

AFRICA INTERNATIONAL UNIVERSITY

FACTORS AFFECTING PASTORS' LEADERSHIP AND MANAGEMENT
EFFECTIVENESS IN MULTI CHURCH CONTEXT. A CASE
STUDY IN A.I.C KISUMU COUNTY

BY
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the requirements for the degree of Masters of Arts in
Organizational Leadership and Management

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Student's Declaration

Factors affecting pastor's leadership and management effectiveness in the Multi Church context . A case study in AIC Kisumu County .

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 Africa International University or the Examiners.

(Signed) _____
Gabriel Ochuka

April 2016

ABSTRACT

The pastors in the Multi-Church Context in A.I.C Kisumu County are faced with huge challenges. Pastors in this context in Kisumu County find themselves in leadership and management positions without leadership and management knowledge and skills. This has resulted in inadequate leadership and mismanagement in the A.I.C Kisumu county MCP context. Therefore, there is a serious leadership and management need in this context of work.

The challenge of inadequate leadership and mismanagement in the A.I.C Multi church context in Kisumu county calls for an investigation on how to enhance leadership and management effectiveness of pastors in the MCP context in Kisumu County. The study focused on 40 sampled leaders out of 400 leaders in AIC Kisumu County. These included 25 pastors and 15 elders and deacons across the selected six regions. These six regions in AIC Kisumu County are Kisumu city, Kisumu, Central lake, Muhoroni, Nyakach and Western lake. The respondents were classified using a cluster sampling technique to ensure that leaders comes from six regions that are from different locations in Kisumu county to meet some diversity technicalities in terms of colleges attended, geographical factors and background factors of the pastors.

The purpose of this study was to investigate how to enhance leadership and management effectiveness of pastors in the AIC Multi Church Context in Kisumu County. Arising from the study, the following were findings, conclusion and recommendations made:

1. Findings:

- i. Pastors are either not trained or under trained in management.
- ii. Pastors ascend to leadership positions based on tribal, sycophancy and nepotism qualifications rather than professional training, temperament, experience and performance.
- iii. Pastors are overworked without priorities in ministry.
- iv. Pastors have chronic financial difficulties leading to personal and church failure.
- v. Pastors lack leadership development strategy for youths and women resulting in gender and age limitation in the church leadership structure.

Conclusion

The purpose of the research was to find out how to enhance leadership and management effectiveness of pastors in A.I.C multi church context in Kisumu County. MCP context is undergoing effectiveness crisis in Kisumu County. Pastors have problems in their spiritual life, they are not trained or under trained in management, they lack integrity, are overworked, makes unilateral decision and do not know how to manage personal and church finances leading to personal and church failure. Pastors lack leadership development strategy for youths and women resulting to limits in terms of gender and age in leadership structure.

The research finding reveals that leadership skills can be learned and developed through education, experience, mentoring and modeling. With enhanced management skills, pastors will be able to create genuine vision, empower others and maximize the use of organizational resources to achieve their goals. Pastors' relationship quality will also improve significantly affecting human growth and development which is critical in determining the organizational effectiveness.

The researcher, therefore, recommends that curricula of learning institutions be re-evaluated in the light of management need and management units be taught along with theological courses. Seminars and workshops will be conducted to help upgrade pastors' management knowledge and skills. And Pastors to take personal initiative to enhance their management capability through experience, mentoring and models.

To

Him who I can say, “O God, you are my God. I earnestly search for you, my whole body longs for you, in this parched and weary land where there is no water, I have seen you in the sanctuary and gazed upon your power and glory. Your unfailing love is better than life itself; how I praise you.”

And

Phil Morrison, Director of The Multi-Church Pastors Institute (MCPI) and the entire MCPI team for their passion, sacrifice and commitment in building leaders’ capacity through leadership and management training in Africa against all odds.

And

To my wife Sabina the love of my life, Sally Velda my daughter, Gaius Ochuka and Mickey Mboya my two sons who together endured and stood with me as we toiled together in weakness and strength. Our bonding as a family and dreams has made us say “we don’t know how to give up in a course we hold dear and believe in”

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ABBREVIATIONS

ACC – Area Church Council

AEST – Ahero Evangelical School of theology

AIC – Africa Inland Church

D.C.C – District Church Council

R.C.C – Regional Church Council

M.C.P – Multi Church Pastor

M.C.P.I – Multi Church Pastor Institute

M.A.O.L- Master of Arts in Organizational Leadership

D.A.I – Development Association International

WHO – World Health Organization

AIM ATF- Africa Inland Mission Advanced Training Fund

OPERATIONAL TERMS

Administration Skills-These include the ability to establish and follow policies and procedures, process paper work in an orderly manner, manage expenditure within the budget, innovation, teamwork and decision making.

Leadership skills- This enable leaders to supervise, coordinate and help teams to achieve organizational goals.

Manager - Is one who performs managerial functions e.g. planning, organizing, directing and controlling and occupy a formal position in a church/ organization. He is either elected or appointed in that role.

Leader - Is a person who is able to influence others in order to pursue certain goals. He is neither elected nor appointed. He does this informally.

Effective - Producing the desired result and having the needed qualification.

Effective Leadership - Perfect match between leadership styles and situation. Leadership effectiveness can be measured by the degree to which the leader meets both the organizational goals and satisfy the employees' needs.

Effective Management: Effective managers do plan; facilitate inclusive participation in decision making, organization, supervision of activities in order to achieve the church's mission and vision.

Multi church - Refers to more than one church.

Theological Perspectives - Training pastors purposely for pastoral care and preaching.

Business Perspective – The Church as an organization needs economic resources to perform its functions. These include land, labor, capital, technology and management skills. A change in these resources affects the churches capacity to provide services to clients.

Pastoral model – Refers to the number of churches or a church the pastor is in charge of.

Hybrid leadership trainee approach – a situation in between management leadership training and theological leadership training

Global South – refers to states in the southern equator.

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CHAPTER ONE

INTRODUCTION AND BACKGROUND INFORMATION

Introduction

The multi-church pastor context is a huge challenge in the sub Saharan church. The church's growth rate is higher compared to its ability to train church leaders. According to church growth projections for the next fifty years, a shortage of pastors will be a continuing reality in the sub Saharan Church (Morrison, 2004).

The multi-church pastor context has presented the challenge of change of the pastor's role of traditional preaching to primarily the role of leadership and management. It has been observed that in the MCP context, pastors are 70% managers/ leaders and 30% preachers according to their work schedule. The multi-church context doubles the role of pastors; therefore, it necessitates investigation on finding approaches of enhancing their leadership and management skills and effectiveness in their context of work.

Globally, the challenge of a pastor's shortage is common in India. The report on MCP situation indicates that the average pastors have 6 churches to manage and 90% of pastors have little or no theological or ministering training, Pulse of MCPI (2012).

Dr. Angel's findings recognized the fact that with the apparent amazing growth of the church in the global south, there is a tremendous problem of a lack of strong Christian leaders. His research confirms that the needs of leaders in the global south are not met by academic institutions that simply focus on theology. In his findings the church and its agencies worldwide are facing growing challenges of an ineffective ministry in a rapidly changing world. The same can be said of many other organizational entities in this time of globalization. When asked what the root causes are, the most given answer focuses on ineffective leadership. Angel,(2009).

In his ministry with congregation of St. Simon which had about 1000 Catholic congregations among the Xhosa community of South Africa in the hilly country near

the Indian Ocean, Logember, (1992) found that the pastors' new leadership role is rather difficult for the present priest and other pastoral workers since they themselves have not been trained this way. It is certain that seminaries of the future will have to prepare pastors for their new role and will have to equip them for the tasks ahead of them namely; leadership, management and preaching. But the seminary where the present priest were trained have definitely not done so and therefore, the present pastoral workers find themselves faced with the task for which they were not prepared.

This Multi Church situation and the problem of leadership ineffectiveness is quite prevalent in Kenya. The historical fact of a shortage of pastors was recognized by Keith Underhill in 1965. He pointed out that the Africa Inland Church (A.I.C) in Kenya had about 1000 congregations, yet only 45 ordained pastors and 66 missionaries. In 2001 according to Bishop Silas Yego the A. I. C. had a shortage of approximately 1200 pastors. According to Morrison, (2004) this phenomenon of a pastors shortage in A.I.C has resulted in the multi-church situation which means pastors have a double role of administration and preaching.

Pastors in A.I.C MCP context find themselves in leadership position without leadership and management skills. This has resulted in ineffective leadership and a management crisis in AIC multi-church context. Of late, AIC is known by her dysfunctional conflicts that have rocked its constitution making thus making it end up in the High Court of Kenya. The A.I.C Tudor leadership battle that ended up in Court, and the formation of A.I.C Kenya led by Bishop Silas Yego and A.I.C led by Rev Mbuvi, are examples of leadership struggles.

Apart from the administration crisis, A.I.C leadership is wanting in empowering other leaders. AIC leadership is not gender and age friendly. In AIC leadership is a prerogative of pastors and elders as stated in the amended A.I.C Constitution (2008). This means that women and youths are not given opportunity to lead.

Leadership in A.I.C multi-church context in A.I.C Nyanza area, Kisumu County is in crisis. According to Roger Coon's research, the A.I.C Educational training curriculum emphasizes training pastors mostly for preaching Coon, (1944). With this background, A.I.C pastors in the M.C.P context in Kisumu County lacked managerial skills to minister effectively in their context of work. In Kisumu County,

A.I.C Arina Court battle led to the split of Winnam D.C.C; since the A.I.C Nyanza area Bishop and the splinter group of 10 pastors could not agree on where to locate the A.I.C Nyanza Area headquarters. The A.I.C Greater Lake Bookshop was rocked by embezzlement of funds and mismanagement leading to the investment becoming a white elephant. This trend of lack of managerial skills is evident in most A.I.C D.C.C's. and A.C.C's. In A. I. C. context, leadership is by election and by virtue of one being a pastor or an elder according to the A. I. C. Constitution, amended,(2008). The trend of ineffective leadership has resulted in the decline of Church membership by 40% since majority are leaving the church and few are joining.

With the constitution barring women and youths from leadership, the leadership situation is threatened by high mortality rate of older pastors and elders. According to W.H.O. the life expectancy of women in Kisumu County is 39 years and for men it is 38 years. This reduced life expectancy is the direct result of a cancer epidemic that now claims pastors' lives along with heart related diseases as a result of their work condition and lifestyle.

The leadership and management need is an issue in A. I. C. multi-church context in Kisumu County. Pastors are in leadership positions without leadership and management skills. This has resulted in a leadership crisis in the A.I.C Kisumu County churches and animosity at Ahero Evangelical School of Theology (AEST).

Pastors in Kisumu county working in the MCP context have been accused by members of leadership malpractices like rigging elections, uncoordinated pastoral duties, lack of integrity, unreliability with finances and unilateral decision making (source-letter written by Henry Owino Ogonda to chairman AIC Kisumu Region on 2/1/2014 against Rev. Alex Owino).The problem of a leadership crisis is not only personal but also at R.C.C level .The conflict that was between AIC central lake region and the splinter group at Onjiko DCC. This conflict ended in Court, IN THE CHIEF MAGISTRATES COURT AT NYANDO, CIVIL SUIT NO. 87 OF 2006.

The mismanagement and conflict is also very evident in our learning institutions. The leadership animosity which rocked Ahero Bible Training Center (now (AEST)) nearly ended in court if Bishop Yego had not intervened. The Bishop wrote a letter to B.O.G chairman advising them not to go to court. (Source-Bishop Yego's letter to chairman, B.O.G.E.A.S.T on 14, March, 2006).

Leadership in Kisumu County is in crisis and this calls for research to unearth causes and find solutions. How should the church enhance leadership and management skill of pastors in their context of work? Why are our pastors trained in theology only, (the C.E.D. programs are also theology based), yet there is a huge leadership and management need in AIC Kisumu County?

The root of our AIC pastors training is very much visible in the Bible Schools where pastors undergo training. This can be proved by looking at Moffat College of Bible curriculum that is a middle level college in AIC for pastors training, Kapsabet Bible College, A.I.C Sitotwet and Ahero Evangelical School of Theology. (Curriculum of Moffat Bible College is in the appendix.)

From the observation of the AIC pastoral model of training, the approach that is training pastors from theological point of view. This theological approach to leadership training relevancy is doubtful in relation to the work schedule of pastors in the field. In the AIC multi-church context the work schedule of pastors includes primarily administration and preaching. This includes supervising and coordinating elders and other church personnel, oversight over church finances, conflict mediation, training emergent leaders and connecting, with very limited time left for preaching. The contrast between theological model of training and the leadership and management role of the pastor also prompts this research in AIC Kisumu County. (Source-MCP pastors work program –Morrison, 2004)

Purpose of the Study

The purpose of the research is threefold. First, to find out how to enhance leadership and management effectiveness of pastors in the A.I.C multi-church context in Kisumu County . The second purpose is to enable pastors to grow in their personal integrity, spiritual life, leadership effectiveness and management skills. The third purpose is to develop a leadership strategy to disciple other women, youths, Sunday school leaders and elders for effective leadership development and efficiency of performance in the church.

Problem Statement

Those who serve in the multi church pastor context in the AIC is faced with a huge obstacle. These pastors find themselves in leadership positions with little leadership and management skills. This has resulted in inadequate leadership and

mismanagement in the AIC multi-church context which points to a serious leadership and management need in this ministry situation.

The challenge of the double role of pastors as administrators and preachers in the A.I.C multi-church context leads to an investigation of how to equip these A.I.C pastors to become effective leaders and managers. How to enhance their leadership and management effectiveness in their context of work is a problem the church should continue to address. Or should the Church continue to address the preaching role of pastors and ignore the leadership role of pastors that is critically needed. What are some steps A.I.C can take to make pastor's leadership and management role effective?

The Research Objectives

1. To investigate factors that leads to pastors ineffectiveness in their role as leaders and managers in the MCP context despite their excellent theological training.
2. To explore the extent to which these factors affect the effectiveness of pastors in their role as leaders and managers in the MCP context.
3. To explore means and approaches for enhancing pastors' leadership and management effectiveness in the MCP context.
4. To establish the effects of enhanced leadership and management skills to pastors in the MCP context.

Research Questions

1. Why are pastors in the MCP context ineffective leaders and managers despite their excellent theology training?
2. How do these factors affect pastors in their leadership and management role in the MCP context?
3. How can pastors' leadership and management capacity be enhanced in the MCP context?
4. How can enhanced leadership and management skills benefit pastors in the MCP context?

Hypothesis

Enhanced leadership and management skills will enable pastors in the AIC MCP context to grow in their personal integrity, spiritual life, leadership effectiveness and management skills, including people skill.

Justification of the Study

The AIC multi church context in Kisumu County is faced with huge leadership and management problems .Pastors working in AIC multiple congregations find themselves in leadership position without leadership and management skills. Indicators of inadequate leadership and mismanagement are rampant. Pastors have resorted to Court of Law for arbitration (THE CHIEF MAGISTRATES COURT AT NYANDO, CIVIL SUIT NO. 87 OF 2006), Churches are operating in financial deficit, rigging of elections, unilateral decisions (Source-Letter by Henry Owino to A.I.C Kisumu Region on 2/1/2014), dilapidated facilities and lack of development strategy to train youth and women leaders for future leadership succession plan.

In interviews pastors in multi church situation, Morrison, (2004) highlights the following issues that lead to ineffective leadership in MCP context:

- i. The MCP is overworked. This leads to burn out in the ministry.
- ii. The MCP neglected his own family duties. He is often late and tired, which makes it more difficult for him to attend to his duties as a husband and father.
- iii. The MCP has problem in meeting the needs of his church members and has a hard time doing visitation and follow up.
- iv. The MCP has difficulty finding time to disciple new converts.
- v. The MCP serves a congregation he does not know well. Therefore, he settles problems he does not fully understand. This is especially seen in dealing with discipline cases where he must rely on second hand information for decision making.
- vi. The MCP has problem in time management.
- vii. The MCP has problem in disciplining himself in his devotional life, prayer life, scripture reading and sermon preparation.
- viii. The MCP has difficulty in administering the various churches due to factors of distance and difficulty of transportation. Even when he delegates tasks hence

there is a tendency for them not to be accomplished because he is not there to inspect the work delegated.

- ix. The MCP often faces many urgent interruptions such as illness, death and other emergencies, these demand his presence and time and causes delays in fulfilling his other responsibilities.
- x. The MCP may face financial difficulties due to the cost of travelling to all his churches, especially if long distances are involved.

Scope

The study will cover AIC Kisumu County .This will cover 6 Regional church councils(R.C.C).These include A.I.C Kisumu City R.C.C, Kisumu R.C.C, Nyakach R.C.C, Central lake R.C.C, Muhoroni R.C.C and Western lake R.C.C.

Total No. of pastors =100

Total No. of Elders =420

Limitation of the Study

Some of the limitation of the study included;

First, inadequate time to travel around Kisumu County reaching all the sampled pastors and elders' respondents targeted in the study.

Secondly, inadequate finances hindered the researcher's efforts to meet all the targeted respondents to gather all the questionnaires that were administered on time. This hindered the effective gathering of the information.

Thirdly, senior leaders were skeptical and viewed the exercise with suspicion and scorn as to where the research will lead to.

Fourth, some of the respondents were reluctant to participate in the exercise for they viewed the research as secular without spiritual benefit to the church.

Delimitation of the Study

The study was carried out in Kisumu County.

The research study was made easier because the researcher was familiar with the language of the respondents therefore no interpreter was required.

Secondly, the researcher was familiar with the geographical location of the area and no guide was needed.

Thirdly the researcher was familiar with the respondents themselves hence creating a rapport was easy.

Fourth, the use of modern technology like mobile phone, flash disk, laptop and e-mail made the work easier.

CHAPTER TWO

LITERATURE REVIEW

Assumptions in the Leadership Development Approach in the MCP Context

Leadership in the multi-church context is a global issue. Report from “The Pulse of The Multi-Church Pastor Institute reveals that the training situation for pastors in India is a lot like that in Africa. The average pastor has 6 churches and 90% of pastors have little or no theological or ministerial training. (Morrison, 2012).

Globally Dr. Angel’s research findings highlight the fact that with the apparent amazing growth of the church in the global south, there is a tremendous problem of a lack of strong Christian leaders. His research confirms that the needs of leaders in the global south were not being met by academic institutions that simply focus on theology alone (Angel, 2009).

Regionally in his ministry with congregations of St. Simon which had about 1000 Catholic Congregation among the Xhosa community of South Africa in the hilly county near Indian Ocean, Logember found regarding the pastors’ new leadership role that, ‘This new role is rather difficult for the present priest and other pastoral workers since they themselves have not been trained this way. It is certain that Seminaries of the future will have to prepare pastoral workers for their new role and will have to equip then for task of training. But the Seminary where the present priests were trained have definitely not done so and therefore the present pastoral workers find themselves faced with the tasks they were not prepared for. (Logember, 1992).

Coon, (1994) argues that AIC Education training curriculum emphasizes training pastor mostly for preaching. This has led to an a assumption in AIC that the four year Bible college theological training will automatically results into enhanced leadership and management effectiveness of pastors in their context of work.

Morrison, (2004) also argues that the perspective of teaching in Bible College in East Africa was based on a Western model of one church-one pastor although many of the graduates would be pasturing in a multi-church situation. According to

Morrison, Bible Colleges are missing the reality of what the church is really like and what students will face when they begin their ministry.

Morrison further justifies the cause of ineffective leadership in his research finding that in the local churches untrained elders actually run the churches while pastors are assigned by the D.C.C.'s (District Church Council) as itinerant supervisors and preachers. Many of these elders have very little formal education and were primarily selected on the standard that they were older respected Christians in their communities; often they were appointed more on the basis of tribal qualification than on Biblical qualification (Morrison, 2004).

How Pastors Leadership and Management Effectiveness is Affected in MCP Context

According to Dr. Angel, there is an apparent lack of strong Christian leaders as high profile leaders were failing because of sin issues. His finding reveals a few common trends among kingdom leaders. This common trend is that the leaders were frequently under-prepared, over-worked, isolated and intimidated by those who come alongside them in ministry. He recommended that leaders should grow in their personal integrity, spiritual life, leadership effectiveness and management skills (Angel, 2009). He further identified the need of the church in the global south as: The need to model servant leadership. The need for wise stewardship of financial and human resources. The need for financial management and planning from biblical perspective. The need for assessing cultural and economic realities of the region, the organization services and strategic management in a world that is in constant change.

In interviews with pastors in the multi-church situation, Morrison, (2004) highlights the following issues that lead to ineffective leadership in MCP context;

- i. The MCP is overworked. This leads to burn out in the ministry.
- ii. The MCP neglected his own family duties. He is often late and tired, which makes it more difficult for him to attend to his duties as a husband and father.
- iii. The MCP has problems in meeting the needs of his church members and has a hard time doing visitation and follow up.
- iv. The MCP has difficulty finding time to disciple new converts.
- v. The MCP serves a congregation he does not know well. Therefore, he settles problems he does not fully understand. This is especially seen in dealing with

discipline cases where he must rely on second hand information for decision making.

- vi. The MCP Has problem in time management.
- vii. The MCP Has problem in disciplining himself in his devotional life, prayer life, scripture reading and sermon preparation.
- viii. The MCP has difficulty in administering the various churches due to factors of distance and difficulty of transportation. Even when he delegates tasks hence there is a tendency for them not to be accomplished because he is not there to inspect the work delegated.
- ix. The MCP often faces many urgent interruptions such as illness, death and other emergencies, these demand his presence and time and causes delays in fulfilling his other responsibilities.
- x. The MCP may face financial difficulties due to the cost of travelling to all his churches, especially if long distances are involved.

Leadership in A.I.C is male dominated and old age oriented (A.I.C constitution amended 2008). A WHO survey reveals that life expectancy in Nyando Sub County in Kisumu County has been reduced to 39 years for women and 38 years for men. Following a high mortality rate of 20% out of 440 pastors and elders in the A.I.C annually, a leadership gap has been created. This is as a result of an outbreak of diseases like cancers, heart diseases and others. The leadership gap is further widened by the retirement age of pastors and elders at 65 (A.I.C Constitution amended, 2008).

In order to bridge the gap, pastors need to come up with a leadership training plan for youths, women and Sunday school leaders. This would provide a solution to widening leadership gap created by the 65 years retirement age, high mortality rate, a gender bias in AIC leadership and the curriculum for training leaders in our learning institutions.

A.I.C Constitution Mandate for Leaders and Leadership Structure

Leaders

Spiritual leaders, chairman and other leaders with responsibilities in the church councils must be people who: know the word of God by his/her own personal study, who equip leaders e.g. TEE, live lives worthy of the whole council of God, are

firm and honest Christians who are demonstrating desire to improve their effectiveness in ministry and demands no salary for what they do to help the church grow, unless the church wants to use any elder in a special way for which a salary is worth paying (Katiba ya Africa Inland Church Kenya Constitution Amended 2008).

Deacons

Deacons shall be chosen by the baptized members who are in continued fellowship of their local church, as recorded in 1 Tim 3:8- 13, and as arranged by the District Church Council. They shall assist Elders in caring for temporal matters of the church in seeking to develop its spiritual life.

Elders

Elders will be elected by baptized members who are in continued fellowship of their local Church, every two years, in accordance with the instruction of Acts 14:23, 1 Timothy 3:1 -7 and Titus 11:5-7, and as it will arranged by the District Church Council. Their main task is to develop the spiritual life of the word of God, and visiting their church members. In all their responsibilities, the deacons and elders will be responsible to the local church council.

Other Leaders

Women leaders

Leaders of women groups and the girls program (Rom 16:1).

Other leaders

Sunday school teachers, choir directors, camp leaders, youth leaders, adult Bible study leaders and family councilors. Through teaching of the word in regard to the ministry of the Holy Spirit that gifts of the Holy Spirit that he possessed and volunteer to serve the body of Christ in the program must be approved by the local church (Eph. 4:11- 16, 12: 1-3 1 Cor. 12:3-10).

Evangelist

Evangelist will be chosen by their District Church council from those who have had a definite call of God for reaching out to lost and should give evidence of possessing the gift of evangelism.

Lady Pastors

Lady Pastors are women who are called to His service, who have graduated from a four year Bible and Theological training institution recognized by the Board of the theological training institution recognized by the Board of the theological Education Department, and who have been appointed and employed by a church councilor Board for service within that body. They shall not be licensed or ordained. They shall be accountable to the Bishop or the head of the appropriate Board. They may be seconded by the Area council to serve in other organizations.

Pastors

Pastors will be appointed and approved into church work by the district church council after consultation with and support from the local church council. Pastors shall have graduated from Bible institutions or theological colleges. The pastors therefore will be responsible to the D.C.C.

He must meet the scriptural requirements as authorized in 1 Tim 3:1-7 and Titus 1:5 –9. The responsibility of the pastor will be to nourish the church with the word of God, to preach the Gospel of Jesus Christ, and to serve people in any other way. When authorized by the R.C.C, pastors may conduct services of baptism, dedication of children and the Lord's Supper.

Leadership

Local church leadership is normally composed of the pastor, and four or more elders and other leaders of the program in the local church, who shall be responsible for the supervision of the local church property and the supervision of the finances of the local church.

The Local Church Council is responsible for the oversight and care of the welfare and pastoral ministry of the local church to its members, working together

with the pastor and the church in reaching out to the local community and beyond with the gospel. They also oversee the preparation of the candidates for baptism, and meeting the needs of their church council. The L.C.C. appoints committees to oversee the ministries and activities of the local church. The term of each local church council is five years.

Election

Members of the L.C.C. shall be elected by the members of the local church. The pastor (or someone appointed by the DCC in case of certain circumstances warranting it) is responsible for the supervision of the election.

Offices

Chairman (normally the pastor or an elder), Vice chairman, Secretary, Vice Secretary and Treasurer.

District Church Council

District church council (DCC) shall be formed by the Regional Church Council of each area.

Membership

It consist of the officers of the District Church Council, Departmental officers within the area of the District Church Council, and representatives from the Local Church Council. Representatives to the District Church Council shall be elected every five years by the local authority within the District. Not more than five representatives shall be appointed from any local church council.

The council and those will normally include the chairman secretary and treasurer of the local church council. The council may also co –opt not more than four persons.

District Church Council Officers

Chairman.

Normally an ordained minister. He shall be on full time basis. He is responsible for overall planning, supervision and implementation of the activities and ministries of the Africa inland Church in his district. He is the executive officer of the Africa Inland Church. He shall be not less than 35 years of age. The term of office is for five years. He may stand for four consecutive terms.

Vice Chairman.

Normally an ordained pastor and assumes office whenever the chairman is away, either assigned on by the chairman to function actively. The term of office is for five years. He can stand for re-election to four consecutive terms.

Treasurer

The Treasurer has responsibilities for the overall oversight of the finances of the District and works closely with the Bookkeeper of the District. With the Finance Committee he shall prepare the budget for the district.

He is responsible for the financial reporting about the District to both the District Church Council and Regional Church Council. The Treasurer should be one with an adequate understanding of financial business.

Administrative Secretary

He is employed by the council and is responsible for the administration of the offices for the office council and co-ordination of the work of the district. Is responsible for the minutes of the council meetings production and distribution. He assists the chairman in the work of planning, supervision and in the implementation of activities and ministries of Africa inland church in the district. He is responsible for the correspondence of the council

Regional Church Council

Membership

Members of the regional church shall be elected every five years by the district church councils from among the members of the council of the districts.

Council Officers

Chairman

He shall be an ordained minister. He shall be on full time basis. He is responsible for overall planning, supervision and implementation of activities and ministries of the Africa Inland Church in the region. He is responsible for the integration within the region of the activities of both the district church councils and the central church council, ensuring a good team spirit and working relationship with these councils, and with the headquarters of the Africa inland church Kenya. He is the executive officer of the Africa Inland Church in the region. He shall not be less than 40 years of age. The term of his office is five years. He may stand for re-election for three consecutive terms.

Vice chairman

He shall be an ordained minister. He assumes office whenever the chairman is away and in any cases of inability of the chairman to function actively or when assigned by either the chairman or the council. He shall hold office for five years. He may stand for re-election whenever his term of office expires for up to four consecutive terms.

Treasurer

He is responsible for the oversight of the finances of the region. He shall work closely with the bookkeeper and/or the accountant of the region. With the finance

committee, he shall prepare the budget for the region. He is responsible for preparing the financial reports of the region for both the Regional and the Central Church Council. He should be one with an adequate working understanding of financial business.

Administrative secretary

An administrative secretary shall be employed by the council. He is responsible for the administration of the office of the council and for coordination of the work of the region. He shall assist the chairman in the work of planning, supervision and implementation of activities and ministries of the African inland church in the region.

Area Church Council

Membership – Area Church Council Officers

Area Bishop, Deputy Area Bishop, Administrative Secretary and Treasurer

The Bishop

He shall be an ordained minister. He shall be aged 45 years to 65 years. He shall have served in the council for five years. He may be re-elected but not hold office more than three terms. He shall be installed by the presiding Bishop and his term may be cut short under discipline.

Deputy Area Bishop

He shall be elected among the ordained ministers. He shall not be less than 45 years and not above 65 years old. He may be re-elected, but not for more than three terms. His term may be cut short under church discipline.

Administrative Secretary

He shall have training in administrative management / CPs or on training. He shall also have biblical training and in personnel matters. He shall be 30 years and above. His term may be cut short under discipline.

Treasurer

He shall be elected from among treasurers in the area church council. He shall be knowledgeable in matters of finance. He may be re-elected but not for more than three terms. His term may be cut short under discipline.

The Central Church Council

Officers of central church council

The Presiding Bishop, Deputy Presiding Bishop, Administrative Secretary, National Treasurer, National Coordinator, Financial Controller and HEADS of National Departments

Presiding Bishop of Africa Inland Church Kenya

He shall be an ordained minister. He shall be elected by the Central Church Council from among the area bishops. He shall be aged not less than 45 years and not more than 65 years. He shall have served in the council for 5 years. His term of office shall be five years. He may be re-elected but not hold office more than three terms. The Central Church Council may cut short his tenure of office provided there is good reason accepted by the Central Church Council.

Deputy Presiding Bishop

He shall be elected by the Central Church Council from among the ordained ministers. He shall not be aged not less than 45 years and not more than 65 years. He

must have served in the council for 5 years. He may be re-elected but not hold office for more than three tenures. His term may be cut short when under church discipline. He shall cut when the presiding bishop is on leave, tour abroad or incapacitated.

Administrative Secretary

He shall be an ordained pastor. He shall have at least a master's degree in the area of biblical and theological studies. He shall have at least a diploma in the area of administration and management. He shall have at least 5 years in the area of church administration. He shall apply and be interviewed by a panel appointed by the council. He shall be not less than 35 years old. The central church council may cut short his term of office under discipline.

National Treasurer

He will be elected by central church council after every five years or may be recommended by the finance committee. He shall be the chairman of the finance committee. He shall ensure that the church uses the budgetary and auditing policies yearly.

Means, Methods and Approaches of Leadership Effectiveness Enhancement in MCP Context

Logember, (1992) in his survey reveals that priests working with multiple congregations spend very little time on training and are not familiar with training methods. Following this critical scenario, he recommends a change in priorities in the way training of leaders should be conducted.

Confronting challenges in training methods, Logember, (1992) admits that lack of materials and a syllabus to train leaders is a major limitation. His main emphasis is on the issue of what emergent leaders of our community must learn. These suggested topics include spiritual formation, attitude, values, awareness, skills, information and knowledge insights. In order to develop these competencies, pastors needs courses in training methods and good training materials which makes it relatively easier to train in the discipline.

Logember 1992: Principles on Training

Training of emergent leaders must follow the principle of adult education. His recommendation on the use of the learning cycle in skills training is that the process should take place in group work

Morrison MCP Context Leadership Training Approach

Morrison,(2004) recommends areas of training to include: Spiritual formation, Family life, Time management, Training elders on biblical /philosophies of leadership, training in Team ministry and administration. On pastoral care/preaching he recommends(for elders);Training elders to preach, Visitation Program ,Evangelism and discipleship plan, training elders to lead worship and training elders to counsel.

Morrison's Trainees Curriculum

Training must concentrate on four main areas; Spiritual life, becoming convicted and committed Christians, developing personal private prayer life, purifying the motivation to serve and lead, maturing in the faith and integrating the culture and Christian faith.

Other areas include: attitude, values and awareness, awareness of social responsibility, awareness of community relations with the church body, making community building a priority, making team work a priority, and having a service attitude instead of power attitude.

Also leaders should be trained in skills of how to administer the church; this includes leading a group and conducting a meeting, how to invite and influence others, how to visit and counsel effectively, how to plan and lead worship service and how to preach, how to solve conflict and how to communicate. Information, knowledge and insight, theological knowledge and insight, general knowledge about society, economics and the media bets.

Morrison Training Approach

The training plan: Morrison, (2004) recommends possible outline for an Elder training plan taught by the multi church pastor. This includes beginning the training;

explaining the overall training plan to elders and the content, methodology and frequency of training. Note: this would be done in connection with elders. They should be the one to determine the format, frequency, time and venue of the training, in this way, they “own” the process.

Morrison, (2004) explain the importance of commitment to the training process and of completing the session and the practical work. The training includes: training elders in the need for training in the ministry, in servant leadership, in spiritual formation and in biblical foundations, training leaders in team ministry, ministry skills and to preach.

Training Elders to Plan and Lead Worship

Morrison, (2004) recommends training elders in visitation, training elders to counsel, and training elders in evangelism, discipleship and missions. Training elders in administrative skills, training elders to administrator the church program; the importance of delegation, long range planning, oversight of Christian Education ministry, oversight of various groups and fellowship in the church.

Training elders to administer church finances; Biblical stewardship, Procedures for counting funds, Procedure for disbursing funds, Record keeping, Accounting and transparency (including good communication with church members) and Training elder to administer church discipline Morrison, (2004).

Dr. Angel's Leadership Training Approach

Angel's (Angel, 2009) leadership training approach is distance learning. He argues for Hybrid/blended distance learning, not purely paper based correspondence or online E-learning. It is something in between distance learning and happens through partnership with other institutions.

Angel's recommended courses for leadership training are :Leadership (making human strength productive), Teaching and learning for impact, Strategic thinking, Integrity and financial management, Spiritual formation, Conflict management and resolution, Research, Ethics for decision making, Culture, ethnicity and diversity, Development and social change, Fund raising, Mentoring, Partnership and Women in leadership.

The Structure of Hybrid / Blended Learning

According to Angel, (2009) the course begins with face to face classroom learning, a continuing dialogue with faculty happens electrically through email, electronic discussion boards and written assignments. A continual dialogue with a cohort and learning groups takes place face to face and over electronic discussion board using the cohort learning model. This brings students together in a collaborative team focused experience with a goal to developing a learning community. The learning groups facilitate peer to peer mentoring and learning, meet and communicate weekly, discuss topics, share insights, review materials, and meet with a local mentor. Students are coached and assisted in the learning process by an expert where they are safe to discuss learning experiences and questions as they progress.

The Benefits of Enhanced Effective Leadership In MCP Context

Angel, (2009) argues that if the leader's capacity and effectiveness is built, then they will in turn extend the kingdom of God as follows: serve as leaders to enable others to use their gifts, build effective teams, delegate wisely and cultivate servants' leadership in others, demonstrate integrity and accountability in their personal lives and organizational ministries and especially regarding finances. They also will be able to lead effective learning organizations that have a clear vision to utilize research well, set realistic goals and continually evaluate results in order to learn from success and failures. In addition they should show commitment of a lifetime of spiritual formation and a living balanced life style, to live a life of humility resulting in greater commitment to extending Gods kingdom rather than extending their own, practice justice by leading a ministry that results in social transformation and empowerment of men, women and the poor.

Logember, (1992) Finding on training benefits;

Logember,(1992) findings on benefit renewals that training enable leader to use their gifts and help their gifts to grow giving members of Christ a chance by establishing equality in the church, it liberate and makes leaders creative. He argues that a good trainer after training is inventive since he invents opportunity during which trainers learn by themselves. The trainers' inventive task helps the trainees to test their ability and provide tools with which trainees try out solutions:

NZUVE, (1999) Argues that managers need to have certain skills in order to carry out their managerial responsibility most effectively;

According to Nzuve, (1999) one of the benefits that enhanced leadership and management will do for the Church is to improve human relation skills. This includes interpersonal, leadership and group process skills. Interpersonal skills will help leaders to create and maintain a network of contacts with people outside their chain of command. Leadership skills help leaders in the Church in supervising, motivating and leading employees while group process skills will help them to work through and with various work groups.

Nzuve, (1999) argues that Interpersonal skills enables managers to get the information and support that they need from the people outside their chain of command, and also to gain support from employees without relying on the formal authority they usually use to obtain compliance. Managers will be assertive in expressing their ideas, feelings and opinions while at the same time remaining sensitive to the needs of their juniors. Possessing managerial skills help leaders acquire power bases which include position, reward, expertise and association so as to cope with interpersonal conflicts or office politics.

Nzuve, (1999) finds out that Leadership skills are essential to managers to help them supervise, coordinate and effectively lead teams to achieve organizational goals. Leadership skills enable leaders to: match people with jobs, motivate and lead employees, apply appropriate incentives to satisfy employee's needs. Know what is expected from a leader in a given leadership situation and meet these expectations, functions effectively in various situations and with varying tasks and followers. The group process skills are essential because organizations consist of small groups which are the basic work unit carrying out most of the organizational activities. Two kinds of group skills are required in the group process: developing team work and achieving inter group cooperation. Team building skills involve the ability to develop cohesive work groups, use the groups to solve organizational problems and lead group members to achieve organizational goals. The skills involved in achieving intergroup cooperation include the ability to secure cooperation among work groups and resolve conflict among them.

The second thing leadership and management training will do for leaders in the Church is to develop their conceptual skills. Conceptual skills are the mental

abilities to acquire, analyze and interpret information received from various sources. These skills include analytical, entrepreneurial, decision making and allocation skills. Managers with analytical skills have the ability to divide a complex situation into components parts and study their characteristics in order to understand the characteristics of all situations. Managers with entrepreneurial skills have the ability to search for opportunity and are willing to take calculated risks. They have the ability to take advantage of opportunities before others do and to prevent problems before they arise is the essential quality that sets the successful managers a part from the unsuccessful ones.

The third benefit effective leadership and management training will give to pastors is administrative skills. Administrative skills enable managers to establish and follow policies and procedures, process paper work in an orderly manner and manager expenditure within the budget. Enhanced leadership and management skills will enable pastors to acquire technical skills. Managers with technical skill have the ability to use knowledge, tools and techniques of a specific functional field such as accounting, engineering, personnel, sales or manufacturing (Nzuve, 1999).

Enhanced leadership and management skills will help pastors maintain good personal qualities. Personal qualities help other be better managers. Some of these qualities include: intelligence, physical health, energy and drive, emotional and mental health, empathy, the desire to manage and influence people, the ability to tolerate ambiguity, frustration and pressure and the willingness to take risks (Nzuve, 1999).

Summary

After interacting with different peers, I realized that the challenge of effective leadership in multiple congregations is a huge challenge. The challenge is necessitated by rapid church growth against the church's ability to train effective leaders in the Global south.

In this context of ministry pastors find themselves in a leadership position without leadership and management skills to enable them minister effectively. Findings in the MCP context confirm that leadership training is part of the solution in enhancing leadership effectiveness of pastors in their context of work.

The leadership effectiveness needed in the MCP context requires research on how to enhance leadership and management effectiveness of pastors in the multi-church context. This would enable pastors to build their leadership capacities and competencies in their leadership role and nurture other leaders to fill the leadership gap.

Research Gap

After critical interaction in the literature review with various researchers on enhancing leadership effectiveness in the multiple congregations setting, I noted the following gaps:

Leadership training programs offered in the MCP context focuses primarily on a theological training approach to leadership and not from leadership and management approach from a biblically based business perspective. This has resulted in leadership and management ineffectiveness since critical needs affecting the church like financial planning , stewardship and management from a biblical perspective, assessing cultural and economic realities of the region the church serves and strategic management in a world that is in a constant change, conflict transformation, people skill and other related topics are not addressed.

The method of delivery for leadership training has not been appropriately handled as one considers the challenges of the 21st century and the digital world. The need to integrate web based curriculum has not been addressed in the MCP context of training. A bigger challenge in leadership development is the question, “How best can leaders be trained in the digital world context? Should the learning be formal or non-formal? If non-formal, which distance learning model is appropriate? Is it to be paper based correspondence or web based e-learning? If it is formal, how should the seminars, workshops and class sessions be organized for the learning to be contextually appropriate? In addition, the method of learning in the Church should be in line with Government policy.

The Government of Kenya has announced that all Counties will be connected to the fiber optic network by the end of 2015. Already, 29 Counties are connected to the network as part of the Government plan to digitalize its operations. According to the Information Communications and Technology Cabinet Secretary Fred Matiangi, the World Bank would fund the next phase of the project. He said the second phase

would also see rehabilitation of the fiber optic cable in Mandera County after it failed to perform. The Cabinet Secretary added that 10,000 primary schools across the County would be connected to internet in two years as part of e-learning. He said the Government was committed to increase internet penetration so as to make information access easier. He challenged the 200 head teachers to migrate to a digital platform in delivering education to learners. During the Nyamira County head teachers annual general meeting in Naivasha, it was noted that some schools have the e-learning strategic plan and computer labs. Schools were encouraged to have a framework for e-libraries. Counties are committed to e-learning and schools are encouraged to be ICT compliant. (The Standard, Friday May 23, 2004). This is a wake up call to trainers in MCP context to come up with e-learning strategic plan.

The issue of reference materials and an appropriate syllabus suitable for post compulsory learning is a critical challenge. Pastors do not have books and other reference materials addressing management issues in their personal and schools libraries. Books dealing with conflict management, financial management, strategic planning, human resource management, resource mobilization, etc., should be made available to all pastors and not the privileged few both at the basic level and professional level. How to provide materials which are cost effective and relevant is a real challenge in MCP context of ministry. The syllabus which is used and most reference books are written from a theological leadership training perspective.

If leadership enhancement is to be approached from leadership and management based on a business perspective with a biblical basis, then qualified personnel becomes an issue to be addressed. The Bible schools lecturers and pastors are products of the curriculum system that approaches leadership from a theological approach. How can they implement training leadership and management skills from a business perspective which they themselves lack by training? Should learning institutions hire staff with skills of leadership and management? How are they going to re-evaluate their curriculum on leadership and management courses without qualified personnel on the academic panel?

The other critical issue that has not been addressed is nurturing other leaders regardless of age and gender that would allow for balanced leadership and continuity. There should be put into place a succession plan in case of retirement and in light of a reduced life expectancy as a result of cancer and HIV pandemic diseases in Africa.

The need to develop youth, women and Sunday school leaders is a issue to be explored. The Constitution of the Church, cultural practices and traditional biblical interpretations that hinders youths and women from participating in Church leadership should be confronted to create space for all regardless of gender and age so as to allow exercise of leadership gifting without limitation.

Theoretical Framework

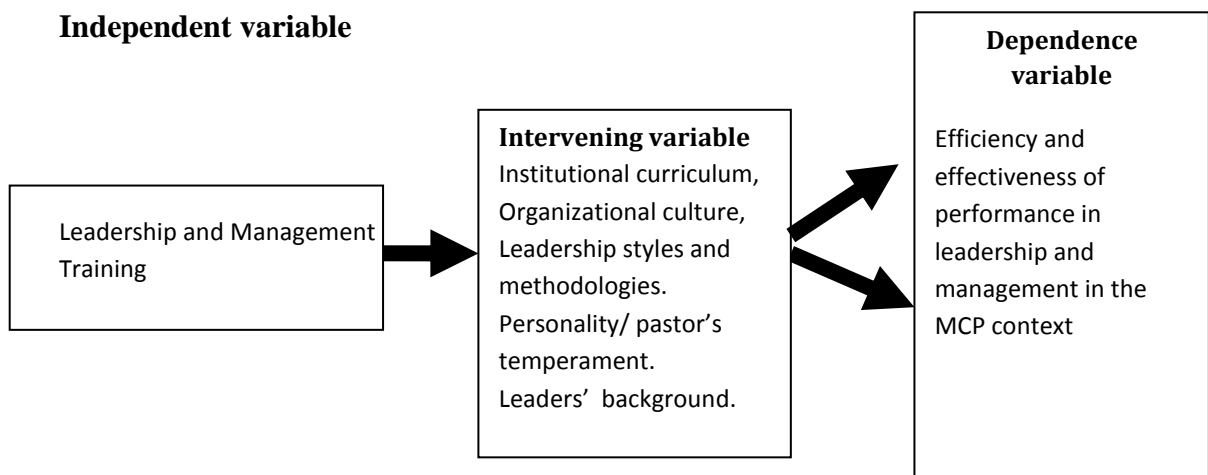
Basing my study on the leadership and management need in the MCP context and considering emerging issues, there is understanding that when discussing leadership and management effectiveness we are looking at Christian leadership in the light of service and stewardship. The true concept of leadership in the Church context is service rather than power, position, authority, honor, prestige, and personal advantage. This leads to an investigation why pastors are inadequate leaders and managers despite their excellent theological training in the MCP context.

Leadership and Management Need and Pastors Administrative Role in MCP

Context

Leadership and management training in relation to Pastors administrative role in MCP Context

CONCEPTUAL FRAMEWORK



CHAPTER 3

METHODOLOGY

Introduction

This chapter discusses the way the study was conducted. According to Edgar Ellison, a research method chosen determines the collection and analysis of data (Elliston 2011, 55). Chapter three comprises the research design, population, and sample frame, instruments and data collection procedure.

Research Design

Research design in this study is based on a descriptive research survey employing qualitative method of data collection. According to Gay, descriptive research is a process of collecting data to answer questions concerning the current status of the subject in the study. Its purpose is to determine and report the way things are. Data will be secured from both primary and secondary sources.

Population

The study focused on 40 sampled church leaders. These included 25 pastors and 15 elders and deacons holding different leadership positions in the selected churches. The cluster sampling included the following locations and participants: Nyakach, 8 pastors and 4 elders; Kisumu city, 6 pastors and 3 elder; Muhoroni, 2 pastors and 2 elders; Central lake, 4 pastors and 3 elders; Kisumu, 2 pastors and 2 elders and Western, 3 pastors 2 elders.

These population samples represent 25% of pastors in each region. The 25% sample is to help get an accurate result from data since pastors who are the focus of study are few therefore; the researcher has increased the percentage sample in order to get an accurate result. Since elders have a key role in the multi church context the researcher has used 5% of their population to help counter check the data.

Sampling Frame

Table 1: Sampling of Pastors

| Regions | No. of pastors | Cluster Sample |
|---------------------|-----------------------|-----------------------|
| Nyakach | 32 | 8 |
| Kisumu city | 20 | 6 |
| Muhoroni | 10 | 2 |
| Central lake | 16 | 4 |
| Kisumu | 10 | 2 |
| Western lake | 12 | 3 |
| Total | 100 | 25 |

Table 2: Sampling of Elders/Deacons

| Region | No of Elders /Deacons | Cluster sample |
|---------------------|------------------------------|-----------------------|
| Nyakach | 96 | 4 |
| Kisumu City | 80 | 3 |
| Muhoroni | 30 | 2 |
| Central Lake | 48 | 2 |
| KISUMU | 30 | 2 |
| Western Lake | 36 | 2 |
| Total | 420 | 15 |

Sampling Technique

The cluster sampling technique was adopted. This specific technique was appropriate in conforming to technicalities of geographical, training and linguistic diversities due to urban and rural locations of the churches. This cluster sample was necessary also for diversity of background, Church administrative structure and work experience.

Instruments

The instruments used were observation, unstructured interview due to insecurity, and suspicion of some respondents and questionnaire schedule.

Data Collection Procedure

Permission was obtained from AIC Nyanza Bishop Rev. Philip Osenya and all the six Regional chairmen from Nyakach, Central lake, Muhoroni, Western City and Kisumu region respectively.

Training and Pretesting

The training of the leaders was conducted for one day at Ahero Bible Training Centre on 30/5/2014 for the purpose of study and the administration of the tools in the field. Immediately after the training, a pilot test was conducted to assess the quality and suitability of the test to be used in the study. This included piloting of percentage rating as per the cluster sampling of the population for the research convenience.

A date to meet the sample group to be interviewed was organised. I met with the participants on 30/may/2014 and agreed on the informal interview dates, when the questionnaires would be given and collected.

Data Collection

The study employed both primary and secondary sources of data. Primary data was about the pastors, elders, and deacons holding various leadership positions in the church and were collected using a questionnaire and informal interview. Secondary data was collected through a case study of letters which were written to leaders regarding job advertisements, court orders, termination of services letters and colleges curriculums.

Data Analysis

Descriptive statistics were used in analyzing the data. Descriptive statistics such as, frequency distributions, percentages and degrees to represent data in terms of pie charts and bar graphs. The statistical package for social science (SPSS) version 17 was used to form the analysis of quantitative data.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

Introduction

This chapter contains details of the research findings and analyzed research of the study. This study sought to find out how to enhance leadership and management effectiveness of pastors in the A.I.C multi-church context in Kisumu County. The scope of the study covered A.I.C Kisumu County. This covered 6 regions including A.I.C Kisumu City Region, Kisumu Region, Nyakach Region, Central Lake Region and Western Lake Region. The study targeted 40 sampled leaders and as such 40 questionnaires were administered. The researcher managed to collect 40 completed questionnaires representing 100% response rate.

The results were therefore presented in the form of tables and figures. The same information was shown using percentages and degrees to represent the findings. The researcher therefore dealt with the information gathered under various sub headings as here under shown below;

Position Held by Respondents in the Church

The researcher found out that a 90% majority of the respondents are administrators and only 10% of the respondents are not doing administration work.

Table 4.1: Positions held by Respondents

| Role | Frequency tally | Percentage | Degree |
|----------------|------------------------|-------------------|------------------|
| Administration | 36 | 90% | 324 ⁰ |
| Pastoral only | 4 | 10% | 36 ⁰ |
| Total | 40 | 100% | 360 ⁰ |

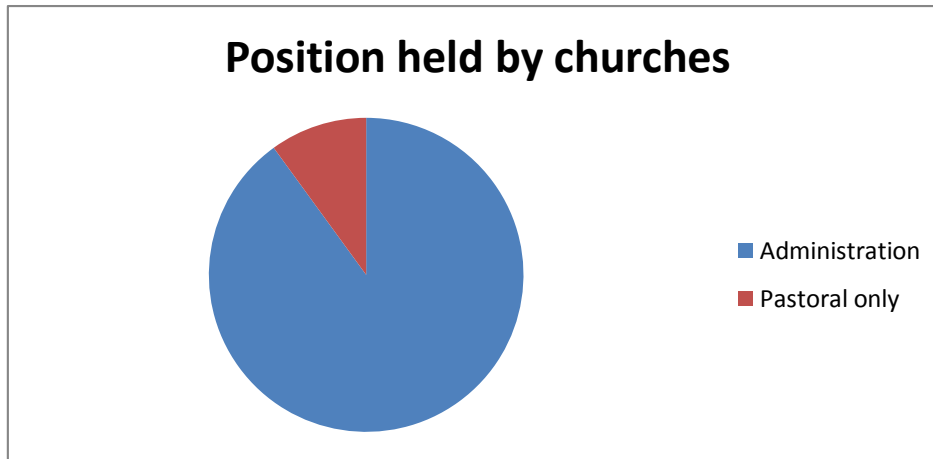


Figure 4.1: Position held by Respondents

Number of Churches

A majority of 37.5% indicated that they were in charge of more than 3-4 churches and 20.4% were in charge of either 1-2 local churches.

Table 4.2: Number of Churches

| No. of churches | Frequency | Percentage | Degree |
|-----------------|-----------|------------|-------------------|
| 1-2 | 9 | 20.4% | 73.4 ⁰ |
| 3-4 | 15 | 37.5% | 135 ⁰ |
| 5-10 | 15 | 37.5% | 135 ⁰ |
| 10 and above | 1 | 2.5% | 9 ⁰ |

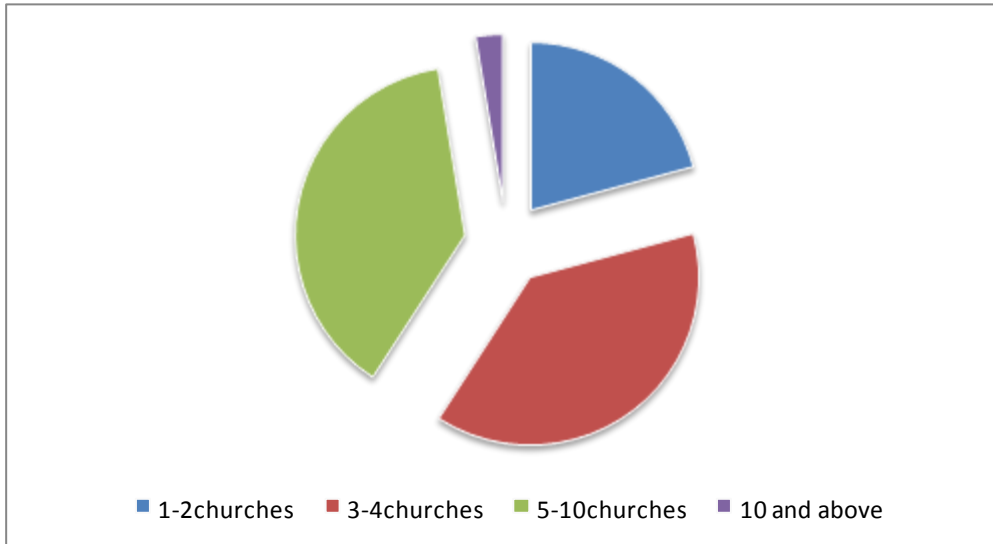


Figure 4.2: Number of Churches

Those in Leadership Position

100% of respondents indicated that they were in leadership and management.

Table 4.3: Leadership Position

| Leadership position | Frequency | Percentage | Degree |
|---------------------|-----------|------------|------------------|
| Pastors | 25 | 100% | 360 ⁰ |
| Elders | 15 | 100% | 360 ⁰ |
| Total | 40 | 100% | 360 ⁰ |

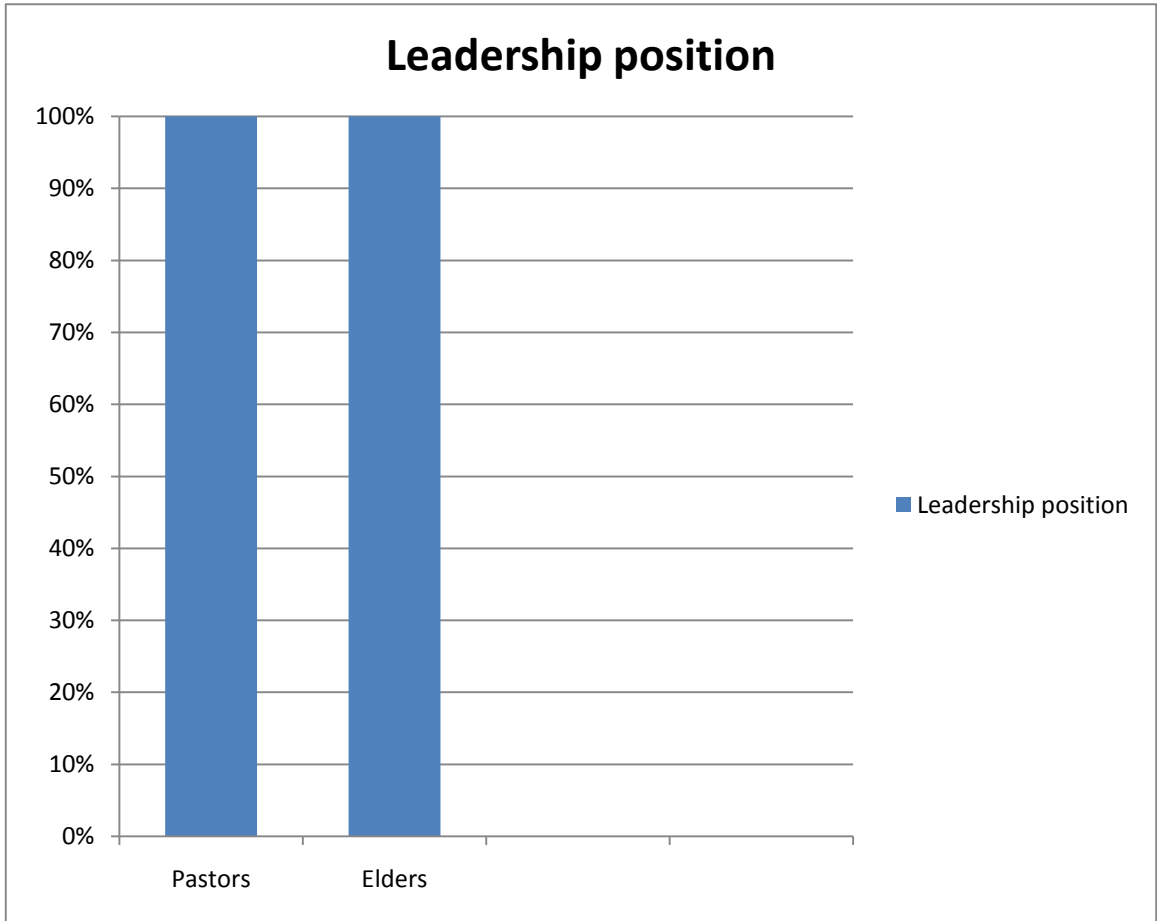


Figure 4.3: Those in Leadership Position

Leadership and Management Experience

The researcher realized that a 50% majority of the respondents had a lot of experience in leadership and management ranging between 5-7 years, followed by 25% respondents who had 8 years' experience and above in leadership.

The table (4.4) below shows a frequency and percentage of leader experience.

Table 4.4: Leadership and Management Experience

| Years of service | Frequency | Percentage | Degree |
|------------------|-----------|------------|------------------|
| 1-2 | 2 | 5% | 18 ⁰ |
| 3-4 | 8 | 20% | 72 ⁰ |
| 5-7 | 20 | 50% | 180 ⁰ |
| 8 and above | 10 | 25% | 90 ⁰ |

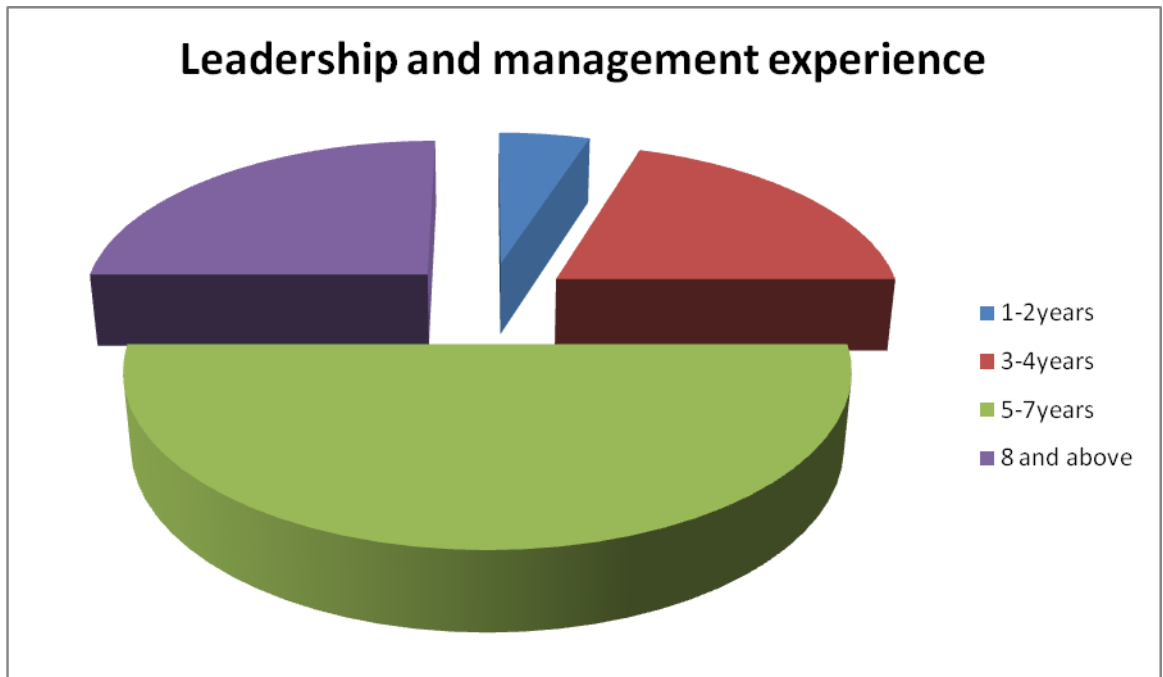


Figure 4.4: Leadership and Management Experience

Church Leadership and Management Effectiveness

The researcher realized that a 75% majority of respondents agreed that the management of churches were ineffective. Only 10% of respondents indicated that churches were effectively managed.

Table 4.5: Church Leadership and Management Effectiveness

| category | Frequency | Percentage | Degree |
|----------|-----------|------------|------------------|
| Yes | 10 | 25% | 90 ⁰ |
| No | 30 | 75% | 270 ⁰ |



Figure 4.5: Church Leadership and Management Effectiveness

Hiring Leaders into Leadership and Management Position

The researcher wanted to confirm the criteria used for hiring leaders for leadership and management positions in the church. The finding indicates that a majority of 87% were in a leadership position because they are loyal to senior leaders. This was followed by 87.5% male dominated leadership, election at 80% as shown in the table below

Table 4.6: Hiring Leaders into Leadership and Management Position

| Hiring criteria | Frequency | Percentage |
|----------------------------|-----------|------------|
| Election | 32 | 80% |
| Old age | 31 | 77.5% |
| Gender (male) | 35 | 87.5% |
| Gender (female) | 15 | 37.5% |
| None to lead | 20 | 50% |
| Improvement of job | 25 | 62.5% |
| Professional qualification | 16 | 40% |
| Loyalty | 35 | 87.5% |
| Performance | 15 | 37.5% |
| Background / experience | 18 | 45% |
| Temperament | 5 | 12.5% |

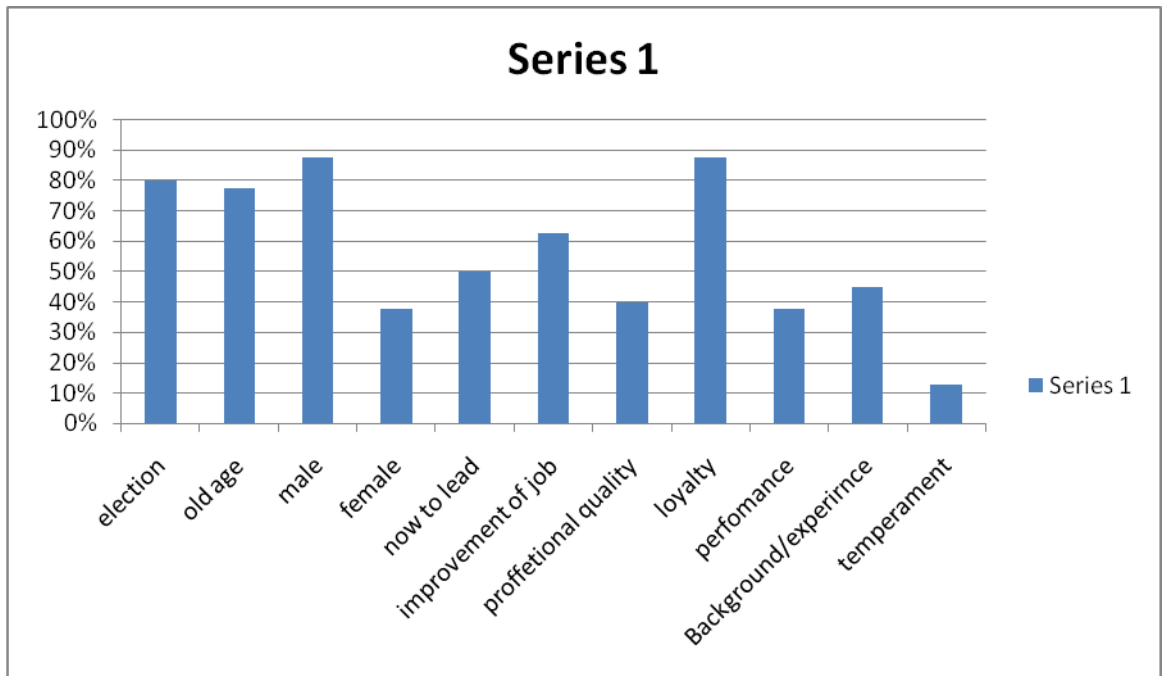


Figure 4.6: Hiring Leaders into Leadership and Management Position

Criteria used to Promote and Transfer Leaders

A 75% majority of respondents indicated that leaders are promoted based on Category “A” criteria. This means that age, gender, loyalty and superficial relationships influence a lot of promotions among employees. Twenty percent of respondents indicated that Category “B” as a factor in promotion. This category includes training, temperament, experience and performance. The remaining 5% of the respondents indicated that the criteria in Category “C” which included the factors of “none to lead”, or the attitude that leaders are born, or that one had made improvement on the job are the least important influences in job promotion.

Table 4.7: Criteria used to Promote and Transfer Leaders

| Category | Frequency | Percentage | Degree |
|----------|-----------|------------|-----------------|
| A | 30 | 75% | 27 ⁰ |
| B | 8 | 20% | 72 ⁰ |
| C | 2 | 5% | 18 ⁰ |

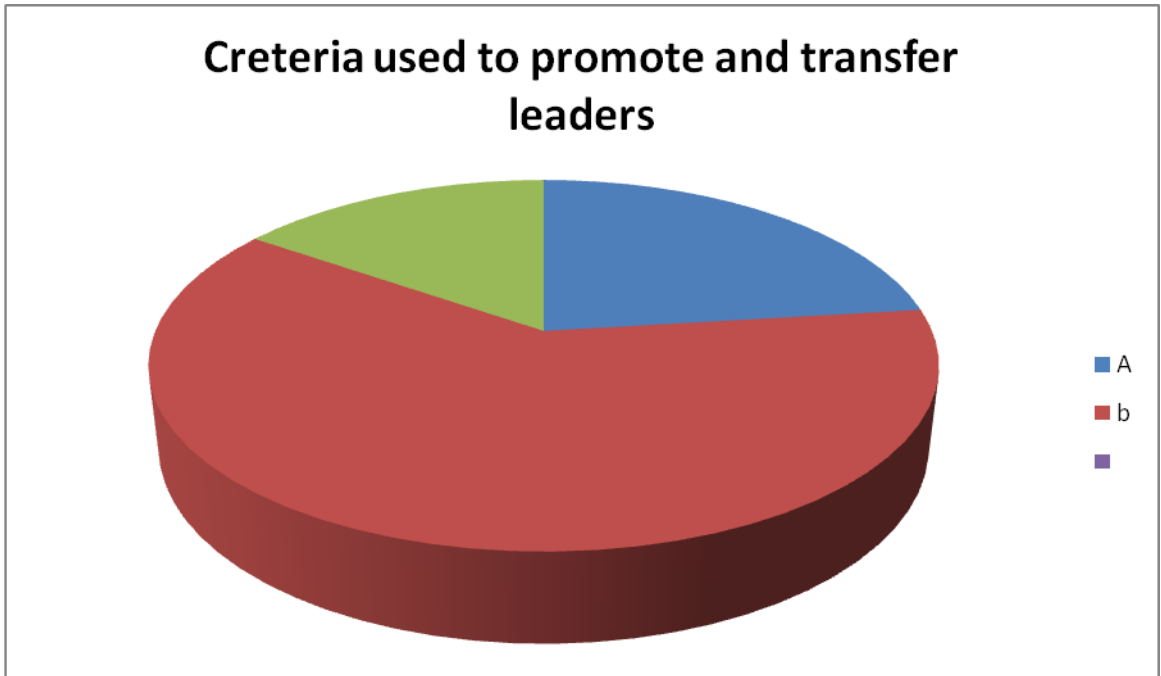


Figure 4.7: Criteria used to Promote and Transfer Leaders

Roles of Pastors as Leaders and Managers

An 87.5% majority of respondents indicated that their major roles are coordination and supervision of church activities. This was closely followed by 80% of respondents who work in financial management and 62.5% who are involved in decision making as represented in the table and figure below.

Table 4.8: Roles of Pastors as Leaders and Managers

| Leadership role | Frequency | Percentage |
|----------------------|-----------|------------|
| Financial management | 32 | 80% |
| Decision making | 25 | 62.5% |
| Supervision | 35 | 87.5% |
| Coordination | 35 | 87.5% |

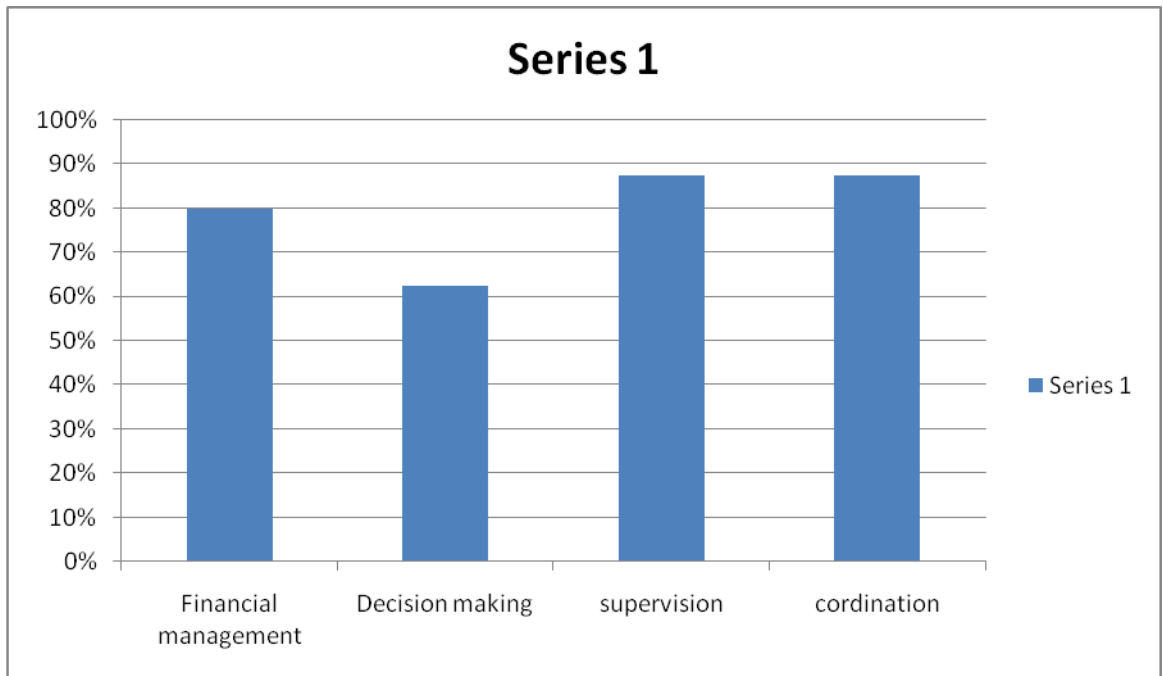


Figure 4.8: Roles of Pastors as Leaders and Managers

Problems Encountered by Leaders in their Leadership and Management Role

From the interview responses, I noted that overwork was a serious problem for 95% of the leaders. This was closely followed by conflict at 92.5%. Lack of training was third at 87.5% and financial problems at 80% were among other leadership problems.

Table 4.9: Problems Encountered in Leadership

| Problems encountered by leaders | Frequency | Percentage |
|---------------------------------|-----------|------------|
| Conflict | 37 | 92.5% |
| Lack of training | 35 | 87.5% |
| Finance | 32 | 80% |
| Overwork | 38 | 95% |

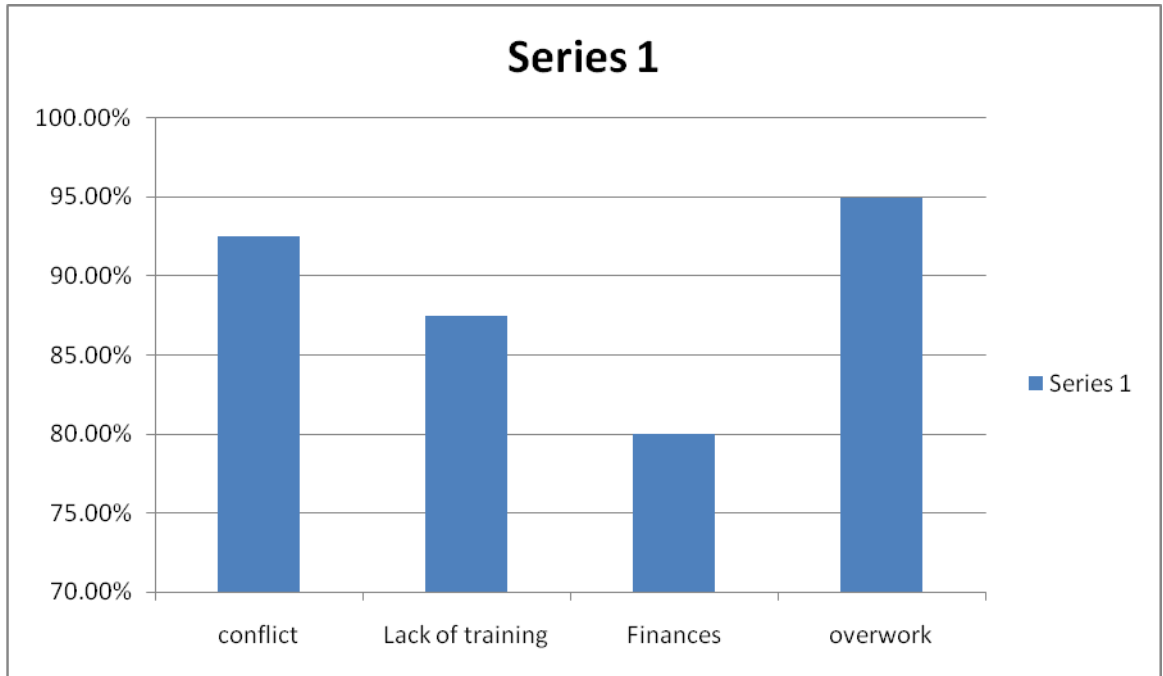


Figure 4.9: Problems Encountered by Leaders

Leaders with Basic Training in Leadership and Management

A majority of 62.5% of the respondents had no leadership and management training. This was attributed to many factors including the college of training, attitude and cost among others. There were 37.5% of the respondents who had training in leadership and management as a result of colleges which offered leadership as a course unit in the syllabus and seminars organized in the work place.

Table 4.10: Leaders Trained on Leadership and Management

| Leadership and management training | Frequency | Percentage | Degree |
|------------------------------------|-----------|------------|------------------|
| Yes | 15 | 37.5% | 135 ⁰ |
| No | 25 | 62.5% | 250 ⁰ |



Figure 4.10 Leaders Trained on Leadership and Management

Leadership and Management Courses Done

The finding reveals the respondents struggle to do leadership and management courses. The AIC traditional approach to ministry mainly embraced an evangelism focus instead of an holistic approach to ministry with the result that many pastors viewed management courses as secular. The Colleges' curriculum also focused on theology except Scott and Pwani Bible Institute that offered both theology and management courses. This is represented in the table below.

Table 4.11: Leadership and Management Courses Done

| Courses | Frequency | | Percentage | |
|----------------------------------|-----------|----------|------------|----------|
| | Done | Not Done | Done | Not Done |
| Financial management | 15 | 25 | 37.5% | 62.5% |
| Interpersonal skills | 25 | 15 | 62.5% | 37.5% |
| Ethics for decision making | 5 | 35 | 12.5% | 87.5% |
| Fundraise | 2 | 38 | 5% | 95% |
| Development studies | 5 | 35 | 12.5% | 87.5% |
| Culture, diversity and ethnicity | 20 | 20 | 50% | 50% |
| Spiritual formation | 20 | 20 | 50% | 50% |
| Strategic management | 5 | 35 | 12.5% | 87.5% |
| Conflict mediation | 10 | 30 | 25% | 75% |

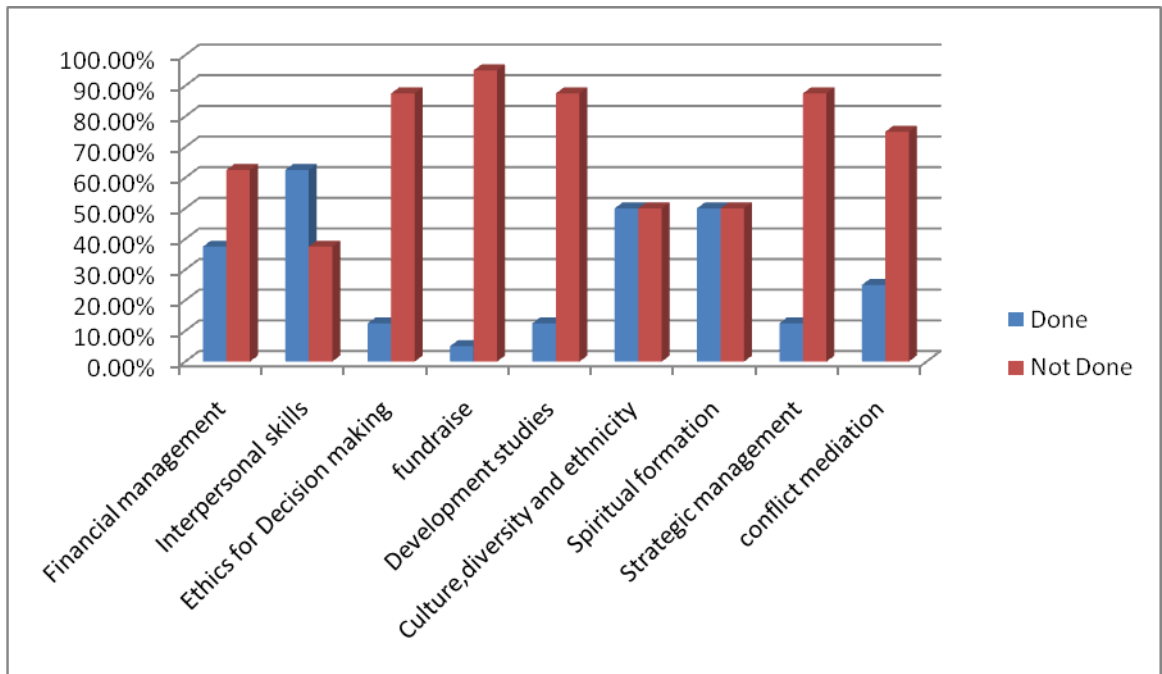


Figure 4.11: Leadership and Management Courses Done and those not Done

Place of Training

A 62.5% majority of respondents indicated that they have received no leadership and management training. Twenty percent of respondents had done leadership and management at the Bible School they attended and 12.5% of the respondents have also taken advantage of seminars offered. The remaining 5% of the respondents have attended a workshop to upgrade their skills in management.

Table 4.12: Place of Training

| Place of training | Frequency | Percentage | Degree |
|-------------------|-----------|------------|------------------|
| Bible college | 8 | 20% | 72 ⁰ |
| Seminars | 5 | 12.5% | 45 ⁰ |
| Workshop | 2 | 5% | 18 ⁰ |
| None of the above | 25 | 62.5% | 225 ⁰ |

Figure 4.12: Place of Training

Level of Leadership Training

The researcher found out that a 55% majority of respondents have a basic knowledge of leadership and management while 20% of the respondents have trained up to certificate level. There were 17.5% and 7.5% with diplomas and degrees in leadership and management respectively.

Table 4.13: Level of Leadership Training

| Level of training | Frequency | Percentage | Degree |
|-------------------|-----------|------------|------------------|
| Artisan | 22 | 55% | 198 ⁰ |
| Certificate | 8 | 20% | 72 ⁰ |
| Diploma | 7 | 17.5% | 63 ⁰ |
| Degree | 3 | 7.5% | 27 ⁰ |

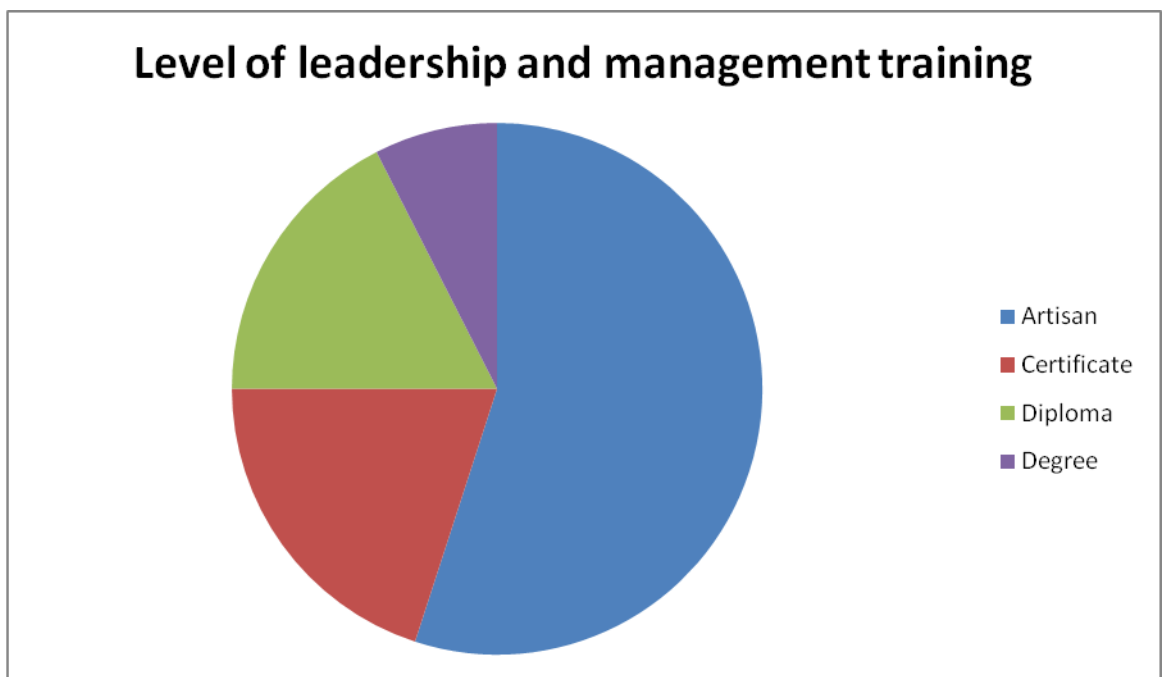


Figure 4.13: Level of Leadership and Management Training

Method of Curriculum Delivery

The researcher found out that a 20% majority of the respondents learned in a Bible college followed closely by 12.5% in a seminar and 5% at a workshop. The most relevant methods based on technological advances and an adult learning context of e-learning and in-service training has not been explored.

Table 4.14: Method of Curriculum Delivery

| Method of curriculum delivery | Frequency | Percentage | Degree |
|-------------------------------|-----------|------------|------------------|
| Workshop | 2 | 5% | 18 ⁰ |
| Seminar | 5 | 12.5% | 45 ⁰ |
| Bible college | 8 | 20% | 72 ⁰ |
| In service | | | |
| e-learning | | | |
| Non of the above | 25 | 62.5% | 225 ⁰ |

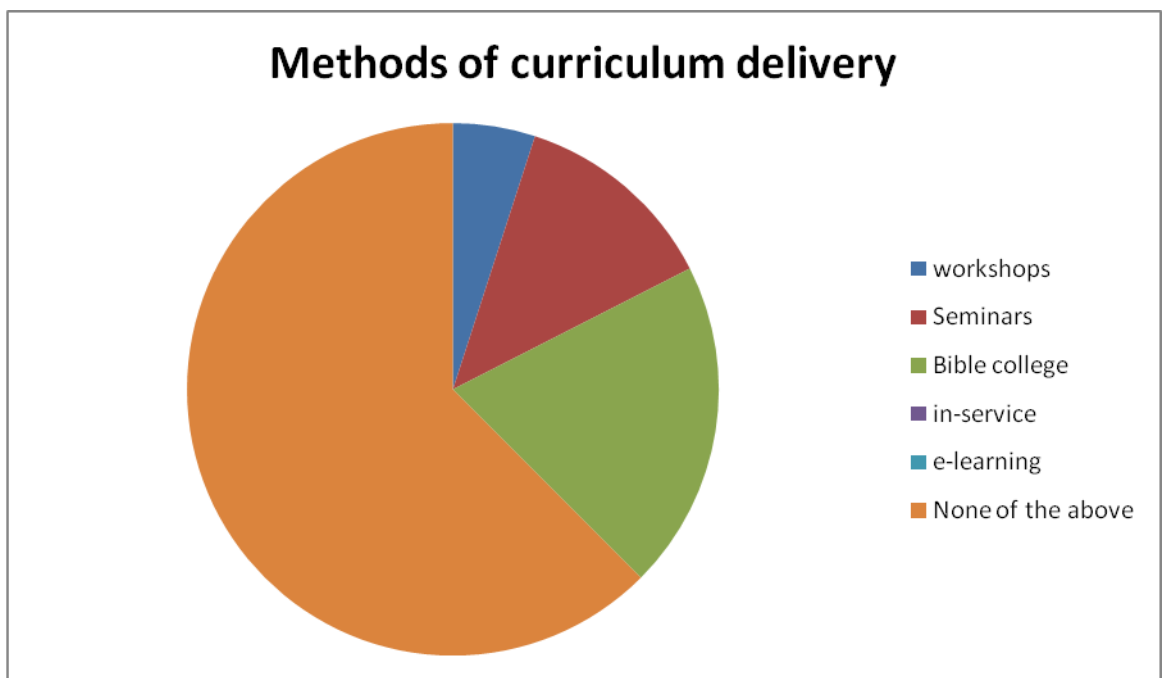


Figure 4.14: Method of Curriculum Delivery

Other Methods of Enhancing Leadership and Management Effectiveness

The researcher found out that apart from leadership and management training there are other methods of enhancing leadership and management effectiveness. The researcher indicates that a 65% majority of respondents learn through experience, 20% learn through training and 10% and 5% of the respondents learn through mentoring and role models respectively.

Table 4.15: Methods of Enhancing Leadership Effectiveness

| Other methods | Frequency | Percentage | Degree |
|---------------|-----------|------------|------------------|
| Training | 8 | 20% | 72 ⁰ |
| Mentoring | 4 | 10% | 36 ⁰ |
| Experience | 26 | 65% | 234 ⁰ |
| Models | 2 | 5% | 18 ⁰ |

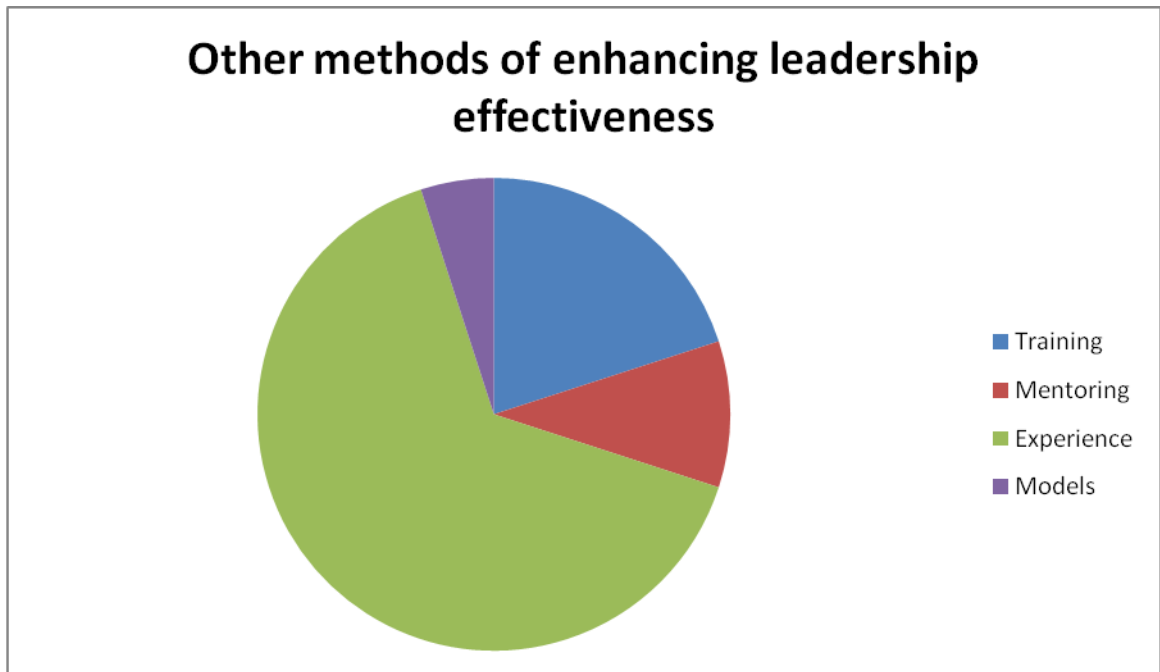


Figure 4.15: Other Methods of Enhancing Leadership Effectiveness

Cost of Training

The research finding reveals that 70% of the respondents agree that the cost of training is expensive, 12.5% of respondents admit that current training is beyond their means while 12.5% of respondents indicate that the cost of training is inexpensive.

Table 4.16: Cost of Training

| Cost | Frequency | Percentage | Degree |
|------------------------|-----------|------------|--------|
| Beyond financial means | 5 | 12.5% | 45 |
| Expensive | 28 | 70% | 252 |
| Affordable | 5 | 12.5% | 45 |
| Inexpensive | 2 | 5% | 18 |

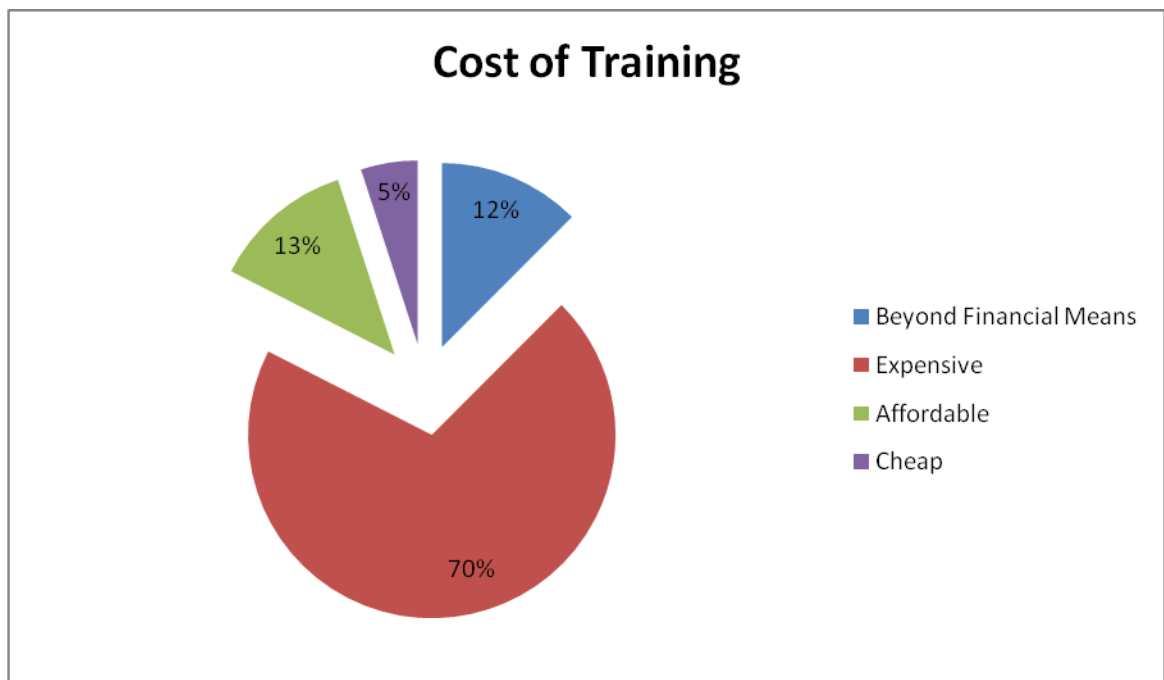


Figure 4.16: Cost of Training

Availability of Training Materials

A 95% majority of the respondents indicated that training materials were not available and 5% of respondents agreed that training materials were available.

Table 4.17: Availability of Training Materials

| Availability of Training Materials | Frequency | Percentage | Degree |
|------------------------------------|-----------|------------|--------|
| Yes | 2 | 5% | 180 |
| No | 38 | 95% | 342 |

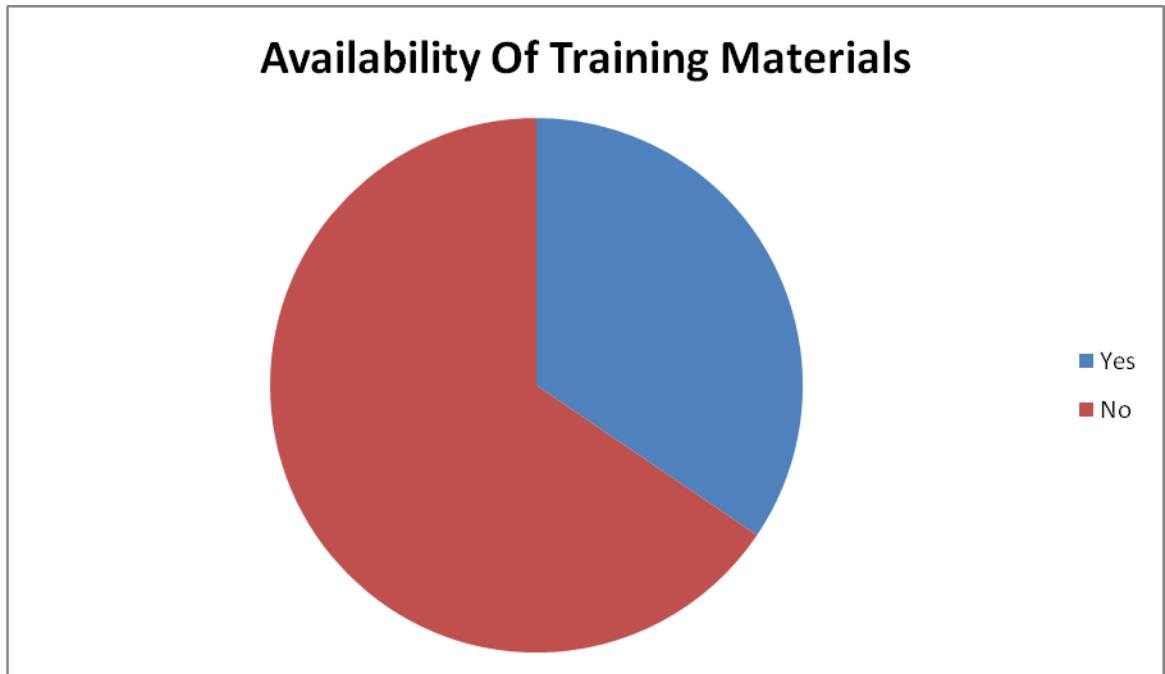


Figure 4.17: Availability of Training Materials

Relevancy of Training Materials

The researcher found out that 90% of respondents felt that the existing training materials while 10% of the respondents agreed that training materials are relevant.

Table 4.18: Relevancy of Training Materials

| Relevancy of training materials | Frequency | Percentage | Degree |
|---------------------------------|-----------|------------|--------|
| Yes | 4 | 10% | 36 |
| No | 36 | 90% | 342 |

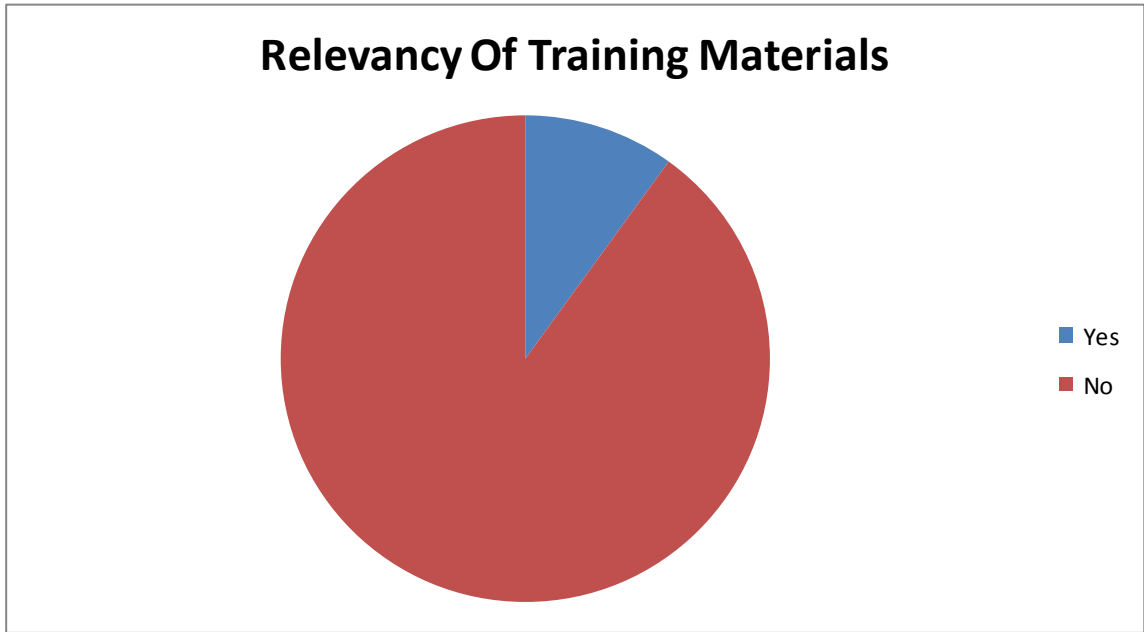


Figure 4.18: Relevancy of Training Materials

Trainers Competence and Subject Mastery

Table 4.19: Trainers Competence and Subject Mastery

| Trainers Competency | Frequency | Percentage | Degree |
|---------------------|-----------|------------|--------|
| Very good | 10 | 25% | 90 |
| Good | 28 | 70% | 252 |
| Fair | 2 | 3% | 18 |
| Poor | 1 | 2% | 12 |

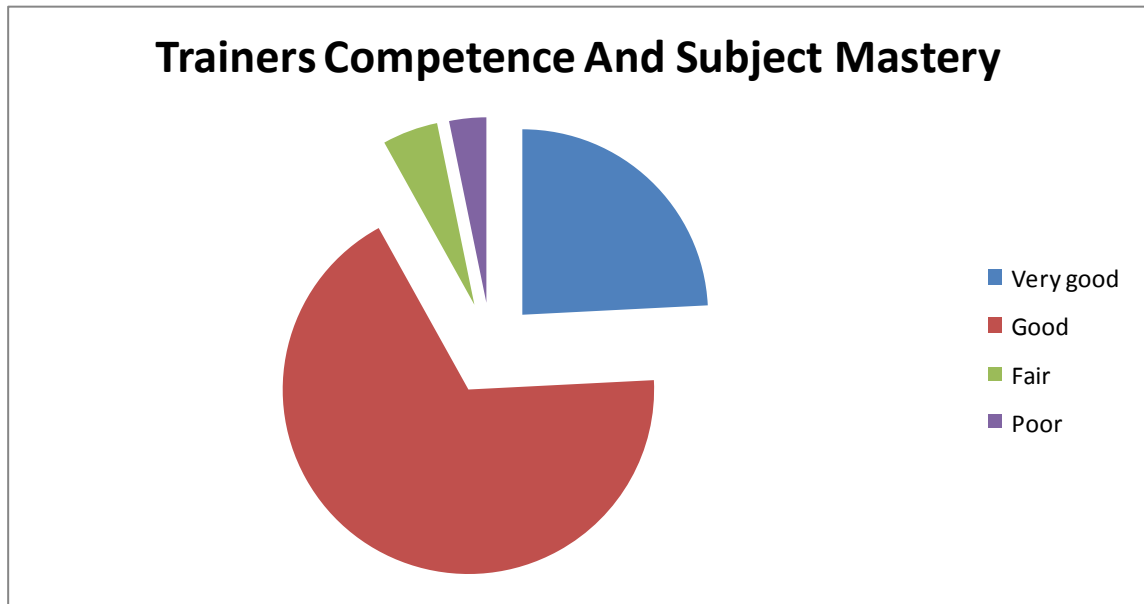


Figure 4.19: Trainers Competence and Subject Mastery

Leadership and Management Rating of Finances, Relationship, Job satisfaction and Decision Making Participation in the Church

The research findings reveal that a 72.5% majority of respondents are not satisfied with their jobs. There were 70% of respondents who indicated that their quality of relationship is fair (in an excellent, good, fair, bad and worse rating). Financial management scores 45% while decision making participation is least with a 35% rating.

Table 4.20: Rating of Finances, Relationships, Job satisfaction and Decision Making Participation in Church

| Rating of management factors | Frequency | Percentage |
|-------------------------------|-----------|------------|
| Financial management | 18 | 45% |
| Quality of Relationship | 28 | 70% |
| Job satisfaction | 29 | 72.5% |
| Decision making participation | 14 | 35% |



Figure 4.20: Rating of Finances, Relationships, Job satisfaction and Decision Making Participation in the Church

State of Churches in Terms of Management Rating

The research revealed that a majority 50% of the respondents indicates that Churches are averagely managed while 37.5% of the respondents indicated that churches are poorly managed and 12.5% respondents indicating that some Churches are well managed

Table 4.21: State of Churches in terms of Management Rating

| Management Rating | Frequency | Percentage | Degree |
|-------------------|-----------|------------|--------|
| Well Managed | 5 | 12.5% | 45 |
| Averagely managed | 20 | 50% | 180 |
| Poorly Managed | 15 | 37.5% | 135 |

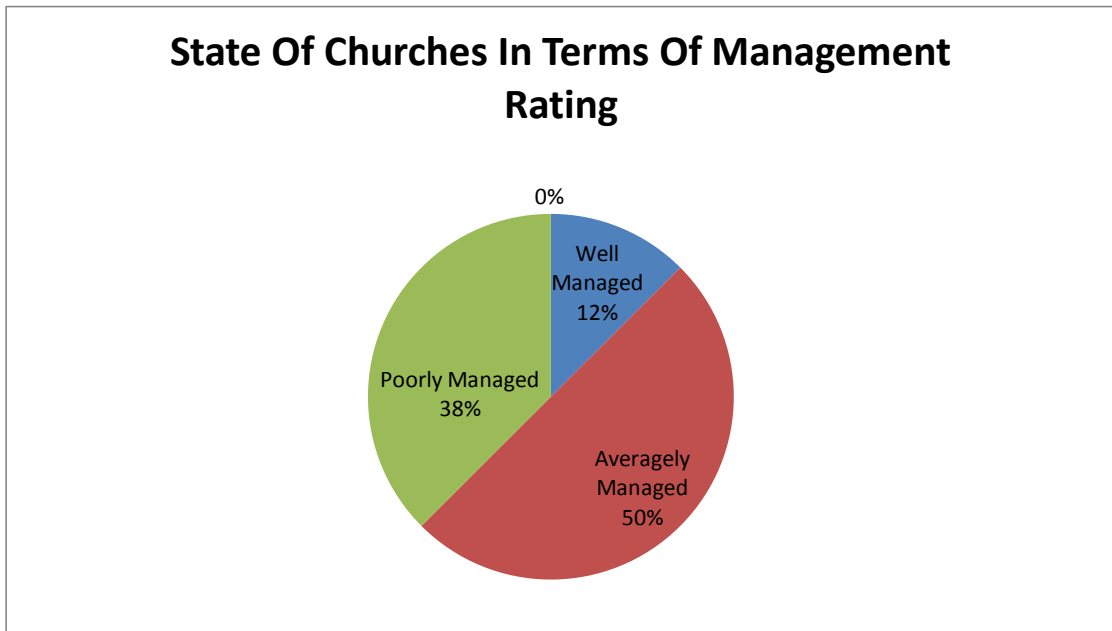


Figure 4.21: State of Churches in Terms of Management Rating

Lead and Management Need in Church

The research found that 100% of the respondents unanimously indicated that there is a leadership and management need in their respective churches.

Table 4.22: Lead and Management Need in the Church

| Leadership And Management Need In The Church | Frequency | Percentage | Degree |
|--|-----------|------------|--------|
| Very Much Needed | 40 | 100% | 360 |
| Averagely needed | 0 | 0% | 0 |
| Not Needed | 0 | 0% | 0 |

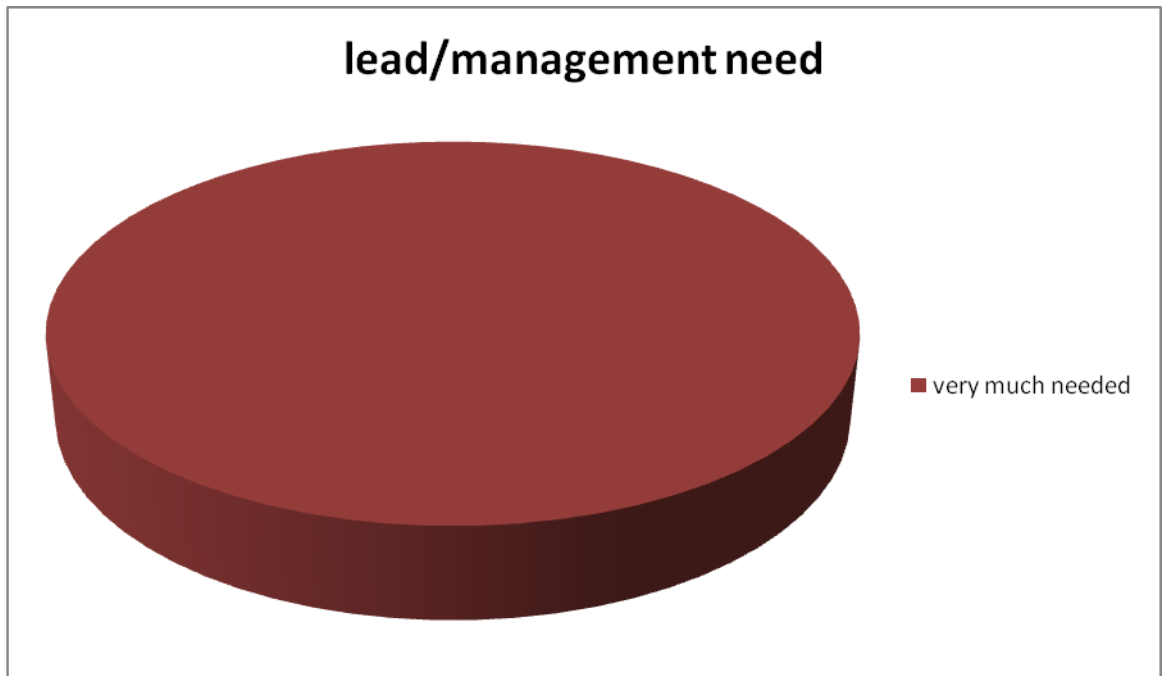


Figure 4.22: Lead and Management Need in the Church

Leadership Development in Terms of Gender

Research reveals that a 75% majority of the respondents indicated that leadership development is male oriented while a minority of 25% of the respondents indicated that women leadership development is a matter of prejudice.

Table 4.23: Leadership Development in Terms of Gender

| Gender | Frequency | Percentage | Degree |
|--------|-----------|------------|--------|
| Male | 30 | 75% | 270 |
| Female | 10 | 25% | 90 |

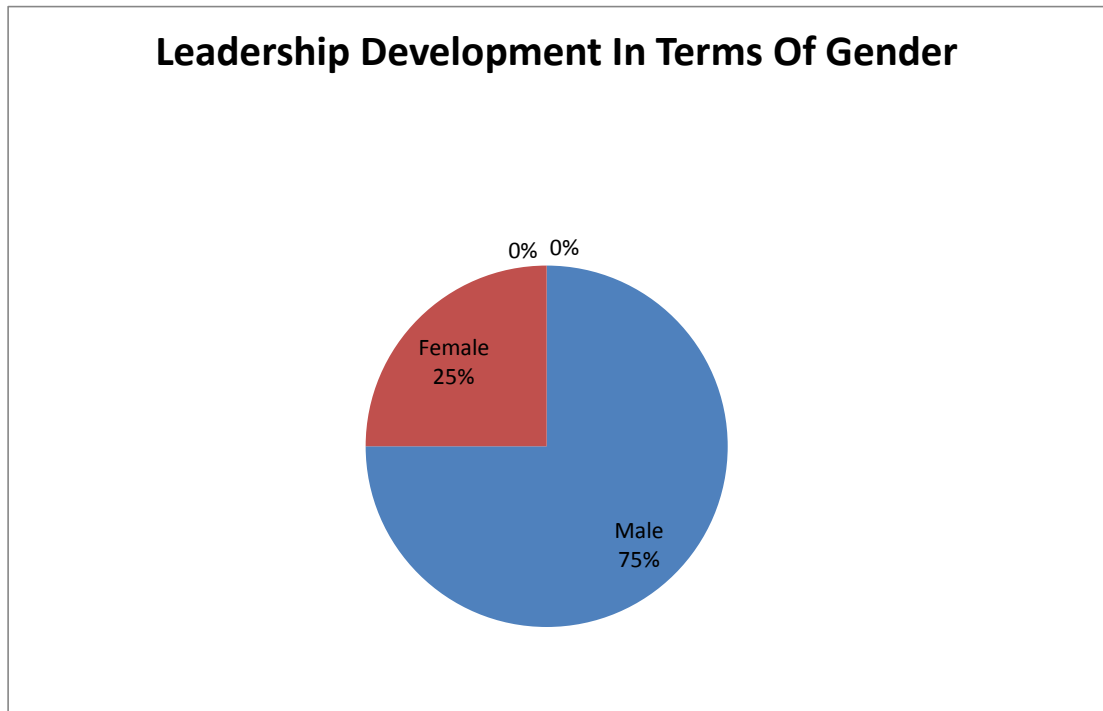


Figure 4.23: Leadership Development in terms of Gender

Leadership Development in Terms of Age

The research findings reveal that a majority of 60% of the respondents indicated that old age was favored in terms of leadership development while 28% of respondents indicate leadership development among Sunday School children and 15% respondents indicated that youths were least in terms of leadership development.

Table 4.24: Leadership Management Development in Terms of Age

| Age | Frequency | Percentage | Degree |
|----------|-----------|------------|--------|
| Old Age | 24 | 60% | 216 |
| Youth | 6 | 15% | 54 |
| Children | 10 | 25% | 90 |

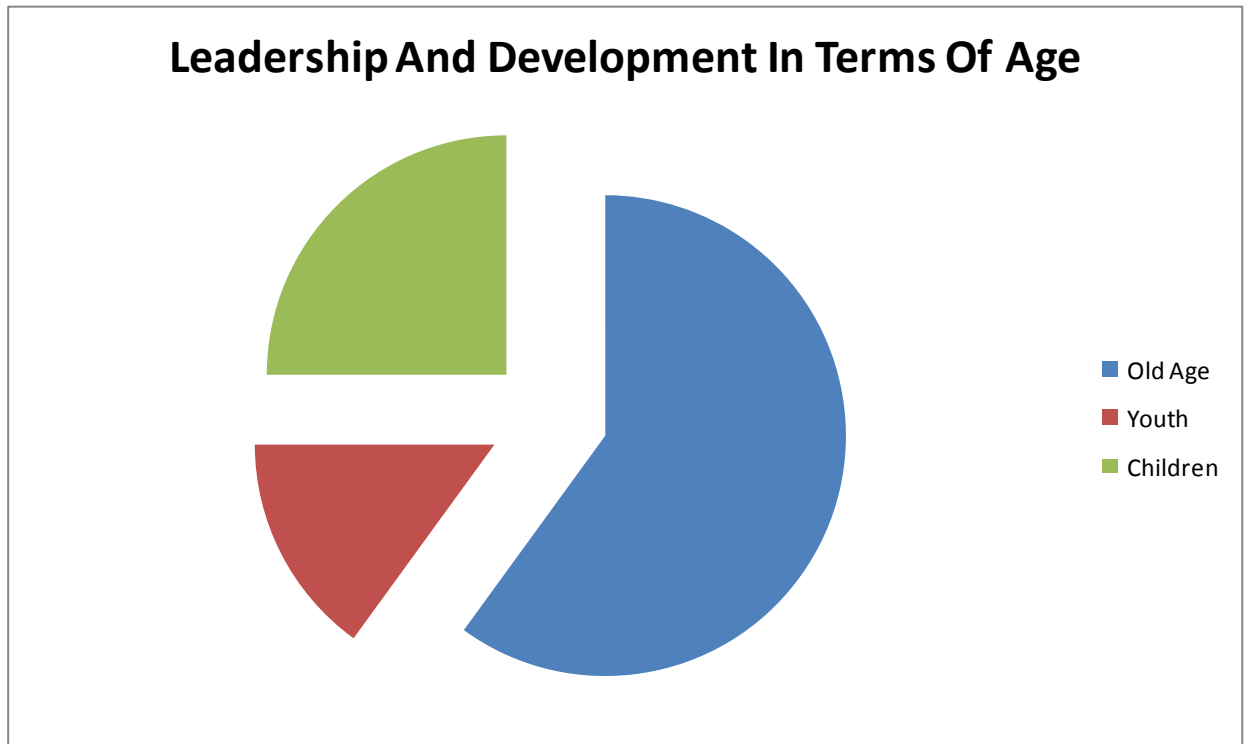


Figure 4.24: Leadership Development in Terms of Age

Relation Skills

A 60% majority of respondents indicated that pastors have good relational skills and 30% of respondents indicated that the relational skills of the pastors are fair. Only 5% of respondents indicated that pastors have excellent and poor relational skills.

Table 4.25: Relation Skills

| Relation skills rating | Frequency | Percentage | Degree |
|------------------------|-----------|------------|--------|
| Excellent | 2 | 5% | 18 |
| Good | 24 | 60% | |
| Fair | 12 | 30% | |
| Poor | 2 | 5% | 18 |

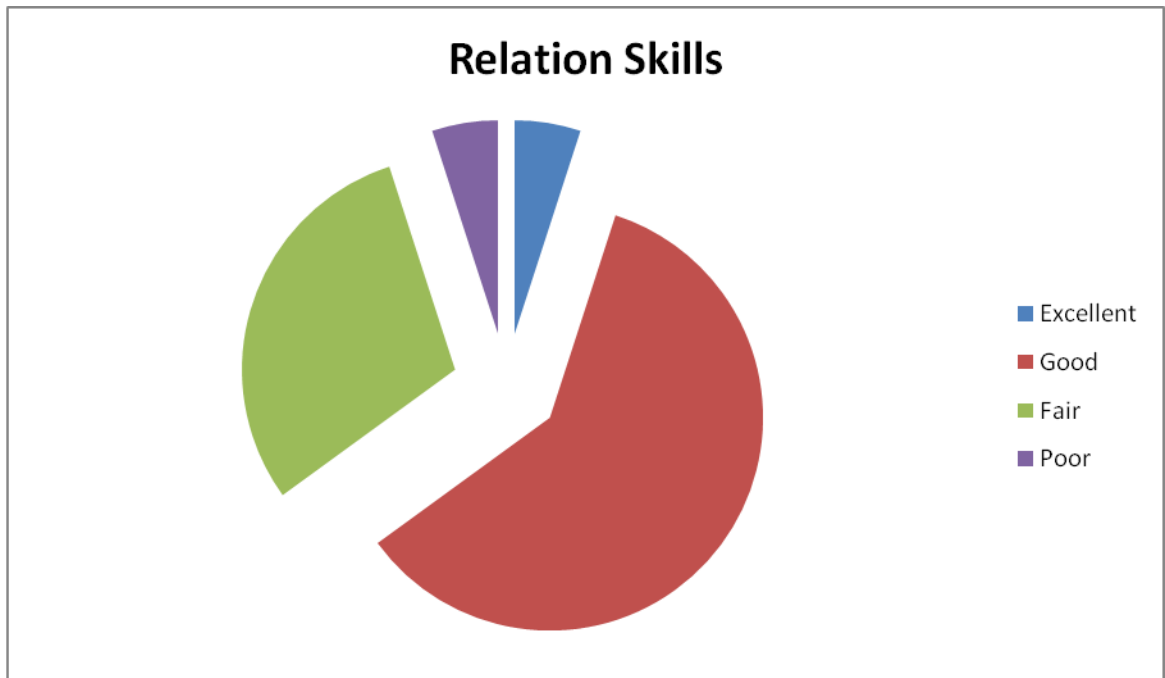


Figure 4.25: Relation Skills of Pastors

Entrepreneurship Skills

The researcher found out that 57% of the respondents indicate that pastors do not have entrepreneurship skills while 43% of the respondents indicated that pastors have entrepreneurship skills

Table 4.26: Entrepreneurship Skills

| Entrepreneurship skills | Frequency | Percentage | Degree |
|-------------------------|-----------|------------|--------|
| Yes | 17 | 43% | 155 |
| No | 23 | 57% | 205 |

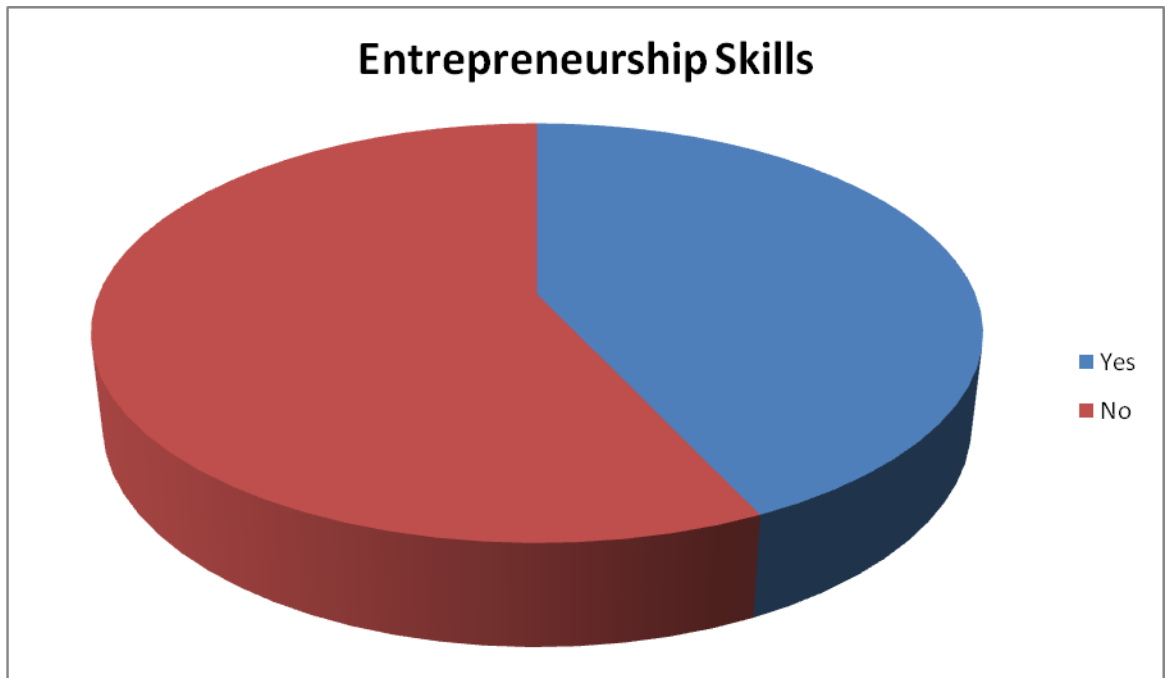


Figure 4.26: Entrepreneurship Skills

Decision Making Ability

In the case of decision making ability 46% of respondents indicated that pastors were either good or fair in decision making respectively (in a good, fan, bad and worse rating). Of the remaining respondents 8% of respondents indicated that decision making ability was bad and 0% indicated that decision making ability was worse.

Table 4.27: Decision Making Ability

| Decision making ability | Frequency | Percentage | Degree |
|-------------------------|-----------|------------|--------|
| Good | 18 | 46% | 166 |
| Fair | 18 | 46% | 166 |
| Bad | 4 | 8% | 28 |

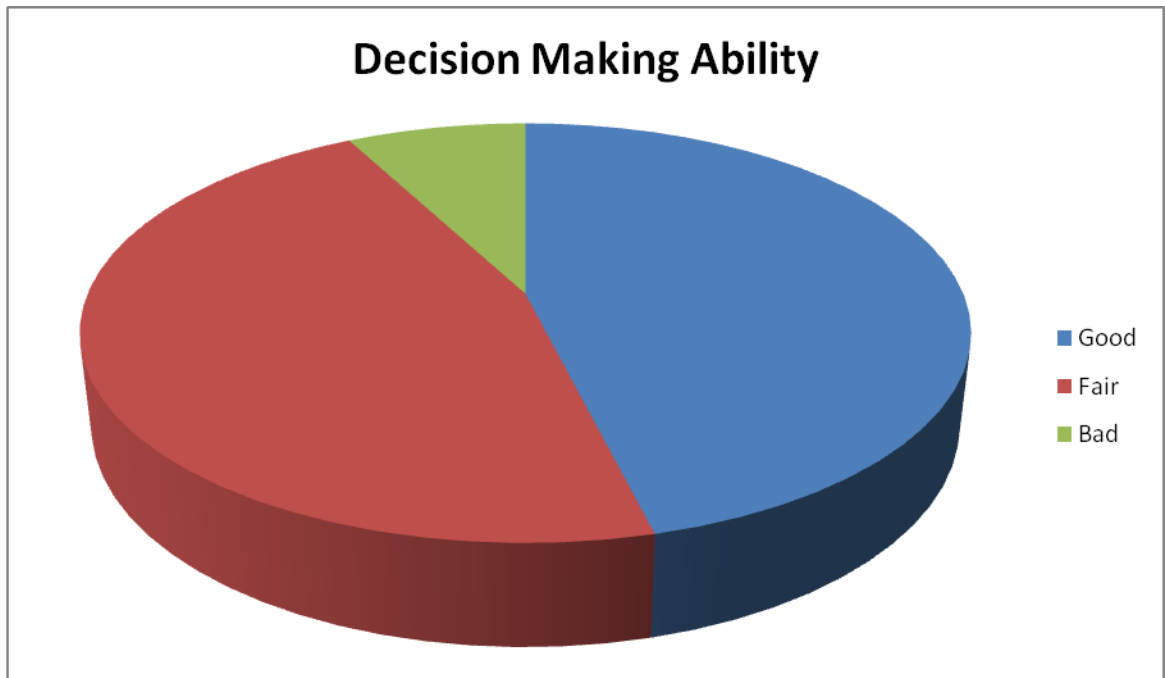


Figure 4.27: Decision Making Ability

Administrative Skills

A 60% majority of the respondents indicated that pastors were average in possessing administrative skills (in very good, good, average and bad rating) while 25% of respondents indicated that pastors have good administrative skills. Only 10% of respondents indicated that an administrative skill of pastors is bad and 5% of respondents indicated that their administration skills are very good.

Table 4.28: Administrative Skills

| Administrative skills | Frequency | Percentage | Degree |
|-----------------------|-----------|------------|--------|
| Very good | 2 | 5% | 18 |
| Good | 10 | 25% | 90 |
| Average | 24 | 60% | 216 |
| Bad | 4 | 10% | 36% |

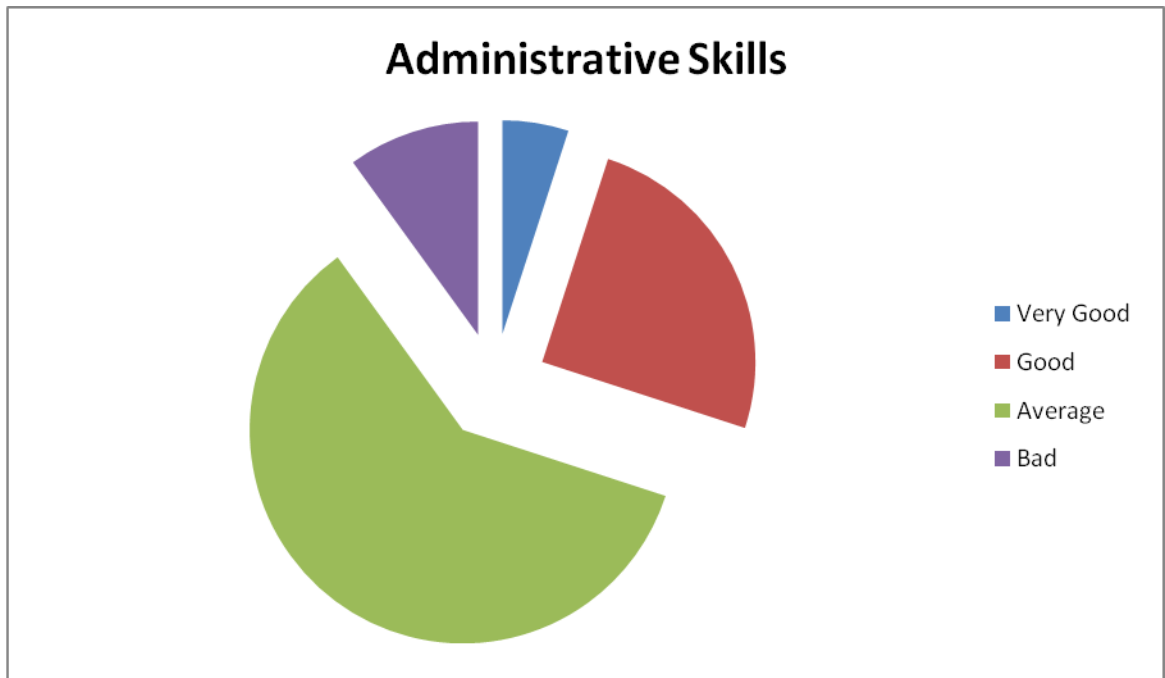


Figure 4.28: Administrative Skills

Personal Qualities

The researcher found out that a majority of 60% of the respondents indicated that the pastor's intelligence is good (in an excellent, good, fair and poor rating). Further findings indicated that the pastor's physical health and motivation are both rated at 45% respectively (in an excellent, good, fair and poor rating). The pastors' energy and emotional health are rated fair at 40% respectively.

Table 4.29: Personal Qualities

| Personal Qualities | Frequency | Percentage |
|--------------------|-----------|------------|
| Physical Health | 18 | 45% |
| Intelligence | 24 | 60% |
| Energy and drive | 16 | 40% |
| Emotional health | 16 | 40% |
| Motivation | 18 | 45% |

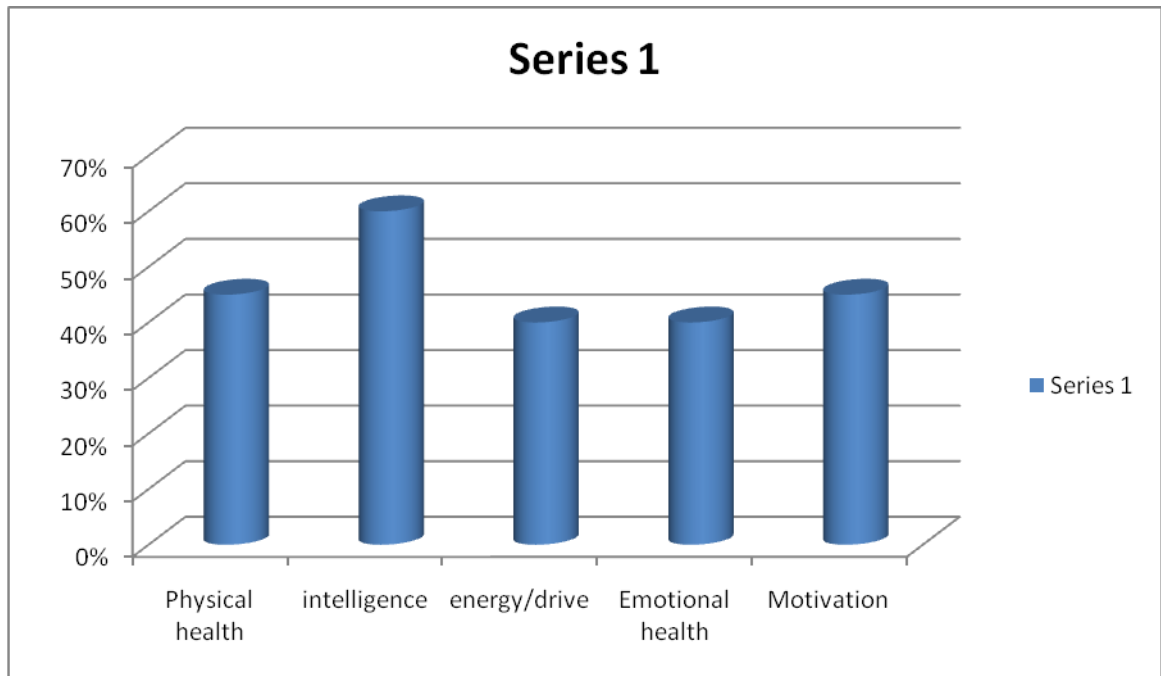


Figure 4.29: Personal Qualities

Discussion and Interpretation of the Findings

As per the analysis of personal information based on the roles of the respondents involved, large proportions (90%) were administrators while 10% were non-administrators. This is contrary to a common assumption in AIC that pastors are primarily engaged in preaching and pastoral care. Therefore, in regard to the reality of the findings, respondents are to greater extent administrators and to lesser extent preachers.

In terms of numbers of churches, the respondents are pasturing many churches. This is indicated by a majority of 37.5% of the respondents who are in charge of 3-4 churches while 37.5% are in charge of 5-10 churches. If this percentage rating is combined, the finding indicates that 75% of respondents are in charge of 3-10 churches. Only 25% of respondents are in charge of 1-2 churches. These findings indicate that there is a shortage influx of pastors as compared to the number of existing churches. From the research findings, rating in terms of percentage, 75% of respondents are multi-church pastors while 20% of the respondents approach the ministry from a one church-one pastor model.

As concerns pastors who are in leadership positions, the findings reveal unanimously that 100% of respondents are in a leadership and management position.

This finding better explains that AIC follows the route of positional leadership contrary to a professional qualification requirement in leadership.

In terms of experience in leadership and management, the findings reveal a majority of 50% of the respondents were very experienced in leadership. They have been in leadership position from 5-7 years. This experience in leadership is further illustrated by the research where 25% of the respondents have more than 8 years of experience. If the experience percentage is summed up, 75% of the respondents have over 5 years of leadership experience. If 75% of the respondents are experienced leaders while 25% have less than 4 years experience, it can be deducted that AIC leaders are very experienced in their administration jobs.

Concerning the effectiveness rating, a 75% majority of respondents indicated that the AIC is not effectively managed while 25% indicated that the AIC is effectively managed. This finding reveals that the AIC multi-church context is undergoing an effectiveness crisis and therefore revitalization is inevitable.

In regard to the hiring of leaders in the AIC multi-church context, the finding reveals that an 81.5% majority of the respondents indicated that the first priority of hiring leaders is loyalty. Loyalty in this context is not the biblical respect of leaders, but to a greater extent it is a “yes” person. It may mean sycophancy or nepotism. If one has new idea, in this context of work, then he is most likely to be branded as a politician and viewed as someone fighting the system. The leadership culture of the day does not give room to leaders who can offer independent advice and come up with new ideas. This has reduced a majority of leaders with an option to pursue survival necessity attitude of work because top leaders are insecure with a feeling of inferiority complex.

Second to loyalty (a “yes” person) criteria of appointing leaders is a male dominance kind of leadership. According to 87.5% of the respondents AIC leadership is male dominated. Perhaps this trend of male dominance in leadership is as a result of the “submission of women” doctrine taught and held to the letter both biblically and in the Constitution by AIC church.

The third criteria of entry into leadership in the AIC are elections. A majority of 80% of the respondents indicated that in the AIC context leadership is election. In fact my interaction with one pastor revealed the argument that in the AIC one doesn't ask if a leader has got the leadership qualifications to perform a role, instead what you

should know is that he is elected to that position and one is required to (ambatana na yeye) Kiswahili word meaning that he should support and work with him for 5 years as provided in the Constitution.

The fourth criterion in hiring leaders into leadership position is old age. A majority of 77.5% of the respondents indicated that old age is a virtue in AIC leadership while 22.5% of respondents indicated that being a youth is a vice in A.I.C leadership. This trend of discriminating against youth in leadership in the church is probably based on the African culture that youths are amateurs and are leaders of tomorrow.

One of the last major criteria of appointment to leadership is experience. A 62% majority of respondents indicated that experience is a major qualification in the AIC multi-church context. This is a fact, experience contributes to a bigger percentage in leadership but not all experience leads to better leadership. It must be evaluated and conform to the present realities of the day. One educationist scholar said that we live in the 21st Century world where the past is no longer a guide to the future.

The other prevailing criterion in AIC church leadership is the lack of available competent leaders. This has opened the leadership door to any Tom, Dick and Harry, as the saying goes, to be in leadership. In fact, according to the research 50% of respondents indicated that half of the leaders in the AIC multi-church context enter the corridors of leadership through this door. Perhaps this is possible because of many prevailing circumstances. Notably, many people view those who work in the church as mortuary attendance or people who failed in life and without anything to do in the 21st century world, expensive cost of training leaders, low remuneration factors can justify and explain this phenomenon.

Ironically, real factors that prompt leaders into leadership position are trashed in the dust bin in AIC multi church context. Temperament which is a major component of leadership is the most ignored criteria for assigning leaders in leadership and management positions. Only 12.5% of respondents are hired based on their temperament. Leadership scholar Dr. Angel found out that leadership is temperament and it is the temperament that determines leadership styles. When you hire a person without considering his temperament, you are not only hurting the organization but also destroying the person.

According to Dr. Angel's instruments of study, it seems God created four basic temperaments or behavioral styles, in his finding; the first one is called Choleric or a take charge person. Designers get things started, they are dominative, directive, goal oriented, highly motivated and motivating others. They are so strongly concerned about their mission that people often get left behind along the way. The gift of a designer/developer is really needed in any leadership team. But this style of leadership has its short comings and team members need to work with each other in the light of that.

A second category in temperamental study is the motivator /influential. These are very people oriented. Those who are in this category are the life of the party. They are the kind of persons that others would want to be around. They are very influential and are expressive, emotional, inspiring. People like to be around them and respond to them.

The third category is the team player. They are people oriented, responsive to the needs of others and want to be included as part of the group. They are friendly and agreeable, loyal, and highly motivated to help the group work together effectively. They always work at people's dimensions and are quite effective at getting things done.

The last in the temperamental category according to Dr. Angel are those who want to prioritize and knows is called an implementer. They are task oriented people, analytical, cautious and want to do it well. People who can be counted on for excellence and very much needed in any leadership team.

The second last criteria for hiring leaders into leadership positions is performance. A minority of 37.5% of the respondents indicated that they are in leadership based on their performance. This finding is justified based on the nature of the Luo community. A former AIM director on his farewell speech to the AIC Luo Great Lakes congregations said that "Luo's are the most intelligent Africans he had ever worked with and on the same note the most jealous Africans he has ever worked with." The vice of jealousy toward others make the work to drag in our Luo church cultural settings. This is well illustrated by Dr. Steve Morad's definition in church history that Christianity is a cultural expression of the Gospel. It is this culture that makes senior leaders to ignore performance since they are easily intimidated by other's success.

One of the least criteria used in assigning leaders into leadership position is professional qualification. A 40% minority of respondents indicated that they are in leadership position based on their professional qualification. Perhaps this is true since there is an ambiguity in differentiating leadership from a management and theological perspective. According to Longember, the word leadership may mean anything to anybody. In the AIC multi-church context, the term leadership has a connotation of theological training and a shift to leadership and management as a distinct field of learning is viewed as secular and has no place in the sacred life of church.

Another one of the least criteria used in hiring leaders for leadership positions is background and experience. A 45% minority of respondents are in leadership based on their background and experience. According to Dr. Amadi, “leadership is an ongoing process where there is success and failures” and it is equally determined by individual background, who we are and how we relate to others.

Apart from hiring leaders, promotion and transfer of leaders follows the route of Category A. Of the respondents 75% indicate that leaders are promoted based on old age, gender, loyalty meaning sycophancy and nepotism while 20% of the respondents indicate that leaders are promoted and transferred based on criteria in Category B. In category B, leaders are promoted based on their professional training, temperament, experience and performance. Why our leaders prefer Category A to B raises more questions than answers. Perhaps this means that they are insecure and are intimidated by the competent leaders who are upcoming. Alternatively our leaders love themselves more than they love Jesus Christ and do not want to decrease as others increase.

Concerning the roles of pastors in the church, the finding reveals that 80% of respondents are financial managers, 87.5% are supervisors and coordinators of church activities respectively while 62.5% are involved in decision making process. This finding is contrary to the common assumption that pastors are primarily preachers and no effort is being made to enhance their leadership and management effectiveness. This finding calls for a re-evaluation of curriculum of the Bible Colleges, leaders to take personal initiatives and for the Christian Education Department to embrace management training in their curriculums in order to help meet critical leadership and management needs in the church.

As per the analysis of problems encountered by pastors in leadership and management roles, 95% of the respondents indicate they are overworked. Maybe overwork comes as a result of the respondents' failure to differentiate what is essential in their lives as opposed to what is urgent. The research finding reveals that most respondents are crisis managers without priorities in life and are overloaded with casual matters of life and not issues that can help them grow and find fulfillment and satisfaction in life.

The other problem encountered is lack of training where a majority of 81.5% of the respondents indicated that they lacked management training. This fact is perhaps necessitated by the view that management training is secular and has nothing to the sacred life of the church. This fact can further be justified by the Western curriculum that was inherited from AIM and was based on the evangelism focus only. This evangelism approach has got its origin during the Great Reversal doctrine in the 18th century which embraced the pre-millennium view and denied holism.

Conflict is a major problem encountered by 92.5% of the respondents in the church. The causes of rampant conflict can be attributed to constant changes in the 21st century. The challenges of this century together with a lack of training in conflict management preparedness are rendering the A.I.C into a white elephant church and numerous unresolved court cases. An observation of the A.I.C Bible Colleges curriculum reveals that a lot of emphasis is given to counseling courses at the expense of conflict transformation courses.

The other problem encountered is a financial problem. An 80% majority of the respondents indicated having financial problems both at a personal and church level. This factor if not addressed properly leads to personal and church failure. Despite the fact that God owns all the resources, our churches are operating in financial deficit in the AIC multi-church context. In fact, the finding reveals that churches are operating without proper financial records, lack of financial control measures, budget, poor financial cash flow controls and no audited report. This situation can open big doors for the monster of corruption.

In regard to studies done in leadership and management, we see that when courses in leadership and management were combined with concepts in the theological courses, the respondents had an advantage. Other courses like financial management, strategic management, development studies and fundraising should also

be incorporated as part of a curriculum in the management training for pastors. Because of their scientific nature they need to be taught from an early stage up to the professional level.

Concerning the place of training, a majority of 62.5% of the respondents have not participated in some course of managerial training. Perhaps this factor is best explained by the fact that most training and seminars are theology based and do not give the respondents an opportunity to train in management courses. Existing learning institutions or institutes could develop curriculum that offers managerial training and exploit this existing opportunity.

Of the respondents, 20% have trained in management in Bible colleges that offers the training opportunity due to their integrated curriculum, 12.5% of respondents have taken advantage of existing seminars on management offered by some institutions and 5% of respondents have learnt management in workshops.

In regards to the level of management training 55% of the respondents have trained at the artisan level. This is a basic training below certificate level and may be viewed as a crash program and is not going deep enough. Another 20% of the respondents have done management at certificate level. This certificate level according to the respondents is a certificate indicating that they have participated in a seminar or a workshop and have a letter to the effect. The 17.5% Diploma level and 7% Degree level of training are respondents who took theological training at these levels and management training was part of the courses offered alongside of theology.

Since majority 65.5% of respondents have not taken management training. The findings reveal that a method of curriculum delivery that is preferred now is Bible college training. In such a scenario respondents take management training alongside theological training. Seminars follow second with rating 12.5% of respondents taking the courses. Workshops take 5% though not very popular with respondents since the church's learning culture does not promote it.

It is interesting to note that methods of learning that are cost effective and adult learning friendly such as in-service and e-learning have not been exploited to deliver a management curriculum. This finding best explains why a majority of respondents have not been trained in management training. Leaders who are adults may prefer in-service training and e-learning overfull time formal learning.

Concerning other methods of enhancing leadership and management effectiveness, the finding reveals that 65% of the respondents learnt leadership and management concepts through experience. Another 20% of the respondents have received some form of training. This indicates that a minority learnt leadership and management through training. From this we see that leadership skills can be learnt and improvements made. And additional 10% and 5% of the respondents learnt leadership and management from mentors and models respectively. This finding indicates that there are few role models and mentors to be emulated in this field of study.

The cost of training is expensive according to a 70% majority of the respondents. A smaller 12.5% of respondents equally admit that the cost of training is beyond their means. This is perhaps because most of the theological training in Bible School and seminars are sponsored while in management training respondents need to sponsor and meet the cost themselves. On the other hand, 12.5% of the respondents indicate that management training is affordable and 5% of the respondents indicate that it is inexpensive. This may be explained by the income levels of the leaders where some have more than enough and others are struggling to make ends meet.

As per the availability of training materials the research found that 95% of the respondents have no leadership and management materials in their libraries or college libraries. In fact, one respondent admitted that he has not seen a management book written from a biblical perspective. Those who have access to e-libraries also have limited management materials available. The 5% of respondents who have relevant materials are those which have been provided by the MCPI during their training sessions during seminars.

A 90% majority of the respondents indicated that materials in their libraries were irrelevant in management fields since most of the books are theology based. The other 10% of the respondents indicated that the materials are relevant since some theological books share concepts with management books.

The trainers' competency was rated high at 70% good and 25% very good by the respondents respectively. This finding indicates that the trainers had subject mastery and transformed knowledge appropriately while 5% of the respondents indicated a fair rating for the trainers' competency. This may be attributed to trainers

without management training, but who have volunteered to train out of sheer necessity.

In regard to management rating in areas of finances, quality of relationship, job satisfaction and decision making participation, a majority of 72.5% of the respondents indicated that job satisfaction was lacking. This perhaps can be explained by the fact that some are wrongly assigned jobs that do not correspond to their level of training, temperament and experience. Other factors would include poor remuneration and the fact that some of the pastors' skills have become obsolete while many have found themselves in a work rut.

According to the respondents, the quality of their relationships was rated at 70% indicating that relationships had been damaged. Leadership is both relationship oriented and task oriented. To over emphasize the task results in short term effectiveness and long range human problems. Over emphasis on human relationships results in groups who are so involved with their feelings that they neglect the tasks. So, a balance must be created. On the other hand, 30% of respondents indicated that quality of their relationship was good. This is possible perhaps because pastoral work is more relational and relationship oriented and the absence of environmental constraints.

In regards to the rating of management in the church 50% indicated that the churches were managed in an average manner, while 37.5% of the respondents indicated that the church was poorly managed. The remaining 5% of the respondents indicated that the church was managed well. According to these statistics it is obvious that the church is undergoing an effectiveness crisis. This trend indicates that the future survival of the church is in jeopardy unless there is an organizational revitalization. There is need for excellent leadership that is creating genuine vision, which is devoted to empowerment and using resources effectively and which will resist ways that lead to the maintenance of the status quo. The challenge in this scenario is to prevent an effectiveness crisis. We must ask why the organization is declining gradually into ineffectiveness. Are we an organization that responds as the world changes?

The respondents were in 100% agreement as to the need for leadership and management training. This indicates that leadership and management are critically needed. Probably this is as result that the church and its agencies worldwide are

facing growing challenges to an effective ministry in a rapidly changing world in this time of globalization. There is a crucial need for change in the area of leadership and management among emerging leaders. For this to happen, however, existing theological premises, cultural mores and leadership practices must be challenged radically from scriptural perspectives as well as learned lessons from the broader world of management and the behavioral sciences.

In regard to leadership development in terms of gender, 75% of the respondents indicated that male gender was favored while 25% said that females were discriminated against. This is perhaps, the AIC doctrinal belief of submission taught by great theologians like Charles Ryrie, Grudem and others. This is further re-enforced by the African Cultural beliefs that women are men's property and are inferior beings. A male dominant culture has pushed women out of leadership in the Church. Yet the reality is that both male and female were created in God's image in Genesis: 1-2. The doctrine of submission should be reviewed biblically to ensure inclusive participation. Apart from being created in God's image like men, there is no gift biblically which was given to men and not to women. In the canonical context, we have women prophets like Miriam (Ex 15:20), and Hulda (2 Chron. 34:14-28) in the Old Testament and in the New Testament we have women apostles (Romans 6:7), prophets (Acts 21:9) and teachers like Priscilla (Act 18:26). Why discriminate against women in church leadership? If the 21st century world is out to empower women in leadership, why is the church quiet about it?

Concerning leadership development in terms of age, a majority of 60% percent of the respondents indicated that old age was favored in churches' leadership development as compared to a minority of 15% and 25% youths and children respectively. This may be attributed to African culture that values old age and undermines the youth. This fact was well illustrated by Chinua Achebe when he said that in Africa age is respected and achievement is revered. Like the secular world that condemns youths to be leaders of tomorrow that will never be. The church should craft strategies to help tap and nurture leadership development among the youths and children. According to Gill, the essential qualities and skills involved in leadership can be learned and developed through education and experience.

In the area of the pastors' relationship skills, 60% of the respondents indicated that the relational skills of the pastors were good. This may be attributed to the fact

that the church is out to meet the growth needs of its members. The church being a social system, pastors need to establish and maintain a multitude of relationships with each other. These relationships are meaningful and not superficial, supportive and not competitive. This is because the quality of relationships significantly affects the potential for human growth and development and becomes a critical variable in determining the organizational effectiveness.

Analyzing the entrepreneurship skills, 57% of the respondents indicated that they lack entrepreneurship skills while 43% of respondents indicated that they have the entrepreneurial skills. For the 57% who lack entrepreneurial skills these may not have taken a course in development studies that equips learners with principles and practices of transformational development within the context of a deep analysis of poverty and the various theories of development. The remaining 43% of respondents have studied the principles and practices of transformational development within the context of a deep analysis of poverty and various theories of development.

In the case of decision making ability, the 46% of respondents indicated good and fair rating respectively while 8% of respondents indicated poor rating. This may be proven by the fact that the AIC is a democratic church and is ruled by the council. In the council, agendas are discussed and a verdict is reached by consensus of a simple majority. The 8% of the respondents who indicated poor decision making ability are those who are keenly observing the manipulative tendencies of the leaders who have created organizations as a machine to be controlled and directed from bottom to top.

When rating administrative skills, 60% of respondents rated the skills as average, 25% gave a good rating, and 5% very good while 10% were rated as bad (in a very good, good, average and bad rating scale). This trend can be explained from different dimensions. Since behavioral style is a major determinant in job success, some respondents find themselves in the right job. Others have been taught by experience. However, the 60% rating is possible since administration principles and practices that are scientific must be carefully learnt and applied.

As per the personal quality of motivation, according to the respondents, 45% were below par. Reasons for poor motivation can be attested to the fact that church has a tradition of lower salaries yet respondents continue to work since pay is not a primary motivation of people.

It is also worth understanding that the local church is one of the most sophisticated organizations in the world. It is comprised of volunteers. The church also has the conflicting purposes of sending people out to work and building them up by nurturing them. It also accepts into its membership anyone who claims allegiance to its leadership regardless of his talents, financial condition and any other qualification. This makes the church faced with the task of motivating a wide variety of individuals to a wide variety of task.

The ways a church can motivate its employees are:

- a) Pay must be adequate and must also be fair since it's the society's direct measure of a person's worth
- b) The church should not settle for less than high quality supervision and leadership
- c) View people as a whole. Many times they cannot be motivated positively because they are motivated negatively in another area of their life.
- d) Make organizational policies and the administration of them open and fair.
- e) To the best of the church's ability, provide good working conditions.
- f) Build security by developing competence through training.
- g) Keep goals clear and recognize when they are completed.
- h) Always give praise to those who responsible for a job well done.
- i) Build self-worth by trusting people, backing them up and by teaching them how to delegate to others.
- j) Look for every opportunity to give people more responsibility.

Intelligence rating of respondent's majority 60% indication, while 40% rating response indicated average intelligence. The higher percentage may be attributed to the fact that a person's IQ is both genetically and professionally defined. This is contrary to the cultural view that those who work in the church are academic failures. Another possible argument is that the level of theological training and high level of exposure to different classes of people in the society influences their intelligence. The 40% minority of respondents may be those who enter church ministry because of superficial reasons. These would include pressure by parents, ego, finding meaning in life, peer influence and others.

Energy and drive as a personal quality of respondents was rated at 45%. This rating reveals that the respondents were wanting in terms of energy and drive. A fact that can be explained by the finding that 95% of leaders in the AIC multi-church felt they were overworked. Due to a shortage of personnel in this field, respondents tend to prioritize what is urgent rather than what is important. This trend reduces respondents to crisis managers and fire fighters in life.

What respondents need to know is how to differentiate between urgent matters which are issues requiring their immediate attention and important matters which are things that produce results, contributing to their mission, values and goals.

Crisis management and urgency addiction makes respondents into perpetual crisis managers without time to plan and to work smarter not just work harder. This trend then produces high levels of stress.

Under personal qualities, the emotional health of pastors with a 40% was the lowest rating in this category. This may be explained by the fact that pastoral work is very stressful and full of fatigue. If not carefully evaluated it can be a very thankless job and can lead to misery. A 60% majority of respondents indicated battling diseases like high blood pressure, ulcers, and chronic malaria without having proper medical cover. Poor remuneration against the reality of inflation in a globalized world, lack of job security and poor working conditions have resulted in stress, misery, illness and massive depression among the respondents.

CHAPTER 5

FINDINGS, CONCLUSION AND RECOMMENDATIONS

The purpose of this research is to find out how to enhance leadership and management effectiveness of pastors in the AIC multi-church context. The study covered Kisumu County including six regions. These regions are Kisumu City, Kisumu, Nyakach, Central Lake, Muhoroni and Western Lake. A total of 40 pastors and elders were sampled and data was collected using a questionnaire. The responsive rate of the survey was 100%. Descriptive statistics such as frequency distributions, percentages and degrees were used to summarize basic features of the data in the study.

Summary of Key Findings

1. Factors affecting pastors leadership and management effectiveness;

- i. In AIC Multi Church context, pastors have excellent theological training, yet they are under trained or not trained in management.
- ii. Pastors working in AIC MCP context are appointed in leadership position based on tribal, sycophancy and nepotism qualification rather than management qualification.
- iii. Pastors are failing in MCP context because of lack of integrity and sin issues.
- iv. Pastors in MCP context are insecure and are easily intimidated with other leaders that come along side them in ministry. Instead of them serving their constituent, they squash them.
- v. Pastors in this context are over worked and tired without focused priorities, energy and drive for effective service.
- vi. Pastors are not holistically trained in principles and practices of transformational development with the context of deep analysis of poverty and various theories of development.
- vii. In MCP context, pastors have chronic financial difficulty which leads to personal and church failure.

- viii. Pastors in this context are having both emotional and physical health problems resulting to high stress level, misery, illness and depression making it difficult to perform.
- ix. Pastors are isolated technologically and are obsolete in this digital era.

2. These factors have affected pastors leadership and management effectiveness in the following ways;

- i. Pastors are not reliable with finances opening doors to corruption.
- ii. Pastors make unilateral decision, making churches to operate as machines.
- iii. Pastors are conflict prone resulting in dysfunctional conflicts in the churches.
- iv. Pastors do not have job satisfaction finding themselves in a work rut and obsolete making them be survivors rather than innovators
- v. Pastors' work in this context is chaotic and uncoordinated.
- vi. Pastors in this context are self promoting rather than promoting the kingdom of God.

3. Methods of enhancing leadership and management effectiveness;

- i. Training
- ii. Experience
- iii. Mentoring
- iv. Modeling

4. The benefits of leadership and management enhancement for pastors;

- i) Pastors trained in management are able to create genuine vision and are devoted to empowering others and are using the resources maximumly to achieve the church goal.
- ii) Pastors will demonstrate integrity and accountability in their personal lives and organizational ministries especially regarding finances.
- iii) Pastors will be committed to a lifelong spiritual formation and live a balanced lifestyle characterized by humility resulting to extending Gods kingdom rather than extending their own.
- iv) Pastors will practice justice by leading churches that result to social transformation and empowerment of men, women, youths and the poor.

- v) Pastors' human relationship skills will improve significantly affecting the potential of human growth and development which is critical variable in determining the organizational effectiveness.
- vi) Pastors will be able to create and maintain a network of contacts with people both outside and inside their chain of command.
- vii) Leadership skills will help Pastors to supervise, co-ordinate, and motivate his team to achieve the organizational goal.
- viii) Management skills will help Pastors to be assertive in expressing ideas, feelings and opinions while at the same time remain sensitive to the needs of their constituents.
- ix) Possessing management skills help pastors to acquire power bases which include position, reward, expertise and association so as to cope with interpersonal conflicts and office politics.
- x) Management training will help pastors develop conceptual skills. Pastors will acquire mental abilities to analyze and interpret information received from various sources. Enabling them to search for opportunities and be willing to take calculated risk in order to maximize their potential.
- xi) Enhanced leadership skills will help Pastors acquire technical skills resulting to Pastors ability to use knowledge, tools and techniques of specific field like accounting, conflict transformation and strategic thinking.
- xii) Pastors will develop their personal qualities which include intelligence, physical health, energy and drive, emotional and mental health, empathy, the desire to influence and manage people, the ability to tolerate ambiguity, frustration and pressure and willingness to take risks.

Conclusions

The purpose of this research was to find out how to enhance leadership and management effectiveness of pastors in the AIC multi-church context in Kisumu County. Enhancement of leadership and management effectiveness is necessary since the findings reveals that the church is undergoing an effectiveness crisis.

In the MCP context, finding reveals that pastors are under trained or not trained in management. They are appointed to leadership position based on tribal, sycophancy and nepotism qualification rather than management qualification. Pastors

are insecure and are easily intimidated by other upcoming leaders. They are overworked without energy and drive. Pastors in this context lack integrity and are having chronic financial difficulty leading to personal and church failure. They are as well having both emotional and physical health problems and are technologically isolated.

These factors have affected pastors' leadership and management effectiveness by making them vulnerable to corruption for lack of financial accountability. They are notorious for making unilateral decision and are conflict prone leaders. Pastors do not have clear mission and vision for their organizations resulting to lack of job satisfaction and are caught up in a work rut situation.

The research reveals that leadership and management effectiveness can be developed through training, experience, mentoring and peer modeling. With enhanced leadership and management effectiveness, pastors will be able to create genuine vision in their organizations and devote themselves to empowerment of others and using the resources to the maximum in order to achieve their organizational goal. Their quality of relationship will to improve significantly affecting the potential of human growth and development which is critical variable in determining the organizational effectiveness.

It is therefore recommended that curricula of learning institutions should be re-evaluated in the light of the leadership and management need in the church and that management courses should be incorporated in the curriculum. Pastors and lay leaders should take personal initiative to train in management courses. These courses should be offered through seminars, workshops, e-learning and Bible Colleges. Donors should also prioritize funding for management training to subsidize the higher cost incurred as a result of inflation.

The study's findings are to help learning institutions to re-evaluate their curriculum and offer an integrated, holistic and reality based curriculum that will equip pastors both for pastoral care and management roles in their context of work. This research's findings are to help leaders at the top and grassroots level to take personal initiative to learn management since the essential qualities and skills involved in leadership can be learned and developed through education, experience, mentoring and modeling.

Recommendations

1. Curricula of learning institutions should be re-evaluated in light of the leadership and management need in the church and management courses should be incorporated in the curriculum alongside theological courses.
2. Pastors and lay leaders should personally take initiative to train in leadership and management since essential qualities and skills involved in leadership can be learned and developed through education and experience.
3. Seminars and workshops should be conducted alongside Bible College training to meet the massive managerial training gap that is in the church.
4. Existing theological premises, cultural mores and leadership practices must be challenged radically from scriptural perspectives as well as from behavioral sciences to level the ground for holistic leadership development without gender and age limitations.
5. Pastors and lay leaders at the grass roots level should be technologically savvy in order to take advantage of modern technology by embracing e-learning and e-library as technology plays a major role in leadership development and leadership effectiveness in this present digital world.
6. Donor funding should be channeled towards leadership and management training to subsidize the cost of training rated at 70% by the respondents. Scholarships and bursaries should be awarded to students pursuing managerial courses.
7. Pastors should participate in micro enterprises to help them meet their economic need. This should help provide supplement to their low salaries since a majority of pastors are operating in a deficit position.

Suggestions for Future Research

Arising from this study, the following suggestions for future research in this area are recommended. First, this study focused on enhancing leadership and management effectiveness of pastors in the AIC multi-church pastor context in Kisumu County and therefore, generalization cannot extend to a wider multi-church context. Based on this fact, it is therefore recommended that a broad based study covering senior church leaders at the top, women leadership empowerment, youth and

children leadership nurturing be conducted to explore their possible impact in the multi-church setting.

Secondly, it is suggested that future research should explore the role of temperament in leadership which is an important tool that determines the success and effectiveness of work. This is in view of the fact that God has provided four basic temperaments or leadership styles for the Church. How can the use of temperaments help in enhancing leadership effectiveness in this context of work.

This study neglected the existing training gap of the curriculum delivery method. Further research should be conducted to find out the extent to which e-learning, which is adult centered appropriate and technologically designed, could possibly help meet the managerial training gap rated at 63% for the respondents who are reluctant to train in Bible Schools and seminars.

Another critical area for further research is the reason why women and youths are not represented in AIC Church councils, yet they play a very crucial role in Church leadership. Can the policy be changed in order to accommodate them in Church leadership? How can their involvement help in enhancing leadership effectiveness in the church?

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APPENDIX 1

TIME SCHEDULE FOR RESEARCH

| | |
|---------------|------------------------------------|
| November 2013 | Selection of Topic |
| December 2013 | Selection of Methodologies / Tools |
| January 2014 | Writing of Research Proposal |
| February 2014 | Updating the Research Proposal |
| March 2014 | Reviewing Literature |
| April 2014 | Updating Literature review |
| May 2014 | Data Collection |
| June 2014 | Data analysis |
| July 2014 | Submission. |

5. How would you rate in terms of percentage %, how leaders get into leadership position in your church?

| | 10 - 30% | 40 - 60% | 70 - 80% | over 90% |
|----------------------------|----------|----------|----------------------|----------------------|
| Election | | | <input type="text"/> | <input type="text"/> |
| Old age | | | <input type="text"/> | <input type="text"/> |
| Gender (male) | | | <input type="text"/> | <input type="text"/> |
| Gender (female) | | | <input type="text"/> | <input type="text"/> |
| There is no one to lead | | | <input type="text"/> | <input type="text"/> |
| Improvement on the job | | | <input type="text"/> | <input type="text"/> |
| Loyalty to senior leaders | | | <input type="text"/> | <input type="text"/> |
| Professional qualification | | | <input type="text"/> | <input type="text"/> |
| Performance | | | <input type="text"/> | <input type="text"/> |
| Background/Experience | | | <input type="text"/> | <input type="text"/> |
| Temperament/Personality | | | <input type="text"/> | <input type="text"/> |

6. Which of the three category of leadership qualification best, better and least explain how leaders are promoted or transferred to higher position of service in your church?

Category A

| | Best | Better | Least |
|--------------|----------------------|----------------------|----------------------|
| Election | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| Age | | | |
| Gender | | | |
| Loyalty | | | |
| Relationship | | | |

Category B

| | Best | Better | Least |
|-------------|----------------------|----------------------|----------------------|
| Training | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| Temperament | <input type="text"/> | | <input type="text"/> |
| Experience | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| Performance | <input type="text"/> | <input type="text"/> | <input type="text"/> |

Category C

| | Best | | Better | |
|-------------------------|----------------------|--|----------------------|----------------------|
| Least | | | | |
| There is no one to lead | <input type="text"/> | | <input type="text"/> | <input type="text"/> |
| Leaders are born | <input type="text"/> | | <input type="text"/> | <input type="text"/> |
| Improvement on the job | <input type="text"/> | | <input type="text"/> | <input type="text"/> |

7. What are some roles a pastor does as a leader and a manager in the church?

| | | | |
|----------------------|----------------------|-----------------|----------------------|
| Financial management | <input type="text"/> | Decision making | <input type="text"/> |
| Supervision | <input type="text"/> | Coordination | <input type="text"/> |

8. List some leadership and management problems that affect pastors?

Conflict Lack of training Finance Overwork

9. Have you been trained in leadership and management course?

Yes No

10. Which of these leadership and management courses have you been trained in?

- a. Financial Management
- b. Interpersonal Skills Relationship
- c. Ethics for Decision Making
- d. Fundraising
- e. Development Studies
- f. Culture, Diversely and Ethnicity
- g. Spiritual Formation
- h. Strategic Management
- i. Conflict Management
- j. Specify any other.....

11. What is the attitude of pastors towards leadership and management training?

Positive Negative

12. Where were you trained for leadership and management courses?

| | | | |
|---------------|----------------------|-------------------|----------------------|
| Bible College | <input type="text"/> | Seminar | <input type="text"/> |
| Workshop | <input type="text"/> | None of the above | <input type="text"/> |

13. What level of training was it?

Artisan Certificate
 Diploma Degree

14. How would you rate the trainers' competency in terms of subject knowledge and delivery?

Very Good Good Fair Poor

15. How would you describe leadership and management need in the church?

Very much needed Averagely needed Not needed

16. How would you describe the state of leadership and management of your church?

Well managed Averagely managed Poorly managed

17. How would you rate your Church management effectiveness and leadership nurturing using the below indicators?

| | Excellent | Good | Fair | Bad | Worse |
|-------------------------------|-----------|------|------|-----|-------|
| Financial Management | | | | | |
| Quality of relationship | | | | | |
| Job satisfaction | | | | | |
| Decision making participation | | | | | |
| Active Sunday school | | | | | |
| Developing youth leaders | | | | | |
| Developing women leaders | | | | | |

18. How would you rate your church leadership in terms of developing other Leaders?

| | Excellent | Good | Fair | Poor |
|-----------------------|-----------|------|------|------|
| Male leaders | | | | |
| Women leaders | | | | |
| Youth leaders | | | | |
| Sunday school leaders | | | | |

19. Do you have a plan to develop youth leaders?

Yes

No

20. Are youth leaders involved in leadership and decision making in the church?

Yes

No

21. What development and strategy plan you have for developing youth leaders?

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

22. Do you involve women leaders in church leadership and decision making?

Yes

No

23. How are women involved in the church leadership?

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

24. Do you have Sunday school program in your church?

Yes

No

25. What effort are you making to nurture their leadership talent?

.....
.....
In your own assessment, do you have participatory leadership involving women and youths in leadership decision making in the church?
.....
.....
.....

26. what leadership development plan do you have for

Women.....
.....
.....
Youths.....
.....
.....

27. How do you involve women and youths in leadership in the church?

Women involvement.....
.....
Youth involvement.....
.....
.....

28. Which of these methods used in your church to enhance effective leadership and management?

Training Mentoring Experience Learning from
peers / role models

29. What method of training was used to train you in leadership and management skills?

Workshop Seminar Full time Bible school
In service training Web based e-learning

30. How would you describe the cost of training?

Expensive Affordable Cheap Beyond your means

31. Do you have training materials available in the Church?

Yes No

32. Are the learning materials relevant?

Yes No

33. How would you describe the human relation skills of pastors in the church?

Excellent Good Fair Poor

34. Do pastors have entrepreneurship skills for development

Yes No

35. How would you rate pastor's decision making ability?

Good Fair

Bad Worse

36. Do pastors have administration and technical skills for the job? describe as

Very good Good

Average Bad

37. How would you rate pastor's personal qualities?

| | Excellent | Good | Fair | Poor |
|------------------|-----------|------|------|------|
| Intelligence | | | | |
| Physical health | | | | |
| Energy and drive | | | | |
| Emotional health | | | | |
| Motivation | | | | |

APPENDIX 3

QUESTIONNAIRES FOR ELDERS IN THE AIC MULTI CHURCH

CONTEXT

Topic: Factors affecting pastors leadership and management effectiveness in Multi Church Context.(a case study in Kisumu county).

1. Answer all questions appropriately
2. The information will be treated confidentially

SECTION A: BACKGROUND INFORMATION

Positions in the church

Work Experience

College attended

Professional Qualification

DCC of work

RCC of work

SECTION B

1. How many churches are you in charge of?

1-2 3-4

5-10 10 and above

2. Are you in leadership and management position?

Yes No

3. For how long have you been in leadership and management position?

1-2 years 3 – 4 years

5 – 7 years 5 and above

4. Explain briefly how you got into leadership position?

Election Position (Pastor, Elder)

Performance Professional qualification

5. How would you rate in terms of percentage %, how leaders get into leadership position in your church?

| | 10 - 30% | 40 - 60% | 70 - 80% | over 90% |
|----------------------------|----------|----------|----------------------|----------------------|
| Election | | | <input type="text"/> | <input type="text"/> |
| Old age | | | <input type="text"/> | <input type="text"/> |
| Gender (male) | | | <input type="text"/> | <input type="text"/> |
| Gender (female) | | | <input type="text"/> | <input type="text"/> |
| There is no one to lead | | | <input type="text"/> | <input type="text"/> |
| Improvement on the job | | | <input type="text"/> | <input type="text"/> |
| Loyalty to senior leaders | | | <input type="text"/> | <input type="text"/> |
| Professional qualification | | | <input type="text"/> | <input type="text"/> |
| Performance | | | <input type="text"/> | <input type="text"/> |
| Background/Experience | | | <input type="text"/> | <input type="text"/> |
| Temperament/Personality | | | <input type="text"/> | <input type="text"/> |

6. Which of the three category of leadership qualification best, better and least explain how leaders are promoted or transferred to higher position of service in your church?

Category A

| | Best | Better | Least |
|--------------|----------------------|----------------------|----------------------|
| Election | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| Age | | | |
| Gender | | | |
| Loyalty | | | |
| Relationship | | | |

Category B

| | Best | Better | Least |
|-------------|----------------------|----------------------|----------------------|
| Training | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| Temperament | <input type="text"/> | | <input type="text"/> |
| Experience | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| Performance | <input type="text"/> | <input type="text"/> | <input type="text"/> |

Category C

| | Best | Better | |
|-------------------------|----------------------|----------------------|----------------------|
| Least | | | |
| There is no one to lead | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| Leaders are born | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| Improvement on the job | <input type="text"/> | <input type="text"/> | <input type="text"/> |

7. Which leadership problems elders have in MCP context?

Conflict Lack of training Finance Overwork

8. What are some roles an elder as a leader and manager do in the church?

Financial management Decision making
 Supervision Coordination

9. Have you been trained in leadership and management courses?

Yes No

10. What is the attitude of elders towards leadership and management training?

Positive Negative

11. Which of these leadership and management courses have you been trained in?

- a) Financial Management
- b) Interpersonal Skills Relationship
- c) Ethics for Decision Making
- d) Fundraising
- e) Development Studies
- f) Culture, Diversely and Ethnicity
- g) Spiritual Formation
- h) Strategic management course
- i) Conflict Management
- j) Specify any other.....

12. Where were you trained for leadership and management course?

Bible College Seminar
 Workshop None of the above

13. What level of training was it?

Artisan Certificate
 Diploma Degree

14. How would you rate the trainers' competency in terms of subject knowledge and delivery?

Very Good Good Fair Poor

15. How would you describe leadership and management need in the church?

Very much needed Averagely needed
 Not needed

16. How would you describe leadership of the church?

Effective Ineffective

17. How would you rate your church leadership in terms of developing other leaders?

| | Excellent | Good | Fair | Poor |
|-----------------------|-----------|------|------|------|
| Male leaders | | | | |
| Women leaders | | | | |
| Youth leaders | | | | |
| Sunday school leaders | | | | |

18. Do you have a plan to develop youth leaders?

Yes No

19. Are youth leaders involved in leadership and decision making in the church?

Yes No

20. What development and strategy plan you have for developing youth leaders?

.....

21. Do you involve women leaders in church leadership and decision making?

Yes No

22. How are women involved in the church leadership?

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

23. Do you have Sunday school program in your church?

Yes No

24. What effort are you making to nurture their leadership talent?

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

25. Which of these methods used in your church to enhance effective leadership and management?

Training Mentoring
Experience Learning from peers / role models

26. What method of training was used to train you in leadership and management skills?

Workshop Seminar
Full time Bible school In service training
Web based e-learning

27. How would you describe the cost of training?

Expensive Affordable Cheap

28. Do you have training materials available in the Church?

Yes No

29. Are the learning materials relevant?

Yes No

30. How would you describe the human relation skills of elders in the church?

Excellent Good
Fair Poor

31. Do elders have entrepreneurship skills for development?

Yes No

32. How would you rate elders' decision making ability?

Good

Fair

Bad

Worse

33. Do elders have administration and technical skills for the job? describe as

Very good

Good

Average

Bad

34. How would you rate elder's personal qualities?

| | Excellent | Good | Fair | Poor |
|------------------|-----------|------|------|------|
| Intelligence | | | | |
| Physical health | | | | |
| Energy and drive | | | | |
| Emotional health | | | | |
| Motivation | | | | |

APPENDIX 4

MOFFAT COLLEGE OF BIBLE

Curriculum with Effect March 1999

| First year- Term 1 | First year – Term 2 | First Year – Term 3 |
|-----------------------------------|---------------------------------|-----------------------------------|
| BIB 101 Bible Synopsis 3 | BIB 121 life of Christ 2 | 3BIB 122 Life of Christ 2 3 |
| BIB 102 Bible Geography 3 | BIB 211 Hermeneutic 1 | 3 BIB 212 Hermeneutic 2 3 |
| Gen 101 Studies& library Skills 2 | GEN 112 English 2 | 3BIB 221 Pentateuch 3 |
| Gen 111 English 1 3 | MIN101G.S teacher training 2 | GEN 201 Research method 3 |
| MIN111 personal discipleship 2 | MIN112 Evangelism 3 | MIN113 prin of Disciple Making 2 |
| MIN 171 Practical Ministries 1 | MIN 1/2 practical ministry 2 | 0 MIN173 practical ministry 3 |
| THE 201 Intro to Theology 3 | 0 THE 202 Doctrine of God 3 | THE203 creation & fall 3 |
| Total Hours 16 | Total Hours 17 | Total Hours 17 |
| | | |
| Second Year – Term 1 | Second – Year Term 2 | Second Year – Term 3 |
| IB213 Hermeneutics 3 3 | BIB228 Prophets 3 | BIB224 Wisdom literature 3 |
| IB222 Historical Books 4 | BIB229 Gen, epistles & Rev 3 | BIB227 Acts & letters of Paul 4 |
| EN331 Typing 1 2 | GEN 332 Typing 2 2 | GEN333 Typing 3 2 |
| MIN206 Intro. to Christian Ed. 3 | MIN202 C.E teaching method 3 | MIN253 Expository preaching 2 1 |
| MIN261 Intro to preaching 1 | MIN252 Expository preaching 1 1 | THE273 Practical Ministry 6 0 |
| MIN271 practical ministry 4 0 | MIN272 Practical ministry 5 0 | THE206 the End Times 3 |
| THE204 Christ & salvation 4 | THE205 Holy spirit & church 4 | THE211 Early Christianity 3 |
| Total Hours 17 | Total Hours 16 | Total Hours 16 |
| | | |
| Third Year – Term 1 | Third Year – Term 2 | Third Year – Term 3 |
| BIB320 Romans 3 | BIB337 Ephesians 3 | BIB331 Deuteronomy 3 |
| MIN321 Intro. To psychology 3 | BIB338 Pastoral epistle 3 | MIN322 Pastoral Counseling 3 |
| MIN341 church planting 3 | Min 342 Church dev. & growth 3 | MIN343 Cross cult. Mission 3 |
| MIN351 Top & Doc preaching 1 | MIN352 Biographical preaching 1 | MIN353 Preaching from Non. Did 1 |
| MIN371 practical ministry 7 0 | MIN372 Practical ministry 8 0 | MIN373 Practical ministry 9 0 |
| THE301 the spirit wind 3 | THE321 African trad.cut&rel 3 | THE302 Cont. Theology in Africa 3 |
| THE212 Med & reform Christ 3 | THE213 Modern Christianity 3 | THE214 East African Christianity |
| Total Hours 16 | Total Hours 16 | Total Hours 16 |
| | | |
| Fourth Year – Term 1 | Fourth Year – Term 2 | Fourth Year – Term 3 |
| BIB332 Isaiah 3 | BIB338 Hebrews 3 | BIB333 Psalms 3 |
| MIN401 fast, pray in schools 1 2 | MIN323Marriage and fam. Cou. 3 | MIN403 Past prog. In schools 3 |

| | | |
|---------------------------------|------------------------------------|----------------------------------|
| MIN411 Small group leadership 3 | MIN402 past prog. In school 2 2 | MIN453 Preaching practicum 1 |
| MIN 151 Systematic preaching 1 | MIN452 Preaching in wor. And cel 1 | MIN463 Church administration 3 |
| MIN451 Pastor's life 3 | MIN462 the Pastor's Duties 3 | MIN473 Practical Preaching 1 2 0 |
| MIN471 practical ministry 10 0 | MIN472 Practical ministry 11 0 | THE432 Social Issues 3 |
| THE323 Islam 3 | THE431 Christian Ethics 3 | THE322 Cults in Africa 3 |
| Total Hours 15 | Total Hours 15 | Total Hours 15 |

APPENDIX 5

REPUBLIC OF KENYA

In the Chief Magistrate Court at Nyando Civil Suit No. 87 of 2006

| | |
|-----------------------------------|-----|
| REV. JOEL OYIEKO..... | 1st |
| PLAINTIFF/APPLICANT | |
| REV. RAPHAEL NYAPOYA..... | 2nd |
| PLAINTIFF/APPLICANT | |
| ELDER SAMUEL OJWANG..... | 3rd |
| PLAINTIFF/APPLICANT | |
| AFRICAN INLAND CHURCH, KENYA..... | 4th |

PLAINTIFF/APPLICANT (CENTRAL LAKE REGION)

-VERSUS-

| | |
|------------------------------|------------------|
| REV WALLINGTON KUTE..... | 1st |
| DEFENDANT/RESPONDENT | |
| REV BENARD OKUMU ONDIEK..... | 2nd |
| DEFENDANT/RESPONDENT | |
| PR. ALBERT APIYO..... | 3rd |
| DEFENDANT/RESPONDENT | |
| PR SAMSON ABONGO..... | 4th |
| DEFENDANT/RESPONDENT | |
| ELD. NICHOLAS OGADA..... | 5th |
| DEFENDANT/RESPONDENT | |
| ELD. CHARLES OLWENY..... | 6th |
| DEFENDANT/RESPONDENT | |
| ELD. DICKSON ALANDO..... | 7TH |
| DEFENDANT/RESPONDENT | |
| DEAC. STANLY INDURI..... | 8TH |
| DEFENDANT/RESPONDENT | |
| DEAC. JOHN OLOO..... | 9TH |
| DEFENDANT/RESPONDENT | |
| ELD. RICHARD AMONDI..... | 10TH |
| DEFENDANT/RESPONDENT | |
| MR. SHEM DIANGA..... | 11TH |
| RESPONDENT/RESPONDENT | |
| EVA. KASSIM ABUOR..... | 12 TH |
| DEFENDANT/RESPONDENT | |
| DEAC. ZEDDEKIAH OMBAT..... | 13 TH |
| DEFENDANT/RESPONDENT | |

PR. ELLY ONYANGO MAGADA.....14TH
DEFENDANT/RESPONDENT

ORDER

THIS APPLICATION dated 10th March 2006 coming up for hearing ex-parte in first instance on 19th day of March 2006 **AND UPON** hearing the council of the applicant;

IT IS HERE BY ORDERED:-

1. **THAT** this application be treated as urgent and be heard ex-parte instance
2. **THAT** pending the hearing and determination of this application inter parties, there be an order of temporary injunction restraining the defendants/Respondents either by themselves or through their servants, agents, employees and/or any person deriving authority from them from attending and conducting church services at A.I.C Onjiko, ABTC, Tura, Bonde and Ayweyo and/or place of worship within the jurisdiction of the plaintiff/applicant. And further be reinstated from interfering with the smooth running of the church services at the fore mentioned places and any other places of worship falling within the jurisdiction of the plaintiffs/applicants.
3. **THAT** this application be heard inter parties on the 27th day of March 2006.

GIVEN UNDER MY HAND AND THE SEAL OF THIS HONORABLE COURT
THIS 13TH DAY OF MARCH 2006

.....

THE SENIOR MAGISTRATE
NYANDO LAW COURT

PENAL NOTICE

THIS IS A COURT ORDER, ANYBODY SERVED WITH IT AND DIOBEYS IT SHALL BE CITED AND PUNISHED FOR CON TEMPT OF COURT.

APPENDIX 6

LETTER

A.I.C

KOBURA EAST D.C.C

P.O BOX

RABUOR

DATE 2-1-2014

CHAIRMAN

A.I.C KISUMU REGION

P.O BOX

KISUMU

DEAR SIR,

RE: REQUEST FOR AUDIENCE BY YOUR OFFICE

We members of Ombeyi and Ongeche local churches in Kobura East District Council do humbly request your office to arrange for a meeting between the members and Pastor Alex Owino under your chair and any other person you may appoint to chair the meeting. We have the under mentioned issues which cannot be addressed in his chair because of an arrogance. Some members of the council are also compromised so would not be comfortable with any of them chairing the meeting.

The purpose of this letter is mainly to address us on these issues and let us know our position in the district.

Elections

- 1) Kobura East DCC elections were not done in an amicable way to the letter. In some district councils, members compromised in electing their offices whereas in some council the constitution was applied to the latter to deliberately bar some targeted persons

- 2) From the above issue, the DCC ended being represented in a way which is not balanced. All office holders now come from their former Lela branch, so he has now resorted to working with what he calls officials and full councils. This is purposely intended to further bar the only council members who comes from Ombeyi church and also one member comes from Ongeche church. We do not understand what he means by officials only because the so called officials, Once the council of Lela church. A teacher and treasurer who was not even elected in the council.

PASTORAL DUTY

- 1) The pastor does not visit the sick or even the bereaved to console them. Number of church members is diminishing because of this.
- 2) Members hardly get Holy communion. The last communion was given some weeks ago after the members had stayed for seven months without getting one.
- 3) The two churches lack church deacons and elders. This is simply because of the attitude of the pastor on members; i.e. there is no biblical encouragement to prepare them, to enable them enlists for their duties. The couple's behavior does not induce one to wed or come forward for the communion.

Respect to faithful

1. The pastor does not respect the church members, this then depict him as a dictator

The pastor is not a role model of a Christian leader. This is evident in their perpetual quarrels and fights with his wife. This has embarrassed us severally because they have even on one occasion, extended their fight inside the church building. In these occasions, it is outsiders who happen to have come to calm them down and plead with them to stop fighting.

2. The pastor has no respect to his fellow pastors with whom they are supposed to work together.
3. The pastor's wife has quarreled in two occasions and fought fellow women in the church compound. When the members prevailed upon the pastor to suppress her behavior, he defiantly supported her actions. With reference to the above points, we humbly request the pastor to vacate the church compound.

Unreliability with finances

1. We have incidences where the pastor has not accounted clearly on some money sent to him to build Ong'eche Church. Some were sent through his M-pesa account by contributors, some were given to him in cash by the D.C.C. account, but to date, and they have not been remitted.

Unilateral Decisions

1. Kobura D.C.C. headquarters initially was Ombeyi, but to date has been transferred to Soi without a meeting / consultation.
2. Christmas estimates were not discussed by the council before being assigned to members.
3. Siblings of Christians were approached for Christmas contributions by the pastor in a manner which raised eyebrows because it was not discussed on any consultations made.
4. The pastor somehow split Kobura D.C.C. long before this time and then assigned Pastor Denis Omedo to one side. Although he remained overall, this has not been in practice. We therefore, assume we are in a District of our own and hence request the region to authenticate this, hence Ombeyi/Ong'eche Churches have resorted to withhold their tithes, church offerings and Christmas contributions until the matter is resolved. With the foregoing issues, we exonerated Pastor Denis from these and kindly ask all concerned not to implicate him on this when you will be making efforts to address the issues.

Signed for and on behalf of the members of the two churches.

Henry Awino Ogondo

Chairman – Ombeyi L.C.C.

Cc Ong'eche church

Ombeyi church

Pastor Alex Owino

APPENDIX 7

LETTER BY BISHOP YEGO TO CHAIRMAN A.E.S.T

AFRICAN INLAND CHURCH, KENYA CENTRAL CHURCH OFFICE
founded in 1895

14TH March , 2006.

Board Chairman,

Ahero Evangelical School of Theology,

P.O Box 68,

AHERO.

Dear Sir,

I have read the resolution of your board meeting on 7/3/2006 and am satisfied with your decisions.

My advice for now is to request you to carry on implementing those resolutions as quick as possible in order for college to be reopened in May, 2006. For now I advice the Central Lake region to co-operate with board in their management. Please do not engage any lawyers or go to court for we believe God is going to help us to agree together.

Let us all pray for this issue, for with God all things are possible.

Yours faithfully,

Rev. Silas K. Yego,

BISHOP: A. I. C. – KENYA.

cc. Chairman,

Central Lake Region,

AHERO

APPENDIX 8

CURRICULUM VITAE

NAME: GABRIEL ODHIAMBO OCHUKA

Date Of Birth: 16/6/1973

Nationality : Kenyan

Contact: +254723912281

Marital Status: Married and father of three children

Languages: English, Luo, Kiswahili

EDUCATION

2014 -Africa International University-Master of Arts in organizational leadership

2008-North West University-Hons. Bachelor of Arts (Bible & Theology)

1999-Moffat Bible college-Diploma (Bible & theology)

1991-Awasi Secondary School –K.C.S.E

PROFESSIONAL/EXPERIENCE

1999-2001 -Pastor East Kano D.C.C.(19 Local Churches)

2001-2006 -Registrar(Administration/trainer) Ahero Bible Training Centre

2002-2006- B.O.G member, Nyando District Education Board

2002-2006- B.O.G member, Onjiko High School

2008-2010 -Pastor A.I.C Nyarenda D.C.C. (7 Local Churches)

2011-2014- Pastor, A.I.C Onjiko D.C.C.(4 Local Churches)

2011-2014- Leadership and management Trainer, Multi Church Pastor Institute