

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

EFFECTIVE LEADERSHIP DEVELOPMENT IN URBAN KENYAN
CHURCHES: AN EVALUATION OF KEY LEADERSHIP PRINCIPLES
TAUGHT ON THE INTERNSHIP PROGRAMMES OF
FIVE SELECT NAIROBI CHURCHES

By
DAVID MASIDZA KIKUYU

A Thesis submitted to the Graduate School
in partial fulfillment of the requirements for
the degree of Master of Arts in Mission Studies

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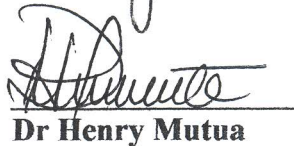
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STUDENT'S DECLARATION

EFFECTIVE LEADERSHIP DEVELOPMENT IN URBAN KENYAN CHURCHES: AN EVALUATION OF KEY LEADERSHIP PRINCIPLES TAUGHT ON THE INTERNSHIP PROGRAMMES OF FIVE SELECT NAIROBI CHURCHES.

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

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

Signed: _____


David Masidza Kikuyu

July, 2002

ABSTRACT

This study was an evaluation of key principles of leadership that are taught on the internship programme of five select churches in Nairobi. The primary method of data collection was by way of a questionnaire. This questionnaire consisted primarily of close-ended questions, mainly due to the nature of the research. Its intention was to determine the perspective of the respondents in regards to the principles of leadership taught to them on their respective internships.

In order to derive this information adequately, the researcher developed three research questions. He further raised twenty nine items that would clarify in detail the intention of the research questions posed. It was faintly discovered that there were three key principles of leadership which were taught on these internship programmes in general. These were Planning, Delegation and Vision. However, it was also observed that principles of leadership are not strongly taught on the internship programmes of these five churches.

ACKNOWLEDGEMENTS

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To all of you, may God richly work out His good plan and purpose in your lives.

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CHAPTER I

INTRODUCTION

Introduction and Background

Over the past decade, there has been a radical shift in leadership development in the Kenyan church. Nowhere has this been more explicit than in urban churches. Theological school training for leaders was previously the primary method. However, with the limited number of theological schools, with limited resources, and with a limited staff to send off to the confines of theological academia, many urban churches in Kenya have been left to struggle with an overstretched pastorate or to think up new ways of developing appropriately trained leadership.

It is out of this that some churches have developed the idea of an internship. For some churches in Nairobi, this is a new thing and they are still in the process of testing the waters. Others are probably at a more advanced stage, having been at this for quite a while now. Yet, for churches in Nairobi, let alone Kenya, most are unaware of the concept of a ministry or pastoral internship. It is a far from common phenomenon. It is with this background that I have chosen churches in Nairobi that are considered to have run successful ministry internship programmes in the recent past. Could this, the internship programme, be the unexplored answer to the earlier stated limitations working against leadership development in our churches?

Statement of the Problem

Effective leadership has dogged the church in Africa for too long. The church in Kenya is no exception. This research sets out to understand what principles of leadership contribute to effective leadership within the context of the urban African church.

Purpose of the Study

The concern of this research is to examine ministry leadership development by uncovering the key principles of leadership taught in internship programmes and their impact in and through the interns who have been through these programmes.

Significance of the Study

The church in Africa continues to astound many in the world by its phenomenal growth. With so many new converts per day, many churches in Kenya are struggling to develop leaders at a rate that can match the demand for leadership. The church in Africa is equally famed with being shallow in theological grounding. It is therefore important that new and appropriate methods of developing sound leadership for the church be considered.

It is anticipated that this research will stimulate thought about new ways and principles with which leadership development can take place in the local church. By examining key principles and their effectiveness, it is hoped that the research will help churches focus their leadership development initiatives

Objectives of the Study

The objectives of this study are

- 1) To determine the key principles of leadership taught on the internship program of the select churches in Nairobi.
- 2) To assess the difference in emphasis on key leadership principles between the five select churches.
- 3) To evaluate the impact of these principles in and through those who were involved in these internship programmes.

Research Questions

- 1) What seem to be the key principles of leadership taught on the internship programmes of the five select Nairobi churches?
- 2) To what extent do the internship programmes of the select churches differ in what they consider key leadership principles?
- 3) How significantly have the principles taught on the internship programmes of the select churches contributed to the leadership ability of those who have been through it?

Methodology

This study was conducted as a quantitative research. It was also approached as an evaluation. An evaluation implies the measure of value judgement. The researcher therefore sought to establish the criteria for value judgement which was in the review of literature. The researcher used a questionnaire as the instrument through which he acquired his data. He sought to study the entire population of this study. However, he also used a special sample as part of the process. The instrument was administered to

the population of study by the researcher. It was thereafter that the data was analysed and tabulated for the researcher to announce his findings.

Definition of Terms

Internship: - This is a hands-on, structured education under one with more experience in a particular field. In this case, it will be viewed as a ministry internship that exposes one to various aspects of service in the church.

Sabbath: - A day in which one abstains from regular responsibilities for the purposes of recuperation. Ministers have usually preferred to take one day in the middle of the week for this purpose.

Principle of leadership: - "... a generalised statement of truth that is an observation drawn from specific leadership acts, God's use of process items with leaders, analysis of spiritual formation, and other leadership development analyses that describe patterns applicable to other leaders in other situations" (Clinton 1988, 207).

Delimitations

This study will be limited to the internship programmes of the five select churches. It will further be limited to those who have already undergone the internship program up until four years ago. This is considered a reasonable period because it will allow for reasonably accurate recollection, especially for those who served four years ago.

Hypothesis

There is no difference in what those on the internship programmes of the different select churches consider key principles of leadership.

CHAPTER II

REVIEW OF RELATED LITERATURE

The enigma of Africa has long been the kind of leadership that it has produced to lead its countries. Despotic and corrupt rulers have virtually brought the whole continent to the brink of destruction, whether it is militarily or economically. Daily, the print and electronic media give testimony to the effects of this grievous situation. “Independence has fuelled the aspirations and hopes of Africa’s people throughout the twentieth century and the last forty years have brought the noble dream into reality. But reality costs money, requires investments, demands growth, reports and accountability. Dictators, military regimes and benevolent autocrats alike have learned the complexity of handling massive amounts of money” (Niemeyer 1999, 185-186). The picture of the continent is then one of withering hope.

Apparently, the problem of leadership does not seem confined to the socio-political arena. The church itself seems to fall within this lot as well. There exists an international cliché that says the church in Africa is miles wide and inches deep. In a state like this, the leadership of the church might be found wanting.

The church in Africa is in need of leadership. However, since there already exist so many churches and so many leaders in Africa, maybe the question is what kind of leaders it needs, and needs to develop. The church in Africa will do well to settle for a criterion for godly leaders, who are holistic in their outlook.

What then are the key tenets of leadership that the church needs to espouse if it is to produce effective leadership? What are the marks of a good leader? Identifying these tenets within its context can help the church proceed to develop the leadership material that God will use to bring it to maturity, and even further to leadership and service all over the world. Over the years, various people have suggested, out of experience and study, what tenets and principles make for good and godly leadership. It is such principles, or observed patterns, that will be examined in the following pages.

Personal Principles of Leadership

Leadership is carried out, at the end of the day, by individuals. In addition, people are looking out for individuals with qualities to lead them. “God and man are constantly searching for leaders in the various branches of Christian enterprise. In the Scriptures, God is frequently represented as searching for a man of a certain type. Not men, but a man. Not a group, but an individual” (Sanders 1980, 18). This encourages us to think that individual principles of leadership form part of the leadership that God and men would be looking for. The personal patterns of leadership that they choose to follow are integral to their leadership. The following is an examination of some of those personal principles applied to leaders that have arisen and been considered in the church with time.

Vision

There is no doubt in the minds of many authorities on leadership and many of those growing in leadership that vision is a key component of any leader or institution. Sanders says, “It is one of the important functions of a spiritual leader to communicate to those who follow the faith and vision which he himself possesses” (Sanders, 47).

The essence of a leader then is, in a sense to provide direction for his followers. This presumes that the leader has a reasonable idea of where he is going. This then forms the basis of leading with a vision. The vision of the leader is the channel through which he communicates all this; the picture through which he communicates his ideas to his followers. First, though, is the question of where a leader is going.

Early studies of leadership and what makes a good leader began by examining qualities of the so-called great men, and then moved on to consider leadership “traits”. After many years, the researchers in effect threw up their hands and said they could not satisfactorily define the traits that make one person rather than another a leader. Their attention then focussed on the situations in which leaders operate and on the question, what do people called leaders do to change those situations?

Two factors began to emerge. First, leaders take the lead. That is, they initiate ideas and plans. Second, leaders move people to follow them by showing them consideration (Ford 1991, 25).

This is very much in agreement with what Sanders seems to be posing. It seems then, that the difference between an ordinary leader and an extraordinary leader is the vision that they carry and hence their ability to lead and move others towards it. It is not just having a vision but also communicating the vision effectively so that others follow you. This can lead some to remarkable achievements while others continue to languish in obscurity. This aspect can help one lead organisations to become movements for change, when others have become monuments that are static. This is not to say that the aim of having a vision is fame and a name in the annals of history. However, it is to state that little can be accomplished successfully without a vision, and that a leader without a vision does injustice to his or her people. “Vision is like a magnifying glass which creates focus, a bridge which takes us from the present to the future, a target (that beckons us” (Ford, 100). A vision gives people a sense of the general direction in which they are going. It helps them chart how they will get there. It also helps them (evaluate whether they are on track or off-track.

The first question therefore to be asked of all leaders is, "What are your goals?" If leaders are not aiming at something but are merely responding or reacting to situations as they arise, they have virtually surrendered leadership. Circumstances or situations are leading the way and effectively determining what is to be done....I would go a step further, I would want to know whether the leaders had goals for their private and personal life as well as their public and institutional life. The private area was the one the early church always looked at when assessing whether a man had the qualities of leadership (Marshall 1991, 9-10).

Marshall suggests that leaders are people who are proactive. They do not wait for things to happen but they make things happen. To develop leadership is to develop people who go ahead of others by gaining a vision and then setting appropriate goals through which they can see the vision fulfilled. It is evidenced in the personal as well as the corporate lives of believers, which is where leadership then becomes crucial. If a leader has no personal goals, it is unlikely that they will lead an organisation through set goals. Goal setting is not a gift of the spirit, but a discipline to be nurtured. It calls for diligence and attention from the leader. Without these aspects, the vision can fade away. Vision and its practical counterpart - goal setting, can therefore be seen as important aspects of effective leadership.

Reflection

When on a journey, one would find it important to pause and check to confirm if he or she is still headed in the right direction. This is especially true of a leader with a vision that he or she is pursuing. It is possible to be sidetracked by the opportunities that present themselves at the many turns of life. Covey appreciates this challenge and says, "Every organisation - and individual - struggles to gain and maintain alignment with core values, ethics, and principles. Whatever our professed personal and organisational beliefs, we all face restraining forces, opposition, and challenges, and these sometimes cause us to do things that are contrary to our stated missions,

intention, and resolution” (Covey 1990, 48). Our human foibles often can stand in the way of what God wants to accomplish through us. With time, the vision can be in danger of becoming personal and for the leader’s benefit rather than a vision given by God and for His glory. Reflection then, can become a basis for reorientation, a guard against going astray.

Reflection is also an important function in the spiritual reorientation of a leader. It is easy for a leader to go unchecked in regards to his spiritual growth. Clinton attests to this. He says, “Leaders are often busy people. They are preoccupied with many facets of life and ministry. Often they do not notice that they are not growing, particularly in spiritual formation. God often breaks into the leader’s life at this point” (Clinton, 155). Clinton goes on to suggest that when God breaks into the life of a leader who is not growing, the leader must engage in serious reflection of his ministry. This may include how the ministry came to overtake the leader’s relationship with God. He suggests that an evaluation of the leader’s life and ministry follow this reflection.

Gangel quotes Drucker who says, “Decisions are made by men. Men are fallible; at their best their works do not last long. Even the best decision has a high probability of being wrong. Even the most effective one eventually becomes obsolete” (Gangel 1970, 235). If this is the state of man, it is vital then that leaders take time to reflect. Reflection can alert the leader to those decisions and processes that may be wrong or losing effectiveness.

On the other hand, reflection is equally important because the stations of people are constantly changing. Reflection allows leaders to be sensitive to this change, such that

the vision remains one that is owned by the people being led, rather than that of the leaders alone. Again, if the vision is not meeting the needs of the people, the leader's time of reflection may help to amend the goals and objectives so that the vision may fulfil it's intended purpose.

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Rest

Pastors are said to be some of the busiest and most overburdened people. With an entire congregation looking up to them, they are often stretched to meet the needs of their congregants. This poses a challenge to their leadership. It is no surprise that the term "Messiah Complex" is used in the leadership circles of Christian organizations. It reflects the activity of Christian leaders who spend themselves in trying to accomplish numerous tasks beyond their capacity, all in the name of serving God. However, when the body and mind are stretched constantly beyond their capacity and without any recuperation, burnout sets in. Burnout, a crippling fatigue becomes the direct result of this gruelling attempt to serve beyond one's capacity. In all this, the greatest danger lies in the fact that it creeps in slowly and unobtrusively. By the time the warning signals are decoded, the damage has already been sufficiently done. On top of that, the pace and pressure of modern society (which demands success at all costs) seems to accept and propagate the conditions that bring about burnout, and to some extent shun those that would inhibit it. However, even Christians have misunderstood its cause and effects.

First, some assume that burnout among ministers is the result of inadequate attention to the spiritual disciplines of Bible study, Bible memory, prayer, etc. Dr Paul Martin discovered that no direct connection could be made from the amount of Bible reading, prayer, etc, to burnout.

Second, some assume that burnout is a smokescreen for laziness or irresponsible behaviour. They feel that the concept of burnout has created an

excuse to leave the ministry, abandon a marriage, or give up an activity that demands persistent dedication (Nuss 1991, 66-67).

Christians seem to recognise burnout as a result of unspirituality or even also as a reason for unspirituality. Often related to ministers of the Gospel, the expectations of their followers seem uncompromising. The same writer adds;

....The servants of God must not be deterred by fake disaster, invented obstacles, or exaggerated weaknesses. But burnout is none of these for the majority of ministers . It is a real hazard produced in well - meaning and dedicated “people carers”, whose motives are pure and Holy Spirit dependence sound. They simply discover that the human frame has its limits, like every machine. When these limits are exceeded, the price is burnout (Nuss, 67).

This is a warning that does not come too early for those training as Christian leaders. A ministry can be destroyed by not recognising one’s personal limits. This may be true especially when a leader’s working hours are not a defined 8.00 A.M. – 5.00 P.M. For many pastors, working hours exceed these times and occasionally extend into the home where their church members do not think twice about coming to seek counsel. Weekends are equally consuming. It means that if a pastor is not careful, he or she could be working many extra hours every day of the week. Burnout could be looming.

On the other hand, Christian leaders, and indeed all Christians, have a biblical prescription – the Sabbath. The Sabbath should not be seen as an Old Testament concept, one of the Ten Commandments that people hardly pay attention to especially with the emphasis on the grace of the New Testament. It is a way of life that God Himself showed by example. “And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all his work which God had created and made” (Gen 2: 3-4, N.I.V). It is in following this that God commanded and commended the Sabbath for man (Deut 5: 12-15, N.I.V). This is

a day of rest, set aside in the life of the leader and every believer. Rest can help the leader be rejuvenated and prepared for the rest of the week. Rest can help the leader throughout the rest of the year. A day such as this can also help him in his reflection.

The Cover of Integrity

All the good qualities of a leader would be nullified if the leader did not have integrity as a cover. “True leadership always involves other people. (As the leadership proverb says, if you think you are leading and no one is following you, then you’re only taking a walk.) Followers do not trust leaders whose character they know to be flawed, and they will not continue following them” (Maxwell 1999, 5). Nothing serves better than a good name for a leader. It gives people confidence in their leader, with a willingness to follow him or her because of what they know. Maxwell continues to say, “Anyone can say that he has integrity, but action is the real indicator of character. Your character determines who you are. Who you are determines what you see. What you see determines what you do. That’s why you can never separate a leader’s character from his actions. If a leader’s actions and intentions are continually working against each other, then look to his character to find out why” (Maxwell, 5). It therefore means that the leader must do all he or she can to keep above reproach. The leader has to be consistent in every area of his or her life. Charm and charisma will not stand against bad character. Character is what gives authenticity to every other good quality a leader may claim to possess. In a very real sense, it gives the leader feet with which to walk ahead of others.

In seeking to give a description of integrity in his Ten Power Tools, Covey states;

“Integrity (The author’s emphasis), honestly matching words and feelings with thoughts and actions, with no desire other than for the good of others, without malice or desire to deceive, take advantage, manipulate or control; constantly reviewing your intent as you strive for congruence” (Covey, 108).

The manner in which Covey states it is refreshing because there is a tendency to equate integrity strictly with sexual purity or financial uprightness. Covey’s description deals with the heart’s intention. Often this is where integrity suffers as people look for outward signs such as immorality and financial misappropriation. Integrity then, covers every aspect of a leader’s life, both that which is private and that which is public; that which is thought and that which is lived out.

Organisational Principles of Leadership

Leadership is not carried out in a vacuum. It is carried out in the context of an organization, however small it is. This then means that one of the key issues is organising and managing people and relationships towards a certain end. This requires principles of leadership that are inclusive but also beyond the person of the leader, principles that reach and affect the organisation that one leads.

Management

It seems that many pastors and church leaders have preferred to make a distinction between leadership and management. Management has often been seen as the unspiritual side of the Christian leader’s work. As Luecke says, “Administration, or management, is the most time-consuming work of pastors and the least satisfying to them... they tended to attach the most importance to their role as preacher, followed

by pastor, priest and teacher. Their role as organiser and administrator were least important to them ... Yet it was in these least preferred roles where they reported spending the most time” (Luecke and Southard n.d, 12).

This is where the church has probably suffered most in regards to leadership. Pastors have not fully given themselves to management as a leadership task yet it is an important part of their responsibility. They seem to have the false notion that management is the unspiritual side of pastoral work whereas preaching and other direct biblical activities are the spiritual side of the ministry.

Churches must begin to take seriously the training of pastors and other leaders as managers. If the pastor has a team working under him or her, he or she needs to manage this important resource of his. However, as Christian leaders, this must be from a biblical perspective. This is because there exist various approaches to leadership and management of organisations.

Historically most of Christendom has received its management philosophy and principles from the secular business world. Unfortunately, the secular management philosophy is both humanistic and materialistic. Authority and power are seen as a means of manipulating, using, and controlling people....The Christian leader is to serve those under him by helping them reach maximum effectiveness. And the higher up in the organisation a person goes, the more he is to serve. In fact, the head of the organisation is totally at the service of those under him (Rush 1983, 10-12).

This in effect suggests that Christian managers should develop and pursue a new paradigm for management which is dictated by their Christian calling. There seems to be little doubt that the Christian leader operates in a different system yet within this world. How he or she handles power and authority as a manager is to be for the

benefit of others. It is equally clear that the standards given outside of Christendom are alone not appropriate, let alone sufficient.

Empowering Others

In light of the above, one of the leader's greatest responsibility is to be a part of a team. "The traditional approaches are needed. They are, however, not enough. Beyond them, we will have to learn to look at people as resource and opportunity rather than as a problem, cost and threat. We will have to learn to lead rather than to manage, and to direct rather than to control" (Drucker 1973, 30). This means that the leader must be willing to share responsibility with others and see others as partners in fulfilling a task rather than pawns to be used. He must be willing to trust others, develop them, and empower them for the benefit of the entire organisation. A Christian leader then is a person who truly appreciates the priesthood of believers and does not see himself or herself as the only one competent for the task. This is seen in a leader by his or her willingness to train others to grow in their leadership skills. Training of others by a leader can be outlined in the process prescribed by George and Logan.

"Training is a four-step process. Basically, it is performed on the job.

- a) I do, you watch (observation and model).
- b) I do, you watch (limited participation).
- c) You do, I help (assist, evaluate).
- d) You do, I watch...." (George and Logan 1987, 110).

A good manager is one who is involved in these four steps. By doing this, the manager is growing himself or herself and the organisation. Through this process, the leader is

not being weakened but empowering himself or herself and the organisation by developing others who are as competent as he or she is. He or she is not dumping the responsibility on the developing leaders and leaving them to sink or swim. He is interested in the success of others, which is why he or she will walk the developing leaders through this process. He or she looks out for the interests of others, for the interests of the whole body of Christ. Delegation then becomes an important process for the leader who must aim to work himself or herself out of a job. ‘Effective delegation takes emotional courage as we allow, to one degree or another, others to make mistakes on our time, money, and good name. This courage consists of patience, self control, faith in the potential of others and respect for individual differences’ (Covey, 127). Leaders seeks to reproduce themselves in others rather than stifle the potential of upcoming ones. They are willing to employ their resources to see this happen. They are willing to spend themselves in this endeavour. This is the failing of African leaders, who are prone to hang on to power.

An effective leader then is wise to recognise the value of training and delegating responsibility. This not only allows the priesthood of believers to be experienced. It also inspires confidence in people and ensures that there will always be people to continue the work. This is a valuable lesson that those aspiring for leadership in the church can grasp from the onset of their ministry.

Mentoring

Training is often viewed as a formal process of leadership development. This need not be so. Training can be informal and still be effective. One such method is mentoring. Unlike delegation, mentoring is a more personal and less structured principle and

process of leadership development. This is usually a mutual process where the mentoree understudies the mentor. “Mentoring refers to a low- key informal training model where a person with a serving, giving, encouraging attitude (the mentor) sees leadership potential in a still-to-be-developed person (the protégé) and is able to promote or otherwise significantly influence the protégé towards the realization of leadership potential” (Clinton, 217).

Often what happens in this case is that the mentor seeks to pass on skills on to his protégé. However, the mentor’s most important task is to create a comfortable environment where the protégé is challenged but not threatened. Continuous feedback from one to the other is of essence in this model. However, there seems to be a bigger responsibility placed on the mentor rather than the mentoree. One of the requirements for an effective mentoring relationship seems to be time. “If one enters into a mentoring relationship ...the first demand it makes is probably on one’s time. The teacher who rushes out quickly after class, (or) who is seldom available to students.... Is not likely to become a mentor” (Schnittjer 1994, 94). Time, understandably, must be central to the mentoring process. Unlike a classroom where information is passed on directly, this process uses influence, and influence requires credibility, which the mentor must earn with time. It is then that he or she can make an impact in the mentoree’s life.

Jesus’ Principles of Leadership: – A Biblical Examination

The leadership style of Jesus is worth examining. What did He do to bring together a ragged band of men from various backgrounds and form them into the foundation of a worldwide movement that is still growing rapidly after 2000 years? Why were these

men willing to die for the cause that had been passed on to them by the Master? Even more, why were they so zealous in their infection of their Master's values that a worldwide movement resulted from this?

Many people will quite likely point to the three years that the Master spent with His disciples. It can be said that in those three years, He both taught and modelled what radical and transforming leadership is like. It is these key elements of leadership from the Master, Jesus Christ, that provide the focus for this analysis of Biblical leadership. The Master models unique styles and principles of leadership hitherto absent in Biblical history. Yet, we must contend with some questions. One writer asks, "Given our all too human feelings of inadequacy, in what sense can Jesus be taken as our leadership model? If He is unique, if He is the Son of God, does that not put Him in a category light years beyond us? And what relevance can a leader like that have for us? How can the leadership of Jesus be good news for us? If we are not what He is, then is His leadership model not a model of despair?" (Ford 1991, 30).

That is a valid question posed to us here. Is the leadership style of Jesus purely for theoretical study, or can we put His principles of leadership to practical use within our context?

Perhaps it is clearer why the presentation of Jesus the leader is good news. Here is a leader who is one with us; in Jesus God has totally identified Himself with us. A chaplain who went through the Second World War invasion of Normandy told me, 'Before the invasion, the men respected me. After I had been with them on the beaches, I was one of them.' Jesus "hit the beaches" with His people. He did not recruit angels to be his leaders, but flesh and blood humans He wanted leaders who would lead from the experience of real life testing, so He Himself was tested. He wanted men and women whose hearts would be set on serving God, so He came as a servant who trembled at God's Word. This total identification was at the heart of Jesus' leadership style, as it must be at the heart of all who will lead in Christ (Ford, 32).

Ford accepts that it is possible to have Jesus as our model for leadership. We can now attempt His style of leadership. This is not because of any capacity but because of His willingness to lower Himself to man's level, to make Himself visible, vulnerable and available, all in a manner that man can identify. This section will examine the leadership style of Jesus as a reflection of Biblical principles of leadership. Two key aspects will encapsulate His total identification with us, which formed the basis of His leadership style. These are the aspects of being a Good Shepherd, and being a Servant Leader.

A Good Shepherd

A shepherd's vocation in the time of Jesus carried with it great responsibility for the sheep. The vocation also carried with it a great risk for the shepherd's life. He was a person exposed to the elements day after day, and at the mercy of the wilderness. He was constantly on the move, in search of green pastures, away from family and friends. Truly, the life of the shepherd was the life of the sheep. On this premise, Jesus calls Himself the Good Shepherd (John 10:11, N.I.V). What then, were the responsibilities of the shepherd? What was expected of him that we should expect of good leaders?

There is no doubt that the shepherd was to guide the sheep to pastures where they would find both water and nourishment. Whilst it was for the sheep to eat and benefit, it was up to the shepherd to find and to guide the sheep to this place where they would find sustenance and growth. On the way to these pastures, the shepherd was to look out for any dangers that might befall the sheep. If there were any, he was not to be at pains in sparing his life to protect the sheep. Jesus says, "I am the good shepherd, I

know my sheep and my sheep know me – just as the Father knows me and I know the Father – and I lay down my life for the sheep” (John 10:14-15, N.I.V).

Jesus shows us an aspect of good leadership in this analogy of a good shepherd. The good leader must act like a shepherd in providing both care and nurture for his followers. He guides his followers to a place, to situations and opportunities where they will both find sustenance and growth. This may require the leader to be sensitive enough to know the needs of his followers in order to know when to move them on to the waters or the pastures. Jesus shows this in His claim “I am the good shepherd; I know my sheep ...” (John 10:14, N.I.V). It is this knowledge that the leader uses, not to empower himself, but to empower his followers.

But it also works the other way round. The sheep must know the shepherd, especially so that another who is not the shepherd does not lead them astray. Jesus in John 10:27 claims, “My sheep listen to my voice; I know them and they follow me.” Therefore, a good leader, following the model of Jesus, must be one who is known and followed by his people. This is done partly by spending time with followers and interacting with them. Because of this, they understand and respond to one as a leader. This is not under duress, but as stated, in response to the leader’s care and concern for them.

Above this is the element of sacrifice. The good shepherd does nothing out of selfish ambition but in love and care for the sheep ... even at the cost of death. Jesus says, “I am the good shepherd. The good shepherd lays down his life for the sheep” (John 10:11, N.I.V). This is exactly what He did. Scripture shows that Jesus died so that

sinful man could be reconciled to God. He did not think of Himself (Philippians 2:6-8) but acted for man's benefit, to save him from God's wrath.

“When Jesus claims to be the Good Shepherd, He is not just another leader. Many of the religious leaders of His day claimed to be shepherds of Israel, but Jesus saw their hypocrisy, self-centeredness, inability to lead, and failure to protect their flocks. Jesus was saying, in effect, “I am the Shepherd per excellence ... all responsibility is laid on His broad shoulders and all tenderness in His deep heart. There is no aloofness or coldness. His sheep will not have an associate shepherd return a phone call. He is the Good Shepherd. Loving the sheep is His style” (Youssef 1986, 33).

This then is the way of leadership. Jesus shows us that a good leader, like a good shepherd must exhibit a sense of sacrifice – giving himself for the sake of his followers, thinking of others before he thinks of himself.

A Servant Leader

In our contemporary world, the words servant and leader do not go together. If they do, the servant is often mentioned in subordination to the leader. “Robert Greenleaf defines the servant leader as being a servant first. He acknowledges the difficulty of the term servant-leader. In workshops on servant leadership, participants often struggle with this language. The traditional Western image of a leader is a person who is in charge and in control of others. The image of a servant is one who is submissive, takes orders and does as told. How can one possibly be both? If these are our images, do we even want to be servant leaders?” (Spears 1995, 149). This highlights our struggle with the concept of servant leadership, let alone the practice. We understand

the two terms in this principle to be diametrically opposed to each other. Yet, this aspect of servant leadership was key to Jesus in His preaching and His practice of leadership.

Servant leadership according to Jesus is really about power. In most forms of leadership, the leader has the power and uses it to make his followers subservient to him. The power may be in the position, the education, information, and even in physical or numerical strength. However, Jesus suggests that servant leadership goes the other way.

No one ever had at their disposal greater powers than Jesus. Think of His ability to sway the multitudes through His Sermon on the Mount, or to calm the raging storm with a word, or to cast out demons, or to open blind eyes, or have a fig tree wither. One of His biographers describes his calm confidence: 'Jesus knew that the Father had put all things under His power, and that He had come from God and was returning to God' (John 13:3, N.I.V). Yet He held these powers not with a closed and clenched fist, but with an open hand, as something received and to be given (Ford, 144).

Jesus was aware that the power at His disposal was for the good of others, rather than Himself. Repeatedly, Jesus by His actions expended the power He had from God in order to empower the weak. Indeed, "The Son of God did not come to be served but to serve" (Mark 10:45, N.I.V).

Public position or recognition lends a sense of greatness to many people. It is therefore no surprise that in Jesus' teaching on servant leadership, He touched on the area of greatness. The disciples were caught in this trap. As associates of Jesus, they were gaining high profile. An argument therefore broke out as to who was perceived to be the greatest of them. "They came to Capernaum. When He was in the house, he

asked them, “What were you arguing about on the road?” But they kept quiet because on the way they had argued about who was the greatest. Sitting down, Jesus called the Twelve and said, “If anyone wants to be first, he must be the very last, and the servant of all” (Mark 9:33-35, N.I.V). Jesus seems to turn the power equation round again by implying that greatness is not in being ahead, in being recognised, but in being able to serve, even without recognition. He further emphasises this point by taking a little child and saying that whoever welcomes one like that (a seemingly insignificant person) welcomes Him (Jesus, and not only Him, but also God). Jesus seems to be saying that it is the outwardly insignificant acts of service that measure up to the most for a leader. Jesus then goes on to demonstrate servant leadership by washing His disciples’ feet, and then says, “For I gave you an example that you also should do as I did to you” (John 13:15, N.I.V).

“Even today in our human nature, we aspire for success that comes from an exalted position. By contrast, a servant leader is one who influences others within the context of relationships by imitating Jesus’ example in thought, word, and deed. The goal is to spur each person to maximise His God-given potential” (Martin and Cozzens 2001, 117). This then is not only the model of Jesus, but also the expectation of Jesus; that His followers would be leaders who do not seek after greatness. He expects His followers to be leaders who serve.

Conclusion

It is imperative that we be able to articulate the key qualities expected in a Christian leader within our context. A good leader has character that inspires the confidence of his or her followers. This is reflected in the ideas and values, in the thought and

behaviour of a leader. On the other hand, a good leader needs skill in providing leadership. The ability to move and manage an organisation is vital. A balance of character and competence is critical in a leader's formation. Jesus also provides a model for radical leadership. He shows a new paradigm for handling power, which considers others before the leader himself.

If these are the qualities that seem to make for good leadership, are urban churches making any effort to produce or reproduce them in the leaders they are developing? If the church in Africa is to make any significant contribution to the worldwide body of Christ, and to the world at large, it needs to be proactive in seeking to develop sound leadership. Sound leadership leads to sound churches, and sound churches lead to sound discipleship. With sound disciples, Africa can truly take its place in making a difference in this generation. However then, it must begin by identifying those principles that build godly and effective leadership.

CHAPTER III

METHODOLOGY

Research Design

The research design that was applied to this research was an evaluation. It was the intention of the writer to gauge the effectiveness of the subject. "... evaluation adds the ingredient of value judgement of the social utility, desirability, or effectiveness of a process, product, or program, and it sometimes includes a recommendation for some course of action" (Best and Kahn 1989, 77). The criteria for judgement was the review of related literature.

Instrument Design

The researcher used the questionnaire as his primary means of observation, of deriving the essence of his research. The intention of the questionnaire was to estimate the perceptions of the population towards the principles of leadership taught on the internship of these select churches. Each item on the questionnaire was "developed to measure a specific objective or hypothesis" (Borg and Gall 1989, 427). The questionnaire had mainly close-ended items to allow quantification. It also had a few open-ended items so that motives, perceptions and opinions could be understood.

The researcher found it necessary to be broad in his questionnaire. This is partly because the main source of value judgment was coming from the review of related

literature. It was therefore necessary to reflect most of what is in this review. However, the researcher was careful to ensure that the main format employed (close-ended questions) did not tire or demotivate the interviewees who were volunteering their time.

This also affected the nature of the questionnaire. Coupled with the nature of the problem, it was necessary that straightforward and factual information be sought. This led to a structured questionnaire. However, the open-ended items allowed the interviewees a framework within which they were free to respond. Where the questions seemed to be overlapping, they were purely aimed at affirmation. Scaled items were used especially as an additional aid to judging not just opinions, but values as well.

Population

The population of this study comprised of the internship programmes of the select Nairobi churches. These were specifically all the interns from the last four years that the programme had run. The select churches were Nairobi Baptist, Nairobi Chapel, Karen Community, Good Shepherd and Lifespring Chapel.

Sampling

It was the intention of the writer to study the whole population. This is because the researcher anticipated that most of the population was reachable. This is very much then the direction the researcher took. However, the researcher deemed it meaningful to use an exceptional sample. This was only in the case of the Nairobi Chapel. Because they were exceptionally larger in number than all the other churches and

formed more than 50% of this population (32 out of 52), the researcher was aware that the results could be skewed in favour of Nairobi Chapel and therefore unrepresentative of the whole population. He therefore took a random sample of Nairobi Chapel (which was equal to the mean number of the other churches combined) and used it as his working sample.

Jury Procedure

The writer invited the scrutiny and awareness of past participants of the internship programmes to assist in ensuring a reasonably well-understood questionnaire. As people who had been through the internship, their knowledge as “insiders” helped to clarify some of the questions and make them appropriate for the research. This led to changes in the questionnaire that gave it more depth despite its breadth.

Administration of the Instrument

The writer was solely responsible for administering the instrument to those within the population of study. However, almost a quarter of the questionnaires were sent by e-mail. The rest were personally delivered, mainly by the researcher.

Method of Data Analysis

The main method was governed both by the nature of the research and also by the main format of the instrument. It was therefore appropriate that quantitative methods be used for data analysis. Engelhart says, “Much of educational research and research in other fields is largely limited to observation and classification” (Engelhart 1988, 12). Statistics were therefore first gathered from the responses to the questionnaire items. These statistics were then analysed along the lines of the research questions the

researcher posed in Chapter 1. The statistics were then classified and tabulated. After the organisation, the data was interpreted. This involved “explaining the findings, answering the ‘why’ questions, attaching significance to particular results, putting patterns into analytical framework” (Best and Kahn, 258).

Entry Procedure

The researcher was favourably disposed by the fact that the leadership of the five select churches personally knew him. Nevertheless, the researcher endeavoured to seek verbal permission to interview the past interns.

CHAPTER IV

DATA ANALYSIS AND FINDINGS

This study was undertaken to discover what are considered key principles of leadership on the internship programmes of the five select churches. It was also to gauge what effect there has been on the past internship participants since acquiring the training under some of these principles. All these programmes were run in the Nairobi area. The information (or data) was gathered through a questionnaire administered by the researcher. This chapter is thus dedicated to examining the responses to the questionnaire. The format will be to examine these responses under the three research questions that the researcher posed at the beginning of this work. The researcher will thereafter analyse the data and report on the findings.

Questionnaire Returns

The researcher set out to examine the whole population of his study except in the case of Nairobi Chapel. He therefore set out to reach the 52 participants on the past programmes of the internship since 1998. These were only the selected churches of Nairobi Baptist, Karen Community, Good Shepherd, Nairobi Chapel and Nairobi Baptist. Out of the 52 participants, the researcher was able to send 46 questionnaires. 37 out of 46 people responded by returning the questionnaires, which is equal to 71% of the total population of study. However the researcher used a sample of the Nairobi Chapel, which brought the population of the respondents down to 18.

Table 1. Total No of Interns Since 1998

Church	No of Interns (1998-2001)
Lifespring Chapel	8
Nairobi Chapel	32
Nairobi Baptist	5
Karen Comm	4
Good Shepherd	3

N = 52

Table 2. Respondents

Church	Respondents	%
Lifespring Chapel	4	50
Nairobi Chapel	5 *	100
Nairobi Baptist	4	80
Karen Comm	3	75
Good Shepherd	2	66.66

*This was the sample number for Nairobi Chapel, all of whom were respondents. In the population of study, 6 out of 18 were female while 12 out of 18 were male. Unless otherwise stated, the maximum frequency for the tables will be 18.

Analysis

Research Question 1.

What seem to be the key principles of leadership taught on the internship programmes of the five select Nairobi churches?

An answer is sought through items 6-10 on the questionnaire. The intention was to bring out from different angles not only the key principles of leadership that were taught but also those modelled (which is an important way of teaching). The researcher offered the participants three choices in this question which allowed them breadth of expression. It also allowed the reinforcement of the key principles as perceived by the different churches. In responding to these questions, a vast number of principles were given. Under Question 6, which asked for the three most meaningful

principles of leadership, over 20 principles were named. The following table, and others where necessary, will show only those with the highest frequency.

Table 3. The Highest Rated Principles of Leadership

Principle	Frequency
Planning	10
Delegation	7
Vision	4
Teamwork	3
Servant leadership	3

Table 3 indicates that delegation, planning, and vision are the three most meaningful principles of leadership expressed on the internship programmes in general over the studied duration.

Question 7 on the questionnaire was an aid that would help to explore more on which were key principles of leadership. Again, over 20 principles of leadership were stated as newly learned on the internship. However, only two principles given were rated with a frequency of more than one. These are shown in Table 4.

Table 4. The Highest Rated New Principles of Leadership Learned

Principle	Frequency
Planning	4
Delegation	3

Table 4 indicates that planning and delegation are the highest rated New Principles of Leadership learnt on the internship. This is similar to the earlier result on the Key Principles of Leadership.

As stated earlier, an informal yet powerful method of teaching is by modelling. It shows the practical application and impact of what is being taught. By application, it also shows the value of what is taught, and hence its effectiveness. Table 5 – 6 and Figure 1, in response to items 8, 9, and 10 on the questionnaire, reflect this.

Table 5. Highest Rated Principles Modelled by Leaders on the Internship

Principle	Frequency
Delegation	4
Vision	4
Others	1

Table 5 shows that delegation and vision are the two most highly rated principles of leadership modelled by leaders on the internship. These two principles are similar in range to those considered the key principles of leadership, hence showing consistency with the key principles earlier endorsed. Item 9 on the questionnaire seeks to confirm through the interns whether the principles modelled by leaders were abstract or were meaningful to the interns and valuable in their development of leadership. Figure 1 reflects this.

Figure 1. Extent to Which Leaders Applied Principles Important to Interns

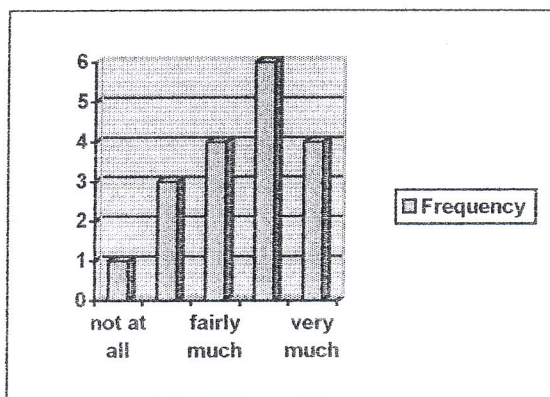


Figure 1 shows that the leaders on the internship programmes of these churches fairly much – very much applied principles of leadership important to the participants.

Item 10 on the questionnaire sought to buffer the key principles of leadership by asking what principles of leadership made leaders outstanding. Would they be the same as the key principles of leadership already expressed? Table 6 answers this.

Table 6. The Highest Rated Principles of Leadership Admired in Leaders

Principle	Frequency
Relational	3
Spiritual	2
Visionary	2

Table 6 gives being relational, being spiritual and being visionary as the most admired principles of leadership amongst the leadership. Out of these, only being visionary ranks amongst the highest rated key principles of leadership

In summary, it can be said that the following are certainly seen as key principles of leadership: - planning, delegation and vision. They were highest rated as key principles of leadership. However, some of them were also highly recognised as newly learned principles of leadership, on top of being highly recognised as principles of leadership that were important to the interns. This shows that some of these key principles of leadership are not just theoretically taught but also lived out by present leaders. These three were also the most spread among the churches. They are therefore indeed the key principles of leadership on the internship.

Research Question 2.

To what extent do the internship programmes of the select churches differ in what they consider key principles of leadership?

This is approached again by looking at questionnaire item 6 especially. However, since we have already recognised what the key principles of leadership are, this question draws us to make comparisons between the select churches.

Table 7. The Three Highest Rated Principles of Leadership per Church

7 a. Nairobi Chapel

Principle	Frequency
Planning	3
Delegation	3
Vision	2
Modelling	2

N=5

7 b. Lifespring Chapel

Principle	Frequency
Planning	4
Delegation	3
Vision	2

N = 4

7 c. Good Shepherd

Principle	Frequency
Planning	2
Others	1

N = 2

7 d. Nairobi Baptist

Principle	Frequency
Powerful Influence	2
Others	1

N = 4

7 e. Karen Community

Principle	Frequency
All	1

N=3

In the case of the other three churches, Good Shepherd had only one principle with a frequency higher than the basic 1. This was planning, which was approved by both the interns interviewed. Nairobi Baptist also had only one principle with a frequency above the basic 1. This was the principle of the power of influence, which was rated by two of the four respondents. Karen Community did not give any particular principle a frequency higher than 1. There was no outstanding principle for them.

Four of the five churches seem to have an emphasis on particular principles of leadership. We have already established that the key principles of leadership on the internship by our research are;

- a). **Delegation.** Nairobi Chapel and Lifespring are reasonably different with their emphasis in this area.
- b). **Planning.** This is the most spread (among three churches). Nairobi Chapel and Lifespring Chapel mention it more significantly. For Good Shepherd, it is their key principle.
- c). **Vision.** Only Nairobi Chapel and Lifespring Chapel highlight this but it is more significant for Lifespring Chapel. Karen Community rate it, but not significantly.
- d). **Power of Influence.** This principle was not mentioned even once by the other churches. However, it was the highest rated principle for Nairobi Baptist with half of them rating it as a key principle. It however does not rate as an overall key principle.

Research Question 3.

How significantly have the principles taught on the internship programmes of the select churches contributed to the leadership ability of those who have been through it?

The first stage was to determine what the key principles of leadership taught on the internship were. This then affected what questionnaire items would be used to answer this question. The section with Questionnaire items 21 – 31 helped to answer this. However, in light of the key principles of leadership arising from the research, it was questions 21 – 23 (Planning), 24-26 (Vision), and 28 (Delegation) that would show this. First was to inquire whether the past interns still set goals (whether short or long term).

Table 8. Past Interns Who Still Set Goals.

Set goals	Yes	No	%
Lifespring Chapel	4	-	100
Nairobi Chapel	5	-	100
Karen Community Church	3	-	100
Nairobi Baptist	4	-	100
Good Shepherd	2	-	100

N=18

Table 12 indicated that all the past interns interviewed still set both short and/or long term goals as part of their planning.

Table 9. Frequency of Evaluating Goals

Church	Rarely	Occasionally	Regularly
Nairobi Chapel	1	1	3
Good Shepherd		1	1
Lifespring Chapel		4	0
Karen Community Church		3	0
Nairobi Baptist		2	2

N=18

Only one person out of all who responded rarely evaluated their goals. Almost evenly split, the others occasionally or regularly evaluated their goals.

Table 10. Those Whose Planning Improved on the Internship

Church	Not at all	Not much	Fairly much	Much	Very much
Nairobi Baptist		1	1	3	1
Good Shepherd			1		1
Lifespring Chapel		1		2	1
Karen Community Church		1	1		1
Nairobi Baptist	2		1		1

N = 18

Two people, all from Nairobi Baptist, said the internship did not help them at all in planning. Two said the internship did not help much, while the majority felt it helped fairly much – very much. It is clear that most benefited from the internship in the area of planning and still employ what they learnt.

The other key principle of leadership is delegation. Table 15 reflects its impact.

Table 11. Delegation by Past Interns in Present Leadership Situation.

Church	Rarely	Occasionally	Regularly
Nairobi Chapel	1	1	3
Lifespring Chapel	0	3	1
Good Shepherd	0	0	2
Karen Community	0	1	2
Nairobi Baptist	0	0	4

N = 18

The results on Table 15 show that most people interviewed still applied delegation as a leadership principle.

The other principle that was mentioned by most churches was vision. Interviewees were asked whether they had a vision statement and how the internship contributed to its formation.

Table 12. Respondents with a Vision Statement

Church	Yes	%	No	%
Nairobi Chapel	5	100	0	0
Lifespring Chapel	3	75	1	25
Good Shepherd	2	100	0	0
Karen Community Church	2	66.7	1	33.3
Nairobi Baptist	4	100	0	0

Most of the respondents stated that they had a vision statement. Only two out of the 18 said they did not have one. What contribution then, did the internship have in teaching or helping them to formulate the vision statement?

Table 13. Contribution of Internship to Formation of Vision Statement

Church	Not at all	Not much	Fairly much	Much	Very much
Nairobi Chapel		1	1	2	1
Lifespring Chapel	0	1	2	1	0
Good Shepherd	1				1
Karen Community		1		1	1
Nairobi Baptist	3		1		

N=18

Three of the four respondents from Nairobi Baptist felt that the internship did not help in their formation of a vision statement. Only one person from Good Shepherd felt the same. Three felt it did not do much while the rest, who were the majority, felt it assisted fairly much - very much in the formation of a vision statement.

Summary of Findings

1. The key principles of leadership taught on the internship programmes of the five select churches in Nairobi.

One of the interesting discoveries under this area was just how many principles of leadership came up. This is a reflection of how wide the area of leadership is. However, the following came up as key principles of leadership: planning, delegation, and vision respectively.

Though the above were the key principles, none of them was shared by all the five churches. However, the highest rated principle (planning) was given by at least one person in four of the five churches.

The various principles of leadership were not given a high frequency. Only the highest- rated principle (planning) was given a frequency that was more than half of the total. The second highest rated principle (delegation) was rated just below the halfway mark. All the others were rated lower than a quarter of the total possible frequency.

The highest rated New Principles of Leadership Learned (delegation and planning) were similar to those that were the highest rated Principles of Leadership.

2. The extent to which there is a difference in what the five churches consider key principles of leadership.

It is important to note under this, that there was not a single key principle that was unanimously selected by all the churches. This is an indicator of the disparity that exists in what is being taught on the various internship programmes.

It is clear that Nairobi Chapel and Lifespring Chapel do not have much disparity between them in what is considered here as the key principles of leadership. They seem fairly agreed and lend much of their vote to three key principles of leadership, which are planning, delegation and vision.

However, Nairobi Chapel and Lifespring Chapel together differ from the other three churches. This relative difference is in the fact that they seem to have some emphasis on certain (at least two) key principles of leadership. Apart from Good Shepherd, which emphasised one key principle, the other churches have no emphasis at all on any of the key principles of leadership.

This responds to the stated hypothesis: - **There is no difference in what those on the internship programmes of the different select churches consider key principles of leadership.**

The stated hypothesis has been proved wrong. There is a significant difference in what those on the internship programmes of the five select churches consider key principles of leadership.

3. The impact of the key principles taught on the internship programmes on the interns who have undergone the programme.

When measuring the key principles arising from this research against their practice, the researcher discovered that even those churches that do not consider these as key principles, practiced the same diligently.

In the area of planning, all the churches claimed they participated in it by way of either short term or long term planning. They also evaluated their goals occasionally – frequently. This means they were often engaged in planning and examining how the plans were faring. Most of the people also claimed the internship contributed significantly to developing their planning abilities.

Another key principle was delegation. The researcher found out that a vast majority of the respondents practised delegation as an effective way of carrying out leadership.

Vision was another key principle of leadership that was developed by many of the respondents during their internship. Most of the respondents said that they had a vision statement. A majority of them were also helped by the internship, quite significantly, in developing this vision statement.

CHAPTER IV

CONCLUSIONS AND RECOMMENDATIONS

This chapter will include in it some conclusions arising from the findings of this study. It will also give some recommendations resulting from the findings.

Conclusions

Arising from this study, the writer came to the following conclusions.

1. There is a serious weakness in teaching key principles of leadership on the internship programmes of the total five select churches. The number of key principles the respondents submitted were both diverse and numerous. This in itself was an indicator of the churches weakness in communicating their key principles.

The results from this research could indicate one of three things:

- a. Principles of leadership taught on the internship are being done so too broadly and without depth. This could account for why almost 20 different principles of leadership were mentioned by the studied interns. It could also be the reason why only one of the key principles was mentioned by more than half the respondents.
- b. There is no deliberate emphasis on teaching key principles of leadership. If they were taught emphatically, one would have expected to see some clear and

definite trends in regards to particular principles, which is not the case where these five churches are concerned.

- c. The manner in which the key principles are communicated has serious flaws, such that the central issues are missed when these key principles are expected to be taught. This may also be because of a much unstructured internship programme where there may be lack of clarity as to where and how these principles are taught.
2. If the above is true, it also seems that the interns had an intuitive ability to pick up key leadership principles even if they were not clearly taught. This can be concluded from the fact that despite many of the past interns recording the absence of taught key principles, a majority of them diligently practiced aspects of these key principles. Most of them had a vision statement, practised delegation, and engaged in planning after they had completed the internship. On the other hand, it could be that the internship by its nature lends itself to developing such principles even if they are not taught. They are caught.

Recommendations

Based on the review of literature as a criteria for passing judgement, there is no outstanding key principle taught on the internship programmes of the five churches in general. In this sense, most of the five churches have fallen short. There is therefore need to teach clear principles of leadership with which these churches can effectively equip their future leaders. Because the internship does actually run as a programme, these churches should try to find ways of clearly communicating these principles of

leadership and allow them to be employed on the internship as preparation for the interns future ministry. The leadership must also be ready to apply the same principles they are teaching to their lives as models for the interns. This is because a good model is an effective way of teaching, especially on a hands-on programme like the internship. The leaders around the interns therefore need to operate with clear principles of leadership as well as teach them.

If some of these churches are already doing this, they should then also place structures in their internship programmes to help them regularly evaluate if the principles they presume they are teaching are being grasped and applied.

Apart from this, it seems there is need to network and partner up a lot more so that there is less disparity in leadership development within our churches. The trend from this research shows that there is already much disparity in what the various churches teach as key principles of leadership. It is clear that Nairobi Chapel is ahead of other churches in its overall internship structure. They have more people trained on the internship and seem to be more definite in leadership principles than the other churches. However, their internship programme is over ten years running now, and it shows. Lifespring Chapel, founded only two years ago with only two internship programmes run has grown a lot for its age in defining the principles of leadership it wants communicated.

The researcher recommends that the churches that need to further develop their internship programme should consult with the churches that are ahead of them to discuss some of these dynamics. The researcher expects that more consultation in this

key area will greatly benefit them all. On the other hand, there is also need to make the internship programme a key aspect of the church. The leaders need to see leadership development as crucial to church growth. They also need to recognize the internship as a creative and viable alternative to Bible School and Seminary which to date are seen as the primary centres of leadership development. Once this happens, the researcher senses that the values taught on the internship will be more significant in leadership development.

Finally, it seems that the internship has succeeded in imparting lifelong values. It was clear from the research that many of the people who were on the internship benefited from the training that they got from it even after they had gone through the internship. This is the essence of leadership training. However, if the people trained carry with them such values, they should be seen as a great resource for the whole church. How can the church also benefit? The church should look at ways in which these leaders can be utilized as leaders for the church. Part of the internship structure should look into how their developed skills in leadership can continue to be utilized for the growth of the church. Certainly, they should be seen as a great resource after the internship, and ready for service in the church of Christ.

Recommendations for Further Research

There were definitely other factors that influenced the ability of the interns to grow in their leadership skills during the internship. It would be worthwhile studying the effect of previous leadership opportunities on the development of leadership principles and practices on the individuals in the internship. A further study of other factors that assist the grasping and application of leadership principles during the internship would

equally be valuable. All these would definitely work positively towards making the internship a stronger resource for leadership development.

