

AFRICA INTERNATIONAL UNIVERSITY

THE INFLUENCE OF CHURCH LEADERSHIP IN THE MANAGEMENT OF  
CHANGE: CASE OF THE BAPTIST CHURCH IN CENTRAL AFRICA

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A Thesis submitted to the University in partial fulfilment of  
the requirements for the degree of Master of  
Arts in Organizational Leadership

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July, 2017

STUDENT DECLARATION

THE INFLUENCE OF CHURCH LEADERSHIP IN THE MANAGEMENT OF  
CHANGE: CASE OF THE BAPTIST CHURCH IN CENTRAL AFRICA

I declare that the work presented herein is my original work and has not been  
presented to any other College or University for academic credit.

The views presented herein are not necessarily those of Africa International  
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(Signed): \_\_\_\_\_  
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## **ABSTRACT**

Change is a great challenge for many institutions, both business oriented and faith-based. Unless proper strategies are used to introduce change, it might lead to frustrations and even conflicts. It is in that perspective that this study establishes the influence of church leadership in the management of change in a faith based institution, taking the Baptist Church in Central Africa as case study. Churches operate in a diverse and changing environment where they have to face changes from both inside and outside, some of which are adopted and others rejected. In the current world characterised by globalisation and change, churches have to open up to changes in their environment without changing the gospel they preach. Taking into account that management is part of the attributions of the church leader, this study is an attempt to establish how far management functions, namely planning, organising, staffing, directing and control influence to the management of change in the CBCA.

The study used descriptive non-experimental research method. A questionnaire was distributed to church leaders and the data were analysed using SPSS 17. The inferential statistics was based on chi-square to establish the influence of church leadership on the management of change. The study found out that the involvement of leaders and the application of management functions play a key role in the adoption of changes. Also, some extraneous factors such as culture, spirituality and the quality of training of church leaders needed special consideration lest they might interfere in the adoption of changes.

Considering some concerns raised by the respondents, the study recommended to the CBCA to improve especially on the controlling function, whose influence in the current situation could not be proved. The study further recommended some action to improve on major issues such as the quality of training of church leaders to prepare them for change related challenges in their ministry and also cultural attitudes towards women and other situations such as politics, economy and health issues. Further studies are still needed to address the other aspects of this theme which were not examined in this research.

**DEDICATION**

To my grandchildren

And

Their grandmother Elizabeth,

To all the POLISIs

I dedicate this work.

## **ACKNOWLEDGEMENTS**

First of all, I want to express my gratitude to God for giving me another opportunity to acquire knowledge in my old days. I was able to keep it up thanks to the encouragements from my church leaders and my family. Rev. Dr. Kakule Molo has been a good coach for me throughout my studies and the staff of the Department of Diakonia and Development have contributed to make my work lighter so that I may find time to concentrate on my research. My sons-in-law Collin Ali Mwamba cared for my spiritual and emotional health while Dr. Albert Kighuta cared for my physical health. My children Zawadi, Tumaini, Samuel, David, Victor and Joel were sceptic at the beginning, but in the end they became my supporters for further studies.

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## **LIST OF ABBREVIATIONS**

AGA – Annual General Assembly

CBCA – Communauté Baptiste au Centre de l’Afrique (Baptist Church in Central Africa)

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## CHAPTER ONE

### BACKGROUND OF STUDY

Change is inevitable. According to Kondalkar (2007, 293), “Change refers to any alteration which can occur in overall work environment of an organization. Hongwei and Yehuda (2009) are of the opinion that in the contemporary business environment, companies need to constantly change in order to remain competitive. This assertion holds true for both business organizations and church organizations, which in the current context of globalization require effective and strategic leadership and management to be retained. Comer (2010:3) argues that in today’s environment, change is a constant force that continually challenges the church administrator/pastor.

A primary principle for church leaders to remember is that although we have an unchanging message, we live in a changing world. For this reason, the church needs to change its strategy of evangelism without affecting the content of the unchanging gospel. However, change is not always easy to maintain. According to Edmonds (2016) there is resistance to change in organizations, brought about largely by the fear of the unknown. Hongwei and Yehuda (2009) also admit that identity change can be very painful since it involves abandoning the existing identity to which emotional attachment by organizational members can be quite strong.

Unfortunately, more often than not, church leaders are not always prepared for the challenges they are called to face in the journey of church transformation. Comer (2010:1) noted that “While most Bible schools do a wonderful job of teaching

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theology, hermeneutics, homiletics, and basic Bible knowledge, few schools adequately prepare a pastor to deal with finances, accounting statements, legal matters, building programs, and basic personnel supervision.” The implication here is most pastors are not adequately prepared for managerial functions which are needed to manage change effectively.

A study of management functions in the Zion Church of the Nazarene, First Congregational Church, Waterloo, Iowa highlighted the crucial importance, for the church leadership to properly apply managerial functions in the church businesses. Shellenberger (1966:48) summarizes pastoral functions in the Church as follows:

An individual who serves as a minister in a local Nazarene church at one time or another performs acts which are distinctively managerial in nature. As chairman of the local church board, the pastor engages in planning activity which is directed toward the establishment of objectives, policies, procedures, and methods. As ex-officio head of all departments of the local church, the pastor engages in organizing which aids in developing work assignments, eliciting committee cooperation, delegating authority, and assigning individuals to various jobs. Through the application of the actuating function, members of the church are inspired to carry out their prescribed tasks enthusiastically and willingly. Inherent in the tasks of the minister are follow-up activities which are aided by effective controlling. Coordination of all activities is essential in order to obtain desired results.

In some situations churches often employ business administrators to relieve the minister of administrative duties and to free him or her to concentrate on the ministerial work for which he or she was particularly trained and is uniquely qualified. But many churches do not have that capacity and the leader (pastor) has to combine leadership with managerial duties, on to which Manala (2010) adds the serving function. In consequence, inappropriate application of managerial functions may result in rejection of change by the members. Attitudes of adoption or resistance to change may be due to different causes, both internal and external, all of which need to be coordinated so that the resulting change is effective.

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In order to better understand the context of the research, it might be useful to give some brief background information about its framework. The Baptist Church in Central Africa (CBCA) is a church born out of the mission work of the Unevangelized Africa Mission (UAM). This mission was founded in America in 1927. It was handed over to the Conservative Baptist Foreign Mission Society (CBFMS) in 1946, which became Baptist Mission in Kivu (MBK) in 1957 (Kavasya, 2016). In 1959, some misunderstanding with the missionaries over the need for education led to the creation of the Kivu Baptist Protestant Church (EPBK) was endowed with its legal status on 12 June 1964. It became a member of the Church of Christ in Zaire (ECZ), today Church of Christ in Congo (ECC) under the name Kivu Baptist Community (CBK). The church expanded to other provinces of the country and even to neighbouring countries and in 1996 it became CBCA (Minutes of AGA, 1996).

The CBCA working area covers the East of the Democratic Republic of the Congo but with some extensions in Uganda. In addition to evangelism, the church is involved in social and development activities such as health, food security, education and diakonia.

The church has 18 districts and with a membership of 265912 congregants. It has 454 parishes and 300 sub-parishes. The highest governance body is the Annual General Assembly (AGA), which brings together 120 delegates from all districts to discuss church matters and the future of the church. The second body is the Executive Committee, which meets twice a year to follow up on the implementation of the decision of the AGA. There are also annual meetings at the level of districts and parishes, mainly for planning purposes. The church is led by a team of four executives elected in the AGA for a term of five years. They include the Church president, the Vice-president who is also the head of the department of evangelism and Church life,

the Treasurer, who is also the head of the department of finances and the Church Secretary, who is also head of the department of administration. In addition to the four elected executives, the management team also includes five heads of departments: women and family, youth and children, diakonia and development, education, health and a special service for justice, peace and integrity of creation.

The church regulations are drawn from the church constitution, the by-laws, the manual of administrative and financial procedures and minutes of official meetings. The church recently developed a ten years' strategic plan with a vision to be "*transformed for change through word and deed*".

The CBCA working area has been torn by recurrent wars and armed conflicts in the last two decades, which have created insecurity and makes it difficult to for the church to fulfil its objectives. This is a serious challenge to the church that has to care for thousands of displaced people who seek refuge in its premises. It is against this background this research sought to determine the role of the church leadership in change management.

#### Statement of the Problem

The organization and administration of private organizations as well as public enterprises requires effective managerial principles. For organizations to survive in context where they are facing both internal and external change pressures, they have to apply appropriate managerial strategies. According to Kondalkar (2007) the primary organizational problem is the failure by managers to properly anticipate or respond to forces of change. Edmonds (2016) believes that if change is handled properly, using known and tested change management techniques, change can successfully, achieve the set goals and objectives. In relation to change sustainability

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and dynamism of organizations, the question remains, what role do the church leaders play in facilitating change. Can managerial functions help organizations maintain change challenges both internal and external factors? It is in this perspective that this research seeks to determine the influence of church leaders in managing change.

#### Purpose of the Study

This study sought to establish the influence of church leadership in the management of change in the CBCA and subsequent factors of change adoption.

#### Objectives of the Study

The global objective of this research was to establish how church leaders, through management functions, can influence change management in a faith-based organization and analyse the reactions of its members to those changes.

#### Specific Objectives of the Research

The specific objectives of the Study were:

1. To identify the types of change that have occurred in the CBCA in the last 20 years
2. To establish the role of church leadership in the management of the changes that have occurred in the CBCA in the last 20 year.
3. To establish the influence of managerial functions on change management in the CBCA
4. To propose a model of leadership and management needed to manage change through efficient application of managerial functions in the CBCA.

#### Research Questions

The following four questions guided the study:



RQ1. What changes have taken place in the CBCA in the last 20 years?

RQ 2. What is the role of church leadership in the management of the change that has occurred in the CBCA in the last 20 years?

RQ 3. What has been the influence of managerial functions on change management in the CBCA?

RQ 4. What is the best model of leadership and management needed to implement change effectively in the CBCA?

#### Rationale/Significance of the Study

This study is useful both for the CBCA leaders and its members. It will help them to make self-assessment to understand why changes may have not been very easy to handle, even when they are necessary. The result may help leaders to reflect on efficient application of managerial functions for them to address changes more efficiently and for more members to accept change without resistance. The research will also help the CBCA to revisit the way of preparing church leaders for their ministry so as to take into account the changing environment. Renee (2012:5) warns that we should not grab everything that is new, whatever it is, and then try to fit it into the church. He condemns the fact that “some ministers run and grab the next new thing because they want to attract new people or they are influenced by pressure from their younger members”. Unfortunately, such irrelevant changes sometimes lead to conflicts with the risk of tearing the church apart. The study therefore determines the role of managerial functions in establishing relevance of change before introducing it.

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### Assumptions of the Study

Despite some moments of tension due to changes, the CBCA has been able to grow from its separation from American missionaries more than fifty years ago into a well-structured and organized church. This study, therefore, assumed that its leaders used functions of management to address changes. Secondly, difficulties in handling changes seemed to be located at the grassroots level. It was therefore assumed that functions of management could have been effective at the top level but not yet disseminated at the grassroots level. Finally, since the CBCA managed to survive conflicts resulting from resistance to change, it was assumed that if the strategies the top management employed are investigated and exposed to the grass root leadership they could avoid resistance to change among members.

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### Limitations and Delimitations

Even though rules and regulations apply to all management units in the church this study focused only on management and leadership to determine managerial functions at the level of CBCA headquarters. While biblical references might have been mentioned, they did not give any theological implication to the research. Management, leadership and development are parts of integral mission indeed and in this regard, church work covers all aspects of human life but this study was limited to management functions and the way they helped church leadership to manage change efficiently. So the respondents were current and former church leaders who included top executives, heads of departments and district pastors. The study was also limited to the period between 1996, when the CBK became CBCA to 2016.

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### Organization of the Study

The present study was structured into ~~five~~<sup>six</sup> chapters: the first chapter gave background information of the study from which the problem was stated and further

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explained the purpose of the study, its significance, its objectives and research questions that helped to address the topic. The second chapter analysed the related literature on the topic whereas the third chapter presented the methodology used in the study. The fourth chapter presented and discussed the results. The last chapter gave summaries of the study findings, conclusions and recommendations for further research.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

This study sought to establish the influence of church leadership in the management of change in the CBCA and subsequent factors of change adoption. This chapter analysed related published body of knowledge through summaries, classification, and comparison of prior research studies, reviews of literature and theoretical articles (Maina, 2012). It also provides a theoretical background to the study which helps the researcher to establish the links between what he is proposing to examine and what has already been studied. It also enables the researcher to show how his findings will contribute to the existing body of knowledge in his profession.

Since this study is not the first one to be conducted on the issues of managerial functions and change management, the present review deals with the presentation of writers who developed different approaches on the functions of management, management of change, factors and roles of leaders in change management as well as the factors of resistance to change.

#### **Theoretical Framework**

A theoretical framework is a collection of inter-related ideas based on theories. It is a reasoned set of propositions, which are derived from and supported by data or evidence. This study is based on the approach of the symbolic interaction theory, which deals with explaining how individuals relate with each other (Kombo and Tromp, 2006). In line with that theory, the researcher sought to establish the functions

needed for leaders and managers to relate to their constituents in order to address change efficiently. Kumar (2011) advises to start with the general information and gradually narrow it down to the specific. So this researcher collected information on the functions of management and on change management so as to establish the correlation between the two variables.

### *The Functions of Management*

This study is anchored on Henry Fayol's theory of managerial functions, which according to Krenn (2017), is a simple model of how management interacts with personnel. Shellenberg (1966:48) lists different concepts which are used to express the interactions: actuating, appraising, budgeting, commanding, communicating, controlling, correcting, decision making, directing, evaluating, forecasting, improving, initiating, interpreting, leading, motivating, planning, organizing, staffing and training. Some writers group these functions into, others group them into six or seven, but most of them including Fayol and Haimann agree on five functions that is planning, organizing, staffing, directing/leading, and controlling". This is also the classification which the researcher found appropriate for change management in the church and which is going to be the focus of this study. For Saleemi (2013:24), the relationship between the various functions of management can be described by an analogy: "If management is a human body, planning constitutes its brain, organisation is its nervous system, direction makes up the respiratory organ and control stands for the eyes".

#### The planning function

Planning is the most important step of the implementation of organizations' activities. It is the key to all managerial functions and it needs to be the foundation on which the

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other functions build in order to avoid leading the church into chaos and failure. In fact, it is through the planning process that decisions are reached in advance regarding what is to be done. In relation to the forecast role mentioned by Krenn(2017), Manala(2010) and Rane( 2007) insist on the need for continuous planning in the church. This ongoing planning function, as a result of continued evaluation and re-evaluation, is what Rane (2007) calls strategic management. It is designed to help an organization define its vision for the future and then determine systematically how it will get there, understanding obstacles and figuring out ways to overcome them (Chikati, 2009).

The organizing function

It consists of developing an organisational structure (hierarchy, divisions, departments, etc.) and allocating human and other resources to ensure the accomplishment of the organisation's objectives and implementation of its strategic plan. Fayol Cited by Krenn (2017), argued that in addition to planning a manufacturing process, management must also be certain that all the necessary resources (raw materials, personnel, to mention but a few, come together at the appropriate time. This includes the proper allocation and management of human, financial, material, temporal and informational resources.

The basic principles of the organizing function, according to *the management study guide privacy policy* article in 2017, include unity of command whereby authority flows from top to bottom, the span of control, which helps to determine the number of employees that can be handled and controlled effectively by a single manager and delegation, whereby the authority and powers are divided and shared amongst the subordinates. Literature has also identified two more aspects that should be considered: centralization, where the concentration of decision making is in a few

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hands and decentralization, which is a systematic delegation of authority at all levels of management and in all the organization.

As Maxwell (1999) explains through the Law of timing, the organizing function also facilitates coordination between authority and responsibility and makes sure that the right thing is done in the right place at the right moment. According to Shellenberger (1966), good coordination will prevent the activities of one department of a church from interfering with the activities of another department.

#### The staffing function

The Management Study Guide defines the staffing function as “the manning of the organizational structure through proper and effective selection, appraisal and development of personnel to fill the roles assigned by the employer. Haimann (2016) observed that staffing pertains to recruitment, selection, development and compensation of subordinates. Haimann (2016) advises that need of taking into consideration retirement process of staffing.

#### The directing function

The directing function, also referred to as leading, actuating or commanding function, consists of providing direction and leadership to lower level managers and workers so that they are aware of their obligations and are willing to carry them out effectively. Directing is the function of guiding, inspiring, overseeing and instructing people towards accomplishment of organizational goals. This argument is in line with what Manala (2010) describes as the catalyst role of the pastor-leaders, which consists of setting activities in motion. The elements of the directing function include supervision, motivation, leading and communication.

### The controlling Function

It consists of receiving feedback about a process in order to analyse any deviations from the plan and make necessary adjustments to correct negative deviations and prevent future deviations. For effective control, the leader needs to establish performance standards, evaluate actual performance and correct deviations. In Haimann's words (2016), "Controlling is the process of checking whether or not proper progress is being made towards the objectives and goals and acting if necessary, to correct any deviation". In the church context, both material and spiritual life have to be taken into account.

In defining management functions Fayol seems not to give much importance to the influence of change in external environment on the life of the organization. Kathleen (2009), in a study about church organisational design in America, agrees that Churches are not just corporations, organizations or institutions. Churches are special with regard to the fact that the church is a unique organism in which Christ and the Spirit dwell. It cannot be explained in organizational terms alone but care must be taken to avoid approaches to leadership that merely accommodate the broader culture. It is also true that the church has both human and spiritual attributes. That is why church leaders must pay careful attention to the changes in the environment. Kathleen supports Jesus' argument in Mark 13:7, where He recommended his disciples to "watch for the signs of the times so that they would not be caught off guard". Kathleen (2009) identifies five current trends which are likely to affect the future of the church: The first one is Globalisation: with increased connectivity, integration and interdependence between people from all over the world, making it an opportunity for evangelism. The second one is technology. Church leaders should be willing to think outside of the box and find ways to capitalize on the technological



that is likely to allow them spread the Gospel more effectively. The third trend is spirituality in the work place. To benefit from this trend, the church must enhance employees' spiritual support they need. For this to happen, the church leaders must redesign their strategies, breaking through external boundaries to reaching people where they are located, both spiritually and physically. The fourth trend is the leadership of women. Contrary to people who see problems in the promotion of women leadership, Kathleen considers that with the fast growth of women in the church leadership, the definition of the pastoral role will probably become broader and more flexible as women bring more variety, fresh ideas, differing perspectives and a broader range of leadership styles into church leadership. With these benefits, Kathleen recommends the contemporary church to embrace female leadership as this will help to expand its powerbase for the advancement of the kingdom of God.

The last trend is the growth of Hispanic populations in America, which is a great potential of evangelism. It could apply to the church in Africa, with the waves of migration for different reasons. As Kathleen (2009, 36) concludes, "In order to be effective change agents, church leaders must think strategically by considering emerging and future trends that will likely have a profound impact on the church as it journeys through continuously changing and turbulent terrain".

While Kathleen's contribution is so inspiring, it deals mainly with external changes without linking to the managerial functions. While change is inevitable, it lies in the hands of the leadership to plan it, organize it, direct it, coordinate it and control it. Such an approach will help also to regularly analyse the factors of adoption or resistance to change so as to determine a model of leadership that is properly prepared to manage change effectively.

### The Role of the Church Leadership in Management

Reflecting in the church context, Manala (2010) defines the work, function and role of the pastor in terms leadership, management and service.

#### *The Pastor as a Leader*

His role is understood as the God-given ability to influence people so that believers will trust and respond to the Head of the church for themselves, in order to accomplish the Lord's purposes for the world. Leadership implies the capacity to influence his or her members so as to lead them towards God's vision and objective for His church. Manala (2010) identifies different functions through which the pastor exercises his or her role as leader, including the symbolising function, the being function, the sharing function, the intentionality function, the modelling and risk-taking function, the limit setting function, and the catalytic and enabling function.

#### *The Pastor as a Manager*

The pastor, as Manala (2010) suggests, is expected to facilitate fulfilment of the managerial functions efficiently and effectively for the realization of church health and well-being. However, Manala does not agree with the simplistic definition of management as "getting things done through other people" (Saleemi, 2013). For Manala (2010, 4), "church management is a process and act of planning, organising, evaluating and facilitating efficient and effective functioning towards the achievement of ecclesial goals through effective utilisation of time, physical, financial and other relevant resources in meaningful collaboration with other people". Despite similarities between church management and the management of secular organizations, Manala's definition gives a special character to church management. Manala (2010:105) agrees with Mellody and Theron that the style of church management must, unlike that of

secular management, be persuasive rather than commanding and its foundation must be founded on the love and justice found in Christ. It is in that range of ideas that management functions need to be examined in the context of a faith-based organization.

### *The Pastor as a Servant*

As a servant leader, the pastor has a crucial role to play in challenging the conventional hierarchical and domineering view of leadership through love, humility, altruism, being visionary for followers, trust and commitment to service. This will not only build and empower their followers but will also teach them to demand servant leadership both in the church and society. In the face of all these responsibilities, the pastor may seem to be overburdened but Manala (2010, 7) explains: “The pastors three fold facilitation task does not imply a monopoly of control over the church, but is meant to enable, through various functions and roles, other parts of the system to achieve collective congregational goals.” However, it sounds somehow unrealistic to expect one pastor to fulfil management functions efficiently. That requires a high level of trust. Schraeder (2014, 9) explains,

Management functions can be performed that will increase employee trust in their supervisors, which will, in turn, have positive implications for the organizations. By allowing employees to participate in the planning process, organizations can leverage new ideas, while also indicating, through this action, that employee input is valued. This, then, will have positive implications on employee trust levels. Similar benefits may ensue from allowing employees to get more fully engaged in the organizing function by allowing them to participate in planning tasks and activities related to their specific jobs. Specific human resource management practices undertaken during the organizing function can also contribute to increased trust. In deploying the leadership function, managers can enhance employee trust by focusing on quality communication and the open exchange of information. The final function, controlling, can enhance employee trust in a number of ways including the fact the employees will receive more timely feedback if they are directly engaged in the control process.

It therefore goes without saying that managerial functions apply in a faith-based institution in the same way as they apply in the business world. In cases, integrity and trust is needed between the manager and the subordinates. The only difference is the faith component, which gives the pastor a special character as a leader, a manager and a servant. In the next section in this study the research discusses change and change management.

#### Change and Change Management

Change, as defined earlier, is any alteration which occurs in all work environments of an organization. Nzube (1999), considers three ways to deal with external changes: adaptation, avoidance and control. The adaptive strategy involves changing or adapting an organization's internal components to fit external changes. The avoidance strategy entails reducing external dependence through self-sufficiency or dependence diversification. The control strategy involves changing the external forces to fit an organization's internal characteristics.

Taking into account the way enterprises fall apart while new energetic forms emerge and tremendous developments in electronic take place, it would be simplistic to pretend that the necessity to change is a characteristic of our sole time. Throughout time, societies have always taken place in different ways in behaviour, sciences, tastes, mentalities, attitudes, to mention but a few. A study of change in the specific framework of an organization shows directly that it is in close interaction with its environment. A study conducted by Hongwei and Yehuda (2009) to identify the impact of institutional factors on managerial claims of "what we are" and to learn how to identify changes along with institutional and business environment changes concluded that organizational identity can be triggered by institutional change.

The contemporary business environment realizes the need for constant change in order to remain competitive, but change identification is rare because it means changing the core of a company's values from an existing familiar territory. It is even more unlikely to happen in faith-based institutions, whose core values are based on their doctrines and which members struggle to preserve. Hongwei and Yehuda (2009) findings states that institutional change, especially regulation and practice change, serve as the trigger to increasing salience of identity issues and a new identity is formed as a result of managerial interventions. This might hold for business institutions, but a change in identity in a faith-based institution might not be the result of a simple managerial intervention. Rather, management actions are meant to safeguard the organization's identity against external forces of change.

The effectiveness of change is also linked with the change capacity of the organization, which Soparnot (2011:3) defines as the ability of the company to produce solutions (content) that respond to environmental evolution (external context) and/or organizational evolution (internal context) and to implement these change processes successfully within the company (process). In Soparnot's (2011) study, change appears to be inevitable with regard to competition and opportunities in the sector and it is regarded as a source of progress to help maintain a competitive position, even though change might involve also negative aspects such as employment loss or restriction of means. Soparnot emphasizes the importance of transformational leadership whereby the leader, by personifying the change, acts on its symbolic identity. The leader carries the change of identity and produces reasons for it so that the followers will accept its general significance.

The article highlights prerequisites of change management such as the learning process, the legitimacy of the change, the necessity to implement an evolutionary

procedure, the visibility and the process of communication, but there is still a need to emphasize the role of managerial functions in the change process. Soparnot himself recognizes that change capacity is not just a matter of the method of managing the change or of organizational learning capacity, but a combination of the two.

As managers deal with change, they must always keep in mind that people react differently to change (Ivanko, 2013). Edmonds (2016:13) identifies four types of reactions depending on people's character: the blockers obstruct or try to prevent the change happening. The sleepers are not bothered about change or aware of it. While preachers are likely to be in position of power where their opinions count, they do not consider change a priority. Lastly, champions are the advocates and active implementers of change.

The question, however, remains, how can the manager address such differences. Kondalkar (2007) takes it on a positive note and links change to growth depending on how people respond to social requirements. If the response is positive, then the change takes place and growth is achieved. If on the contrary the response is negative, it will adversely affect the growth. As such, Edmonds (2016:2) warns that "organisations failing to introduce their planned change successfully can pay a high price". That is why field analysis is important to identify the driving and restraining forces so as to balance them before introducing any change. In dealing with change, most writers agree on three stages: unfreezing to create motivation and readiness to change, changing through cognitive restructuring and refreezing to help the client to integrate the new point of view.

### Resistance to change

Change is always painful regardless of its purpose and outcome. It is like childbirth whereby the baby feels the shock of the new world. Stephen Covey recognizes that old habits have a tremendous pull, especially when it comes to breaking deeply embedded habits such as procrastination, criticism, overeating or oversleeping. Some people express their resistance to change openly. Bauer and Erdogan (2012) identified two types of resistance: active resistance and passive resistance. Those who engage in active resistance may sabotage the change effort and be outspoken objectors to the new procedures. In contrast, adepts of passive resistance may quietly dislike the change, feel stressed and unhappy and even look for an alternative job without necessarily bringing their point to the attention of decision makers.

However, there are also those who go along with the proposed change with little enthusiasm and defenders of the new way, who encourage others around them to give support to the change effort. It is the duty of the manager to coordinate all those different characters and turn them into driving forces for the change. For this reason, trust, honesty and credibility are of utmost importance. Kouzes and Posner (2003: XVIII) assert,

“Success in initiating or responding to change is inextricably linked to the credibility of those leading efforts. Constituents will become willingly involved to the extent that they believe in those leading the efforts. Constituents will become willingly involved to the extent that they believe in those sponsoring the change. It is wise, therefore, for leaders to begin every significant change with a “credit check”. It’s not just “Do my constituents believe that the new system will improve our performance?” or “Do they believe that this risky policy is for the greater good?” It’s also, “Do they believe in me and my ability to lead this effort?”

While change has been said to be as good as a rest, not all change is good. For example hurry in bringing change can be accompanied by bad decisions and sometimes those initiating change hurriedly can fail to realize the magnitude of the

effects or their true costs. In the church context, Milton (2012) suggests that we should never just grab everything new, whatever it is, and then try to fit it into the church. Change must be planned from within or environment be dictate it. That is why it is important to have a clear understanding of the level of change intended. Hersey and Blanchard quoted by Kondalkar (2007) identify four main levels of change: knowledge change, which brings change in individual and group behaviour, attitudinal change, formed and conditioned by feelings and group level change. The group plays different roles in bringing about change in the organization depending on whether it is the change medium, change agent or change target. The last one is organizational change, which affects the whole organization.

#### Change management in the Church

A research conducted by Brookfield (2017) on change management for churches found that church leaders do not feel comfortable with management techniques because they are more interested in issues of spirituality than management skills but also because they are given very little training in management skills during their theological training. As a result, change in churches often has one or more of the following effects: it causes great pain and difficulty, it fails to happen at all, it happens in an unmanaged way or it happens painfully and slowly. ~~According to Oosthuizen and Lategan (2015:11) Stellenbosch Theological Journal~~ established the important role of managerial functions in dealing with change in the church:

It is the expected responsibility of leaders of the church as an organization to plan, lead, organize, staff and control human and other resources to achieve the organizational goals effectively and efficiently in a highly specialized and scientific environment. The result of the reluctance to formally engage with the church as an organization and with management science is an organization that is increasingly struggling with basic management deficiencies. The church as an organization is exposed to insufficient education in management principles and skills through formal



education that, in turn, results in leaders that often struggle to perform the basic managerial tasks expected of them. Consequently, the lack of basic management principles and skills negatively affect the efficiency and effectiveness of the organization in pursuit of its goal and intent.

According to Brookfield's (2017, 1), nervousness among church leaders in change management can be attributed to the low level of management training given to and received by Christian leaders during their training. The training pastor receive is very minimal compared to enormous managerial tasks they often face. Management training at theological college is more often to do with self-management and system management than with people or change management."

#### Conceptual Framework

A conceptual framework assists the researcher to develop awareness and understanding of the situation under scrutiny and to graphically communicate this. The conceptual framework indicates the effect of the independent variable (cause) on the dependent variable (outcome) (Kombo and Tromp 2006). Variables are characteristics that assume different values in the subjects. In this study, independent variables include the management functions which, if well applied, may positively influence the organization and initiate positive change and effectively deal with it. Extraneous variables in the study are factors operating in a real-life situation and which may affect changes in the dependent variable. These factors, are not measured in the study, but may increase or decrease the magnitude or strength of the relationship between independent and dependent variables (Kumar, 2011). For example, in the church context, variables such as spiritual or cultural factors, the training of church leaders intervene as intermediate variables, as summarized in the chart below:

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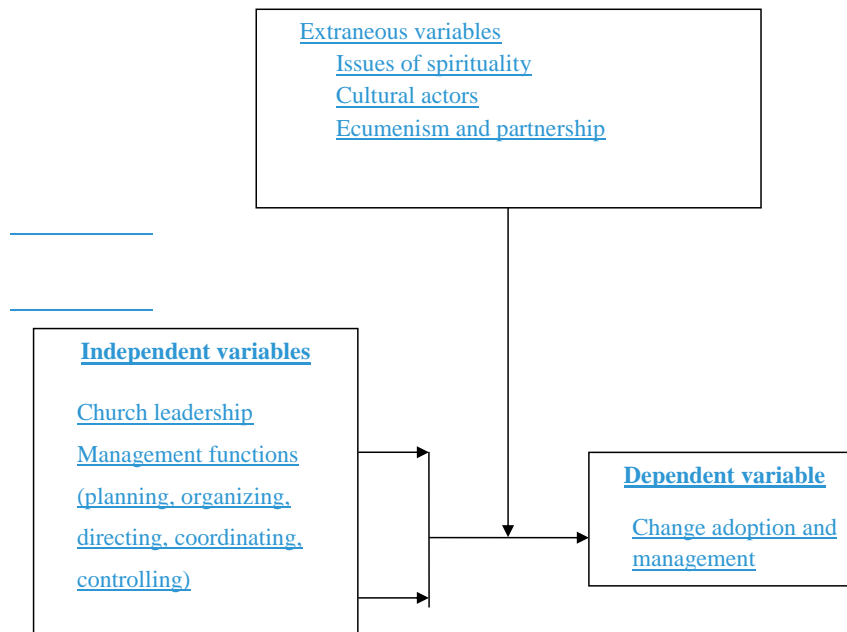


Figure 2. 1 study conceptual framework

#### Summary of the Literature

Change management in the church requires managerial skills that help the church leader to overcome resistance at different level that come in various forms. The studies conducted in field of managerial functions and change management by researchers such as Manala (2010) confirmed that managerial functions do not only apply for business organizations but also in faith-based institutions where the pastor is a leader, a manager and a servant. For this reason, a proper application of managerial functions, namely planning, organizing, staffing, directing and controlling are very helpful. Unfortunately training programs for church leaders focuses mostly on spiritual issues and as a result church leaders are not sufficiently prepared for managerial roles that they are called to play when they join the ministry. This

argument is in line with Daft's (2010) observation that "top leaders articulate the vision and set the tone while managers and employees in the organization are involved in the process of change.

The particular contribution of this study is to highlight the role of church leadership in the management of change as well as the different factors that influence the adoption or the rejection of change in the CBCA as a faith-based organization. Even though change can be regarded as a destabilizing factor, it helps organizations remain afloat in the midst of the changing environment. Further, this study is intended to propose a model of leadership that effectively uses managerial functions to adopt change and effectively manage it.

## **CHAPTER THREE:**

### **RESEARCH METHODOLOGY**

This study sought to establish the influence of church leadership in the management of change management in the CBCA and subsequent factors of change adoption. This chapter describes the steps taken to conduct the study. It discusses the research design, the research area and determines the study population, the data collection method instruments and analysis.

#### **Research Design**

A research design can be regarded as an arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance with the research purpose. It is the conceptual structure within which research is conducted. It constitutes the blueprint for the collection, measurement and analysis of data (Kothari, 2004). In this study, the researcher used the descriptive non-experimental design to establish the influence of church leaders in the management of change in a faith-based institution through effective use of managerial functions. Through a questionnaire with closed-ended and open-ended questions data was collected from people in current position of leadership and people who have played a key role in church leadership in the recent past. Secondary data was collected from church archives and books related to the topic.

### Study Area

This study was conducted in the CBCA headquarters in Goma but it applies to the working area of the CBCA as presented in the first chapter of the study. The main focus was on the church leadership at the headquarters especially the top executives, heads of departments, chairpersons of the AGA and district pastors. Former top executives and heads of departments were also involved because the study targeted the period between 1996 - 2016.

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### The Study Population

According to Kumar (2011), it is important to clearly define the study population from whom the required information for answering the research questions is obtained. This study sought to determine the role of top leadership of the CBCA in change adoption and change management. The study target population was 24 former and current church leaders namely the four elected top executives, the heads of departments, the chairpersons of the AGA and church districts leaders. The questionnaire was sent to all 24 target leaders but only 21 were able to send it back, making a return rate of 87.5%.

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### Data Collection Method

In this study information was collected through two techniques: questionnaire and documentation analysis [Creswell \(2009\)](#).- A questionnaire was administered to the selected respondents to collect quantitative and qualitative data. Changes in the CBCA were discussed on the basis of change levels, with a special focus on the group as change agent, change medium or change target. On the one hand, the group as change agent referred to people who are in charge of planning and implementing change. The second level which was taken into account is the group as change medium. This refers to the organisation, the directing and the coordinating levels

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since the church leader is not the sole actor in the change implementation. Finally, the group as a change target refers to the attitude of the community and which is expressed in terms of adoption or rejection of change.

#### Validity and Reliability of Research Instruments

The validity of a test is a measure of how well a test measures what it is supposed to measure whereas reliability is a measure of how consistent the results from the test are (Kombo and Tromp, 2006). A pilot study was conducted to help refine and confirm the validity and reliability of the data collection instrument. A group of ten people in lower position but with ample knowledge about the CBCA working system were asked to answer the questionnaire. The result helped to identify ambiguous questions and the researcher refined them before administering the questionnaire to the respondents.

#### Data Collection Procedure

The researcher administered hard copies and soft copies of the questionnaire to the respondents through the help of two research assistants. The research respondents have a good level of education, hence it was easy for them to answer the questionnaire items but many of them felt more comfortable in French than in English and so the researcher translated the questionnaire into French before administering it.

#### Data Analysis

After collecting filled questionnaires from the respondents, raw data was cleaned to “identify and minimize, as far as possible, errors, incompleteness, miscalculations and gaps in the information obtained from the respondents, as advised by (Kumar, 2011). Then the data was coded according to the themes of the guiding questions. Descriptive methods such as frequency distribution, percentages, mean,

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were used to summarize and organize data. Chi-square tests were employed to establish relationships between study variables. The Statistical Package for Social Sciences (SPSS V.17) was used. The qualitative data generated from the open-ended questions was read keenly several times, identified, coded and organized into themes which were used to report the study findings in chapter four of the study. Discussions on the findings in the light of the available literature were made.

#### Ethical Considerations

Taking into account the special positions of the respondents of this research, the researcher requested and obtained permission from the Church president, who was also one of the respondents. After the researcher was granted permission to conduct the research, he administered the questionnaire as hard copies and soft copies via email and a follow up was done via phone calls by the two research assistants who helped the researcher in questionnaire distribution. Names and any other kind of identification were not required on the questionnaire. Also, the research findings were shared with the church leadership in order to ascertain that the findings represented the church leadership opinions. Finally, the researcher assured the respondents that the answers they gave would not have any negative implications on the individual respondent or any of his or her relatives or friends.

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## CHAPTER FOUR

### DATA PRESENTATION, ANALYSIS AND INTERPRETATION

This study sought to establish the influence of church leadership in the management of change in the CBCA and subsequent factors of change adoption. This chapter presents the interpreted findings in two main parts. The first part deals with the identification of the respondents while the second part is divided into the four parts according to the four research questions: part one dealt with types changes that have occurred in the CBCA in the last 20 years, the second parts dealt with the influence of leadership in the adoption and management of changes, the third part established the influence of managerial functions on the changes that have occurred in CBCA in the last 20 years and the fourth part presented the best model of leadership and management needed to implement change effectively in the CBCA?

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#### Characteristics of Respondents

The age of the respondents, their gender, the leadership positions they hold and those who are no longer in leadership held and the status of the clergy or lay people comprising the study population is discussed below:

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#### *Respondents' Distribution according to their Age*

The study findings revealed that 14.3% of the respondents were aged between 30 and 40, then 19.0% of the respondents aged between 41 and 50, 28.6% aged between 51 and 60, 23.8% aged between 61 and 65, while 14.3% were beyond 65. The average age of the respondents was 55 whereas the standard deviation was 9 years. The age



varied between 71 and 37. The median age was 57. This distribution revealed that the respondents aged between 51 and 65 constituted more than half of the top leaders. That means more than half of the respondents are aged beyond 50 and they will be retired in 15 years to come. This calls for joint efforts to prepare for smooth change in the CBCA. Table 1 below gives a summary of the age distribution:

Table 4.1: Distribution of the respondents to age

Description	Frequency	Percentage	Cumulative Percentage
Between 30-40	3	14.3%	14.3%
Between 41-50	4	19.0%	33.3%
Between 51-60	6	28.6%	61.9%
Between 61-65	5	23.8%	85.7%
Beyond 66	3	14.3%	100.0%
Total	21	100.0%	

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#### *Distribution according to Duration in Leadership Position*

The distribution of the respondents according to the positions the respondents are currently holding in leadership or held was as follows: 33.3% of the respondents had been in the leadership position for less than five years, 14.3% for 6 to 10 years, 23.8% had been in a position of leadership for 11 to 15 years, 19% had been there for 16 to 20 years while 10.6% had been in leadership for more than 20 years.

These means that most of the respondents had been in position of leadership for an average of ten years, which is sufficient to be able to assess the influence of leadership in change adoption and management during their time in office. A duration in the leadership of more than five years is a factor of stability and working towards

the vision whereas a term of less than five years in leadership does not give enough time to influence changes. Table two below gives a summary of the respondents' duration in leadership positions

Table 4.2:2: Distribution of respondents according to duration in leadership

Description	Frequency	Percentage	Cumulative Percentage
0-5years	7	33.3%	33.3%
6-10 years	3	14.3%	47.6%
11-15 years	4	19.0%	66.7%
16-20 years	5	23.8%	90.5%
Beyond 20 years	2	9.5%	100.0%
Total	21	100.0%	

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#### ***Distribution according to Position in Leadership***

The respondents' distribution according to the positions of leadership they have held or they are holding is as follows: 28.6% of the respondents are current or former top executives, 38.1% are heads of departments, 19% are chairpersons of the AGA and 14.3% are district pastors. Some top executives, namely the Vice-president, the Treasurer and the Church Secretary, are termed as heads of departments as per the bylaws of the CBCA. The distribution in different positions of leadership seems to be even as shown in table 3 below:

Table 4.3.3: Distribution of respondents according to their positions

Description	Frequency	Percentage
Top executives	6	28.6%
Head of departments	8	38.1%
Chair of the AGA	3	14.3%
District pastors	4	19.0%
Total	21	100%

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#### *Distribution according to Gender*

The respondents' distribution according to their gender was as follows 90.55 were men while 9.5% were women. This is an indication that women are under-represented in the church leadership. This factor reinforces the idea that the male gender dominates the female gender.

Table 4.4: Distribution according to gender

Description	Frequency	Percentage
Male	19	90.5%
Female	2	9.5%
Total	21	100%

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Distribution according to Pastors and Lay Leaders

The respondents' distribution among the pastors and the lay leaders was as follows: 57.1% were pastors while 42.9% were lay leaders. This indicates a more or less balanced distribution in top leadership between lay leaders and the clergy.

**Table 4.55:** Distribution according to pastors or lay leaders

Description	Frequency	Percentage
Pastors	12	57.1%
Lay leaders	09	42.9%
Total	21	100%

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RQ1: What types of changes have taken place in the CBCA in the last 20 years?

Data collected in response to research question showed the respondents identified 22 changes that had taken place in CBCA. 81.8 % of the 22 changes were related to spiritual life while 18.2% of the 22 changes were related to socio-economic issues. The six items under research question were open-ended questions which sought to determine changes that occurred at spiritual level, socio-economic level, changes initiated from inside, changes influenced from outside, changes accepted and changes that were rejected:

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#### Changes on Spiritual Level

In this study changes at spiritual level includes church activities like service, evangelism choir to mention but a few:

***Women Trained in Theology***

The issue of women being trained in theology but can only serve as evangelists was mentioned by 52.4% of respondents. The church allowed women to serve as evangelists because women are very active in the church. They assumed allowing women to be an evangelist was an alternative solution to the hot issue of women's ordination because women ordination is still rejected. This is an internal change which resulted from the discussions on the ministry of women in the church during the AGA in 2007.

***Expansion of the Mission Area***

This change was mentioned by 52.4 % of respondents referring to the expansion of the CBCA in the DRC and beyond. This expansion is attributed to the fact that church members who migrate to other places and find hard difficult to be integrated in existing churches in those areas, they are forced to begin their own churches. Another factor is the fulfilment of CBCA mission, which consists of holistically evangelizing all human beings in accordance with the missionary call of Christ to the Church. It is this call initiated from within which led to the change of the name of the church from the "Baptist Church in Kivu" – CBK – to the Baptist Church in Central Africa – CBCA. This change was easily owned and adopted.

***Development of a Yearly Preaching Guide***

This change was mentioned by 90% of the respondents. They said the change was meant to meet the long felt need to create harmony in the teaching in the church which would enable all members to grow uniformly. The guide serves as planning reference at all church levels. The respondents said that this change was initiated by

the Department of Mission and Evangelism and was strongly adopted even at the grass root level.

#### ***New Evangelism Strategies***

This change was mentioned by 57.1% of the respondents. They listed three new evangelism strategies: open air crusades, door to door evangelism and face to face evangelism which uses various strategies such as “Andrea Strategy” (John 1:40-43), “Philip Strategy” (John 1:46) or “Zacheus strategy” (Luke 19:10). They also talked about targeting people with special need such as prostitutes, pygmies, people living with trauma, victims of sexual violence and street children. Those initiatives were said to be very much appreciated. According to the respondents, they make it possible to reach more people including the marginalized groups.

#### ***Improving School and Hospital Chaplaincy***

57.1% of the respondents argued the idea of having a chaplains whose role is only to attend to people’s psychological, spiritual and social needs was better than the previous one of having a teacher doubling as chaplain. It consists of appointing a qualified chaplain different from the teacher of religion and whose task is to address psycho-spiritual needs of students and staff. The new approach was welcomed because the chaplain is able to identify the real problems facing people and the trauma they are going through. Some schools and hospitals are currently appointing psychologists in addition to chaplains to deal with psycho-social issues.

#### ***Teenage Program***

38.1 % of the respondents mentioned introduction of teenage programs in the church as a way of caring for the young people so as to involve them in church activities. The idea was to create junior groups for nurturing young men and women between 12 and

18 years who felt they were longer children to attend Sunday school but also felt bored by the adults' service which did not deal with their specific issues. The respondents praised these movements for the way it cared for the young people, but they mentioned that some members resisted it, especially the Scout movement, because it was borrowed from the Catholic Church. Even today, some parishes have not yet adopted the movement, ushers who fear their work may be taken by the young people.

#### ***Singing the Apostles' Creed in the Service***

66.7% of the respondents said that singing of the Apostles' Creed in the service is a new way of expressing the Christian faith. They also pointed out that change was met some resistance from those who associate it with the Catholic practice. After the melody was adopted, there was a competition whereby those perceived as losers took a long time to accept the decision of the jury.

#### ***French and English Speaking Congregations and Services***

This change was mentioned by 57.1% of the respondents. They saw it as an improvement of the church to accommodate the intellectual especially in urban areas as well as the need to serve people who do not speak the local languages. This change was also faced with some resistance especially from those who perceive the intellectuals merely challenging the status quo and introducing new elements from outside, of which the fundamentalists may not be very happy with.

#### ***Using Musical Instruments and Dancing in the Service***

38.1% of the respondents were of the opinion that introduction of musical instruments and dancing in the service has brought tremendous change in the church. They indicated that the reason why this change brought about tremendous change is

because young people often transfer popular music to the church. Initially, some people tried to fight the change but in the end, they realized how such attitude would be disastrous for the church and so they had to bear with it.

#### *Appointment of Evangelists in Charge*

This change was mentioned by 28.6% of the respondents. It refers to catechists who do not qualify to be ordained as pastors because they have basic biblical training but are appointed to lead sub-parishes. They are officially consecrated and given a cross but not a collar. They may celebrate the Holy Communion but not marriage or baptism. This change was introduced to address the shortage of ordained pastors, especially in rural areas, where the need was exacerbated by ordained pastors who prefer to working in urban parishes for better remuneration. This change received a lot of support as the church introduced the concept of “Bible and Development” in their training.

#### *Choirs of Couples*

The aim of this initiative, which was mentioned by 38.1% of respondents, was to strengthen families’ spiritual growth. In addition to singing, the couples also attend seminars on spiritual and material topics of interest for management of family income, child care and dealing with in-laws, to mention but a few. Among the many changes initiated in the church, this change has borne a lot of fruits in changing households and it is expanding very quickly in the CBCA.



***Using Robes and Head Scarves in Choirs***

According to 47.6% of respondents the obligation for female singers to wear head scarves is an imitation of Pentecostal churches which focus on the obligation for women to cover their heads in public. Others consider robes as a way to reduce differences among singers. Nevertheless, respondents considered that this as a rule which is imposed from some church leaders but not much accepted by the singers.

***Practices from Charismatic and Neo-Pentecostal Movements***

These practices include praying together at the same time, using choruses for praise and worship, praying in tongues, night prayers, to mention but a few. According to the 38.1% of respondents these practices make the service lively. However, their introduction was met some resistance because of their imitative character and the over-spiritualization of ordinary situations whereby some people cannot pray without casting demons, even when they are asked just to say grace for food. However, church members like them and the Baptist fundamentalists have to bear with them

***Church work against HIV/AIDS***

According to 28.6% of the respondents, the CBCA has had a negative attitude towards HIV/AIDS victims. This was due to the association of the disease with prostitution and insufficient teaching on health reproduction. It took some time to sensitize the church to start a programme against the pandemic. Currently, the CBCA program is one of the most active in terms of prevention and care for the infected and the affected. This change is one of those changes that came from outside, but in the end has been highly adopted.

***Women's Ordination***

This change is the most sensitive topic in the CBCA. According to 78.9% of the respondents the push for it comes mainly from outside, especially by some partners. For instance, the CBCA is the only one of the 35 members of the United Evangelical Mission which does not ordain women. The paradox is that it is also one of the churches with a high number of trained female theologians. The respondents attributed the rejection of that change to wrong interpretation of scriptures, cultural negative attitudes towards women and fear of competition by male pastors. They mentioned also one incident whereby a dissident pastor from the CBCA started ordaining women without biblical or theological training and as a result some of them started using the collar abusively. In consequence, this created resistance among CBCA members who did not want to be identified with that pastor. In essence, church leaders are not opposed to the ordination of women, but the decision making system favours extremists.

***Pastors' Robe during the Service***

This issue was raised by 26.3% of the respondents. They indicated that the rejection of the robe is due to differences of opinions among pastors: some would like to have special attire for service like the Catholic priests or Anglican and Lutheran pastors while others, who insist on safeguarding the Baptist identity, consider the collar and the cross as sufficient to distinguish the minister. In the end, the church agreed on a white suit during pastoral functions.

***Inter-religious Marriage***

This issue was raised by 36.8% of the respondents. They were of the opinion that inter-religious marriage, which refers to marriage between two people from different

religions, the church rejects marriages in order to prevent risks of conflicts due to differences in the household. They highlighted a risk of frustrating young adults who may fall in love with partners from other religions because love does not necessarily depend on religious membership.

#### ***Women as Church Elders***

This change was mentioned highlighted by 73.7% of the respondents. Women's ordination was rejected by a good number of the respondents, but the church had made some steps in regard to women as church elders before retreating back. In 2007, the AGA, after receiving positive reports about the performance of women in some congregations, accepted to elect women as church elders. Two years later, three congregations elected women as church elders, however, by the end of their term, some extremists requested for cancellation of that decision.

#### Changes on the Socio-economic level

While the church is spiritually oriented, faith without deeds is dead. In fact, in order to put faith into practice socio-economic activities are inevitable.

#### ***New Strategies of Resource Mobilization***

This change was highlighted by 95.2% of the respondents. The indicated that the church introduced pledging cards at the beginning of the year for members to promise what they intend to contribute throughout the year as a way of raising funds. The church also demanded congregants to be standing up and taking their offering to a basket placed in front of the church as opposed to previous practice were the basket was taken round to every congregant by ushers. The church also made it mandatory for every active pastor to pay his tithe in order to assist retired pastors. The

respondents appreciated these new strategies which, according to them, have helped tremendously to increase church income.

#### ***New Approach to the Management of Human Resources***

This change was indicated by 61.9% of the respondents. The respondents appreciated the regulation according to which pastors have to be consulted before being transferred to new areas, contrary to the previous transfers without warning without taking into account children's education or working wives. They also praised the different training programs which are intended to improve leaders' capacities.

#### ***Holistic Approach to Mission***

The new approach to mission refers to the promotion of integral mission, which was mentioned by 47.6% of the respondents. This new approach to evangelism, integrates meeting spiritual needs with material needs like clothing and feeding the needy.

#### ***Church and Politics***

This new attitude towards politics was mentioned by 33.3% of the respondents. The respondents indicated that for a long time, the church had looked down on politics, which was considered as a dirty game characterized by evil behaviour. However, ten years ago, the church has been encouraging its members to feel free to join politics. This change was met with some resistance until ten years ago when it was agreed that pastors who join politics should be supported. The church allows them to exercise pastoral functions such as preaching, celebrating the Holy Communion, officiating marriage or baptism but not take full time leadership of a congregation. Church members were also encouraged to vote and support reliable candidates. They, however, forbid use of the pulpit for political campaigns. Table 5 below summarizes respondents' response on the changes

Table 4. 6: Respondents' response on the changes

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<b>Changes on Spiritual Level</b>	<b>Respondents' %</b>
1. Appointment of women theologians as evangelists	52.4%
2. Expansion of mission area	52.4%
3. Developing a yearly preaching guide	90.5%
4. New strategies of evangelism	57.1%
5. New approach to school and hospital chaplaincy	57.1%
6. Youth groups in the church (junior, "cadettes", scouts)	38.1%
7. Singing the Apostles' Creed in the liturgy	66.7%
8. French and English speaking congregations and services	57.1%
9. Use of music instruments and dancing in the service	38.1%
10. Appointment of "Evangelists in charge"	28.6%
11. Choirs of couples	38.1%
12. Use of robes and headscarf in choirs	47.6%
13. Practices from charismatic & neo-Pentecostal movements	66.7%
14. Church work against HIV/AIDS	28.6%
15. Women's ordination	78.9%
16. Pastors' robe in service	26.3%
17. Inter-religious marriage	38.6%
18. Women as church elders	73.7%
<b>Changes on socio-economic level</b>	
1. New strategies of resource mobilization	95.2%
2. New approach to human resource management	61.9%
3. Holistic approach to mission	42.9%
4. Church and politics	33.3%

### *Change Origin*

The study identified a number of changes that are initiated from inside the church and those influenced from outside. 77.3% of the changes identified were initiated from inside whereas 22, 7% were influenced from outside. This implies that most of the changes were initiated from inside, which should make it easy for the leadership to adopt, implement, and manage them. Table 6 below summarizes the respondents' responses:

**Table 4. 7** ~~Table 6~~: Change origin

Description	Frequency	Percentage
Changes initiated from the inside	17	77.3%
Changes received from outside	5	22.7%
Total	22	100%

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### *Adoption and Rejection of Changes*

The study revealed that a number of changes were adopted, others were rejected while others resistance before being adopted. 50% of the changes were adopted without resistance whereas 31.8% met with some resistance before being adopted and 18.2% were rejected. The total number of changes that were adopted included those that were initially resisted were 81.2%. Table 7 below summarizes the changes that were adopted, resisted first and finally adopted and those that were rejected.

**Table 4. 87** ~~Table 7~~: Adoption and rejection of changes

Description	Number	Percentage
Changes adopted without resistance	11	50%

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Changes adopted after some resistance	7	31.8%
Changes rejected	4	18.2%
Total	22	100%

The study revealed several reasons for the high adoption of changes. According to 23.8% of the respondents changes were adopted because they perceived as helping to improve the living conditions of pastors and church members. 19% of the respondents attributed it to real needs felt in the community and a shared vision whereas 14.3% considered the members as being sensitized on the positive social impact of the change in the community. 4.8% of the respondents attributed the high change adoption to a better understanding of the Christian faith and increased awareness on the call for mission according to Matthew 28:18-20. Table 8 below summarizes the respondents' responses on the reason for the high change adoption rate.

Table 4.98: Reasons for high adoption of changes

Reasons for adoption of changes	Frequency	Percentage	Cumulative percentage
The change met a need felt in the community	4	19.0%	19.0%
Changes help to improve the living conditions of pastors and church members	5	23.8%	42.8%
Members were sensitized on the need for change	3	14.3%	57.1%
Better understanding of the Christian faith	1	4.8%	61.9%
Increased awareness on the call for mission	1	4.8%	66.7%
Sharing a common vision	4	19.0%	85.7%
Positive social impact in the community	3	14.3%	100.0%
Total	21	100.0%	

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The findings showed that 23.8% of the respondents thought changes were rejected because they were considered to be external intrusions. 19% of the respondents attributed the rejection to negative cultural attitudes towards women and a wrong interpretation of scriptures. 14.3% of the respondents associated rejection of change with ignorance while 9.5% mention the fear of losing the Baptist identity and diverging views among pastors. Lastly, 4.8% thought some leaders' fear of losing their advantages prompted them to reject change. Table nine below summarizes the respondents' responses on the reasons attributed to change rejection.

Table 4. 109; Reasons for ~~high adoption~~ **rejection**, of changes

Reasons for rejection of changes	Frequency	Percentage	Cumulative Percentage
Negative cultural attitudes towards women	4	19.0%	19.0%
Influence from outside	5	23.8%	42.9%
Wrong interpretation of the scriptures	4	19.0%	61.9%
Fear of losing the Baptist identity	2	9.5%	71.4%
Diverging views among pastors	2	9.5%	81.0%
Fear of losing some advantages	1	4.8%	85.7%
Ignorance of some members	3	14.3%	100.0%
Total	21	100.0%	

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RQ2. The role of Leadership in the Management of Change in the CBCA



The study investigated the responsibility of the leaders in the adoption and management of change. 47.6% of the respondents were of the opinion that the leaders involved themselves in mobilization and promotion of leadership practices to get changes adopted. 14.3% of the respondents attributed it to the sharing of the common vision and the education of church members. 9.5% of the respondents saw it as a result of leaders' good interactions with church members and their devotion to explain the mission of the church. Finally, 4.8% referred to good operational system in the church. Table 10 below summarizes the respondents' responses on the leaders' role in change adoption and management.

Table 4. 11 Leaders' responsibility in the adoption of changes

	Frequency	Percentage	Cumulative percentage
Strong mobilisation and promotion of leadership	10	47.6%	50.0%
Sharing the vision	3	14.3%	65.0%
Good interaction with church members and own involvement	2	9.5%	75.0%
Understanding the mission of the church	2	9.5%	85.0%
Education of church members	3	14.3%	100.0%
Church operational system	1	4.8%	
Total	21	95.2%	

***Responsibility of leaders in the Rejection of Changes***

The research revealed that 28.6% of the respondents consider autonomy of congregations as not facilitating quick adoption of change. 19% of the respondents indicated insufficient involvement of leaders in the change process while 14.3% of the respondents were of the opinion that individualism and non-commitment to the common vision was a cause of change rejection. 9.5% of the respondents saw lack of the sense of accountability as well as some weaknesses in the church operational system as some other reasons for rejection of changes. Table 11 below summarizes respondents' responses on reasons for rejection of change.

**Table 4. 12: Responsibility of leaders in rejection of changes**

	Frequency	Percentage	Cumulative Percentage
Insufficient preparation of leaders for change management	1	4.8%	5.3%
Diverging views among leaders	2	9.5%	15.8%
Autonomy of management of parishes	6	28.6%	47.4%
Insufficient involvement of leaders	4	19.0%	68.4%
Avoiding accountability	2	9.5%	78.9%
Laisser faire and dependency	1	4.8%	84.2%
Individualism and non commitment to the common vision	3	14.3%	100.0%
Church operational system	2	9,5	
Total	21	100	

**RQ3: what influence does the managerial functions have in change adoption and management?**

The study also sought to establish the influence of managerial functions on the adoption and management of changes in the CBCA.

***Influence of Planning Function***

The study examined the influence of planning on the adoption and management of change. The study first focused on the existence of a strategic plan, the production of a yearly preaching guide, planning of meetings and time planning. The findings showed that 38.1% of the respondents appreciated the existence of a strategic plan and 28.6% appreciated the yearly thematic preaching guide. 19% of the respondents praised the monthly meetings in departments and management units. 4.30%, of the respondents indicated that planning influence was very effective while 14.8% found it good. Finally, 14.30% considered time management as an important factor for change management.

However, respondents appreciated its actual implementation differently: 4.80% found it excellent, 4.80% found it good and 4.80% found it not very good. With a degree of freedom of 9 and a level of significance of 0.05, Pearson's chi-square test of significance shows that  $p=0,001$  was lower than the level of signification of 0.05. It meant that there were less than one chance out of 1000 for the absence of influence to be true. This lead to the conclusion that these changes were influenced by the planning function. Table 12 below summarizes the respondents' responses on the role of planning in change adoption and management.

**Table 4. 13. Cross table planning function**

Description		Appreciating the planning function				Total
		Excellent	Very good	Good	Not good	
Existence of a strategic plan	Count	0	8	0	0	8
	% of total	0.00%	38.10%	0.00%	0.00%	38.10%
Time management	Count	1	1	0	1	3
	% of total	4.80%	4.80%	0.00%	4.80%	14.30%
Existence of yearly thematic preaching guide	Count	0	6	0	0	6
	% of total	0.00%	28.60%	0.00%	0.00%	28.60%
Planning meetings in departments and managements units	Count	0	1	3	0	4
	% of total	0.00%	4.80%	14.30%	0.00%	19.00%
Total	Count	1	16	3	1	21
	% of total	4.80%	76.20%	14.30%	4.80%	100.00%

***Influence of Organizing Function***

The study also investigated the influence of the organizing function on the adoption and management of change. The results indicate that 42.9% of respondents mentioned unity of command while 33.3% considered it very good 9.5% said it was good. 4.8% of the respondents spoke about the span of control which they found not good while 14.3% of the respondents proposed delegation. 4.8% of the respondents found it very good and 9.5% found it good. 28.6% of the respondents mentioned teamwork while 9.5% of the respondents emphasized decentralization, which they found as good.

The statistical analysis of Pearson's chi-square showed a degree of freedom of  $p = 0,001$  which is below the level of significance of 0.05. The fact that the influence was

statistically significant lead to the conclusion that both changes were influenced by the organizing function.

The main factor of appreciation is the unity of control. This is because the organisational structure of the CBCA is reflected from the headquarters to the districts and the parishes. It is even often said, for instance, that the District pastor is representative of the Church President in the district. (Bylaws 2008). Furthermore, the Manual of administrative and financial procedures provides for the process of interim and delegation (Antitrust Manual of procedures, 2012). As for the span of control and teamwork, they are effective, especially in the headquarters, through the working structure of departments and the common meetings of departments. Decentralization results from the church structure. The church has a central leading office but parishes and other management units function under a system of autonomy of management. Table 13 below summarizes respondents' responses on the role of the organizing function on in change adoption and management.

**Table 4. 14: Cross table organizing function**

Description	Appreciating the organizing function			Total	
		Very good	Good		Not good
Unity of command	Count	7	2	0	9
	% of total	33.3%	9.5%	0%	42.9%
Span of control	Count	0	0	1	1
	% of total	0%	0%	4.8%	4.8%
Delegation	Count	1	2	0	3
	% of total	4.8%	9.5%	0%	14.3%
Team work	Count	2	4	0	6
	% of total	9.5%	19.0%	0%	28.6%
Decentralization	Count	0	2	0	2
	% of total	0%	9.5%	0%	9.5%
Total	Count	10	10	1	21
	% of total	47.6%	47.6%	4.8%	100.0%

***Influence of the Staffing Function***

The study assessed the influence of the staffing function on the adoption and management of change in the CBCA. The results showed that 28.6% of the respondents mentioned remuneration as a factor of influence, 23.8% of the respondents found it very good whereas 4.8% found it good. 23.8% of the respondents spoke about recruitment, selection and placement, which they found very good. 19% of the respondents spoke about promotion and transfer of which 14.3% of the respondents found it as being very good while 4.8% found it good. Finally, 9.5% found promotion and appraisal very good.

The statistical analysis of Pearson's chi-square showed a degree of freedom of 4 with a level of significance of 0.05. The  $p = 0.030$  is lower than 0.05, which gives less than 30 chances out of 1000 for the absence of influence to be true. The fact that the influence is statistically significant leads to the conclusion that these changes were influenced by the staffing function.

One of the factors of appreciation is remuneration. It is true that the salary of employees, especially at the headquarters, has been paid regularly and efforts are being made to improve the situation of local pastors. Recruitment and placement are also clearly regulated in the manual of procedures. Of course there is a pressure on the headquarters from young unemployed graduates from universities because of the high rate of unemployment in the country and insecurity in the rural areas. Table 14 below summarizes the respondents' responses on the role of the staffing function on change adoption and management at CBCA:

**Table 15** Cross table staffing function

Description	Appreciating the staffing function			Total
		Very good	Good	
Manpower, Recruitment, Selection and placement	Count	5	0	5
	% of total	23.8%	0%	23.8%
Training and development	Count	4	0	4
	% of total	19.0%	0%	19.0%
Remuneration	Count	5	1	6
	% of Total	23.8%	4.8%	28.6%
Performance appraisal	Count	0	2	2
	% of total	0%	9.5%	9.5%
Promotion and transfer	Count	3	1	4
	% of total	14.3%	4.8%	19.0%
	Count	17	4	21
	% of total	81.0%	19.0%	100.0%

***Influence of the Directing Function***

The study also examined the influence of the directing function on the adoption and management of change. The findings indicated that 42.9% of the respondents mentioned leadership as a change factor and found it very good whereas 19% spoke about supervision and motivation but they appreciated them differently: 14.3% considered supervision as good. 14.3% found motivation as good while 4.8% the respondents found it excellent. Finally 19% of the respondents indicated communication: 9.5% of them found it good whereas 1% found it not good.

The statistical analysis of Pearson's chi-square indicated a degree of freedom of 9, with a level of significance of 0.05. The test showed that  $p=0.010$ , which is lower than the level of significance of 0.05. This gave less than 10 chances out of 1000 for the absence of influence to be true. Therefore, the changes were influenced by the directing function.

The factors of appreciation of the directing function include among others the leadership system. The focus on leadership increased when the church initiated a training programme on strategic leadership at all levels of management. It appears like seminars on strategic planning, mentoring and coaching have given a new impulse to the management system in the last decade. The fruit of this programme have enhanced motivation as well as facilitated supervision and communication the good chain of command. People at the grassroots level are involved in decision making through their delegates at the General Assembly and the chain of command flows through the departments to the corresponding services in congregations. Table 15 summarizes the respondents' responses on the function of directing in change adoption and management.



**Table 4. 16 Cross table directing function**

Description	Appreciating the directing staffing function					Total
	Excellent	Very good	Good	Not very good	Very bad	
Supervision	Count	0	1	3	0	4
	% of Total	0%	4.8%	14.3%	0%	19.0%
Motivation	Count	1	3	0	0	4
	% of Total	4.8%	14.3%	0%	0%	19.0%
Leadership	Count	0	9	0	0	9
	% of Total	0%	42.9%	0%	0%	42.9%
Communication	Count	1	0	2	1	4
	% of Total	4.8%	0%	9.5%	4.8%	19.0%
Total	Count	2	13	5	1	21
	% of Total	9.5%	61.9%	23.8%	4.8%	100.0%

***Influence of the Controlling Function***

The study also investigated the influence of the controlling function on change adoption and management. The findings indicated that 47.6% of the respondents considered internal audit as a factor of influence: 14.3% of them found it very good while 33.3% them found it good. 14.3% of the respondents indicated follow up of the decisions of the AGA but with different appreciations: 4.8% of them found it excellent, 14.3% of them found it good while 4.8% of them found it not very good. 19% of the respondents indicated absence of sanctions. They were of the opinion that rewards good performance and punishment for poor performance can help the CBCA in the control function but their appreciations varied from excellent, very good, not good and very bad: 4.8% of the respondents were distributed in the four ratings. The

last factor, which was mentioned by 9.5% of the respondents, was external audit of which 4.8% of the respondents found it good, 4.8% of the respondents found it not very good while 4.8% found it very bad.

The statistical analysis of Pearson's chi-square indicated a level of probability of 0.397 which is higher than the significance level of 0.05. This gives more than 397 chances out of 1000 to prove the absence of influence between the two variables. So there is not enough evidence that the changes observed are influenced by the control function.

With regard to the controlling function, the internal audit is operational but the external audit is still missing at the headquarters, even though church projects accounts are checked regularly by external auditors on request of donors. But the lack of follow of the decisions of the AGA and the absence of sanctions make the control function ineffective. That is why, according to the respondents, the control function is the only one that does not influence change adoption in the CBCA. Table 16 below summarizes the respondents' responses on the role of controlling function on change adoption and management.

**Table4. 17** Cross table controlling function

Description		Appreciating the Control function				Total
		Excellent	Very good	Good	Not very good	
Internal audit operational	Count	0	3	7	0	10
	% of Total	0.00%	14.30%	33.30%	0.00%	47.60%
Absence of	Count	0	0	1	1	2

external audit	% of Total	0.00%	0.00%	4.80%	4.80%	9.50%
Follow up of decisions of AGA	Count	1	0	3	1	5
	% of Total	4.80%	0.00%	14.30%	4.80%	23.80%
Positive or negative sanctions	Count	1	1	1	1	4
	% of Total	4.80%	4.80%	4.80%	4.80%	19.00%
Total	Count	2	4	12	3	21
	% of Total	9.50%	19.00%	57.10%	14.30%	100.00%

RQ 4. What is the best model of leadership and management needed to effectively adopt and implement change in the CBCA?

One of the objectives of this research is to propose a model of leadership needed to be able to manage change effectively. Some of the aspects of a good model mentioned by respondents include training of church leaders, incorporation of cultural factors where necessary, emphasis on spiritual maturity, ecumenism and partnership.

#### ***Training of Church Leaders***

The study findings showed that 33.3% of the respondents indicated some discrepancy between theory and practice, 28.6% spoke about the priority of theology over other areas as challenges in the training of church leaders, 23.8% of the respondents raised the needed of incorporating training in social realities while 14.3% mentioned the need for training of church leaders in administration and management.

The aspects of the suggested model in relation to the quality of training of church leaders are similar to those discussed by Comer (2010) and Brookfield (2017). As such, the CBCA currently has a very high number of qualified human resource in

theology but not enough in other areas. However, theological training focuses too much on Bible knowledge and not enough in other areas of life that the leaders are going to face. As a result, young pastors are frustrated when they come across challenges for which they had not been prepared during their theological training. The new model must address this challenge if the church wants to be effective in its holistic mission. Table 17 below summarizes the respondents' responses on the aspect of holistic training of church leaders in an effective model.

**Table 4. 18 Respondents responses on holistic training**

	Frequency	%	Cumulative %
Priority of theology over other areas	6	28.6	28.6
Discrepancy between theory and practice	7	33.3	61.9
Need for training in administration and management	3	14.3	76.2
Need to adapt training on social realities	5	23.8	100
Total	21	100	

***Incorporation of Important Cultural Factors in CBCA Training***

The study revealed some cultural factors that influence the adoption and management of change: 33.3% of the respondents saw culture as a danger for the gospel and the promotion of gender inequality while 19% of the respondents saw some cultural factors as an obstacle to innovation. 2.8% of the respondents stated that culture needs to be led by the Holy Scriptures while 14.3% of the respondents denounced the promotion of men's superiority of men over women in some cultures, which was also emphasized by 9.6% of the respondents with regard to women's presence in leadership positions.

While culture is not bad in itself, if it is not properly controlled, it can be harmful. For instance, the rejection of women ordination is a cultural problem. In fact, one respondent mentioned a consultation which brought together theologians from the CBCA and other partners from Rwanda and Tanzania in Goma in 2007 to reflect on the issue of women's ordination. At the end of the consultation, they recognised that it is more a cultural issue than a biblical one.

Another controversial example is the issue of dowry. This traditional practice, which used to play a symbolic role of unifying the families of the bride and the groom, has been turned into business because of materialism. This is a challenge for young people who cannot afford the bride price, but still the church cannot bless the marriage until it has been paid. Some respondents suggest that culture needs to be guided by the Holy Spirit. So if the church needs to be effective in adoption and change management, the new mode must put into consideration ways of addressing umbilical cultural practices. Table 18 below summarizes respondents' Responses on cultural aspects that must be looked into in an effective change adoption and management model.

**Table 4. 19 Respondents responses on cultural factors**

	Frequency	%	Cumulative %
Cultural factors are sometimes a hindrance particularly regarding women's leadership	2	9.6	9.6
African cultures promote the superiority of men over women	3	14.3	23.9
Culture is sometimes a	4	19.0	42.9

hindrance to innovation			
Culture may be an obstacle to the Gospel and gender	7	33.3	76.2
Culture needs to be enlightened by the Holy Scriptures	5	23.8	100.0
<b>Total</b>	<b>21</b>	<b>100.0</b>	

***Spiritual Factors and Change Adoption and Management in the CBCA***

The study revealed that spiritual issues influence change adoption and management: 42.9% of the respondents were of the opinion that excessive spiritualisation of life situations can have negative effects, 28,6% of the respondents mentioned wrong attitude towards things which are considered as worldly such as politics and business while 42.9% of the respondent's and 14.3% of them mentioned respectively talked about contextualization of biblical situations to guide integration of mission with real life issues to help address both spiritual and materials issues.

For this reason, spiritual life just like culture needs to be nurtured to avoid falling into spiritual fanaticism, the result of which is over spiritualisation of life situations which may lead to what respondents referred to as lack of sense of accountability whereby people hide in spirituality to avoid taking their responsibilities. The same applies to the wrong attitude towards things which are considered as worldly such as politics and business which is usually a hot topic of discussion whereby some people accuse the church of becoming an NGO simply because of embarking in diaconal and development work. The church, however, needs financial means to pay the pastors, build churches, hold meetings, help the needy, buy sound instruments, to mention but a few. So if the church must be effective the new change adoption and management model must contextualize biblical situations to address real life issues that are

currently affecting the church life. Table 19 below gives a summary of the respondents' responses on the need for spiritual nurture for effective change adoption and management.

**Table 4. 20 : Respondents responses on spiritual issues**

	Frequency	Percentage %	Cumulative Percentage%
Excessive spiritualisation of life situations	9	42.9%	42.9%
Wrong attitude towards worldly things such as politics and business	6	28.6%	71.5%
Contextualization of biblical situations to guide current life	3	14.3%	85.8%
Integral mission helps to promote both spiritual and material growth	3	14.3%	100%
Total	21	100%	

***Ecumenism and partnership as factors of change in the CBCA***

The study revealed a need to establish ecumenism and partnership on the adoption and management of change in the CBCA: 28.6% of the respondents considered ecumenism and partnership as learning opportunities, 23.8% of the respondents highlighted the fear of misleading practices and doctrines from outside, 14.3% of the respondents considered ecumenism and partnership as opportunities for mission work and financial support. Already the CBCA is member of some ecumenical organisations such as the World Council of Churches, the United Evangelical Mission, the Baptist World Alliance, the All Africa Conference of Churches and the

Church of Christ in Congo. This means that partnership and ecumenism are considered to be good opportunities for mutual learning despite the resistance of some people who are allergic to all external contact for fear of importing misleading practices. However, in the current era of globalization, no institution, whether financial or faith-based, can function in a kind of a cocoon, hence, the new model of change adoption and management must effectively educate members to understand the need of ecumenism and partnerships. This argument is supported by Kathleen (2009) who emphasizes the need to for the church to take advantage of globalisation, technology, spirituality at work, female leadership and the presence of migrants to spread the gospel. Table 20 below summarizes respondents' responses on the need for ecumenism and partnerships in change adoption and management.

**Table 4. 21 Respondents responses on ecumenism and partnership**

	Frequency	Percentage %	Cumulative Percentage %
Mission opportunities	3	14.3	14.3
Financial support	3	4.8	19.1
Learning from one another	8	28.6	66.7
Fear of misleading practices from outside	5	23.8	90.5
New horizons for stakeholders	2	9.5	100.0
Total	21	100.0	

***The pastor as a Model Servant Leader***

The study findings showed that 33.3% respondents' expected the leader to be the model in terms of morality, 23.8% of the respondents' warned against the fear of people who are more capable than him, 19.1% of the respondents' were of the opinion that the pastor should be neutral in case of conflicts, 14.3% of the respondents'



emphasized the need to communicate with his leaders and his subordinates while 9.5% of the respondents insisted on being consistent with his vision but flexible to change. This is what Manala (2010) defines as catalytic function of the pastor which make him a connector, a facilitator, a mediator and a catalyst. Table 21 below summarizes respondents' responses on the need for pastor models in change adoption and management.

**Table 4. 22 Respondents responses on the pastor as a model leader**

	Frequency	Percentage %	Cumulative %
Communicate with his leaders and his subordinates	3	14.3	14.3
Not afraid of people more capable than him	5	23.8	38.1
Neutral when conflicts arise	4	19.1	57.2
Model in terms of morality	7	33.3	90.5
Consistent with vision but flexible to change	2	9.5	100
Total	21		

#### ***The Pastor as a Manager***

The study findings showed that 28.6% of the respondents expected the pastor to be able to identify available resources and use them properly, 19% of the respondents' wanted him to prepare for his smooth succession and other changes so as to enhance teamwork and encourage creativity, 14.3% of the respondents wanted the pastor to be able respect planned schedules and meet deadlines while 9.5% of the respondents proposed that the pastor should respect budget and other financial documents, and enhance participative management. In consequence, if CBCA wants to be effective in change adoption and management its leaders must be role models in their leadership.

Table 22 below summarizes respondents' responses on the need for model servant leaders in change adoption and management.

**Table 4.23: Respondents responses on pastor as manager**

	Frequency	Percentage %	Cumulative %
Identify existing resources and use them properly	6	28.6	28.6
Respect budget and other financial documents	2	9.5	38.1
Enhance participative system of management	2	9.5	47.6
Prepare for his smooth succession and other changes	4	19.0	66.6
Enhance teamwork and encourage creativity	4	19.0	85.6
Respect planned schedule and meet deadlines	3	14.3	100
Total	21		

#### ***The Pastor as a Servant***

The study findings revealed high expectations from the pastor as a servant: 23.8% of the respondents put priority on the interests of the community, 19% of the respondents expected the pastor to be called by God to serve and not to be served, and to be accountable to his superiors and the community, 14.3% of the respondents were of the opinion that the pastor should be able to comfort and assist the needy and rejoice with the success of others while 9.5% of the respondents recommended humility. Table 22 below summarizes respondents' responses on the need for pastor's servant leadership in change adoption and management.

**Table 4. 24: Respondents' responses on pastor as a servant leader**

	Frequency	Percentage %	Cumulative %
Priority on the interests of the community	5	23.8	23.8
Comfort and assist the needy	3	14.3	38.1
Humility even in claiming his rights	2	9.5	47.6
Called by God to serve and not to be served	4	19.0	66.6
Rejoice when the others succeed	3	14.3	80.9
Accountable to the superiors and the community	4	19.0	
Total	21	100.0	

## **CHAPTER FIVE**

### **CONCLUSIONS AND RECOMMENDATIONS**

This study focussed on the influence of church leadership in the management of change adoption and management in a faith-based institution specifically in the CBCA. It management functions on change adoption and to propose a model of leadership and management needed to manage change effectively.

#### **Conclusions**

The study was carried out among 24 respondents but only 21 of them managed to return the filled questionnaire, giving a return rate of 87.5%. The questionnaire included both open and closed questions. The researcher was assisted by two research assistants and the results were presented in simple frequency tables.

Analysis of the data through SPSS 17.0 software showed that church leaders were involved in facilitating change adoption and management in the cases where they were not involved, changes were not easily adopted neither properly managed. In fact, in some cases, they were even rejected.

As far as managerial functions are concerned, the results proved the influence of planning, organizing and staffing and directing on change adoption and management. However, it was not evident that control functions were found to have influence on the adoption or rejection of change. With regard to the model of leadership and management for effective management of change, expectations on the role of the pastor as a good leader, a good manager and a good servant were expressed.

## Recommendations

### ***Recommendations to the CBCA***

Based on the study findings this researcher recommends improvement of the quality of training of church leaders so as to prepare them for change related challenges in their respective working areas. According to Saleemi (2013), the best approaches to address resistance to change are through increased and sustained communications and education. This will enable all the parties to express all their concerns and frustrations in relation to the change programme. In fact, it will help also to establish the change capacity of the CBCA through identifying the driving forces from which change can find support and restraining forces which need to be addressed before introducing the change. Apart from the controlling function, which was not found to be connected with adoption of change, managerial functions have been found to influence the adoption or rejection of change.

However, extraneous factors such as cultural factors, spiritual issues and partnership related issues can either hinder or promote change adoption and management. So this research recommends careful considerations of their influence. For this reason the following factors need to be improved for CBCA to remain afloat:

1. To holistically train pastors so as to prepare them for change related challenges in their ministry.
2. To keep addressing negative cultural attitudes towards women as well as misleading fanatical spirituality which blocks church management
3. To initiate external audit and thus increase credibility towards partners and other stakeholders.

4. To develop mechanisms of follow up of the decisions of the AGA in line with the vision of the CBCA.
5. To design a field force analysis so as to establish the change capacity of the CBCA before initiating changes taking into account the driving forces and the restraining forces.

***Recommendations to Further Researchers***

This study was focussed only on CBCA top leadership views on the role of the leadership in change adoption and management in Goma, so a research conducted in all other churches all over DR Congo would give a broad picture of the phenomenon. It might also be of interest to find out views of the community at the grassroots level, who are in fact the main targets of change or local pastors who are also crucial change agents. Another possible area to deepen this research could be the process for effective change implementation and an analysis of the change capacity of faith based institutions to enable them to address change effectively.

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## ARCHIVES

- Constitution of the Baptist Church in Central Africa
- Bylaws of the Baptist Church in Central Africa – CBCA, last version
- Manual of financial and administrative procedures of the CBCA
- Minutes of the Annual General Assemblies from 1976 to 2016
- Statistics of the Baptist Church in Central Africa 2014 and 2015

## APPENDICES

### APPENDIX I: Questionnaire

Hallo, my name is POLISI KIVAVA BAUDOUIN, a student from the Africa International University in Nairobi, Kenya, currently pursuing a Master's Degree in Organizational Leadership. In line with the requirements for that purpose, I am conducting a research on the influence of management functions on the implementation of organizational change in the Baptist Church in Central Africa.

I wish to request your assistance by answering the following questions to the best of your knowledge and sincerity. I wish to assure you that your answers will be treated with confidentiality and for the sole purpose of this study.

I thank you in advance for your assistance and cooperation.

Appendix II: Respondent questionnaire

#### *Section A: Respondent identification*

1. Gender : Male \_\_\_\_ Female \_\_\_\_
2. Age \_\_\_\_\_
3. How long have you been a member of the CBCA? \_\_\_\_\_
4. What is your current or past position in the church structure: \_\_\_\_\_
5. Duration in that position: \_\_\_\_\_ years

#### *Section B: Role of church leadership in change management in the CBCA*

1. What are the main changes that have taken place in the CBCA since 1996?

a. On the spiritual level \_\_\_\_\_

b. On the socio-economic level \_\_\_\_\_

2. Which ones were initiated by the CBCA? (internally planned) (Give 2 if any)

\_\_\_\_\_

3. Which ones were received from outside?

\_\_\_\_\_

\_\_\_\_\_

4. Which ones were easily accepted by the church members and why do you think they were adopted?

\_\_\_\_\_

\_\_\_\_\_

5. Which ones were rejected and why do you think they were rejected?

\_\_\_\_\_

\_\_\_\_\_

6. How do you consider the role played by the church leadership for the adoption or the rejection of those changes?

\_\_\_\_\_

\_\_\_\_\_

***Section C: Influence of management functions in management of changes***

1. How do you appreciate the way changes are planned in the CBCA?

A. Excellent \_\_ B. Very good \_\_ C. Good \_\_ d. Not very good \_\_ E. Very bad \_\_

Explain

\_\_\_\_\_

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2. How do you appreciate the organizing function in the CBCA when it comes to changes?

A. Excellent \_\_ B. Very good \_\_ C. Good \_\_ d. Not very good \_\_ E. Very bad \_\_

Explain

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3. How do you appreciate the directing function in the CBCA?

A. Excellent \_\_ B. Very good \_\_ C. Good \_\_ d. Not very good \_ E. Very bad \_\_

Explain

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4. How do you appreciate the coordinating function in the CBCA?

A. Excellent \_\_ B. Very good \_\_ C. Good \_\_ d. Not very good \_\_ E. Very bad \_\_

Explain \_\_\_\_\_

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5. How did appreciate the control function in the CBCA?

A. Excellent \_\_ B. Very good \_\_ C. Good \_\_ d. Not very good E. Very bad \_\_

Explain. \_\_\_\_\_

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***Section D: Model of leadership and management for effective management of change***

1. How can you value the impact of changes in the CBCA?

A. Excellent \_\_ B. Very good \_\_ C. Good \_\_ d. Not very good \_\_\_ E. Very bad \_\_

Explain:

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2. How do you find the system of decision making in the CBCA?

A. Excellent \_\_ B. Very good \_\_ C. Good \_\_ d. Not very good \_\_\_ E. Very bad \_\_

Explain:

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3. How do you find the involvement of church members at the grassroots level in decision making with regard to change?

Explain:

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4. How do you find gender balance in change management?

Explain:

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5. What is the role of the following factors in change management?

a. Quality of training of the church leaders?

Explain:

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b. Cultural factors?

Explain:

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c. Issues of spirituality?

Explain:

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d. Ecumenism and partnership?

Explain:

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6. What do you expect from a CBCA church leader in terms of change management:

a. As a leader \_\_\_\_\_

b. As a manager \_\_\_\_\_

c. As a servant \_\_\_\_\_

## Appendix II: Research time schedule: November 2016 – May 2017

Month	Activity	Observation
November 2016 – January 2017	Preparation for research proposal	One trip to Nairobi
February 2017	Writing and submission of research proposal	Goma through internet
March 2017	Data collection	Trip to different districts and one trip to Nairobi
April 2017	Data analysis, dissertation writing and submission	Online and one trip to Nairobi
May 2017	Submission of final research for approval	One trip to Nairobi

## Appendix III – Budget

Nr	Item specification	Cost in USD
1	Stationery	40
2	Travelling expenses (4 trips to Nairobi)	2000
3	Typing expenses	20
4	Photocopying expenses	30
5	Data collection and analysis	300
6	Final document production	50
7	Contingencies	60
	Total	2500