

AFRICA INTERNATIONAL UNIVERSITY

THE ROLE OF CHURCH LEADERSHIP AND ITS IMPACT ON MISSIONARIES
SERVING AMONG THE UNREACHED PEOPLE: A CASE STUDY OF
LEADERS AT CITAM WOODLEY IN NAIROBI

BY

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DECLARATION

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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 Examiner

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ABSTRACT

This study focused on the role of church leadership and its impact on missionaries serving among the unreached people: A case study of leaders at CITAM (Christ is the Answer Ministries). CITAM is a missions-oriented church, this is well explained in its mission statement which is “to know God and make him known through Evangelism and discipleship.” The church has mission stations in the Northern Kenya among the Rendile, Samburu, Turkana and Borana and they all exist to make transformation through the gospel. But it appears like there are unresolved challenges between the church leadership and the Missionaries. It could be that the real situation on the ground in the mission field, the experiences of these Missionaries and the expectations of Church leadership have not been addressed. That thinking was based on the researcher’s observation as an active member of CITAM as well as a passionate missionary who has experience in the mission field. The topic was very important because it was to shed light into the role and impact the church leadership play in reaching out to the unreached people. The research was also to provide knowledge to the church leadership and broaden their vision of their role in missions to the unreached people and in turn sensitize and encourage the congregation to be involved in missions to the unreached people.

The research was carried out using qualitative method of research where 33 respondents were interviewed using open ended questions. After the analysis was done, it was found out that the church leadership’s role and effect to missionaries was indispensable. Some of the leadership roles that were identified were training missionaries, putting them on a monthly salary and visitation by the leadership and church members among others.

DEDICATION

This work is dedicated to my parents John Simiyu Sirengo and Fridah Naliaka Sirengo, my siblings and my friend Oceanic for the support they gave to me during my studies.

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ABBREVIATIONS

AIC: Africa Inland Church

CITAM: Christ Is the Answer Ministries

IMB: International Mission Board

KUPnet: Kenya Unreached Peoples Network

CHAPTER ONE

INTRODUCTION

Background and Motivation of the Study

The church exists as a missional church, to make disciples of the whole world according to the great commission in Matthew 28:18-20. A missional church has become the model of many church leaders in the world today. This ideal church, proclaiming the gospel throughout the world can only happen by renewing and reforming the mind of the church leadership (Walls 2008, 33). The Leadership role is crucial for the church to be effective in mission to the unreached people groups. Visionary leadership that casts out its vision to the congregation and attunes the hearts of men towards one common vision and compel people to live zealously for Jesus can make this possible. The gospel shall be spread to all people groups by zealous people motivated by the love of God for the lost and unreached.

The call to church leadership comes with a lot of responsibilities. And that may at times mean managing those involved in outreach, teaching, pastors, evangelists or small group leaders. In all these positions, Church leaders are expected to influence people positively by providing knowledge, training, skills, and abilities that are needed in the church today. Church leaders are expected to equip the missionaries serving among the unreached people for them to positively transform the people through the love of Christ. CITAM has a number of such Missionaries currently working among some of unreached people in Northern Kenya such as Rendile. The success or failure

of what these Missionaries do in their missions outreach will largely depend on Church Leadership.

Problem Statement

At CITAM the department of Missions exists and is responsible for the needs and concerns of Missionaries serving among the unreached. But it appears like there are unresolved challenges between the church leadership and the concerned Missionaries. It could be that the real situation on the ground in the mission field, the experiences of these Missionaries and the expectations of Church leadership have not been reconciled. That thinking was based on the researcher's observation as an active missions team member at CITAM Woodley. The researcher has been a member of CTAM for over 12 years. And within that period of time the researcher has travelled, served and interacted with missionaries serving among the unreached people in all the CITAM mission stations located in Northern Kenya. A case in point was in one of those visits among the Rendile people. In that case the researcher observed that the missionaries were working hard and doing possibly all they could to ensure that they met their objectives. However, it did not take long before the researcher learned that due to some unexplained circumstances two of these missionaries were discontinued and hence were unable to complete their term. What happened? Could it be possible that the role of leadership towards these missionaries has gaps? Is it possible that what Missionaries go through, their concerns and challenges have not been clearly understood among the leaders? That has posed a concern to the researcher and is for that reason this study will seek to investigate the role played by Church leaders of CITAM-Woodley to the Missionaries serving among the unreached people in Northern Kenya and how that has affected them.

Purpose of the Study

The purpose of this study was to investigate the role the church leadership plays to ensure missionaries serving among the unreached people are not only effective but also that their concerns and needs are well addressed. The study also intended to identify the understanding of church leadership on the nature of Christian witness and how it affected missionaries.

Significance of the Study

The study will sensitize the church leaders on the role they have to play in reaching out to the unreached people groups. In addition, the study will provide knowledge to the church leadership to broaden their vision of their role in missions to the unreached people which will, in turn, help them on how to sensitize and encourage the congregation to be involved in missions to unreached people. Lastly, the study will develop scholarship studies on the role of leadership to missionaries serving among the unreached people.

Research Questions

This study was guided by the following questions:

1. What is the understanding of CITAM Church Leadership about its role to Missionaries serving among the unreached people groups?
2. In what ways does the role of leadership affect the CITAM missionaries' ministry among the unreached people groups?
3. To what extent has the church leadership influenced members at CITAM Woodley to actively get involved in lives of missionaries working among the unreached people groups?

Delimitations

This study was conducted at CITAM Woodley and not any other CITAM Assembly. The researcher limited herself to interview the CITAM Church leadership and the congregants and not any other church. She also focussed on the role of church leadership to missionaries and not youths, women, men or children workers.

Limitations

Time was one of the limitations of this study since the researcher had a very short time to do her research. The researcher however, dealt with this issue by working extra hard to meet all her deadlines and interview considerable number of respondents. Due to the researcher's passion for Christian witness to the unreached people, there was a high probability of her being biased in the data analysis of the study. She therefore had to distance herself from the study so that her findings represent the views of the population of study.

The researcher used a small sample size because the church has a small number of leaders. She managed to interview almost all the leaders so that as many views as possible are gathered. The researcher also interviewed fifteen church members.

The researcher was also limited because of lack of prior research on the topic of study at CITAM Woodley or any other CITAM Assembly. She therefore had to use literature from other studies and cases that relate to her topic.

Definition of Terms

In this study, the following terms were defined both as understood in the writing of concerned scholars and as well as the way they used by the researcher.

Christian witness

In this research this term was used to refer, to extending the love of God to people outside our churches. It involves proclaiming the gospel of Christ, showing mercy and being patient with the people after they have heard the gospel (Russell and Sinitiere 2013, 216).

Mission

This is everything that God is doing regarding his great purpose of the entire creation. This also includes what God has called his children to do regarding that one purpose (Wright 2010, 25). In this research mission was used to mean taking the message of Christ across the cultural borders, to win converts to Christ by establishing a functioning and multiplying local congregants.

Missions

It refers to the activities that God's people can do as a means of being part of the great mission of God (Wright 2010, 25). This research used the term missions as defined by Wright.

Unreached People Groups

These are people who do not have a viable indigenous church with adequate resources to evangelize them without requiring cross-cultural assistance (Yamamori, 1993, 27). This research used unreached people groups as defined by Yamamori and Tetsunao.

Local Missionaries

This research used the term local missionaries to mean people who apply to serve as missionaries among the unreached people of Northern Kenya with CITAM. They are outsiders who lay foundation for the indigenous missionaries.

Indigenous Missionaries

This research used the term indigenous missionaries to mean the insiders who are passionate and committed to Christian witness. They are identified by the local missionary who recommends them to the CITAM church leadership to be trained and later come to serve among their own people groups. They are then taken in employed by CITAM as missionaries serving among their own people groups.

CHAPTER TWO

LITERATURE REVIEW

This chapter was a review of related literature to the problem of study. The chapter covers issues such as: leadership in the local church, the role of leadership in missions and outreach, the unreached people, preparation of missionaries, missionaries to the unreached, selecting targets areas, CITAM strategic plan and mission in scriptures.

Leadership in the Local Church

Church leadership is concerned with leading people. The church leadership, therefore, sets policies, vision, strategies, and mission for the people to follow (Macharia, 2008, 7). Macharia quotes Engen who explains the following regarding leadership,

Leadership happens as a corporate even when the believing community allows certain members to act as its leader-catalysts, inspiring it towards the greater exercise of a whole range of spiritual gifts distributed throughout the members. Leaders then become the creative, motivating, visionary, enthusiastic and forward-looking catalysts to mobilize the people of God in mission in the world (1991, 165).

According to Engen's explanation of leadership, leadership has a lot of influence on Christian witness of any church. As the steering wheel of the church, it is upon them to influence the church in the right direction. They are to help the members identify their gifts and talents and give them an opportunity to use their gifts in the kingdom of God through service. The leadership does this through preaching and teaching and therefore the leader's utmost task is to teach (Fernando 1985, 133). In teaching, the missionaries

are equipped and challenged to move out of the status quo and be fruitful in their endeavours.

Regarding the concept of mission, the church leadership may affect how the church responds to the great commission. Engen (1991, 20) also agrees with this statement that the concept of mission that church leadership has matters a lot when it comes to the decisions they make. In their case, the church's concept on mission was that it needed a lot of money to send out the congregants for witnessing. There needs to be clarity by the church leadership on the mission of God and what it involves. This is the motivating factor for Christian outreach. Once they get it wrong, every other thing will fall apart.

Once the leadership has well-articulated the mission of the church to the members and missionaries and made them to embrace it, it becomes easier for them to start acting in line with it. This mission should also be in line with God's mission. The leadership, therefore, influences the church positively when it follows their mission. In the case of CITAM, the mission, which is motivated by the mission of God, there is more that the church can do to help the congregation buy into their mission and participate in unreached people groups outreach. Once the leadership makes a resolve of what they want and are committed to it being accomplished, the congregation and missionaries would follow suit.

Analyzing the mission and vision of the church is very essential for it to be on the right track. Engen (1991, 27) points out that the church must carefully consider its understanding of mission before it builds a missionary congregation. This would help the church to live out its mission through missionaries. It is crucial that the church leadership identifies the reason for its existence and pursue the purpose. This will make it easier the work of missionaries since the leadership will give the necessary support.

The church leadership also needs to set realistic goals for the mission stations. Engen (1991, 27) argues that once the church sets goals with vision and faith in God that is possible and then work towards achieving the goals, they make the church to be what it is supposed to be. The church, therefore, needs to be serious with the goals set and look for ways to see them materialize. He says that as the light that cannot be hidden, so is the vision, it needs to be communicated to others for it to be effective.

The church being as the salt too must be dispersed out of the saltshaker, for it to be of value hence, the role of the leadership is to set the pace for the missional congregation. A church leadership with no articulated goals, George and Robert say that it would not be of benefit even though they have processes of management (George and Robert 1994, 13). They argue that, there is need for realistic goals to be set, articulated to the church and the missionaries and then work towards achieving those goals. The church leadership, the missionaries and the congregation ought to together work to actualize those goals.

According to Proverbs 28:29, “without vision people perish”, hence leadership determines how much a church can impact the society. The church must then have a vision. According to Elmer and Loice (1996) there is need for visionary leaders. In support of this argument, Montgomery and Lisa points out that, one of the most universal cravings of our times is a hunger for compelling and creative leadership (Montgomery and Lisa 2010 ,56). The present church leadership should therefore compel others to move from the status quo and stretch to their limits. These challenges are the opportunities for the church leadership to excise visionary leadership.

The leadership should also empower the missionaries to make decisions while serving among the unreached people. This would help them to grow and exercise

ownership of what they do. Serving among the unreached people groups, who are mostly marginalized, there are issues that might require immediate action, the missionary should, therefore, be empowered to act when such situations.

The Role of Leadership in Missions and Outreach

The church leadership's role in Christian outreach according to Walls and Ross is to proclaim the gospel which is the public declaration of the kingdom of God. This, however, has got no prescribed formula. All members of the church would be involved in this activity in one way or another. The leadership equips and encourages the congregation to spread the gospel as defined by the Great Commission where Jesus commanded his disciples to baptize and teach the believers about his word. According to Walls and Cathy, the most fulfilling transformation is being Christ-like that comes through the consumption and practice of God's Word (Walls and Ross 2008, 3).

Moreover, the church leadership is supposed to respond to human need by loving service. This was the kind of missions done by Jesus and the early church. To feed the hungry, be compassionate to the suffering and oppressed and to minister to their spiritual needs. The world needs to see the Jesus that Christians proclaim by responding to the needs of the people (Walls and Ross 2008, 4).

In addition, the church leadership is called to seek and transform unjust structures of society through social transformation. This calls for leadership to step in and help adjust society structures that are not working right through advocacy and social justice (Walls and Ross 2008, 4). The leadership of the church is also expected to safeguard the integrity of creation, sustain and renew the life through teaching and engaging in projects that ensure environmental protection and sustainability (Walls and

Ross 2008, 4). Ethically speaking, sustainable use of the resources will bring glory to God. By doing this, the church leadership helps in making the kingdom of God on earth.

Zunkel (1982, 3) in his guide for church leadership argues that love is a change agent; loving where you are and then God will start doing it in the church. As church leaders, loving the people led and what is happening through them would lead to a zealous people serving in missions. Instead of those complaining and criticizing, church leaders who love are easier to bring the expected change. Leaders are called to love the people they minister to as well as the missionaries. Through loving service, more people will be converted to Christianity as missionaries reach out to them.

The church is called to partner with other ministries that are like-minded in Christian outreach (Eastman 1971, 28). Since all the service done by missionaries and the like-minded Christian witness is for the glory of God, partnership is important. From the beginning, God did not work alone in creation, but he partnered with the Son and the Holy Spirit, He also expects the church too to partner as the body of Christ in mission work. The church leadership should, therefore, allow and help the missionaries to get such partnerships.

The role of church leadership in mission and outreach as seen is to proclaim the gospel through words and actions. It is through this that the leadership will be known whether they have a heart for Christian outreach or not. This would therefore include but not limited to proclaiming the gospel, responding to the needs of the unreached and showing them love by learning their culture.

The church leadership also has the task to reach out to the unreached people groups with the gospel of Christ. Macharia (2008, 17) argues that this is a test for the church leadership to prove if they have a heart for missions. Spiritual leaders move

people towards God's agenda once they understand God's will. Spiritual leaders, who do not lead people towards God's agenda, are not leading at all because they are to follow Christ who is the head of the Church. "They may have exhausted cajoled, pleaded or bullied, but they will not have led unless their people have adjusted their lives to God's will" (Richard 2001, 21).

Unfortunately, it is evident that in today's church, the leadership seem to have forgotten their purpose of winning souls and are leading people towards their own personal agendas and not God's agenda. In supporting this argument, Mugo (2008, 17) quotes Van Engen who asserts that, there are more than a billion people who claim to be Christians and yet there are more than 3 billion people who are not Christians. Van Engen questions why everyone is not in church if the church is for everyone (Engen 1991, 55). These are disturbing realities, yet Jesus Christ tasked the church with the making of disciples.

Selecting Target Areas for Christian Witness

For the church to be effective in Christian witness, the leadership must decide on where it will concentrate its efforts and that is the place where it will have its immediate attention and labour. Hesselgrave points out that the process of selecting target people and places has precipitated a lot of debates and therefore it is something worth discussing. (Hesselgrave D. 2000,62) . The following are some of the considerations that he gives on the selection process for target areas:

The first decision that the church leadership is left to make is whether to do all the missions in their home country before moving out to help the needy in other countries (Hesselgrave D. 2000,62). This can also be related with giving the highest priority to the neighbouring areas of the church before moving to other areas. He says

that the basis of this argument is based on Acts 1:8 “You shall be my witnesses both in Jerusalem, and in all Judea and in Samaria and even to the uttermost parts of the earth.” He explains that the people who are of this idea uses this verse as an evidence that we must reach out to our Jerusalems, before moving to Judea, and finally the ends of the world. Hesselgrave argues that Christians should think critically on this issue since other world religions are targeting the whole world and Christians too should be challenged to have a vision for the whole world. The local/home church should ensure they have a strong force in their Jerusalem but that does not also permit them to have weak forces in their Judea and other parts of the world (Hesselgrave D. 2000,62-63). There is need for the church leadership to have a balance on this issue since they cannot support one idea and live out the others, all the people are important in God’s kingdom.

The other decision that the church leadership are to wrestle with is whether to prioritize the responsive people over the unresponsive ones. Should the church continue to witness to all the people groups irrespective of their resistance of the gospel? He says that,

there has been a major contention by the church growth movement that great growth can occur only when we concentrate our efforts to those areas and peoples where responsiveness assures us that large numbers will embrace Christ and join churches (Hesselgrave D. 2000,62).

This is another area that the church leadership should work at finding a good and healthy balance since as he says, the Lord Jesus did teach his disciples to shake off the dust of their feet to unresponsive people and move to other places(Matthew 10:11-15) but when Paul’s message was rejected he said, “This salvation of God has been sent to the Gentiles, they will also listen.” (Acts 28:28). The church leadership should therefore ensure that they have people in both the responsive and non- responsive people because

they are all important in the kingdom of God. There is need for more patience but since it is God's mission, he will accomplish it.

The other question of priority is whether to focus on the unreached people or to continue to reach out even to the reached people groups. He says that many conferences and teachings have been devoted on this area as people come up with strategies for reaching out to the unreached. This however should also be approached with an open and critical mind. The church leadership should therefore strike a balance on this priority too in order for the gospel to be preached.

Missionary Preparation

There are many ways by which missionaries are prepared for service. Despite of the awareness that one is called, there is more to be done in order for them to be well prepared for mission work . Biblically, there are different models of preparation that are given, for instance, Timothy learned “on the job” as Paul trained and mentored him as missionary evangelist. He went together with him on the second missionary journey. (Acts 16:1-4). As a young missionary- evangelists, John, Mark, Timothy and Titus were expected to leave their homes for them to be trained as they accompanied Paul as he spread the gospel (Hesselgrave 2000,106). This kind of training seemed to be the one that worked for them since Paul was their mentor and a friend who wanted them to imitate him as he imitated Christ in matters of spreading the gospel. Hesselgrave also points out the difference between the missionary evangelist training and that of the elders that the former required one to leave his home while the latter did not have such requirements (Hesselgrave 2000,106). This implies that maybe both the practical/ on job training as well as theological training on mission is important. There is however more that can be learned on the job that can never be learned in books since

on-job training is real life experiences which require real life and practical approaches. The competency of a missionary can therefore be measured by the practical ministry on the mission field and not much of their academic qualifications.

Paul's training entailed the following; he spent the first three years in Arabia, then briefly visited Jerusalem and after which he returned to Arabia for fourteen years. Barnabas then brought him to Antioch (Galatians 1:13-2:1, Acts 11:22-26). In all those years, he went he was equipped with the gospel and when he came back, he was ready to serve as well as train other people like Titus and Timothy on the same. Moses on the other hand was trained in the Egyptian culture for forty years and then spent other forty years in the wilderness before God called him into ministry (Acts 7:20-32).(Moreau, Garry and McGee 2004, 172). All the experiences of Moses was part of his training, clearly indicating that no experience is wasted but God uses everything for his own glory. Moses living for 40 years in Egypt helped him to be acquainted to the Egyptian culture since that was the place God would send him back to serve. The wilderness might have also helped to become more resilient in difficult conditions because of the extreme weather conditions.

Since missionaries face circumstances that many people who work or serve in places where conditions are conducive might not be able to withstand, the new culture and the assignment would require training in different areas for the missionary to be effective. Training is necessary for the missionary to have genuine growth towards spiritual maturity (Moreau, Garry and McGee 2004, 173). This is very important because the missionary needs to trust God more on the mission field because of the hardships that he is prone to face in one way or another. The hardships may come in form of diseases, lack, rejection or even death of a loved one. A missionary who is

spiritually mature has a high probability of surviving during such a hardship than the one who is spiritually immature. The one who is spiritually mature might look at the hardships as ways through which God wants to make them stronger or moulding part of their spiritual lives or even their character to be more like Christ. They would look at suffering as part of their growth and not God's way of punishing them. This would consequently strengthen their spiritual man in the midst of suffering and make them to trust God more. This however would not be the case with the one who is spiritually immature because there is a high likelihood that he might look at it as a strategy of the enemy to bring him down or he might think God is not with him in that mission. This might lead to doubting the call of God on his life as a missionary. At the end, the latter type of missionary might abandon mission work because he is not fully developed to withstand the challenges. This implies that adversity is mostly part of the preparation to missionary work. This is because the missionary's spiritual, character and physical muscles that must be developed for them to withstand the challenges that they will face in the mission field.

The other reason for training is to help the missionary carry out their assignment well (Moreau, Garry and McGee 2004, 174) There is need for the appropriate professional and skills training that will help the missionary to be effective in whatever their service. Other skills and gifts can be evident in the missionary's life and ministry work, but training would help to bring out the best out of what they do. According to Hesselgrave (2000, 105), training of missionaries is very important because in the Bible, Jesus taught that the disciple is not above his teacher. This means that the missionary should be highly trained to train the other people who look up to him for guidance. Hesselgrave also points out that the type of training given to missionaries should depend on their gifts. (Hesselgrave 2000, 105). By so doing, the

missionary becomes more effective in his work because he becomes a trainer of trainers which makes ministry more enjoyable since the missionary does what he loves.

In some of the mission fields, the missionary does almost everything. He plays the role of the elder, pastor, administrator, deacon and preacher. This makes him overwhelmed and at times ineffective in whatever he does because of the many responsibilities that he must fulfil. At the end of it all, the missionary might experience burn out or sink into depression because he has got a lot to do and yet he has got no time to have rest or even have fellowship with God. For this kind of a missionary to be effective, he might need to identify men and women in the church whom he can walk with and mentor them to take over the roles of elders, deacons, administrators, preachers and even evangelists. This would enable him to have time to take care of other needs as a missionary while the other people report to him. The missionary can also delegate some duties which can be handled by others. This would allow him involve other people in the mission work as well as help them feel part and parcel of the church. The missionary would also have time for relationships and minimize a lot of activities. This is because most of the African cultures are communal and relationships play a major role in their day to day lives.

Missionaries are also trained on doctrinal matters. Hesselgrave points out that the disciples were instructed daily in the school of Tyrannus. Paul taught Timothy and Titus both true and sound theology which they were also to teach others. (Hesselgrave, 2000, 106). It is therefore very important for missionaries to be taught the sound and true doctrine. It is the true and sound doctrine that brings transformation and not teachings that originate from philosophies of men. The church leadership should therefore ensure that missionaries are trained in sound and true doctrine.

Apart from sound doctrine, Hesselgrave also mentions that the missionaries should be trained in practical theology (Hesselgrave, 2000, 106). He points out that Titus was trained in financial matters and it was through this that he was assigned with the responsibility of carrying the offering for the poor from Corinth to Jerusalem (2 Corinthians 8:1-6, 16-21). The other examples of practical theology that is mentioned by Hesselgrave is the issue of older women teaching younger women and to be a good example to the young men (Titus 1:3-4, 7). This implies that missionaries who have previous training which might not be in theology should not downgrade their experience but rather they should use them for the glory of God. For instance, as a person who has worked in community development, working with self-help groups and training women and youths in matters of health, there is still more that can be done among the unreached people groups with that diverse knowledge and experiences. Since the Rendile people are marginalized in matters pertaining access to healthcare, one can utilize the knowledge and experiences in matters of health and train the women, youths and children alongside preaching the gospel. This would translate to a more holistic approach of doing ministry.

The Unreached People Groups

The International Mission Board (IMB) defines the unreached people groups as “a homogenous population group identified by common language, heritage, and religion with no church movement having sufficient strength, resources and commitment to sustain and ensure the continuous multiplication of churches” International Mission Board Glossary (accessed Jan/8th/2019/http/going.im.org/). These are people who do not have a church that is run and sustained by the local people without getting support from the outside. The Rendille people fall in the group of unreached people groups. The main church denominations among the Rendile people

are Catholic, Africa Inland Church (AIC) and CITAM. There is a need for the gospel to be preached to the Rendile community.

The concept of the unreached people groups came from Winter in 1974, during the Lausanne Congress on evangelism. The conference focussed on people blindness. He drew the concept of people groups in Matthew 28:19 (Bush, 2010). This is, however, the first step in obedience towards the great commission. Many people have gone and evangelized, but Jesus did not just want converts. He commanded his followers to “make disciples of all nations, baptizing them in the name of the Father, Son, and the Holy Spirit” (Matthew 28:19).

It is easier for many people to evangelize but it takes patience, determination, and hard work to make disciples. The missionaries are called to do both, evangelize and make disciples which leads to transformation. Statistics indicate that the number of Christians remain constant at 34% since 1900 (Myers 1996, 42). The statics also projected that by 2000, one billion people will still be unreached by the gospel. This numbers are quite disturbing, and one is left to wonder whether there will be a time when at least 60% of people would be reached by the gospel. According to the same research, Kenya’s Christian population was at 70% while other countries like the People’s Republic of China having as low as 5% and Myanmar 6%. (Myers 1996, 38, 39). There is need to do more evangelism and outreach and the Christian converts to be disciplined, this might result in more transformation as well as multiplication of believers. Piper supports this argument by asserting that churches should move from evangelizing to discipling (Piper 2003, 186). The church leadership, therefore, need to train missionaries for them to make disciples and bring the transformation required among the unreached people groups.

Another group that has defined unreached people groups is (KUPNet) in Cooperation with Summer Institute of Linguistics and Daystar University (1995, I) who uses the word “hidden people” for the unreached. They describe this group as one where there is no indigenous self-reproducing church in its midst.” In addition, this means an absence of strong pastoral presence. The pastors available use their own local languages to teach and share the gospel. The people groups without Bible translation in their language include Bukusu, Burji, Turkana, Duruma, Embu, Mbeere, Endo/Marakwet, Giryama, Kuria, Pokomo, Pokot, Suba, Samia, Tharaka, and Teso. Rendile people are among the unreached people of Kenya however, they do have a Bible translation in their own language.

Missionaries among the Unreached People Groups

For missionaries to reach out many people across the borders of nations and cultural boundaries there is a need for them to be trained on cross-cultural witnessing. As God’s chosen generation and a royal priesthood, the church is called to show off God’s excellence in the world. Missionaries can do this by being relevant in the host culture. Training is therefore needed for cross-cultural missionaries for their effectiveness. Harley (1995, 7) argues for the need for specialized training of missionaries.

Missionaries have a lot to learn concerning the communities they evangelize to. For instance, the Christian witness needs to learn the host language for him to communicate the gospel with them. There is also a need for him to be acquainted with their beliefs and worldview for the gospel to be effectively communicated. The Rendile community expects women to dress modestly. According to their perspective, for example in the case of modesty, women are supposed to dress in long dresses, hence

those dressed in trousers would work against the communication of the gospel among the Rendile because such are associated with immorality.

Harley observes that, “it is an act of consummate folly for anyone to proceed to the mission field without professional as well as theological training” (Harley 1995, 7). He also points out the need for training in cross-cultural communication, history, and theology of missions, missionary anthropology, world religions and contemporary issues (Harley 1995, 7). This is based on his many years of experience in missions and training. It is therefore important for the church leadership to train missionaries before sending them for cross-cultural Christian outreach.

Missionaries undertake the responsibility of sharing the gospel across cultural boundaries and are therefore supposed to understand the culture and contextualize the gospel effectively (Hesselgrave 2000, 165). This would be done by the missionary being sensitive to the linguistic forms which involve ways of expressing ideas. The missionary needs to learn the language for him to communicate the gospel effectively. Harley (1995, 52), adds that missionary trainers need to have very good communication skills or be able to teach. Since the missionary is involved in sharing the gospel, they would require the skills above or develop them through training.

Hesselgrave points out that the missionary should learn the behavioural patterns of the people they are called to serve. He should be able to present himself in a manner that is appropriate and acceptable by the culture for him to communicate the gospel effectively. He emphasizes, “Christian or un-Christian, correct or incorrect - an inventory of cultural behaviour, therefore is essential for the missionary who would communicate Christ” (Hesselgrave 2000, 167). The missionary will need to have a balance and ensure that the image of Christ is well represented in their choice of what

to do and what not to do. The church leadership should therefore facilitate the training of missionaries for them to be effective in Christian witness.

CITAM 2016-2025 Strategic Plan for Missions

In CITAM's ten-year Strategic Plan (2016-2025) the church clearly indicates its anchor which is on the Prayer of Nehemiah. The prayer was about rebuilding the wall of Jerusalem. The church envisions the leadership to undertake a strategic analysis of the environment to see the opportunities for its expansion (Oginde, 2015, iv). The following are CITAM's strategies to establish indigenous churches among the unreached people groups in Kenya.

The church intends to prioritize five unreached people groups in Kenya (Oginde, 2015, 17). Currently the church is doing missions among the Rendile of Kargi, the Borana and Burji of Marsabit, the Elmolo and Turkana people. The church has established mission churches among the five communities and the members of the community actively take part in witnessing to their own. There is however need for more strategies to be applied in reaching out since the church majorly focus on proclaiming the gospel.

There is need for the church to do an evaluation of their activities among these people groups to get to know where to improve and what no longer works. This would help in improvement of the ministry since the population in the churches is still low despite of the church having ministry among these communities for some time. For instance, Kargi which is the oldest has existed for more than a decade and yet the population is less than 250 people. This would therefore mean CITAM Mission to the unreached may need to have different approach for it to experience both spiritual and numerical growth.

The other strategy is to empower the missionaries serving among the unreached people groups to partner with other mission agencies and churches in Christian witness (Oginde 2015, 17). There is strength in working together because the churches and mission agencies complement each other in ministry. The church leadership should, therefore, partner with other mission agencies, the government, and other relevant stakeholders and as well as encourage the missionaries to also do the same. As they partner, there are many opportunities that arise and they can have one voice in matters that affect them, the nation and the kingdom of God at large.

Since missions and outreach to the unreached people groups requires money, the church plans to encourage the congregation to give towards this course (Oginde 2015, 17). Apart from giving financially, the church members can also be part of ministry through going and also praying for the missionaries as well as those who go for short term missions to the unreached. There is also part of calling, sending messages and encouraging the Christian witnesses which at times may be easily taken so lightly but it is very important. This is because at times being away from family; they miss their loved ones as well as have their own challenges in witnessing. Since the gospel is counter-cultural, the people might at times try to resist the efforts of the missionary which might discourage them. It is therefore very important for the Christian witnesses among the unreached people to be encouraged by the leadership as well as the church members.

On the part of income generation (Oginde 2015, 17), I believe there is a lot that the church needs to do to ensure the sustainability of missions. There are many needs among the unreached people groups and money is needed to meet most of the needs as well as use the local resources to meet the needs. There is a need for sustainable projects

which will help in Christian outreach to the marginalized people as well as also empower the people.

Mission in Scriptures

The bible tells of God's work among his people through many different men and women that were sent by him to accomplish certain tasks for his own glory. Despite the fact that the word mission is not written anywhere in the Bible, this does not mean that the Bible is not a missionary text (Moreau, Garry and McGee 2004, 25). The sending nature of God is seen from both the old and the New testament.

In the Old Testament, God's mission and purpose are presented in clarity and great power. This is because it the Old Testament that lays the foundation which the New Testament builds on it. The fulfilment of the promises happens in the New Testament during the creation of the new earth and the new heaven. According to Moreau, Garry and McGee (2004, 27), the mission of God starts from the creation where God makes the heaven and the earth and all that is in it. After the creation, the fall happens whereby sin separates man from God. In attempt to restore the broken relationship, God calls and sets apart his people who would be used for the special assignment of helping bring the restoration. In every stage, God's grace is evident as he gives men' who do not deserve his mercies a second chance based on his own goodness.

During the creation, there was peaceful coexistence between God and the creation and God's presence was always with the Adam and Eve (Genesis 1). God who is good creates a world which is good and perfect and gives rules to the first human beings on how to live in the garden of Eden. God created Adam and Eve in his own image and likeness (Genesis 1:26-27). Man was therefore able to have the

communicable attribute of God which involves love, wisdom, patience, longsuffering, holiness, justice and righteousness among others.

God blessed Adam and Eve and gave them basic instructions and commission. They were to be fruitful, to multiply to fill the earth and to subdue it. (Genesis 1:28). Man had the choice to live in accordance to God's command or to live according to his own will. There was no pain, no suffering, no sin, no disharmony, no death, all was delightful (Genesis 1:31). This however did not last for long, as man used the free will that he was given by God to disobey him.

Adam and Eve rejected God's command and wanted to decide between good and evil by themselves (Viands, 2017,15). It was evident from this action that man wanted to decide what was good for themselves and did not want to submit to God's authority. This however did not go well with them and as a result of their rebellion, all the relationships were broken and instead of them enjoying the blessings that God had given them in Genesis 1 and 2, curses came upon the whole creation.

God's grace is shown even through the fall whereby God still reached out to man and made garments for him, to cover his nakedness (Genesis 3:21). It is evident that mission during the time of fall has been a story where God reaches out to humans who have a choice to make. The judgement of the serpent was already established but there is victory for human beings. (Genesis 3:15). This is well put by Köstenberger and Peter, (2001,251), who says,

There was no "mission" in the garden of Eden and there will be no "mission" in the new heavens and the new earth (though the results of "mission" will be evident). From the first glimmer of the gospel in Genesis 3:15 to the end of this age, however, mission is necessitated by humanity's fall into sin and need for a Savior and is made possible by the saving initiative of God in Christ. (Köstenberger and Peter, 2001, 251)

This is a mission that is encouraging to engage in because it belongs to God and God has already promised victory at the end.

God's love that is seen through sending of people to restore his relationship with mankind is revealed when he called Abraham to go to unknown land. The goal of God in calling Abraham was to bless Abraham so that all the nations would be blessed through him. (Genesis 12:1-3). God gave Abraham the promise to make him into a great nation, Abraham's name would be great, and the third promise was that Abraham will be a blessing to others (Moreau, Garry and McGee 2004, 31). God reveals that his plan is not just for one person but for all the people, nations, races, languages and tribes which the promise of Genesis 12 is seen as a foreshadow of Galatians 3:8. It is in this aspect that the gospel continues to be preached by many Christian today as God continues to call and send more people to the far ends of the world to serve as missionaries. There are still many people who have not heard of the gospel and therefore more people need to spread the gospel. Most of the people who have not been evangelized and or reached by the gospel are mostly the ones who come from marginalized communities and blocked countries. The church leaders' role and positive impact needs to be felt by missionaries serving among the unreached people groups. This is because the gospel is universal and therefore more people should be mobilized and supported so that the gospel can continue being spread. There is very high likelihood of discouragement when missionaries serve in lands far away from their homes. The missionaries might serve for many years without any recommendable transformation of the people which might easily make the missionaries feel like they are not doing much. Therefore, encouragement from the church leadership and the sending church is very important.

In the gospels, Jesus is sent by God the Father to come and die for the world so that everyone who believes in him should be saved (John 3:16). Whilst the first Adam disobeyed God, the second Adam who is Christ, obeyed his Father, dying on the cross by taking up all the sins of the world, despite that he was sinless. He humbled himself, dying a painful death on the cross (Hebrews 2:10, Mark 10:45, Hebrews 2:14, John 12:27). This is not an easy thing to do. It is easy for one to die for a righteous person, but dying for sinners is not easy, but because of his great love for mankind, he had to die, that mankind may be reconciled back to God. It is the same love that compels Christians worldwide to witness to others about God's love.

According to Moreau Garry and McGee (2004, 41) the Christian's duty is not just to see what Christ did and rejoice in that great sacrifice but to also ask God that he might send more labourers in the fields because the harvest is ready. Due to the availability of the ready and plenty harvest, there is need for more labourers in the field. Many in fact do not want to be part of the harvesters because of the high cost they must pay to reach out to the unreached people groups. Some people are afraid that they will have to lose their good jobs, loose friends, be rejected by families, suffer harsh climatic conditions and be disconnected from family and friends. All these are some of the costs that the missionaries might need to pay in order for the gospel to be preached. The church leadership too has a role to play, by training, funding and mobilizing people who would reach out to the unreached. The leadership might have a lot to do about the unreached people. This is because they are the ones who formulate policies, organize for trainings, and facilitate missionaries' needs. This all necessary if the gospel should reach the ends of the world.

This gospel of the kingdom has needs to be treated with an urgency (Matthew 10:1-23). The people who pray for the harvest should therefore also know that they are

part of the prayer request, as they pray for more, they should also know that they have been sent. In Matthew 28:16-20, Jesus gives the great commission as it is popularly known nowadays by many Christians. Firstly, Jesus tells his disciples that they have been given all authority to go to all nations and make disciples. This becomes like the key to unlock all the doors for the whole world. Christians have all that they need to spread the gospel since they have the authority. Knowing that they are already equipped for the service grants them boldness and assurance that they are going to have the harvest because they have the authority in heaven and on earth.

In the epistles, apostle Paul's missionary work is to spread the gospel among the gentiles. Paul's ministry was telling the gentiles that they had been accepted in the kingdom of God and Christ died for them too. The kingdom of God was therefore not only for the Jews. The gospel was spread by people believing in Jesus Christ and pledging allegiance to him as the Lord, the Saviour and the King of their lives (Viands, 2017,18). The unifying factor for all the tribes, nations and tongues in Acts is the blood of Jesus which makes all people one. When the Holy Spirit came upon the early church, many Jews responded to Peter's message that was inspired by the Holy Spirit and put their trust in Jesus (Acts 2:1-41). The holy Spirit is therefore very important in the new testament for conversion to happen.

According to Moreau Garry and McGee (2004, 65), the following themes are evident in the epistles: The first theme that they identify is of God's mercy that extends to all people. This is shown by God saving the Jews, Gentiles, women, men, circumcised, uncircumcised, slaves and servant (Romans 1:5, 15:17-19, Galatians 3:28). Jesus Christ also came to die the whole world and therefore salvation is universal. All the people groups have a right to hear the gospel communicated to them in a manner

they can clearly understand. This is because Christ died for them and it is his will that all may be saved (1 Timothy 2:4, 2 Peter 3:9).

The second theme that Moreau, Garry and McGee points out is that mission involves a message (Moreau, Garry and McGee, 2004, 66). The message that the gospel embodies first comes from God and the message's content is centred on Jesus Christ. The reality of every person's sin and the coming judgement calls for them to respond to the message of grace (Romans 1:1, Galatians 1:6-8, Romans 1:3-4, 1 Thessalonians 1:9-10, Ephesians 2:8-9). Moreau, Garry and McGee clarifies that though the message is one, there is need to contextualize the message for effective communication (1 Corinthians 9:22-23). God because of his love comes to man and meets him in his own culture, speaks to him in a language he can understand using the symbols that are well known to him.

The third theme is that mission faces a supernatural opponent (Moreau, Garry and McGee, 2004,66). This is because of the spiritual warfare that exists between the kingdom of God and the kingdom of Satan. Satan's desire is that he might gather many and confuse them that they might not know the truth. He does this through blinding people and making them dead in their sins (2 Corinthians 2:1-3, Ephesians 2:1-3). Despite of all the efforts that Satan puts in fighting against people, Jesus is successful in his mission of destroying all his works (1 John 3:8). Jesus has also set people free from the fear of the power of death (Hebrews 2:14-15). Christians have been declared a new creation and the past is gone (2 Corinthians 5:17). They have the authority of Christ and can engage in the spiritual battle (Ephesians 6:12). Missionaries can therefore engage the evil powers of opposition because God grants them victory over those powers. They engage in spiritual warfare not in their own power or might, but by the

power Holy spirit of God. He gives them victory and has made them more than conquerors in Christ.

The fourth theme that is identified in the epistles is that God is sovereign and in charge of mission (Moreau, Garry and McGee, 2004,66). First God is loving (Romans 5:8) yet he is eternal and immortal King of kings who is in charge of all that exists and created the earth and all that is in it (Genesis 1). God has good plans for the people he created and therefore his plans for peace cannot be thwarted (1 Corinthians 14:33). He is the originator of everything, and all the nations will worship him (Revelation 15:3-4).

The fifth theme that is provided in epistles is that all the Christians are ambassadors of God (Moreau, Garry and McGee, 2004, 67). Christians are a chosen generation, a royal priesthood, a holy nation and a people for God's own possession (1 Peter 2:9-12). The purpose of Christians' existence is to proclaim God's excellencies. Lawson notes,

While God's people await the coming of their King, they are not passive. They are a people with purpose. Corporately, they are to "declare the wonderful deeds of him who called you out of darkness into his marvellous light." In short, God's people are to be a sign of the kingdom (Lawson 1987, 135)

This message of the gospel is spread by the Christians who God works in them and enables them to grow and to do the works that he has prepared them to do (Philippians 2:12-13, 1 Corinthians 3:7, Ephesians 2:8-10). They engage in warfare based on the kingdom rules that involves overcoming evil by good and returning blessings for curses (Romans 12:21, 1 Peter 3:8-12). All this makes the kingdom of God different from the kingdom of Satan since the rules are different. Christ's ambassadors therefore endeavour to do good, not for them to be saved but it comes from deep inside them as God works through them.

Summary of Literature Review

In the review of literature on the role of church leadership and its effect to missionaries serving among the unreached people, the researcher found out the following: The church leadership has a big task to lead missionaries in the right direction concerning Christian outreach to the unreached people groups. This is because they oversee policy making, budget control, training and hiring and firing of missionaries. The leadership therefore is in the best place to set have the missionaries create a lasting impact among the unreached people.

The unreached people groups being already underprivileged by not having churches that are sustained by the local people, they are also marginalized in many ways. This makes them to be easily left out when reaching out with the gospel of Christ due to the harshness of the climate where such groups exist. In Kenya, the Rendile people have a Bible in their mother tongue. There are other tribes that the Bible has not been translated into their language. The church leadership is therefore encouraged to empower, train and sensitize people concerning Christian outreach to the unreached people. The missionaries serving among them need to be encouraged and equipped to be effective.

It is also the duty of the church leadership to ensure that the missionaries are trained in cross-cultural communication, anthropology and theology among other trainings before being sent to the mission field. It is considered foolish for a missionary to be sent to unreached people without training in culture and language of hosts. They might experience excessive culture shock, be rejected by the host culture or be ineffective in serving.

CITAM leadership has provided avenues through which the church desires to do missions and outreach among the unreached people. The strategic plan for mission

and outreach among the unreached people will be made possible when the leadership is involved in all the plans through training, initiating partnerships and supporting the missionaries. The congregation has a part to play too through giving towards the outreaches as well as encouraging the missionaries through prayers, visits as well as taking care of them when they come back to the city.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

The purpose of this study was to investigate the role and impact of leadership on missionaries serving among unreached people groups: a case study of leaders at CITAM Woodley, Nairobi.

Research Design

The research method used was qualitative. Creswell observed that “qualitative research method is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore the social or human problem. The researcher builds a complex, holistic picture, analyses words, reports detailed views of informants and conducts the study in a natural setting” (Creswell 1998,15). To understand the research problem, qualitative methods was employed in this research. Mugenda also affirms that Qualitative research methods enable the researcher to collect data and explain phenomenon more deeply and exhaustively (Mugenda 1999, 197). The researcher collected information and developed appropriate conclusions from the data collected.

Creswell cites four designs in this research method. The first one is ethnographies, the second is the case studies, the third one is grounded theory and the fourth and last one is phenomenological studies (Creswell 1994, 11-12). In this study, the researcher used a case study research method.

Case Study

Patton (1987, 19) observes that “case studies become particularly useful where one needs to understand some particular situation in great depth”. The researcher used information gathered from CITAM Woodley concerning the role of church leadership and the effect on missionaries serving among the Rendile people of Kargi. This study was generalized to other cases that have almost similar characteristics. The researcher then carefully analysed the data provided, and the conclusions were generalized to help other church leaders regarding their involvement in Christian outreach among unreached people groups.

Population of Study

The population of study in this research was the church leaders and the congregants of CITAM Woodley. Church leaders in this case included CITAM Head of missions, pastors, elders and mission team leaders. The church members were chosen randomly for the study. The researcher interviewed 6 pastors, the CITAM Missions Coordinator, 5 elders, 6 Mission team leaders and 15 congregants were interviewed. 2 of the congregants that were interviewed had working experience on the mission field in the Northern Kenya. The population of study was 33. The researcher had previously intended to interview 6 elders but one of them did not have time and therefore she only interviewed 5 of them. 2 of the church members that were interviewed had served in the mission field for a considerable time as local missionaries and therefore had experience of the mission field. She selected the various groups of respondents because she needed to obtain information that was objective. The leadership of the missions department was important because of their responsibility in implementing the mission's activities. The head of CITAM Missions was also very important because of the

influence that he has on matters concerning missions and outreach. The respondent listed the 2 missionaries among the congregants for the sake of anonymity.

Data Collection Instruments

The researcher used interviews and online data in collecting and analysing data. This tool sought to gather data on the leadership's, congregants and missionaries concepts, elements of practice and the reasons behind their concepts and elements. Since she is a member of CITAM Woodley and she had served previously among the leadership and is among the mission team, it was easy for the researcher to interview the respondents. Open-ended questions were used to interview the respondents because they give respondents options for answering questions (Simonson and Charles, 2017,156). The other reason was because the researcher wanted to obtain useful information which would uncover the story behind the respondent's experiences concerning the topic being researched. There were two sets of questionnaires that were used. The first one was for pastors, elders and mission team members and the head of Head of Missions at CITAM while the second one was for the congregants. The researcher also acquired information from the library and online data concerning what others have written about the role of church leadership in Christian outreach to unreached people groups.

The interview questions were prepared in such a way that they answered the three research questions. The researcher recorded the interviews and downloaded CITAM strategic plan which was the main church document in this research. The researcher allowed the respondents to give as more responses as possible to interview questions that required more than one response. The respondents were also given an opportunity to explain their different views on different questions. This enabled the

researcher to have more information on each question. The interviews were scheduled on the days and timing that the respondents were available, and the researcher availed herself for the interviews which took at most 30 minutes each.

Validation and Reliability

This stage of data collection and analysis intended to establish the validity and reliability of the instrument used in data collection. According to Best, validity and reliability are qualities that are very important to the effectiveness of any data gathering procedure. To validate the instruments used to collect data, the researcher took the instruments to three Master students at AIU to test the validity of interview questions. They looked for clarity and validity of the interview questions. The researcher sought the help of the three master students because they are objective and experienced in research methods. The areas that were corrected were rephrasing of the questions and grammatical areas. This was to help the researcher get the responses that would shed light on the research questions, and which would result to reliable findings.

Data Analysis

After collection of data, the researcher organized tables and charts with the interview guide questions being the guideline of data analysis. The researcher analysed the data received by examining general statements on how categories of themes of data were related. This involved the detection of various categories in the data which are distinct from each other. The relationships among these categories will then be established.

Wellington suggests using an analysis guide such as Miles and Huberman (1994) have suggested. The researcher analysed the data by breaking it down into three stages: data reduction, data display and drawing of conclusions. In data reduction, first

step, the researcher transcribed the data collected from the field by giving respondents some codes in order to remember their individual contribution to the research. The other reason for coding was to give a representation of the age and gender of both the church leadership and the congregants that participated in the research. The researcher then selected the data collected and then summarized it. She then drew conclusions by interpreting and giving meaning to it. Lastly, she searched for themes, patterns, and regularities in the data provided and then made comparisons. This ensured that all the three research questions were well answered based on the questions in the interview guide.

Ethical Considerations

The researcher submitted her research proposal to the University department. After had read through the interview questions and were satisfied with them, they gave authorization to proceed with data collection. The researcher also submitted the research proposal to NACOSTI which granted her an approval letter that authorized her to collect data. Upon the authorization by NACOSTI, the researcher went ahead to collect data.

Since the researcher was dealing with sensitive information, she ensured confidentiality of the information provided. She made it clear to her respondents that participation was voluntary, and the respondents were free to decline or withdraw at any time during the research period. The participants also signed informed consent to make the choice to participate or not. Lastly, they were assured that their privacy was to be protected by a strict standard of anonymity.

Entry Procedure

The researcher got permission from her Senior Pastor at CITAM Woodley to collect the data. She informed her senior pastor about her research topic and the need

for data from the church leadership and congregants. The consent letter, NACOSTI approval letter and the letter of introduction from the university were used for introductory purposes of the researcher.

Pilot-testing

The interview questions were tested on students at Africa International University. The researcher corrected and modified questions that required any adjustments to be relevant to the respondents.

CHAPTER FOUR

DATA ANALYSIS, INTERPRETATION AND FINDINGS

The purpose of this study was to investigate the role and the effect of CITAM Woodley church leadership on the missionaries serving among unreached people groups. To accomplish this quest, the researcher targeted 33 individuals, who include CITAM Woodley elders, pastors, Mission Team leaders, missionaries and the congregation. The following are the questions that the researcher posited:

1. What is the understanding of CITAM Church Leadership about its role to Missionaries serving among unreached people groups?
2. In what ways does the role of leadership affect the CITAM missionaries' ministry among unreached people groups?
3. To what extent has the church leadership influenced members at CITAM Woodley to actively support the missionaries among unreached people groups?

Findings

The responses of the informants were coded according to the group they represented. For instance, church leaders (CL) or church members (CM) and their age are recorded in order to show diversity of the views of the informants. This exercise aims at giving a representation of the different age groups and gender that are in the leadership of CITAM as well as the members since this is representative of the entire CITAM Woodley population

The findings were organized in such a way to answer the questions on the interview guide in order to be perfectly true to the research at hand. Here are the findings as per each question consecutively

Understanding of Missions and Outreach

The researcher asked this question because she wanted to know the respondents' understanding of missions and outreach. Their response was going to shed light on their perceptions and their response on matters pertaining missions and outreach. It was found out that about 99% of the respondents did not have a problem defining and explaining what they understood by missions and outreach. All the respondents mentioned that missions and outreach involved reaching out to people with the gospel of Christ. During the interview, I realized that both the church leaders and church members were involved in one way or another in taking the gospel to unreached people groups. Some of them were also part of the CITAM Woodley missions and Outreach team which implements most of the mission activities at the assembly level. I also found out that the church has a missions emphasis month whereby all the preaching is focussed on Christian witness and the church encourages people to share the gospel to as many people as they can. During this month, the church also provides opportunities to church members to participate in Christian outreach to the unreached people of Kargi. According to the findings, church members and the leadership is encouraged to give towards missions, go to share the gospel, pray with the missionaries or call and encourage the missionaries at Kargi.

The Criteria for Choosing Missionaries

In response to this question, some respondents gave more than one response to this interview question. The total number of responses received were 70. There were 30 respondents that mentioned academic qualification as the primary criteria that

CITAM leadership chooses missionaries. 18 respondents indicated that the calling was the main criteria that the leadership uses to select missionaries while 12 perceived passion was the most important criteria that the church based on to choose missionaries. Besides these 3 criteria that were given, they also mentioned character and maturity as criteria the church uses while 2 respondents were not sure. The frequency counts are shown in Chart 1 below:

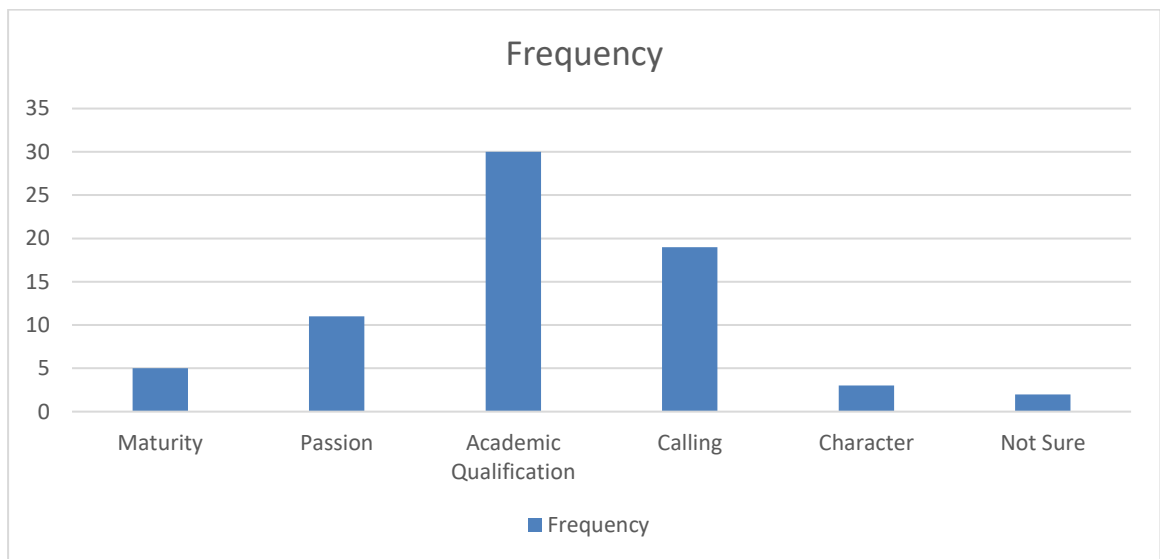


Chart 1: Criteria for Choosing Missionaries

Respondent CM2 and CL3 argued that CITAM's position on theological education should not precede calling and passion. According to their views, once someone has a calling and passion to serve, they can be mentored by the church leadership and then sponsored for theological training so that they can serve and not vice versa. This was further explained by CL4 who clarified that CITAM has two types of missionaries serving among unreached people groups. The first category of the missionary is the indigenous type and the other is the local missionary who is an outsider. For the local missionary, he applies for a missionary job at CITAM and he is taken through an interview and vetted on various issues before he is taken in as a

missionary. The local missionary must have theological education. The indigenous missionary is however someone from the community and most of the time he does not have any theological education. This category of a missionary is passionate about missions and the leadership can sense that he has a calling from God over his life in line with missions and outreach in his community. He must be ready and willing to be mentored and trained for him to serve effectively. After agreement with the indigenous missionary, he is sponsored so that he can undertake a degree or diploma in theological education. During this period, as he studies, he is exposed to local CITAM assemblies in order for him to acquire “CITAM DNA” before he is taken back to serve among his people as a missionary.

The findings proved that calling and passion are major qualification for choosing missionaries. This is however known only very few people among the leadership and the church members who only thought about the local missionary. CL4 preferred indigenous to local ones because, according to him, they understand their culture and the worldview of the unreached people groups and therefore, they are best able to serve among the unreached people groups. Despite the fact that indigenous missionaries are of high impact as missionaries, he also acknowledges the importance of the local (outsider) missionaries who bring the gospel to the unreached people and pave the way for the indigenous missionaries.

According to respondents CL2, CL3 and CL4, calling and passion should precede theological qualification. Respondent CL4 said that one of the major concerns is that a mission field among the unreached people groups is not like any other place. CL4 continued to explain that the unreached people groups come from areas which are normally marginalized in many ways and not everyone is able to serve there unless there is a deep conviction and passion that drives them to serve. Respondent CL3 This

however clarified that this does not negate the need for theological qualification because of the existence of heresies and teachings that are not based on Biblical theology.

Consequently, this issue raises the question of the effectiveness of the local missionaries among the Rendile people. The other issue that arises is the period of time the local missionary should serve in a mission field before he leaves the mission station to be run by the indigenous missionaries. Lastly the question of the criteria to be used for choosing people to serve as missionaries should be looked into. For instance, should academics, calling, or passion be the major qualification for a missionary.

The Criteria CITAM uses to Choose a Mission Station

In response to question 3, the researcher came up with chart 2 that gives the percentages of the different categories of responses.

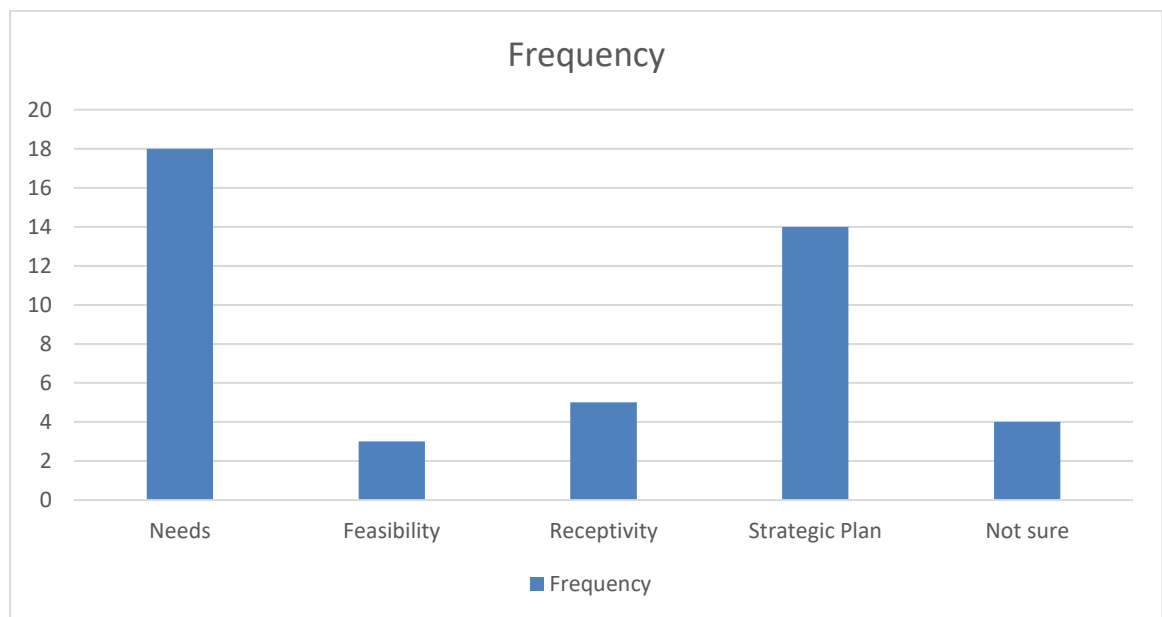


Chart 2: Criteria for Choosing Mission Station

In response to this question, 18 respondents indicated that the need for the gospel to reach to a particular people group was the main criteria that the church leadership uses to set up a mission station. 14 respondents said that CITAM strategic plan was the major criteria for choosing a mission station. The other respondents mentioned receptivity and feasibility to be the major criteria while others said were not sure of the criteria used to come up with mission stations.

In response to this question, respondent CL4 and CL3 further explained that CITAM works with Evangelical Alliance of Kenya to identify the unreached people groups. After identifying them, they work towards reaching out to them with the gospel. Other respondents however said that despite of the need being the greatest criteria that the church uses to set up a mission station, availability of resources/funds was also a major determinant. CITAM has money set aside for mission work and without the finances the needs cannot be met.

Respondent CM5 commented that finances or resources should never be a reason why the church should not set up a mission station. According to the respondent, the church leadership teaches the members to be people of faith and therefore, they should first show the congregation by example. According to her, “where there is a will, there is a way, and nothing is impossible for a man or a woman of faith.” This is a challenge that respondent CM5 gives to the church leadership which can be embraced and maybe when the fear of the unknown is handled, there will be many mission stations that will come up. She clarified that she does not mean that the church leadership should operate without a plan but rather they should know where to strike a balance between walking by faith and where they should be deliberate to mobilize the resources necessary for starting a mission station.

CITAM targets for Christian Witness to Unreached People Groups and how the Progress is Evaluated

All the respondents answered “yes” (100%) All the respondents did not have a problem with first part of the question (100%). They were all aware that CITAM had targets for Christian outreach to unreached people groups. Most of them, especially church members could not identify the targets that CITAM has for the unreached people despite of their awareness that they existed. In response to this issue, CM2 said that the church leadership was not deliberate on telling the congregation about the CITAM’s targets about unreached people groups. He was surprised that he has not heard the church leadership talk about such issues unless it was during the Missions emphasis month which takes place once per a year. The responses for this question are shown in the table below:

Table 1: CITAM and targets for Reaching out to Unreached People

Categories	Response	Percentage
Yes	34	100
No	0	0
Total	34	100

In response to this question, 9 respondents agreed with CM2 for rarely hearing the church leadership talk about the targets of CITAM in reaching out to unreached people groups. I found out from the respondents that despite of CITAM’s 2015-2026 Strategic Plan being available on the internet, very few church members and leaders have downloaded the document to read and be informed on this matter. I also found out that this might also indicate the level of laxity that the church members and some leaders have concerning such imperative matters regarding missions to the unreached people.

Table 2: Evaluation of Progress

Categories	Response	Percentage
Numerical and Spiritual growth	27	79
Strategic Plan	5	15
Not sure	2	6
Total	34	100

For the second part of the question, which is shown in table 2 above, 27 respondents indicated that numerical and spiritual growth was the way in which progress was evaluated. 5 respondents held that CITAM Strategic plan objectives for every year is used to evaluate progress. Lastly, 2 respondents acknowledged that they were not sure how CITAM evaluates its progress.

Respondent CM8 suggested that since mission field conditions and their problems cannot be compared with the churches in the city, it would be unfair for the same standards that CITAM uses for the assemblies and all its departments to be used to mission stations. In response to CM8, CL4 said that the standards and target of CITAM run across all the departments or entities run by CITAM. He further clarified that there are indicators that still can be used to tell whether or not there is progress in the mission field. Some of the indicators that he gave were like the number of home visits done by the missionary, the number of girls rescued from early marriages and the number of Bible studies conducted. This argument seemed to make sense for the evaluation of the progress on the mission ground.

Strengths of CITAM missions to Unreached People Groups

According to the findings from the data collected on this question, 18 respondents said the biggest strength of CITAM missions is training of their missionaries. 17 respondents identified partnership with other churches, mission organizations and learning institutions as a major strength of CITAM missions. 13

respondents said scholarships to needy people who are passionate about reaching out to their own with gospel and availability of resources were the major strengths of CITAM Missions. Other responses that were given were willingness of people to witness, CITAM's rescue mission for young girls from early marriages, deliberate discipleship for the believers and lastly meeting the community needs.

Respondent CM13 observed that CITAM sends only trained missionaries to the mission field. The church leadership also offers on-job and refresher training to the missionaries for purposes of capacity building. They reasoned that trained missionaries give sound doctrine which is able to transform lives of the local people in Kargi. This strength, as indicated by CL6, could also be a disservice to CITAM missions since some of the people who want further training might easily apply for a missionary job just to get training and then move to another organization to serve. CL7 reiterated by saying that there can be a risk of having many missionaries who are more professional than servants and ready to do the work of ministry because for them, they consider more of a theoretical approach to issues that require practical approaches. This makes the missionaries ineffective. CM8, CM11 and CL13 indicated that due to this risk, the church leadership should gauge a prospective missionary very well to know whether they have a call for the unreached or are interested in being professionals before they send them. Chart 3 below provides the frequencies from the findings:

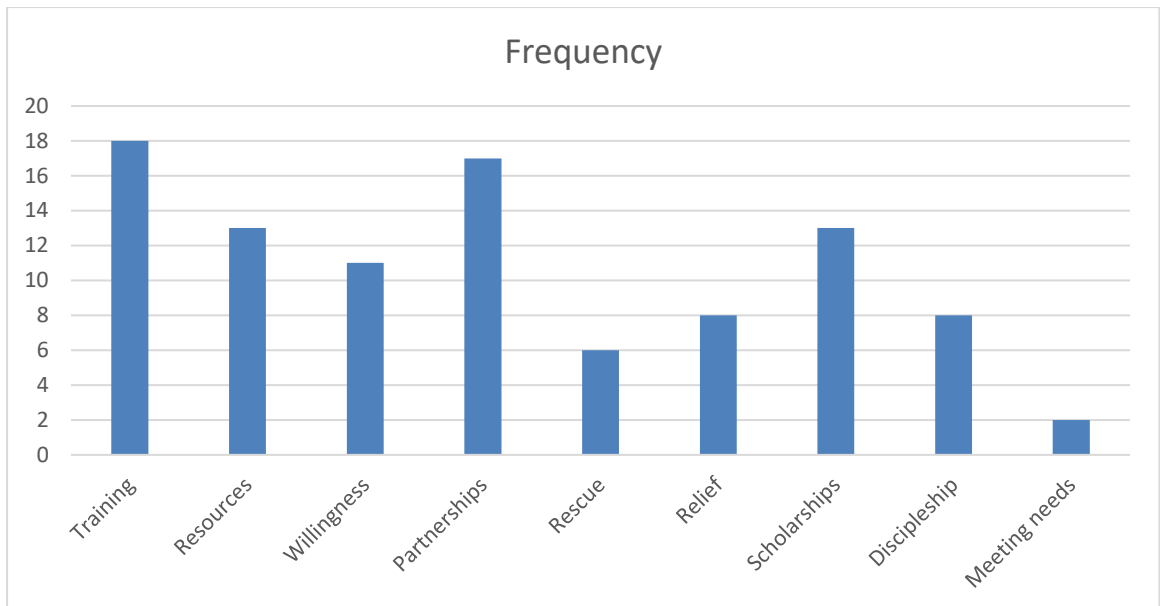


Chart 3: Strength of CITAM Missions

Respondent CM13 observed that CITAM sends only trained missionaries to the mission field. The church leadership also offers on-job and refresher training to the missionaries for purposes of capacity building. They reasoned that trained missionaries give sound doctrine which is able to transform lives of the local people in Kargi. This strength, as indicated by CL6, could also be a disservice to CITAM missions since some of the people who want further training might easily apply for a missionary job just to get training and then move to another organization to serve. CL7 reiterated by saying that there can be a risk of having many missionaries who are more professional than servants and ready to do the work of ministry because for them, they consider more of a theoretical approach to issues that require practical approaches. This makes the missionaries ineffective. CM8, CM11 and CL13 indicated that due to this risk, the church leadership should gauge a prospective missionary very well to know whether they have a call for the unreached or are interested in being professionals before they send them.

Also, in response to this question, respondents CL10, CL11, CM 7 and CM8 observed that CITAM's involvement in research is a great strength because the church gets to know where they are in matters of unreached people. CL12 reiterated by saying that the church leadership ensures it is updated on the unreached people to avoid overstaying in one area just to realize that the community has already been reached. Respondent CM14 and CM15 said that they are encouraged by the strength of CITAM but also challenged the church to reach out to new communities which are unreached.

Challenges of Christian Witness among the Unreached people groups

In this question I was looking for weaknesses of Christian witness at CITAM Woodley. The hinderances that were given by the respondents mostly reflected the church members inability to fully engage in missions and outreach to unreached people groups. 12 respondents identified busyness of congregants to be the dominant factor for not witnessing. 10 respondents perceived that mission was for the chosen few and 8 respondents said that they people feared to reach out because the message might be rejected. Other hinderances that that were given were inadequate personnel, lack of urgency and language barrier.

In response to this question, CL11 pointed out that many church members do not witness to the unreached because they claim to be busy and they do not have time despite of the many trainings that the church is willing to offer its members and leaders. This has negatively affected missions to unreached people groups since very few people are involved

Secondly, respondent CL2, CL16, CL18, CM3, CM9 and CM10 mentioned that existence of the Missions department was also seen as one of the contributors to the limited participation by church members in missions. They explained that the

congregants know that missionaries who are members of mission teams are the ones to reach out with the gospel of Christ. CM10 for instance stated that he believes mission is for the chosen few. This raises the question of the understanding of missions and outreach among the church members. Below are the findings of this question as shown in chart 4 :

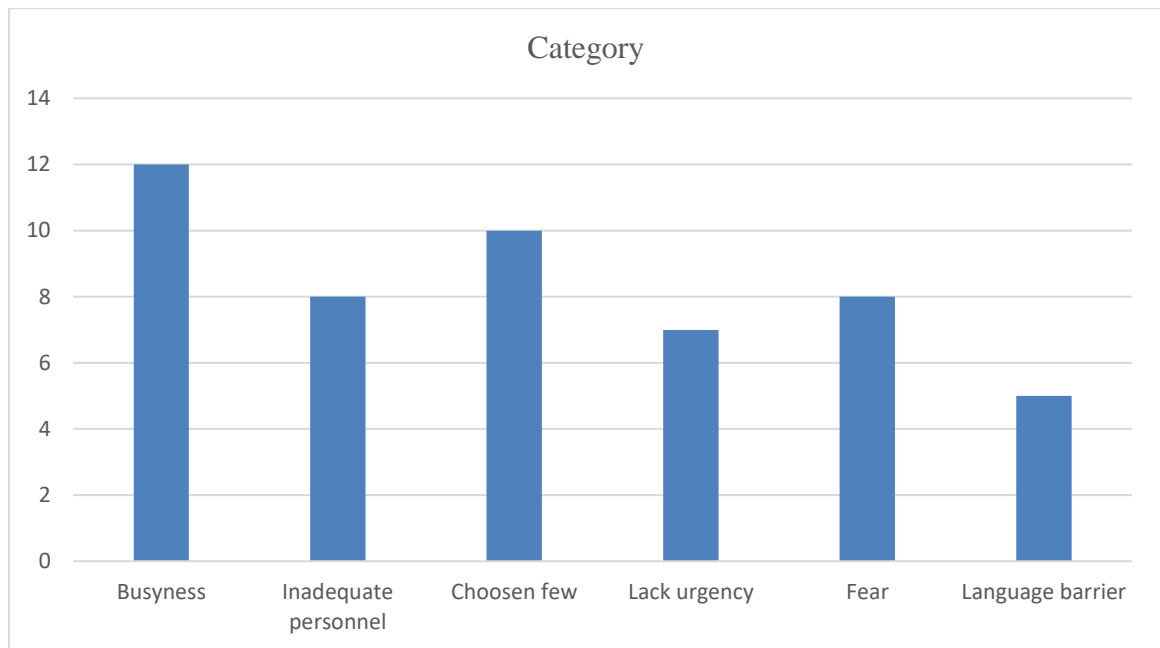


Chart 4: Challenges of Christian Witness among the Unreached People

Respondent CL2 and CL16 said that inadequate knowledge and understanding on missions has negatively affected the level of church members' involvement in missions to the unreached people. Lack of urgency as pointed out by CM13 is also a result of the misunderstanding or lack of understanding on missions and outreach. He says that in a population of over 4000 people, CITAM Woodley has almost 50 people who are actively involved in missions. These are the same people who are members of the mission and outreach departments. He further explained that these same people are the ones that are actively involved during the mission month despite of the church leadership's encouragement that all members participate in missions and outreach. According to the findings, the level of involvement by congregants in missions and

outreach is an area that needs to be addressed if CITAM Woodley will have the impact it desires among the unreached people groups.

Missionary Motivation

Missionary motivation is very important. This is because of the many needs, support and responsibilities that they undertake on the mission field. 18 respondents said that CITAM's main motivation to missionaries is putting them on a monthly salary which is inclusive of other benefits. 17 respondents mentioned visitation from the congregants and the church leadership was a major motivation while 14 respondents said training of the missionaries. The other responses that were mentioned were adoption of believers into CITAM indigenous missionaries, missionaries being given time to rest and the availability of transport means in the mission field. Respondent CL14 said that a missionary is like any other employed person and therefore salary should not be one of the things that should be given as ways of motivation. According to him salary was an obvious benefit to any employee, however such things like insurance, a vehicle to be used in the mission field and in cases of emergency the missionary being airlifted to get attention could be termed as benefits. CM12 was however of another opinion that missionaries being paid was something that is unique with CITAM missions. He compared CITAM missionaries with other missionaries who do support raising for their upkeep and according to him, CITAM was doing very well. A missionary being sure of a salary every month is an encouragement that their needs are taken care of.

On the other hand, CM3 and CM11 said that a missionary being motivated by a salary makes them more of a professional and they provide their services in accordance to what they are paid. Respondent CL8 and CL15 said that that a salary or a wage is a right of any employee They also explained further there is no salary that is

enough for a missionary because of the work they do as well as the sacrifice they pay. CL8 clarified that missionaries totally give their lives to serving people and most of the times, their own needs, families and other cares are left unattended to. The following are the findings shown in chart 5 below:

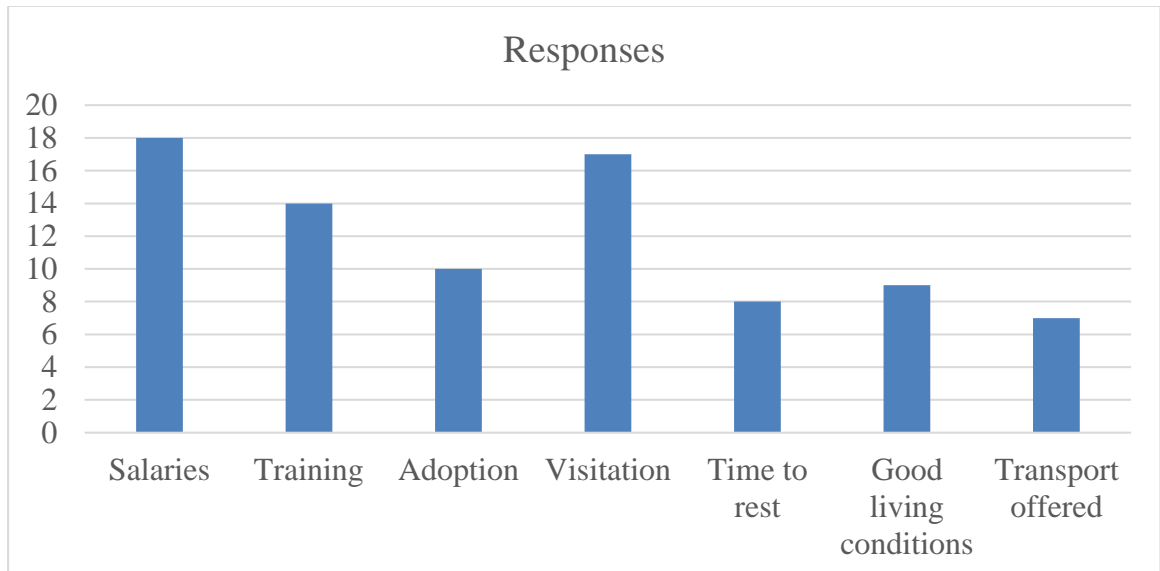


Chart 5: Missionary Motivation

Funding for Christian outreach to unreached people groups

Chart 6 provides the responses of the on the source of funding for Christian outreach as indicated below:

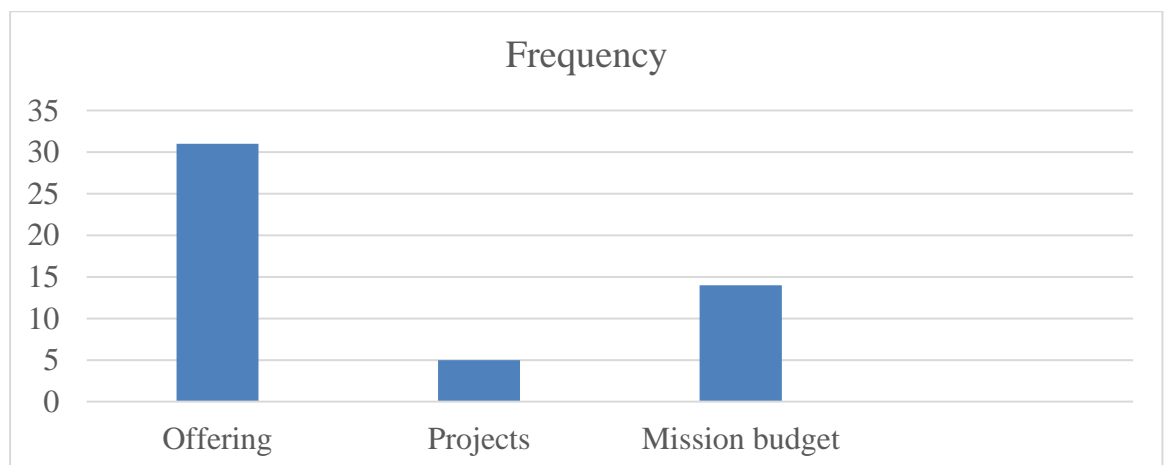


Chart 6: Source of Funding

The church needs money to run its activities. All the respondents were aware that the church get its money for missions through the offerings and tithes of members. 31 respondents said that the church gets funding for mission activities from church offerings while 14 respondents gave the mission budget as the main source of funding. 5 people mentioned the church's income generating activities such as the catering unit as another source of funding.

In response to this question CL15 said that the church gets funds for missions from money allocated to mission department which is 10% of offering from the congregation. This money however is not consistent as some of the respondents said since it is dependent on the amount of offering. The highest frequency from the respondents was the offerings.

The level of Awareness and Exposure to Missions

Christian outreach to unreached people groups can be effective with members who are equipped. The responses for this question were aimed at identifying the perception of the church leaders and congregants as to how well equipped the congregation is for outreach to unreached people groups. 62% of the responses given indicated that the congregation is not well equipped while 38% said the church is well equipped. Respondent CM 13 said that at least 88% of the congregants have never been to Kargi. The respondent argued that the lack of exposure might be one of the reasons for non-involvement in missions. However, respondent CL5 said that the congregants are equipped for missions because of the vibrant pulpit teachings on missions and outreach. CM15 said that despite of the pulpit teachings, there was still more to be done for the church to be exposed and be actively involved.

Table 3 below provides the findings of the respondents on the level of awareness and exposure to missions:

Table 3: Level of Awareness and Exposure to Mission and Outreach

Category		
Yes	13	38
No	21	62
Total	18	100%

CM17 refuted the claim that the church is well equipped by raising his concern that CITAM Woodley has a population of almost 4000 registered members and almost 50 people usually go for missions and outreach. According to him, this is an area that the church leadership should work on and see how it can encourage more members to be involved in missions and outreach. He said that the church needs to train the members so that they can be confident and effective as they serve among unreached people groups. In response to this, CM18 said that the church is ready to offer trainings and once in a while it organizes trainings but very few people attend and even among those that attend, they are not ready to go and reach out. He had also observed that many people preferred to support Christian outreach to unreached people groups through financial support and therefore they are comfortable that way. This raises the question of what is more important when it comes to reaching out to the unreached people, is it going, support or both?

Encouragement to Participate in Christian Witness to the Unreached

According to the findings on chart 7, 31 respondents pointed out that they were encouraged to reach out with the gospel of Christ through the teachings and preaching by the pastors. 16 respondents mentioned that they are encouraged to participate in missions and outreach by the opportunities they are given by the church leadership. The other frequency that was mentioned was the awareness that the church has given to the church members regarding missions and outreach to the unreached people. CL18 mentioned that, the church leadership has made missions and outreach a ministry that

is open to all members of the church. The respondents continue to explain that congregants are given opportunities to participate to witness Christ. In support of the above, CM12 said that the church at times allows members to participate in missions by going, despite them not paying the commitment fees which is expected for those who want to go for outreach. He said that he did not have any money to pay for commitment during Christian outreach to Kargi, but the leadership allowed him to go. In response to this, CL9 said that it is good for all members to raise a commitment fee which is usually highly subsidized, so that the leadership can identify serious people. The findings are illustrated in chart 7 below:

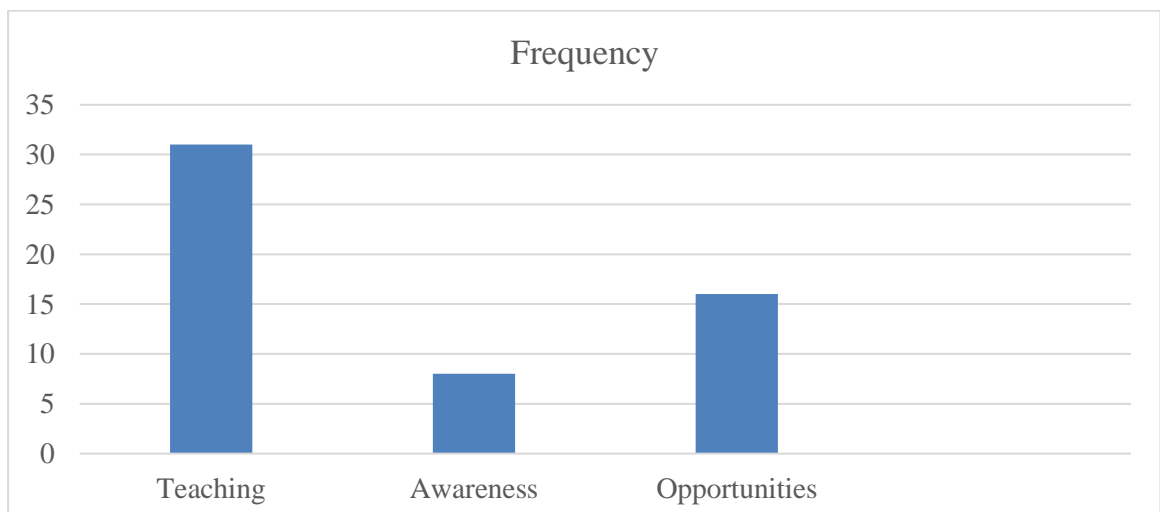


Chart 7: Encouragement by the Church to Participate in Missions

Rating of CITAM Woodley Christian Outreach

This question was asked to for the purposes of feedback and recommendation on missions and outreach to unreached people groups. 19 respondents rated the leadership role and impact towards missions to the unreached as high, 10 respondents said it the impact was very high while the other five rated it as average. According to respondent CM15 and CL8, they praised the church for doing very well in regard to missions and outreach to the unreached but thought there was still room for improvement.

According to CL2, he desired to see more of the Rendile people being involved in ministry and being part of the team that runs the church in Kargi. His argument for this was because the indigenous person is well known and identifies with his own people. This would make a greater impact than the use of outsiders alone in bringing transformation to the Rendile people. The frequencies are provided in chart 8 below:

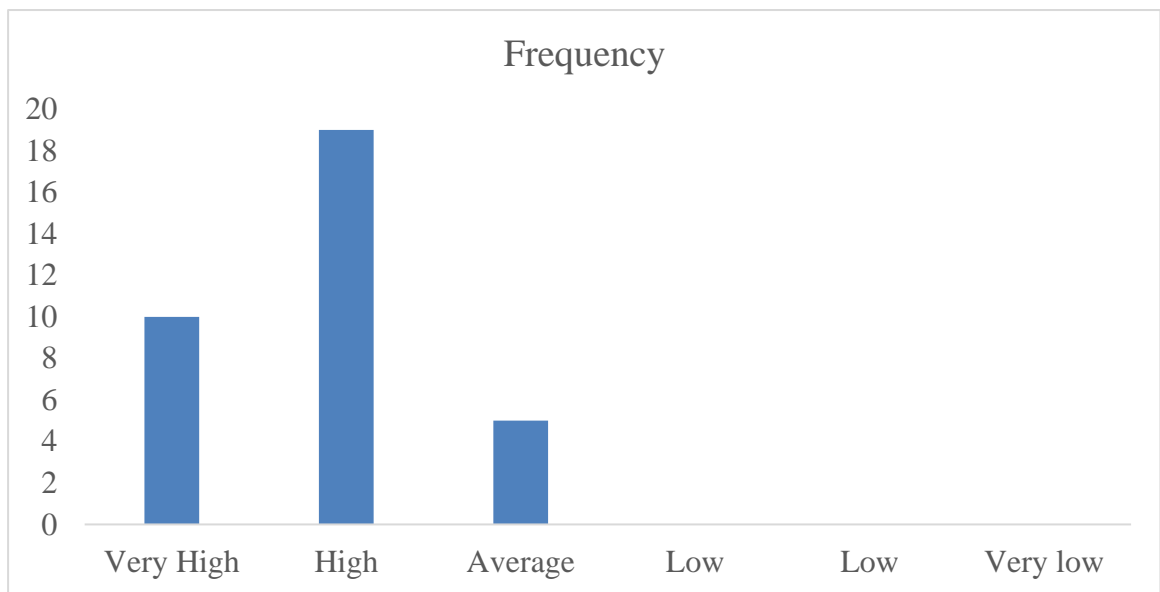


Chart 8: Rating of the Church Leadership's role and Impact to Christian outreach among the unreached people Groups

The other response that was given by CL15 was that the number of young missionaries wanting to serve among the unreached people groups was wanting. CL10 said that there is need for the church leadership to establish the reason behind the young missionaries not accepting to serve in these areas

Summary

The study shed light on the role and effect of the church leadership to missionaries serving among the unreached people groups. According to the research, the leadership's role in training of missionaries as well the church members in missions

and outreach was very important. The leadership's role and impact to missionaries' service was rated by many respondents as high and they praised the leadership for their good work. It was however noted that despite the good work by the leadership, there was need for improvement in terms of encouraging and empowering many people to engage in Christian witness to the unreached. A gap was realized between the number of registered members of CITAM Woodley and those who were actively involved in Christian witness among the unreached, raising a concern for the church leadership to encourage more involvement.

The study also showed that the missionaries were motivated by the visits from the church leadership and members. The missionaries being put on a monthly salary with other benefits encouraged many of them to serve at CITAM Missions too. There was however a concern for young people to be more involved in missions and outreach especially by accepting to serve as missionaries among the unreached people.

The level of awareness by the respondents on matters of CITAM strategic plan and the contents of the strategic plan was another issue that the church leadership were seen as not doing very well. It was found out that all the respondents knew that CITAM has a strategic plan, but they were not aware of its contents. There is need for the church leadership to create more awareness on the contents and encourage members to access and read it for them to be familiar with what the church leadership is envisioning.

In general, the role and impact of church leadership to missionaries serving among the unreached people was positive and according to the findings, the respondents were ready to work the church to attain its objectives of reaching out to the unreached as well as support and take good care of missionaries' needs on the ground.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

Introduction

The study was designed to understand the role and the effect of CITAM Woodley's church leadership on the missionaries serving among unreached people groups. The findings having answered the research questions from the respondents show that the role of church leadership and its effect to missionaries is indispensable. The participation of church leaders and church members in this research was a clear indication that their role and effect on the ministry and lives of missionaries serving among unreached people groups is very important. Their participation also shows that the two groups of the church population are willing and ready to make positive changes. In this chapter, the conclusions and that resulted from the finding and discussions are provided. These conclusions resulted in recommendations that address the need for sound CITAM leadership roles to the missionaries serving among the unreached peoples and areas for further research.

Summary

The church leadership plays a big role for missionaries serving among unreached people groups. The ministry of the church leadership also affects the way missionaries serve and the activities they are involved in. One of the ways in which their roles came out so strongly was in matters of funding the missionaries and mission activities. The respondents in this research said that the church leadership giving the

missionaries a monthly salary really encourages them to serve among the unreached people groups. This is because they have other needs and responsibilities that they cater for. Once the salary is given to them, they can live a normal life like any other person in the cities or other parts of the country where the living conditions are favorable.

Training was another area where the role of the church leadership was greatly felt. According to the findings of this research, the missionaries serving under CITAM among the Rendile people were doing very well in their Christian outreach because of the training that the leadership has given them. It was also found out that the lives of people are being transformed because of the sound doctrine that is given. The training was not just the theological training alone but other refresher trainings that CITAM facilitates to its missionaries based on the needs on the ground.

The church leadership's support and motivation to missionaries was something to be praised. This has made many people want to serve at CITAM. This however has its own disadvantages since some people would want to serve because the missionaries are well motivated. The same people might not even have a heart to reach out to unreached people groups which therefore may lead to missionaries with very little or no impact on the mission field.

Consequently, the qualification for missionaries to serve among the unreached people groups was an issue to the respondents. According to this research, academic qualification was the major qualification for missionaries at CITAM, which they believed is not supposed to be the case. This preceded the calling and passion of the missionary. The main qualification that the respondents preferred was first the calling then passion and education qualification should be added advantages.

On matters hindering the members participation in witnessing to unreached people groups, busyness was the number one factor that was an issue. The church

members are always busy and therefore they do not have time for training and going for missions to unreached people groups. This has resulted in Christian outreach being restricted to the mission team alone.

Conclusion

Based on the church member participation in sharing the gospel to unreached people groups, there is a great need for the congregation to understand that mission and outreach is not for the selected few, or for the mission group and missionaries but it is for all believers. It is therefore very important for the church members to understand the great commission in order involved in it. This would also help them to realize the urgency of the need for the gospel to be heard among unreached people groups and all the people groups in the world. The understanding of the great commission will also change the approach and attitude of the congregants and church leaders towards Christian outreach.

Understanding the culture of the people one is reaching is one of the greatest ways of showing love. The Rendile people have their culture, beliefs and practices that are not the same as those of urban dwellers. It is therefore very important for missionaries, as well as the church members and leaders, to have knowledge and understanding of these people groups before reaching out to them. This would help the missionaries to be effective in their Christian witness.

The church leadership also must tailor its training to missionaries and the church members in a manner that would help them understand how to communicate the gospel to the unreached. Since communication is two-ways, there is need for the missionaries to communicate the gospel to the level where the Rendile people can understand it as it ought to be without misinterpretation or compromise.

There is a gap that was realized on the part of active church members who were willing and ready to reach out to unreached people groups. In a congregation of more than 4000 people, the active missionaries were estimated to be around 50 people. The church leadership therefore needs to work on this area to encourage more members to be part of ministry to the Rendile people of Kargi. Another issue that was discovered is the balance between going to reach out and supporting the witnessing to the unreached through financial support. Many people participated in funding and praying while they were at the assembly but were not ready to travel to Kargi and reach out by sharing the gospel to them in person. They preferred other people going and they support their going.

CITAM is doing very well by having the Strategic plan which so far is working towards achieving every objective. There is however a gap between the objectives and the church members. Some of whom are not aware that they exist. There is therefore more need for the church leadership to ensure that it talks more about their objectives concerning unreached people groups so that the members can know how to be engaged in this great endeavor. The objectives should not only be emphasized during the mission month but throughout the year. The leadership should ensure that they at least mention them to the congregation. This reminder can be done during preaching and teaching of the word and be incorporated in the Safari (discipleship material for CITAM).

The impact of the indigenous missionaries in reaching out to their own is one that cannot be refuted. There is more need for more indigenous missionaries to be trained and put in positions of responsibility in order to run the missions stations because of the ownership in the mission work. This is because they understand their culture and are part and parcel with the community and therefore can easily influence their own. More so than outsider could. The church leadership should therefore

continue to invest in more indigenous missionaries for the community to be reached by the gospel.

There is also need for mission team members who are volunteers and most of them are not professionally trained in theology or ministry to be well trained to make impact in Christian witnessing. The church leadership should invest in these people because they are intelligent and committed to reaching out to the unreached with the gospel. Since these are the church's greatest resource, the leadership should learn how to mobilize and support them for greater impact and transformation.

Regarding missionaries serving among the unreached people groups, the leadership could consider visiting the mission stations and together with the missionaries carry out Christian outreach. This was one of the ways that was identified by the respondents as a great motivation for the missionaries. This might lead to greater impact and effectiveness of missionaries in the mission station.

Policy Recommendations

The first policy recommendation according to the research was for the leadership to encourage the local missionaries to identify many indigenous missionaries who would impact more their people groups. This is because these kinds of missionaries are already passionate about Christian outreach, can communicate effectively with their people.

The second recommendation was to have the church leadership examine their stand on theological education as a major qualification for the local missionaries. This might help to have missionaries that bring transformation among the people they serve.

Recommendations for Further Studies

The following recommendations were made for further studies. The first recommendation is that the studies should be carried out to establish the role and the impact of missionaries among the unreached people groups. This would help the missionaries understand their roles and what they can do to be effective in the communities they are serving. The other recommendation is that a detailed program for missionaries and the church members should be made in order to reach out to the unreached people groups and transform the lives of the people

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APPENDIX ONE

BACKGROUND OF THE INFORMANTS

The informants have been members of CITAM for over 5 years and men and women of integrity. The Church leaders that were selected were men and women who had served in CITAM for at least 2 years and therefore understood how CITAM works and its operation among the unreached people groups.

The respondents names were not used for anonymity reasons, but codes were provided to enable any other reader to interact freely with their views. The Church Leaders were coded CL while the Church members CM.

List of interviewees by code

Respondent No:	Respondent's information
CL1	53 years old man
CL2	50 years old man
CL3	43 years old woman
CL4	42 years old man
CL5	40 years old man
CL6	38 years old woman
CL7	34 years old woman
CL8	33 years old woman
CL9	33 years old woman
CL10	32 years old woman
CL11	30 years old man
CL12	30 years old man
CL13	30 years old woman
CL14	30 years old woman
CL15	30 years old woman
CL16	29 years old man
CL17	29 years old man
CL18	28 years old man
CM1	42 years old woman
CM2	40 years old man
CM3	40 years old man
CM4	38 years old woman
CM5	32 years old woman
CM6	30 years old man
CM7	28 years old man
CM8	28 years old man
CM9	27 years old woman
CM10	26 years old man
CM11	26 years old man
CM12	25 years old man
CM13	25 years old man
CM14	25 years old man
CM15	25 years old woman

APPENDIX TWO

INTERVIEW QUESTIONS FOR CHURCH LEADERS

R. Q1. What is the understanding of CITAM Church Leadership about its role to Missionaries serving among the unreached people?

1. What do you understand by missions and outreach?
2. What is the criteria for choosing missionaries to serve among the unreached people groups in CITAM?
3. What criteria does the church use for choosing a mission station?
4. Does CITAM have targets for reaching out to the unreached?
5. If yes, how does the church evaluate progress?
6. Where does the church get the funding for Christian outreach?

R Q2. In what ways does the role of leadership affect the CITAM missionaries' ministry among the unreached people?

7. How do you ensure that the congregation is involved in reaching out to the unreached peoples?
8. In your own opinion, what do you think are some of the strengths of CITAM Christian outreach to the unreached people in Kargi?
9. What do you think are some of the hindrances of Christian witness in your church?
10. How does the church leadership help the missionaries to stay motivated as they serve among the unreached people?

R. Q3. To what extent has the church leadership influenced members at CITAM Woodley to actively support the missionaries among the unreached people groups?

11. In your own opinion, do you think the congregation is well equipped regarding missions to the unreached people in Kargi?
12. How do you encourage the congregation to be involved in reaching out to the unreached peoples?
13. In your opinion, do you think the church leadership has done its best concerning the missionaries among the unreached people(Kargi for this case). If not, how can they do better?

APPENDIX THEREE

INTERVIEW QUESTIONS FOR CHURCH MEMBERS

Name:.....

Date.....

1. What is your understanding of missions and outreach?
2. Are you aware of the existence of Kargi mission station that CITAM Woodley supports?
3. In what ways have you participated in missions to the unreached people of Kargi?
4. Is there a way that the church leadership has affected/influenced your contribution in missions to the Rendile of Kargi?
5. In which ways have you offered support(physical, spiritual, emotional) to the missionaries serving among the unreached people
6. Have you ever given a special offering in support of the unreached people mission?
7. In your own opinion, what is your assessment on the way CITAM Woodley does missions and outreach in Kargi?
8. What do you think are some of the strengths of CITAM Church leadership concerning unreached people groups missions?
9. What do you think are some of the weaknesses of CITAM church leadership on their role and effect to missionaries serving among the unreached.
10. In your own opinion, do you think members of CITAM Woodley are equipped in doing missions to the unreached people? If yes, in which ways are they equipped?
11. If no, suggest some of the ways that the church leadership can do to empower their members or mention specific trainings you recommend?
12. How can you rate CITAM missions to the unreached people groups in a scale of 1-5. Give a reason for your rating?
13. Any other comments or your parting short....

Research question 1

What is the understanding of CITAM Church Leadership about its role to Missionaries serving among the unreached people?

Respondent's code	Summary responses from interviewees
CM 1 CM3	<p>Missions is encompassing the whole idea of ministering the gospel to another person either directly as in one on one sharing or indirectly as by your deeds (being the light and salt)</p> <p>Outreach is actively going far and beyond to speak to someone about the gospel of Jesus Christ, it is rather more proactive</p>
CL 2 CL3	CITAM announces vacancy for missionaries and qualified people are selected and interviewed. The best candidate is given the position.
CL 4 CL 5	<p>CITAM belongs to a big body that deals with reaching out to the unreached people groups. They look at the key facts concerning unreached people groups. Once they identify the need, it comes up with ways it can come in the community and help meet the need.</p> <p>The mission centers/ stations are also encouraged to grow themselves for example CITAM has a new mission station in Turkana(Narupoth) which has come up through the same strategy.</p>
CM 3 CM 4 CL6	The targets are measured by numerical and spiritual growth of members.
CL 7 CL 8	From money allocated to mission department that is the 10% of offering from the congregation

Research question 2

In what ways does the role of leadership affect the CITAM missionaries' ministry among the unreached people?

Respondent's code	Summary responses from interviewees
CM5 CM6 CL9	CITAM has a mission emphasis month, during this period, the leadership organizes different ministries to participate in missions and to the unreached people groups through giving, going and or praying.
CL 10 CL 11 CM 7 CM8	One of the strengths of CITAM is its involvement in research. This enables the church to know how it is fairing on in reaching out to the unreached people group. There is also commitment

	<p>to commit to the work of reaching out. To unreached people. The church has also set aside resources for missions and outreach. It also continues to reach out to like-minded people who can support missions to the unreached people. All CITAM assemblies have also adopted a mission station and every year they see how they can add value to mission station. Finally, the leadership at the assembly levels encourage, organize for trips to the mission center to encourage the missionaries that they are together with them.</p>
<p>CL11 CL12 CM9 CM10</p>	<p>The challenges that CITAM has regarding mission and outreach to the unreached people include the following: most of the congregation have not really understood that the reason why the church exist is to reach out to the unreached. Therefore, there is need to create further awareness about missions work.</p> <p>There is also minimal participation by church members – majority of church members think that missions work is for the few chosen and therefore a very small percentage participate in outreach activities. Fear is also makes majority of church members not to reach out majorly because of fear of rejection, persecution or other challenges that are faced in missionary work</p>
<p>CL13 CL14 CM11 CM12</p>	<p>The missionaries are employed by CITAM and they are put on full salaries. They are also provided with good housing at the mission center. Again, they are provided with means of transport i.e. a vehicle to facilitate their operations in kargi. The church also does a lot of leadership trainings for the missionaries</p>

Research question 3

To what extent has the church leadership influenced members at CITAM Woodley to actively support the missionaries among the unreached people groups?

Respondent's code	Summary responses from interviewees
<p>CL15 CL16 CM13</p>	<p>No, only a few members of the congregation who are actively involved in missionary work are well equipped on missions, therefore there is need to equip the whole congregation</p>
<p>CL17 CM14</p>	<p>Opportunities for them to pray for the missionaries</p>
<p>CL18 CM15</p>	<p>I think they have done well concerning the missionaries, but I think that they could do better as</p>

	<p>regards the unreached for whom the station was established.</p> <p>They need to have a local as a member of the team – This will help the Rendille community to identify with the church as they see what the Lord has done to one of their own</p> <p>There is need to have the missionaries stay in the stations much longer so that they can create cultural bridges- the current trend of having the missionaries stay for 3-4 years is disruptive</p> <p>There is need to incorporate and link the urban Rendile community to the mission station so that there is ownership and acceptance</p> <p>There is need to deliberately win over the younger generations into Christianity as they are more likely to have their worldview opened relative to the older ones</p>
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APPENDIX A-I: Participant Consent Form

Part A: Invitation Letter & Participant Consent Form

Dear Participant,

Greetings.

I am Sheila Wambani Sirengo, a student at Africa International University, where I am pursuing a Master of Arts degree in Missions Studies. I invite you to participate in a research study entitled: The Role of Leadership and its impact on Missionaries serving among the Unreached people: A Case Study of Leaders at CITAM-Woodley, Nairobi .As part of my degree requirements, I am completing a research study and I would like to include you in the study. My research chair at AIU, Dr Henry Mutua may be contacted by email at henry.mutua@aiu.ke.edu or phone +254720 744771 if you have any questions at any time.

Your written consent is required to participate so that I can confirm that you have been informed of the study and that you agree to participate. You are free to decline or discontinue your participation at any time during the study if you wish to do so. All information obtained in this study will be kept confidential and anonymous; a number will be assigned to any research forms to ensure your privacy is protected. Your name or identity will not be given in any report or publication.

The purpose of the research is to gain an understanding of the role the role of leadership to missionaries serving among the unreached people: a case study of leaders at CITAM-Woodley, Nairobi. The outcome of the information obtained during this research will be summarized and utilized solely for the purpose of this study.

There is one interview question which will take about 30 minutes of interaction. Thank you very much for your participation and assistance.

My Consent to Participate: By signing below, I consent to participate in this study.

Signature of Participant:

Today's Date:

Principal Researcher:

Today's Date:

Participant Number to be used on all documents: _____

APPENDIX A-II: IERB PROPOSAL SUBMISSION FORM

Part B: Principle Investigator Research Proposal Submission Checklist

Please ensure that the following items are attached when submitting the proposal to the IERB Office:

Research Proposal must include:

Chapter 1: Introduction. This should cover the background to the problem, statement of the problem, objectives of the study, research questions, purpose of the study, justification for the study, limitation of the study, definition of terms and the chapter summary.

Chapter 2: Literature Review

Chapter 3: Research Methodology. At minimum shall include the research design, site selection, participant selection with inclusion/exclusion criteria, pre-screening of participants, participant consent, description of risk assessment and methods to reduce risk, participant debrief, data collection, instrumentation, method of data analysis/validity/reliability, ethical considerations including methods to ensure participant confidentiality, i.e. stored data, non-disclosure of participant identification, disposal of data at conclusion of research.

References in compliance with APA or other relevant style of writing and referencing

Appendices

- Participant Consent Form & Invitation Letter (Appendix A-I)
- Suggested Interview questions (Appendix B)
- Questionnaire (Appendix C)
(Appendix D and E not in used)
- IERB Debrief Form (Appendix F)
- IERB PI's Signed Confidentiality Agreements (Appendix G)
- Principal Investigator's Curriculum Vitae
- Receipt of payment
- 4 Hard Copies of all submission documents
- 1 Soft Copy of all submission documents
- Defense** was done before the supervisors on 14/01/2019

Part C: Principal Investigator Declaration

As the Principal Investigator of this study I hereby declare that I take full responsibility for this proposed study and will conduct it according to the documented proposal and in line with AIU IERB ethical guidelines.

By signing this document, I agree that:

- a) All documents submitted with this application are a true representation of the proposed study and have not been falsified in any way.
- b) This study will not commence in any way, and no participants will be recruited, until a final official approval is received from AIU's IERB.
- c) Ethical standards of practice will be maintained during this research. The study will be conducted as stated in the submitted protocol. All participants will be recruited and consented as stated in the submitted protocol.
- d) Any planned or any unforeseen protocol deviations or protocol violations -to the submitted study- must be reported to AIU's IERB in writing by email to joash.mutua@africainternational.edu immediately. The Deviation/Violation Report Form must be submitted to the IERB office within five (5) business days of the email to the IERB Office.
- e) Any unexpected or serious adverse event during the research must be reported to the IERB Office by telephone (+254743513617) immediately, and by email to joash.mutua@africainternational.edu within twenty-four (24) hours after the PI is aware of the event.

Principal Investigator Signature:

Date:

Sheila Wambani Sirengo (171195mams)

**APPENDIX A-III: IERB PARTICIPANT DEBRIEF FORM (AIU-A/IERB
Form 2017-6)**

Thank you for participating in this research study. The background of this research is the presence of CITAM Missionaries among the unreached people groups whose mandate is to communicate the gospel in a manner that the people can understand. This presents an opportunity to the CITAM Church leadership to positively influence the missionaries and the church members to reach out to the Rendile people. The purpose of this study is to examine the role of church leadership in Christian outreach among the unreached people groups. A case study of CITAM Woodley in the Rendile people will be conducted. This would help the church leadership to identify ways they can be positively influence reaching out to the Rendile people of Northern Kenya.

Your participation will help to provide an understanding on the role of church leadership among the unreached people and in this case the Rendile. and then facilitates the researcher to recommend ways for effective Church leadership participation in Christian outreach to the unreached people.

Please be assured that your response will remain confidential and anonymous. The information will be used solely for the purpose of this particular study. Besides, you have the right to withdraw future participation, or any/all of the data without giving a reason retrospectively.

Once again thank you for your participation.

Sincerely,

APPENDIX A-IV: IERB CONFIDENTIALITY FORM – Principal Investigator

This confidentiality form is a legal agreement between AIU’s IERB and the undersigned principal investigator who will have access to individually-identifiable original records (electronic or paper), or any other matters regarding the research process.

IERB _____ Research _____ Number: _____

PI Name: Sheila Wambani Sirengo _____ Date: _____

Title of Research: **The Role of Leadership and its impact on Missionaries serving among the Unreached people: A Case Study of Leaders at CITAM-Woodley, Nairobi.**

In conducting this research project, I agree to the following:

1. Keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format.
2. Keep all research information in any form or format securely maintained on a daily basis, during the process of conducting and writing the research.
3. At the conclusion of the research, dispose of any documents that contain identification information, such as participant names or other information that could reveal identity of the human subject.
4. Monitor all other researchers who work with me, i.e. research assistants, administrative persons, etc., to ensure their compliance to confidentiality. Any violation of this agreement would constitute a serious breach of ethical standards, and I pledge not to do so.

Principal Investigator:

Sheila Wambani Sirengo

Print Name _____ Signature _____ Date _____

Witness Name _____ Signature _____ Date _____

APPENDIX A-V: NACOSTI LETTER



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/19/81500/28805**

Date: **3rd April 2019**

Sheila Wambani Sirengo
Africa International University
P.O Box 24686-00502,
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*The role of church leadership and its impact on missionaries serving among the unreached people: A case study of leaders at CITAM Woodley in Nairobi.*" I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **1st April, 2020.**

You are advised to report to **the County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

DR/STEPHEN K. KIBIRU, PhD.
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County.

The County Director of Education
Nairobi County.

National Commission for Science, Technology and Innovation is ISO9001:2008 Certified

CURRICULUM VITAE

PERSONAL INFORMATION

Name: Sheila Wambani Sirengo
Address: P.O. Box 18-00517, Uhuru Gardens, Nairobi
Cell phone: +254 720 826 763
Email: shewamby84@gmail.com

Summary of Work Experience: - Nine (9) years working experience.

1. Public Health Officer (Intern)-Webuye
2. Assistant Project Officer (intern) – Nairobi
3. Volunteer Teacher-Nairobi
4. Community Health Education Trainer- Nairobi
5. Assistant Area Program Officer/Centre Manager- Napuu, Lodwar
6. Church Apprenticeship & Mentorship Program- Nairobi
7. Volunteer - Nairobi

ACQUIRED PROFESSIONAL SKILLS

- Ability to undertake research in a multidisciplinary environment.
- An ability for analytical and strategic thinking and results orientation
- Excellent skills in terms of interacting and coordinating across different sections of the community and authorities
- Ability to work under strenuous conditions and to deliver accurate results in a timely manner.
- Loyal and dedicated worker with a positive and confident attitude even during the most difficult situations
- Practical knowledge of Microsoft applications

ACADEMIC QUALIFICATIONS

2017- Up-to date: Africa International University- Master of Arts in Mission Studies.

2007-2010: Kenyatta University -Bachelor of Environmental Studies (Community Development).

2001-2005: Kenya Certificate of secondary Education, Leeds High School

PROFESSIONAL AND WORK EXPERIENCES

2016-2017: Christ is the Answer Ministries Woodley

Position: Church Apprenticeship & Mentorship Program (Camp Intern)

2015 December: Equity Group Foundation

Position: Data Entry Clerk

Responsibilities;

- To check and verify the data entries done.
- To complete the work in the specified deadline.

2014-2014: Missions of Hope International

Position: Assistant Area Program Officer (Assistant Centre Manager)

Lodwar

Job Summary

Coordination and monitoring of program activities, projects, and initiating in a centre which comprise of a school and community-based activities.

Responsibilities

Leadership Management

- Providing leadership to staff at the centre level through supervision, coaching, mentoring as well as nurturing teamwork and cultivating a work environment conducive for continuous learning, innovation and improvement.
- Coordinate the preparation of work plans and annual budgets for the Area/Centre

Risk Management

- Enforce occupational and health and safety measures and regulations as per approved procedures
- Provide oversight on compliance with regulatory requirements by all MOHI institutions/units in the centre

Management of Staff

- Provide guidance and direction to supervised staff and ensure that they work in an environment that encourages team work, efficiency and excellence in service delivery
- Undertake periodic assessment of workload in different departments in the centre and make staff requisitions based on need in consultation with Program Manager/Human Resource

2012-2013: Missions of Hope International

Position: Community Health Education trainer-Nairobi

Responsibilities;

- Mobilizing and conducting vision seminars with target community members in view of commencing community projects with them
- Participating in Project planning and management

2009-2009: Community Care Development Organization-Nairobi.

Position: Assistant Project Officer (Intern)

Responsibilities;

- Project planning and management
- Developing HIV/AIDS teaching manual for schools
- Teaching in informal schools in Huruma and Mathare slums

2008-2008: Ministry of Health, Public Health Office

Position: Volunteer

Responsibilities;

- Promotion of good health by working with individuals, communities and agencies to understand and improve health through healthy public policy, community-based interventions, and public participation
- Health protection through the assurance of safe food and water, the regulatory framework for control of infectious diseases, and protection from environmental threats
- Advising individuals and communities concerning public health polices and regulations

CREDIT ADVISE
CASH DEPOSIT

KCB HQ AVENUE
Account At KCB KIPANDE HOUSE



ACCOUNT DETAILS
A/C NO: 1104162547
A/C REF: 005241970366
NAT COUN FOR CC: KENYA AND INBOV
Current Pay as you Go account

We have credited your above account with 1,000.00 KES

Kenya Shillings ONE THOUSAND ONLY

CASH PAID IN BY: RESEARCH LICENCE FEE
SHEILA NAMBANI SIRENGO

Signature: *[Signature]*

Transaction Number: IT19068V538K at 13:15:26 On 09/03/2019

Thank you for banking with us. You were served by: LUKR KIRUA

*** Advice not valid unless Transaction Number is shown ***

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