kadzamira	4
Mr F. Mkandawire	3
Mr H. Kasiya	3
Mr V. Ngwira	3
Mr I. Kamanga	2
Mr J. Kalikwembe	2
Mr D. Kamchacha	1
Total	18

Note: The total number of respondents who are being supervised comes up to 18 instead of 16 because two of the respondents indicated that they report to two supervisors simultaneously.

Vita

FIRST NAMES: Sellah Museke
SURNAME: Mtalimanja
SEX: Female
MARITAL STATUS: Married
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EDUCATIONAL BACKGROUND

TERTIARY LEVEL QUALIFICATION

- Master of Arts in Educational Studies (candidate), NEGST, Kenya, 2007.
- Bachelors of Arts in Biblical Studies, minor in Communications, African Bible College, Malawi, 2002.
- Diploma in “Everyday English for Everyone,” College of Professional Management, London, 1997.
- T2 Professional Teaching Certificate, Malawi, 1994.

WORK EXPERIENCE

- 1994-1998: Primary school teacher, Kaseye Girls Primary. Malawi
- 2002-2004: Secondary school teacher, Chinsapo Secondary School. Malawi

POSITIONS OF RESPONSIBILITY

- Patron for Student Christian Organization of Malawi (SCOM), Chinsapo Secondary School (June 2002 - December 2005)
- Discipline Committee Member, Chinsapo Secondary School (June 2002 - December 2004)