

AFRICA INTERNATIONAL UNIVERSITY

**LEADERSHIP DEVELOPMENT IN PROGRESSIVE PENTECOSTAL
CHURCHES: THREE CASE STUDIES FROM NAIROBI, KENYA**

**BY
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**A Dissertation submitted to the University in partial fulfilment of the
requirements for the degree of Doctor of Philosophy,
Theological Studies - World Christianity**

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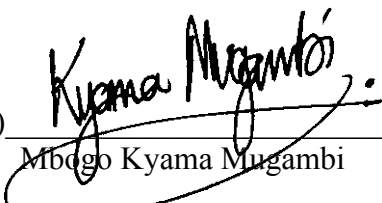
July, 2017

Student's Declaration

LEADERSHIP DEVELOPMENT IN PROGRESSIVE PENTECOSTAL CHURCHES: THREE CASE STUDIES FROM NAIROBI, KENYA

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

The views presented herein are not necessarily those of Africa International University or the Examiners.

(Signed) 
Mbogo Kyama Mugambi

July, 2017

ABSTRACT

Aging leaders with unclear succession plans in Africa's institutions are a symptom of an underlying problem of leadership development. This is evident in the rapidly expanding church on the continent. For instance, from a group of 38 mega churches across Africa, the Leadership Network found only five churches with a leader other than the founder. Many founder leaders remain at the helm of leadership in their 60s and 70s, without a proper plan for future leadership in place. Our research identified three Pentecostal churches, which went against this trend. They raised generations of younger leaders who went on to serve in significant roles beyond the founders. Research on corporate and church leadership shows that effective organisations actively promote a leadership development through moderately transformational cultures with internal practices and organisational structures which produce leaders who will maximise organisational impact and strengthen their succession strategy. This project investigated how leadership development happens in these Progressive Pentecostal Churches (PPCs) which effectively raised multiple leaders who carry on the work of the founder, and other leaders who started new congregations. The research used a qualitative methodology using in-depth interviews historical, and other data. These case studies are the Nairobi Chapel, Christ is the Answer Ministry (CITAM), and International Christian Church (ICC). The data revealed the ways in which these PPCs, over time, experienced vibrant revitalization, positioning themselves to raise new leadership for the future. Each of the PPCs uniquely demonstrated intentionality through leadership development cultures that harness relational interactions among leaders, thoughtfully formed useful leadership and governance structures, while articulating a compelling vision for their congregations. Implications of these findings are that the leadership development crisis in African churches can be addressed through promoting this kind transformational leadership development culture. We draw lessons for churches on developing organisational vision, evolving relational approaches to leadership development through carefully developed organizational structures geared to produce a new generation of effective leaders.

Dedication

Wambûi, Naiserian, Mûthoni and Wandîrî

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TABLE OF CONTENTS

ABSTRACT.....	iv
ACKNOWLEDGEMENTS.....	vi
TABLE OF CONTENTS.....	viii
CHAPTER 1.....	1
INTRODUCTION.....	1
Summary of Research Problem and the Research Question.....	1
Aims of the Research.....	6
Significance of this Research.....	8
The Scope of the Research.....	11
The Rationale for the Research.....	14
Assumptions and Limitations of the Research.....	15
<i>Assumptions.....</i>	<i>15</i>
<i>Limitations of the Research.....</i>	<i>16</i>
<i>The Role and Background of the Researcher.....</i>	<i>17</i>
The Kenyan Historical and Social Context: 1978-2002.....	20
Revitalization Movements in Kenya: 1920s-1980s.....	24
CHAPTER 2.....	29
RESEARCH METHODOLOGY.....	29
Research Methodologies Overview.....	31
Qualitative Research.....	33
A Review of Qualitative Methodologies.....	36
<i>Historical Methodologies.....</i>	<i>36</i>
<i>Aesthetic Methodologies – Portraiture.....</i>	<i>38</i>
<i>The Pastoral Circle.....</i>	<i>39</i>
<i>Practical Theology as an Interdisciplinary Approach.....</i>	<i>42</i>
The Case Study Methodology.....	44
The Case Study in Practice.....	47
Data Collection Techniques, Limitations, Problems, Issues and Ethics.....	48
<i>Selection of Case studies.....</i>	<i>48</i>
<i>Data Collection Techniques.....</i>	<i>50</i>
<i>Qualitative Research Challenges.....</i>	<i>51</i>
<i>Problems with Research Tools.....</i>	<i>53</i>
<i>Research Ethics.....</i>	<i>54</i>
<i>Delimitations of the Research.....</i>	<i>58</i>
<i>Data Analysis.....</i>	<i>59</i>
Summary.....	59
CHAPTER 3.....	61
LITERATURE REVIEW.....	61
World Christianity Studies.....	62
<i>Translation and the Indigenization-Pilgrim Tension.....</i>	<i>64</i>
<i>Christianity in dialogue: African Identity, Islam and Reciprocity.....</i>	<i>66</i>
<i>Typology of African Christianity and African Pentecostalism.....</i>	<i>70</i>
Revitalization Movement Theory.....	77

<i>Definitions: Christian Revitalization Movements</i>	77
<i>Revitalization Movements: Anthony Wallace</i>	79
<i>Evangelical Revitalization Movement (ERM) Theory</i>	83
<i>Perspectives on Religious, Social and Corporate Revitalization</i>	86
<i>Leadership Development, Succession and Revitalization</i>	91
<i>Charisma, its Routinization and Leadership Development in Religious Revitalization Movements</i>	93
Leadership Theory.....	97
<i>Leadership Research: History and Theory</i>	97
<i>Trait Approach</i>	98
<i>Behavioural Approach</i>	100
<i>Situation Approach</i>	102
<i>Integrative Approach</i>	104
<i>Neo-charismatic Approaches to Leadership Studies</i>	105
<i>Charisma</i>	107
<i>The Transformational Leadership Paradigm</i>	109
<i>Evaluation of Neo-Charismatic Approaches</i>	111
<i>Emerging Leadership Theories</i>	112
<i>Distinction between Secular Spiritual Leadership Theory and Christian Spiritual Leadership Practice</i>	115
<i>Transformational Leadership Theory in Detail</i>	119
<i>Transformational Leadership Culture Assessment Tool: Organizational Description Questionnaire (ODQ)</i>	123
An Evaluation of the Transformational Paradigm.....	126
<i>Christian Literature on Leadership</i>	127
<i>Leadership Theology: Some Challenges</i>	129
Leadership and Christian Revitalization Movements in Africa.....	133
<i>Leadership Theory and Research in Africa</i>	133
<i>Leadership and Christian Revitalization Movements in Africa</i>	135
Literature Review: Summary.....	138
CHAPTER 4.....	141
RELATIONSHIPS IN LEADERSHIP DEVELOPMENT AT ICC.....	141
Filled by the Holy Spirit to Serve: The Story of ICC.....	143
<i>The Beginnings</i>	143
<i>Rural versus Urban Church Reach</i>	150
<i>Same Gospel, a New Approach</i>	153
<i>Indigenization, Leadership from within</i>	157
Becoming Leaders at ICC.....	159
<i>Volunteers: The Holy Spirit at Work within the church</i>	159
<i>Diverse Lives and Attitudes: The external context of Leadership development at ICC</i>	163
Teaching the Anointed.....	166
<i>Shaping the Shepherd's Character</i>	166
<i>Leadership through Discipleship</i>	167
<i>Lead Young</i>	168
Summary Analysis.....	170
CHAPTER 5.....	178
STRUCTURES AND LEADERSHIP DEVELOPMENT AT CITAM.....	178
Christ is the Answer Ministries: CITAM.....	179

<i>PAOC in the Dawn of Western Pentecostalism in Kenya</i>	181
<i>Follow the Holy Spirit, Maintain Order</i>	189
<i>Bureaucratizing Charisma: Establishing the Spirit Led Movement</i>	192
CITAMs Leadership Environment.....	195
<i>Send them, but Train them First</i>	195
<i>Effectiveness in a Volatile Environment</i>	202
CITAM Leadership Content.....	205
<i>What does the Bible require of You as a leader?</i>	205
<i>The Safari</i>	206
<i>The Bishop's Blog</i>	209
Summary Analysis.....	211
CHAPTER 6.....	219
VISION AND LEADERSHIP DEVELOPMENT AT THE NAIROBI CHAPEL	219
.....	219
Empowered Volunteers, Charismatic Leadership.....	219
<i>From Brethren to Progressive Pentecostal</i>	225
Same Gospel, Radical Shift in Approach.....	228
<i>A New Constitutional Wineskin</i>	234
<i>Raising Leaders for the Vision</i>	238
<i>Challenges along the Way</i>	243
Leading Leaders.....	243
<i>Spurred by the Vision</i>	243
<i>Leadership Challenges from the Vision</i>	250
<i>The Local and International Context for the Vision</i>	251
Equipping Leaders for the Vision.....	254
<i>Kinara and the Church Planting Curriculum</i>	254
<i>Themes on Leadership from the Pulpit</i>	257
<i>Developing Leaders through Discipleship: The T-Track</i>	260
Summary Analysis.....	265
CHAPTER 7.....	272
CONCLUSION.....	272
PPCs as Evangelical Renewal Movements.....	272
Structures of Leadership Development.....	279
The Impact of Transformational Leadership Practices.....	285
Teaching and the Casting of Vision in the Development of Leaders.....	291
Emergent Themes and Implications for Future Research.....	296
Practical and Theological Implications of the Findings.....	299
Lessons for the Church in Africa.....	303
Summary and Conclusion.....	307
BIBLIOGRAPHY.....	310
ABBREVIATIONS.....	342
DEFINITIONS.....	344
RESEARCH PROTOCOL.....	346
LIST OF INTERVIEWEES.....	347
ORGANIZATIONAL DESCRIPTION QUESTIONNAIRE - SAMPLE.....	348
<i>Organizational Description Questionnaire Permission</i>	349
ODQ RESULTS AND ANALYSIS.....	350
<i>CITAM ODQ Assessment</i>	350
<i>ICC ODQ Assessment</i>	351

<i>Nairobi Chapel ODQ Assessment</i>	352
SELECTION OF CASE STUDIES	353

List of Illustrations

1. PPC Context in Perspective: Political, Economic and Church Movement History.....	27
2. PPC Locations in Nairobi.....	28
3. Early Missions considered in this Research.....	28
4. Creswell's Methodological World Views in Diagrammatic Form.....	32
5. The Methodologies in Perspective.....	43
6. The Case Study Methodology in Perspective.....	46
7. Chronology and Typology of Christian Revitalization in Africa.....	73
8. Historical Dynamics of ERM Theory.....	85
9. The Historical Development of Leadership Theory.....	107
10. ICC Geographical Location in Nairobi West.....	149
11. Nyang'ori Bible College in Kisumu.....	183
12. Nairobi Chapel Location in Jamuhuri.....	227
13. The Nairobi Chapel T-Track.....	260

CHAPTER 1

INTRODUCTION

Summary of Research Problem and the Research Question

In 2011 Gabriel Oladele Olutola became the president of the Apostolic Church Lagos, Western and Northern Areas.¹ The Apostolic Church LAWNA, is one of the largest Pentecostal churches in Africa. It traces its history to the classical pentecostals under the Apostolic churches denomination originally from the UK. Its main congregation of 40,000 has its headquarters at the National temple in Lagos State Nigeria. Olutola took over leadership of the church from Eyo Edet Okon following his death in 2010. Okon died at the age of 96 having served in the church from the 1940s. Olutola took over at 76, an age of leadership not representative of the general population of the nation, let alone the continent. This is the case in many large churches all around Africa.² The median age of Africa is under 20 years.³ To paraphrase David Kiwuwa, a scholar of international studies commenting on leadership on the continent, “Africa is young, why are its *church* leaders so old?”⁴ The development of leadership in Africa's emerging Christianity is a critical issue that needs urgent attention to secure the future of the church.

¹“SAU | The Chancellor,” accessed July 21, 2016, <http://www.sau.edu.ng/about/sau-chancellor.php>.

²The average of the known ages of pastors in African megachurches as listed in the Leadership Network research resource, is 57. Almost three times the median age of the African population. See Warren Bird, “World Megachurches,” *Leadership Network*, accessed February 21, 2015, <http://leadnet.org/world/>.

³David E. Kiwuwa, “Africa’s Old Men’s Club out of Touch with Continent’s Suave, Burgeoning Youth,” *The Conversation*, accessed July 21, 2016, <http://theconversation.com/africas-old-mens-club-out-of-touch-with-continent-suave-burgeoning-youth-48618>; Abdoulie Janneh, “Statement at the United Nations Economic Commission for Africa” (United Nations, April 2012), http://www.un.org/esa/population/cpd/cpd2012/Agenda%20item%204/UN%20system%20statements/ECA_Item4.pdf; Jean-Michelle Severino and Andrews Atta-Asamoah, “Head-to-Head: Is Africa’s Young Population a Risk or an Asset?,” *BBC News*, January 29, 2014, sec. Africa, <http://www.bbc.com/news/world-africa-25869838>.

⁴David E. Kiwuwa, “Africa Is Young. Why Are Its Leaders so Old?,” *CNN*, accessed July 21, 2016, <http://www.cnn.com/2015/10/15/africa/africas-old-mens-club-op-ed-david-e-kiwuwa/index.html>; Kiwuwa, “Africa’s Old Men’s Club out of Touch with Continent’s Suave, Burgeoning Youth.”

The church in Africa faces multiple leadership challenges. They occur internally, within the church's immediate environment, and externally, in local, regional, and global spheres. For instance, the rapid growth of Christianity on the continent has strained the leadership resources of its local churches.⁵ The implication is that leadership resources at the congregational level are under constant pressure to meet the demands of this growing community. Much of the growth while eagerly hoped for, and well received, has not been the direct result of an elaborate, well articulated and executed plan. Johnson observes that this growth has a spontaneous, unforeseeable dimension to it.⁶ This uncertain quality further complicates the challenge of leadership.

Another challenge is that of schism among renewal movements that have accompanied this growth. Early on David Barrett observed that the fragmentation of the church in Africa is an attendant, maybe even necessary, feature of renewal.⁷ Whether this is a positive feature or a threat, or both, is a matter of further research. What is to be noted is that this fragmentation is a reality that the church in Africa must contend with and that leaders are wittingly or unwittingly a part of.

Succession is an important determinant of the future of a church or movement of churches. In a selected listing of 38 mega churches spread throughout Africa, with known founders, the Leadership Network listed only five of those as having a leader other than the founder.⁸ Even in this very small statistical sample, we can see that a

⁵Sociologists and demographers such as Philip Jenkins and Todd Johnson estimate the rise of the Christian population in Africa from 10million at the beginning of the 20th century to over 360 million at the beginning of the 21st century. See Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford; New York: Oxford University Press, 2011); Todd Johnson, "The Global Demographics of the Pentecostal and Charismatic Renewal," *Symposium: Global Perspectives on Pentecostalism* 46, no. 6 (November 2009): 479–83, doi:10.1007/s12115-009-9255-0; Center for the Study of Global Christianity, *Christianity in Its Global Context 1970-2020: Society Religion and Mission* (Gordon Conwell Theological Seminary, 2013), www.globalchristianity.org/globalcontext.

⁶Johnson, "The Global Demographics of the Pentecostal and Charismatic Renewal."

⁷David B. Barrett, *Schism and Renewal in Africa: An Analysis of Six Thousand Contemporary Religious Movements* (Oxford University Press, 1968), 264–275.

⁸Bird, "World Megachurches."

potentially large number of indigenous African churches is in the first generation of leadership. While extensive research is yet to be done, and given the young nature of the continent's population and the church therein, the Leadership Network listing shows the magnitude of the need for future leaders for the church on the continent.

Kagama Nkonge, Samuel Kobia, Zacharia Samita, and Kwabena Asamoah-Gyadu all observe, from an African scholar perspective, that the quality of leadership is tested, not just in the values that these leaders preach, but also how they live them out in their public and private life.⁹ All these and other challenges raise for us the question of how secure the future of African churches is, from a leadership perspective.

In his renewal theory, Anthony Wallace demonstrates that visionary charismatic leaders initiate renewal movement. These leaders paint a picture of a preferred reality and rally the community around this vision. Wallace's theory of revitalization, along with Max Weber's thoughts before that, illustrate the significant role of charismatic leadership in reorganizing communities to renew themselves or position themselves for growth.¹⁰ Mark Shaw provides an integrated approach to revitalization theory with his Evangelical Revitalization Movement theory that incorporates Wallace's theory.¹¹

Sustained leadership is necessary for organizations to survive and thrive across generations. This is the vertical dimension of growth. Horizontal or lateral growth is where, in one generation, we see increased numbers, geographical spread and the

⁹Dickson Kagama Nkonge, "Developing Church Leaders in Africa for Reliable Leadership: A Kenyan Perspective," *Dutch Reformed Theological Journal* 53, no. 3/4 (2012): 229–40; Samuel M. Kobia, "Church Leadership Is Challenged. A Perspective on Christian and African Values," in *Responsible Leadership*, ed. Christoph Stuckelberger and J.N.K Mugambi (Nairobi: Acton Publishers, 2009), 172–74; Zacharia Wanakacha Samita, "Family and the Church in New Christian Religious Movements," in *Responsible Leadership in Marriage and Family*, ed. Mary Getui (Nairobi: Acton Publishers, 2005), 109–27; J. Kwabena Asamoah-Gyadu, Leadership in Ghana, February 18, 2015.

¹⁰Anthony F. C. Wallace, "Revitalization Movements," *American Anthropologist* 58, no. 2 (April 1956): 264–81; Max Weber, *The Theory of Social and Economic Organization*, ed. Talcott Parsons, trans. A. M. Henderson, First edition (Oxford University Press, 1947), 324–358.

¹¹Mark Shaw, *Global Awakening: How 20th-Century Revivals Triggered a Christian Revolution* (Downers Grove, Ill.: IVP Academic, 2010).

launch of new communities elsewhere. Barrett's extensive research on African renewal movements uses this lateral dimension using numerical strength and geographical-cultural spread as indicators of the growth of a renewal movement.¹²

Bernard Bass and Bruce Avolio have shown that the future of effective renewal organizations depends on emerging transformational leaders who carry on the visionary role while skilfully adapting the organization to the current opportunities and constraints.¹³ A growing body of research shows that effective succession and future growth of organizations will depend on new leaders who are themselves capable of leading renewal activities.¹⁴

Organizations that intend to be relevant beyond the founder stage create an environment that sustains the renewal mode. Michael Winston notes that such environments include a mix of structures, processes, and leaders.¹⁵ The key leaders of an organization become the custodians of the organization's systems and are responsible for the organization's future.¹⁶ James Burns wrote that the use of existing

¹²Barrett, *Schism and Renewal in Africa: An Analysis of Six Thousand Contemporary Religious Movements*, 264–275.

¹³Bernard M. Bass and Bruce J. Avolio, "Transformational Leadership and Organizational Culture," *Public Administration Quarterly* 17, no. 1 (Spring 1993): 112–21.

¹⁴Donald L. Lester and John A. Parnell, "Aligning Factors for Successful Organizational Renewal," *Leadership & Organization Development Journal* 23, no. 2 (March 1, 2002): 60–67, doi:10.1108/01437730210419189; Bernard M. Bass and Bruce J. Avolio, *Developing Potential Across a Full Range of Leadership TM: Cases on Transactional and Transformational Leadership*, 1 edition (Psychology Press, 2001), 86–93; Gregory C. Kesler, "Why the Leadership Bench Never Gets Deeper: Ten Insights about Executive Talent Development," *Human Resource Planning* 25, no. 1 (2002): 32–45; Gary A. Ballinger, F. David Schoorman, and David W. Lehman, "Will You Trust Your New Boss? The Role of Affective Reactions to Leadership Succession," *The Leadership Quarterly* 20, no. 2 (April 2009): 219–32, doi:10.1016/j.leaf.2009.01.012; Andy Hargreaves, "Leadership Succession," *The Educational Forum* 69, no. 2 (June 30, 2005): 163–73, doi:10.1080/00131720508984680; Robert C. Giambatista, W. Glenn Rowe, and Suhaib Riaz, "Nothing Succeeds like Succession: A Critical Review of Leader Succession Literature since 1994," *The Leadership Quarterly Yearly Review of Leadership* 16, no. 6 (December 2005): 963–91, doi:10.1016/j.leaf.2005.09.005; William Vanderbloemen, Warren Bird, and John Ortberg, *Next: Pastoral Succession That Works* (Grand Rapids, Michigan: Baker Books, 2014); Ram Charan, *Leaders at All Levels: Deepening Your Talent Pool to Solve the Succession Crisis*, 1 edition (Jossey-Bass, 2009); Kevin S. Groves, "Integrating Leadership Development and Succession Planning Best Practices," *Journal of Management Development* 26, no. 3 (2007): 239–60; W. Glenn Rowe et al., "Leader Succession and Organizational Performance: Integrating the Common-Sense, Ritual Scapegoating, and Vicious-Circle Succession Theories," *The Leadership Quarterly* 16, no. 2 (April 2005): 197–219, doi:10.1016/j.leaf.2005.01.001.

¹⁵Michael G. Winston, "Leadership of Renewal: Leadership for the 21st Century," *Business Forum* 22, no. 1 (Winter 1997): 4.

¹⁶*Ibid.*

structures to develop and raise more leaders is an important aspect of organizational development for future effectiveness.¹⁷ Organizational renewal for a secure future depends on the efforts of both existing and emerging leaders.¹⁸ This research project will address the problem of the emergence and development of leaders within Progressive Pentecostal Churches (PPCs).

Donald Miller and Tetsunao Yamamori used the term progressive pentecostal churches to describe a particular kind of Charismatic or Pentecostal church. They wrote that Progressive Pentecostals are “Christians who claim to be inspired by the Holy Spirit and the life of Jesus and seek to holistically address the spiritual, physical, and social needs of the people in their community.”¹⁹ These churches have formed a socio-economic awareness which enables them to stay relevant to their context. They also have a concern for the marginalized within their communities.²⁰

This leadership research shows that organizations that have experienced vibrant renewal, which structure themselves to support innovation, and to endure beyond their founding leadership, foster an organizational environment that stimulates development of leaders.²¹ For the research, we investigate case studies of three PPCs that have experienced vibrant renewal, which show vertical and lateral growth. These

¹⁷James MacGregor Burns, *Transforming Leadership*, Reprint edition (New York: Grove Press, 2004), 238.

¹⁸Bruce A. Tucker and Robert F. Russell, “The Influence of the Transformational Leader,” *Journal of Leadership & Organizational Studies* 10, no. 4 (May 1, 2004): 103–11, doi:10.1177/107179190401000408; Donde Ashmos Plowman et al., “The Role of Leadership in Emergent, Self-Organization,” *The Leadership Quarterly* 18, no. 4 (2007): 341–56.

¹⁹Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement*, First Edition, Includes DVD edition (Berkeley: University of California Press, 2007), 2.

²⁰*Ibid.*, 4–5.

²¹Jim Collins and Jerry I. Porras, *Built to Last: Successful Habits of Visionary Companies*, 3 edition (New York, NY: HarperBusiness, 1994), 174,183; Ram Charan, Stephen Drotter, and James Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company*, 2 edition (Jossey-Bass, 2010), 15–36; William J. Rothwell, *Effective Succession Planning: Ensuring Leadership Continuity and Building Talent from Within*, 5 edition (AMACOM, 2015); Vanderbloemen, Bird, and Ortberg, *Next*, loc 577–578, 629–640.

churches have developed many young leaders. This is contrary to the general trend seen in large pentecostal charismatic churches.

The research question for investigation is – how do representative PPCs, as revitalization movements, develop their leaders? The research will, through these case studies, explore through qualitative methods how leaders have developed within them.

There are several related research questions that are relevant to this study. The research will investigate through a case study methodology, the organizational environments of the PPCs to explore what kind of organizational environment they have to be able to stimulate leadership. Additionally, this research will investigate the following questions.

- What methodological research approach will facilitate this exploratory research?
- What is the existing research and literature on world christianity and transformational leadership in organizations that has implications on leadership development in PPCs in the context of World Christianity?"
- What does data from the history, organizational culture, formal practices, informal activities, teaching and experience of senior long-serving leaders reveal about leadership development in representative case studies of PPCs?
- What are the implications of the findings of this research on renewal movements in the context of World Christianity?

Aims of the Research

This research project aims to accomplish several practical, theoretical, and methodological goals. As mentioned above, church leadership in Africa is facing

leadership crises of various kinds.²² The study of transformational leader development and the questions surrounding its emergence in the case studies offers practical leadership insights on PPCs. We glean practical pointers from the case studies of how churches can be more effective in raising leadership that serves their community and with a perspective of the future.

From a theoretical perspective, this research will enrich World Christianity studies by locating aspects of leadership studies in the field. The research will offer some descriptive tools from leadership theory to study, and evaluate leadership in renewal movements. The practice of leadership in the church also has a theological dimension.²³ Methodologically the research contributes to leadership studies using qualitative methods to describe the complex environment where renewal movements develop their leaders.

Peter Drucker argued that principles learnt in the nonprofit sector organizations, including religious ones, may be transferrable with modifications to other organizations in the nonprofit sector and even in the for-profit world.²⁴ Given the dearth of leadership studies in the African context, this study provides some practical insights into leadership for the continent with applications beyond the church and renewal movements.

This researcher considered how these factors have contributed to the emergence of young leaders. By the case study method, the researcher studied the rich historical contexts and explored the complexities within the renewal movements to examine

22J. Kwabena Asamoah-Gyadu, “‘Not So Among You’: Christian Heritage and Ecclesial Leadership in Contemporary Africa” (Asante-Opoku-Reindorf Lectures, Akrofi-Christaller Institute of Theology, Mission and Culture, November 5, 2014).

23Edgar J. Elliston, “Designing Leadership Education,” *Missiology: An International Review* 16, no. 2 (April 1, 1988): 203–15, doi:10.1177/009182968801600207; R Paul Stevens, “Analogy or Homology? An Investigation of the Congruency of Systems Theory and Biblical Theology in Pastoral Leadership,” *Journal of Psychology & Theology* 22, no. 3 (September 1, 1994): 173–81.

24Greg Kesler, “What Business Can Learn from the Nonprofit (and Vice-Versa): Drucker Revisited,” *People & Strategy* 34, no. 3 (July 2011): 40–44; Peter E. Drucker, “What Business Can Learn from Nonprofits,” *Harvard Business Review* 67, no. 4 (August 7, 1989): 88.

these factors and how they enable leaders emerge. The evangelical revitalization movement theory will be a framework for analysis and reflection on renewal in the case studies.²⁵ Through research and critical analysis; the researcher established how these factors interact with renewal movement theory.

The researcher assessed leadership environments of the case studies within the framework of transformational leadership theory. The research critically engaged the transformational leadership model with the factors that affect the emergence of leadership within renewal movements.

Significance of this Research

There is little PhD research on leader development within PPCs in Kenya from a World Christianity theory perspective as well as the transformational leadership paradigm. This research will help fill this gap.

One useful study is Timothy Kiruhi's PhD research which generally focused on leadership development in Africa drawing insights from exemplary leaders in Kenya.²⁶ Elsewhere in Africa we find leadership development research in Zambia by John Elliott and in Tanzania by Dale Williams who conducted D.Miss. research.²⁷ On leadership in Kenya, Jonathan Maritim conducted D.Miss research on appropriate leadership behaviour as perceived by three ethnic groups in the country.²⁸

²⁵Shaw, *Global Awakening*, loc 218–397.

²⁶Timothy Mwangi Kiruhi, "Towards Holistic Leadership Development in Africa: Insights from Exemplary Kenyan Public Leaders" (Ph.D., Regent University, 2013), <http://search.proquest.com/docview/1499825397/abstract/B38EE0C4310F4F31PQ/1?accountid=8380>.

²⁷John M. Elliott, "Leadership Development and Relational Patterns: The Early Church and the Church in Zambia Today" (D.Min., Assemblies of God Theological Seminary, 2007), <http://search.proquest.com/docview/304704215/abstract/EFDC39EA1CAB45ACPQ/10?accountid=8380>; Dale C. Williams, "Leadership and Leadership Development in the Evangelical Lutheran Church of Tanzania, Africa: An Investigation into Practices and Processes in the Meru Diocese" (D.Miss., Asbury Theological Seminary, 2009), <http://search.proquest.com/docview/305135840/abstract/F0A6C475E32549E3PQ/30?accountid=8380>.

²⁸Jonathan Cheruiyot Maritim, "Perceptions of Appropriate Leader Behavior: A Comparative Study of the Kalenjin, the Kikuyu, and the Luo" (D.Miss., Fuller Theological Seminary, School of World Mission, 2002), <http://search.proquest.com/docview/276150729/abstract/F0A6C475E32549E3PQ/2?accountid=8380>.

Stanley Granberg researched on leadership effectiveness among rural leaders among the Meru ethnic community from South West of the Mt Kenya region.²⁹

Richard Trull researched on leadership training among Church of Christ ministers from the Nairobi Great commission school and four of its extension centers.³⁰

Francis Kamau's PhD research on contextualized leadership focussed on seven churches in Nairobi.³¹ It examined perception of leadership roles in these churches. The study used both biblical and prevalent leadership theory as theoretical frameworks for the study of leadership practice and development.

Stephen Muyah researched the equipping of leaders for effective Christian ministry in Kenya for a D.Miss while Patrick Gatherer conducted an Ed. D research through a review of literature on transformational leadership behaviours and associate ministry staff job satisfaction with implications for independent evangelical churches in Kenya.³²

Several leadership D.Miss research projects have focussed their attention on mainstream denominations. Patrick Mungirira researched leadership and personnel issues that foster change in the Presbyterian Church of East Africa (PCEA).³³ Pius Kagwi researched social transformation through Pastoral Transformational Leadership

²⁹Stanley Earl Granberg, "A Critical Examination of African Leadership and Leadership Effectiveness among the Churches of Christ in Meru, Kenya" (Ph.D., Open University, 2000).

³⁰Richard E. Trull, "An Evaluation of Leadership Training to Facilitate Eemic-Theologizing for the Local Church Ministers in Kenya Churches of Christ" (Ph.D., Trinity Evangelical Divinity School, 2007), <http://search.proquest.com/docview/304767430/abstract/F0A6C475E32549E3PQ/48?accountid=8380>.

³¹Francis Mugarami Kamau, "Toward a Contextualized Leadership Approach for the Pentecostal Church in Kenya" (Ph.D., Fuller Theological Seminary, School of World Mission, 1997), <http://search.proquest.com/docview/304394918/abstract/9636CAF4B71645C0PQ/5?accountid=8380>.

³²Patrick Kimani Gatherer, "A Review of Literature on Transformational Leadership Behaviors and Associate Ministry Staff Job Satisfaction with Implications for Independent Evangelical Churches in Kenya" (Ed.D., Talbot School of Theology, Biola University, 2009), <http://search.proquest.com/docview/305085151/abstract/F0A6C475E32549E3PQ/35?accountid=8380>.

³³Patrick Kabubu Mungiririra, "What Is Needed to Foster Change in the Presbyterian Church of East Africa in Terms of Leadership and Personnel Appointments" (D.Min., Interdenominational Theological Center, 1996), <http://search.proquest.com/docview/304350323/F0A6C475E32549E3PQ/6?accountid=8380>.

taking the case study of Mombasa Synod.³⁴ Anthony Karimi took a deeper look at the well being of clergy by researching on clergy stress.³⁵ The study sought to identify strategies of coping among clergy in the PCEA in Kenya.

The following is research that involves new pentecostal charismatic churches besides Kamau's study mentioned above.³⁶ Philip Ngasura investigated the key strategies in effective pastoral leadership in the Africa Gospel Churches (AGC) in Kenya.³⁷ Festus Kavale's D.Min. research delved into the impact of biblical preaching on the growth of the evangelical church in Kenya.³⁸ Charles Kamau examined preaching on social issues among selected Kenya Assemblies of God (KAG) Churches and prosperity preaching in Kenya.³⁹

Studies that have involved any of the three case studies for this research include, Kamau's study on contextualized leadership, Waweru's study of CITAM and the urban poor, and Ngaruiya's study of contextualization of death and burial practices in some Nairobi multi-ethnic, multi-racial churches.⁴⁰ As we can see that this research project contributes to leadership research in Kenya at the PhD level. This research also adds to the body of research on PPCs in Kenya.

³⁴Pius N. Kagwi, "Social Transformation through Pastoral Transformational Leadership: A Case Study of Mombasa Synod" (D.Min., Asbury Theological Seminary, 2011), <http://search.proquest.com/docview/908619838/abstract/F0A6C475E32549E3PQ/26?accountid=8380>.

³⁵Anthony Karimi, "Clergy Stress: Identifying Strategies of Coping in the Presbyterian Church of East Africa (Kenya)" (D.Min., Oral Roberts University, 2006), <http://search.proquest.com/docview/304908279/abstract/F0A6C475E32549E3PQ/36?accountid=8380>.

³⁶Kamau, "Toward a Contextualized Leadership Approach for the Pentecostal Church in Kenya."

³⁷Philip K. Barar Ngasura, "Key Strategies in Effective Pastoral Leadership in the Africa Gospel Churches, Kenya: Biblical Foundations for Leadership and Healthy Church Growth" (D.Min., Liberty University, 2013), <http://search.proquest.com/docview/1354491901/abstract/F0A6C475E32549E3PQ/11?accountid=8380>.

³⁸Festus Kilonzo Kavale, "The Impact of Biblical Preaching on the Growth of the Evangelical Church in Kenya" (D.Min., Asbury Theological Seminary, 2002), <http://search.proquest.com/docview/305432888/abstract/9636CAF4B71645C0PQ/22?accountid=8380>.

³⁹Charles Ng'ang'a Kamau, "An Examination of Preaching That Relates to Social Issues among Selected Kenya Assemblies of God Churches and Prosperity Preaching in Kenya" (Ph.D., Mid-America Baptist Theological Seminary, 2009), <http://search.proquest.com/docview/305123489/abstract/9636CAF4B71645C0PQ/39?accountid=8380>.

⁴⁰David Kimiri Ngaruiya, "Death and Burial Practices: A Study of Contextualization of Rituals in Some Nairobi Multi-Ethnic, Multi-Racial Churches" (Ph.D., Trinity International University, 2008), <http://search.proquest.com/docview/304823821/abstract/F0A6C475E32549E3PQ/23?accountid=8380>.

The Scope of the Research

New Pentecostal Charismatic churches are a section within a wide spectrum of churches in Africa.⁴¹ Musa Gaiya illustrates this diversity taking Nigeria as a case study of the church in Africa.⁴² While most descriptions tend to generalize NPCCs, Allan Anderson makes some helpful distinctions that illuminate the diversity of NPCCs along structural and historical stand points.⁴³ The key distinguishing factor of these churches is that they are “of much more recent origin.”⁴⁴ Structurally he provides two poles of diversity. On one end he describes “small independent house churches” and on the other end there are “rapidly growing large church organizations.”⁴⁵ Small independent house churches play an important role in the growth of the movement particularly in the development and use of spiritual gifts.⁴⁶

Donald Miller and Tetsunao Yamamori in their important study on global pentecostalism further segmented pentecostal churches by identifying distinct type of pentecostal church which they called the Progressive Pentecostal church (PPC).⁴⁷ The characteristics of progressive pentecostal churches, aside from those of NPCCs, include social engagement through mercy ministries, emergency services, education, counseling services, and medical assistance. Progressive pentecostals delve into economic development activities, interactions with the arts, and artistic communities, and are vocal about governance and policy change.⁴⁸ Progressive pentecostals work

41Johnson, “The Global Demographics of the Pentecostal and Charismatic Renewal”; Kwabena J. Darkwa Amanor, “Pentecostal and Charismatic Churches in Ghana and the African Culture: Confrontation or Compromise?,” *Journal of Pentecostal Theology* 18, no. 1 (May 2009): 123–40.

42Musa A.B. Gaiya, “The Pentecostal Revolution in Nigeria” (Occasional Paper, Center for African Studies: University of Copenhagen, Copenhagen, July 2002).

43Allan H. Anderson, “Types and Butterflies: African Initiated Churches and European Typologies,” *International Bulletin of Missionary Research* 25, no. 3 (2001): 107.

44Ibid.

45Ibid.

46Sergio Matviuk, “Pentecostal Leadership Development and Church Growth in Latin America,” *Asian Journal of Pentecostal Studies* 5, no. 1 (January 2002): 155–72.

47Miller and Yamamori, *Global Pentecostalism*, 4–5.

48Ibid., 39–67.

within the economic system, learning to apply their faith through a sense of being made *imago dei* as they promote dignity and equality for all with a concern for the marginalized.⁴⁹

The PPCs influence the Christian religious landscape because of their impact, for good or ill, on other older churches. Their growth, according to Anderson, has been at the expense of the older churches of all types.⁵⁰ Gifford's criticism of pentecostal churches in Africa is well documented.⁵¹ However he concedes that they have a profound public influence through media.⁵² This influence is a distinctive feature especially of the large NPCCs, of which PPCs are a part.⁵³ These churches' approach to evangelism, their vibrant worship and openness to modern communication methods increases their appeal to young Africans particularly in urban settings in a rapidly urbanizing young continent.⁵⁴ NPCCs often have big vision goals

⁴⁹Ibid., 4–5.

⁵⁰Anderson, "Types and Butterflies: African Initiated Churches and European Typologies."

⁵¹Paul Gifford, *Ghana's New Christianity, New Edition: Pentecostalism in a Globalising African Economy*, New Edition edition (Bloomington, Ind: Indiana University Press, 2004); Paul Gifford, "Evangelical Christianity and Democracy in Africa: A Response," in *Evangelical Christianity and Democracy in Africa*, ed. Terence O. Ranger (Oxford University Press, USA, 2008), 225–30; Paul Gifford, *Christianity, Development and Modernity in Africa* (London: C Hurst & Co Publishers Ltd, 2015); Paul Gifford, "Expecting Miracles: The Prosperity Gospel in Africa," *The Christian Century* 124, no. 14 (July 10, 2007): 20–24; Paul Gifford, "A View of Ghana's New Christianity," in *The Changing Face of Christianity Africa, the West, and the World*, ed. Lamin O Sanneh and Joel A Carpenter (New York: Oxford University Press, 2005), 81–96, <http://site.ebrary.com/id/10103687>.

⁵²Gifford, *Ghana's New Christianity, New Edition*, 20–43.

⁵³J. Kwabena Asamoah-Gyadu, "Of Faith and Visual Alertness: The Message of 'Mediatized' Religion in an African Pentecostal Context," *Material Religion* 1, no. 3 (November 2005): 336–56; *ibid.*; Toyin Falola, Nimi Wariboko, and Wilhelmina Kalu, eds., *African Pentecostalism: V. I: Global Discourses, Migrations, Exchanges and Connections: The Collected Essays of Ogbu Uke Kalu* (Asmara, Eritrea; Trenton, N.J: Africa World Press, 2010), 179; Ogbu Kalu, *African Pentecostalism: An Introduction* (Oxford; New York: Oxford University Press, 2008), 119; J. Kwabena Asamoah-Gyadu, "'Born of Water and Spirit': Pentecostal/Charismatic Christianity in Africa," in *African Christianity: An African Story*, ed. Ogbu Kalu (Pretoria: University of Pretoria, 2005), 388–409; Michael A Ojo, "Transnational Religious Networks and Indigenous Pentecostal Missionary Enterprises in the West African Coastal Region," in *Christianity in Africa and the African Diaspora: The Appropriation of a Scattered Heritage*, ed. Roswith Gerloff, Klaus Hock, and Afe Adogame, 1 edition (London ; New York: Bloomsbury Academic, 2009), 167–79; Philomena Njeri Mwaura, "The Role of Charismatic Christianity in Reshaping the Religious Scene in Africa: The Case of Kenya," in *Christianity in Africa and the African Diaspora: The Appropriation of a Scattered Heritage*, ed. Roswith Gerloff, Klaus Hock, and Afe Adogame, 1 edition (London ; New York: Bloomsbury Academic, 2009), 180–92; Samita, "Family and the Church in New Christian Religious Movements."

⁵⁴Allan H. Anderson, *African Reformation: African Initiated Christianity in the 21st Century* (Trenton, N.J.; London: Africa World ; Turnaround, 2001), 182–186.

and a large resource pool to engage in extensive church planting programs which include reverse missions.⁵⁵ In order to allow for an in-depth comparative and complementary analysis of their impact, and its significance for World Christianity, this research will focus on PPCs.

This research limits the scope of the case studies of PPCs headquartered Nairobi that have experienced rapid growth in attendance as well as the planting of churches in the period between 1985 and 2015. Each of the case studies is, under Warren Bird's Leadership Network terminology, a 'mega church' with a weekend attendance of more than 2,000 in at least one location.⁵⁶ The case studies also have more than two church plants beyond the parent congregation.⁵⁷ The churches reach an urban, English-speaking, middle-income demographic. In terms of leadership, the case studies have senior leaders below the age of 60. For the full selection matrix please see Appendix.⁵⁸

The findings of the research contain data with elements that are specific to Nairobi, and that pertains to urban mega churches. In our analysis, we will limit the generalizations to these geographic and demographic boundaries.

⁵⁵Falola, Wariboko, and Kalu, *African Pentecostalism*, 230–240; Kalu, *African Pentecostalism*, 21; Donald E. Miller and Erin O'Connell, "The New Face of Global Christianity: The Emergence of 'Progressive Pentecostalism'," *Pew Research Center's Religion & Public Life Project*, 2006, <http://www.pewforum.org/2006/04/12/the-new-face-of-global-christianity-the-emergence-of-progressive-pentecostalism/>.

⁵⁶Warren Bird, "World's First Megachurch?," *Leadership Network*, accessed February 21, 2015, http://leadnet.org/worlds_first_megachurch/.

⁵⁷We define a church plant as congregation that meets in a separate location but has been launched from, and is registered under the name of the parent church.

⁵⁸As can be seen in the Appendix, in order to select case studies of high impact large churches a selection matrix was used with church based factors and leader based factors. Church based factors included outreach to urban young professionals, numeric growth, leadership and governance structures and lateral growth through church planting. Leader oriented selection factors include pre-ministry training of the senior pastor, theological training, and leadership succession planning.

The Rationale for the Research

This study is important for churches because it provides reflection on case studies they can use to learn from. There is a need for more research in leadership in Africa, especially on the emergence of new leaders in renewal movements there. Leadership is an important factor in the development of renewal movements, and their development is critical to the survival of renewal movements in the face of challenges on the continent. Nkonge argues that the challenge of raising and training of leaders can pose a challenge to its future growth and development.⁵⁹

Kiruhi argues that Africa is in need of leaders who can successfully navigate the global challenges facing the world today.⁶⁰ This research provides leaders with useful insights on how to develop new leaders able to take the renewal movements through the current global challenges facing the world today.

Training curricula for leaders should be sensitive to and tailored to meet the current and future needs of organizations. Such curricula facilitates leadership development.⁶¹ This study enables educators, organizations, and leaders alike to understand how leaders emerge. The analysis in this study helps local churches and seminaries develop curricula and leadership development processes.

Roswith Gerloff admits that there is a dearth of research within the renewal movements on their contribution to World Christianity.⁶² This research makes its contribution by providing a written record of the historical development of the renewal movements. This adds to the body of knowledge about renewal movements.

⁵⁹Nkonge, "Developing Church Leaders in Africa for Reliable Leadership: A Kenyan Perspective."

⁶⁰Timothy Mwangi Kiruhi, "Navigating Uncertain Times: Perspectives of African Leaders on Key Global Change Drivers over the Next Ten Years," *Leadership Advance Online*, no. XVII (summer 2009).

⁶¹Elliston, "Designing Leadership Education."

⁶²Roswith Gerloff, "Churches of the Spirit: Pentecostal/Charismatic Movement and Africa's Contribution to the Renewal of Christianity," in *Christianity in Africa and the African Diaspora: The Appropriation of a Scattered Heritage*, ed. Roswith Gerloff, Klaus Hock, and Afe Adogame, 1 edition (London ; New York: Bloomsbury Academic, 2009), 208–20.

Leadership plays a critical role in the renewal of organizations.⁶³ The study of Christian renewal has focussed on sociological, anthropological, demographic, missiological, and historical disciplines to examine trends and the extent of renewal in World Christianity.⁶⁴ This research opens a field of inquiry where researchers study renewal movements from a leadership perspective.

Historically, psychologists and social scientists research leadership within in the confines of corporate and the military discourse.⁶⁵ There has been some recent work on leadership and its role in the health of Christian communities.⁶⁶ This study contributes to the dialogue by including World Christianity into the disciplines for which leadership has a contribution.

Assumptions and Limitations of the Research

Assumptions

This study makes the following assumptions:

1. that the aspects of the organizational environment captured by the data collection tools represent the organization and that they will draw a picture of the organization
2. that the information given by the respondents is honest without biases against the organization

⁶³William McKinney, "Religious Leadership, Religious Research and Religious Renewal," *Review of Religious Research* 40, no. 1 (September 1998): 5; Winston, "Leadership of Renewal"; Bass and Avolio, "Transformational Leadership and Organizational Culture."

⁶⁴Dale T. Irvin, "World Christianity: An Introduction," *Journal of World Christianity* 1, no. 1 (February 2, 2009): 1–26.

⁶⁵Robert J. House and Ram N. Aditya, "The Social Scientific Study of Leadership: Quo Vadis?," *Journal of Management* 23, no. 3 (1997): 409.

⁶⁶Larry C. Ingram, "Leadership, Democracy, and Religion: Role Ambiguity Among Pastors in Southern Baptist Churches," *Journal for the Scientific Study of Religion* 20, no. 2 (June 1981): 119; Stephen M. King, "Leadership for the Body of Christ: Developing a Conceptual Framework of Spiritual Leadership from 1 Timothy 3:1-7 and Titus 1:6-9: Identification and Explanation of a Spiritual Leader's Personal Priorities, Fidelity of Authority, and Community Responsibility," *Journal of Biblical Perspectives in Leadership* 5, no. 1 (2013): 3–40; David A. Oginde, "Antecedents of Christian Leadership: A Socio-Rhetorical Analysis of 1 Timothy 3:1-7," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011): 23–31; McKinney, "Religious Leadership, Religious Research and Religious Renewal."

3. that the motives of the respondents are pure regarding the organization and any people mentioned in connection with the organization
4. that the observations made about the organization and the information found in supplementary material about the organization is accurate and represent the organization at least in broad terms.
5. that any data provided by respondents that is critical of the organizational practices and the environment is in good faith, to provide as accurate a picture of the organizational environment as possible

Limitations of the Research

The field envisaged in this research is wide. From the perspective of the church –each community has a rich and complex history, each of which is by itself a likely subject of future research. Each community has also a vibrant congregation and innovative ministries which are worthy of in-depth study. While the study attempts to capture the complexity of the leadership environment, it did not cover all the aspects of the community's rich historical and organizational diversity.

Researchers can study the leaders from different perspectives; for example, theologically, ecclesiastically, and so on. Aspects of leadership that fell outside the organizational framework were not comprehensively addressed as they fall outside the scope of this study.

The research explored the organizational environment from the perspective of the executive leadership of the churches. Each of the churches has large teams of permanent staff at various levels and an exhaustive study of all the staff members, at all levels is not feasible within the scope of this research.

The data and findings that are unique to each PPC may not apply to all PPCs. Data and findings that are common among the case studies may, with some

qualification and further analysis, apply to similar PPCs with similar general characteristics. The findings of this study may only be indicatively but not conclusively applied to NPCCs generally.

The Role and Background of the Researcher

Mann states that “social research is a process of investigating linkages between concepts, refining the questions to address real problems.”⁶⁷ This makes research a challenge for a practitioner who is working towards an honest, unbiased piece of work. A critical issue for the researcher is that they cannot detach themselves and may often have to engage their consciences during the research. in the course of the research.⁶⁸

The researcher’s data collection and analysis may also be a profoundly enriching and enlightening experience for the qualitative researcher. However,⁶⁹ one of the inherent challenges of sociological research is that the researcher is also an instrument of research.⁷⁰ This challenge is in itself an opportunity that will deepen understanding through the researcher’s intimate knowledge of the subject and their commitment to seek understanding. It is for this reason, in the use of sociological research methods, that the researcher discloses their background and their relationship with the research. In this vein, below is an abbreviated account of the researcher’s background.

The researcher grew up an Anglican in Nairobi. He was born to a middle-income family of educators. While growing up he attended Anglican churches and

⁶⁷Peter H Mann, *Methods of Social Investigation* (Oxford (Oxfordshire); New York, NY, USA: Blackwell, 1985), 12.

⁶⁸Ibid., 15.

⁶⁹Ellen Taylor-Powell and Marcus Renner, “Analyzing Qualitative Data” (Cooperative Extension Publishing Operations, 2003).

⁷⁰Mann, *Methods of Social Investigation*; Sara Lawrence-Lightfoot and Jessica Davis Hoffmann, *The Art and Science of Portraiture* (San Francisco: Jossey-Bass Publishers, 1997).

occasionally a Pentecostal congregation. He had a conversion experience at the age of thirteen, just before entering a national high school. While in high school he participated in different expressions of Christianity – from Pentecostal and charismatic on one end of the continuum to Anglican and even Catholic services on the other.

The researcher joined the Nairobi Chapel in 1992 as a student in university. It was then, after having graduated with a degree in business administration, that he joined the Nairobi Chapel pastoral staff team. During his work there he became exposed to the vision of church planting and eventually attained graduate degrees, one in Biblical studies, and the other in Management. The researcher was a member of the Nairobi Chapel staff for 6 years working in various local and international capacities.

In January 2006, when the Nairobi Chapel was planting churches in Nairobi the researcher joined the Mavuno church planting team targeting the southern area of Nairobi inhabited by mostly young and upwardly mobile professionals.⁷¹ After a short season of pastoral engagement in Mavuno church, he gathered a team around him and after some outreach initiatives launched a church plant, Mavuno Downtown, within Nairobi's CBD.⁷² After three and a half years of leading this PPC plant, he eventually raised a new leader for the congregation and returned to the sending church to catalyse the work of launching new congregations. The researcher worked with teams to launch and give oversight over seven church plants spread over six countries, five in Africa one in Europe. Each of these churches raises local leadership teams and

⁷¹Mavuno church is an independent urban megachurch planted out of the Nairobi Chapel. Oscar Muriu, "The History of Church Planting at Nairobi Chapel," *Chapelites: Anniversary Edition*, November 2014.

⁷²"Mavuno Downtown Website," n.d., www.mavunodowntown.com.

target the educated, young professionals in each of these cities.⁷³ This researcher resigned from this position in December 2015.

By virtue of living and working in Nairobi Christian ministry circles prior to this research, the researcher has had casual interactions with pastors and with the congregation members of CITAM and ICC. The researcher has never at any point been a staff member or congregation member of these churches. We anticipate that these relationships will not have any adverse effect on the this research. That said, the rigor of research methodology used will ensure that this piece of research can stand academic scrutiny.

The researcher expects that the prior experience of serving and working at the Nairobi Chapel will not prejudice the findings of the research. This is because of the ten year temporal distance between the last employment at the Nairobi Chapel and this research. Aside from this, the application of methodological and academic rigor will effectively mitigate any likely effects of any prior association with the Nairobi Chapel, or interaction with the other two case study churches.

During his studies and eventually in his work as a church planter the researcher has become increasingly interested in PPCs, as a subset of Neo-charismatic renewal movements, and their impact on Christianity in Africa today. From his background in management, leadership, and church planting work, the researcher grapples with questions of how leadership relates to renewal movements. The researcher holds an evangelical view of Christian doctrine. He also subscribes to a constructivist view of sociological research among Christian communities. We now turn to the historical and social context that forms the background for the case studies in this research.

⁷³Mavuno church has 4 branches in Nairobi, and a branch each in Uganda, Rwanda, Malawi, Zambia and Germany. In addition to these it has church planting teams in Ethiopia, Burundi, Botswana and DR Congo.

The Kenyan Historical and Social Context: 1978-2002

We now turn here to the Kenyan political and economic context in which the PPCs grew. The 1980s were a politically tumultuous time for Kenya. Jomo Kenyatta, the first president of the republic of Kenya died in August 1978 leaving a vacuum to be filled by the only successor at the time. Daniel Toroitich arap Moi, a younger leader from a small ethnic group the Tugen stepped into those shoes. He was unpopular with the ruling elite but found acceptance among the populace in the nation.⁷⁴ He inherited an unstable political climate that relied heavily on the charismatic leadership of Kenyatta who was now no more.⁷⁵

The early 80s were rocked by the failed coup attempt to depose the then president Daniel Moi in August 1982, four years almost to the day, after he took over power. This one event created a state of political anxiety that lasted for several years. Towards the late 80s, the country plunged into a quest for democratic freedom with the clamor for the repeal of a repressive section of the constitution.⁷⁶ The voices of outspoken clerics such as anglican bishops David Gitari and Alexander Muge rose above the heavy hand of Moi's government. This quest reached fever pitch in 1991-1992 when the parliamentarians changed the constitution to allow multi-party politics.⁷⁷

⁷⁴Charles N. Mwaura, "Political Succession and Related Conflicts in Kenya," in *A Paper Prepared for the USAID Conference on Conflict Resolution in the Greater Horn of Africa Held at Methodist Guest House, Nairobi*, 1997, 27–28; Roger Southall, "Re-forming the State? Kleptocracy & the Political Transition in Kenya," *Review of African Political Economy* 26, no. 79 (March 1, 1999): 93–108, doi:10.1080/03056249908704362.

⁷⁵The effects of the transition were not immediately evident, but became clearer with time. See for example, Joseph Karimi & Philip Ochieng, *The Kenyatta Succession* (Transafrica, 1980); Korwa G. Adar and Isaac M. Munyae, "Human Rights Abuse in Kenya Under Daniel Arap Moi, 1978," *African Studies Quarterly* 5, no. 1 (2001); M. Tamarkin, "The Roots of Political Stability in Kenya," *African Affairs* 77, no. 308 (1978): 297–320.

⁷⁶Chris M. Peter, "The Struggle for Constitutionalism and Democracy in East Africa: The Experience of Kenya and Tanzania," *East African Journal of Peace and Human Rights* 2, no. 2 (1995): 158–74; O. Mwangi, "The Politics of Constitutionalism in Kenya, 1964 to 2010," *Lesotho Law Journal* 19, no. 1 (2010): 207–21.

⁷⁷Adar and Munyae, "Human Rights Abuse in Kenya Under Daniel Arap Moi, 1978"; John Karanja, "Evangelical Attitudes toward Democracy in Kenya," in *Evangelical Christianity and Democracy in Africa*, ed. Terence O. Ranger (Oxford University Press, USA, 2008), 67–94.

A drought season in 1983-84 began a season of economic upheaval. The challenge of food security and the corrupt practices in the government combined to negatively affect the economy. The fall of the iron curtain in the early 1990s, also shifted the development partnership priorities, especially for Western nations. The economic challenges that began in the 80s culminated in the mid 90s when the Kenyan economy struggled to stay afloat under heavy weight of policy based lending from the Bretton woods institutions. The resulting policies, economic decisions, and their effects became collectively known as the Structural Adjustment Programs.⁷⁸

The end of Moi's era was the single most important political event in Kenya's recent political history. Few were certain that Moi would hand over power if he lost in the election. To the surprise of many he did not contest but chose to appoint a successor. In what appeared to be an effort to keep power within the political elite, Moi propped his predecessor's son, Uhuru Kenyatta. Kenyatta lost to Mwai Kibaki who garnered two-thirds of the vote in the December 2002 election. Kenyatta conceded defeat and Moi handed over power. The public responded with new-found optimism, and the economy bounced back. The next hurdle was to reform the constitution, which Kibaki set out to do in earnest.

The political and economic realities of that season of Kenya's life, did not feature prominently in the data collected. If social disequilibrium in the wider environment triggers revitalization, then these factors surely contributed.⁷⁹ There were varied church responses to the political issues and their effect on the population.⁸⁰ That these factors did not feature prominently in data is a point of

⁷⁸There has been some reflection about the Structural Adjustment programs (SAPs). There is some consensus that the SAPs, while intended to help Third World nations, had a significant negative impact on some fronts. See Gurushri Swamy, "Structural Adjustment in the 1980s, Kenya," *Policy Working Paper*, January 1994; Sylvia Wairimu Kang'ara, "When the Pendulum Swings Too Far, Structural Adjustment Programs," *Third World Legal Studies* 15 (May 1, 2000).

⁷⁹Wallace, "Revitalization Movements."

⁸⁰Karanja gives some highlights of the complexity of the churches response to the political issues facing the country between ca 1990 and ca 2005. His reflections do not however venture into the

reflection at least regarding their lower perceived priority in terms of the problems that the PPCs were addressing. One explanation is the political apathy and economic comfort of the middle-class who attend PPCs.

We take a moment here to define the middle-class. The Africa Development bank defines the middle-class in Africa as people whose per capita daily consumption is \$2-20 in 2005 dollars.⁸¹ This definition is limited in its scope because it uses economic metrics to define a socio-economic demographic. This population is very diverse socially and culturally. Bright Simon's urges caution against painting this diverse group of people with one quantitative brush. He suggests that qualitative methodologies will help surface the diversity in the group.⁸² Rachel Spronk gives more attention to the qualitative aspects while holding the economist's definition in tension.⁸³ From her research on Kenyan young professional young adults, she proposes that access to education, salaried occupations, lifestyle choices, and self-perception are important factors in the definition of the African middle-class.⁸⁴ Owing to these factors, this demographic is likely to be found in certain churches including the Nairobi Chapel. This research we will refer to this demographic as the young professional, English speaking middle-class. This phrase recognizes that this demographic goes beyond an economic class, but is also a community with social and cultural connections as Spronk points out.

question of the causal relationship between political disquiet and the emergence of renewal movements. Karanja, "Evangelical Attitudes toward Democracy in Kenya."

⁸¹Mthuli Ncube, Charles Leyeka Lufumpa, and Steve Kayizzi-Mugerwa, *The Middle of the Pyramid: Dynamics of the Middle Class in Africa* (Africa Development Bank, 2011).

⁸²Bright B. Simons, "Beware Africa's 'Middle Class,'" *Harvard Business Review*, June 18, 2013, <https://hbr.org/2013/06/beware-africas-middle-class>.

⁸³Rachel Spronk, "Exploring the Middle Classes in Nairobi: From Modes of Production to Modes of Sophistication," *African Studies Review* 57, no. 1 (April 28, 2014): 93–114.

⁸⁴Ibid.

Political apathy of the Kenyan middle-class is a documented issue.⁸⁵ The relative comfort of the middle-class even in times of significant economic upheaval has also been noted.⁸⁶ This apathy added to the relative comfort may explain why the issues of the late 80s and early 90s may not have featured in the perceived causality of revitalization in the movements. This is a matter for further research and study beyond this present research.

What we know is that the Nairobi Chapel, after the entry of Oscar Muriu, did nurture initiatives to deal with the urban poor and encourage their congregation to engage with them.⁸⁷ The engagement of CITAM with the poor has also been documented.⁸⁸ This type of social engagement with economic realities points to a different explanation other than causality of revitalization. The congregations did not come to church to have their financial problems solved. Instead, they came and learnt how to care for those with less fortunate financial circumstances. These churches self perception as agents of change may be rooted in the inculturation of the gospel into their understanding of themselves. Instead of seeing the church as a conduit for their own success in the midst of political and economic turmoil, these churches saw themselves as agents of transformation.

85Fouere Marie-Aude and Mwangi Susan, *Kenya's Past as Prologue: Voters, Violence and the 2013 General Election* (Twaweza Communications, 2015), 149; Rémi Genevey, R. K. Pachauri, and Laurence Tubiana, *Reducing Inequalities: A Sustainable Development Challenge* (The Energy and Resources Institute (TERI), 2013), 191–194.

86Genevey, Pachauri, and Tubiana, *Reducing Inequalities*, 191–194; Ncube, Lufumpa, and Kayizzi-Mugerwa, *The Middle of the Pyramid: Dynamics of the Middle Class in Africa*; Pierre Jacquemot, “Les classes moyennes changent-elles la donne en Afrique ? : Réalités, enjeux et perspectives (Africa’s ‘Middle Class’ Realities, Issues, and Perspectives),” *Afrique contemporaine* 244, no. 4 (2012): 17, doi:10.3917/afco.244.0017.

87“Tumaini Clinics | Nairobi Chapel,” accessed March 2, 2016, <http://nairobi-chapel.net/tumaini-clinics/>; “Jubilee Scholarship Fund | Nairobi Chapel,” accessed March 2, 2016, <http://nairobi-chapel.net/jubilee-scholarship-fund/>; “Beacon of Hope Vocational College,” *Beacon of Hope*, accessed September 2, 2015, <http://www.beaconafrica.org/en/index.php/what-we-do/education/vocational-training-college.html>.

88Silas Kinyua Waweru, “Middle-Class ‘Christ Is the Answer Ministries’ (CITAM) and the Urban Poor: A Study of Community Action with Recommendations - PhD Dissertation” (Asbury Theological Seminary, April 2010).

This posture is a departure from the perspective of some NPCCs that saw themselves as agents of God's material blessing for a people in need of economic liberation.⁸⁹ In the mind of the PPCs, upheaval of the 1980s and 1990s was no longer a social discomfort to cope with, but an opportunity for change. The theology of reconstruction articulated during these challenging times may give some insights into this.⁹⁰ First articulated in the late 80s and early 90s the theology of reconstruction suggested that emerging Christian movements would need to broaden their self-understanding beyond the liberation construct.⁹¹ Theology of Reconstruction developed envisaged the rise of Christian churches which are socially aware and seek to engage with a practical theology that is knowledgeable about, and engages with the prevailing social realities.⁹² Scholars such as Valentin Dedji have considered a link between revitalization and the concept of reconstruction in theology.⁹³ This theological posture within PPCs needs further research. Suffice it to say here that PPCs engage with the social, political, and economic realities in a different way than what has traditionally been understood of NPCCs.⁹⁴

Revitalization Movements in Kenya: 1920s-1980s

The historical context of revitalization in Kenya is worth commenting on here.

PPCs are the result of a history of revitalization in East Africa over one hundred

⁸⁹Damaris Seleina Parsitau and Philomena Njeri Mwaura, "God in the City : Pentecostalism as an Urban Phenomenon in Kenya," *Studia Historiae Ecclesasticae* 36, no. 2 (2010), <http://uir.unisa.ac.za/handle/10500/4631>.

⁹⁰J.N.K Mugambi, *From Liberation to Reconstruction. African Christian Theology After the Cold War*, 2nd ed. (Nairobi: East African Educational Pub, 1995).

⁹¹Ibid.

⁹²J.N.K Mugambi, "Social Reconstruction of Reality," in *The Church and Reconstruction of Africa: Theological Considerations*, ed. J.N.K Mugambi (Nairobi: All Africa Conference of Churches, 1997), 1–25.

⁹³Valentin Dedji, *Reconstruction and Renewal in African Christian Theology* (Nairobi: Acton Publishers, 2003).

⁹⁴Gifford, "Expecting Miracles"; Laurenti Magesa, "Charismatic Movements as 'Communities of Affliction,'" in *Charismatic Renewal in Africa: A Challenge for African Christianity*, ed. Mika Vahakangas and Andrew Kyomo (Acton Publishers, 2003), 27–46.

years. The Roho revival that produced African spirit churches, goes back to the early 20th century.⁹⁵ Classical pentecostal missionaries from the US and Canada came into East Africa in the 1920's.⁹⁶ This provided the missionary impetus for the forerunners of such NPCCs as the PAG and KAG churches. It is out of these that CITAM and ICC emerged later. The East African revival from the 1920s had a big influence, especially on the mainstream denominations.⁹⁷ Beginning in the 60s for twenty years up to the 80s there were a series of missions by high profile evangelists into Africa, and more specifically to Kenya.⁹⁸ These visits coincided with a period of mass conversions in large open air outreach events known as “crusades.”⁹⁹ From the 70s into the 80s a student movement in tertiary institutions of learning produced many leaders who then engaged in the Charismatic movements.¹⁰⁰

The contribution of these successive movements cannot be underestimated. The mass conversions at the crusades especially in the 80s produced many new Christian believers. Many acted on their decision to come out of nominalism in the mainline denominations into an active faith. There were those converts who were earlier adherents of ATR or who in their nominalism subscribed to ATR. Many of these new believers found their way into the NPCCs. These churches were growing fast then.

⁹⁵Anderson, *African Reformation*, 11; Mwaura, “The Role of Charismatic Christianity in Reshaping the Religious Scene in Africa: The Case of Kenya.”

⁹⁶Mwaura, “The Role of Charismatic Christianity in Reshaping the Religious Scene in Africa: The Case of Kenya.”

⁹⁷John Karanja, “Confession and Cultural Dynamism in the East African Revival,” in *The East African Revival: History and Legacies*, ed. Kevin Ward and Emma Wild-Wood (Kampala, Uganda: Fountain Publishers, 2010), 217–31; Kevin Ward and Emma Wild-Wood, eds., *The East African Revival: History and Legacies* (Kampala, Uganda: Fountain Publishers, 2010); Mwaura, “The Role of Charismatic Christianity in Reshaping the Religious Scene in Africa: The Case of Kenya.”

⁹⁸Mwaura, “The Role of Charismatic Christianity in Reshaping the Religious Scene in Africa: The Case of Kenya”; Gifford, “A View of Ghana’s New Christianity.”

⁹⁹Karanja, “Evangelical Attitudes toward Democracy in Kenya,” 88; Asamoah-Gyadu, “‘Born of Water and Spirit’: Pentecostal/Charismatic Christianity in Africa,” 400; Mwaura, “The Role of Charismatic Christianity in Reshaping the Religious Scene in Africa: The Case of Kenya.”

¹⁰⁰Mwaura, “The Role of Charismatic Christianity in Reshaping the Religious Scene in Africa: The Case of Kenya.”

The student revitalization movement in schools and colleges produced young, energetic leaders who eventually began and led NPCCs.¹⁰¹

We note that the crusades were particularly effective for both the middle and lower-income populations because of their bi-lingual ministry, particularly in the act of live translation. This became a feature that of the NPCCs that emerged. These NPCCs eventually appealed to urban populations that were more proficient in Swahili as the language of transacting business. The phenomenal success of these earlier NPCCs with, especially the lower-income demographic, left a lacuna filled by the PPCs that came in the later 80s.

The rise of these NPCCs coincided with the rise to prominence of third generation Kenyan Christians. Muriithi Wanjau explains the three generations of Christians.¹⁰² The first generation of Christians in Kenya received the gospel from the missionaries. They were essentially rural and though they converted, had as their first culture and language, their African heritage. Second generation Christians were the children of these converts. They were a conflicted generation often torn between the values and world views of their African heritage and the pull of the new religion couched in the missionaries' culture. They received missionary education but reverted to traditional approaches to rites of passage such as marriage and funerals. Their political context was the tumultuous colonial period and the early independence. Third generation Christians are the children of the second generation.¹⁰³ These were born in an independent Kenya, which has been rapidly industrializing and urbanizing. It is to this third generation of christians that the PPCs appeal most. These are an

101Parsitau and Mwaura, "God in the City."

102Muriithi Wanjau, "This Aint Your Grandma's Church," *Pastor M's Blog*, accessed September 1, 2015, <https://greatnessnow.wordpress.com/2007/10/18/this-aint-your-grandmas-church/>.

103Ibid.

English-speaking population that is largely young and increasingly urban in their outlook but with a renewed sense of identity as Kenyans.¹⁰⁴

This historical progression of revitalization provides a backdrop against which the PPCs emerged. What we have seen above is that the PPCs, while coming out of the NPCCs history, and in some ways resembling them, charted a different path theologically, in self perception and even in practical terms.

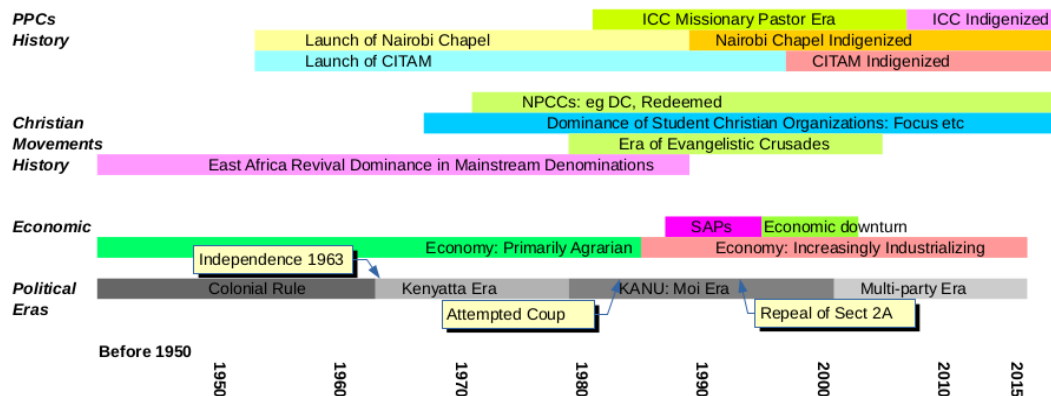


Illustration 1: PPC Context in Perspective: Political, Economic and Church Movement History

In this chapter, I have outlined the need for the study of leadership development in African churches. It then becomes evident that a study of working models will provide useful insights for the church on the African continent. Research into the three representative Progressive Pentecostal Churches, each with its own distinct history, will show the ways in which leadership development takes place. In the next chapter, we will look at the methodology we used for the research and its suitability for the study.¹⁰⁵

¹⁰⁴Katindi Sivi-Njonjo, *Youth Fact Book: Infinite Possibility or Disaster* (Nairobi: Institute of Economic Affairs, 2010).

¹⁰⁵Maps used in this dissertation are customized versions of maps printed from Google Maps.

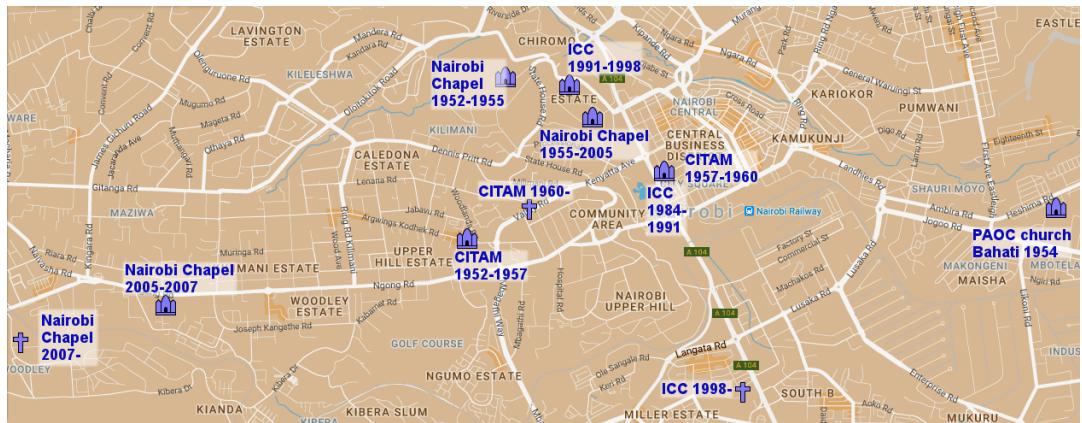


Illustration 2: PPC Locations in Nairobi

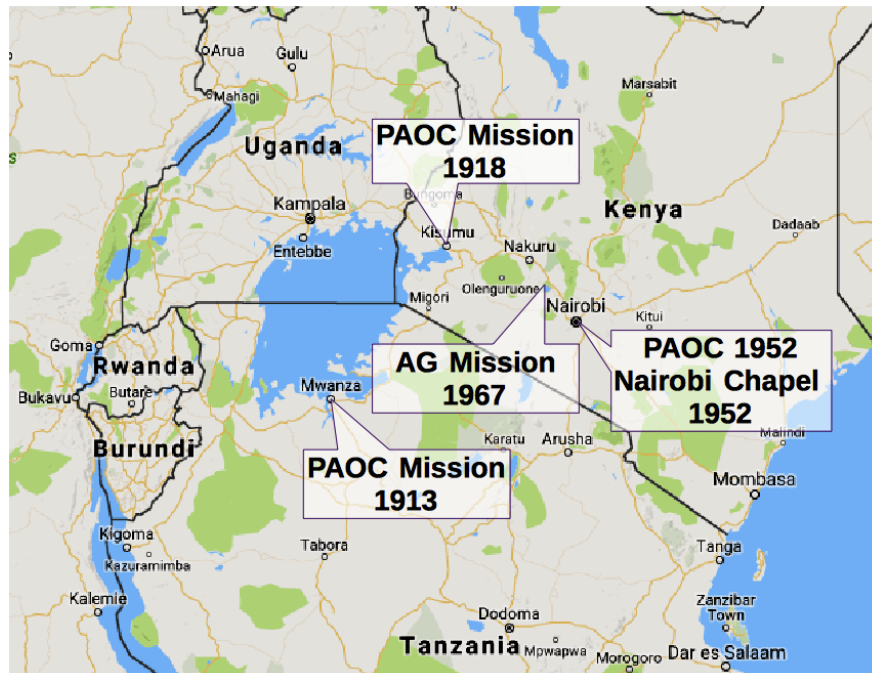


Illustration 3: Early Missions considered in this Research

CHAPTER 2

RESEARCH METHODOLOGY

We turn our attention to the methodological approach we used to facilitate this research project. This research required an applicable methodology that would explore the dimensions of the research question through data from representative PPCs. This chapter therefore provides a broad overview of the research methodology, the selection of the suitable methodology and its application on this present research project.

According to Wayne Booth et al research is a profoundly social exercise. It connects the researcher, the participants, and the readers together to understand a problem.¹⁰⁶ The researcher bears a responsibility to these constituencies during research, and in presenting their findings.¹⁰⁷ This research is in World Christianity, investigating revitalization movements and their leadership development. We investigated three representative PPCs to gain an understanding on leadership development within them. After carrying out a review of research methodologies considered by the researcher for this work, we selected the Case Study methodology.

According to Chris Hart research “methodology” refers to a cluster of techniques put together to gather data. Perspectives on methodology emerge from the literature which give an understanding of the methods of data collection, to justify their use over alternative techniques, and to present that data in a format that is useful for the audience.¹⁰⁸

¹⁰⁶Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, *The Craft of Research*, 2nd ed. (University of Chicago Press, 1995), 285.

¹⁰⁷Ibid.

¹⁰⁸Chris Hart, *Doing a Literature Review* (London: Sage, 2009), 13.

Paul Hiebert explained that effective missiological research addresses how people can better present the message to people in their social and cultural contexts.¹⁰⁹ He continued to explain the importance of research noting that without good research the efficacy of missions is compromised, and resources misused.¹¹⁰ Agreeing with Hiebert, we will explore different methodologies available for the researcher tackle the research concern.

Research among Pentecostal churches is problematic for at least three reasons. The first is the challenge of finding an inclusive definition of Pentecostalism for purposes of study. The definition of pentecostal varies widely which presents challenges in research. The second is the need for an interdisciplinary approach to such a study. Pentecostalism is highly complex as a phenomenon. Attempts to study aspects of it would benefit from a multi-disciplinary approach. The third problem is the relative infancy of academic methods for the study of Pentecostalism.¹¹¹ We take our cue from Allan Anderson et al who point out that the “new task in the twenty-first century is to reflect on the role of Pentecostalism in the majority world in the transformation of Christianity.”¹¹² These scholars offer inroads into this task by outlining a broad spectrum of approaches in the study of Global Pentecostalism. Their methods range from approaches from the social sciences and humanities, interdisciplinary, as well as theological and missiological approaches.¹¹³

We begin the chapter by outlining research design and qualitative design methodologies. Thereafter, we will take a closer look at five representative qualitative

109Ibid.

110Paul G Hiebert, *Gospel in Human Contexts, The: Anthropological Explorations for Contemporary Missions* (Grand Rapids, Mich.: Baker Academic, 2009), 160.

111Allan H. Anderson et al., eds., *Studying Global Pentecostalism: Theories and Methods*, 1 edition (University of California Press, 2010), loc 179.

112Ibid., loc 293.

113Anderson et al., *Studying Global Pentecostalism*.

methods and discuss their suitability for this research project. We will end with an examination of the case study as our choice of methodology for this research project.

Research Methodologies Overview

Research design covers three broad areas according to John Creswell. These are qualitative research, quantitative research, and mixed methods research. Qualitative research is a means of finding meaning that individuals, or groups ascribe to a social problem.¹¹⁴ Qualitative research involves collecting data from the participant using emerging questions and procedures where the researcher makes interpretations of the meaning of data. The resulting report has a flexible structure that is both inductive and reflective, with a focus on individual meaning while highlighting the complexity situation.¹¹⁵

Quantitative research is a means of testing objective theories by examining relationships among empirically measurable variables. These variables are measured using instruments after which data are analyzed using statistical methods. Quantitative researchers begin with assumptions that are then tested as theories with an emphasis on being able to generalize the theory and replicate the findings.¹¹⁶

A third approach to enquiry is one that combines both qualitative and quantitative forms of data collection. In using both qualitative and quantitative approaches, this methodology aims to improve the overall strength of a study by combining the strengths of qualitative and quantitative research.¹¹⁷

The methodology used for this research is qualitative. The researcher study took a constructivist worldview of research. In this worldview, the emphasis was to understand the world in which the research problem occurs and find the multiple

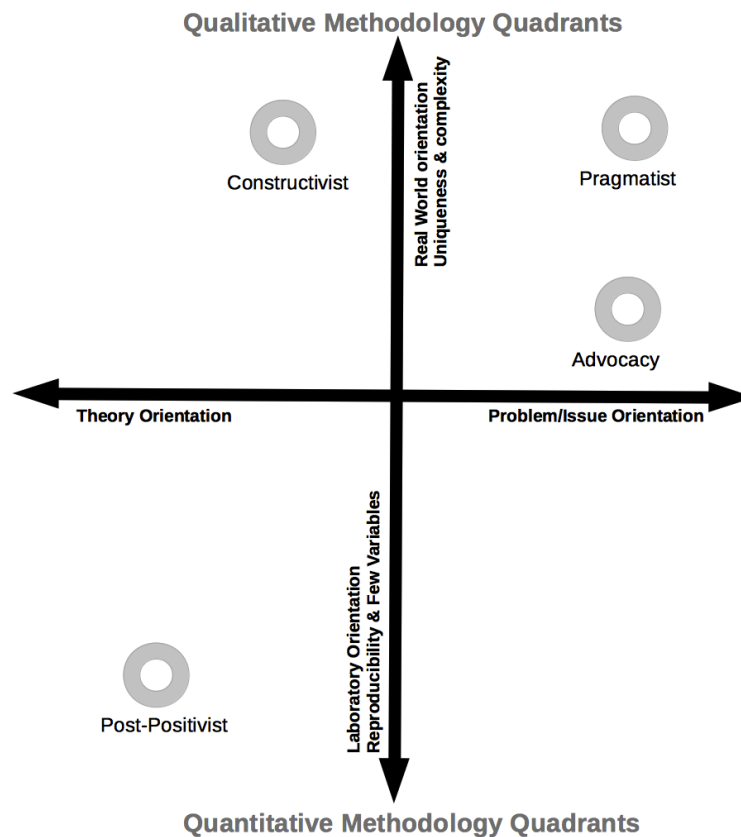
¹¹⁴John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd edition (Thousand Oaks, Calif: SAGE Publications, Inc, 2008), 4.

¹¹⁵Ibid.

¹¹⁶Ibid.

¹¹⁷Ibid.

participant meanings of their realities. The constructivist worldview differs from post-



*Illustration 4: Creswell's Methodological World Views
in Diagrammatic Form*

positivist research methods that employ empirical science and have a deterministic approach. In advocacy and participatory research there is an agenda focusing on a specific group of people experiencing a problem, for example, of marginalization, or disenfranchisement.¹¹⁸ Pragmatists are concerned with the consequences of actions. They are problem-centered using multiple methods and focus on real world practice.¹¹⁹

The constructivist research worldview has a social and historical construction that recognizes the complexities of the contexts that are under focus. It focuses on specific contexts in which people live and work, and recognizes the researchers social

¹¹⁸Ibid., 9.

¹¹⁹Ibid.

and historical background and how it affects the research.¹²⁰ The constructivist approach best fits this research project because of the social and historical dimensions of the issue of leadership within the PPCs. This approach is also compatible with World Christianity research which has strong leanings towards historical research.

I have represented the research methodologies diagrammatically in the illustration. This representation plots the world views along two axes. One axis represents the orientation either to the real world or to an idealized laboratory situation. The other axis represents a continuum of orientation to propositional theory on the one side, and the orientation to problems or particular issues.

Qualitative Research

Creswell's list of qualitative methods' strategies of enquiry includes phenomenology, grounded theory, ethnography, case study and narrative methods. Qualitative methods are constructivist and use emerging approaches, open-ended questions, text and image data.¹²¹ In using these, that researcher positions herself within the context of the issue and collects participant meanings through their research. Qualitative methods require a level of collaboration with the participants.¹²²

Qualitative research is by nature investigative and exploratory. It engages with data where there is little literature.¹²³ Literature reviews in qualitative research methodologies frame the issues during the introduction of such a study, to familiarize audiences with the situation, or as a basis is for comparing and contrasting findings within the qualitative study.¹²⁴ In this research, we used the literature review primarily to frame the issue.

120Ibid., 8.
 121Ibid., 17.
 122Ibid.
 123Ibid., 30.
 124Ibid.

Karin Klenke writing about research in leadership agreed with Creswell that qualitative research in the context of leadership involves interpretive, naturalistic approaches to the subject. Our chosen approach is the case study. Case study data include experiences, introspection, life stories, interviews, observations, historical data, and visual texts. The goal is to describe both routine and problematic moments while deriving meaning from the individuals' data.¹²⁵

As an aspect of social research, qualitative methods offer a detailed description that enables the researchers understand the broader context of the situation.

Qualitative methods also give an explanation for the situations within the problem.¹²⁶

To this end, qualitative research aims to grasp the subjective meaning of issues from the participant standpoint. It draws out the latent meanings of the situation that is in focus. Qualitative research also describes social practices and life in the world of the participants with a focus on the specific area of study.¹²⁷

For our research we used a qualitative methodology because it provided more depth, and more detail of our research subject. Uwe Flick pointed out that the task of social research is to provide a detailed description that helps researchers understand the context and to provide an explanation for the situations.¹²⁸ This research focussed on providing an understanding of the context and explain aspects of leadership in three PPCs in Nairobi. These are part of a wider movement of the growth of Christianity in Africa and beyond.

The use of a qualitative methodology drew insights from the case studies and providing what Klenke described as an “interpretive naturalistic approach to the

¹²⁵Karin Klenke, ed., *Qualitative Research in the Study of Leadership* (Bingley, UK: Emerald Group Publishing, 2008), 1.

¹²⁶Uwe Flick, *Introducing Research Methodology: A Beginner's Guide to Doing a Research Project*, 1 edition (Thousand Oaks, Calif: SAGE Publications Ltd, 2011), 7.

¹²⁷Ibid., 12.

¹²⁸Ibid., 7.

subject matter.”¹²⁹ This methodology enabled the researcher to study the churches within their settings trying to make sense of their context.¹³⁰

Qualitative methods have over the years faced critiques among research stakeholders. Particularly in light of leadership research, qualitative research is still considered precursory and preliminary. Qualitative research is taken to precede the 'real research.'¹³¹ Secondly, qualitative research has been under pressure to justify methods, often with criteria that do not fit qualitative approaches. Some researchers test qualitative data for objectivity, reliability, and validity through measurement. These measures are not often associated with the questions that qualitative methods address especially as pertaining finding meaning from a complex multi-variable context.¹³²

Stakeholders often lack exposure to alternative research approaches in management and leadership publications and research. Coupled with this, there are few examples of leadership or management journals dedicated to publishing qualitative research in the area. There are few doctoral level qualitative research methods courses that equip researchers in qualitative techniques for the study of leadership.¹³³ This research project makes an important contribution in this area, especially regarding leadership research in the African context.

It is our view in this research that the criticisms against qualitative research, while bearing a measure of validity, do not obscure the value of this important aspect of research. The rigor with which the researcher carried out the research mitigates questions of reliability and objectivity leveled against qualitative methods. We believe

¹²⁹Klenke, *Qualitative Research in the Study of Leadership*, 1.

¹³⁰Ibid.

¹³¹Klenke, *Qualitative Research in the Study of Leadership*.

¹³²Karin Klenke, “Qualitative Design as Paradigm,” in *Qualitative Research in the Study of Leadership*, ed. Karin Klenke (Bingley, UK: Emerald Group Publishing, 2008), 3–30.

¹³³Klenke, *Qualitative Research in the Study of Leadership*, 8.

that this study of leadership in the context of revitalization movements stands to benefit greatly from this qualitative approach.

A Review of Qualitative Methodologies

The following is a review of qualitative methodologies. In the review, we will explore each type of methodology using a representative approach. We will also examine the suitability of each approach for our research project. After this, we will look at the researcher's choice of the case study methodology and its advantage over the other methodologies for this research project.

Historical Methodologies

World Christianity has, within its constituent disciplines, the historical studies. This field of study traces the growth and development of Christianity around the globe from its inception in the first century to date. Historical methods therefore form the core of World Christianity studies.

James Bradley and Richard Muller outline four models of historical research.¹³⁴ The first method is the general-special pattern. This method of research begins with a general outline of thought that is fleshed out from the data. The next part involves a discussion of particular issues arising from the general outline. The general-special pattern, while useful in providing broad categories from the data, has a unique problem associated within it. The general-special pattern locates meaning within a period that is contemporary with the historian. To this extent, the general-special pattern of historical studies risks obscuring the meaning of events and materials intended at the time of the occurrence or writing.

¹³⁴James E. Bradley and Richard A. Muller, *Church History: An Introduction to Research, Reference Works, and Methods* (Wm. B. Eerdmans Publishing, 1995), 26–32.

The special or diachronic model flows from the general special pattern. This model discusses particular issues in detail through a systematic framework. This method arranges the issues in topical order in a system that may be theological in its formulation. The special or diachronic historical methodology shares the same challenge as the general-special pattern. It imposes the current systematic grid on the historical material under study.

A third model is the Great Thinker model. This model examines individual thinkers within the historical period. It looks at the material from these thinkers as well as the thinkers' contributions to issues of the day. This method is problematic because it locates meaning in the people under study. The shortcoming of this model is that it does not draw out meaning from the materials, and ideas used by these Great thinkers.

Bradley and Muller advocate for the integral, synchronic, organic model. This approach appreciates the complexity of history, the complexity of the materials, and the complex interplay between historical figures in that context. This method yields a clearer, more comprehensive understanding of why ideas formed in the way that they did.¹³⁵

These historical methods while very useful for World Christianity generally, would not be useful for this study because the period of history under study is short spanning less than 30 years. The method would also not yield a useful breadth of data particularly in the leadership development area because it is primarily for historical analysis. Historical methods like these are also not as applicable for leadership issues of the kind described in this research.

¹³⁵Ibid.

Aesthetic Methodologies – Portraiture

Sara Lawrence-Lightfoot formed a qualitative methodology arising out of the phenomenological paradigm. This methodology employs techniques, standards, and goals that are typical of ethnography. The portraiture method aimed to capture the complexity and aesthetic nature of human experience for a particular research issue.¹³⁶ The method went beyond the constraints of ethnography and phenomenology by combining aesthetic and empirical descriptions. It also brings together the narrative and its analysis. Portraiture includes a broader audience beyond the academy, bringing research into the public arena and making it more available for social transformation.

Portraiture has, as its standard, authenticity instead of reliability and validity. While reliability and validity are important, the central value in it is the commitment to being authentic. To this extent, portraiture brings out meaning through authentic narrative, while providing a basis for aesthetics. Unlike many quantitative research methodologies that aim to minimize the influence of the researcher on the study, portraiture recognizes and affirms the use of self as the primary research instrument.¹³⁷

Portraiture develops a research narrative that is both convincing and authentic, including the subtle details of human experience. It intends to capture the specifics, nuances, with a detailed description of the research to uncover it and provide an authentic report.¹³⁸ The portraitist aims to reproduce the complexity of the situation while simultaneously searching for a central story drawn out through a convincing and authentic narrative.¹³⁹ Portraiture requires careful, systematic, and detailed descriptions of the research material gathered over a sustained time frame. This

¹³⁶Lawrence-Lightfoot and Davis Hoffmann, *The Art and Science of Portraiture*, 4.

¹³⁷Ibid., 14.

¹³⁸Ibid.

¹³⁹Ibid., 12.

material is patched together into an aesthetic whole that weaves in themes, nuances, and variations in the tapestry.¹⁴⁰

Portraiture's advantage of combining narrative and aesthetics, while appreciating the nuances of a situation, may also be its disadvantage. It addresses complexity well but will not do justice to the examination of multiple case studies such as this one. The effectiveness of portraiture as a methodology to study leadership has not yet been thoroughly tested especially within leadership studies. Thirdly the audience that is likely to consume the findings of this research will be more familiar with other methodologies.

The Pastoral Circle

One qualitative methodology that appreciates the complexity of social situations is the Pastoral cycle. This methodology is also known as social analysis. Joe Holland and Peter Henriot formed the social analysis methodology to help bring an understanding of underlying issues and to see the different players, factors, and values that emerge in a problem. Pastoral action by design includes a commitment to solving problems and justice for the oppressed.¹⁴¹ This methodology rejects sharp dialectic categories such as, the difference between religion and politics, development, and evangelization, and the sacred and secular divide. Instead, faith and justice are linked with a commitment to addressing the plight of the poor.¹⁴²

The pastoral circle has also been called the Practical-Theological spiral.¹⁴³ This nomenclature tries to remove the perceived distance in the perception of the pastoral cycle as a theoretical construct. The pastoral cycle or the Practical-Theological spiral

¹⁴⁰Ibid.

¹⁴¹Joe Holland and Peter J Henriot, *Social Analysis: Linking Faith and Justice* (Maryknoll, N.Y.: Orbis Books, 1983), 3,5.

¹⁴²Ibid., 5.

¹⁴³Frans Wijzen, Peter Henriot, and Rodrigo Mejia, eds., *The Pastoral Circle Revisited: A Critical Quest for Truth and Transformation* (Paulines Publications Africa, 2006), 132.

is interested in linking cognitive structures with social structures, with the deliberate aim of solving evident problems.¹⁴⁴

Wijzen calls the pastoral circle the practical-theological spiral to remove the perceived dichotomy between practical against academic engagement that the phrase 'pastoral circle' brings. The method accepts that the researcher cannot totally divorce themselves from their research material.¹⁴⁵

The Pastoral Circle or the circle of praxis as it is known is a circular process with four moments; insertion, social analysis, theological reflection, and action.¹⁴⁶ Holland and Henriot relate this to the hermeneutical spiral where new questions emerge in dialogue as new situations interrogate old theories.¹⁴⁷ The circle's moments are not separate distinct concepts but are all interlinked with the social analysis being linked to theology in the context of experience.¹⁴⁸ In his understanding of the Pastoral Circle, Wijzen is primarily interested in the dialectical relation between cognitive structures, such as cultural symbolism, social structures, and power relations.¹⁴⁹

Holland and Henriot raise the following questions from a social action standpoint to guide the insertion process. Where, and with whom are we relating this research with? Whose experience is under consideration and whose is not considered? Does the poor people's experience have something to do with this?¹⁵⁰

Social analysis moves beyond the stories, from the facts into the underlying causes, into the framework that provides meaning, from the pragmatic to the systemic

¹⁴⁴Wijzen, Henriot, and Mejia, *The Pastoral Circle Revisited: A Critical Quest for Truth and Transformation*.

¹⁴⁵Ibid., 132.

¹⁴⁶Ibid., 130; Holland and Henriot, *Social Analysis*, 8.

¹⁴⁷Holland and Henriot, *Social Analysis*, 8; Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, Revised and Expanded edition (Downers Grove, Ill: IVP Academic, 2007).

¹⁴⁸Holland and Henriot, *Social Analysis*, 13.

¹⁴⁹Wijzen, Henriot, and Mejia, *The Pastoral Circle Revisited: A Critical Quest for Truth and Transformation*.

¹⁵⁰Holland and Henriot, *Social Analysis*, 8–9.

issues.¹⁵¹ It is an extension of discernment beyond the personal to the community of faith. Social analysis raises the following questions - Which analytical tradition is being followed? What are the presuppositions? Is it possible to follow an analysis without agreeing with its accompanying ideology?¹⁵²

On theological reflection, the following questions arise - What methodological assumptions underlie the theological reflection? What is the relationship between the social analysis with the theological reflection? Is it complimentary or subordinate? How closely is theology linked to the accompanying situation?¹⁵³ Pastoral planning introduces a different set of questions. These are - Who participates in this? What are the implications of the process used for pastoral planning? What is the relationship between the groups who serve and those who are served?¹⁵⁴

Within Creswell's methodological approaches framework, the pastoral circle is an activist world view that aims for advocacy because of its demonstrated commitment to the poor. The Pastoral cycle is also pragmatist because it aims to solve practical problems within a given social setting.¹⁵⁵

The final presentation of the findings takes the form of an action plan. This plan includes, a vision of what should be accomplished, the steps needed to accomplish the vision, the ways of measuring the goals, the resources needed for the goals, the time frame of the action, the responsibilities of those in the plan, and how progress will be assessed.¹⁵⁶ Gonzales makes two observations about this action plan. The first is that the researcher is at the center. The researcher enters the research from a particular context with underlying assumptions. The subjectivity of the researcher is

151Ibid., 10–11.

152Ibid., 8–9.

153Ibid.

154Ibid.

155Creswell, *Research Design*, 7–9.

156John Gonzalez, "The Pastoral Circle," accessed October 28, 2013, passionistjpic.org/wp-content/uploads/2009/08/The-Pastoral-Circle.pdf.

not hidden, but is acknowledged not to obscure research but to aid it. The second observation is that the practical theological spiral is cyclical. Each iteration of the cycle opens more possibilities for research and studies. In this way progress is not linear within the research but cyclical.

The pastoral cycle engages with cognitive and social structures, and with advocacy. This research, while recognizing specific problems in the broad areas of leadership and revitalization, is not an exercise in advocacy. While solutions to leadership issues occupy an important place in the expected result of the study, the pastoral cycle model as a methodology though considered was not used.

Practical Theology as an Interdisciplinary Approach

Osmer suggests practical theology as a research methodology for addressing situational challenges from a theological perspective. According to Osmer, practical theology research revolves around four tasks.¹⁵⁷

The first is the descriptive-empirical task. It involves active listening to draw out and outline the issues of a particular problem. The descriptive empirical task of practical theology is similar to the emersion principle of the Practical-Theological cycle in its emphasis on the description of the situation. The next task is the interpretive one. Here, the researcher enters the data guided by scripture and while being sensitive to the context. The researcher aims to find meaning and understanding as they interpret observations. They will require and use wisdom to process the data.

The third task of practical theology is the normative task. Here, researcher employs prophetic discernment to understand the key issues within the problem presented and to describe the possible solutions within a framework provided by

¹⁵⁷Richard R. Osmer, *Practical Theology: An Introduction* (Wm. B. Eerdmans Publishing, 2008).

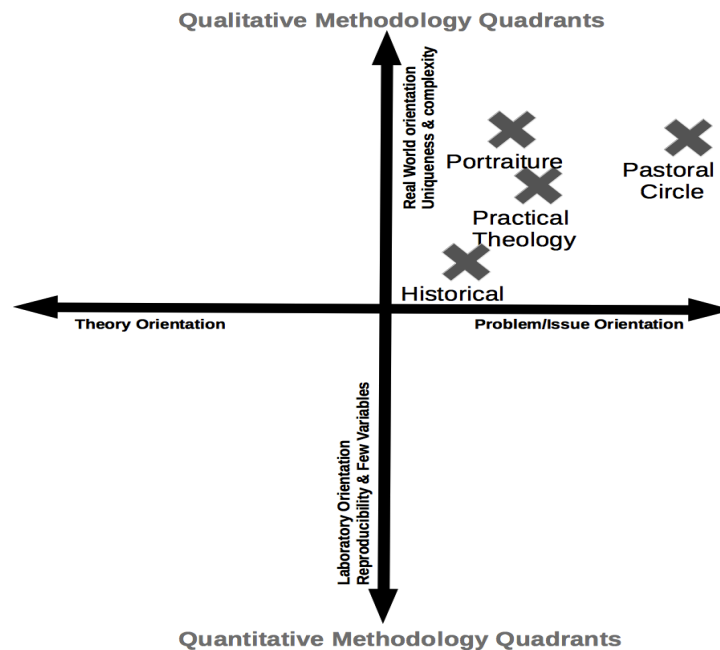


Illustration 5: The Methodologies in Perspective

foundational theological principles. The final task is the pragmatic task. This is the task of activating solutions for the problem presented through a commitment to servant leadership as modeled and presented by Jesus Christ in The New Testament.¹⁵⁸

As alluded to above, Practical Theology as a methodology bears a striking likeness with the Pastoral-Theological spiral. For a start, this methodology is pragmatic. It commits to resolving practical problems within a social context.

Secondly, it is a four step process that begins with immersion and ends with a commitment to a practical solution. A third similarity with the Practical-Theological spiral is its commitment theological reflection in the analyses of the data, and in the formation of solution.

Practical theology differs from the Practical theological spiral in the sense that it does not advocate for a particular position. It does theology from below, and recognizes the value of advocacy, but does not raise advocacy to a primary position.

¹⁵⁸Ibid.

Secondly in practical theology, each of the four steps is guided by a theological foundation. The pastoral circle engages theological reflection primarily at the third stage. Finally, practical theology is not necessarily cyclical in its construction or application.

Practical theology as a methodology is useful for the solution of specific challenges within a given context. It is particularly suited in researching and addressing specific practical problems within one situation and in a given community. The model is also well suited handle the complexity of each individual situation. Practical theology however is not well adapted for the comparison of multiple sets of data, especially when the research is exploratory, where the task is concerned with finding meaning in the data. It is for these reasons we did not use it as our research methodology. The methodologies discussed above have been plotted diagrammatically in Illustration 2 against the comparative grid provided earlier. As we can see, none of these methodologies fulfill the criteria since none of them are suited to address the theoretical concerns of this research. What is needed is a methodology that has a real world orientation while having an appreciation for theoretical analysis and application.

The Case Study Methodology

Case studies, as a qualitative methodology, emphasize the operational links between behaviors over the frequencies of incidents in a given period.¹⁵⁹ In this aspect, the case study is similar a historical study because the events cannot be manipulated. The case study adds to the historical study, the element of direct

¹⁵⁹Robert K. Yin, *Case Study Research: Design and Methods*, Fifth Edition edition (SAGE Publications, Inc, 2013), 815.

observation, and interviews.¹⁶⁰ Case study methodologies ask “how” and “why” questions relating to the data collected. Yin outlines three types of case studies. These are explanatory or causal case studies, descriptive case studies, and exploratory case studies.¹⁶¹ This study is exploratory.

The case study, like the portraiture, and the pastoral cycle methodologies, investigates a contemporary phenomenon within its setting. Here the demarcations between the phenomenon and the context may not be immediately evident. The case study appreciates the complexity, and multiplicity in the variables found in the data.¹⁶²

Thomas defines a case study as a type of research that focuses on one thing, examining it in detail, deriving data from it in its totality. The case study is more about the particular than it is about the general.¹⁶³ Hiebert defines a case study as any subject bounded by a beginning, course, and an end.¹⁶⁴ A case study investigates one or a few cases, as opposed to an experiment or survey which investigates many cases. It strives to create a holistic three-dimensional picture of the research subject.¹⁶⁵ Each case involves one or several actors within its context.¹⁶⁶ Creswell defines the case study as an “in-depth study of a program, event, activity, or process, or one, or more individuals, collecting all sorts of data”¹⁶⁷ Case studies focus on the complexity in the state of affairs bounded by the case. They can also study a particular instance, event happening or set of circumstances. They may also present an argument or rationale.¹⁶⁸

¹⁶⁰Ibid., 863,913.

¹⁶¹Ibid., 784.

¹⁶²Ibid., 970.

¹⁶³Gary Thomas, *How to Do Your Case Study: A Guide for Students and Researchers* (Los Angeles, Calif. ; London: SAGE Publications Ltd, 2010), 3.

¹⁶⁴Hiebert, *Gospel in Human Contexts, The: Anthropological Explorations for Contemporary Missions*, 164–171.

¹⁶⁵Thomas, *How to Do Your Case Study*, 4.

¹⁶⁶Scott Kenneth Campbell, “Effective Methodology for The Research and Crafting of Cultural Specific Case Studies,” *International Journal of Management Cases*, n.d., 118–25.

¹⁶⁷Creswell, *Research Design*, 13.

¹⁶⁸Thomas, *How to Do Your Case Study*, 13.

A case study may also study a particular instance or event or a set of

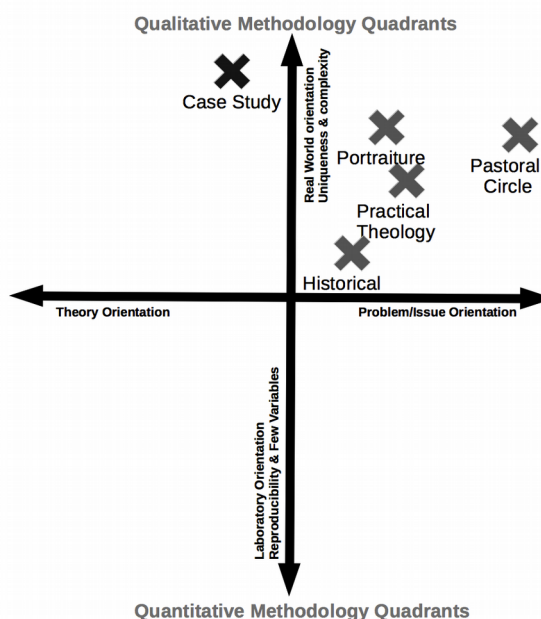


Illustration 6: The Case Study Methodology in Perspective

circumstances. A case study can present an argument or provide a rationale.¹⁶⁹ In this research, we will be using the case study to both focus on the complexity of leadership development in PPCs while also presenting a theoretical framework for analyzing leadership in those movements. Campbell writes that many available case studies emanate from a western context with both the topics and solutions focussing on that context.¹⁷⁰ One unique feature of this research project is its application of the case study on leadership in a non-western context.

Quality in a case study is delivered through the clarity of representation. It is also delivered by how succinctly a problem is presented and how clearly the rationale for the importance of the problem is given. It is supported by the degree which the selected methods are effective. The account of the research process and the sufficiency of information about the researcher is another way of ensuring quality of

¹⁶⁹Thomas, *How to Do Your Case Study*.

¹⁷⁰Campbell, "Effective Methodology for The Research and Crafting of Cultural Specific Case Studies."

the case study. Finally, the quality of the case study comes through the formulation of the main claims to get clarity, relationships, and the clarity of the evidence.¹⁷¹

The case study is the methodology of choice for this research. As mentioned above, the need was for a constructivist methodological approach. This approach focuses on the complexity of the individual cases while presenting an argument through an exploratory study. The case study is also well suited in focusing on one particular issue. Our focus here is the emergence and development of leadership within PCCs. The case study creates a holistic three-dimensional picture of the issue at hand, without engaging in advocacy. For this research the case study, as a methodology, provides the exploratory framework for this issue while providing points of departure from the theory given in the literature review.

The Case Study in Practice

As mentioned above, an important feature of qualitative methodologies is their potential to provide for the formation of theory while maintaining a practical perspective.¹⁷² Qualitative research in leadership as in other disciplines sought to address the “why” question. Qualitative research methods seek to provide a deeper understanding of the underlying issues under the focus of the study.¹⁷³

In this research, we included data collection tools commonly associated with case studies. The researcher conducted interviews with the senior most permanent pastoral staff in each of the case studies. This formed a total of 28 in depth interviews. The staff also responded to the organizational description questionnaire (ODQ). The

171 Thomas, *How to Do Your Case Study*, 66–67.

172 Creswell, *Research Design*.

173 Klenke, “Qualitative Design as Paradigm.”

ODQ evaluates the organizational culture and leadership environment.¹⁷⁴ These formed the main thrust of the data to be analyzed.

Other sources of data for this qualitative study included, unstructured observational visits to the churches, random perusal of available reports, documents, unstructured participant-observation, and official statistics.¹⁷⁵

The researcher used existing theory as well as emerging themes to analyze the data. In this way, the analysis resembled a grounded theory approach where researchers attend to themes as they emerge.¹⁷⁶ The researcher analyzed the data from multi-disciplinary perspectives drawn from ERM theory and transformational leadership theory. The implications of the study were presented along with lessons for churches.

This research aimed to engage academia to assist the church as it trains and equips those who go into the Christian mission field and engage with renewal movements at the grass root level. It is along these lines that the implications were outlined. The lessons are meant to help the churches, especially newer renewal movements in Africa, to better understand their own ministry, their own growth, and their own contribution to renewal movements worldwide.

Data Collection Techniques, Limitations, Problems, Issues and Ethics

Selection of Case studies

This research concerned the link between the leadership and the renewal movements. We selected the case studies using a matrix of twelve criteria.¹⁷⁷ The case study criteria used to select these large high impact PPCs included church based

¹⁷⁴“Organizational Description Questionnaire (ODQ) - Mind Garden,” accessed September 1, 2015, <http://www.mindgarden.com/130-organizational-description-questionnaire>.

¹⁷⁵Thomas, *How to Do Your Case Study*, 162.

¹⁷⁶Creswell, *Research Design*.

¹⁷⁷See appendix

factors, and leader based factors. Church based factors included outreach to urban young professionals, numeric growth, leadership, and governance structures, pentecostal/charismatic orientation, social transformation initiatives and lateral growth through church planting. Pentecostal orientation linked with social transformation both point to the foundational values of PPCs.¹⁷⁸

Leader oriented selection factors included pre-ministry training of the senior pastor, theological training, and leadership succession planning. These selection criteria provided data concerning the community as a renewal movement. The selection criteria on the senior-most leader helped point to their role or responsibility in maintaining or growing the community as part of the renewal movement. The following churches were subjected to the criteria – Jubilee Christian Centre (JCC), International Christian Church (ICC), Good Shepherd Church, All Saints Cathedral, Deliverance Church Umoja (DC), Purpose Centre, Nairobi Baptist Church (NBC), Christ is the Answer Ministries (CITAM) and the Nairobi Chapel.

The community selection criteria were the historical age of the community, numeric growth, ministry focus, ministry structures, worship expression, leadership development, and multiplication of communities. The leaders' selection criteria are their pre-ministry training, post ministry training, founding role of senior pastor, leaders' succession plan, and their accessibility for this study. The selection matrix is presented in Appendix C.

From this matrix CITAM and Nairobi Chapel fulfilled all the requirements of the criteria and are thus the best candidates of this study. We also note that Miller and Yamamori listed CITAM and Nairobi Chapel as PPCs in their study of the Pentecostal movement around the world.¹⁷⁹ The communities, their histories, and their leaders are

¹⁷⁸Miller and Yamamori, *Global Pentecostalism*; Miller and O'Connell, "The New Face of Global Christianity."

¹⁷⁹Miller and Yamamori, *Global Pentecostalism*, 7–10.

also sufficiently different to allow common themes emerging to be studied on their own merit. We included ICC another PPC that is significantly different from the two churches to give a unique perspective to enrich this research. ICC differs significantly from the other two historically because it was founded almost 30 years after the Nairobi Chapel and CITAM. It also passed on leadership to a Kenyan leader more than ten years after the other two.

Data Collection Techniques

As mentioned above, this research used a variety of data collection techniques. The researcher conducted interviews with the senior most permanent pastoral staff in each of the case studies. This formed a total of 28 in depth interviews. The staff responded to the (ODQ).¹⁸⁰ Together these formed the main thrust of the data to be analyzed.

Other sources of data for this qualitative study included, unstructured observational visits to the churches, random perusal of available reports, documents, unstructured participant-observation, and official statistics.¹⁸¹ As mentioned before, the researcher was gathering data to investigate the development of leaders in PPCs in Nairobi. Creswell notes that open-ended questions are used in qualitative research methods such as case studies to investigate those areas where much has not been research.¹⁸² This was the case with this piece of research.

The research protocol included questions about the historical growth of the church, the issues that inspired it and the ways in which leadership passed onto the next generation. The protocol had questions about how leaders emerged and what the internal and external influences of leadership in the church. The researcher also

180“Organizational Description Questionnaire (ODQ) - Mind Garden.”“

181Thomas, *How to Do Your Case Study*, 162.

182Creswell, *Research Design*, 17,30.

looked into the stories of the interviewees and other leaders in the churches. The open-ended questions are in the Appendix.

The researcher also used the ODQ for each leader interviewed. The questionnaire is a standard leadership assessment and management research tool known as the Organizational Description Questionnaire. The researcher purchased an ODQ license for purposes of this research.¹⁸³ A sample of the ODQ is in the Appendix. This questionnaire sought to describe the organization along the transformational versus transactional grid of reference formed within the transformational theory framework.

Aside from these the researcher used the following sources of data - unstructured observational visits to the churches, random perusal of available reports, documents, unstructured participant-observation, and official statistics.

Qualitative Research Challenges

As Flick rightly observes, qualitative methods are time consuming.¹⁸⁴ Many different tools used to gather data take time and can potentially consume more time during the analysis. Flick also notes that generalization is only possible in a very limited way.¹⁸⁵ The results of this research are not generalizable to every context because the case study is very specific in its geographical, historical, and socio-economic context. The insights of the research are deeper in reach, instead of broader in perspective, which fitted the aim of this study.

Qualitative methods have faced criticism among research stakeholders.¹⁸⁶

Klenke points out that qualitative research is still viewed as preliminary such that

¹⁸³“Organizational Description Questionnaire (ODQ) - Mind Garden.”

¹⁸⁴Flick, *Introducing Research Methodology*.

¹⁸⁵Ibid.

¹⁸⁶Emily van der Meulen, “Participatory and Action-Oriented Dissertations: The Challenges and Importance of Community-Engaged Graduate Research,” *The Qualitative Report* 16, no. 5 (September 2011): 1291–1303; Klenke, “Qualitative Design as Paradigm.”

editorial boards and committees still perceive such research as preceding “real research.” Because of this, qualitative researchers are under pressure to justify their methods with criteria that sometimes does not fit qualitative methods. Such criteria includes objectivity, reliability, and validity in the sense prescribed for quantitative methods.¹⁸⁷ Part of the problem is that the stakeholders lack exposure in alternatives in management and leadership publications. Coupled with this, and maybe because of it, there are few if any leadership or management journals solely dedicated to publishing qualitative research.¹⁸⁸ This apprehension about qualitative leadership research has contributed to the lack of doctoral level qualitative research methods courses.¹⁸⁹ This research makes a contribution in this area by providing a doctoral level research project using the case study methodology.

Micha Popper suggests that the salient issues in leadership in terms of qualitative research include the tendency to romanticize leadership beyond what is reasonable and the tendency to deconstruct leadership to quantifiable, measurable, researchable variables. The result of the biases against qualitative research for leadership is that mainstream discourse places excessive weight on the leaders, the followers, and the circumstances. Popper proposes a relational approach to leadership studies understanding the role of relationships within the matrix of leadership¹⁹⁰ While this research project was not decidedly relational, the methodology used provided depth that could not be mined with a broad quantitative method scattered over a sample of many subjects.

187Klenke, “Qualitative Design as Paradigm.”

188Ibid.

189Ibid.

190Micha Popper, “Salient Issues in Discussion and Research on Leadership,” in *Grounding Leadership Theory and Research: Issues, Perspectives, and Methods*, ed. Ken W. Parry (Greenwich, Conn: Information Age Publishing, 2002), 1–20.

The other challenge related to the use of qualitative methods is the cultural question. David Matsumoto defines culture as “the set of attitudes, values, beliefs, and behaviors, shared by a group of people, communicated from one generation to the next via language or some other means of communication.”¹⁹¹ He goes on to suggest that the perception of research across cultures may pose problems for the acceptance of the research. This is because a hypothesis or research question that is important for a person in one cultural context may not carry the same significance in a different culture.¹⁹² The questions raised in this research, and their answers were relevant for the local context, and will add much value to the global discussion on Renewal Movements.

Problems with Research Tools

In any research it is possible, and even expected that the research tools will be prone to problems.¹⁹³ At the basic level the interviewer experienced equipment failure in this research. Recording equipment failed to work during their use. Here, the interviewer had backup recording equipment. The other challenge was interviewees veering off script in their answers, especially to the interview questions. The interviewer used the question guide to keep the interviewee on focus in the questions. In all the interviews the respondents answered all the questions, and those who veered off script eventually answered the questions but it took longer.

The possibility existed for interviewees to give negative responses to questions including defensiveness, avoidance, or even resistance to questions that may have touched on uncomfortable subjects such as staff conflict and differences of church

¹⁹¹David Matsumoto, *Cultural Influences on Research Methods and Statistics* (Prospect Heights, Illinois: Waveland Pr Inc, 2000), 4.

¹⁹²Ibid., 20.

¹⁹³Corrine Glesne, *Becoming Qualitative Researchers: An Introduction* (Allyn & Bacon, 1998), 90–92.

approach. This would have rendered such an interview only partially useful or totally useless. We did not experience this eventuality. Part of the reason is because of keeping the interview questions focussed on issues and process. On the opposite end of the spectrum, the interviewee may be very talkative which takes up valuable time and may give information that is not particularly useful for the research.¹⁹⁴ Again the design of the open-ended questions ensured that the interviewees were focussed on the question and that their conversation remained relevant to the interview questions.

Several interviewees were physically out of town. This meant that the interviews were conducted on phone, and a phone record feature was activated. It was more difficult to create redundancies to mitigate the possible failure of the phone record technology.

Research Ethics

The expectations on the researcher were that he would carry himself with the highest sense of moral integrity during their studies.¹⁹⁵ As a researcher my commitment was to ensure that I maintained the highest standards of ethics and academic integrity as I carried out the research, during the analysis, and reflection phases. The values that guided the research at its inception and through out the process ensured that the results can withstand any scrutiny levelled against it.

Kathryn Herr and Gary Anderson encourage doctoral students to do everything they can anticipate and minimize any negative impact of the research process on the participants.¹⁹⁶ They list three basic principles from the Belmont Report which provides a framework for research among people. They are respect of persons,

¹⁹⁴Ibid.

¹⁹⁵Caleb C Kim, *Africa International University Doctoral Students Handbook* (Africa International University, 2011).

¹⁹⁶Kathryn Herr and Gary R. Anderson, *The Action Research Dissertation: A Guide for Students and Faculty* (Thousand Oaks, Calif: SAGE Publications, Inc, 2014).

beneficence, and justice."¹⁹⁷ On respect for persons, Herr and Anderson observe that research participants are autonomous persons who are capable and entitled to make their own choices about the research. This autonomy should not be interfered with in any way.¹⁹⁸ Glesne refers to this autonomy saying that research subjects must be able to withdraw without penalty from a study at any point.¹⁹⁹ In all the interviews, the interviewees gave their consent to the interview process, and to the recording of their words. They had an opportunity for objection, and even non-inclusion of their contributions. There were no interviewees who objected. One interviewee however asked for a qualification to his consent, that he had recently transitioned out of the church he was being interviewed for.

The Anthropological Association of America (AAA) has laid down some guidelines that touch on this autonomy in the context of the broader theme of respect and ethics in research relationships. In their guidelines for professional ethics, they say that researchers “have a responsibility to maintain respectful relationships with others.”²⁰⁰ Aluwihare-Samaranayake points out that ethical research takes into consideration the world of the researcher as well as the world of the participant who in the research, has a measure of vulnerability.²⁰¹ In this way, the methodological integrity, and ethics are enhanced within the research.

In this regard, we made every effort to get feedback from the participants regarding their disposition towards being studied. The researcher was also transparent

¹⁹⁷Ibid.

¹⁹⁸Ibid.

¹⁹⁹Glesne, *Becoming Qualitative Researchers: An Introduction*, 114–116.

²⁰⁰Anthropological Association of America, “7. Maintain Respectful and Ethical Professional Relationships,” *Ethics Blog*, accessed February 22, 2015, <http://ethics.aaanet.org/ethics-statement-7-maintain-respectful-and-ethical-professional-relationships/>.

²⁰¹Dilmi Aluwihare-Samaranayake, “Ethics in Qualitative Research: A View of the Participants’ and Researchers’ World from a Critical Standpoint,” *International Journal of Qualitative Methods* 11, no. 2 (2012): 64–82; Zachary James Morrison, David Gregory, and Steven Thibodeau, “‘Thanks for Using Me’: An Exploration of Exit Strategy in Qualitative Research,” *International Journal of Qualitative Methods* 11, no. 4 (2012): 416–28.

regarding the research and the requirements from the participants. Those who would have requested confidentiality would have obtained it. The researcher respected the cultural and social structures within which the communities and their leaders worked. This included following the correct protocol to engage the interviewees.

Herr and Anderson write that the principle of justice in research addresses the fair distribution of the burdens and benefits of research in the obtaining of participants.²⁰² In this vein Glesne proposes that research subjects must have sufficient information to make informed decisions about participating in a study.²⁰³ The interviewer was open about the purpose of the interview and what the data will be used for.

On the principle of beneficence, Herr and Anderson address the maximizing of benefits and the minimizing of risks in the research process. According to the Belmont Report, researchers should maximize possible benefits and minimize possible harms to the participants during the research. The researcher should remove all unnecessary risks to a research participant.²⁰⁴ Conversely benefits to the subject and society, preferably both must outweigh all potential risks.²⁰⁵ The AAA code of professional ethics lists the most serious harms that anthropologists should seek to avoid as – harm to dignity and to bodily and material well-being, especially with research done among the vulnerable.²⁰⁶ This research was not carried out among vulnerable people. Care was taken though to ensure that the interviewees were not prejudiced in any way by their responses to the questions.

202Herr and Anderson, *The Action Research Dissertation: A Guide for Students and Faculty*.

203Glesne, *Becoming Qualitative Researchers: An Introduction*, 114–116.

204Ibid.

205Ibid.

206Anthropological Association of America, “1. Do No Harm,” *Ethics Blog*, accessed February 22, 2015, <http://ethics.aaanet.org/ethics-statement-1-do-no-harm/>.

In the presentation of this work, the researcher adhered to the fundamental commitments of all researchers as listed by Wayne Booth, Gregory Colomb, and Joseph Williams.²⁰⁷ These were, the commitment not to plagiarize or take credit for others' research, to only present research results that are accurate and above board, not to misreport or fabricate results, not to conceal objections that cannot be rebutted, not to caricature or distort opposing views and not to get rid or hide sources and data that are important for those who follow. These commitments formed the basis of the wider responsibility of the researcher towards all the constituencies represented by this research.

The AAA adds that researchers should be open and honest about their work being fully transparent and disclosing everything about their work that does not prejudice the participants.²⁰⁸ Further more, they provide that the researcher must make their research results accessible to the extent that this research is not breaking any boundaries of confidentiality.²⁰⁹ AAA recognizes that the research records are important in the academic process. As much as the researcher owns their work, they should be ready to take responsibility to protect it, preserve it even as they make available for the constituencies that legitimately need it.²¹⁰ The researcher upheld these principles provided by AAA for scholarly research.

207Booth, Colomb, and Williams, *The Craft of Research*.

208Anthropological Association of America, "2. Be Open and Honest Regarding Your Work," *Ethics Blog*, accessed February 22, 2015, <http://ethics.aaanet.org/ethics-statement-2-be-open-and-honest-regarding-your-work/>.

209Anthropological Association of America, "5. Make Your Results Accessible," *Ethics Blog*, accessed February 22, 2015, <http://ethics.aaanet.org/ethics-statement-5-make-your-results-accessible/>.

210Anthropological Association of America, "6. Protect and Preserve Your Records," *Ethics Blog*, accessed February 22, 2015, <http://ethics.aaanet.org/ethics-statement-6-protect-and-preserve-your-records/>.

Delimitations of the Research

Research should be narrowed down so that it provides significant knowledge that is useful within a given subject of study.²¹¹ To be faithful to the objectives of this research, and to produce a manageable, concise piece of work, the delimitations of this research are that –

- (a) The study focused on the current leaders and leadership development within the church from a world christianity perspective.
- (b) The study focussed on the leadership emergence and development aspects of the church life and not other issues
- (c) The research involved only leaders who lead congregations, or are in the top tier leadership of the church, who are in some way responsible for the life of the whole church organization
- (d) While we recognize the role of theological colleges in the development of church leaders, a detailed in-depth study of Theological schools, their leadership development impact and their curricula was beyond the scope of this study. The focus remained on the personal leadership development paths of leaders within the churches.
- (e) The motivations of leaders play a role in their development. This study did not delve deeply into personal motivations of the leaders. That kind of study requires a different set of tools, and will serve different purposes than those of this study.
- (f) The study did not do quantitative research on the congregation members or attendees.
- (g) The study was limited to a qualitative research on the leadership of the church in the years between 1985 and 2015

²¹¹Booth, Colomb, and Williams, *The Craft of Research*.

Data Analysis

The data was analysed for each church, and comparatively for the emerging themes from the research subjects to understand what ‘goodness’ came out of it would lead to better understanding of leadership in the context of renewal movements. The researcher collected, recorded, coded, and analysed the relevant data with the aid of a computer software.²¹² The software of choice for organizing and analyzing the data included Audio-note software, spread sheet software, and various word processor software.²¹³

The software was selected for their cross-platform compatibility. This allowed ease of use between the different computer operating systems and mobile devices. The software could handle both audio and text data. Audio data from the interviews was manually transcribed.

The use of such softwares enhanced the speed and efficiency of the coding and retrieval of the data. The system enabled accurate and efficient management of large volumes of data, much of which was in audio format. The coded data will be readily available for analysis in other studies that may result out of this research.

Summary

The study of PPCs required a methodology that will enrich our understanding of Pentecostalism while bringing to light the issue of leadership development. Such a methodology enables the researcher to analyze the characteristics of the movements, draw out historical developments, and glean data from the experiences of those who participate in the interview. In this chapter, we conclude that the study of leadership

²¹²Raymond M. Lee and Lea Esterhuizen, “Computer Software and Qualitative Analysis: Trends, Issues and Resources,” *International Journal of Social Research Methodology* 3, no. 3 (July 2000): 231–43.

²¹³*AudioNote - Notepad and Voice Recorder*, n.d., <http://www.amazon.com/AudioNote-Notepad-and-Voice-Recorder/dp/B004XIPF4G>.

development in PPCs was served best by the Case study methodology. The case study enabled the researcher to examine each of the case studies as a revitalization movement in its own right. It also provided data on the development of leaders who now serve in senior positions. The methodology gave a multi-faceted perspective of the PPCs and appreciated the complexity of their leadership environments.

In the next chapter, we will review the body of literature that outlines the research relevant to the issues under study in this research. In that review we will engage with the authors and their work to synthesize issues that relate to this research.

CHAPTER 3

LITERATURE REVIEW

Research in Leadership studies and Christian leadership suggests that movements that promote a pervasive leadership development culture strengthen their succession strategy and maximize their impact through effective internally sourced leaders.²¹⁴ Many mega-churches in Africa are presently led by their founding pastors raising the question of where the next generation of leaders are.²¹⁵ As several studies show, if these churches shall continue having an impact within their communities, and sustain longevity beyond their founding leadership they will need to promote a leadership development culture.²¹⁶ Our task was to find out how representative PPCs with next generation leaders are promoting a leadership development culture that will enable them maximize their impact and sustain longevity beyond the founding leadership.

In this chapter, we begin by locating the research within the wider area of World Christianity studies. We examine what revitalization movement theory is and how it relates to our research. Using the Evangelical Revitalization movement theory we will lay the foundation of our understanding and reflection on Revitalization within the movements we will study. Next we will explore research, and literature on leadership studies generally and then focus on how they relate to the impact and endurance of movements. We will also look at research on leadership environments within the

²¹⁴Collins and Porras, *Built to Last*, 174,183; Charan, Drotter, and Noel, *The Leadership Pipeline*, 15–36; Rothwell, *Effective Succession Planning*; Joseph L. Bower, *The CEO Within: Why Inside Outsiders Are the Key to Succession*, 1 edition (Boston, Mass: Harvard Business Review Press, 2007); Vanderbloemen, Bird, and Ortberg, *Next*, loc 577–578, 629–640.

²¹⁵Bird, “World Megachurches.”

²¹⁶This is a question that is already being asked in other contexts outside Africa. Vanderbloemen, Bird, and Ortberg, *Next*; Thomas D. Hollinger, “Leadership Development and Succession Planning: A Biblical Perspective for an Ethical Response,” *Journal of Biblical Perspectives in Leadership* 5, no. 1 (2013): 157–64.

organizations, examining transformational leadership against other models for the study of leadership. We will also look at theology and leadership as well as Christian scholarship on leadership. The chapter will conclude with a summary analysis on the literature and its importance for this research.

World Christianity Studies

We locate this research project within the study of World Christianity. Dale Irvin defined World Christianity as “an emerging field that investigates and seeks to understand Christian communities, faith and practice on six continents, expressed in diverse ecclesial traditions and informed by the multitude of historical and cultural experiences in a world that for good and ill is rapidly globalizing.”²¹⁷

We note first that, within this definition, World Christianity is not a discipline in itself, but a rather a wider field that involves several disciplines which when brought together provide insight into Christianity. Secondly, World Christianity moves beyond the geographical, ideological, theological, and cultural confines of one, or a few expressions of Christianity, into the world. Irvin added that a key feature of World Christianity as a field of study is the diversity of the Christian faith it contains.²¹⁸ Thirdly World Christianity recognizes the dynamic constantly changing nature of global communities. Not only is the world changing but the features of Christianity as it interacts with the world are also changing. In this research, we will use Irvin’s definition of World Christianity.

World Christianity as an emerging field has benefitted from the work of scholars who illuminated the significance of what was transpiring in the growth of Christianity around the world at the time, and who projected the implications of this

²¹⁷Irvin, “World Christianity.”

²¹⁸Ibid.

into the future. The historical and missiological works of early scholars such as Kenneth Latourette, Leslie Newbigin, and David Barrett bear mention here.²¹⁹ These scholars laid the foundations of the study of World Christianity. More specifically, Latourette and later on Barrett demonstrated the sheer numbers and diversity of Christian movements around the World. The Pentecostal churches in Africa, taken together, exemplify the observations of these scholars regarding the broad spectrum of expressions. The rapid increase of these churches serves as an illustration of the kind of growth referred to by these scholars. While the numbers are easy to measure, it is the diversity of these expressions that provides a greater challenge in their study collectively as a movement.²²⁰ One other important contribution by Latourette, which Walls expounded on significantly, was the nature of Christian expansion. While the numeric growth of Christianity, in specific epochs, has been at the very least linear, and often exponential, the growth of Christianity has a different pattern historically and geographically. Of this pattern Walls says that Latourette demonstrated that what we see is an “advance and recession, not irreversible progress.”²²¹ This ebb and flow nature of the growth emerges when one takes a long term historical view of Christian expansion.

Andrew Walls built on the foundation laid by the Latourette and paved the way for a new generation of scholarship on Christianity around the world, even before the field became clearly defined as World Christianity.²²² Sanneh and Walls are renowned

219These scholars pointed out the importance of Christian movements beyond the Western world. Kenneth Scott Latourette, *A History of Christianity: V. 1, V. 1*, (N.Y.: Harper and Row, publishers, 1953); Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, Mich.; Geneva (SZ): W.B. Eerdmans ; WCC Publications, 1989); Barrett, *Schism and Renewal in Africa: An Analysis of Six Thousand Contemporary Religious Movements*.

220The diversity of Pentecostalism with regard to its translatability is discussed by Allan Anderson et al. We will return to this later. See Allan H. Anderson et al., “Introduction,” in *Studying Global Pentecostalism: Theories and Methods*, ed. Allan H. Anderson et al., 1 edition (University of California Press, 2010), loc 114, 132.

221Andrew F. Walls, *The Cross-Cultural Process in Christian History : Studies in the Transmission and Appropriation of Faith* (Maryknoll, NY: Orbis Books, 2002), 26.

222Lamin O. Sanneh, *Translating the Message: The Missionary Impact on Culture* (Maryknoll,

for their work on what it means for Christianity to be translated into cultures around the world with specific reference to Africa. Kwame Bediako explored the relationship between Christian renewal movements in Africa and themes such as culture, language, and even philosophy.²²³ Bediako's work while complementing what Walls and Sanneh were doing, falls within a historical literary context of the work of earlier scholars in the fields of African Philosophy of Religion, Anthropology, and Literature.²²⁴ We look in a little more detail at important themes that emerge from the work of these World Christianity scholars. These themes are the translation principle, the indigenization-pilgrim tension, Islam in light of the translation principle, the challenge of describing African Christianity, and African Pentecostalism. These themes help create points of reference for the way the case studies engage their context theologically as revitalization movements.

Translation and the Indigenization-Pilgrim Tension

According to Walls, translation of the message of Christianity involves the transfer of meaning from one language and culture, into a new culture, and language, where this meaning is articulated and understood within the resources of the receiver

NY: Orbis Bks, 1991); Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith*, 1st edition (Maryknoll, NY; Edinburgh: Orbis Bks; T & T Clark, 1996); Kwame Bediako, *Theology and Identity: The Impact of Culture upon Christian Thought in the Second Century and in Modern Africa* (Oxford: Regnum Books, 1992); Kwame Bediako, *Christianity in Africa: The Renewal of a Non-Western Religion* (Edinburgh; Maryknoll, N.Y.: Edinburgh University Press ; Orbis Books, 1995).

223J.N.K Mugambi, *The African Heritage and Contemporary Christianity* (Nairobi: Longman Kenya, 1989).

224Here we name a few leading scholars whose early works on religion in Africa helped shape academic responses to the growth of Christianity in Africa in the 1960s and 1970s. Okot p'Bitek, *African Religions in Western Scholarship* (East African literature bureau, 1970); Okot p'Bitek, *Religion of the Central Luo* (Kenya Literature Bureau, 1971); Samuel G. Kibicho, "The Interaction of the Traditional Kikuyu Concept of God with the Biblical Concept," *Cahiers Des Religions Africaines* 2, no. 4 (1968): 223–38; Samuel G. Kibicho, "The Continuity of the African Conception of God into and through Christianity: A Kikuyu Case-Study," *Christianity in Independent Africa*, 1978, 370–88; J.N.K Mugambi and Nicodemus Kirima, *The African Religious Heritage: A Textbook Based on Syllabus 224 of the East African Certificate of Education* (Oxford University Press, 1976); John S. Mbiti, "Concepts of God in Africa," 1970.

language and culture.²²⁵ Translation has its foundation in the incarnation. The Word did not just become flesh, but “the Word was made *human*.”²²⁶ In this way the person of Christ became fully incorporated into human reality in a particular historical and social context. In the same way, translation of this message today “uses the terms and relations of a specific context.”²²⁷ Incarnation in terms of translation of the Christian message means that Christ “is not simply a loan word,” but he was “fully translated into the “functional system of language into the fullest reaches of personality, experience, and social relationship.”²²⁸

The response to this act of translation is conversion. This is where the recipients of the message reorient every aspect of their being, as they open up “the functioning system of personality, intellect, emotions, relationship to the new meaning, to the expression of Christ.”²²⁹ Translation therefore, like conversion, is a continuous process within the individual and through out human history. The faith continues to inspire “re-translations” as it moves through the different thought forms and cultures where conversion into Christ takes place.²³⁰ Since social life and language change, even within a culture, therefore, translation must change. Elements of the faith that have been translated into a culture must therefore be continually revised. In that way the principle of translation is also “the principle of revision.”²³¹ This describes a vulnerability of Christianity, which is also its strength.²³² It is for this reason that revitalization movements, such as Pentecostalism, are so varied and are in constant flux. We will explore this later when examining revitalization in more detail.

Presently we now turn to the tension that translation brings.

²²⁵Walls, *The Cross-Cultural Process in Christian History*, 28.

²²⁶Ibid.

²²⁷Ibid., 29.

²²⁸Ibid., 28.

²²⁹Ibid.

²³⁰Ibid.

²³¹Walls, *The Missionary Movement in Christian History*, 29.

²³²Walls, *The Cross-Cultural Process in Christian History*, 28.

Walls argues that the introduction of Christianity into a culture through mission creates a tension between indigenization and the pilgrim principle. When Christianity enters the community the work of translation necessarily requires that the church see itself as belonging to this community.²³³ This is fundamental to the incarnation of this message within the community. The message also requires a loyalty to Christ and his perspective on humanity that will challenge the community's current state.²³⁴ The indigenization principle of the message requires that Christ and what he stands for becomes at home in this culture. The principle also robs any other group the right “to impose, in the name of Christ, upon another group of Christians a set of assumptions about life determined by another time and place.”²³⁵ In the same way, Christ within the community should challenge the community in the areas where the community's values are in opposition to what Christ stands for. This is the challenge that faces PPCs as they 'translate' the message to their specific community and context.

Christianity in dialogue: African Identity, Islam and Reciprocity

It is through translation that Christianity entered African life.²³⁶ The infinite translatability of its message into the many different cultures allows observers to see the common elements that unite Christianity globally.²³⁷ This translatability also allows one to see the unique ways in which Christianity expresses itself in the African context. In this way the question comes to the fore, brought about by Christianity's potential to be translated.²³⁸ Important issues emerge from this question. What elements of Christianity fit within the African world view? What elements of African society are opened up for scrutiny by conversion into Christ? How is the African's

²³³Walls, *The Missionary Movement in Christian History*, 53.

²³⁴Ibid., 54.

²³⁵Ibid., 8.

²³⁶Bediako, *Christianity in Africa*, 3.

²³⁷Ibid., 109.

²³⁸Ibid., 39–58.

sense of identity affirmed by Christianity, and in what ways is it not? As Walls points out The African world view remains the "map of the universe" which African Christians use to navigate their faith.²³⁹

Walls provides some insights into these questions when he proposes that African Christianity fits within an African primal cosmology. This primal worldview includes an understanding of divinities, and spirits that are not far removed from the Judeo-Christian worldview. The mediation role earlier played by ancestors is now undertaken by Jesus. Objects of power, in the African religious imagination are viewed from a Christian perspective. This perspective preserves the centrality of the power God while the Cross becomes the primary symbol of divine presence and power.²⁴⁰ The African Christian worldview emphasizes the power of Christ over the evil that stands opposed to humanity. African Christianity personifies evil, in Satan who is in perpetual war against Christ. African Christians value the Bible in the practice of faith.²⁴¹ These elements outlined by Walls resonate with the African world view while being true to Christianity.

These observations are important in understanding the Pentecostal strain of African Christianity. What we can see is an oral, concrete, ordered, spontaneous expression of Christianity that is open to the miraculous. Walls could well be describing African Pentecostalism when he observes this about African life that it "is ordered, has a sense of the appropriate time, place, and person; but it is also spontaneous, improvisatory, responsive."²⁴² "What is both more ordered and more spontaneous than the dances of Africa?" he asks.²⁴³ Asamoah-Gyadu says that the orality of Pentecostalism resonates with primal African piety that is oral in its nature

²³⁹Walls, *The Cross-Cultural Process in Christian History*, 117–119.

²⁴⁰ Walls, *The Cross-Cultural Process in Christian History*, 122–129.

²⁴¹ Ibid., 129–133.

²⁴²Walls, *The Missionary Movement in Christian History*, 118.

²⁴³Ibid.

and propagation.²⁴⁴ The success of this Pentecostalism in recent times has been attributed to its energy, commitment to evangelism, and the portability of its spirituality.²⁴⁵

In keeping with the concrete nature of African religious expression, Kwabena Asamoah-Gyadu observes that African Pentecostalism is interventionist. This interventionism is found, among other things, in the devotion to prayer, triumphalist nomenclature of ministries and churches, the material implications of the gospel and healing ministries.²⁴⁶ Healing, in particular, moves beyond a mere expression of faith, to a broader understanding of sickness in the context of a broken world in need of redemption and Christo-centric approaches to structural injustices²⁴⁷

Christianity indigenized in Africa pushes the boundaries of what is perceived as normative expression in the, now post-Christendom, West. Sanneh puts it this way. “The enormous variety of the religion is bewildering enough, and a source of acute dismay for the rule-makers.”²⁴⁸ Christianity as it manifests in different cultures has a liberating effect on the cultures that it touches. It inspires renewal within them and a sense of freedom. Sanneh observes that “the expansion of Christianity had a direct effect on the emergence of renewal movements at a local level.”²⁴⁹ This sense of freedom empowers the believers to rise against oppression. It seems to inspire the adherents to the justice espoused in its values. Of this freedom Sanneh writes, “The very pluralism that the religion fosters is also the safeguard against monolithic tyranny.”²⁵⁰

Sanneh sees translation “as a fundamental concession to the vernacular, and an

244 Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 23.

245 Falola, Wariboko, and Kalu, *African Pentecostalism*, 179.

246 Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 35–57.

247 Macchia, “The Struggle for Global Witness: Shifting Paradigms in Pentecostal Theology,” 21–23.

248 Sanneh, *Translating the Message*, 51.

249 Ibid.

250 Ibid.

inevitable weakening of the forces of uniformity and centralisation.”²⁵¹ Whether within Christianity or outside, translation gives its recipients a religious framework to question the status quo. This provides the impetus for continuous renewal. Since culture, language, and life itself, are all dynamic, it makes for a dynamic faith whose truth remains the same, but whose expression will be translated in multiple contexts. This is the fundamental difference between Christianity and Islam.

Sanneh points this out writing that the striking difference between Islam and Christianity is “their contrasting attitudes to the translatability of their respective scriptures.”²⁵² While Christianity is dynamic at its very core, “Islamic absolutes are fixed in a particular language, and in the conditions of a particular period of human history,” writes Walls.²⁵³ Islam prides itself in having as its characteristic feature a “universal adherence to a non translatable Arabic Quran.” This Sanneh argues has “major implications on mission and pluralism in the two traditions as well as for the nature and purpose of conversion.”²⁵⁴

One of the other differences between the spread of Islam and Christianity is that Islam is linear while Christianity has an ebb and flow, expansion and decline.²⁵⁵ Because of its translatability, Christianity, of necessity, does not remain static when language and culture changes. Indeed, if it does, then it wanes. Sanneh articulates this peculiarity this way, “the problematic relation of Christianity to culture hinges on the necessity for the message to assume the specific terms of its context and the equal necessity for it to be opposed to the normative idealisation that leads to particularism.”²⁵⁶ It remains to be seen what African Pentecostalism will look like

251Ibid., 53.

252Ibid., 211.

253Walls, *The Cross-Cultural Process in Christian History*, 29.

254Sanneh, *Translating the Message*, 211.

255Walls, *The Cross-Cultural Process in Christian History*, 29.

256Sanneh, *Translating the Message*, 53.

eventually. For now, and in the foreseeable future it seems like African Pentecostalism is a part of African culture both adapting to it and adapting with it as it becomes more urban, and global.

African Pentecostalism may at some point be challenged by future African Christians. We can already see successive African Christian revitalization movements challenging each other to remain faithful to the Gospel. Of this, Sanneh says “the gospel is potentially capable of transcending the cultural inhibitions of the translator and taking root in fresh soil, a piece of transplanting that will in time come to challenge the presuppositions of the translator.”²⁵⁷ He goes on to describe the factor of reciprocity in this way, “a necessary precondition for effective translation is the surrender to the terms of the receptor culture, whatever exalted notions the translator may have about faithfulness to the original forms.”²⁵⁸ Christianity, through translation, and the indigenous-pilgrim tension, is constantly in dialogue with culture. At times it affirms it, at other times it challenges it. This feature distinguishes it from Islam, making its distinct contribution to the African context. Sanneh puts it this way, “Christianity is parallel to culture, but it is not completely proportionate to it. The religion is not culture, but it is not other than culture.”²⁵⁹ In looking at leadership in PPCs, this research explores some of the ways in which these themes have an impact on the way the churches carry on as revitalization movements.

Typology of African Christianity and African Pentecostalism

More recently World Christianity has benefitted from multiple perspectives outlining the growth of Christianity around the world. Dale Irvin, Brian Stanley, Dana Robert, and Mark Shaw provide historical perspectives from a broad view of the growth and impact of Christianity around the world.²⁶⁰ Ogbu Kalu, Afe Adogame,

²⁵⁷Ibid.

²⁵⁸Ibid., 198.

²⁵⁹Ibid., 53.

²⁶⁰Irvin, “World Christianity”; Brian Stanley, “Twentieth-Century World Christianity: A

Kwabena Asamoah-Gyadu and Philomena Mwaura provide a unique perspective of World Christianity, looking outward from a distinctly African point of view.²⁶¹ Two contributions stand out. The first is the formation of a typology with which to identify the strains in African Christianity. The other is the outline of Africa's contribution to global Christianity through migrants. We look at each in turn.

Asamoah-Gyadu offers a typology defined by the history of revitalization in Africa from a West African perspective. His typology begins with itinerant charismatic prophets leading conversions from ATR into Christianity at the beginning of the 20th century. Next came what he calls African initiated churches. After this came renewal within historic mission churches. Finally, he talks about what he calls “New paradigm” churches. These are Neo-Pentecostal churches.²⁶²

Cephas Omenyo, also a West African, has a similar approach to Asamoah-Gyadu.²⁶³ His chronology started with African independent churches originating in Ghana and other African countries. Next came the Classical pentecostal churches that began in the West and appeared in Africa in the 1920s. After this, he identifies Neo-pentecostal or charismatic/evangelical non-denominational fellowships. These include the Full Gospel Business Men's fellowship International, Women's Aglow Fellowship international. Charismatic Renewal movement within Mainline churches came next. Finally on his list are the Neo-pentecostal Charismatic churches or ministries such as

Perspective from the History of Missions,” ed. Donald M. Lewis, *Currents in World Christianity*, 2004, 52–86; Dana Lee Robert, *Christian Mission: How Christianity Became a World Religion* (Chichester, U.K.; Malden, Mass.: Wiley-Blackwell, 2009); Shaw, *Global Awakening*.

261Ogbu Kalu, ed., *African Christianity: An African Story* (Pretoria: University of Pretoria, 2005); Afe Adogame, “Conference Report: The Berlin-Congo Conference 1884: The Partition of Africa and Implications for Christian Mission Today,” *Journal of Religion in Africa* 34, no. 1 (2004): 186–90; Asamoah-Gyadu, “‘Born of Water and Spirit’: Pentecostal/Charismatic Christianity in Africa”; Mwaura, “The Role of Charismatic Christianity in Reshaping the Religious Scene in Africa: The Case of Kenya.”

262J. Kwabena Asamoah-Gyadu, “We Are Here to Heal: Revitalisation Movements as Charismatic Communities in Africa,” in *Interpretive Trends in Christian Revitalization for the Early Twenty First Century*, ed. J. Steven O’Malley (Lexington, KY: Emeth Press, 2011), 263–74.

263Cephas N. Omenyo, “Charimatization of the Mainline Churches in Ghana,” in *Charismatic Renewal in Africa: A Challenge for African Christianity*, ed. Mika Vahakangas and Andrew Kyomo (Acton Publishers, 2003), 5–26.

Christian action faith ministries and the International Central Gospel Church (ICGC).²⁶⁴

Omenyo continues to outline the diversity within the mainline Charismatic renewal groups.²⁶⁵ One group are the charismatic renewal groups that the national church and national networks recognize. Next come the Charismatic renewal movements that only some of the local churches recognize, and are not national. The others are regular prayer groups that have no formalized regular functions within the mainstream church community and liturgical life. The other groups, according to Omenyo, are Charismatic congregations of mainline churches that are noted for their charismatic expression²⁶⁶

Mwaura's approach is similar to Allan Anderson's.²⁶⁷ She begins with the Roho movement.²⁶⁸ These are classic African indigenous churches founded at the beginning of 20th century and characterized by a charismatic, often eccentric person. These individuals lead a community with an acute sensitivity to and appreciation for pneumatological resources. These correspond to Anderson's spirit churches.

She then describes the next phase as the Nationalist movements. She also calls these Ethiopian churches where a response by Africans to “Missionary paternalism and tensions created by colonialism and its attendant oppressive policies and practices.” Next came charismatic renewal movements within mainline churches of which a classic example is the East African revival from the 1920s. Finally, on her list are the Neo-pentecostal or charismatic movements which emerged in the late 1960s²⁶⁹

264Ibid., 9.

265Ibid., 11.

266Ibid.

267Philomena Njeri Mwaura, “Practices for Sustaining Revitalization in Local Communities: Perspectives from Africa,” in *Interpretive Trends in Christian Revitalization for the Early Twenty First Century*, ed. J. Steven O’Malley (Lexington, KY: Emeth Press, 2011), 177–84.

268Ibid.

269Ibid.

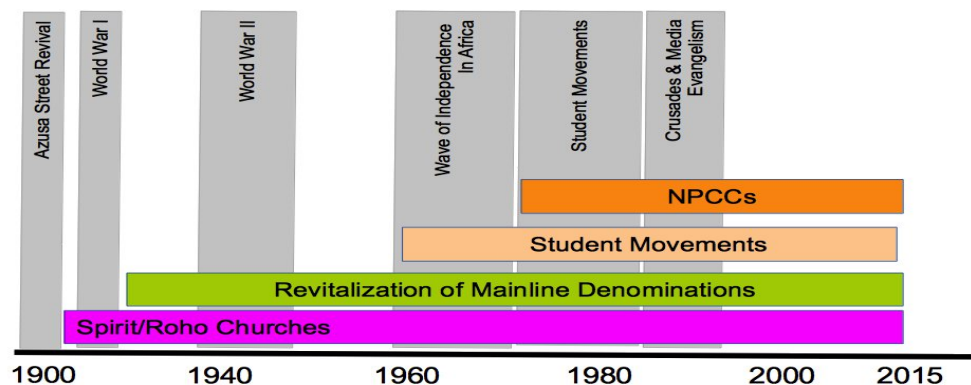


Illustration 7: Chronology and Typology of Christian Revitalization in Africa

Mwaura provides a chronological list of influences that laid the round work for charismatic Christianity in Kenya.²⁷⁰ The first of these is the Roho revival happening in the Anglican church as early as 1912. Next came the classical pentecostal missionaries from US and Canada in 1920s. A major influence was the East African Revival that started in the 1920-30s moving into the 1950s. The next major influence was the influx of international evangelists such as Billy Graham, T.L. Osborne, Oral Roberts, and Morris Cerullo in the 50s, 60s, and 70s. In the 1970s there were Christian ministries focussing on youth and educational institutions such as the Kenya Students Christian Fellowship (KSCF), Trinity Fellowship, Life Ministry, Fellowship of Christian Unions (FOCUS), Youth for Christ and Ambassadors for Christ all which had an impact in the renewal movements we see today. After this came the founding of local pentecostal/charismatic fellowships. Some of these were locally sponsored. Others were sponsored by international evangelists such as Reinhardt Bonnke, Benny Hinn, Morris Cerullo, Joyce Meyer, Cecil Stewart, Emmanuel Eni and Simon

²⁷⁰Mwaura, "The Role of Charismatic Christianity in Reshaping the Religious Scene in Africa: The Case of Kenya"; Anderson, *African Reformation*, 11.

Iheancho.²⁷¹ Next we look at Migration and African Christianity.

Migrant African Christianity has made a mark in Europe and North America. For instance, Sunday Adelaja, a Nigerian in Kiev is the founder of one of the largest churches in Europe.²⁷² The Redeemed Christian church of God paid one million dollars to purchase a 490 acre lot of land in Texas. This became the headquarters of the RCCG in USA.²⁷³ The Deeper Life church founded by William Kumuyi in 1982 founded branches in 16 countries in its first 10 years.²⁷⁴ According to Kalu, African pentecostalism has proved itself a religious force that is able to navigate the socioeconomic and political challenges different places around the world.²⁷⁵ Through translation, Christianity, in the hands of African migrants has been able to find its way back into the countries where missionaries came from. In the words of Kalu, “African pentecostalism embodies the character of the changing faces of world Christianity.”²⁷⁶

Kalu suggests that African Pentecostalism thrives among migrants because it has a minimalist sense of formality that makes it easier to form communities. He adds that it does not need official tradition and can thrive without trained leadership²⁷⁷ These features enhance the portability of this type of Christianity among local, regional, and international migrants. In Europe, for example, the holistic worldview espoused in African Pentecostalism serves a corrective against the subjectivity and relativity of religion in a post modern and post Christian environment. This does not mean that African Pentecostals are unaware of Western theologies. In fact, they "invent and reconstruct the imported theologies to meet the practical needs created by

²⁷¹Mwaura, “The Role of Charismatic Christianity in Reshaping the Religious Scene in Africa: The Case of Kenya.”

²⁷²Kalu, *African Pentecostalism*, 21; Susan Wunderink, “Faith and Hope in Ukraine,” *ChristianityToday.com*, accessed July 28, 2016, <http://www.christianitytoday.com/ct/2008/october/25.70.html>.

²⁷³Kalu, *African Pentecostalism*, 21.

²⁷⁴Ibid.

²⁷⁵Ibid.

²⁷⁶Ibid., 22.

²⁷⁷ Falola, Wariboko, and Kalu, *African Pentecostalism*, 230.

the immigrant conditions.”²⁷⁸ The result is a steady reverse flow of missionaries into the Diaspora with a passion to re-evangelize the West with some notable results.²⁷⁹

The interventionism of African Pentecostalism counters passive Christianity from outside Africa. Kwabena Asamoah-Gyadu appreciates the positive contribution of Pentecostal Christianity in reintroducing the ideals of spirit filled living giving prominence to healing, power, miracles and material prosperity.²⁸⁰ The immediacy of this African expression of Christianity provides an intriguing alternative for post Christian audiences.

In this same vein, Kalu suggests that African Pentecostalism dominates the discussion because of its “youthful energy,” “muscular evangelism at the center” and the “portability of the charismatic spirituality.”²⁸¹ The passion, charisma combined with a commitment to evangelism creates an active community of Christians who are eager to engage with their world. Propelled by their faith, migrants will break out of their communities to draw in their host community.

Asamoah-Gyadu acknowledges that African Pentecostalism has been influenced by American pentecostal church missionaries and denominations.²⁸² However he argues that this has largely resulted from local, indigenous initiatives.²⁸³ Asamoah-Gyadu points out several ways in which NPCCs are important in Africa today. The first is the commitment of African Pentecostal theology to personal transformation. The Holy Spirit goes beyond mere conversion to inspire experiential, continuous engagement which produces a changed individual.²⁸⁴ NPCC theology also stresses an

278 Ibid., 180.

279 Kalu, *African Pentecostalism*, 21.

280 Asamoah-Gyadu, *Contemporary Pentecostal Christianity*, 116.

281 Falola, Wariboko, and Kalu, *African Pentecostalism*, 179.

282Asamoah-Gyadu, “‘Born of Water and Spirit’: Pentecostal/Charismatic Christianity in Africa,” 393.

283This is a point that is also argued by Anderson. Ibid.; Allan H Anderson, “Varieties, Taxonomies and Definitions,” in *Studying Global Pentecostalism: Theories and Methods*, ed. Allan H. Anderson et al., 1 edition (University of California Press, 2010), loc 437.

284Asamoah-Gyadu, “‘Born of Water and Spirit’: Pentecostal/Charismatic Christianity in

empowering aspect of the gospel. The rubric of healing and deliverance provides a channel for the empowerment of the individual through the opportunity to call out, come to terms with and address the obstacles to their own advancement.²⁸⁵ This empowerment aspect is a source of hope within the challenging economic and social context of the continent. He says, that for NPCCs, the “Cross of Christ is not just a symbol of weakness, but also one of victory over sin, the world, and death.”²⁸⁶

Salvation is holistic and experiential in its meaning.²⁸⁷ Flowing out of this hope and holistic approach is the creation of plausibility structures that allow Christian in Africa to anticipate good health, success and prosperity in life.²⁸⁸ Unfortunately this strength is also a fundamental weakness. Asamoah-Gyadu observes that NPCCs “may have some ground to recover in respect of its weak theology of suffering.”²⁸⁹

On NPCCs, Asamoah-Gyadu suggest that Pentecostal theology provides an avenue for the African heart to seek God. This theology provides for both the transient and immanent aspects of faith as framed in the African world view. NPCCs build on older AICs removing the traditional symbolism and replacing it with Christian imagery with the Cross at the centre. This African Pentecostal theology navigates around the European focus on the intellectual and transient.²⁹⁰ This research concerns PPCs as a subset of recent African renewal movements. These movements fit within NPCCs as a subset of the wider context of World Christianity. The case studies to be studied are found in Nairobi, which are a subset of the continent-wide expression of African Pentecostalism which has been discussed at length above.

Africa,” 406.

285Ibid., 407.

286Ibid., 408.

287Ibid., 409.

288Ibid., 408.

289Ibid.

290Ibid., 409.

Revitalization Movement Theory

Definitions: Christian Revitalization Movements

We now turn to the definition of revitalization movements which are a primary concern of World Christianity scholarship. The case studies in this research are revitalization movements. Anthony Wallace defines a revitalization movement as “a deliberate, organized, conscious effort by members of a society to create a more satisfying culture.”²⁹¹ From an ecclesiological perspective, William Abraham describes renewal as “the recovery of the apostolic life and identity of the church, in the receiving of new life and vigour into the daily life of the church, both locally and nationally, and the remaking of the church so that she reflects her original God-given intention and splendour.”²⁹²

According to Eunice Irwin “a Christian revitalization movement is a group of people shaped by a complex matrix of interpretations and agencies generated by dissatisfaction and/or motivated by a better future and pulled into that future by a vision of the reign of God.”²⁹³ This definition carries overtones of categories found in Wallace’s theory of revitalization. Wallace considers dissatisfaction with the present state a necessary element in revitalization. the process of revitalization.²⁹⁴ In this research we will adapt Wallace and Irwin’s definitions to better serve our purposes.

We will define a Christian revitalization movement as “a deliberate, organized, conscious effort by its members, shaped by complex agencies, to create a more vibrant, relevant, missional and spiritually satisfying church.” We draw from Wallace's emphasis on the deliberate and organized nature of such movements. The

²⁹¹Wallace, “Revitalization Movements.”

²⁹²William J. Abraham, *The Logic of Renewal* (Grand Rapids, Mich: Wm. B. Eerdmans Publishing Co., 2003), 2.

²⁹³Eunice Irwin, “‘How Do You Spell Revitalisation?’ Definitions, Defining Characteristics, Language,” in *Interpretive Trends in Christian Revitalization for the Early Twenty First Century*, ed. J. Steven O’Malley (Lexington, KY: Emeth Press, 2011), 236.

²⁹⁴Wallace, “Revitalization Movements.”

complexity of revitalization agencies are important in understanding these movements. Irwin's perspective highlights this.²⁹⁵ As a Christian movement the apostolic missional mandate of the church, as highlighted by Abraham is also essential for our understanding of Christian revitalization movements.

In this research, we will use the term Progressive Pentecostal churches (PPCs) to refer to the renewal movements we will be studying. The term coined by Donald Miller and Tetsunao Yamamori reflects the nature of this group of churches.²⁹⁶ PPCs are part of a broader group of newer pentecostal churches which emphasize the efficacy of spiritual gifts for Christian living today.²⁹⁷ This broader group of newer pentecostal churches have risen in response to the increasing nominalism and lack of vibrancy found in older mainstream churches.²⁹⁸ PPCs are concerned with the application of Christian truth holistically rejecting sectarian view of the world as a haven of vice that must be escaped.²⁹⁹ Progressive pentecostal churches view themselves as agents of social transformation.³⁰⁰ The following is a discussion revitalization movement theory from religious, social and corporate perspectives.

In their study, Yamamori and Miller list many churches from around the world under this banner.³⁰¹ In Singapore for example, they list City Harvest Church, whose average age was 26.³⁰² In Philippines they listed the Jesus is Lord movement and Le

295 Shaw notes this as well. Shaw, *Global Awakening*, 11.

296 Miller and Yamamori, *Global Pentecostalism*, 2.

297 Anderson, *African Reformation*, 11; J. Kwabena Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretations From an African Context* (Eugene, Oregon: Wipf & Stock Pub, 2013), 2, 18; Amanor, "Pentecostal and Charismatic Churches in Ghana and the African Culture: Confrontation or Compromise?"; Omenyo, "Charismatization of the Mainline Churches in Ghana"; Mwaura, "Practices for Sustaining Revitalization in Local Communities: Perspectives from Africa"; Kalu, *African Pentecostalism*, 21, 22.

298 Omenyo, "Charismatization of the Mainline Churches in Ghana"; Miller and Yamamori, *Global Pentecostalism*, 26–28; Johnson, "The Global Demographics of the Pentecostal and Charismatic Renewal."

299 Miller and Yamamori, *Global Pentecostalism*, 28–31.

300 *Ibid.*, 31–34.

301 *Ibid.*, 7–10.

302 "CHC," accessed September 7, 2016, <http://www.chc.org.sg/>.

Shaddai charismatic Catholic church.³⁰³ In Latin America their research includes the Mayan Pentecostal church in Guatemala.³⁰⁴ In East Africa they include the Kampala Pentecostal Church, now called Watoto Church.³⁰⁵ They cite the church's work on AIDS and children. In Nairobi the Progressive Pentecostal churches they investigated were the Nairobi Pentecostal church, now CITAM, and the Nairobi Chapel.³⁰⁶

Revitalization Movements: Anthony Wallace

In this research we will examine leadership emergence and development from the Evangelical Revitalization Movement (ERM) theory point of view.³⁰⁷ The ERM theory derives its framework from Anthony Wallace's Renewal Movement theory. According to Wallace, revitalization, refers to “a deliberate, organized, conscious effort by members of a society to create a more satisfying culture.”³⁰⁸ Revitalization is therefore a special “culture change phenomenon” that aims to preserve a community and improve their culture when it is experiencing perceptible elements of decline.³⁰⁹ He used a system view of culture where he saw the individuals in the culture organized as groups and systems within this society.³¹⁰ Wallace also noted that revitalization is, in itself, a biological term that makes reference to the re-invigoration of a community in much the same way an organism can be re-invigorated with life. It must be noted here that the research data came from a non-Christian setting with a sociological and phenomenological perspective in a renewal movement within the

303“El Shaddai Catholic Charismatic Prayer Group,” accessed September 7, 2016, <http://elshaddaivictoria.tripod.com/>.

3041615 L. Street et al., “Historical Overview of Pentecostalism in Guatemala,” *Pew Research Center's Religion & Public Life Project*, October 5, 2006, <http://www.pewforum.org/2006/10/05/historical-overview-of-pentecostalism-in-guatemala/>.

305“Watoto Church,” accessed September 7, 2016, <http://www.watotochurch.com/>.

306Miller and Yamamori, *Global Pentecostalism*, 7–10.

307Shaw, *Global Awakening*.

308Wallace, “Revitalization Movements”; Anthony F. C. Wallace and Robert Steven Grumet, *Revitalizations and Mazeways. Volume 1, Volume 1*, (Lincoln: University of Nebraska Press, 2003).

309Wallace, “Revitalization Movements.”

310Ibid.

study of the people. Wallace notes that revitalization has been documented in a wide array of religions. The theory based on a library research of a new religion founded by Handsome Lake among the Iroquois Indians in the 19th century reservation.

Wallace's theory envisions on a five step process of revitalization –the steady state, the period of increased individual stress, a period of cultural distortion, a period of revitalization which over time leads to the a return to a new steady state. The steady state is where the needs of the individual within the society are being met efficiently, and stress within the system remains within tolerable limits.³¹¹ During this period Wallace argues there is minimal need for change in the society and hence revitalization is unnecessary. Revitalization becomes necessary when there is a period of increased individual stress within the society. Circumstances occur within the society that upset the state of “societal equilibrium,” which then places pressure on the individual within that society.

The stress on the individual gradually increases as the needs are increasingly being unmet. The individual stress compounds on the society ushering in a what Wallace calls a period of cultural distortion. Here, there is internal cultural distortion because needs are unmet and individuals are experiencing high stress. Increasingly, the society's methods of coping with the stress become inadequate. It is this inability to cope that catalyses revitalization. Here, the culture may decline or otherwise revitalize. Revitalization therefore is the process of returning the culture back to a steady state. To do this, Wallace argues, the revitalization process takes a particular form.

The revitalization begins with an individual formulating new maze-way for addressing the inadequacies of the society. Wallace sees maze-way formulation as the

³¹¹Ibid.

task of an individual and not a group.³¹² These are usually in the form of visions or dreams that express the dreamers' desire for a "satisfying parental figure," an apocalypse of some sort, a kind of Utopia idealizing the dreamer's desires or a sense of moral obligation for societal infractions. The dream is a transitory point where the old dies and ushers in the new.³¹³

The dreamer now communicates this vision to the community as a prophet. They communicate that the 'convert' will now have a new relationship with their supernatural being, and secondly that they will benefit materially from this new cultural system. The leader will communicate to different audiences. They may be the elite or the downtrodden. They use different means of communication such as mass communication or quiet persuasion. New converts eventually take on the role of this communication³¹⁴

An embryonic organization develops with the visionary at the centre, some disciples and followers. Max Weber's concept of Charismatic leadership describes the type of leader-follower relationship that develops within the organization that is forming. Followers subscribe to this leader not because of existing organizational authority structures but because of the person's "fascinating personal power."

Wallace suggests, in line with Weberian thinking, that "routinization of power is a critical issue in movement organization since unless this power is distributed to other personnel in a stable institutional structure, the movement itself is liable to die with the death or failure individual prophet, king, or warlord." Wallace notes that Weber did not identify whether the critical issue is the leaders' supernatural ability, or

³¹²Lester and Parnell have a different perspective. They suggest that organizational renewal may be the result of an individual or even a small group. Donald L. Lester and John A. Parnell, "Firm Size and Environmental Scanning Pursuits across Organizational Life Cycle Stages," *Journal of Small Business and Enterprise Development* 15, no. 3 (2008): 540–54, doi:10.1108/14626000810892337.

³¹³Wallace, "Revitalization Movements."

³¹⁴Ibid.

it is the value that the followers ascribe to the leader.³¹⁵

The movement then begins the process of adaptation within the society. It will likely face resistance from “unbelievers” in the society.³¹⁶ At the same time, the prophet continues to modify the doctrine to make it more easily acceptable to the target reception in society.³¹⁷

A significant section of the society subscribes to the movement after which a noticeable social transformation begins. Once the desired transformation has occurred then the organization “contracts” and maintains responsibility for preservation of doctrine and performance of ritual.³¹⁸ After transformation has occurred, the organization has proved itself viable, and the organization solved its routinization problems then a new steady state starts.³¹⁹ This new steady state is a post revitalization equilibrium which satisfactorily meets the needs of the individuals in the society.

This theory is very comprehensive and can be applied to social and religious organizations. Its short coming is the fact that it downplays the role of spiritual calling. The emergence of a leader is traced to a logical response to disequilibrium in the society at large which triggers personal discomfort with the status quo. This perspective is limited because it does not provide for the possibility that calling may not just be reactive but may also be a proactive response arising from a genuine call by a higher power. Wallace's theory does not attempt to address the uniqueness of Christian and particularly evangelical revitalization. This is where the ERM theory has a strong advantage over Wallace's Revitalization theory.

315Ibid.

316This is consistent with Luzbetak's observation that cultural change will face resistance from individuals and groups at various levels. Louis J. Luzbetak, *The Church and Cultures: New Perspectives in Missiological Anthropology* (Maryknoll, N.Y.: Orbis Books, n.d.), 294–295.

317Wallace, “Revitalization Movements.”

318Ibid.

319Ibid.

Evangelical Revitalization Movement (ERM) Theory

Mark Shaw defines global revivals as “charismatic people movements that transform their world by translating Christian truth and transferring power.”³²⁰ In this definition, he acknowledges the work of the Holy Spirit in the spiritual transformation of the individual. However, the revival goes beyond the individual to their society. The change found in the individual brings about change in the society. The revival is also responsible for a shift in power from away from the traditional power base outwards to the marginalized, often the women and youth. The impetus for this transformation is the translation of Christian truth into the language and context of this emerging community of faith. The age-old Gospel is re-imagined and retold to move the audience from a place of complacency to active engagement with their context. According to Shaw there are five dynamics that are involved with renewal, and which form the framework of the Evangelical Renewal Movement Theory (ERM). These dynamics are spiritual, cultural, historical, global, and group oriented.

Spiritual dynamics are concerned with the content of the renewal that is necessarily Christian. These involve the personal sense of liberation, an eschatological move away from fatalism to a radical hope, the shift into a radical understanding and practice of community, evangelistic activism and a sense of newness of life in the Spirit.

Cultural dynamics are the elements that are concerned with the localized impact of the revival. These are indigenization, inculturation and contextualization. Indigenization he argues is the transfer of power into the hands of the local people, the indigenes. Inculturation is when the gospel “heard in the deep worldview of the hearer.” Finally contextualization is when the renewal movement begins to tangibly

³²⁰Shaw, *Global Awakening*, 28.

affect the world within which it has occurred.³²¹

In describing time factors Shaw summarizes Wallace's revitalization theory into three stages. These are the problem, paradigm and power phases. The problem stage is when the normal way of life is interrupted by the failure of old ways of doing things. He calls these old ways the old light. The problem stage is countered by the new paradigm stage. New leaders emerge bringing in a new way of doing things, what he calls the new light. He suggests here that new leaders bring in the new light changing the old way of doing things by bringing in a new paradigm of doing things. The new movements emerge in this stage. Echoing Barrett's observations about revitalization movements, he suggests that new paradigms will be met with resistance and conflict. This stage of conflict will involve some form of resolution which is followed by impact, and the return to a normal life and functional culture.³²²

The next set of dynamics are the global dynamics. If cultural dynamics were about the local factors, then the global dynamics are the international factor. Here, he outlines the forces as globalization, relativization, localization, and glocalization. Globalization is seen when the local community is destabilized by the impact of Western economic and religio-cultural forces. Relativization is the response by the local community where the local traditions are negatively impacted. An opposite response is also initiated by local leaders where they assert the value of the local, beyond their immediate context. Glocalization may follow where the locally developed values, with a strong sense of divine call and new found confidence, is taken Westward.³²³

321Ibid., 22.

322Ibid., 25.

323Ibid., 28.

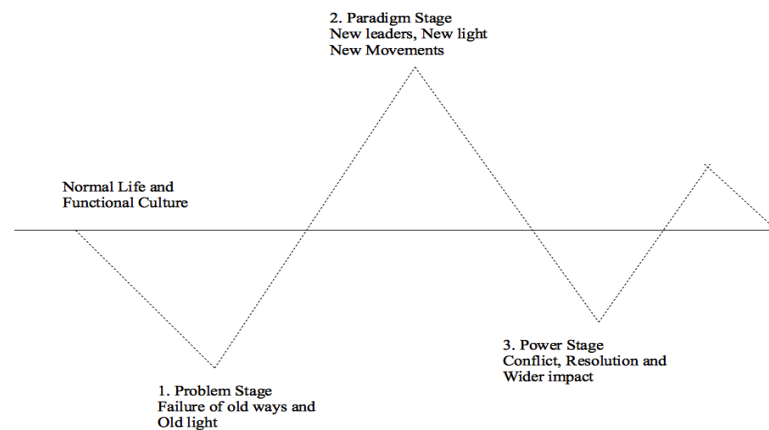


Illustration 8: Historical Dynamics of ERM Theory

There is a variety factor that Shaw argues makes revivals so different. He describes this factor as group dynamics. Group dynamics may involve reviving the evangelical impulse to proselytize. It may also involve returning to the old ways, which is one of the variations of revitalization that Wallace describes, and which comes across as radical nativism.³²⁴ It may also be a radical break with the past or involve a fight for supremacy.³²⁵ A successful Evangelical Revitalization movement is one in which the Lordship of Jesus is perceived in a new light moving the church to encounter him in a new way, motivated to share this newly rediscovered dimension of faith to others.

With regard to the development of leaders for renewal movements, the ERM theory highlights two critical points. The first is at the New Paradigm stage, where leadership emerges that focusses on innovating new ways of addressing the problems that ignite the Renewal. Here, the leader senses the call by the Holy Spirit, as well as a desire to see the present issues solved by a new way of doing things. This kind of leader is the new light leader. The second critical stage of leadership development

³²⁴Wallace, "Revitalization Movements."

³²⁵Shaw, *Global Awakening*, 17–28.

occurs when the movement begins to gain momentum. Here, power within the movement changes hands, and those in the margins begin to acquire power for use to build the movement. Here, leadership moves from the established leader, or a set of leaders to the younger, marginalized or previously disenfranchised groups who were in the periphery. Usually, these are the youth, the women and the materially poor. It is this second stage of power transfer that this research addresses. These groupings often will form the functional core of the renewal movement. What ERM theory does not set out to do, is to exhaustively explain the specific modalities of this transfer of power through the emergence and development leadership within the revitalization movement. This is the concern of this research.

Perspectives on Religious, Social and Corporate Revitalization

Various theories have come up on the nature and features of renewal movements. Anthony Wallace studied religious movements in the 1950s and applied sociological and anthropological insights to derive a theory.³²⁶ In his theory the proposed a framework within which revitalization in social and religious movements could be tracked. Wallace's anthropological insights on the relationship between the environment and the emergence of revitalization issues have been cited in much scholarly reflection on religious, and especially Christian, revitalization movements.³²⁷ The Evangelical Revitalization Movement theory takes Wallace's work further making applications in World Christianity.

Building on Wallace's theory, Luther P. Gerlach and Virginia Hine in the 1960s

³²⁶Wallace, "Revitalization Movements."

³²⁷Rodney Stark, "Micro Foundations of Religion: A Revised Theory," *Sociological Theory* 17, no. 3 (1999): 264–89, doi:10.1111/0735-2751.00080; "LOP 11 - Christian Witness to New Religious Movements," *Lausanne Movement*, 1980, <http://www.lausanne.org/content/lop/lop-11>; Henri Gooren, "The Catholic Charismatic Renewal in Latin America.," *Pneuma: The Journal of the Society for Pentecostal Studies* 34, no. 2 (July 2012): 185–207; Douglas Petersen, "Latin American Pentecostalism: Social Capital, Networks, and Politics," *Pneuma: The Journal of the Society for Pentecostal Studies* 26, no. 2 (Fall 2004): 293–306.

researched religious movements and offered an alternative perspective in the growth and spread of new religious movements. They proposed that new movements grew from their reticulate structures, aggressive recruitment founded on interpersonal relationships, commitment inducing acts, or experiences, change oriented ideologies, and real or perceived opposition.³²⁸ This theory came from their anthropological approach and was more descriptive of the movements they studied. Placed against Wallace's theory, Gerlach and Hine's perspective describes, in detail, the organizational structure, leaving out environmental issues and personal factors that Wallace included in his study. Gerlach and Hine also highlight the fact that volatility, and not just deprivation, can catalyse revitalization within a society.

In his extensive study of hundreds of Christian renewal movements in Africa, David Barrett formulated a multi-stage theory of the revitalization.³²⁹ Barrett used both historical and anthropological approaches to map the growth of new religious movements in Africa south of the Sahara. This landmark study has remained an authoritative reference point for the forming an understanding of Christian revitalization in Africa. In this study he traces the foundations of renewal from early African Christianity and applies the stages of renewal as a whole to the large number of movements he studied. The theory is general and does not consider the unique circumstances of the renewal movements. More importantly this theory is locked to his time frame in the late 1960s into the early 1970s. Current renewal movements would fit in what he calls the “future” stage.³³⁰ These movements face a totally different set of social, political, and economic realities and are therefore not accounted

³²⁸Luther P. Gerlach and Virginia H. Hine, “Five Factors Crucial to the Growth and Spread of a Modern Religious Movement.,” *Journal for the Scientific Study of Religion* 7, no. 1 (March 1, 1968): 23–40.

³²⁹Barrett, *Schism and Renewal in Africa: An Analysis of Six Thousand Contemporary Religious Movements*, 264–278.

³³⁰David B. Barrett, ed., *African Initiatives in Religion: 21 Studies from Eastern and Central Africa* (Nairobi: EAPH, 1971), 264–278.

for in this theory. It is for this reason that we will not be using this theory of renewal.

More recently, Rodney Stark and Lawrence Iannaccone advanced theories on renewal of religious movements.³³¹ In their pursuit of a general theory of religion, Stark, Iannaccone and their colleagues hypothesized that religion involves an interplay between leaders, as producers, and congregations, as consumers, in a world where the religion meets certain needs at a cost. Using principles drawn from varied fields including sociology and economics they drew up frameworks within which the discussion on the growth of religious movements could be framed. Their work while acknowledging the complexity of the factors involved in renewal did not adequately address the emergence of the movements and the spiritual dimension of renewal. We now turn to revitalization in two other contexts, social and corporate revitalization.

Gerlach and Hine drew insights on the relationships between the power distribution and its effect on social change.³³² In their research they found that social movements had a reticulate organization which is segmentary, poly-centric, and integrated. They concluded that new social movements were neither centralized nor amorphous. Gerlach and Hine then did more recent work on activist movements.³³³

Their research into activist movements supported seemed to affirm their findings from

³³¹Much of this research and writing has been carried out by Stark and Iannaccone and their associates. Rodney Stark, *Acts of Faith: Explaining the Human Side of Religion* (Berkeley, Calif. (u.a.: Univ. of California Press, 2002); Rodney Stark, "Why Religious Movements Succeed or Fail: A Revised General Model," *Journal of Contemporary Religion* 11, no. 2 (May 1996): 133–46; Laurence R. Iannaccone, "Introduction to the Economics of Religion," *Journal of Economic Literature* 36, no. 3 (September 1998): 1465; Laurence R. Iannaccone, "Religious Practice: A Human Capital Approach," *Journal for the Scientific Study of Religion* 29, no. 3 (September 1990): 297; Kent Miller, "Competitive Strategies of Religious Organizations," *Strategic Management Journal* 23 (2002): 435–56, doi:10.1002/smj.234.

³³²Luther P. Gerlach and Virginia H. Hine, *People, Power, Change: Movements of Social Transformation* (MacMillan Publishing Company, 1970); Gerlach and Hine, "Five Factors Crucial to the Growth and Spread of a Modern Religious Movement."; Luther P Gerlach, "Pentecostalism: Revolution or Counter-Revolution?," in *Religious Movements in Contemporary America* (Princeton: Princeton Univ Pr, 1974), 669–99.

³³³Luther P. Gerlach, *Protest Movements and the Construction of Risk* (Springer, 1987), http://link.springer.com/chapter/10.1007/978-94-009-3395-8_5; Luther Gerlach and Steve Rayner, "Culture and the Common Management of Global Risks," *Practicing Anthropology* 10, no. 3–4 (1988): 15–18; Luther P. Gerlach, "Global Thinking, Local Acting Movements to Save the Planet," *Evaluation Review* 15, no. 1 (1991): 120–48.

their previous research.

Renewal as a phenomenon has applications in many aspects within social life beyond religious renewal. We look at organizational renewal as researched within corporate for-profit organizations. Within the study of corporate renewal several approaches have emerged. One set of renewal approaches deal with organizational life cycle theory. Other approaches deal with leadership development and still others with organizational change.

David Lester and John Parnell pioneered research on revitalization in organizations as part of the organizational life cycle theory.³³⁴ In their research in family firms, which they later extrapolated to corporate organizations, they suggested that organizations go through a life cycle much like organisms. The organization begins with birth and goes through various life stages to death. In the stage before death, the plateau stage, the organization may either undertake revitalization or decline. This theory bears many similarities with the product life cycle theory only that it applies to organizations and not commercial products.³³⁵ While the organizational life cycle theory of revitalization points to the need for revitalization it does not provide a clear picture of the nature and mechanics of revitalization in corporate or faith based organizations for that matter.

³³⁴David L. Lester and John A. Parnell, "The Complete Life Cycle of a Family Business," *Journal of Applied Management and Entrepreneurship* 11, no. 3 (July 1, 2006): 3; Lester and Parnell, "Firm Size and Environmental Scanning Pursuits across Organizational Life Cycle Stages"; Donald L. Lester and John A. Parnell, "Aligning Factors for Successful Organizational Renewal"; Donald L. Lester, John A. Parnell, and Shawn Carraher, "Organizational Life Cycle: A Five-Stage Empirical Scale," *The International Journal of Organizational Analysis* 11, no. 4 (April 1, 2003): 339–54, doi:10.1108/eb028979; Ichak Adizes, *Managing Corporate Lifecycles* (Adizes Institute Publications, 2012); Barbara Gray and Sonny S. Ariss, "Politics and Strategic Change across Organizational Life Cycles," *Academy of Management Review* 10, no. 4 (1985): 707–23; "Generation to Generation: Life Cycles of the Family Business - Harvard Business Review," accessed April 7, 2015, <https://hbr.org/product/generation-to-generation-life-cycles-of-the-family-business/555X-HBK-ENG>.

³³⁵Peter N. Golder and Gerard J. Tellis, "Growing, Growing, Gone: Cascades, Diffusion, and Turning Points in the Product Life Cycle," *Marketing Science* 23, no. 2 (2004): 207–18; Theodore Levitt, *Exploit the Product Life Cycle*, vol. 43 (Graduate School of Business Administration, Harvard University, 1965); Rolando Polli and Victor Cook, "Validity of the Product Life Cycle," *Journal of Business*, 1969, 385–400; David R. Rink and John E. Swan, "Product Life Cycle Research: A Literature Review," *Journal of Business Research* 7, no. 3 (1979): 219–42.

Another corporate revitalization approach starts from the perceived need for organizational change. This approach recognizes the need for organizations to change and adapt to current conditions. Revitalization here is therefore, an elaborate process of positioning the organization and the key players for success in bringing about change. John P. Kotter is at the forefront of this model with his change management theory.³³⁶ Organizational culture is critical for organizational change success in Kotter's model.³³⁷ The model suggests that organizations fail when they cannot start change in a timely, orderly and effective fashion.³³⁸ He explains the intentionality of change in corporate organizations but does not explain seemingly spontaneous occurrences of revitalization from the margins, with smaller groups that are not as sophisticated in their operations. Church renewal movements such as PPCs would not fit in Kotter's model which assumes a large and complex organizational structure.

Kotter's model though useful for organizations generally, fails to cater to the dynamic nature of charismatic leadership in the context of religion. The model relies heavily on organizational structure upon which the change agenda is driven. Gerlach and Hine's model provides some useful insights into the reasons why movements with a reticulate structure tend to grow. Their model raises interesting questions about the value of structure in movements that rely on charismatic leadership. For this we have to look at the relationship between revitalization, succession, and leadership development in organizations generally, and in churches in particular.

³³⁶John P. Kotter, *Leading Change*, 1 edition (Boston, Mass: Harvard Business Review Press, 2012); John P. Kotter and Dan S. Cohen, *The Heart of Change: Real-Life Stories of How People Change Their Organizations*, 1 edition (Boston, Mass: Harvard Business Review Press, 2012).

³³⁷John P. Kotter and James L. Heskett, *Corporate Culture and Performance*, Reprint edition (New York etc.: Free Press, 2011).

³³⁸John P. Kotter, "Leading Change: Why Transformation Efforts Fail," *Harvard Business Review* 73, no. 2 (1995): 59–67.

Leadership Development, Succession and Revitalization

A final approach to revitalization from corporate entities is the notion of revitalization through succession and leadership development. Proponents of this model show that organizations that do not address succession doom themselves to failure eventually.³³⁹ The absence of strong leaders formed from within means that the organization cannot adapt itself to the challenges of the future, and will eventually lose its competitive edge with the exit of older leaders.

Jim Collins and Jerry Porras propose the leadership continuity loop. They argue from their research of leading, enduring organizations with a median of 100 years, that such organizations preserve their core purpose and values while changing their strategies, goals, cultural and operational practices. The leadership continuity loop begins with a management and succession planning culture which produces a steady stream of strong internal candidates for the organization. This assures continuity of leadership excellence from within. The development of leaders from within preserves the core and stimulates progress in the organization. Such a stimulation of progress and preservation of the core reinforces leadership development, and succession planning.³⁴⁰

Collins and Porras go on to suggest that conversely, poor management development and inadequate succession planning practices reduce strong internal candidates. This creates a leadership gap that must be filled in the organization. Further, more it slows down or stops corporate progress. This leads for the search for a “saviour,” usually a CEO, or team from outside the organization. In this case there

³³⁹Paul Bernthal and Richard Wellins, “Trends in Leader Development and Succession,” *People and Strategy* 29, no. 2 (2006): 31; Ram Charan, “Ending the CEO Succession Crisis,” *Harvard Business Review* 83, no. 2 (2005): 72–81; Giambatista, Rowe, and Riaz, “Nothing Succeeds like Succession: A Critical Review of Leader Succession Literature since 1994”; Rothwell, *Effective Succession Planning*; Pramodita Sharma, James J. Chrisman, and Jess H. Chua, “Succession Planning as Planned Behavior: Some Empirical Results,” *Family Business Review* 16, no. 1 (2003): 1–15.

³⁴⁰Collins and Porras, *Built to Last*, 174.

is organisational and leadership discontinuity where the core is not preserved and there isn't any progress.³⁴¹ From their research they demonstrate that it is very difficult to remain visionary and have a high impact by hiring from outside the organization. There are very few examples to show the value of hiring top management from outside. They also show that hiring from within, and stimulation of significant change are not mutually exclusive.³⁴²

Another proponent of this approach is Ram Charan whose work has become the authority in organization revitalization through the development of leaders.³⁴³ Charan proposes that leadership development for future success is a deliberate process where leaders are trained in progressive levels handling increasing levels of complexity.³⁴⁴ The strengths of this model lie in its application across multiple types of organization and industries. The model also places emphasis on leadership and its development, an aspect that is not well developed in many other revitalization approaches. Charan and other succession leadership proponents emphasize leadership development at the expense of some of the other environmental factors that have a role to play in revitalization such as organizational culture, a leaders' sense of spiritual calling, economic challenges, follower disequilibrium and so on.

Our focus on the importance of intentionality in leadership development, as an element of the wider study, is informed by the research and writing of Collins, Porras, and Charan. Collins, Porras and Charan demonstrate that intentional leadership development from within the organization is a defining characteristic of enduring organizations. In our research, we will examine leadership development culture and processes within our case studies and how they relate to the principles drawn from the

341Ibid.

342Ibid., 183.

343Charan, Drotter, and Noel, *The Leadership Pipeline*, 15–36.

344Ibid.

work of these researchers.

As mentioned above, this research we focus on the ERM theory as a broad framework because of its scope in addressing the conditions for revitalization in a religious movement.³⁴⁵ We will also consider the transformational leadership paradigm that compliments the ERM theory by providing a strong conceptual foundation in leadership.

Charisma, its Routinization and Leadership Development in Religious Revitalization Movements

According to Weber, there are three types of leadership. These are traditional leadership, rational-legal leadership, and charismatic leadership.³⁴⁶ Traditional leadership rests on the belief in the sanctity of traditions and legitimacy of those exercising authority within an organization. Rational-legal leadership rests its legitimacy on the patterns of normative rules and the right of those elevated to authority under the roles to issue commands. Charismatic leadership rests on the specific and exceptional gifts of the individual.³⁴⁷ In his view, charismatic authority can be “said to exist only in the process of originating. It cannot remain stable, but becomes either traditionalised or rationalised, or a combination of both.”³⁴⁸

The routinization of charisma is the attempt by the organization to create a structure to maintain the effects of charismatic leadership within the organization. It occurs because of the interests of the followers in continuing to energize the community. Aside from this, the community gets a measure of sophistication that requires members of staff and caters to material interest of the followers. The routinization of charisma occurs to cater to these interests of the staff members, and

³⁴⁵Shaw, *Global Awakening*.

³⁴⁶Weber, *The Theory of Social and Economic Organization*, 328.

³⁴⁷Ibid.

³⁴⁸Ibid., 364.

even followers who derive benefits from the movement.³⁴⁹

Such bureaucratization removes the organization's dependence on an individual and places it on a structure that has been vested with power within the organization.³⁵⁰

Weber theorized that charismatic leadership would either be traditionalized or rationalized. Traditional leadership is vested in the belief in the legitimacy of traditions and those exercising authority. Rational-legal leadership rests on the belief in the legitimacy of the rules and the right of those who are in authority under those rules.

According to Weber, the search for a new leader takes one of several forms.³⁵¹ A new leader may be sought on the basis of the discovery of charismatic qualities. For instance, a search may be made for a child with unique charismatic qualities. Such a child can be installed as a successor. A leader may also be found in a revelation through oracles, lots, divine judgements. The leader is legitimised by the legitimacy of the selection method. In other instances, the charismatic leader selects their successor. A leader may also be designated by the charismatically qualified administrative staff. This is not just an election or nomination, but a free selection “strictly bound to objective duty.”³⁵² A leader may also be selected through the conception that charisma is hereditary through the close relatives of the charismatic leader. A leader may be conferred the role of leadership by the concept that “charisma can be transmitted by ritual means from one bearer to another, or may be created in a new person.”³⁵³ For survival charisma becomes routinised through the formation of bureaucracy that de-personalizes the charisma. The aim is to preserve the movement

349Ibid.

350Ibid.

351Ibid., 364–366.

352Ibid., 366.

353Ibid.

through structures that are not dependant upon the extraordinary talents of the leader.³⁵⁴

Building on Weber's theory on routinization of charisma, O'Dea identified five dilemmas that religious institutions would have to face.³⁵⁵ The first is the dilemma of mixed motivations. The selection of leaders faces the dual motivations of self interest among the followers, as well as the motivation for the institution to select leaders who will actually benefit the organization in the long term. The second is the symbolic dilemma.³⁵⁶ This involves the religious experience of the follower through symbolic and ritual elements that have subjective value for them. Over time, the symbolic and ritual elements may, become encounters that no longer have personal significance for the followers. They become organization rituals devoid of the subjective responses that they initially evoked. The dilemma of administrative order points to the tendency for organizations to become more complicated as they strive to meet new challenges.³⁵⁷ This self-complication makes the organization less effective as simple tasks and decisions become trapped in the growing complexity of the organization.

O'Dea points out the dilemma of delimitation where concrete definitions of the religious message have to be balanced with an understanding of the spirit of the message.³⁵⁸ The tendency is for attempts to concretize the message for followers to become legalistic frameworks which hinder the very message being communicated. The fact though is that without some form of concretization the ordinary man may not be able to understand and apply the spirit of the message. The dilemma of power pits conversion against coercion.³⁵⁹ As religion becomes institutionalized it becomes

354Ibid., 363–372.

355Thomas O'Dea, "Five Dilemmas in the Institutionalization of Religion," *Journal for the Scientific Study of Religion* 1, no. 1 (1961): 30–39.

356Ibid.

357Ibid.

358Ibid.

359Ibid.

intertwined with issues of public order and political loyalty. As the religious institution becomes entrenched then conversion may give way to coercion within the society. The alignment of people in society introduces benefits for members while the issue of conversion takes a back seat. Gains in the religion's place in the society may translate into loss in the vibrancy brought about by personal conversion experiences.

Writing more recently about the AG church, Poloma pointed out that the AG has managed to maintain a healthy, productive tension between Charismatic leadership and the need to institutionalize. Using O'Dea's dilemmas she researched the Assemblies of God denomination by conducting a random sample survey of 447 pastors. She found that the tension between the benefits that the pastors derive, as a part of the AG, is balanced by the peripheral position that AG has acquired among PCM in the West. This peripheral position is partly the result of ambiguous relationship it has with fundamentalist theology and evangelical alliances simultaneously.³⁶⁰ On the symbolic dilemma, it seems like the ritual associated with the “gifts of the Holy Spirit” seems to be losing its significance in the AG denomination as a whole.³⁶¹ Regarding the dilemma of delimitation, the AG has developed a rigid doctrinal position around at least two issues, glossolalia and divorce-remarriage. Other issues such as Spirit baptism have eluded the doctrinal legislation that can sometimes develop around profound spiritual experiences that define religious movements.³⁶² On the dilemma of power, in the AG there has been a “shift from reliance on Pentecostal power to that of political power.”³⁶³ The pentecostal movement will, over time, experience the implications of its changing

360Margaret M. Poloma, “Charisma and Structure in the Assemblies of God: Revisiting O’Dea’s Five Dilemmas,” *Church, Identity, and Change: Theology and Denominational Structures in Unsettled Times*, 2005, 58.

361Ibid., 67.

362Ibid., 76.

363Ibid., 78.

composition from being mainly white to having a more migrant membership. It seems that “the AG has already lost at least one opportunity to be a catalyst for social change that is consistent with the Pentecostal experience.”³⁶⁴ She found that though it has had its effect on the movement, “institutionalization has not sounded the death knell for charisma nor has revitalization of charisma brought about organizational anarchy.”³⁶⁵

Poloma, and O'Dea before her, exhaustively examine the import of charisma in a religious organization and the tensions to be navigated as the organization moves beyond its inception under a charismatic leader. Poloma focusses in the effects of institutionalization on the churches and the denomination as a whole. What her study does not investigate is the role of the leader within the church or their development process.

To gain an understanding of the role of leaders within churches from an organizational standpoint, we need leadership theories and the tools they provide. These enable the analysis of leaders and the environments they create. It is worth noting that many strands of leadership theory trace their origins to Weber's work on leadership. The following section examines leadership theory. It begins with a history of leadership research. After an overview of leadership theories, the section focusses on transformational leadership theory which owes much to Weber and his work on the different types of leadership.

Leadership Theory

Leadership Research: History and Theory

Leadership is not only a discipline, in itself, but also a wide field of study that draws from other social sciences such as political science, history, sociology, philosophy, theology, literature, and psychology to solve the problems of human need

³⁶⁴Ibid., 83.

³⁶⁵Ibid., 48.

and social change.³⁶⁶ For example, one of the founders of leadership studies, Burns entered the discussion of leadership from the perspective of the social scientific discipline of psychology.³⁶⁷ Leadership is an important aspect of renewal that merits special treatment in this research project. In this study, we will define leadership as the act of influencing others towards spiritual and temporal goals whose implications extend beyond the current situation of the community. Here below, we explore the history of leadership research and the development of leadership theories.

Trait Approach

The history of modern leadership research began in the 1900-1940s period with the trait approach.³⁶⁸ This approach focussed on internal mechanisms, innate qualities, and abilities of the leader. The great man approach was a description for this approach because of its references to the charisma of the individual leader in relation to their role as they led others.³⁶⁹ Cecil Gibb, William Jenkins, and Ralph Stogdill proposed and supported leadership trait theory 1940s.³⁷⁰ Much of it was not as thoroughly empirically tested as more recent theories, and rested on personality theory of the time³⁷¹

The approach experienced a resurgence more recently from the 1970s with the emergence of neo-charismatic leadership theories through the work of Daryl Bern, Andrea Allen, Walter Mischelm, B Schneider and others. Many of these researchers launched their work from the field of psychology and its relation to industrial

³⁶⁶Burns, *Transforming Leadership*, 9.

³⁶⁷Ibid.

³⁶⁸Mark E. Mendenhall et al., *Global Leadership 2e: Research, Practice, and Development*, 2 edition (New York: Routledge, 2012); Peter G. Northouse, *Introduction to Leadership: Concepts and Practice* (SAGE Publications, Inc, 2014), 2.

³⁶⁹Northouse, *Introduction to Leadership: Concepts and Practice*, 2.

³⁷⁰Cecil A. Gibb, "The Principles and Traits of Leadership.," *The Journal of Abnormal and Social Psychology* 42, no. 3 (1947): 267; William O Jenkins, "A Review of Leadership Studies with Particular Reference to Military Problems.," *Psychological Bulletin* 44, no. 1 (1947): 54; Ralph M. Stogdill, "Personal Factors Associated with Leadership: A Survey of the Literature," *The Journal of Psychology* 25, no. 1 (1948): 35–71.

³⁷¹House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

applications and the emergence of more complex corporations.³⁷² These studies clarified how and when the traits emerged and were used. An important observation in this revision of trait theory was that traits were predictive of an individual's behaviour in select situations and not necessarily all situations. That is, the assumption that traits may be stable over time may not hold necessarily in all of life.³⁷³ We will examine the neo-charismatic leadership theory further below.

The motivation theory was developed by David McClelland.³⁷⁴ His theory sought to demonstrate that achievement motivation as a non-conscious concern for excellence through one's efforts. Achievement motivated individuals get challenging goals for themselves and work relentlessly to achieve them resulting in effective entrepreneurial leadership.³⁷⁵ The theory tried to demonstrate that high power motivation for status and impact, an altruistic concern for moral exercise of power and a power motivation that is greater than an affiliative motivation all constituted a motivation profile for the leader.³⁷⁶

In sum, the trait theory aimed to list and measure the traits that consistently differentiated leaders from others. These included physical energy, greater than average intelligence of followers, pro-social influence motivation, adjustment, self-confidence, achievement motivation. The trait theory argued that the effects of traits are more enhanced in situations where the traits are more relevant. Leaders' traits

³⁷²Walter Mischel, "Toward a Cognitive Social Learning Reconceptualization of Personality," *Psychological Review* 80, no. 4 (1973): 252; B Schneider, "Interactional Psychology and Organizational Behaviour," in *Research in Organizational Behavior*, ed. L. L. Cummings and Barry M. Staw (Greenwich, Conn.: Jai Press, 1983), 1–31; Scott A Shane, David M Herold, and Robert J. House, "Situational Determinism-One Step Forward, Two Steps Back?," 1996; Daryl J. Bem and Andrea Allen, "On Predicting Some of the People Some of the Time: The Search for Cross-Situational Consistencies in Behavior," *Psychological Review* 81, no. 6 (1974): 506–20, doi:10.1037/h0037130; House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

³⁷³House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

³⁷⁴David C. McClelland, *The Achieving Society*. (The Free Press, 1961); David C. McClelland, *Human Motivation*, Reprint edition (Cambridge University Press, 1988).

³⁷⁵House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

³⁷⁶Ibid.

appear stronger when the situation is "weak" promoting the leaders disposition.³⁷⁷

Regarding the development of leadership in Progressive Pentecostal Churches, the trait theories have little value as they were not thoroughly empirically tested. The theories also focussed more on the leaders and did not consider the organization. More useful would be the formation of Charismatic leadership theories that came from the trait theories and have been empirically tested in a wider variety of organizations. We will look at those later on below.

Behavioural Approach

Behavioural theories emerged in the 1950s and 1960s. Here leadership researchers focussed on actual leadership behaviour as opposed to internal mechanisms.³⁷⁸ Their primary concern was how leaders act following the initial general assumption that there was universality in the behaviours of effective leaders and that these were evident, allowing 'tests' in the lab or articulated by subordinates.³⁷⁹

This is the behavioural school of leadership. It was responsible for the identification of leadership behaviours pitting task orientation versus people orientation. The researchers also aimed to provide detailed specifications of each of these leadership behaviours.³⁸⁰

Classical management theory proposed that there should be a single chain of command where each person reports to one, and only one boss.³⁸¹ Single chain command reduces role conflict³⁸² There was some evidence to suggest that in certain

377Ibid.

378Mendenhall et al., *Global Leadership 2e*, 2–9.

379Ibid., 2; House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

380House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

381Robert J. House, "A Path-Goal Theory of Leader Effectiveness," *Administrative Science Quarterly*, 1971, 321–39; H. Fayol, *General and Industrial Management* (London: Isaac Pitman, 1949).

382Robert J. House, "Role Conflict and Multiple Authority in Complex Organizations," *California Management Review* 12, no. 4 (1970): 53–60.

environments a single chain of command may be less optimal than shared leadership. This lays the case for distributed leadership. Distributed leadership can take three forms, delegated leadership, co-leadership, and peer leadership.³⁸³

Delegated leadership happens in complex organizations where several generic functions of management can be divided among two or more leaders and done contemporaneously. For example top management team member might be spokes person and external coordinator, while another is an internal administrator, another strategy analyst. Co-leadership recognizes the fact that the person with the best ideas isn't necessarily the best liked. According to Robert Bales, the task of social leader and managerial leader need to be separated and run.³⁸⁴ In this way each leader recognizes their role and seeks to complement the other for the sake of the organization's performance. In this regard task-oriented and people-oriented functions are divided among top leadership. According to D. Bowers and S. Seashore, peer leadership is where several members of the group enact the same specific leader behaviours contemporaneously.³⁸⁵ In their research they found that the manager sets the example of appropriate peer leader behaviour. These studies also show that leadership can be shared among team members.³⁸⁶

Empirical methods for behavioural sciences were still in their infancy at the time of this research and were not as fully formed. As a result, the body of research was largely inductive and theoretical without much empirical data.³⁸⁷ Behavioural theories have received less attention in recent years with less research being directed at the theories.³⁸⁸

383House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

384Robert F Bales, "In Conference," *Harvard Business Review* 32, no. 2 (1954): 44–50.

385D.G. Bowers and S.E. Seashore, "Predicting Organizational Effectiveness with a Four-Factor Theory of Leadership," *Administrative Science Quarterly* 11 (1966): 238–63.

386House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

387Ibid.

388Jessica E. Dinh et al., "Leadership Theory and Research in the New Millennium: Current Theoretical Trends and Changing Perspectives," *Leadership Quarterly 25th Anniversary Issue* 25, no. 1

Like the trait theories, the behavioural theories of leadership do not have much to offer the study of leadership beyond being responsible for the formation of more recent theories. The lack of empirical data in the initial development of the theories robbed the theories of credibility that is important for leadership studies that came in later years. Behavioural theories did not have the benefit of advanced behavioural science research techniques available today. For that reason, we do not consider this set of theories for this research.

Situation Approach

The situational approach came up in the 1960-70s. These theories focussed on the impact of the organizational and leaders' situation on their leadership practice. The research focussed on how leaders act in different situations. The contingency approach is another name for this group of theories.³⁸⁹ This group of theories is also known as the contingency approach.³⁹⁰ There are several theories associated with the contingency approach. They are Contingency Theory, Path-Goal Theory, Life-Cycle Theory, Cognitive resource theory and Decision process Theory.

Paul Hersey and Ken Blanchard suggested that leadership progression was analogous to a parent child relationship that involves four progressive states of leadership styles. The states, they suggested, were telling, selling, participating, and delegating.³⁹¹ Leaders progressed from one state the next as they matured in their leadership development, and as their situation required. One criticism was that the theory held only for certain types of employees.³⁹²

Fiedler later on further refined his theory in 1987, proposing that leadership was situational where the leaders intelligence and experience, interact with the situational

(February 2014): 36–62, doi:10.1016/j.leaqua.2013.11.005.

³⁸⁹Northouse, *Introduction to Leadership: Concepts and Practice*, 2; House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

³⁹⁰Mendenhall et al., *Global Leadership 2e*, 2–9.

³⁹¹Paul Hersey and Kenneth H. Blanchard, "Leadership Style: Attitudes and Behaviors.," 1982.

³⁹²House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

variables of stress experienced by leaders and followers.³⁹³ This was the cognitive resource theory. The research found that in low job or boss stress situations intelligence helps performance and experience doesn't. Under high job or boss stress, more experienced people perform better than less experienced people, while intelligence has a negative correlation. Studies found that in high stress situations more intelligent people should rely more on experience than intelligence.³⁹⁴ Unlike earlier theories this one has received much empirical research, counter-intuitive as it sounds.³⁹⁵

Victor Vroom and Philip Yetton developed the Decision Process theory in 1973 and reformulated later on.³⁹⁶ In it they listed seven decision-making methods which vary in their participatory frameworks, from democratic to autocratic. Five of these are group decision making while two are authoritarian. The researchers outlined a matrix of decision making processes that produced different outcomes under different situations. They also listed seven properties of problems and seven decision rules to guide a leader in selecting the most appropriate method. Vroom's reformulated theory had twelve problem attributes, twelve decision rules, and eight problem types.³⁹⁷ Clearly the decision process theories, like some of the other contingency approaches, were highly complex and difficult to measure given variables proposed for evaluation.

More recently along these lines, researchers such as David Kenny, Bryan Hallmark, Stephen Zaccaro, and Roseanne Foti argued in the early 1990s that leadership flexibility and social sensitivity are important for the leadership emergence

³⁹³Fred E. Fiedler and Joseph E. Garcia, *New Approaches to Effective Leadership: Cognitive Resources and Organizational Performance*. (John Wiley & Sons, 1987).

³⁹⁴House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"; Fiedler and Garcia, *New Approaches to Effective Leadership: Cognitive Resources and Organizational Performance*.

³⁹⁵House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

³⁹⁶Victor H. Vroom and Philip W. Yetton, *Leadership and Decision-Making*, 1st edition (Pittsburgh: University of Pittsburgh Press, 1973); Victor H Vroom and Arthur G Jago, "The Role of the Situation in Leadership.," *American Psychologist* 62, no. 1 (2007): 17.

³⁹⁷House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

process³⁹⁸ Leader responsiveness to the immediate context brought about the emergence of the Leader Flexibility theory.

Contingency theories' contribution to leadership included laying the foundation for new theories. For example, the contingency theory led to the formation of cognitive resource theory, and the path-goal theory led to the emergence of the theories of charismatic leadership.³⁹⁹ These theories failed to provide a concrete framework for training and developing leaders. These theories are also highly complex with multiple correlating variables. The complexity of these theories presents challenges in their application in a qualitative study such as this one.

Integrative Approach

As a step beyond the situational approaches, the integrative leadership approaches formed as universal theories that constructed to apply to leadership issues across all contexts.⁴⁰⁰ Two examples of these theories are the implicit leadership theory and the leader member exchange (LMX) theory.

The Implicit leadership theory was advanced by such researchers as Robert Lord and others.⁴⁰¹ They defined leadership as integrally involving perception by others of the leader. The theory addresses perceptions within the organization arguing that leader behaviours do not make one a leader, unless the leaders are also perceived

³⁹⁸David A. Kenny and Bryan W. Hallmark, "Rotation Designs in Leadership Research," *The Leadership Quarterly* 3, no. 1 (1992): 25–41; David A. Kenny and Stephen J. Zaccaro, "An Estimate of Variance due to Traits in Leadership.," 1983; Stephen J Zaccaro, Roseanne J Foti, and David A Kenny, "Self-Monitoring and Trait-Based Variance in Leadership: An Investigation of Leader Flexibility across Multiple Group Situations.," *Journal of Applied Psychology* 76, no. 2 (1991): 308.

³⁹⁹House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

⁴⁰⁰Mendenhall et al., *Global Leadership* 2e, 2–9.

⁴⁰¹Robert G. Lord et al., "The Effect of Performance Cues and Leader Behavior on Questionnaire Ratings of Leadership Behavior," *Organizational Behavior and Human Performance* 21, no. 1 (1978): 27–39; Robert G. Lord, Christy L. De Vader, and George M. Alliger, "A Meta-Analysis of the Relation between Personality Traits and Leadership Perceptions: An Application of Validity Generalization Procedures.," *Journal of Applied Psychology* 71, no. 3 (1986): 402; Robert G. Lord and Karen J. Maher, "Cognitive Theory in Industrial and Organizational Psychology," *Handbook of Industrial and Organizational Psychology* 2 (1991): 1–62.

by others as a leader. Leadership traits are therefore, important in their follower's constructions of perceptions of the leader. Much of the research carried out by Lord and his associates was based in the lab and did not yield consistent results when the leadership perception tests were changed from written to video.⁴⁰²

The Leader Member exchange theory (LMX) explored the relationship between the leader and their followers. George Graen and Mary Ul-Bien suggested that there needed to be a mutual influence and obligation between those who lead and their subordinates which had positive benefits for the organization and the individuals.⁴⁰³ In particular it examined the quality of the relation between the leader and her group and its effects on the satisfaction, commitment, and performance of the average members of the group.⁴⁰⁴ The theory is more interested in relationships than the traits of leaders or followers. The theory makes its contribution on the importance of the superior-subordinate relationships.⁴⁰⁵ These theories are relatively new and have not enjoyed wide appeal. They have also not received much empirical testing.

Neo-charismatic Approaches to Leadership Studies

These theories are also known as the power influence approaches, new paradigm or the New Leadership approaches.⁴⁰⁶ These theories have several commonalities.⁴⁰⁷ They try to work out how leaders lead organizations to high performance. High performance may be demonstrated by the founding and growing

402House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

403George B. Graen and Mary Uhl-Bien, "Relationship-Based Approach to Leadership: Development of Leader-Member Exchange (LMX) Theory of Leadership over 25 Years: Applying a Multi-Level Multi-Domain Perspective," *The Leadership Quarterly* 6, no. 2 (1995): 219–47, doi:10.1016/1048-9843(95)90036-5.

404Bernard M. Bass, "The Future of Leadership in Learning Organizations," *Journal of Leadership & Organizational Studies* 7, no. 3 (September 1, 2000): 18–40, doi:10.1177/107179190000700302.

405House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

406Mendenhall et al., *Global Leadership 2e*, 2–9; Bass, "The Future of Leadership in Learning Organizations"; House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

407House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

of successful firms, the leadership of corporate turnarounds, forging of military victories against superior forces, social reform within the community, the winning of independence from colonizers or against political tyranny. The theories try to explain how leaders elicit motivated follower-ship. The evidence of the effective leadership is admiration, respect, trust, commitment, dedication, loyalty, and performance from the followers. The theories emphasize symbolic and emotionally appealing leader behaviours. These behaviours include but are not limited to visionary, frame alignment, empowering, role modelling, image building, exception and risk taking. The theories also suggest that the leader has a profound influence on the followers bringing out such things as self esteem, motive arousal and emotions, identification with the leaders vision, values, follower satisfaction and performance⁴⁰⁸ These theories include work on visionary leadership, charismatic leadership, value based theory, attributional theory of Charismatic leadership and transformational leadership.⁴⁰⁹

James Burns' work on transforming leadership in 1978 formed the basis of transformational leadership theory.⁴¹⁰ In the mid 1970s House revisited and expanded the work by Weber on Charisma where he introduced it into sociology and social science. In his work, he explored behavioural experimentation, and survey research in the study of Charisma.⁴¹¹ From the late 1980s Warren Bennis and Burt Nanus worked

⁴⁰⁸Ibid.

⁴⁰⁹Mendenhall et al., *Global Leadership 2e*, 209; Bass, "The Future of Leadership in Learning Organizations"; Robert J. House, *A 1976 Theory of Charismatic Leadership* (University of Toronto, Faculty of Management Studies, 1976); Barry Z. Posner James M. Kouzes, *The Leadership Challenge* (San Francisco: Jossey-Bass, 1987); Jay A. Conger and Rabindra N. Kanungo, "Toward a Behavioral Theory of Charismatic Leadership in Organizational Settings," *Academy of Management Review* 12, no. 4 (1987): 637–47; Warren Bennis and Burt Nanus, *Leaders: The Strategies for Taking Charge*, Reprint edition (New York; London: Harper, 1986).

⁴¹⁰Bass, "The Future of Leadership in Learning Organizations"; Bernard M. Bass, *Leadership and Performance Beyond Expectations* (New York : London: Free Press, 1985); James MacGregor Burns, *Leadership*, 1st edition (New York: Harpercollins, 1978).

⁴¹¹Bass, "The Future of Leadership in Learning Organizations"; House, *A 1976 Theory of Charismatic Leadership*, 19; Max Weber, *On Charisma and Institution Building*, ed. S. N. Eisenstadt, 1st Edition edition (Chicago, IL: University Of Chicago Press, 1968).

on the role of envisioning in producing effective leadership.⁴¹² James Kouzes and Barry Posner extended the work on transformational leadership.⁴¹³

This group of leadership theories held the most promise for the type of leadership research carried out in this project. Neo-Charismatic theories have broad applications across multiple organization types, have been tested by empirical and qualitative research, and are simple enough to be effective as theories, while simultaneously being able to address the complexity of growing organizations. In the next section, we will focus on the two most prominent leadership theories in the neo-charismatic paradigm - Charismatic Leadership theory and Transformational Leadership Theory.

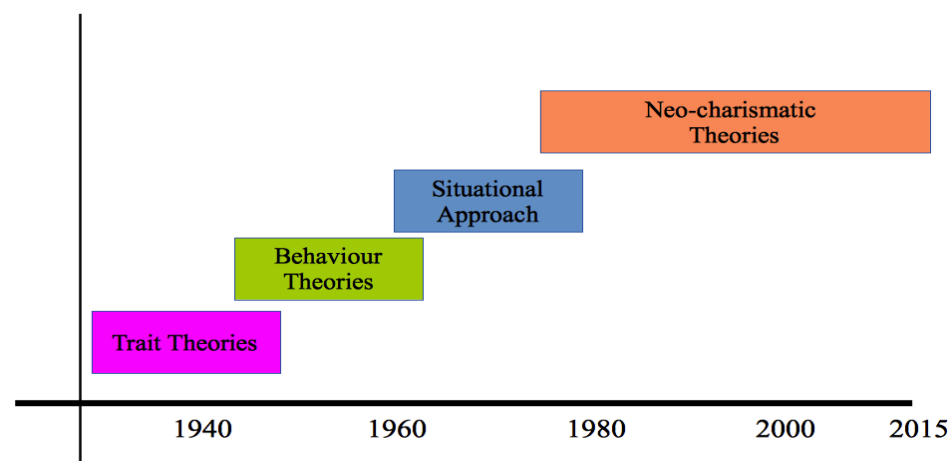


Illustration 9: The Historical Development of Leadership Theory

Charisma

On Charisma, House argued that Charismatic leaders are exceptionally self-confident, strongly motivated to attain and assert influence, have strong conviction on

⁴¹²Bennis and Nanus, *Leaders*; Burt Nanus, *Visionary Leadership*, 1st edition (San Francisco: Jossey-Bass, 1992).

⁴¹³Bennis and Nanus, *Leaders*; James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Keep Getting Extraordinary Things Done in Organizations*, 2 edition (San Francisco: Jossey-Bass, 1995).

moral correctness of their beliefs.⁴¹⁴ Conger and Kanungo suggested that such leaders possess personal abilities whose force has profound and extraordinary effects on followers.⁴¹⁵ Much of the work on Charisma builds on the Weber's initial work on the leadership types described earlier in this chapter.⁴¹⁶

The Greek version of the word is used in the Bible, in both Romans and Corinthians, to describe unique gifts conferred by the Holy Spirit. The word became used to signify the basis of ecclesiastical organization where the roles were determined by the unique gifting of the leader to lead.⁴¹⁷ Weber expanded the concept to encompass any authority that derives from a “devotion to the specific and exceptional sanctity, heroism, or exemplary character of a person, and of the normative patterns or order revealed or ordained by him.” Weber was not specific though in the attributes that made this kind of leader.⁴¹⁸

Charisma in leadership is an attributional phenomenon that has been hypothesized as including such elements as vision, personal risk, non-conventionality, sensitivity to environment, communication skills and so on.⁴¹⁹ Aside from these, the relational basis for charismatic leadership is widely accepted among organizational theorists.⁴²⁰

Charles Lindholm had a less optimistic view and suggested that charisma refers to what he saw as a socially undesirable and destructive leadership.⁴²¹ Howell and House offer a different, broader perspective on Charisma arguing that personalized

414House, *A 1976 Theory of Charismatic Leadership*.

415Conger and Kanungo, “Toward a Behavioral Theory of Charismatic Leadership in Organizational Settings.”

416Weber, *The Theory of Social and Economic Organization*, 363–372; Weber, *On Charisma and Institution Building*.

417Conger and Kanungo, “Toward a Behavioral Theory of Charismatic Leadership in Organizational Settings.”

418Ibid.

419Ibid.

420Ibid.

421Charles Lindholm, *Charisma*, 1st Edition edition (Cambridge, Mass., USA: Blackwell Pub, 1990).

charismatic leadership is what is negative, self aggrandizing, exploitative and authoritarian.⁴²² Socialized charismatic leadership, however, is altruistic, collectively oriented and egalitarian.⁴²³ Bass subsumed the charismatic theory in his transformational theory.⁴²⁴ House expanded the Charismatic theory to include McClelland's Leader Motive profile.⁴²⁵ House and Shamir saw transformational, charismatic, and visionary leadership as essentially the same.⁴²⁶

Conger and Kanungo suggested that the problems with the study of charismatic leadership came from the illusive nature and mystical baggage of the word “Charisma,” the lack of a systematic theoretical/conceptual framework with which to define charisma and its functional variables, and, the fact that charismatic leaders are difficult to access for study purposes. The focus of the Charisma theory of leadership on the ability of the leader is limited because it de-emphasizes the role of the organizational dynamics and the follower in the leadership process. This leads us to the transformational leadership paradigm.⁴²⁷

The Transformational Leadership Paradigm

Transformational leadership is leadership that envisions the followers, generates profound sense of mission, inspires their followers to achieve more while making them look beyond their own individual interests.⁴²⁸ The theory is based on pioneering

⁴²²Robert J. House and Jane M. Howell, “Personality and Charismatic Leadership,” *The Leadership Quarterly* 3, no. 2 (1992): 81–108, doi:10.1016/1048-9843(92)90028-E.

⁴²³Ibid.

⁴²⁴Bernard M. Bass, “Does the Transactional–Transformational Leadership Paradigm Transcend Organizational and National Boundaries?,” *American Psychologist* 52, no. 2 (1997): 130.

⁴²⁵House and Aditya, “The Social Scientific Study of Leadership: Quo Vadis?,” McClelland, *Human Motivation*.

⁴²⁶Boas Shamir, Robert J. House, and Michael B. Arthur, “The Motivational Effects of Charismatic Leadership: A Self-Concept Based Theory,” *Organization Science* 4, no. 4 (1993): 577–94; House and Aditya, “The Social Scientific Study of Leadership: Quo Vadis?”

⁴²⁷Conger and Kanungo, “Toward a Behavioral Theory of Charismatic Leadership in Organizational Settings.”

⁴²⁸Bernard M. Bass and Bruce J Avolio, eds., *Improving Organizational Effectiveness through Transformational Leadership* (Thousand Oaks: Sage Publications, 1994), 2.

work on the transforming leader by Burns.⁴²⁹

The transformational leader motivates people to do more than they originally expected to do. Bass's original argument was that transformation is achieved by raising level of consciousness about the value of reaching designated outcomes, moving subordinates beyond their own self interests for the sake of the team, organization, or larger polity, and raising ones need level on Abraham Maslow's hierarchy.⁴³⁰

Bass's study came out of research among 845 workers representative of American working population and 70 managers. The research produced a data matrix involving the assessment of 73 behavioral items tested against 176 senior US army officers, 256 business managers, 23 educational administrators, and 45 professionals⁴³¹ Bass presented a formal theory of transformational leadership well as models and measurements of its factors of leadership behavior.⁴³² Numerous dissertations and research projects on this theory were done in the United States and elsewhere over the recent years.⁴³³

Bass distinguished between transactional and transformational leadership. In transactional leadership, the follower's needs are met by their leaders only when they meet contractual performance demands.⁴³⁴ Transactional leaders give rewards for performance, intervene only when things are going wrong, may not be able to accurately give feedback, do not consider the different responses of the subordinates to rewards and risk losing credibility whenever they are inconsistent or unable to give

429Bernard M. Bass, "Leadership: Good, Better, Best," *Organizational Dynamics* 13, no. 3 (Winter 1985): 26–40; Burns, *Leadership*.

430 Bass, "Leadership"; Burns, *Leadership*.

431Bass, "Leadership."

432Ibid.; Bass and Avolio, *Improving Organizational Effectiveness through Transformational Leadership*.

433Bass and Avolio, *Improving Organizational Effectiveness through Transformational Leadership*; Dinh et al., "Leadership Theory and Research in the New Millennium: Current Theoretical Trends and Changing Perspectives."

434Bass, "Leadership."

rewards.⁴³⁵ The question we next address is that of evaluation of the Neo-Charismatic theories by other leadership scholars.

Evaluation of Neo-Charismatic Approaches

Neo-charismatic theories have faced some critical reviews. The theories in this category generally do not offer adequate, exact indications of how the leader behaviour actually influences the followers.⁴³⁶ Not only are these indications difficult to quantify, the applications are very context dependent. For example, the theory of Charisma advanced by Conger and Kanungo rests on an attributional explanation of the effects of charismatic leaders.⁴³⁷ The specific attribution processes are not clearly specified. The initial premise of the effectiveness of transformational leadership put forward by Bass in the mid-1980s rested on Abraham Maslow's theory of motivation.⁴³⁸ Maslow's theory of motivation through a hierarchy of needs faced criticism and was disapproved by such scholars as Mahmoud Wahba and Lawrence Bridwell.⁴³⁹

House and Aditya posit that there is little evidence that charismatic, transformational, or visionary leadership does indeed transform individuals, groups, large divisions of organizations, or whole organizations in the long term. Perhaps the psychological effect of such charismatic leadership does not continue after separation of the leader and follower⁴⁴⁰ Further to this, the loss of charisma in an individual, and

435 Bruce J. Avolio and Bernard M. Bass, "You Can Drag a Horse to Water but You Can't Make It Drink Unless It Is Thirsty," *Journal of Leadership & Organizational Studies* 5, no. 1 (January 1, 1998): 4–17, doi:10.1177/107179199800500102; Bass, "Leadership."

436 House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

437 Conger and Kanungo, "Toward a Behavioral Theory of Charismatic Leadership in Organizational Settings."

438 Bass, "Leadership."

439 Mahmoud A. Wahba and Lawrence G. Bridwell, "Maslow Reconsidered: A Review of Research on the Need Hierarchy Theory," *Organizational Behavior & Human Performance* 15, no. 2 (April 1976): 212–40.

440 House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

the consequences of this loss need theoretical development and empirical testing.⁴⁴¹

The value based theory relates the organizational context with the emergence of charismatic leadership. Pillai and Meindi and House et al show that crises facilitate the emergence of charismatic leadership.⁴⁴² Finally, David Waldman et al found that charismatic leadership is more effective under conditions of environmental uncertainty⁴⁴³

Even with these criticisms, neo-charismatic theories, especially the Transformational leadership theory, have continued to enjoy strong support in research.⁴⁴⁴ Aside from this, transformational leadership has been widely applied in organizations of varying types.⁴⁴⁵ Transformational leadership, though developed through corporate and military research has also been used for non profit and faith based organizational applications.⁴⁴⁶ We will return to the Transformational leadership theory later. For now we explore some of the emerging leadership theories.

Emerging Leadership Theories

We mention here other leadership theories that emerged more recently. Many of these build on the foundation of previous research on leadership and they focus on

441Ibid.

442Robert J. House, William D Spangler, and James Woycke, "Personality and Charisma in the US Presidency: A Psychological Theory of Leader Effectiveness," *Administrative Science Quarterly*, 1991, 364–96; R. Pillai and J.R. Meindl, "The Effects of a Crisis on the Emergence of Charismatic Leadership: A Laboratory Study," in *Best Paper Proceedings, Annual Meeting of the Academy of Management* (Miami, 1991), 420–25.

443David A. Waldman et al., "Does Leadership Matter? Ceo Leadership Attributes and Profitability Under Conditions of Perceived Environmental Uncertainty," *Academy of Management Journal* 44, no. 1 (February 2001): 134–43, doi:10.2307/3069341; House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

444House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

445Bass, "Does the Transactional–Transformational Leadership Paradigm Transcend Organizational and National Boundaries?"; Deanne N. Den Hartog et al., "Culture Specific and Cross-Culturally Generalizable Implicit Leadership Theories," *The Leadership Quarterly* 10, no. 2 (1999): 219–56.

446Kristina Jaskyte, "Transformational Leadership, Organizational Culture, and Innovativeness in Nonprofit Organizations," *Nonprofit Management and Leadership* 15, no. 2 (December 1, 2004): 153–68, doi:10.1002/nml.59; ibid.; Jens Rowold, "Effects of Transactional and Transformational Leadership of Pastors," *Pastoral Psychology* 56, no. 4 (March 2008): 403–11, doi:10.1007/s11089-008-0121-6.

specific aspects of the leader or the context within which the leadership is exercised. These approaches include but are not limited to cross-cultural leadership theory, political theory, distributed leadership theory, achievement motivation theory, authentic, spiritual, and servant leadership.⁴⁴⁷ Most of these theories are emerging and have received little research attention. Many of them are not widely accepted because of scarcity of research data on them. Some have been formulated to address very specific leadership questions within certain contexts. We will not be using them for this research though we will mention them here below.

In the late 1990s a group of theories emerged that investigated the interaction of power and influence in public and corporate leadership. These have not been extensively researched and written about.⁴⁴⁸ Politics and political behaviours take place in organizations and these need to be studied. Such theories offer definitions of political behaviour and specify the conditions that enhance or impede the exercise of political behaviour. They also investigate sources of influence that the leaders and members can draw from, their motives and personality traits relevant to the exercise of power and political behaviour in organizations behavioural tactics enacted in the pursuit of political objectives and so on.⁴⁴⁹

One other group of emerging leadership theories are those classified as ethical or moral theories.⁴⁵⁰ These theories focus on ethics, morals, and even spirituality as foundational principles upon which effective leadership is predicated. These theories are important for this research because ethics, morals, and spirituality overlap significantly with Christianity and the practice of leadership within religious

447Northouse, *Introduction to Leadership: Concepts and Practice*, 2.

448Dinh et al., "Leadership Theory and Research in the New Millennium: Current Theoretical Trends and Changing Perspectives."

449House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

450Dinh et al., "Leadership Theory and Research in the New Millennium: Current Theoretical Trends and Changing Perspectives."

movements. These theories include servant leadership, spiritual leadership, and Christian religious leadership.

Greenleaf formed the servant leadership model which linked value driven leadership with a performance orientation.⁴⁵¹ Servant leadership has many parallels with transformational leadership. For instance, both servant leadership, and transformational theories place emphasis on leader vision, influence, credibility, trust as well as inspiration and individualized consideration. The servant leadership model sets the needs of others as its highest priority.⁴⁵² Transformational leaders however strive to align their own and others' interests with the good of the group, organization, or society.

Servant leaders have a natural feeling that they want to serve, they consciously make the choice to lead. They want to help others grow as persons, become wiser, healthier, freer, more autonomous and more likely to become servant leaders themselves. Less privileged benefit when servant leaders succeed.⁴⁵³

In leadership and diversity theories, House et al in 1997 anticipated the need to consider cross-cultural factors in the practice of leadership. Their theory asserted that leader behaviour that was effective, acceptable, and even expected varied with the prevailing culture.⁴⁵⁴ According to the theory, the importance placed on, and effectiveness of, person- and task-oriented leader behaviours are contingent on the culturally endorsed implicit theories of leadership (CLITs) of the broader social system. Person- and task-oriented leader behaviours that align with CLITs will be more effective than behaviours that are not aligned.⁴⁵⁵

⁴⁵¹Robert K. Greenleaf, *Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness*, 2/13/77 edition (Paulist Press, 1977).

⁴⁵²Ibid.

⁴⁵³Ibid.; Bass, "The Future of Leadership in Learning Organizations."

⁴⁵⁴Robert J. House, N. Wright, and Ram N. Aditya, "Cross Cultural Research on Organizational Leadership: A Critical Analysis and a Proposed Theory," in *New Perspectives on International Industrial and Organizational Psychology*, ed. M. Erez (San Francisco: Jossey-Bass, 1997).

⁴⁵⁵House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

As mentioned above the emerging leadership theories have not attained or sustained a wide appeal. They are valuable in this discourse in demonstrating the ever growing breadth of the study of leadership. We now focus on the difference between the study of spiritual leadership from a secular standpoint and from a Christian religious background. This is an important distinction because Renewal Movements are Christian and operate within the human social spheres that may not necessarily be religious. It is also important because we will be making reference to secular leadership theories.

Distinction between Secular Spiritual Leadership Theory and Christian Spiritual Leadership Practice

There are two different approaches to the study of leadership regarding spirituality. Some scholars have tried to introduce spirituality as a key ingredient in the formation and practice of leadership. These scholars discuss spirituality generally and carefully avoid the prescription of any specific creed or faith. These scholars prefer to leave the choice of specific faith, if at all, to the practitioners. Other writers on leadership start from a decidedly Christian perspective. Their key premises for leadership behaviour are founded in the Christian faith. We begin here with the first school of spiritual leadership thought described above. We will visit some discussions on the interface between leadership research, and Christianity then end with a review of Christian leadership writing.

Fry's Spiritual Leadership theory supposes that leadership is effective if a leader's personal commitment to the vision along with the values of hope and altruistic love can contribute positively to the follower's quest for spiritual survival through calling and membership to the community.⁴⁵⁶ Spiritual leadership lies within

⁴⁵⁶Louis W Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14, no. 6 (December 2003): 693–727, doi:10.1016/j.leaqua.2003.09.001.

the context of workplace spirituality which is founded on western religious theology and practice, and leadership ethics and values⁴⁵⁷ Fry emphasizes the need for vision and altruistic love, and mastery over destructive emotions of fear, anger, pride and a sense of failure.

Gilbert Fairholm built a spiritual leadership theory founded on Greenleaf's ideas on servant leadership.⁴⁵⁸ He proposes that spiritual leadership involves the holistic consideration of the full capacities, potential needs, interests of the leader, the followers and the organization. Spiritual leaders guide followers in the care of their body, mind, heart and spirit. They develop inspiring vision and missions statements that foster cooperation, trust, mutual caring and a commitment to team and organizational effectiveness. Spiritual leaders are accepted because they are credible, teach others, are trustworthy, inspiring and are knowledgeable about the group's workings.⁴⁵⁹

David Cowan suggests an approach to leading and working with innovative learning organizations, where spirituality is embedded within the way of thinking, living, and being.⁴⁶⁰ He suggests recapturing this way of thinking from cultures that have a holistic world view such as the First Nation, African, and Celtic cultures. These cultures he observes already have an ethos of embedded spirituality.⁴⁶¹

Spirituality has been related with the study of leadership. Commenting on religion and leadership Bass and Bass note that religions offer many accounts of leaders as prophets, priests, chiefs, and kings.⁴⁶² Such leaders served as initiators,

457Ibid.

458Gilbert W. Fairholm, *Capturing the Heart of Leadership: Spirituality and Community in the New American Workplace* (Greenwood Publishing Group, 1997); Gilbert W. Fairholm, *Mastering Inner Leadership* (Greenwood Publishing Group, 2001).

459Fry, "Toward a Theory of Spiritual Leadership."

460David A. Cowan, "Embedded Spirituality as a Leadership Foundation for Sustainable Innovative Learning," *ReVision* 30, no. 3/4 (Winter 2010): 89–97, doi:10.4298/REVN.30.3.4.89-97.

461Ibid.

462Bernard M. Bass and Ruth Bass, *The Bass Handbook of Leadership: Theory, Research, and Application* (New York: Free Press, 2008), 4.

symbols, representatives, and examples to be followed. In the Old Testament, Moses led the Hebrews out of Egypt, and Joshua led them to the promised land. Leaders such as Abraham, Moses, David, Solomon, and the Macabees were singled out in the Old Testament for detailed expositions of their behaviour and relations with God and their people. God was the supreme leader of his chosen people, he clarified, instructed, and directed what was to be done through the words of his prophets and arranged for rewards for compliance with and punishment for disobedience to the laws and rules he had handed down to Moses. The Christian New Testament has stories about how Jesus led his small group of disciples as well as large audiences. Saint Paul was the initiator of a multinational organization of churches. To the leadership of Saint Peter is attributed the founding of the Roman Catholic Church.⁴⁶³

This interaction between faith and leadership has been noted among other scholars as well. These have examined biblical characters from a leadership theory standpoint.⁴⁶⁴ Some have sought to draw out leadership theory from biblical imperatives for leadership.⁴⁶⁵ Others have sought to conduct studies to evaluate leadership theory for Christian communities against current leadership theory.⁴⁶⁶ For example, Rowold has found that transformational leadership and its values, which spiritual leaders seem to espouse, have been effective in Christian leadership.⁴⁶⁷

Spiritual leadership has also been addressed from a specifically Christian

⁴⁶³Ibid.

⁴⁶⁴Hershey H. Friedman, "Abraham as a Transformational Leader," *Journal of Leadership Studies* 7, no. 2 (Spring 2000): 88–95; Michael T. Cooper, "Transformational Leadership of the Apostle Paul: A Contextual and Biblical Leadership for Contemporary Business and Ministry," *Christian Education Journal*, 3, 2, no. 1 (Spring 2005).

⁴⁶⁵King, "Leadership for the Body of Christ: Developing a Conceptual Framework of Spiritual Leadership from 1 Timothy 3:1-7 and Titus 1:6-9: Identification and Explanation of a Spiritual Leader's Personal Priorities, Fidelity of Authority, and Community Responsibility"; Oginde, "Antecedents of Christian Leadership: A Socio-Rhetorical Analysis of 1 Timothy 3:1-7."

⁴⁶⁶Ingram, "Leadership, Democracy, and Religion"; Michael I. Harrison, "Maintenance of Enthusiasm: Involvement in a New Religious Movement," *SA. Sociological Analysis* 36, no. 2 (June 1, 1975): 150–60; McKinney, "Religious Leadership, Religious Research and Religious Renewal."

⁴⁶⁷Rowold, "Effects of Transactional and Transformational Leadership of Pastors."

perspective. Blackaby and Blackaby for example have defined Spiritual leadership as moving people on to God's agenda.⁴⁶⁸ They go on to suggest that spiritual leaders depend on the Holy Spirit, are accountable to God, can influence all people not just God's people and work from God's agenda.⁴⁶⁹ On this front Elliston also adds that spiritual formation is important in the growth of individuals, and plays an important function in the emergence of influence and spiritual authority in Churches and Christian mission settings.⁴⁷⁰

Barna and Gangel suggest that Christian spiritual leadership involves a clear sense of vision.⁴⁷¹ Vision, Barna says, is a clear mental portrait of the future. Gangel also argues that the Christian leader provides a framework for intentionality in leadership that develops other leaders.⁴⁷² Hayford suggests that Christian leadership needs to stem from character which of necessity includes vigilance in areas of potential vulnerability.⁴⁷³ Getz extends the character theme by outlining the leadership development as a progressive process of spiritual maturity.⁴⁷⁴ Clinton et al take a life cycle view of spiritual leadership development.⁴⁷⁵ They suggest that the Christian leader begins their journey of formation in the ministry foundations phase moving on to early ministry. From there they progress on into middle ministry then latter

468Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, Tenn: B&H Books, 2001), 20.

469Blackaby and Blackaby, *Spiritual Leadership*.

470Elliston, "Designing Leadership Education."

471George Barna and Kenneth O. Gangel, "What Leaders Do," in *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*, The Leading Edge (Baker Books, 1998), 31–46; George Barna, "The Vision Thing," in *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*, The Leading Edge (Baker Books, 1998), 47–60.

472Barna and Gangel, "What Leaders Do," 32.

473George Barna and Jack Hayford, "Character of a Leader," in *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*, The Leading Edge (Baker Books, 1998), 73–76.

474George Barna and Gene Getz, "Becoming a Spiritually Mature Leader," in *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*, The Leading Edge (Baker Books, 1998), 81–108.

475George Barna, Robert J. Clinton, and Richard W. Clinton, "The Life Cycle of a Leader," in *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God's People*, The Leading Edge (Baker Books, 1998), 149–82.

ministry areas. The final phase is the finishing well phase.⁴⁷⁶ We now examine transformational leadership in detail. This will be our theory of choice which will form the framework of our research from a leadership perspective.

Transformational Leadership Theory in Detail

In transformational leadership the leaders “motivate others to do more than they originally intended and often even more than they thought possible.”⁴⁷⁷ This kind of leadership “involves inspiring followers to commit to a shared vision and goals for an organization or unity, challenging them to be innovative problem solvers, and developing followers’ leadership capacity via coaching, mentoring, and provision of both challenge and support.”⁴⁷⁸

Transformational leadership was first alluded to in Downton's sociological work where he analyzed leadership of revolutions and follower commitments.⁴⁷⁹ Downton distinguished between transactional, charismatic, and inspirational follower commitments. Independently Burns developed a leadership theory that formed the foundational elements of transformational leadership.⁴⁸⁰ In his work, Burns made the distinction between transformational leadership and transactional leadership. Transformational leadership he said was based on a contractual exchange between the leader, and the follower where the leader supplied expected “goods” after performance of specific activities. Transformational leadership took on a different approach. The leader was concerned about inspiring change in the follower’s life.

The key components of transformational leadership are the formation of

⁴⁷⁶Ibid.

⁴⁷⁷Bernard M. Bass and Ronald E Riggio, *Transformation Leadership* (Mahwah, N.J: L. Erlbaum Associates, 2005), loc 197.

⁴⁷⁸Ibid., loc 205.

⁴⁷⁹James V. Downton, *Rebel Leadership: Commitment and Charisma in the Revolutionary Process* (New York: Free Press, 1973).

⁴⁸⁰Burns, *Leadership*.

idealized stimulation of interest among colleagues and followers to view their work from new perspectives, the generation of awareness of the mission or vision of the team and organizations, the growth of followers to higher levels of skill and potential and the motivation of followers to look beyond their own interests to those that will benefit the group.⁴⁸¹

Transformational leadership happens when leaders stimulate interest among colleagues and followers to view their work from new perspectives, generate awareness of the mission or vision of the team and organizations, grow colleagues, and followers to higher levels of skill and potential and motivate colleagues and followers to look beyond their own interests toward those that will benefit the group.⁴⁸² Transformational leadership theory falls within Bass's framework of full range leadership. In this framework, there are three broad types of leadership. Transformational, transactional, and non-transactional laissez faire leadership.⁴⁸³

Transactional leadership is based on contractual exchanges. Leaders set objectives and control outcomes. Its components are contingent reward leadership, and passive or active management by exception.⁴⁸⁴ Contingent reward leadership clarifies the requirements of the followers and rewards them according to their fulfilment. Active management by exception is when leaders are vigilant giving oversight to the followers to ensure that they meet their obligations. Passive

⁴⁸¹Bass and Avolio, *Improving Organizational Effectiveness through Transformational Leadership*, 2.

⁴⁸²Bass and Avolio, *Improving Organizational Effectiveness through Transformational Leadership*.

⁴⁸³Bass and Avolio, *Developing Potential Across a Full Range of Leadership TM*; Bass, "The Future of Leadership in Learning Organizations"; John Antonakis, Bruce J Avolio, and Nagaraj Sivasubramaniam, "Context and Leadership: An Examination of the Nine-Factor Full-Range Leadership Theory Using the Multifactor Leadership Questionnaire," *The Leadership Quarterly* 14, no. 3 (June 2003): 261–95, doi:10.1016/S1048-9843(03)00030-4.

⁴⁸⁴Bass and Avolio, *Developing Potential Across a Full Range of Leadership TM*; John Antonakis and Robert J. House, "Instrumental Leadership: Measurement and Extension of Transformational–Transactional Leadership Theory," *The Leadership Quarterly* 25, no. 4 (August 2014): 746–71, doi:10.1016/j.leaqua.2014.04.005; Bass, "Leadership"; Bass, "The Future of Leadership in Learning Organizations."

management by exception however only intervenes when there is failure to comply or when there are errors in execution.⁴⁸⁵

Full range leadership also recognizes the possibility that there can be avoidance of leadership. This is what is termed *laissez faire* leadership. Here, leaders do not take up active leadership, and instead avoid intervening, taking charge or using authority.⁴⁸⁶ Bass and Riggio also pointed out that the transformational leadership paradigm goes beyond individual application to the organizational culture. That is organizational cultures can be transformational, or transactional.⁴⁸⁷ For example, the members of a high contrast, elite professional groups or military units tend to behave as transformational, as well as transactional leaders to each other and to the other constituencies of the organization. In the consummate bureaucracy, transactional leadership is predominant. Bass and Riggio found that transformational organizational cultures are more likely to bring about quality improvements.⁴⁸⁸

At the core of Bass's transformational leadership the key elements are idealized attributable influence, Idealized behaviour, inspirational motivation, intellectual stimulation, and individualized consideration.⁴⁸⁹ Idealized influence refers to the elements of charismatic leadership. Here leaders arouse enthusiasm, faith, loyalty, and pride and trust in their subordinates. Leaders attracted strong feelings of love, or hatred, among followers.⁴⁹⁰ Many want to identify with their leader and see them as symbols of success. Idealized influence is categorized into attributes and behaviour. Idealized attributable influence the socialized charisma of the leader where the leader

⁴⁸⁵Bass and Avolio, *Developing Potential Across a Full Range of Leadership TM*.

⁴⁸⁶Antonakis, Avolio, and Sivasubramaniam, "Context and Leadership: An Examination of the Nine-Factor Full-Range Leadership Theory Using the Multifactor Leadership Questionnaire."

⁴⁸⁷Bass and Riggio, *Transformation Leadership*.

⁴⁸⁸Ibid., 111.

⁴⁸⁹Antonakis, Avolio, and Sivasubramaniam, "Context and Leadership: An Examination of the Nine-Factor Full-Range Leadership Theory Using the Multifactor Leadership Questionnaire"; Bass and Riggio, *Transformation Leadership*; Bass, *Leadership and Performance Beyond Expectations*; Bass, "Theory of Transformational Leadership Redux."

⁴⁹⁰Bass, "Leadership."

is perceived by the followers as being confident and powerful. In addition to this, the leader is viewed as focussing on high ideals and ethics. Idealized behaviours are the charismatic actions of the leader that revolve around values, beliefs and a sense of mission.⁴⁹¹

The transformational leader has the ability to inspire. They are able to arouse emotions, animate, enliven, or even exalt is an important aspect of charisma.⁴⁹²

Followers can be inspired by a cold, calculating intellectual discourse, the brilliance of a break through or the beauty of an argument⁴⁹³ Inspirational motivation in transformational leadership involves inspiring optimism, projecting ambitious goals and vision that are communicated as achievable.⁴⁹⁴

Transformational leaders maintain developmental and individualistic orientation toward subordinates.⁴⁹⁵ Delegating challenging work and increasing subordinate responsibilities are particularly useful approaches to individualized development. Through such activities, the transformational leader will consciously or unconsciously serve as a role model for subordinates. The transformational leader exerts personal influence in on-to-one superior-subordinate relationships. The focus is maintained of identifying prospective leaders among subordinates.⁴⁹⁶

Transformational leaders enhance the problem solving capabilities of their associates through intellectual stimulation. They raise in the followers the awareness of problems and how they may be solved. They promote the hygiene of logic that is compelling and convincing. Such logic stirs the imagination and generates thoughts and insights among the followers that make them enhance performance and grow in

⁴⁹¹Antonakis, Avolio, and Sivasubramaniam, "Context and Leadership: An Examination of the Nine-Factor Full-Range Leadership Theory Using the Multifactor Leadership Questionnaire."

⁴⁹²Bass, "Leadership."

⁴⁹³Ibid.

⁴⁹⁴Antonakis, Avolio, and Sivasubramaniam, "Context and Leadership: An Examination of the Nine-Factor Full-Range Leadership Theory Using the Multifactor Leadership Questionnaire."

⁴⁹⁵Bass, "Leadership."

⁴⁹⁶Ibid.

their leadership.⁴⁹⁷ Transformational leaders through intellectual stimulation encourage creativity in thinking and problem solving.⁴⁹⁸

Transformational Leadership Culture Assessment Tool: Organizational Description Questionnaire (ODQ)

The primary instrument for measuring transformational leadership in individuals as it factored in the full range leadership paradigm was the multi-factor leadership questionnaire (MLQ) range of tools.⁴⁹⁹ The primary tool for measuring the transformational organizational culture is the Organizational Description Questionnaire (ODQ).⁵⁰⁰ These tools were developed by Bass and Avolio to be licensed for measurement for individuals and organizations as well as training. At the core of these tools is a questionnaire based assessment that can be carried online or off line. Various versions of the questionnaire have been formed to assess individuals and organizations. The tools continue to be under constant review and critique for effectiveness in assessing transformational leadership.⁵⁰¹

The ODQ tool measures the extent which transformational and transactional elements occur as a culture within the organization. The tool centers on a

⁴⁹⁷Ibid.

⁴⁹⁸Antonakis, Avolio, and Sivasubramaniam, "Context and Leadership: An Examination of the Nine-Factor Full-Range Leadership Theory Using the Multifactor Leadership Questionnaire."

⁴⁹⁹Bernard M. Bass and Bruce J. Avolio, "MLQ for Leadership Assessment and Development," n.d., www.mindgarden.com; Chester A. Schriesheim, Joshua B. Wu, and Terri A. Scandura, "A Meso Measure? Examination of the Levels of Analysis of the Multifactor Leadership Questionnaire (MLQ)," *Meso-Modeling of Leadership: Integrating Micro- and Macro-Perspectives of Leadership* 20, no. 4 (August 2009): 604–16, doi:10.1016/j.leaqua.2009.04.005; Antonakis, Avolio, and Sivasubramaniam, "Context and Leadership: An Examination of the Nine-Factor Full-Range Leadership Theory Using the Multifactor Leadership Questionnaire"; Bernard M Bass and Bruce J Avolio, *Full Range Leadership Development: Manual for the Multifactor Leadership Questionnaire* (Mind Garden Palo Alto, CA, 1997).

⁵⁰⁰"Organizational Description Questionnaire (ODQ) - Mind Garden."

⁵⁰¹Antonakis, Avolio, and Sivasubramaniam, "Context and Leadership: An Examination of the Nine-Factor Full-Range Leadership Theory Using the Multifactor Leadership Questionnaire"; Bruce J. Avolio, Bernard M. Bass, and Dong I. Jung, "Re-Examining the Components of Transformational and Transactional Leadership Using the Multifactor Leadership," *Journal of Occupational and Organizational Psychology* 72, no. 4 (1999): 441–62, doi:10.1348/096317999166789; Schriesheim, Wu, and Scandura, "A Meso Measure? Examination of the Levels of Analysis of the Multifactor Leadership Questionnaire (MLQ)"; Bass, "Theory of Transformational Leadership Redux."

questionnaire filled out by members of the organization. Each questionnaire has a set of 28 items that form a framework for the orientation of the organization towards or away from transformational and transactional modes.⁵⁰²

The questionnaire produces a transformational leadership mode and transactional leadership mode score along a scale from -14 to +14. These scores produce an assessment matrix of possible evaluation cultures described in the table below.

	Weak Transactional -14- -6	Moderately Transactional -5- +5	Strongly Transactional +6- +14
Strongly Transformational +6-+14	Predominantly transformational	Moderately transformational	High Contrast
Moderately Transformational -5-+5	Loosely Guided	Coasting	Contractual
Weak transformational -6--14	Garbage can	Pedestrian	Bureaucratic

Table: Organizational Cultures Matrix

A predominantly transformational culture is weak in its transactional scores but strong on the transformational scores. Such a culture is characterised by the four i's of transformational leadership, constantly discussing things like vision values and fulfilment. It has low predictability that may be characterized by conflict.⁵⁰³

The moderately transformational culture is strong on transformational but moderate on transactional scores. Such an organisation is highly effective containing a transformational environment for leadership while also maintaining enough structure

⁵⁰²Bass and Avolio, "Transformational Leadership and Organizational Culture"; Bass and Riggio, *Transformation Leadership*, loc 1986–2142.

⁵⁰³Bass and Avolio, "Transformational Leadership and Organizational Culture."

to provide for useful predictability.⁵⁰⁴ High contrast cultures score highly on both transformational and transactional modes. They have low predictability but can be highly effective. There is often conflict about the best ways to get things done as the members balance between short-term gains and long term goals.⁵⁰⁵

A loosely guided culture is moderately transformational but weak on transactional. It is low on organizational commitment and only informal relationships can get things done. A coasting organization is not particularly strong on either transformational or transactional modes. It is not very effective because it avoids risk and does not correct issues that require change. Such a culture does not inspire commitment.⁵⁰⁶ Contractual, bureaucratic, and pedestrian cultures all score moderately to highly on transactional but low on transformational modes. These types of organizations are highly contractual, and the primary motivation is self preservation and not the good of the organization or of other individuals.⁵⁰⁷

The least desirable type of organizational culture is the garbage can organization. It is weak on both the transformational and transactional scores. It lacks transformational or transactional leadership. Everyone does their own thing resulting in very little consensus with little cooperation among members. This is a disorganized group that is very ineffective.⁵⁰⁸

This matrix is helpful in the classification of organizational cultures. We will be evaluating the three case studies against this matrix. We will also be investigating the data to see what we can learn about how the organizations position themselves for the future in light of these transformational and transactional modes.

504Ibid.

505Ibid.

506Ibid.

507Ibid.

508Ibid.

An Evaluation of the Transformational Paradigm

Transformational leadership has faced several criticisms. A common criticism is that transformational leadership is a feel-good theory of leadership that leads to happy followers but does not affect group performance. However, it is clear from empirical results that transformational leadership does indeed accelerate group performance, regardless of whether performance is measured subjectively or by more objective means. This leadership exceeds expectations in relation to transactional leadership. What is often overlooked is how transformational leaders help grow followers to be better contributors to the group effort and are prepared to one day become transformational leaders themselves.⁵⁰⁹

Other criticism is that transformational leadership measurements through the MLQ measure attributes and effects not behaviours. The response to this criticism is that behaviours are measured, and there are some attributes that are also measured.⁵¹⁰ Transformational leadership, like many classical and neo-charismatic theories has been accused of focussing on charisma. Transformational leadership has as its major foundational component, charisma. However, other attributes are also measured. They provide the balance needed between leader orientation, follower participation, and organizational effectiveness.

Despite the criticisms, transformational leadership theory is one of the most widely known and thoroughly tested leadership theories to date.⁵¹¹ In a recent study of leadership research published in the top 10 peer reviewed journals since 2000, it was found that Transformational leadership ranked at the top out of 40 leadership theories.⁵¹² As a model, it was represented in 20% of 752 articles. This illustrates the

⁵⁰⁹Bass and Riggio, *Transformation Leadership*, 56.

⁵¹⁰Bass, "Theory of Transformational Leadership Redux."

⁵¹¹House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

⁵¹²Dinh et al., "Leadership Theory and Research in the New Millennium: Current Theoretical Trends and Changing Perspectives."

confidence that researchers and practitioners have in this as a useful model for leadership in organizations. The model has also enjoyed a wide range of applications spanning business, nonprofit and even religious institutional leadership.⁵¹³ Bernard Bass proposed that Transformational Leadership as a model could be applied across geographical and cultural boundaries with a measure of success.⁵¹⁴ This is supported by the use of the model in diverse cultural contexts including but not limited to China, India, Kenya, and Germany.⁵¹⁵

We now turn to a textual analysis of themes addressed by leadership authors from a distinctly Christian perspective.

Christian Literature on Leadership

Given the important place of leadership in society, Christian researchers and authors have developed a significant body of literature on this subject. Four distinct types of leadership literature may be identified. One set of writers have applied available leadership models and tools to evaluate leadership in churches and religious institutions. Others have formulated leadership principles inspired spiritually for use

⁵¹³Mahalinga M.S.A. Shiva and Damodar Suar, "Transformational Leadership, Organizational Culture, Organizational Effectiveness, and Programme Outcomes in Non-Governmental Organizations," *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 23, no. 3 (September 2012): 684–710, doi:10.1007/s11266-011-9230-4; Ronald E. Riggio, *Improving Leadership in Nonprofit Organizations*, 1 edition (San Francisco, CA: Jossey-Bass, 2003); Jaskyte, "Transformational Leadership, Organizational Culture, and Innovativeness in Nonprofit Organizations"; Rowold, "Effects of Transactional and Transformational Leadership of Pastors."

⁵¹⁴Bass, "Does the Transactional–Transformational Leadership Paradigm Transcend Organizational and National Boundaries?"

⁵¹⁵The following are some examples of original research carried out in different parts of the world using the Transformational leadership paradigm. Frank Walter and Heike Bruch, "Structural Impacts on the Occurrence and Effectiveness of Transformational Leadership: An Empirical Study at the Organizational Level of Analysis," *The Leadership Quarterly* 21, no. 5 (2010): 765–82; Fred O. Walumbwa, John J. Lawler, and Bruce J. Avolio, "Leadership, Individual Differences, and Work-Related Attitudes: A Cross-Culture Investigation," *Applied Psychology: An International Review* 56, no. 2 (April 2007): 212–30, doi:10.1111/j.1464-0597.2006.00241.x; Stephan A. Boehm et al., "The Missing Link? Investigating Organizational Identity Strength and Transformational Leadership Climate as Mechanisms That Connect CEO Charisma with Firm Performance," *The Leadership Quarterly* 26, no. 2 (April 2015): 156–71, doi:10.1016/j.leaqua.2014.07.012; Shiva and Suar, "Transformational Leadership, Organizational Culture, Organizational Effectiveness, and Programme Outcomes in Non-Governmental Organizations."

both in the church and elsewhere. Some have delved into the Bible to interact with themes on leadership from there.

To begin with, we need to say that much has been written linking the study of the leadership with the Bible.⁵¹⁶ Leaders of large churches such as John C. Maxwell, Bill Hybels, Jack Hayford, Andy Stanley and John Piper have developed leadership material from their own experiences and interaction with the Bible producing principles from a distinctly Christian perspective.⁵¹⁷ For example, Maxwell uses his experience in leading a large church, as well as leadership coaching work to form an eclectic mix of principles that he teaches in his speeches and books.⁵¹⁸ Much of his work is useful for leaders though it was not attributed to empirical academic research. Ken Blanchard and Patrick Lencioni, on the other hand, are leadership experts known for writing on leadership from their experiences outside formal staff employment within the church. Patrick Lencioni for example writes his leadership books using what he calls leadership fables, or short stories that illustrate leadership approaches.⁵¹⁹

Moving away from popular leadership material two other approaches are more common within academia. Researchers have taken modern leadership theories such as

⁵¹⁶ Key leadership scholars point to the Bible as an important source in the study of leadership. See .Bass and Bass, *The Bass Handbook of Leadership*, 4; Conger and Kanungo, “Toward a Behavioral Theory of Charismatic Leadership in Organizational Settings”; George Barna, *Leaders on Leadership: Wisdom, Advice and Encouragement on the Art of Leading God’s People*, The Leading Edge (Baker Books, 1998); Blackaby and Blackaby, *Spiritual Leadership*.

⁵¹⁷ John C. Maxwell, *The 5 Levels of Leadership: Proven Steps to Maximize Your Potential* (Center Street, 2011); John C. Maxwell, *Developing the Leader Within You*, 1 edition (Nashville, Tenn.: Thomas Nelson, 2005); Bill Hybels, *Courageous Leadership: Field-Tested Strategy for the 360° Leader*, Reprint edition (Zondervan, 2012); Jack Hayford, *Appointed to Leadership: God’s Principles for Spiritual Leaders* (Nashville: Thomas Nelson, 1994); Jack W. Hayford, ed., *Life-Giving Leadership* (Nashville: Thomas Nelson, 2005); John Piper, *Brothers, We Are Not Professionals: A Plea to Pastors for Radical Ministry, Updated and Expanded Edition*, Revised edition (Nashville, Tennessee: B&H Books, 2013); Andy Stanley, *Next Generation Leader: 5 Essentials for Those Who Will Shape the Future*, Assumed First edition (Sisters, Ore.: Multnomah Books, 2006).

⁵¹⁸ “John Maxwell Overview,” accessed October 15, 2015, <http://www.johnmaxwell.com/about/overview/>; “Christ Fellowship Church,” accessed October 15, 2015, <https://gochristfellowship.com/new-here/our-pastors/>.

⁵¹⁹ Patrick Lencioni, *The Four Obsessions of an Extraordinary Executive: A Leadership Fable*, 1 edition (San Francisco: Jossey-Bass, 2000); Patrick Lencioni, *The Five Temptations of a CEO, Anniversary Edition: A Leadership Fable*, 1 edition (San Francisco: Jossey-Bass, 2008); Patrick Lencioni, *Death by Meeting: A Leadership Fable...About Solving the Most Painful Problem in Business*, 1 edition (San Francisco, CA: Jossey-Bass, 2004).

the transformational leadership paradigm and used qualitative as well as empirical methods to research their effect among church leaders⁵²⁰ Of these methods, transformational leadership is the most commonly used paradigm of evaluation. Jens Rowold for example examined the effects of transformational leadership of pastors in Germany.⁵²¹

Some scholars take sections of the Bible and use exegetical tools to engage with existing leadership models or form new ones altogether.⁵²² Hershey Friedman and Michael Cooper, for example, reflect on the leadership of key figures in the Bible.⁵²³ Others like David Oginde and Garrett Kenney draw out leadership principles from passages and not necessarily particular leaders.⁵²⁴

Leadership Theology: Some Challenges

Theology can be described as the “ordered consideration or study of God.”⁵²⁵ In this definition of the consideration of God in life is arranged in ways that are helpful for the researcher and their audience. It has also been defined as “faith seeking

⁵²⁰Rowold, “Effects of Transactional and Transformational Leadership of Pastors”; Ingram, “Leadership, Democracy, and Religion”; Habila Saidu, *Barriers and Obstacles to the Implementation and Practice of Servant Leadership among Pastors and Lay Leaders of Evangelical Church Winning All (ECWA), Nigeria* (ECWA., 2013); Vanessa Urch Druskat, “Gender and Leadership Style: Transformational and Transactional Leadership in the Roman Catholic Church,” *The Leadership Quarterly* 5, no. 2 (1994): 99–119, doi:10.1016/1048-9843(94)90023-X.

⁵²¹Rowold, “Effects of Transactional and Transformational Leadership of Pastors.”

⁵²²Friedman, “Abraham as a Transformational Leader”; Cooper, “Transformational Leadership of the Apostle Paul: A Contextual and Biblical Leadership for Contemporary Business and Ministry”; Debby Thomas, “Daniel as an Example of Exceptional Cross-Cultural Leadership,” *Journal of Biblical Perspectives in Leadership* 6, no. 1 (2014): 58–66; Oginde, “Antecedents of Christian Leadership: A Socio-Rhetorical Analysis of 1 Timothy 3:1-7”; J. Lee Whittington et al., “Legacy Leadership: The Leadership Wisdom of the Apostle Paul,” *Toward a Paradigm of Spiritual Leadership* 16, no. 5 (October 2005): 749–70, doi:10.1016/j.leaqua.2005.07.006; Garrett C. Kenney, “Insights into the Leadership Dynamic of 2 John as Informed by Situational, Charismatic and Transformational Leadership Theories,” *Journal of Biblical Perspectives in Leadership* 6, no. 1 (2014): 41–57; King, “Leadership for the Body of Christ: Developing a Conceptual Framework of Spiritual Leadership from 1 Timothy 3:1-7 and Titus 1:6-9: Identification and Explanation of a Spiritual Leader’s Personal Priorities, Fidelity of Authority, and Community Responsibility.”

⁵²³Friedman, “Abraham as a Transformational Leader”; Cooper, “Transformational Leadership of the Apostle Paul: A Contextual and Biblical Leadership for Contemporary Business and Ministry.”

⁵²⁴Oginde, “Antecedents of Christian Leadership: A Socio-Rhetorical Analysis of 1 Timothy 3:1-7”; Kenney, “Insights into the Leadership Dynamic of 2 John as Informed by Situational, Charismatic and Transformational Leadership Theories.”

⁵²⁵Michale Ayers, “Toward a Theology of Leadership,” *Journal of Biblical Perspectives in Leadership* 1, no. 1 (2006): 3–27.

understanding.”⁵²⁶ This adds to the previous definition because it introduces the possibility of belief or considered subjectivity to the content of study. A theology of leadership would thus include a systematic study of God as he relates to or teaches about leadership, within say the Christian faith. Moving beyond this a leadership theology would be faith seeking understanding in leadership as it pertains to the world generally, and the Christian mind in particular.

There are several approaches to doing leadership theology.⁵²⁷ Generally, theologians investigate leadership from biblical perspectives and infuse philosophical as well as practical reflections. Skip Bell, for instance, has edited an anthology of essays that explore leadership themes from the Old and New Testament and draws out theological principles that are grounded in scripture and useful for leadership discourse in the authors' contexts.⁵²⁸ Thomas Frank tackles leadership theology from a church leadership and administration point of view.⁵²⁹ He suggests that church leadership is unique and would benefit from the development of a leadership theology to address it. Mark Branson and Juan Martinez write about the value of hearing voices from outside the west speaking into the study of leadership from a Christian perspective.⁵³⁰ Ayers takes a much broader philosophical approach to the formation of a theology of leadership.⁵³¹ He argues for the identification of common language

⁵²⁶Russell Huizing, “Bringing Christ to the Table of Leadership: Moving towards a Theology of Leadership,” *Journal of Applied Christian Leadership* 5, no. 2 (fall 2011): 58–75.

⁵²⁷Ayers, “Toward a Theology of Leadership”; Skip Bell, “A Biblical Theology of Leadership for the Church,” in *Servants & Friends: A Biblical Theology of Leadership* (Berrien Springs, Michigan: Andrews University Press, 2014), 377–93; Arthur Boers and Arthur P. Boers, *Servants and Fools: A Biblical Theology of Leadership* (Abingdon Press, 2015); Thomas Edward Frank, “Leadership and Administration: An Emerging Field in Practical Theology,” *International Journal of Practical Theology* 10, no. 1 (2006): 113–36; Huizing, “Bringing Christ to the Table of Leadership”; Lawrence O. Richards and Clyde Hoeldtke, *A Theology of Church Leadership* (Zondervan Publishing Company, 1980); Dennis J McCarthy, “Theology of Leadership In Joshua 1-9,” *Biblica* 52, no. 2 (1971): 165–75.

⁵²⁸Bell, “A Biblical Theology of Leadership for the Church.”

⁵²⁹Frank, “Leadership and Administration.”

⁵³⁰Mark Branson and Juan F. Martinez, *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, Ill: IVP Academic, 2011).

⁵³¹Ayers, “Toward a Theology of Leadership.”

between theology, and the leadership studies to help advance the discussion on a theology of leadership.

Huizing proposes that a theology of leadership must be drawn from the Bible, be contextually relevant, and must take into account current leadership studies.⁵³² Such a theology must be centered on the Christ, committed to the Bible, aware of the gifting, and work of the Holy Spirit and connected to God's mission in his world.⁵³³ The starting point of this kind of discourse must be a theology that defines leadership and not a leadership that defines theology.⁵³⁴

Several issues emerge from these observations. First is that from a Christian perspective, the life of Christ is foundational to a theological engagement with the subject of leadership. Secular leadership theories are not founded on a spiritual framework, and do not take Jesus as the key reference figure. This must be taken into account in a theological discussion such as this one. The Bible, as a collection of documents from antiquity, predates all modern leadership theories. The Bible was also not written for this kind of academic engagement on leadership. As a foundational document for Christians, a tension must therefore be maintained between caution and freedom to allow this book to speak into current leadership theory while critiquing the theory at the same time. The commitment to submit to the work of God, in a personal devotional posture through the Holy Spirit is an essential element of leadership formation from a Christian perspective. Leadership is therefore, not just a function or role to be studied and practiced, but an aspect of spiritual formation for the individual within their community.

Good leadership should advance the mission of God in his world. It should also

⁵³²Huizing, "Bringing Christ to the Table of Leadership: Moving towards a Theology of Leadership."

⁵³³Ibid.

⁵³⁴Ibid.

direct the community to the areas in their context where they can participate in God's redemptive plan. God's mission is the reconciliation of humanity and our world with himself. A theological engagement with leadership evaluates the effectiveness of leadership from the perspective of God's mission. In this way, money, and other numerical aspects gain significance in the Christian perspective of leadership only as much as they advance the mission of God in humanity and in his world. This is an important departure from the secular discourse in leadership because secular leadership theory focusses on tangible metrics. To this extent a theological approach must then focus the discussion on the theological focal point, in this case God's mission. In this sense, leadership should not therefore shape our understanding of theology but theology should guide our reflection on leadership.

The Christian commitment to the Bible recognizes that the narratives and teaching therein all constitute what Kenney calls “acts of leadership” by the key leadership figures.⁵³⁵ Indeed the writing of the books of the Bible comprises acts of leadership by the authors under instruction from God. The Bible is therefore, a living document of leadership acts from which Christians draw inspiration and direction for their life. Relative to modern discourse on leadership, the Bible is broader in scope, covers a wider historical span and includes enormous cultural diversity within it.

The modern leadership theory emerges from a relatively short and specific cultural and historical context.⁵³⁶ While leadership has been happening for centuries, the study of it and the systematization of this study has only been existent for less than a century. Judeo-Christian faith, as narrated and taught in the Old and New Testament, is the result of several millennia of formation. The contextual nature and modern history of leadership theory must therefore always be taken into consideration

⁵³⁵Kenney, “Insights into the Leadership Dynamic of 2 John as Informed by Situational, Charismatic and Transformational Leadership Theories.”

⁵³⁶House and Aditya, “The Social Scientific Study of Leadership: Quo Vadis?”

in theological discourse. While we recognize that theology is also contextual, we note that the text and principle actors in the text have remained the same in the history of Christianity.

This present research tries to find common ground in the study of Revitalization movements and leadership. Christian reflections on leadership from either a theological or popular perspective do not act in cross purposes with leadership. Rather, they broaden the discourse and provide avenues for scholarly engagement on the leadership of the church in the world, and especially in Africa. This research project is one such scholarly initiative.

Leadership and Christian Revitalization Movements in Africa

Leadership Theory and Research in Africa

There have been few published works that focus on leadership and management in Africa.⁵³⁷ Both qualitative and quantitative studies are few and recent, mostly in the last 20 years. The leadership research in Africa has been focused around management studies with some work done in management studies generally, as well as some specialization in human resource management. There have been research projects focussing on leadership.

In late 1980s, M.N. Kiggundu wrote a section on Africa in a book on regional views on comparative management.⁵³⁸ Later on Terence Jackson wrote a book on management and change in Africa from a cross-cultural perspective.⁵³⁹ Jane Khayesi and Gerard George discussed socio-cultural context as it relates to entrepreneurs in

⁵³⁷Fred O. Walumbwa, Bruce J. Avolio, and Samuel Aryee, "Leadership and Management Research in Africa: A Synthesis and Suggestions for Future Research," *Journal of Occupational and Organizational Psychology* 84, no. 3 (September 1, 2011): 425–39, doi:10.1111/j.2044-8325.2011.02034.x.

⁵³⁸M.N. Kiggundu, "Africa: Comparative Management," in *Comparative Management: A Regional View*, ed. Raghu Nath (Cambridge, Mass: HarperBusiness, 1987).

⁵³⁹Terence Jackson, *Management and Change in Africa: A Cross-Cultural Perspective* (Psychology Press, 2004).

Africa in a paper.⁵⁴⁰

Several works have been written on human resource in Africa. Ken Kamoche leads much of the research having published several papers on trends and development of Human resource management on the continent.⁵⁴¹ Stephen Nyambegera wrote on ethnicity and human resource management practices in Sub-Saharan Africa.⁵⁴² From a more focused perspective of the subject, Moronke Idiagbon-Oke and Adegoke Oke published a piece on implementing innovative flexible work practices in Nigerian local firms as a case of the implications of management of change in less-developed countries.⁵⁴³ Peng Wang, John Lawler and Kan Shi researched on implementing family friendly employment practices in banking drawing examples from Africa and Asia.⁵⁴⁴

Turning to leadership studies we mention the work of Michael Muchiri who investigated leadership in context publishing a paper on the review and research agenda for sub-Saharan Africa.⁵⁴⁵ Stella Nkomo and Drikus Kriek wrote on leading

⁵⁴⁰Jane N. O. Khayesi and Gerard George, "When Does the Socio-Cultural Context Matter? Communal Orientation and Entrepreneurs' Resource Accumulation Efforts in Africa," *Journal of Occupational & Organizational Psychology* 84, no. 3 (September 2011): 471–92, doi:10.1111/j.2044-8325.2011.02029.x.

⁵⁴¹Ken Kamoche, "Contemporary Developments in the Management of Human Resources in Africa," *Journal of World Business* 46, no. 1 (January 2011): 1–4, doi:10.1016/j.jwb.2010.05.011; Ken Kamoche et al., "New Directions in the Management of Human Resources in Africa," *International Journal of Human Resource Management* 23, no. 14 (July 15, 2012): 2825–34, doi:10.1080/09585192.2012.671504; Ken Kamoche, "Managing Human Resources in Africa: Strategic, Organizational and Epistemological Issues," *International Business Review* 6, no. 5 (October 1997): 537.

⁵⁴²Stephen Morangi Nyambegera, "Ethnicity and Human Resource Management Practice in Sub-Saharan Africa: The Relevance of the Managing Diversity Discourse," *International Journal of Human Resource Management* 13, no. 7 (November 2002): 1077–90, doi:10.1080/09585190210131302.

⁵⁴³Moronke Idiagbon-Oke and Adegoke Oke, "Implementing Innovative Flexible Work Practices in Nigerian Local Firms: Implications for Management of Change in Less-Developed Countries," *Journal of Occupational & Organizational Psychology* 84, no. 3 (September 2011): 518–43, doi:10.1111/j.2044-8325.2011.02021.x.

⁵⁴⁴Peng Wang, John J. Lawler, and Kan Shi, "Implementing Family-Friendly Employment Practices in Banking Industry: Evidences from Some African and Asian Countries," *Journal of Occupational & Organizational Psychology* 84, no. 3 (September 2011): 493–517, doi:10.1348/096317910X525363.

⁵⁴⁵Michael K. Muchiri, "Leadership in Context: A Review and Research Agenda for Sub-Saharan Africa," *Journal of Occupational & Organizational Psychology* 84, no. 3 (September 2011): 440–52, doi:10.1111/j.2044-8325.2011.02018.x.

organizational change in the new South Africa.⁵⁴⁶ It is Fred Walumbwa who has published the highest number of papers on various aspects of leadership as an African leadership scholar. Many of his papers have examined empirical studies that relate to transformational leadership as it applies in Africa and elsewhere.⁵⁴⁷

From this brief study we can conclude that there is little research and even fewer African scholars who have conducted research on leadership in Africa. That said, Walumbwa proposes that there is a need for quality scholars and scholarship in leadership studies. He also proposes the need for a holistic approach to the study of leadership that appreciates the contribution of Western academia but also aims to break new ground.⁵⁴⁸ This are views echoed by Kamau and Matti in their doctoral research.⁵⁴⁹ This research aims to fill this gap from the perspective of World Christianity.

Leadership and Christian Revitalization Movements in Africa

Donde Plowman, Stephanie Solansky, Tammy Beck, LaKami Baker, Mukta Kulkarni and Daendra Travis researched the connection between organizational revitalization and the future success of organizations. Through the study of a church Plowman et al state that leaders “disrupt existing patterns of behaviour, encourage novelty, and make sense of emerging events for others.”⁵⁵⁰ Bruce Tucker and Robert Russel make the link between transformational leadership and the future. He shows

⁵⁴⁶Stella M. Nkomo and Drikus Kriek, “Leading Organizational Change in the ‘New’ South Africa,” *Journal of Occupational & Organizational Psychology* 84, no. 3 (September 2011): 453–70, doi:10.1111/j.2044-8325.2011.02020.x.

⁵⁴⁷Fred O. Walumbwa and John J. Lawler, “Building Effective Organizations: Transformational Leadership, Collectivist Orientation, Work-Related Attitudes and Withdrawal Behaviours in Three Emerging Economies,” *International Journal of Human Resource Management* 14, no. 7 (November 2003): 1083–1101; Walumbwa, Lawler, and Avolio, “Leadership, Individual Differences, and Work-Related Attitudes”; Fred O. Walumbwa et al., “Transformational Leadership, Organizational Commitment, and Job Satisfaction: A Comparative Study of Kenyan and U.S. Financial Firms,” *Human Resource Development Quarterly* 16, no. 2 (June 1, 2005): 235–56.

⁵⁴⁸Walumbwa, Avolio, and Aryee, “Leadership and Management Research in Africa.”

⁵⁴⁹A.K. Matti, “Why Charisma Works: A Case Study Exploring the Effects of Charismatic Leadership on the Kenyan East African Pentecostal Church Denomination.” (Ph.D., Regent University, 2008); Kamau, “Toward a Contextualized Leadership Approach for the Pentecostal Church in Kenya.”

⁵⁵⁰Plowman et al., “The Role of Leadership in Emergent, Self-Organization.”

that transformational leaders influence people to look ahead with vision and take up new possibilities.⁵⁵¹ Leadership in African revitalization movements is at a critical juncture regarding its future.

Paul Gifford is skeptical that leadership in Pentecostal churches will be of benefit to the continent at large. He argues that the enchanted view of reality and the inability to take advantage of scientific rationality will prevent these movements from serving the needs of Africa eventually.⁵⁵² Gifford is critical of the way in which power is exercised in leading African churches. In his view, the enchanted view of the world advanced by African Pentecostalism does not provide avenues for the converts to engage with their realities.⁵⁵³ The leaders, such as Oyedepo teach about righteousness, morality, and repentance but do not do enough to denounce worldliness which they live in.⁵⁵⁴ In the end the enchanted view taught by the leaders and their movement away from rationality all contribute to a Christianity which has a negative impact on development.⁵⁵⁵

Zacharia Samita is also critical of leadership in New Religious movements and questions their “leader-centeredness.”⁵⁵⁶ In his view the leadership model threatens the longevity of the movement. Asamoah-Gyadu takes a different more balanced perspective, suggesting that a faulty application of traditional chieftaincy models threatens the effectiveness of leadership in African Pentecostal churches.⁵⁵⁷

Bird’s research finds that mega-churches that are part of renewal in Africa are currently led by the founders.⁵⁵⁸ If taken seriously Wallace’s findings about the

551 Tucker and Russell, “The Influence of the Transformational Leader.”

552 Gifford, *Ghana’s New Christianity, New Edition*, 200; Gifford, *Christianity, Development and Modernity in Africa*, 55–59.

553 Gifford, *Christianity, Development and Modernity in Africa*, 20–28.

554 Ibid., 43–44.

555 Ibid., 53–55.

556 Samita, “Family and the Church in New Christian Religious Movements.”

557 Asamoah-Gyadu, “‘Not So Among You’: Christian Heritage and Ecclesial Leadership in Contemporary Africa.”

558 Bird, “World Megachurches.”

longevity and stability of revitalization movements then we can conclude that those churches that address their leadership continuity questions will survive longer than the others.

That said there are opportunities for the church within the study of leadership in renewal movements. Talking about leadership Tokunboh Adeyemo suggests that Christ-like leadership is much needed in the African church and in the society. This is a leadership that should incorporate servanthood, a pioneering spirit, practical wisdom, imagination, vision, knowledge, wisdom, care and responsibility. Unlike Asamoah-Gyadu, Adeyemo does not see past African leadership models as negative influences on leadership today. He observes that the historical challenge of leadership in Africa coincided with the coming of western models that were not properly integrated into the existing African concepts. He writes that traditional African leadership was collegial tapping onto the collective wisdom of the elders who had gone before, and passing it onto the new generation.⁵⁵⁹

Kalu sees opportunities in the leadership of emerging pentecostal churches. These churches bring new faces, and styles of leadership that have the potential to strengthen the roots of biblical Christianity on the continent.⁵⁶⁰ Graham Dancun and Ogbu Kalu see the rise of a new leadership in African churches that are able to deploy religion in the explanation, prediction, and control of space-time events.⁵⁶¹

Richard Bolden and Philip Kirk warn against blanket implementation of essentialist approaches to leadership in Africa.⁵⁶² They urge a more constructionist

⁵⁵⁹Tokunboh Adeyemo, "Leadership," in *Africa Bible Commentary*, ed. Tokunboh Adeyemo (Grand Rapids, MI: Zondervan Publishing House, 2006), 546.

⁵⁶⁰Kalu, *African Pentecostalism*, 27.

⁵⁶¹Graham Dancun and Ogbu Kalu, "Bazukufu: Revival Movements and Indigenous Appropriation in African Christianity," in *African Christianity: An African Story*, ed. Ogbu Kalu (Pretoria: University of Pretoria, 2005).

⁵⁶²Richard Bolden and Philip Kirk, "African Leadership Surfacing New Understandings through Leadership Development," *International Journal of Cross Cultural Management* 9, no. 1 (April 1, 2009): 69–86, doi:10.1177/1470595808101156.

approach to leadership. Their research is based on a research on focus groups in several sub-saharan countries. The transformational leadership, as one such approach, has been used with minor modifications all over the world and has proven useful in leadership research. Bass argues that this paradigm transcends organizational, cultural, and national boundaries.⁵⁶³ We take Bass's position with the understanding that the extensive research in a wide variety of contexts demonstrates the efficacy of this paradigm for leadership research.

Literature Review: Summary

In this research, we investigate how PPC movements are promoting a leadership development culture to enable them maximize their impact and sustain longevity beyond the founding leadership. Progressive Pentecostal Churches are so named because of their self-understanding of their role in society.⁵⁶⁴ They are a category of newer pentecostal churches that apply Christian truth holistically, viewing themselves as agents of social transformation.⁵⁶⁵ We began this literature review by locating this research on revitalization movements within the wider area of World Christianity studies. Irvin's perspective on the study of World Christianity as an effort to understand emerging Christian movements informs our investigation of leadership to enrich our understanding of Revitalization movements in Africa.⁵⁶⁶ We identified the Evangelical Revitalization movement theory as providing the foundation of our research and reflection on Revitalization within the case studies.⁵⁶⁷

Regarding the development of leaders for renewal movements, we saw that the

⁵⁶³Bass, "Does the Transactional–Transformational Leadership Paradigm Transcend Organizational and National Boundaries?"

⁵⁶⁴Miller and Yamamori, *Global Pentecostalism*.

⁵⁶⁵Ibid., 31–34.

⁵⁶⁶Irvin, "World Christianity."

⁵⁶⁷Shaw, *Global Awakening*.

ERM theory highlights two important points on the emergence and development of leadership. The first is that at the New Paradigm stage of ERM is where leaders emerge who focus on innovating new ways of addressing the problems that ignite the revitalization activities. The second critical stage of leadership development occurs when the movement begins to gain momentum. Here, power within the movement changes hands, and those in the margins begin to get power to build the movement. Here, leadership moves beyond the established leader.⁵⁶⁸ This research focusses more on the power stage which is more concerned with leadership development beyond the initial founder.

We then explored research, and literature on leadership studies generally, and focussed on how this relates to impact and endurance of movements. Here, we saw the importance of intentionality in leadership development, as informed by the research and writing of Collins, Porras, and Charan.⁵⁶⁹ They demonstrate that intentional leadership development from within the organization is a defining characteristic of enduring organizations. Collins and Porras present their leadership development loop as a model for leadership development and succession planning that is a hallmark of enduring organizations.

On leadership environments within the organizations, we identified Transformational leadership as the paradigm we intend to use to assess leadership within the case studies. Transformational leadership spurs effective, high impact organizations that are able to produce results in their areas of influence. Bass argues that this paradigm transcends organizational, cultural, and national boundaries.⁵⁷⁰ We took Bass's position with the understanding that the use of transformational leadership

⁵⁶⁸Ibid., loc 218–397.

⁵⁶⁹Collins and Porras, *Built to Last*; Charan, Drotter, and Noel, *The Leadership Pipeline*.

⁵⁷⁰Bass, "Does the Transactional–Transformational Leadership Paradigm Transcend Organizational and National Boundaries?"

in extensive research, from within a wide variety of contexts, demonstrates the efficacy of this paradigm for leadership research. Despite the criticisms, we noted for the purposes of this research that, transformational leadership theory is one of the most widely known and thoroughly tested leadership theories to date.⁵⁷¹ We also identified the Organizational Description Questionnaire (ODQ) as the tool we will use to complement in-depth interviews, in our assessment of the transformational leadership culture of our case studies. The next chapters are a presentation of the analysis of the case study data from the perspectives of ERM, and Transformational Theory.

⁵⁷¹House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

CHAPTER 4

RELATIONSHIPS IN LEADERSHIP DEVELOPMENT AT ICC

“This is what we do, we invest relationally in emerging leaders, all over the world.”⁵⁷² Toni Kiamah was an unlikely candidate for a pastoral assignment in any church that reached out to an educated, upwardly mobile English speaking middle-class. He had lived a rough life as a teenager on the streets of Jericho, a neighbourhood in the Eastlands area of Nairobi. Having run away from his strict mother at home, he came to faith through conversations with Toni Mwathu in 1994. Two weeks after his conversion, on the invitation of a neighbour, Kiamah eager to exercise his new found faith, went to the International Christian Centre (ICC) for a Sunday service.

He does not recall much about the sermon of the day. What he remembers is that after the service he was his reception. He narrates, “After the service... I was grabbed by the ushers, there is a cup of tea for you..., if you don’t drink we will drink. On my way there I was introduced to the senior pastor. There is this tall white American pastor with all white hair he looks like Father Christmas. And when I shook his hand, he asked me you got saved? When did you get saved? Halleluiah he hugged me... ! I was like, me I’ve never been hugged by a guy like this. In fact where I come from guys are afraid of me!”

This reception remains a highlight of his entry into ICC. The pastor was very affable, and welcomed him to the next service. That encounter after the service left a strong impression on him and he decided to come back the following week. That

⁵⁷²These are the words of Ron Sommers, a former ICC senior pastor, outlining his philosophy of leadership development as an Assemblies of God missionary. This was part of a speech at the Family Fellowship church in California. *Special Guest: Dr. Ron Sommers Veteran Missionary (Caribbean) on Vimeo*, 2011, <https://vimeo.com/21178692>.

began Kiamah's journey of leadership at ICC. The following months would see him join the same team of ushers who welcomed him into the church. Kiamah credits his leadership journey to the friendships built along his faith journey within ICC.

Kiamah a street vendor and occasional matatu conductor assimilated into the ICC community quickly.⁵⁷³ In a few months, his leadership skills found expression in increased responsibilities within the ushering team. Despite his background, that was different from the average ICC member, Toni felt that he belonged. He joined an ICC cell group where they met in homes and engaged in Bible studies. The transition of the cell group leader after Kiamah had finished taking his discipleship, and evangelism classes provided the perfect opportunity for him to grow his leadership skills. This he did for several months as he increasingly felt a desire to preach. Upon the advice of his mentor Sommers, and following his strong sense of calling he decided to join Bible school at the East African School of Theology (EAST) in 1996.⁵⁷⁴

Of that experience he says, “that was really hard for me because, you know just growing in Eastlands... my dress code is wrong, my *tabias* [manners] are not churchy, my language is pathetic.” Kiamah had no previous church culture and had to learn it along the way. His difficult upbringing in Jericho, a tough neighbourhood in the East side of Nairobi where few made it through high school, made it all the more difficult for Kiamah during his training at EAST. He graduated in 1998 the year he got married. It was no surprise after leading numerous small group Bible studies with

⁵⁷³A street vendor in the Nairobi context refers to business people who hawk new and pre-used goods along the streets, often setting up their wares on temporary stalls. The matatu is the name of a form of public transport in Kenya which employs the use of small busses, seating between 14 and 33 passengers. Matatu conductors are responsible for calling passengers into the buses, and collecting fare from them while in transit.

⁵⁷⁴EAST is affiliated to the KAG denomination. It was launched in Nairobi in 1979 to provide theological training for pastors within the denomination. The school has had a long standing partnership with AG in the US which often supplies lecturers. For more about this school see “KAG EAST University - About East,” April 28, 2016, <http://www.east.ac.ke/aboutEast.html>.

young people, that the leadership invited him to join ICC as the youth pastor in January 1999. His command of the *sheng* colloquial language, and his ability to communicate the gospel in it endeared him to many young people in the city.⁵⁷⁵ That same year he began to host *Angaza*, a Christian TV show for youth.

Kiamah would go on to be the youth pastor at the ICC Nairobi West congregation for the next 10 years. He spent seven of those years as a co-host at the *Angaza* show on TV. During that time, the youth ministry grew from 15 young people to two hundred youth when he left that position in 2009. In 2009 the KAG leadership appointed him to lead a struggling congregation in the Parklands area of Nairobi. During his tenure at River of God (ROG) in Parklands the congregation emerged from its decline and resumed its prayer meetings and now has a regular congregation with a passion to see the predominantly Asian area evangelized.

In this Chapter we investigate how ICC, a Pentecostal church with Assemblies of God USA roots, developed its leaders, like Kiamah, who hold key responsibilities today. We will trace its history and explore the stories of these leaders. Our goal is to see the features of pentecostal leadership practice in this church and how they contributed to the development of leaders within the movement.

Filled by the Holy Spirit to Serve: The Story of ICC

The Beginnings

Kiamah attributes his journey of leadership to the warm, caring, relational atmosphere of belonging he found at ICC. His first encounter after finding faith was at City Hall did not leave him with a desire to go back there. This is what he says

⁵⁷⁵Sheng is a Kenyan street language that is primarily Swahili infused with words and phrases from English, and other local languages. It is used by young urban dwellers in major Kenyan cities. For more on this see Mokaya Bosire, "Hybrid Languages: The Case of Sheng," in *Selected Proceedings of the 36th Annual Conference on African Linguistics*, 2006, 185–93; David Arthur Samper, "Talking Sheng: The Role of a Hybrid Language in the Construction of Identity and Youth Culture in Nairobi, Kenya," *Dissertations Available from ProQuest*, January 1, 2002, 1–301; Nathan Oyori Ogechi, "On Lexicalization in Sheng," *Nordic Journal of African Studies* 14, no. 3 (2005): 334–55.

about his first impressions of ICC, “I had never experienced anything like that before. The church was big, but the leaders had time for visitors, for me exactly. And who were all these guys, all these *motis*, (cars) it was a high flying church with all these *jungus* (Caucasians) and Indian guys and high flying looking guys and it’s like the institution stopped for an insignificant person like me. And out of that *bana* (man) I belonged, I felt indebted so to say. So I came the second Sunday and the third by the third month I want to be an usher.”⁵⁷⁶

It was that warm welcome, and the relational community he found at ICC, modelled by the senior pastor who made him want to stay on. Toni is one of the leaders whose story ICC leaders often invoke on leadership development at ICC. Kiamah's entry into leadership illustrates the pentecostal belief in ICC that the Holy Spirit could come upon and confer leadership upon anyone provided they had heard the call and obeyed.

I.C.C was launched in 1984, as a Pentecostal church with the specific intent to be a multi-cultural and multi-racial English speaking urban church with a heart for the non believers and the unchurched.⁵⁷⁷ The vision to start an English-speaking church in Nairobi City was birthed in Del Kingsriter, the US Assemblies of God Mission (AGM) Area Director, and Robert Schmidgall, a pastor from Naperville, USA. Once the vision to start the church was shared, the Calvary Temple in Naperville, under the leadership of Schmidgall, made a commitment to pay rent for the new congregation.⁵⁷⁸

⁵⁷⁶Kiamah often uses sheng words during his conversation. This is a quality that endears him to many matatu operators who can be found in his church even today.

⁵⁷⁷“International Christian Centre in Nairobi West, Nairobi,” accessed April 23, 2015, <http://www.kenyabuzz.com/biz-directory/international-christian-centre/>; “I.C.C Church | Connecting, Challenging, Changing the World,” accessed April 23, 2015, <http://icc-kenya.org/>; International Christian Center, “About Us | I.C.C Church,” accessed April 23, 2015, <http://icc-kenya.org/about-us/>.

⁵⁷⁸Sarah Bawes, “Calvary History,” *Chicago Tribune*, accessed February 24, 2016, https://www.calvarynaperville.org/events/anniversary_festival/calvary_history; Casey Banas, “Church Burgeons in Booming Naperville,” *Chicago Tribune*, June 30, 1989, http://articles.chicagotribune.com/1989-06-30/news/8902130737_1_foreign-missions-church-college-students; Casey Banas, “Robert Schmidgall Of Calvary Church,” accessed August 3, 2016, http://articles.chicagotribune.com/1998-01-08/news/9801080238_1_prayer-breakfast-calvary-church-

In September 1983 a few people began to meet on Wednesday nights one of the homes on the East African School of Theology (EAST) campus in Buru Buru suburb East of Nairobi.⁵⁷⁹

On the 22nd of January 1984 the first service, led by Spud and Joyce DeMent, was held at the Hotel Intercontinental, in Nairobi's central business district, with an attendance of over 200 people. This was the result of visionary leadership coming out of a partnership between the Kenya Assemblies of God (KAG) and the USA Assemblies of God Mission (AGM). The DeMents were Assemblies of God missionaries. They led the congregation from January 1985 to February 1986 when Francis Jones took over the leadership of the church for a few weeks on a part time basis.⁵⁸⁰ During these years we do not see a concerted effort to raise new leaders. While not specifically stated in the documentation, the practice at the time seems to support the view that ICC was meant to be led by Western missionaries.

Jimmy & Mary Beggs joined the church as the ICC pastors from March 1986 to May 1991. During this time, the church moved from the French Cultural Centre to Ufungamano House along Mamlaka Road.⁵⁸¹ From May 1991 to August 1993 Robin and Margaret Aim, AG missionaries from New Zealand, led the church.⁵⁸² The Aims were already in Kenya at the time and provided a soft landing for this transition. The political environment in Kenya during the Aims' tenure was difficult. There were

stained-glass-windows. Robert and Karen Smidgdall were the founding pastors of Calvary Church in Naperville in July 1967. This church grew to be one of the largest in the DuPale county.

⁵⁷⁹“International Christian Center: Annual Report 2014” (Nairobi: International Christian Church Kenya, 2014).

⁵⁸⁰Ibid.

⁵⁸¹Ibid.

⁵⁸²“Missions - Eden Assemblies of God,” accessed August 1, 2016, <http://edenaog.co.nz/about-us/missions>; Afri-Lift, “Afri-Lift Kenya: Interview With Robin Aim,” accessed August 1, 2016, <http://afrilift.blogspot.com/2013/07/interview-with-robin-aim.html>; “About - Welcome to Afri-Lift,” accessed August 1, 2016, <http://www.afrilift.com/about>. The Aims continue as Missionaries in Nairobi working with churches in Kibera, a large informal settlement. They are involved in training pastors and children's workers especially from poor areas. The Aims also run an education and a rehabilitation program for street children.

violent student protests in the streets in 1991 in the lead up to the 1992 elections, which would be the first multi-party elections since the 1960s. This would have been a difficult time to recruit missionaries who would come in to the country to lead a congregation.

Even with this difficult political environment, in the Aims we see early evidence of a relational approach to ministry and leadership. On ministry Aim says that “if you want people to be committed to you then you need to be committed to them.” “In preparation, invest in someone else's calling. Pray and support them regularly.” It was during this period that ICC bought a 1.5 acre plot along Mombasa Road upon which the current ICC-West campus stands.

Ron and Wanda Sommers, AG missionaries returned to Africa from Alaska in 1993 after about 8 years, to become the pastors of ICC. They had previously served in South Africa where Sommers had played in a Christian band.⁵⁸³ The Sommers came to East Africa in the 1980s to be an AG missionary in Uganda where he was involved with planting churches. Before that, Ron Sommers received his call into Missions while serving in Mamelodi, an African township north of Pretoria in 1980. ICC fitted the Sommers' s sense of missionary calling to serve the missionary and expatriate community.⁵⁸⁴ Sommers was the longest serving missionary senior pastor leading the community from August 1993 to September 2002. It was under their leadership that the community moved to their new venue at Nairobi West.

Sommers inherited a congregation that was living in difficult political and economic times. Kenya maintained a fragile peace in a political environment that was fractious in the aftermath of the 1992 elections. The opposition could not stay together and parties such as Forum for the Restoration of Democracy (FORD) began

⁵⁸³“Sommers’ Safari,” accessed April 29, 2016, <http://thesommers.org/main/who-we-are/>.
⁵⁸⁴Ibid.

their fissile decline, almost as fast as they started. Adding to this was the fragility of the Kenyan economy. The Structural Adjustment Programs coupled with an uncertain political environment, with a drought conspired to create a perfect economic storm. By 1997 a third of the loans were no longer performing.⁵⁸⁵ Banks closed shop. The Sommers remained steadfast in their missionary commitment amid such political and economic gloom. His voice and presence seemed to be an assurance for the congregation in the midst of challenges. The Sommers stayed on even when the anti-American radical islamic sentiment was at its peak with the bombing of the American Embassy in downtown Nairobi.

During his leadership, Ron Sommers built relationships with many Kenyan leaders as he mentored them and called them into ministry. He writes that his ministry activities include “intentional and strategic 'hang out' with leaders.” His commitment to the Pentecostal understanding of the role of the Holy Spirit in raising leaders led to the development of a team of leaders who eventually took key positions of leadership. Sommers lists Kitoto, Kiama, Nuthu and Munene, among the leaders he has raised in his ministry. Each of these leaders took on increased responsibility within the community when ICC moved from Ufungamano to the new venue in 1998.

Sommers sees leadership development as a progression of activities built around relationships with potential leaders.⁵⁸⁶ The first of these is modelling where the followers build confidence and safety in their leader's faith and competence. The leader then listens to the followers encouraging and supporting their endeavours. After this comes teaching about the ministry. Principles about the nature and practice of leadership are passed on. This is followed by mentoring. This is when the leader

⁵⁸⁵Nelson Waweru and Victor Mutisya Kalani, “Commercial Banking Crises in Kenya: Causes and Remedies,” *African Journal of Accounting, Economics, Finance and Banking Research* 4, no. 4 (2009); Angela M. Kithinji, “Credit Risk Management and Profitability of Commercial Banks in Kenya,” *School of Business, University of Nairobi, Nairobi*, 2010.

⁵⁸⁶Special Guest: Dr. Ron Sommers Veteran Missionary (Caribbean) on Vimeo.

invites the followers, now potential leaders, into their lives sharing their experiences with them. The final stage according to Sommers is coaching where the older leader helps the upcoming leader to make their own decisions. Sommers takes his cue from the training of such leaders as Paul, Timothy and John Mark in the New Testament.⁵⁸⁷ Sommers leadership mentoring and coaching approach differs from executive coaching models which are aimed at producing a set of specified results.⁵⁸⁸ Sommers considers relationship with the follower a key feature of the process which eventually produces leaders. Sommers' relational approach left an indelible mark on the indigenous leaders whom he left. The Sommers went on to serve in several other countries pastoring churches and teaching in seminaries. It would another 5 years before the African leaders would take over the leadership of the church.

From October 2002 to October 2007 Chip and Cyndi Block took over the leadership of ICC. The Blocks came in just before the 2002 elections in Kenya. This was another challenging time for missionaries to be in Nairobi. The 1997 elections had been marred by violence and economic upheaval. Still, the Blocks chose to stay on in the country while the Sommers left for another assignment. The elections were conducted and Moi handed over the reigns of power to Mwai Kibaki. This was a move that many thought was impossible given African political history.

The Blocks had come into Nairobi in 1996 after a five year stint as youth pastors at Calvary church in Naperville.⁵⁸⁹ They spent 6 years working at EAST. In total, the Block's spent 12 years in Kenya. Chip Block saw his mission as the transfer of leadership from Western missionaries to local leadership.⁵⁹⁰ His view was that the

⁵⁸⁷Ibid.

⁵⁸⁸David V. Day, "Leadership Development:: A Review in Context," *The Leadership Quarterly* 11, no. 4 (2001): 581–613. Leadership Researcher David V. Day explores the executive coaching models and their application in leadership development. None of the models reviewed by Day make relationship the foundational principle of the practice.

⁵⁸⁹Nancy Luebke, "Missionary Returns Home from Kenya to Be Pastor of Oak Brook Church -- Daily Herald," March 29, 2008, <http://prev.dailyherald.com/story/?id=161435>.

⁵⁹⁰Ibid.

church was in a position to support itself financially and raise its own leadership. Block's indigenization efforts are clear from his missionary assignment in Nairobi. His two high profile assignments ended with the passing of leadership from himself to a local leader. His first was his transfer of the leadership of EAST to a Kenyan. The second was his transfer of leadership at ICC. This mindset is captured on the Oakbrook community church, where he has been the senior pastor since his return to the US in 2007. Block is “passionate about raising up a generation of leaders. His personal mission statement is to build B.I.G. (Best in God) people.”⁵⁹¹

It was during Block's tenure that I.C.C bought a 15.6 acre piece of prime land along Mombasa Road. This property is about 6Km South East of the Nairobi West Campus. This new location was to be used to expand the work of I.C.C in the city through the launch of a new ICC-Imara campus. The pastoral leadership of ICC was nationalized when Rev. Philip Kitoto who had been the executive pastor became the

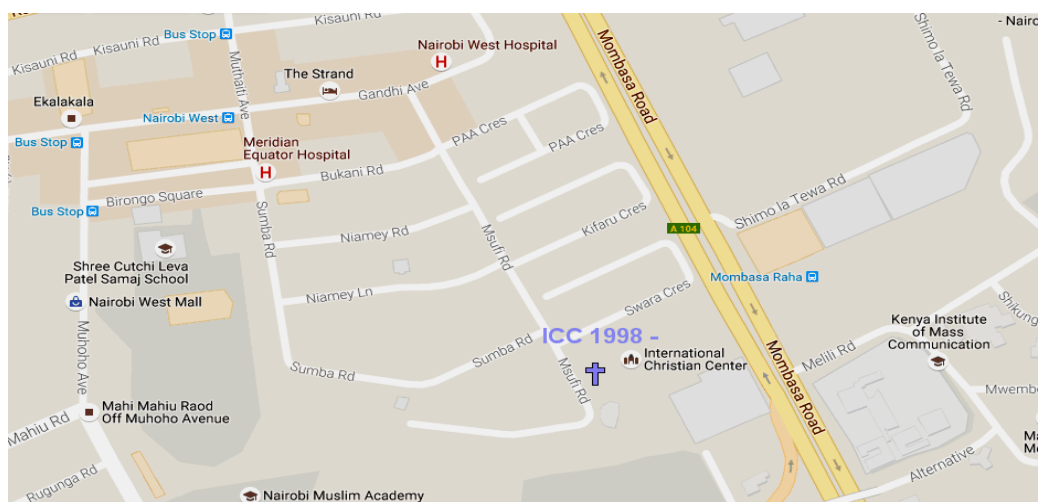


Illustration 10: ICC Geographical Location in Nairobi West
 leader of the community in October of 2007. During this period under Rev. Kitoto's leadership I.C.C planted churches in Mombasa, Kitengela, and Kiserian as well as Dubai and Dallas USA.⁵⁹²

⁵⁹¹“Oak Brook Community Church / Welcome / Our Staff Chip and Cyndi Block,” accessed August 1, 2016, <http://iobcc.org/#/welcome/our-staff>.

⁵⁹²“International Christian Center: Annual Report 2014”; Philip Kitoto, ICC - Interview, interview by Kyama Mugambi, Audio Recording, July 28, 2015.

ICC Nairobi West campus lies in a prime location, in terms of its proximity to the middle-income urban neighborhoods. To the north and west lie housing estates that collectively form the Nairobi West area. To the South and south East are the Nairobi South C and South B residential areas. The larger size of the compound also provided space for those who drove into the church from various places around the city. This property was much larger than the Ufungamano house which they were renting. This property, which the church now owned also provided space to build rooms for the children's and teens ministries. The teens for example had an auditorium built at the corner of the property where the teens could have their own service. The property also houses an office block with offices for the pastoral staff. The property opens on the West side to the Tyson's housing estate in Nairobi West. The move to Nairobi West meant that the church building was no longer far away from the demographic it was trying to reach. The church was now located within a middle-income community. ICC is the product of AG mission work in Kenya.

Rural versus Urban Church Reach

The Kenya Assemblies of God denomination was the product of the missionary efforts of Dale and Betty Brown from Oklahoma City, and Charles Forrest Gallup from Atlanta, Georgia. Brown was a second generation plumber who, in obedience to the call at the age of 32, went with his wife to be an Assemblies of God missionary in Ghana, West Africa in 1956.⁵⁹³ He had no missionary or preaching experience prior to his mission, only a strong sense of call confirmed by a very successful business. In 1967 he moved with his family to Kenya and began gathering groups of pentecostals in Magina, 70km North West of Nairobi. Eventually, these groups came together in 1969, under the banner of Kenya District Council (KDC) of the Assemblies of God,

⁵⁹³“Dale Brown’s Obituary on Oklahoman,” *Oklahoman*, accessed April 28, 2016, <http://legacy.newsok.com/obituaries/oklahoman/obituary.aspx?n=dale-brown&pid=143451498>.

an organization of churches that Brown registered.⁵⁹⁴

In the late 1960s Charles Gallup, an International Pentecostal Assemblies (IPA) missionary, was teaching in a Bible school in Kaimosi, Western Kenya with IPA. At that time there was a falling out with the PEFA churches in the Kakamega area of Western Kenya.⁵⁹⁵ After the fallout Gallup brought the churches of the disaffected to Brown's new KDC. Gallup was not credentialled with AG in USA at the time. Brown did not have theological training, an issue that was problematic for his ministry in terms of registration with the Government of Kenya.⁵⁹⁶ Though Brown was a missionary with a clear call, he would not have been credentialled under AG.

The recent independence in the country brought about a sense of patriotism and optimism for the future of the nation under Jomo Kenyatta's leadership. Foreign missions that were not aligned to the mainline churches, or the African Independent Churches (AICs) found it hard to find legitimacy, especially if their leaders were caucasian and untrained. Brown and Gallup therefore had their work cut out for them.

Another issue with the mission was an old approach to missions which Brown brought, and which Gallup supported. KDC was registered as a district of the AG in the USA. This suggested that the ministry here was, at best, a branch of an existing ministry and not an entity on its own. The missions model was also seemed to promote negative dependency. At the time, it was common practice for foreign missions to pay the local pastors' salaries and even provide clothes for them.⁵⁹⁷

⁵⁹⁴Steven Charles Pennington, "Negotiating the Maturing Relational Dynamics Between National Churches and Missions Agencies: A Narrative-Based Missiological Model Emerging from the History of the Kenya Assemblies of God" (Ph.D., Assemblies of God Theological Seminary, 2012), 164–166.

⁵⁹⁵Watson Omulokoli, "Samuel Muatha," n.d., http://www.dacb.org/stories/kenya/mwatha_samuel.html. PEFA denomination was registered in Kenya in 1962. It was an amalgamation of churches emerging from the Elim Missionary Assemblies (EMA) and International Pentecostal Assembly Missions (IPAM)

⁵⁹⁶Pennington, "Negotiating the Maturing Relational Dynamics Between National Churches and Missions Agencies: A Narrative-Based Missiological Model Emerging from the History of the Kenya Assemblies of God," 164–172.

⁵⁹⁷Ibid., 169–172.

It was Delmar Kingsriter who had the vision to change the structure of the church and harness the immense potential for growth that he now saw. Kingsriter was an AG missionary in Malawi in the early 1970s who sensed a call to come to Kenya. He enlisted Jimmy Beggs, a missionary in Tanzania to join him in launching this initiative. The foundations for this denomination were laid in February 1972 by a half dozen AG missionaries. Kingsriter became the Missionary council chair and Jimmy Beggs the secretary. The others were Morris and Neva Plotts, Morris Williams and Dale Brown.⁵⁹⁸ There after meetings happened in Nakuru and Kakamega, the major centers where Brown and Gallup had focussed their ministry.

Thereafter the churches grew rapidly and in July 1973, no less than 200 KAG pastors met with Assemblies of God missionaries in their first general council held in Kisumu. Their outreach was largely to a rural audience, primarily in Western Kenya. With the exception of the Christian Union movements within colleges and universities, there were no specific initiatives for an educated middle income population. Dale Brown retired from missionary work in 1976 and went back to the US.⁵⁹⁹

The denomination continued growing. By 1982 when the current general superintendent, Peter Njiri took over there were 300 KAG churches. 33 years later there were reportedly 4,000 KAG churches in Kenya.⁶⁰⁰ Majority of these are small churches located in lower income areas of urban centers or in the rural areas. In this way, like many denominations started in the 1950s and 1960s, KAG denomination was largely rural that had made some forays into urban centers in Kenya.

The initial ministry of KAG in Nairobi had an appeal for first generation urban

⁵⁹⁸Ibid., 172–175.

⁵⁹⁹“Dale Brown’s Obituary on Oklahoman.”

⁶⁰⁰Njiri is the general superintendent of the Kenya Assemblies of God. In Nairobi he is referred to as Bishop Njiri and heads the KAG Bahati congregation which is the headquarters. See interview here - “A Long Look Back,” *PE News*, October 12, 2015, <http://penews.org/news/a-long-look-back>.

residents who appreciated the rural flavour of the ministry. It however could not meet the needs of the urban, educated young adult professional. Such a person would likely be a second generation urban dweller, or a first generation urban dweller with high-school and possibly college education. In the rapidly growing city that Nairobi became, there was a need for an urban church for the urbanized, English speaking middle-class. Several individuals identified this need within KAG and sought to meet it through the planting of this ICC church. This church would have children's, teens, young adult and parents ministries. Coupled with the need to reach the urban Kenyan, there was also a felt need to serve the American missionaries, the non-missionary expatriates and the Asian community. Many existing churches, especially those affiliated with the KAG churches as they were constituted would not be able to address the needs of this demographic. This sense of urgency and evangelistic activism is characteristic of Pentecostal churches and is an important aspect of leadership development.

Same Gospel, a New Approach

ICC also placed a high value on the teaching of God's word right from its inception. This ministry of the word coupled with leadership by the foreign missionary pastors, within multi-racial community was also an innovation that attracted the urban, Kenyan professionals to the community. The novelty of the foreign led ministry resonated with many in Nairobi at the time.⁶⁰¹ The distinctly pentecostal approach to presenting the gospel was not very common among English-only congregations in Nairobi. The services had a Pentecostal format, for instance, the quieter portions of the music session, individuals would interrupt the moment with

⁶⁰¹“Nairobi Lighthouse,” accessed March 2, 2016, <http://www.nairobilighthouse.com/>; “Living Faith International: VFCC,” accessed March 2, 2016, <http://www.livingfaithinternational.com/aboutus.htm>.

prophecies spoken out loudly from the audience. In a similar fashion someone would shout out an interpretation to that prophecy in plain English. Sometimes the interpreter would speak through a microphone if they were near enough to the sound system. Those who joined the congregation relished the sense of God's presence during the music and prophetic moments in the service. The sermons were an evangelical presentation of the gospel with an evangelistic altar call at the end of most services.

ICC focussed on creating services with a different kind of worship than other KAG churches. The worship services incorporated a dynamic worship music environment. Initially, most of the songs came from American contemporary Christian music records. A culture of song writing eventually formed which included more local music styles and the Swahili language. The songs were in English using modern electronic instruments and a band. Jack Odongo, a gifted instrumentalist and arranger took charge of the band under the supervision of the senior pastor. The song leaders included Philip Kitoto and Joyce Odongo, Jack's wife.

Jack Odongo had studied insurance in India in the late 1970s and returned to the country. After a brief stint in the industry he returned to his passion, music. A gifted multi-instrumentalist he joined the secular afro-jazz band African Heritage founded by Ayub Ogada and Allan Donovan and featuring gifted musicians such as Samite Mulundo, Gido Kibukosya.⁶⁰² The band broke up in 1985 on tour in Germany then Jack came back leaving some of his compatriots in Europe. It was during the following years that Jack and Joyce met. Jack found the faith that Joyce, his wife to be, had. They sung with the “Gospel Sounds” music group in different churches

⁶⁰²Bill Odidi, “A Rich Legacy of Truly African Music,” accessed March 2, 2016, <http://www.businessdailyafrica.com/A-rich-legacy-of-truly-African-music/-/1248928/1385326/-/1gxaunz/-/index.html>; “Samite: Home,” *SAMITE*, accessed April 29, 2016, <http://www.samite.com/>.

around Nairobi. The group included Kwame and Emmy Rubadiri, Pete and May Ondeng, and John Kamau. They had a 6 month stint at CITAM in 1986 where they helped start the youth service. Jack and Joyce started attending the newly started ICC congregation. They eventually joined the music team.

With Odongo's advice and supervision, the church invested heavily in modern electronic equipment for use in the services. The music served as a big draw for the demographic. The of English without live translation was innovative within the Assemblies of God tradition in Kenya.

The pastors crafted the service to specifically appeal to the demographic. Unlike most KAG churches, ICC held their services in English without translation. The services were also brief in keeping with the pastors' commitment to keep time. The ICC Sunday ministry also focussed on family programs. There were programs created for children, youth and other segments of the congregation. The church also sought to create a relational approach to the ministry where the pastors prioritized creating personal connections with the congregation members.

Many young people found faith in through attending the services. The attraction to this community came from the evangelical preaching of the word in an atmosphere where the arts, especially music, were highly regarded. One such young person was Timothy Kaberia. After finishing high school Kaberia joined Daystar University in 1995. While there, he started attending ICC. As a gifted musician and song writer, he resonated with of services at ICC. He joined the music team and eventually became a key leader. In 1996 he formed a worship choir, Sing Africa, which incorporated Daystar University students.⁶⁰³ In 2004, after his graduation from Daystar, Kaberia

⁶⁰³Sing Africa continues at Daystar University and celebrated its 20th Anniversary in 2016. Sing Africa has a branch in Africa Nazarene University in Nairobi. "Sing Africa - About," accessed January 5, 2017, <https://www.facebook.com/pg/singafrika/about/>; "AFLEWO | Africa Lets Worship," accessed January 5, 2017, <http://www.aflewo.com/>.

launched AFLEWO a worship organization that gathers 10,000 for an annual night of prayer and music.⁶⁰⁴ Many AFLEWO rehearsals and planning meetings take place at ICC. Timothy is highly regarded as one of the younger leaders in worship music in the country.⁶⁰⁵ Timothy and Jack represent some of the leaders who emerged as volunteers through the music ministry of the church.

The church took advantage of its accessible locations in its early history. When ICC was in town, at the Intercontinental, Hilton and French cultural centre venues, the church was accessible to the young professionals, the expatriates, missionaries and Asians. When the church moved into Ufungamano from the French cultural centre in the early 90s, it found itself within the University environment.⁶⁰⁶ The church found itself aggressively engaging in evangelism within the University of Nairobi and many students started coming. The church also engaged in lifestyle evangelism with the Asian community into which it had relative success reaching out.

The church also formed a vibrant small group ministry. Congregation members met in small groups based on interest or geographically. To build on this discipleship process, in from 2013 the church began writing discipleship material. As mentioned above, initially the pastoral team comprised missionary couples. The western missionary pastors eventually paved the way for indigenization of leadership. The smooth transition between missionaries did not disrupt the ministry. The ushering in of Kenyan leaders coincided with a growth phase in the church where the congregation increased numerically. The church also had clear leadership,

604“AFLEWO | Africa Lets Worship.”

605“Timothy Kaberia: A Lessons in Humility,” *Daily Nation*, accessed April 29, 2016, <http://www.nation.co.ke/lifestyle/weekend/Timothy-Kaberia-aflewo-A-lessons-in-humility/-/1220/2766650/-/8d18qtz/-/index.html>.

606For a time, between 1991-1998, ICC was in very close proximity to the Nairobi Chapel. The distance between the churches was only 450 meters. That this proximity did not feature any of the interviews, especially when asked about external factors affecting the churches, may indicate that there were no adverse effects on attendance in either of the churches, being in such close proximity. Both churches seemed to have thrived and grown independently during this time. That said, this would be an area for further investigation.

management, and governance structures. This smooth transition and the adherence to the existing leadership structures are consistent with the hierarchical culture of both the Pentecostal ministry culture and aspects of Kenyan collectivist culture.

The professionally kept accounts and annual general meetings ensured that the church remained accountable to its members. While this is not consistent with the practice of most pentecostal churches, it however became a constant feature of this church. This practice may be the result of the influence of American evangelical church practices brought to bear through the work of the AG missionaries. This was and remained an attractive feature of ministry practice for the young professionals at ICC.

Indigenization, Leadership from within

The congregation remained small at its initial decade. A series of four missionary couples led the church in this time. It was in 1997 under the leadership of Ron Sommers that the church increased its pastoral team introducing Kenyans of African descent. It was also then that the community relocated to its own property at Nairobi West. One of the new African leaders in the church was Philip Kitoto who was the pastor's assistant and worship leader. The church grew to about 1,500 at the turn of the millennium, from a congregation averaging 300 a decade before that.

The leadership of the church was handed over to Philip Kitoto in 2007. Kitoto studied electronic engineering at the Kenya Institute of Mass Communication (KIMC). He joined ICC in 1985, soon after its inception. He had served as a volunteer in various areas within the church over the years. He also had a relationship with the different expatriate pastors who had led the church. Kitoto worked as a lecturer at the Kenya Polytechnic in the late 1980s until 1992 when he moved from

there to teach at Rusinga school, an American system Christian school in Nairobi, with strong support from the expatriate missionary community. In 1997 Kitoto left his teaching job at Rusinga and joined the ICC staff as a pastor. He held responsibilities in worship music, and served under the senior pastor at the time, Ron Sommers. Of his relationship with Sommers, Kitoto says, “was beyond just a mentor to a friend.” Kitoto joined EAST and began his Bible school on a distance learning program as he served on the pastoral team.

The start of Kitoto's tenure coincided with one of the darkest moments in Kenya's recent history. Kitoto took over in October 2007 and three months later Kenya conducted the second elections without Moi. December 2007 turned out to be a violent election period with ethnic violence. To his credit Kitoto held the church together. His leadership over a team of people of a different ethnic groups provided a living example of how radical Christian community ought to live. The church thrived under his leadership and grew.

Responsibility was delegated to members of the pastoral staff which was now starting to get indigenized. In the process, the congregation grew in trusting their leaders. Beginning with Kitoto in 1997, then Kiamah in 1999, and Munene later on in 1999, ICC slowly began integrating Africans into the staff team. The pastoral team also raised mainly Kenyan volunteers who would assist in the leadership of various ministry segments such as the children's ministry, small groups, music and youth ministry. ICC continued in the tradition of the KAG churches where the pastoral staff studied theology and attain a certificate as part of their leadership formation. We now turn to the context and content of leadership development at ICC.

Becoming Leaders at ICC

Volunteers: The Holy Spirit at Work within the church

The segmented approach of ministry supports the growth of both volunteer and full-time staff leaders. Maviuk shows that volunteerism within Pentecostal churches provides avenues for leaders to emerge and develop.⁶⁰⁷ Ministry to the congregation is segmented for the different age groups within the church. For example, there are children's ministries, youth and the young adults. Leaders emerge and serve within these groups. The church governance structure involves deacons who serve on a volunteer basis. Church members recommend deacons for election by current deacons and pastors. There is thus, a participatory system of leadership within the church that extends beyond the volunteer ministries into the governance of the church. The Pentecostal understanding of inspiration in ministry promotes the culture of service within the church.

Within these ministries, opportunities emerge for people to lead. For example, the teens run Front runners, the teens service with some supervision from the pastoral leadership. It is within these spaces of service that people find and use their talents for leadership. Some of the leaders experience a sense of calling within these areas and move on into pastoral leadership from here. The volunteer ministry at ICC has attracted and retained many respected professionals such as Asa Nyakundi, Peter Waiyaki, both lawyers of high standing in Nairobi. Others include Sam Mwaura a senior healthcare manager with the largest mission hospital in the country, Charles Hinga a well-known rally driver, Timothy Kaberia and Jack Odongo who are musicians.

Some volunteers went ahead to become staff members. One of several examples of this is Edward Munene. He graduated from the University of Nairobi in 1997 with

⁶⁰⁷Matviuk, "Pentecostal Leadership Development and Church Growth in Latin America."

a Bachelor of Science in Agriculture. He was a part of the students' Christian Union (CU) movement at the university. Aside from his involvement at ICC as a volunteer, Munene had a passion for missions being an itinerant minister around the city and within the country. During this time Munene would meet with the senior pastor at the time, Ron Sommers and talk about ministry in a personal mentoring relationship. Sommers invited him to consider getting more ministry training. Sommers taught and modelled to Munene and others leadership that was relational and available. "I remember I was taught this by Pastor Ron Sommers that a leader who is not available is not a leader. That when you are not available to the people that you are leading, know that you are not a leader you are a boss," says Munene of Sommers' leadership style.

After two years of itinerant ministry Munene joined ICC as an intern pastor in 1999. He also joined EAST to study a bachelor in Bible and theology. During this time he grew in responsibility within the church, learning about ministry, and moving beyond the internship into pastoral responsibility. In 2008, after a period of reflection on the need for good churches in Mombasa, a predominantly Muslim city in Kenya, he relocated with his wife to launch ICC Mombasa.

ICC formed a systematic discipleship program that outlined specific objectives for the participants. Within this discipleship program, first defined in 2002, the first step is to connect with God and with each other. The next step challenges the participants to Christlikeness. The third aspect is changing the world.⁶⁰⁸ This program has an impact within the congregation challenging them to a practical, involved Christian faith. This involvement grounds the congregation in the doctrine of the

⁶⁰⁸This intentional, systematic discipleship program resembles, and may have been inspired by the Mavuno Transformational loop. This intentional discipleship program is also the foundation for the Nairobi Chapel's plug in experience which uses Mizizi, a tool from Mavuno. See "Mavuno Church - Discipleship - Marathon," *Mavuno Church*, April 22, 2014, <http://www.mavunochurch.org/new/content.php?id=52>.

church in a modern kind of catechism.

Leadership development for staff members goes beyond the discipleship. The leadership often begins with university students. Gibson Anduvate, and Edward Munene, for instance, were student leaders within the university when they first came into contact with ICC. ICC has a dedicated program for young leaders. The Masters Commission program engages students out of high school and university for 3-6 months. This is a leadership development program that immerses the students in ministry activities. The connecting groups also have an understudy system where each leader grows in their leadership while training another leader. The internship program takes graduates from college or leaders from the marketplace and takes them through a ministry apprenticeship program. Leaders on the internship program go to different churches or different assignments within the staff for leadership exposure. The staff attends formal theology programs and training in the areas of passion. The staff also participates in mandatory coaching sessions each Friday where the Bishop gives a leadership or ministry lesson. This model of in-house leadership training was first carried out by Ron Sommers.

The bishop encourages a culture of teamwork. The pastors carry out their responsibilities through teams, and work directly with volunteer team leaders. A culture of accessible, relational leadership has evolved where the pastors see themselves as “serving alongside” the congregation. This culture was entrenched through modelling by Ron Sommers who taught that ministry is caring for people.

A culture has also been modelled where the senior pastor nurtures, trains, and recruits leaders. Many pastors received their call when they were serving as volunteers by the senior pastors of the church at the time. This demonstrates that the senior pastor develops the skill of looking out for, and calling out leaders from within

the congregation.

ICC is a moderately transformational leadership culture.⁶⁰⁹ It contains a strong transformational component that displays idealized influence through the leadership of charismatic individuals such as Ron Sommers earlier, and Philip Kitoto presently.⁶¹⁰ The community is strong on individualized concern for younger leaders through personal mentorship. Individualized concern is also evident in programs that put the senior leaders in close proximity with up coming leaders in training. The Masters commission is one such program.

Inspirational motivation of younger leaders happens when older leaders speak into the lives of younger leaders particularly at the time of their call into full time ministry. The strong pentecostal leanings of the church right from the inception of the denomination have played their part in laying the culture of inspiring leaders. The church vision also inspires leaders. The vision is to build an aggressive evangelism culture, to have a high subscription of the congregation into Connecting groups, to develop leaders among the youth and to engage in social transformation.⁶¹¹ Part of the focus in social transformation is to engage the underprivileged by starting projects in the informal settlements and providing education for orphans in their private school.⁶¹²

⁶⁰⁹In the Organizational Description Questionnaire assessment for Transformational/Transactional matrices of leadership, ICC scored 13.2 for the transformational mode within the range of -14 to +14. This means that ICC has a strongly transformational element of its leadership culture. The transactional score was -0.2 within the range of -14 to +14. This would locate the church within the ODQ assessment matrix as a moderately transactional culture. For more on this see ODQ Appendix.

⁶¹⁰The transformational leadership paradigm suggests that the most effective leadership environments are those which exhibit strong transformational leadership elements coupled with moderate transactional leadership structures. Transformational leadership within this paradigm has, as its core elements, inspirational motivation, individualized concern, idealized influence and intellectual stimulation. Transactional leadership structures ensure that there are contingent rewards to reinforce desired leadership behaviours and disincentives to discourage unwanted leadership behaviours. For more on this see Ronald E. Riggio and Bernard M. Bass, *Transformational Leadership*, Kindle Edition (Psychology Press, 2006).

⁶¹¹“ICC Kenya – International Christian Center,” accessed March 14, 2016, <http://icc-kenya.org/>.

⁶¹²ICC started a private fee-paying school in January 2011 whose vision is to uphold christian values. The school offers a percentage of space to orphans and vulnerable children to learn at no cost. “Jabali Christian Schools – ICC Kenya,” accessed January 5, 2017, <http://icc-kenya.org/jabali/>.

Such a vision inspires the leaders to aspire to a high goal of living out practical Christianity.

Diverse Lives and Attitudes: The external context of Leadership development at ICC

The growth of Nairobi's population has increased the need for outreach to the city generally, and to the urban middle income segment particularly. Furthermore, the advance of education in the urban population has continued to strengthen the case for an English speaking churches such as ICC. The relative ease of transport in on Sundays also enables people from around the city to join the congregation in the weekends. The negative examples of national political leadership in Kenya in some ways encourage leadership development in the church. Such negative examples highlight the need to grow good; value oriented leaders. Leadership development at ICC responds to this need from a church based perspective.

ICC has formed a good reputation within the city. People hear about the church, visit and get connected to serve and grow. Philip Kitoto's books and newspaper articles have helped build this reputation and provided a reference point for the church in the issue of marriage and family.⁶¹³ The same favourable reputation also extends to instances where ICC members and leaders engage in marketplace training on such areas as entrepreneurship. Aside from this, the leadership has crafted a discipleship process that provides holistic training on issues that affect the Christian in their personal lives and in the marketplace.

There are some external issues that negatively affect the emergence and

⁶¹³Philip Kitoto, "KITOTO: Trying for a Baby Is Ruining Our Relationship," accessed September 1, 2015, <http://www.nation.co.ke/lifestyle/DN2/KITOTO-Trying-for-a-baby-is-robbing-us-joy/-/957860/2853092/-/cqbg0nz/-/index.html>; Philip Kitoto, "My Husband Is a Serial Cheater and My in-Laws Want Me to Raise," *Daily Nation DN2*, accessed September 1, 2015, <http://www.nation.co.ke/lifestyle/DN2/KITOTO-HELP--My-husband-is-a-serial-cheater/-/957860/2853090/-/tmwmis/-/index.html>; Philip Kitoto, *Biblical Principles of Marriage*, Discovery Series, accessed October 15, 2015, <http://africaatts.org/discovery-series/biblical-principles-marriage>; Dinah Kitoto and Philip Kitoto, *The Other Side of Bliss* (Nairobi, Kenya: Ascent, 2010).

development of leaders in ICC. Because of past perceptions, some urban educated professionals see the church as an unprofessional institution that is lacking in systems. This negative perception places the church generally under criticism from the public and may turn away potential leaders. This negative view makes them consider leadership in church to be a waste of time and intellect for leaders. This may be a reason discouraging potential leaders from opting for a career in the church, even if they have the calling for it.

As the influence of modernity has increased the middle-class has increasingly become focussed on things other than the formation of leaders, especially from a church perspective. Many leaders within this demographic do not have the interest, or the time to get involved in church as volunteers, much less trained as leaders. This constituency also tends to be highly mobile professionally and in terms of where they live. It is therefore, hard for leaders to remain engaged in the church consistently for long periods of time. Some travel often while others move houses around the city affecting church attendance and volunteer activities.

Weekends and evenings become times for various personal activities, and not for church. Self improvement activities such as postgraduate degree programs and professional certification courses consume valuable time otherwise used in volunteer assignments and leadership development at the church. The traffic congestion on weekdays also adds to the challenges of conducting church activities consistently. The current location of ICC on the South side of Nairobi off Mombasa road, known for weekday traffic congestion further exacerbates the issue of non engagement on week day activities, such as the Tuesday prayer meeting.

The challenges of the economy also place financial pressure on the congregation. This affects the congregation members' motivation to give up their

pursuit of economic success in the market place to expend extra time in church.

Potential leaders who may have the call to join the church leadership may opt to apply for and remain in corporate leadership for financial reasons. The church would not be able to match the pay for good leaders offered in corporate Kenya.

In the recent past, ethnicity has featured in the Kenyan public space. This is especially so during election seasons.⁶¹⁴ Negative aspects of ethnicity fuelled by divisive politics sometimes cause rifts and generally affects the engagement of some leaders.

There are also some denominational factors that may have a bearing on ICC. ICC is a large congregation of 4,500 with a budget of 80-100 million shillings annually. 10% of this goes to the KAG denomination. This contribution takes away resources from potential initiatives at ICC and moves it into the denominational activities. As a congregation larger than the KAG denominational headquarters in Bahati, and with a significant contribution to the KAG budget this provides some difficulty in ICC's relationship with other churches in the denomination because of ICC's big influence.

ICC's focus on young professionals has been one of its distinctive features. The appeal to the 20-40 year olds has born fruit over the years producing a young congregation. However, the reach for those over 50 has not been effective. The mainline denominations do better at attracting the older members who may feel out of place at ICC as time goes by. We turn to the content of leadership development at ICC.

⁶¹⁴Njonjo Mue, "Regaining Our Saltiness: The Role of the Church in Post Election Kenya," *Kenyan Analyst*, May 10, 2008, <https://kenyananalyst.wordpress.com/2008/06/05/regaining-our-saltiness-the-role-of-the-church-in-post-election-kenya/>; Mara J. Roberts, *Conflict Analysis of the 2007 Post-Election Violence in Kenya* (September, 2009); Jackie Owiso, "Post-Election Violence Even Divided Priests and Churches," Text, *The Hague Trials Kenya*, (December 8, 2013), <https://thehaguetrials.co.ke/article/post-election-violence-even-divided-priests-and-churches>.

Teaching the Anointed

Shaping the Shepherd's Character

At ICC, there is an emphasis on the character of the leader. The leader should evaluate the state of their heart relating to the people they lead. (Prov 4:23). Senior leaders teach upcoming leaders to reflect on matters of character. Several respondents referred to Ron Sommers emphasis on relational, hands on leadership in the community. Leaders should locate their calling as under-shepherds serving under the leadership of Jesus Christ. They should be humble in their disposition to the people they serve. They are also to love and relate with the people, teaching them biblical truth, and submitting themselves to the lordship of the Holy Spirit. Such leadership, according to Ron Sommers, is reachable, leads by example and is accessible. Sommers encouraged this by making the pastors' numbers available to the congregation on the church bulletins.

Servant leadership is a major theme. As the leader gives their best as they serve the people within the community. Their role within the community is to commit themselves to shepherd the people as their servants. There is also a commitment to diligence and excellence in the service. (Romans 12:8) They should use their gifts and talents in the exercise of their leadership. At ICC leaders in training have the latitude to lead. Their supervisors lay out the responsibilities and take a step back to allow the leaders to lead. The leaders are also to provide similar space for the community to express itself.

Leaders should pass on their experiences and leadership to other leaders. (2 Tim 2:2) To do this, they need to commit themselves to be walking with another leader with whom they will share the leadership load. This also provides an opportunity for leaders to naturally pass on the leadership to the next generation. Therefore,

teamwork is an important way of doing ministry at ICC.⁶¹⁵ The reliance on the Holy Spirit as well as the evangelical commitment to scripture shapes the content of ICCs leadership programs for full time staff. We now look at leadership content as it appears in the material for the congregation members through the discipleship program.

Leadership through Discipleship

The stated goal of the ICC discipleship process is to facilitate a “Christian learning environment where seekers can connect with God and God's family, faithful disciples can grow to maturity, the local body of Christ can live in authentic relationships that offer accountability, spiritually mature lay leaders can be developed and commissioned for service.”⁶¹⁶ This discipleship process has been in formation since 2012 and bears some likeness with the Mavuno discipleship process.⁶¹⁷ The discipleship process in ICC comprises three steps. Connecting is the first section where the participants connect with God and with each other. A safe free environment prevails for the participants to relate freely as they learn about the basics of the Christian faith. The challenging phase is where the participants engage with the Bible within their small groups. The goal here is to inspire a deeper appreciation for and understanding of the Word of God. The third step of the ICC discipleship process is changing the world. This is where the participants are launched out to fulfil the Great commission. Here they evangelize, become socially engaged and participate in the sectors of society which they call “spheres of influence.”

The connecting section of the discipleship process is guided by a guidebook

⁶¹⁵Teamwork is one of the core values of ICC. See. “ICC Kenya – International Christian Center.”

⁶¹⁶“Discipleship – ICC Kenya,” accessed March 14, 2016, <http://icc-kenya.org/discipleship/>.

⁶¹⁷Mavuno church and ICC locations were within two kilometres of each other in the years 2008 to 2013. The churches interacted in joint pastors meetings, cross invitations to conferences and interactions. While it has not been explicitly stated, ICC discipleship process through interaction has been influenced by Mavuno's Marathon as it was known then, T-loop as it is known now.

known as Connect.⁶¹⁸ The book takes the form of an eight-week devotional material. Each week contains five readings which the participants interact with devotionally.⁶¹⁹ The content shapes the participant's understanding of their faith and spiritual disciplines. The themes addressed in the book include an understanding of whom God is, identity in God, core Christian spiritual disciplines such as prayer and Bible reading. The material also includes a section on ordinances and stewardship of financial resources. This material does not include evangelism, social justice, and environmental issues that are addressed for example in Mizizi. It does include however, a participants' agreement as an appendix, a version of which appears in Mizizi in the opening chapter.

Like the Nairobi Chapel, one stated result of the discipleship process is to form leaders. Such leaders connect with the community, commit to serving within the church, and have a clear understanding of their faith. The connect material betrays its pentecostal roots with a section on the importance of the baptism of the Holy Spirit and the place of speaking in tongues in the community.⁶²⁰ The leaders formed at ICC should be mature believers who have been baptised with the Holy Spirit, and who have an understanding of their role in God's world to make converts and affect in the world. We now examine leadership material written within ICC for use by the congregation.

Lead Young

Anduvate renewed his commitment to his Christian faith in the year 2000, while

⁶¹⁸Philip Kitoto, *Connect: Discipleship Process* (Nairobi, Kenya: Ascent, 2013).

⁶¹⁹The weekly devotional format is very similar to Mizizi and other Mavuno discipleship materials. Muriithi Wanjau, *Mizizi* (Nairobi: Fearless Publications, 2007); Linda Ochola-Adolwa, *Hatua* (Nairobi: Fearless Publications, 2009); Simon Mbevi, *Ombi: Making Prayer an Adventure* (Nairobi: Fearless Publications, 2007); Carol Wanjau, *Simama* (Nairobi: Fearless Publications, 2012).

⁶²⁰Mizizi addresses the question of a filling of the Holy Spirit within the context of the release of the gifts of the Holy Spirit, and not a necessary baptism of the Holy Spirit which is in addition to the water baptism as described by the Connect material.

in his first year of Computer Science studies at the University of Nairobi. From this time onwards he got involved with the Navigators discipleship programs and the peer training initiative “I Choose Life” (ICL).⁶²¹ At the time he attended “Blast,” the youth and teens service at the Nairobi Chapel at Mamlaka road. He cites Brent Hanson, an Assemblies of God missionary, as a major influence in his university years. Hanson was interested in planting a church for urban youth. He launched “The Journey,” a Friday evening gathering held at Ufungamano house, where just a few years earlier ICC had met. Hanson left “the Journey” to go on furlough with two other missionaries. Anduvate took up leadership of the ministry that affiliated to ICC because of Hanson's AG background. He led “the Journey” for a year after which he joined the ICC internship. During his internship, he led the Frontrunners ministry that is the youth and teens gathering at ICC Nairobi West. Eventually, Anduvate wrote a book to equip young leaders in their leadership roles.

Lead Young is the title of a book written by Gibson Anduvate; the campus pastor of the Nairobi West campus of ICC.⁶²² Anduvate recently stepped into this assignment after having served as the youth pastor for several years. In keeping with a book writing culture that has been modelled by the Bishop, Anduvate wrote this book to guide young people on leadership.⁶²³

The book took the form of a manual where the reader interacts with the leadership truth and notes down their practical lessons. Character of the leader is a theme through out the book. Anduvate used anecdotes and Bible verses to illustrate different aspects of character. The content within the chapters mixes stories with leadership principles found from secular leadership resources. For example, he quotes

621 “I Choose Life - Africa,” accessed January 5, 2017, <http://ichooselife.or.ke/>.

622 Gibson Anduvate, *Leading Young* (Nairobi: Berean Communications, 2013).

623 Ibid.; Kitoto, *Connect: Discipleship Process*; Kitoto and Kitoto, *The Other Side of Bliss*; Kitoto, *Biblical Principles of Marriage*.

Nelson Mandela's commitment to do the right thing despite the cost.⁶²⁴ He also quotes modern leadership thinkers such as Robert Greenleaf the proponent of servant leadership.⁶²⁵ Anduvate also gives personal reflections of his own leadership journey. At one point in the book, he shares with the reader his struggle not to let the praises of people get to his head. He then shares how his relationship with his wife keeps him grounded.⁶²⁶ This authentic, self revelation gives the book a personal touch and draws the reader into his life. The book itself is a very intentional piece of literature meant to provide practical tips and spiritual reflection on the role of a leader in a community. The book's content is useful for leaders both inside and outside the church. The book is in some senses a codification of Aduvate's journey of leadership. ICC's role and values of leadership development feature prominently in the book.

The leadership content is consistent with ICC's core values. These are prayer and worship, excellence, relationships, teamwork and servanthood.⁶²⁷ These values emerge in the teaching emphases which we see in the discipleship, leadership training material, and even in Anduvate's book.

Summary Analysis

In this chapter we investigated how ICC a Pentecostal church with Assemblies of God roots, developed its leaders who hold key responsibilities today. We traced its history and explored the stories of these leaders. Our goal was to see the features of pentecostal leadership practice and how they contributed to developing leaders within the movement. The following is a summary analysis from the foregoing data.

Initially, ICC leadership saw the success of the movement in terms of how the church engaged missionary leaders from the West. This strategy created a ministry

⁶²⁴Anduvate, *Leading Young*, 13.

⁶²⁵Ibid., 15.

⁶²⁶Ibid., 21.

⁶²⁷"ICC Kenya – International Christian Center."

enclave that would have enabled missionaries within congregation, and in the city to feel comfortable. The long term effectiveness of this strategy in creating a movement of the future would be questioned because of the translation principle. As Walls, Sanneh and others observe, it is the translation of the Gospel by local converts which is responsible for the growth of Christianity as a movement throughout history, and more recently in Africa.⁶²⁸

While the church seemed successful in attendance and influence in the city in the 1980s, the translation principle would predict that this effectiveness would have been short lived. The Nairobi Chapel for example, maintained a largely British leadership in the 1960s and 1970s. The church though once effective and influential in the city dwindled in numbers. One could argue that though Nairobi experienced a season of remarkable growth in this time, and the population around the Nairobi Chapel location grew with young Kenyans, the communication of the Gospel was largely foreign. It is only in the transfer of leadership wholly to African leadership, and the handing over of the communication of the Gospel do we see an internalization of the stated mission of the church realized, to reach the urban English speaking middle-class in Nairobi and beyond. ICC had a moderate growth trajectory which accelerated with the induction of African leadership.

The leadership culture in ICC according to the ODQ survey is moderately transformational. This means that it exhibits strong transformational qualities while possessing enough transactional elements to safeguard the effectiveness of the transformational leadership traits. Transformational leadership environments are characterized by individualized concern, inspirational motivation, idealized influence,

⁶²⁸Sanneh, *Translating the Message*, 198,211; Walls, *The Missionary Movement in Christian History*, 28–29; Steve Addison, Alan Hirsch, and Bob Roberts Jr, *Movements That Change the World: Five Keys to Spreading the Gospel*, Revised edition (Downers Grove, Ill: IVP Books, 2011), 22–23; Shaw, *Global Awakening*, 20–24.

and intellectual stimulation.

Relational leadership is a strong element within ICC. We can trace this to such leaders as Robin Aim, Ron Sommers and Chip Block. From the data, Ron Sommers emerged as the most influential figure in shaping this culture. ICC's approach to leadership development introduced a very personal dimension to leadership development within Pentecostal church structures. When the mainline denominations emphasized the formal professionalism of clergy, and the pentecostals highlighted the individual calling, ICC provided an alternative. The leaders, especially Sommers, modelled and taught that a leader could pass on leadership relationally within a community, without necessarily excluding the formal and pentecostal individual emphases. This relational perspective resonated with the highly relational African culture in Kenya.

His teaching and modelling of a relational approach to leadership development left an indelible mark in most of the leaders interviewed. Many leaders trace their understanding of leadership to Sommers' specific association of effective pastoral leadership with relationships. It is worth investigating the reasons behind the fact that despite a strong focus on leader development, it took five years before an African led the church. We do not hear of a similar, very specific focus on a relational leadership development in CITAM, which also had a long history of missionary leadership. This may have something to do with the personalities and temperaments of CITAM's missionary leaders. They may not have been as relationally oriented as say Ron Sommers. It may also be the result of the social distance kept between leaders and their followers in the Kenyan culture carried over from pre-independence times.

That said, Sommers exemplified the kind of individualized consideration anticipated in transformational leadership. Sommers describes how he spent time

relationally with the upcoming leaders. ICC leaders corroborate this individualized focus. In the following chapters we will also see this type of individualized concern at the Nairobi Chapel with more than one leader. It seems that though the relational leadership model in ICC is evident within the organization, it was championed primarily by Sommers and Kitoto. It is understood theoretically and often referred to, it is yet to filter down to other younger leaders in the movement. All except one of the leaders interviewed who led or are leading at the top level were the product of Sommers approach to leadership development.

The relational approach to leadership development is the single most widely quoted and thus important factor influencing the emergence of leaders. It is also the primary means by which leaders were inducted then trained into leadership. Kitoto has taken the concept and modified it. Aside from spending time with the leaders individually, he also spends time with his senior leadership teaching the younger leaders in a group setting. This gives him closer proximity with the younger leaders. We can also see this approach with David Oginde and the CAMP program that aims to bring young leaders into contact with their bishop in a one year mentorship program. This also happens to a lesser extent with Karita Mbagara within CITAM as well. The origin of this practice may be the two leaders' experience at FOCUS that is an organization responsible for organizing leadership.

The personal role of mentoring and teaching vested in the bishop is not couched within a formal structure. It happens informally through friendship relationships with the leaders-in-training. There is a real danger here that future mentor-leaders who do not have an institutionalized relational leadership structure may not carry on this feature that has proven very attractive for past and present leaders. This is because relational leadership depends on, among other things, the mentor's personality and

their willingness to open their lives to others.

A second issue with the lack of institutionalization is that it may depend more on extroversion of the principle leader than a formal leadership development strategy. This may be adversely affected when a non-extroverted leader is at the helm of leadership.

Inspirational motivation through vision did not emerge as a strong factor influencing the development of leaders. Except for the strong focus, to reach a particular demographic in Nairobi the respondents did not mention the vision often. ICC vision is “connecting people to each other and to God, challenging believers to Christ-likeness, changing the world.” Again, the relational theme filters through, the vision with the emphasis on community. We do not see this as a rallying call for the development of leaders. The relational approach seems to compensate for this apparent lack of emphasis on the vision. Of the six core values of the church, three build a sense of community in the context of ministry. The relational values are biblical truth, prayer, and worship, excellence, relationships, teamwork and servanthood.

Idealized influence in the Transformational leadership paradigm refers to the charismatic influence of a leader that they get within the organization. At ICC we do not see a an unhealthy acquisition and use of power that comes across in other Pentecostal churches.⁶²⁹ This is most likely because the church has experienced a turnover of senior pastors through out their 30 year history. This transience of the leadership position is helpful in separating the position from the power it carries. It also allows the charisma of the leader to build within the community without compromising the effectiveness of the leaders who come afterwards. CITAM has a

⁶²⁹Samita, “Family and the Church in New Christian Religious Movements.”

similar situation with the limiting of the Bishop's term. We do not see the limiting of the Bishop's term at ICC, and it remains to be seen how this will affect the practice of leadership for ICC going forward. Nairobi Chapel's first pastor is still in a position of strong influence in the organization. The transition to a younger leader is not yet complete. The effects of this transition from one charismatic leader to the next are yet to be seen at the Nairobi Chapel and ICC.

Intellectual stimulation in leadership development ensures that leaders are continually being shaped to lead the organization. ICC does this through a relational model with individual leaders and a group of leaders. This process is centralized with the Bishop. The training of leaders at Bible school is another way in which leaders are intellectually stimulated. EAST is the school of choice for this stimulation. EAST ensures that the training of leaders for pastoral ministry adheres to the AG doctrine. ICC pastors need to get theological training at a diploma, bachelors or masters level. We do not see a move to encourage pastors to take additional courses or qualifications beyond an initial theological qualification. Intellectual stimulation for transformational leadership here occurs in the informal conversations as leaders are being trained.

CITAM encourages theological training at the higher levels, producing many pastors with Masters and doctoral level qualifications. The culture at the Nairobi Chapel is not consistent, with some leaders encouraged to take theological education while others go out into ministry without specific theological training.

Sergio Matviuk argues that pentecostal belief and leadership practices form the context within which leadership happens within pentecostal churches to produce growth.⁶³⁰ His research involved the Assemblies of God churches, the largest

⁶³⁰Matviuk, "Pentecostal Leadership Development and Church Growth in Latin America."

pentecostal denomination in Latin America. Pentecostal leadership practice is founded on the belief in the priesthood of all believers through the democratisation of the Holy Spirit. This practice is apprentice based, where new leaders serve under other leaders in a system that gradually accords power to individuals who distinguish themselves within the community. Pentecostal leadership practice fits within the structure of collectivist cultures, such as those of Latin America, which value the community and have a high power distance index. Pentecostal churches use volunteerism, especially within the small group system to expose and develop leaders who find expression in these micro-communities. As these churches develop more leaders, they find means to deploy leaders to peripheral communities to help maintain a balance of power at the centre and find opportunities for the expression of the excess leadership capacity.⁶³¹

We find through this examination of ICC history and its leaders, that the church exemplifies Pentecostal leadership practice which is founded on the belief in the priesthood of all believers through the democratisation of the Holy Spirit. We can see an apprentice culture that draws leaders from segmented ministry and gradually accords power to them as they distinguish themselves in the community. The collectivist and high power distance cultural aspects within the Pentecostal churches such as ICC auger well with the prevailing Kenyan cultural context. This provides fertile ground for leaders to emerge and get space to operate within the church provided they align to the vision of the church. In this way, we can see how the Pentecostal leadership development practice creates a culture of leadership development within ICC as envisaged by Matviuk.⁶³²

ICCs Pentecostal hierarchical structure with charismatic leadership, like other

⁶³¹Ibid.

⁶³²Ibid.

Pentecostal churches in Africa, aids the indigenization of leadership models in the church. The pneumatic emphasis of the church, with its reverence for charismatic leadership finds easy acceptance within the cultural context. The danger exists that with this acceptance there may be a less critical response to failed leadership in other churches and nationally. It remains to be seen whether the church has effective safeguards against rogue leadership that may find its way within its ranks in the larger congregations of ICC.

ICC promotes leadership development through a particular emphasis on relational leadership experiences modelled by the senior pastors. The leaders spend time making informal relationships with their potential leaders. These informal relational episodes factor into the leadership decisions of these leaders later.

Relational engagement corresponds to individualized concern that forms one of the pillars of transformational leadership paradigm.

CHAPTER 5

STRUCTURES AND LEADERSHIP DEVELOPMENT AT CITAM

CITAM came out of PAOC's prolific missionary endeavours in the early 20th Century. The Pentecostal Assemblies of Canada (PAOC) was constituted in 1919, a decade after the Azusa Street revival. The movement grew rapidly sending missionaries all over the world. The PAOC movement invested time and energy to develop sound structures to ensure smooth running of the movement. Its General Assembly sitting in Evangel Temple, Toronto, in September 1940 made the following resolution, "Whereas there is the evident danger of those in office over a period of years feeling a sense of personal reflection on themselves when voted out of any office, and whereas our Movement is continually growing until there are many men who could be a blessing to our Fellowship and official capacity, and whereas the man in office takes precedence over those who are not in, be it resolved that no District Superintendent or General superintendent hold office for more than three consecutive terms." Echoes of this, and other resolutions, can be felt in CITAMs ministry practice today over seventy years after it was made. What we see in CITAM raises the question of the value of organizational structures in a growing movement.

Luther P. Gerlach and Virginia Hine examined the structure of effective social movements in Latin America and concluded that such movements were segmentary, poly centric, and networked.⁶³³ He proposed that such movements comprised diverse groups with dynamic life spans. They have multiple centres of leadership led by different leaders who emerge and exert influence at different times. Some even compete against each other for control. The groups are not rigidly connected. Instead,

⁶³³Luther P. Gerlach, "The Structure of Social Movements: Environmental Activism and Its Opponents," *Networks and Netwars: The Future of Terror, Crime, and Militancy*, 2001, 289–310; Gerlach and Hine, "Five Factors Crucial to the Growth and Spread of a Modern Religious Movement."

they have linkages with each other where memberships overlap and interactions the result of loose informal relationships. This reticulate nature, Gerlach further argues, is a factor that is crucial to the growth and spread of a modern religious movement.⁶³⁴

As a pentecostal church with a centrally coordinated organizational structure, arising from a classical pentecostal movement, the question arises about CITAMs structure in light of Gerlach's observations. In this chapter, we examine CITAM to examine the role of structure in leadership development of a renewal movement.

We also look at CITAM's leadership as an expression of African Pentecostalism that came out of a western pentecostal movement. African pentecostalism is often marked by a pneumatic approach to ministry that thrives within an environment of spontaneity. The enthusiastic oral liturgy provides a worship environment where the miraculous is encouraged, under the impulse of the Holy Spirit.⁶³⁵ The unbidden nature of the ministry creates the impression among some scholars that there is an unstructured environment that pervades all spheres of Pentecostal christianity. The appeal to the charismatic gifting of the leader, and the display of the miraculous has placed the leadership in sharp focus. Indeed, such African pentecostal movements are seen to “revolve around and end with the founder.”⁶³⁶ We will also consider the import of organizational structure on leadership of CITAM within the African context.

Christ is the Answer Ministries: CITAM

Patrick Kuchio's leadership was nurtured within the structures of the CITAM movement. He joined the Nairobi Pentecostal Church valley road as a high school teenager in the 1980s. He trained as an accountant and worked for a year while

⁶³⁴Gerlach and Hine, “Five Factors Crucial to the Growth and Spread of a Modern Religious Movement.”

⁶³⁵Amanor, “Pentecostal and Charismatic Churches in Ghana and the African Culture: Confrontation or Compromise?”

⁶³⁶Samita, “Family and the Church in New Christian Religious Movements,” 124.

actively involved in the prayer ministry at the church as well as outreach to the high schools. It was during his engagement with the young people that Dennis White began talking to him about joining full time ministry as a pastor of the church. Eventually, Kuchio accepted the call to join the Nairobi Pentecostal church ministry. He left the accounting profession and went to the pentecostal ministries Bible School in Nyang'ori, in Western Kenya. There, he found a focus on theological studies balanced with character formation. After 3 years, he graduated and joined the church as an intern serving in Karen for 2 years in the late 1990s.

He returned to NPC Valley Road to take up responsibilities as the first youth pastor of the church.⁶³⁷ At the time, the youth ministry as a stand alone department in church was an innovation above the existing youth fellowships. Some lay leaders within the church resisted his efforts, but this did not dampen his resolve to establish a Christian youth ministry in the church. About this period he says, “my convictions as a leader were really shaped at that time.”⁶³⁸ He then moved to CITAM Parklands to serve as the senior pastor. It was during the first 12 months of his tenure in this church that it experienced significant numeric growth and the congregation broke even for the first time. After four and a half years of this assignment Kuchio rose to head missions. His mandate was to lead the CITAM movement in international missions, church planting, social action, evangelism, outreach and urban missions. Kuchio is a product of the leadership structure within CITAM, motivated by the pentecostal doctrine of spirit led leadership. In his words, “90% of leadership- my leadership journey- I attribute it (to) just being in this environment of CITAM.”⁶³⁹ We now look at the history of CITAM from its PAOC origins.

⁶³⁷NPC Valley Road is the former name for CITAM. NPC stands for Nairobi Pentecostal Church.

⁶³⁸Patrick Kuchio, CITAM Interview, December 2, 2015.

⁶³⁹Ibid.

PAOC in the Dawn of Western Pentecostalism in Kenya

CITAM is a large pentecostal movement headquartered in Nairobi. The main congregation is located at the CITAM property on Valley Road. By 2015 the movement had 12 assemblies serving 40,000 congregation members in the Nairobi Metropolis and around Kenya. CITAM arose out of the Pentecostal Assemblies of Canada mission work in Kenya. The ministry was launched by Otto Keller. He was a successful builder who sold his business in Detroit to come to East Africa as a Pentecostal Assemblies of Canada missionary in 1914.⁶⁴⁰ His prompting into ministry came about after the death of Karl Wittich, his best friend and a missionary to Tanganyika. When the ship docked into the Kenyan coast, Keller could not enter Tanganyika. This might have been the result of the tension at the time between Great Britain which colonized Kenya and Germany which controlled Tanganyika. This tension broke out into World War 1 between the Allied Powers of which the UK was a part, and the Central Powers led by Germany.

That diversion forced a change of plan when the Kenya administration asked Keller to do famine relief work among the Kavirondo tribe in Western Kenya.⁶⁴¹ Later on a seriously ill Marian, Wittich's widow, would come by boat to Kisumu from Mwanza to recuperate at the mission hospital. Otto and Marion fell in love. When she was well enough she went back home to the UK. Keller married her when she returned to the mission field in 1918.⁶⁴² Otto Keller's gift in languages enabled him him learn both Luo and one of the Kalenjin languages.⁶⁴³ During this time Keller bought a 75 acre piece of land from Claude Miller, another missionary. Keller head

⁶⁴⁰Francis Manana, "Otto and Marion Keller, Kenya, Pentecostal," accessed April 28, 2016, http://www.dacb.org/stories/tanzania/keller_marion,otto.html.

⁶⁴¹The Kavirondo tribe were so called by the colonial administration but are known today as the Luo.

⁶⁴²Manana, "Otto and Marion Keller, Kenya, Pentecostal."

⁶⁴³The Nyangori mission was located near Kisumu. The area had several ethnic groups represented, the Luo, Maragoli and Kalenjin.

quartered the PAOC mission in Western Kenya on this property. The ministry on the property grew, and by 1920 there was a school and a congregation of between 200 and 300 in the area.⁶⁴⁴ The mission went on to grow into three mission stations with 200 branch churches and over 500 pastors.⁶⁴⁵ These churches formed the Pentecostal Assemblies of East Africa. Keller received his ordination as a PAOC minister in 1919. Keller died in Nairobi in 1942 in Nairobi, leaving behind Marian and their son Weldon Philip.⁶⁴⁶ She continued with the mission until she had to retire because of ill health.⁶⁴⁷ Early African leaders of the PAG churches were Matia Elanogwa, Daudi Chole, Joel Chamwada and Isaya Kayeli. The first fellowship was in 1927 in Emuhanda-Madira in Elanogwa's house. Chole went on to lead a church in Tsimbalo. Chamwada and Kayeli each led a church in Jemovo and Itegero. Tsimbalo was the first to achieve assembly status in 1932, and in 1934 they held their first baptism at the Digo river. Jemovo became an assembly in 1940 and Itegero came last in 1948. The PAOC missionaries gave oversight of the PAG churches from the Nyang'ori ministry centre.⁶⁴⁸

The CITAM ministry is an offshoot of the PAOC mission in Kenya and came in three waves.

⁶⁴⁴Gary B. McGee, "Keller, Marion and Otto, Tanzania / Kenya, Pentecostal," accessed April 28, 2016, http://www.dacb.org/stories/tanzania/keller_marion_otto2.html.

⁶⁴⁵Manana, "Otto and Marion Keller, Kenya, Pentecostal."

⁶⁴⁶Justus Mugambi, *Five Decades of God's Faithfulness: The Amazing Story of Christ Is the Answer Ministries* (Evangel Publishing House, 2009), 14.

⁶⁴⁷Ibid., 15.

⁶⁴⁸"PAG: About Us," accessed May 23, 2016, <http://www.pagkenya.org/about.html>.

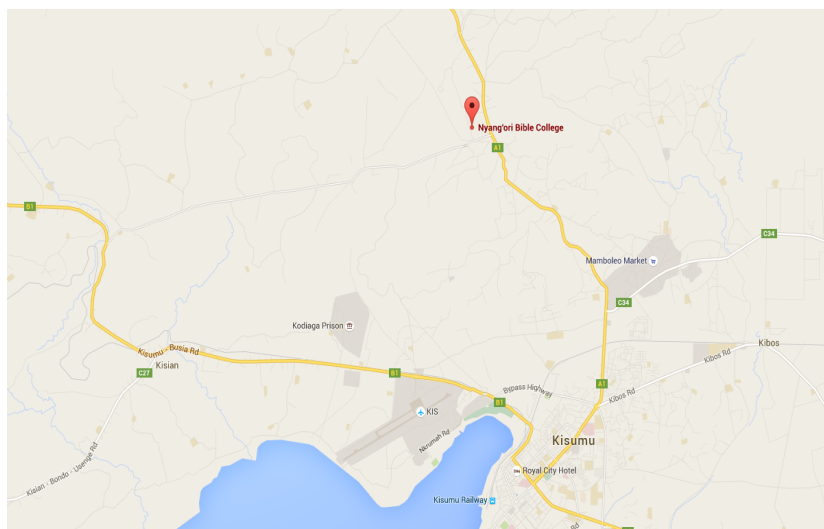


Illustration 11: Nyang'ori Bible College in Kisumu

The initial wave of CITAM's existence as a revitalization movement began out of PAOC in Nairobi 10 years before Kenya's independence. The founders saw a need for a message centered on sound doctrine from the perspective of the missionaries. At the time of inception and early rise in the late 1950s and the 1960s most of the Christian outreach and evangelism activity came from the mainstream denominations, African initiatives Christianity, and the East African revival movement that was sweeping the Anglican and Presbyterian churches.⁶⁴⁹

Christ is the Answer Ministries (CITAM) started was one of two PAOC initiatives in Nairobi. One initiative was in Bahati, which became the first urban Pentecostal Assemblies of God (PAG) church.⁶⁵⁰ The churches came together under the banner of the Pentecostal Assemblies of East Africa. This initiative was at the heart of the Kikuyu side of Nairobi and was commissioned by John McBride. Weldon Phillip Keller, the son of Otto, and Marion Keller, attended the inaugural service on

⁶⁴⁹Mwaura, "Practices for Sustaining Revitalization in Local Communities: Perspectives from Africa"; Karanja, "Evangelical Attitudes toward Democracy in Kenya"; Mwaura, "The Role of Charismatic Christianity in Reshaping the Religious Scene in Africa: The Case of Kenya"; Anderson, *African Reformation*, 10.

⁶⁵⁰"New African Pentecostal Church in Nairobi: The Work Goes on in Kenya in Spite of Mau Mau," *Pentecost*, June 1954, 10.

April 4th, 1954. Early African converts who were now leaders attended this launch. They included Daudi Chole, Matia Elanogwa, James Gorgo and Charles Muga. Musa Amalemba, an educated lay leader led the service.⁶⁵¹

The other initiative went on in John McBride's house in the Nairobi neighbourhood known as Hurlingham today. McBride, a PAOC pastor, had arrived in the Nyang'ori mission in 1943. After 9 years there he came to Nairobi with a vision to reach a wider audience with the Gospel. His goal was to start an English speaking multiracial congregation in Nairobi's central business district. The efforts began in earnest with evangelism outreach into the city. His wife Ella taught Bible in the city schools.⁶⁵² It is not clear what the specific impetus was for leaving what seemed to be a successful ministry in Nyang'ori, given that there was rapid growth in numbers of churches and ministers.

McBride's sense of call was stronger than the desire for comfort for 1952 was the most difficult time for a missionary to come into Nairobi. The Emergency period was declared and movement around the country, especially in Nairobi and Central was restricted.⁶⁵³ This is the time McBride chose to come into Nairobi with a vision for a congregation of mixed races. Evangelistic meetings were held in Nairobi. To McBride's elation the meetings attracted Africans, Europeans and Asians.

Andrew Walls argues that a driver of success in missions is the translation principle.⁶⁵⁴ Here meaning transfers from one language and culture into the language and culture of the recipient. McBride's desire to start an English speaking church among Nairobi residents would test this principle in the context of what would be a

⁶⁵¹Ibid.

⁶⁵²Mugambi, *Five Decades of God's Faithfulness: The Amazing Story of Christ Is the Answer Ministries*, 20–23.

⁶⁵³The state of Emergency restricted movement of Africans around the country, gathered Africans into concentration camps in Central Kenya and generally exerted unprecedented military power over the Africans to subdue the imminent threat to the colonial government.

⁶⁵⁴Walls, *The Missionary Movement in Christian History*, 28.

multi-cultural audience.

Two challenges stood against this church targeting the English speakers. The first was the political situation. The clamour for independence among Africans in Kenya was at an all time high. In 20th October 1952, the colonial government declared a state of emergency because of the threat of the Mau Mau.⁶⁵⁵ This put the missionaries in a state of unease. John Kitts, the leader of the PAOC mission work in Nyang'ori wrote about this in his missionary letters published on Pentecost, the interdenominational pentecostal periodical, Pentecost.⁶⁵⁶ Such a church that would unite all the races was not easily conceivable in this context. The other challenge came from some Christian groups that were uncomfortable with the Pentecostal expression of Christianity they saw among Assemblies of God churches.⁶⁵⁷ The Pentecostal worship was strange, even repulsive to some.⁶⁵⁸

The emergency period in the country declared in 1952 would last until 1957. To address the clamour for political freedom, the colonial government went on to craft a governing arrangement that included some African participation. Musa Amalemba, an active member of the Pentecostal Assemblies of East Africa (PAEA), an alumnus of Nyang'ori and the CMS school in Maseno got involved in this government. He had taught at the mission school in Tsimbalo, before coming to Nairobi to write for the East African standard. He stood for elective office in the Kenyan Legislative Assembly. He won a seat in 1958 and took up a position as minister of housing. He is one example of English speaking Africans who were targeted in McBride's initiative.

⁶⁵⁵The government succumbed to local and international pressure from other African governments gradually lifting this state from 1955 to 1957. Africans were then included in the existing legislative structures.

⁶⁵⁶"Pentecost, Nos. 31-34, Mar.-Dec. 1955 :: Pentecostal and Charismatic Research Archive," 11, accessed May 9, 2016, <http://digitallibrary.usc.edu/cdm/compoundobject/collection/p15799coll14/id/82235/rec/1>.

⁶⁵⁷Mugambi, *Five Decades of God's Faithfulness: The Amazing Story of Christ Is the Answer Ministries*, 28.

⁶⁵⁸Ibid.

McBride moved into Nairobi in 1952 with a vision to start a church to deliver the message with clarity and with the power of the Holy Spirit. The church began by meeting in the McBrides home in Hurlingham in October 1953. It gathered a mixed congregation that comprised English speaking Kenyans and several Canadian missionaries. The first meetings in a public venue were at the Rahimtullah Hall in 1957.⁶⁵⁹ Shortly thereafter the community bought a piece of land on Valley Road in 1958. It seemed natural to start a building campaign instead of paying rent for a hall. Under the leadership of Richard Bombay began to build on it. The church construction on Valley Road finished in October 1960, exactly 7 years to the month after the church had begun meeting.⁶⁶⁰

Richard and Sheila Bombay left at the end of 1960 and went back to Canada. Negotiations for the independence of Kenya had begun, and the Mau Mau sentiment about Christianity was strong. They opposed the adherence to a white man's religion. This was a point of theological concern for the missionaries.⁶⁶¹ Paul Hawkes took over the ministry in 1961 and led it to 1964. These were very tumultuous years in the history of the Kenya as it was gaining independence.

From 1964-1965 John McBride came back and led the church again. Phillip Houghton took over from McBride and led the church until 1968.⁶⁶² After the Houghton's tenure came Eugene Johnson who led from 1968 to 1970. Over the years a wave of African leaders rose to take on lay leadership within the community. These African volunteers included such leaders as Richard Ondeng and Albert Okinda who

⁶⁵⁹Mugambi, *Five Decades of God's Faithfulness: The Amazing Story of Christ Is the Answer Ministries*.

⁶⁶⁰Ibid., 41.

⁶⁶¹"Pentecost, Nos. 51-54, Mar.-Dec. 1960 :: Pentecostal and Charismatic Research Archive," 34, accessed May 9, 2016, <http://digitallibrary.usc.edu/cdm/compoundobject/collection/p15799coll14/id/82881/rec/6>.

⁶⁶²Mugambi, *Five Decades of God's Faithfulness: The Amazing Story of Christ Is the Answer Ministries*, 53.

served in various governance capacities in the church.⁶⁶³

Thomas Mervyn took over the leadership of the church, then known as Pentecostal Evangelistic Centre in 1970. He renamed the church to the Nairobi Pentecostal Church (NPC) during this period as it continued to grow. Under the leadership of Mervyn the church resisted the attempt to turn it into a Swahili speaking congregation.⁶⁶⁴ Mervyn was a fluent Swahili speaking missionary who had served in Tanzania. He had fitted well within the community and used his rapport with this congregation to grow it and serve a particular demographic that was emerging in Nairobi.⁶⁶⁵

During the 1960s into the 1970s the educated Kenyan urban professional had limited opportunities where they would attend vibrant, intellectually engaging churches. Most of these options lay within the mainstream denominations. This church would be poised to meet this unique need. It was not a surprise that the 300 seats in this new church building filled quickly.

The next wave of CITAM growth occurred in late 1980s into the 1990s. There were few non-mainstream churches that targeted the growing population of educated English speaking Africans, Asians, and expatriates in Nairobi at the time. The need for discipleship arose among these people who could have a significant influence in the society.

Roy Upton, a gifted evangelist, took over leadership in 1983 and led the community until 1987. He ushered in a new wave of growth and numbers in Nairobi. Dennis White, the first non-Caucasian senior pastor, took over from Roy Upton in 1987 leading the community until 1997. Dennis White was a missionary from West Indies. Like Upton he was a gifted speaker and a charismatic leader whose influence

⁶⁶³Ibid., 53–54.

⁶⁶⁴Ibid., 55.

⁶⁶⁵Ibid.

included the sitting president of Kenya at the time, Daniel arap Moi. It was during this time that the congregation's numbers tripled, and the church launched two new congregations NPC-West in Woodley and NPC-South in Karen.⁶⁶⁶

The third phase of CITAM's growth was ushered in when in 1997 Dennis White handed over leadership of the movement to its first Kenyan senior pastor, Bonifes Adoyo. He stepped into the role of Bishop of the NPC assemblies. It was under the leadership of Bonifes Adoyo, in 2003, when the church changed its name into Christ is the Answer Ministries, derived from Thomas Mervyn's motto.⁶⁶⁷ Adoyo had grown up in the church being a part of the youth ministry, and at one point charing the youth group. Adoyo was working at Rank Xerox when he began leading the youth as a volunteer. Adoyo enrolled and became graduate of the Nairobi Evangelical Graduate School of Theology (NEGST). Adoyo was one of the first students in the newly established school which opened its doors in 1983. He was to be followed a few years later by Oscar Muriu at the same graduate school.

The council of elders elected David Oginde to be the presiding Bishop of CITAM in 2010.⁶⁶⁸ Oginde grew up an Anglican before he moved to CITAM. He came in the mid 1980s from the Anglican church attracted by the teaching of the pastors there, especially Dennis White. He trained at the University of Nairobi as an architect and served on the senior leadership team at Focus before joining the CITAM's full time staff.⁶⁶⁹ After leaving Focus, Oginde joined the CITAM staff as the church administrator in 1996. It was during this time that his gifts in leadership found expression. He eventually led the Valley Road assembly before being elected as the

⁶⁶⁶Mugambi, *Five Decades of God's Faithfulness: The Amazing Story of Christ Is the Answer Ministries*.

⁶⁶⁷Waweru, "Middle-Class 'Christ Is the Answer Ministries' (CITAM) and the Urban Poor: A Study of Community Action with Recommendations - PhD Dissertation"; Mugambi, *Five Decades of God's Faithfulness: The Amazing Story of Christ Is the Answer Ministries*.

⁶⁶⁸David Oginde is the presiding bishop at the time of this research, 2015.

⁶⁶⁹David A. Oginde, CITAM - Interview, interview by Kyama Mugambi, Audio Recording, August 25, 2014.

presiding bishop of the movement. Oginge took over leadership when the country held a second referendum to enact a new constitution. The nation was reeling from a violent election in 2007. The first constitutional referendum had failed to enact a new constitution in 2005. Oginge's leadership of the movement therefore coincided with a difficult time when the nation needed healing from the political divisions of the second referendum in 2010. Oginge managed to maintain an even keeled political perspective. We will explore Oginge's approach to national issues later in this chapter. We now look at CITAMs ministry in more detail.

Follow the Holy Spirit, Maintain Order

In a typical service, such as one in August 2015, the attendees at CITAM valley road met neatly dressed men and women serving as ushers. The colour theme for the ushers and choir that day was white and red. The men wore white shirts with red jackets. The women wore white tops with a bright crimson accessory. The service began with music. The sanctuary was full, with about 3,000 adults in the room. The congregation was mainly African with only about eight Caucasians and an Asian Indian couple. On the wide stage, skilled lead singers led the five songs, backed by a choir of 45 women and 15 men. The band had a digital keyboard, a guitar, a bass guitar, modern drum kit, and an electronically amplified violin. The Bishop of CITAM stood on stage along with several pastors among the choir as the music went on. Two out of the five songs sung were in Swahili. Two out of the five songs sung were in Swahili. Three were contemporary western worship songs published by Hillsong in Australia and by Integrity in USA. After the music came prayer for needs. This worship session paved the way for congregational communion that the deacons and the pastors served. A pastor led the service and gave announcements before the

sermon. One of the pastors delivered the sermon that day. It was about discipleship within the community. At the end of the sermon, the preacher issued an altar call for those who would like to make a decision for Christ. That day no one responded to the altar call for salvation.

CITAM has consistently committed itself to the systematic teaching of the word of God through out its history. Each of the senior pastors of the church is a primary teacher in the assembly. They focused on interpreting the Word of God, making it relevant to the congregation. CITAM, known before 2003 as NPC, formed a reputation for being strong on biblical teaching. The Sunday teaching came in the context of well prepared services where the church valued on excellence in delivery. The services were all in English. To simplify the service, and appeal to the targeted audience, the services did not have translation in them. The commitment to excellence and the absence of translation ensured that the services utilized time well. This built a reputation as a church that keeps time, quality highly valued by the urban professional. The church also formed a broad family appeal that was structured to meet the needs of the different groupings of people within. There are special ministry divisions for children, women, youth and men. Reaching out to the children, for example, happened through holiday events created for the children known as the Daily Vacation Bible school.⁶⁷⁰

Women's and teens ministries also had similar events aimed at drawing in and catering for the spiritual needs of these groups of people. Such segmentation of ministry was not common in Nairobi at the time. Catering to the needs of these groups of people appealed to the youth and to the professionals, bringing many of them into the congregation. The use of English in the services, especially in the preaching, and

⁶⁷⁰The ministry name “Daily Vacation Bible School” was borrowed from the North American equivalent concept bearing the same name. In Kenya school breaks are known as “holidays” and not as “vacations.” The dates for the holidays were aligned with the Kenyan school holidays.

other ministry events, attracted professionals. It also helped retain the expatriates of foreign origin in the community by helping them feel more included. CITAM also formed a small group ministry as part of their discipleship process. Here small groups of church members gathered in people's homes. They engaged in guided Bible study material for their spiritual growth. This was a form of discipleship ministry that was not as widely used in the NPCCs in the 80s but was rapidly gaining popularity.

As noted above indigenization of the leadership at CITAM began in the late 1980s. Under the leadership of Denis White for 10 years from 1987 to 1997, CITAM saw the inclusion of many more Kenyans onto the pastoral staff than there had been before. During this period church moved from being an expatriate led community to a locally led church. Bonifes Adoyo took over the leadership of this community. During this time, the church continued to grow both in congregation population and in the number of assemblies. The pastoral leadership at CITAM was a small team of pastors many of who came from the congregation. They were university graduates, usually with initial training in courses other than theology. They accepted the invitation to the staff team where they received on the job ministry experience as well as theological training. The church also formed a congregational leadership and governance system which comprised a pastoral team, elders, and deacons. The pastoral team was responsible for the pastoral needs of the community. The matters of doctrine, leadership, and church discipline were the elders' responsibility. The deacons carried the administrative matters that had to do with financial and other resources. In building a dynamic ministry to the Nairobi English speaking population, CITAM sought to create orderly structures which would moderate the leadership of the movement.

Bureaucratizing Charisma: Establishing the Spirit Led Movement

Pentecostal in its doctrine, the growth of CITAM benefited from internally formed leadership and governance structures. Initially, the church had a type of hybrid congregational structure with hierarchical and congregational elements. This structure was founded on a congregation of members who annually meet to make church-wide decisions at the AGM.⁶⁷¹ This AGM is responsible for ratifying the nominated deacons, elders, and the Bishop. The deacons managed the financial and operational issues of the church. The deacons were also responsible for the formation and implementation of the budget and the strategic plan of the church. Aside from these, there are ministry heads of departments who are volunteers, leading the various ministry divisions such as the youth, men and women ministries. Each of the assemblies within CITAM has a senior pastor, and the whole movement is under a Bishop.⁶⁷² Later on the church modified this structure to give more power to the full time staff to determine the strategic direction of the church.⁶⁷³ The movement now has 13 assemblies in Kenya.

The organization of CITAM resembles the PAOC structure that has a somewhat centralized structure that brings together the assemblies together under one hierarchical tree. PAOC, like its US sister denomination the AG, elects the general superintendent. It also places a high value on the involvement of the laity through representatives. CITAM selects its bishop who, like the PAOC superintendent, has term limits. The assemblies are not autonomous but are linked more closely than the PAOC. In this way CITAM has taken the institutionalization one step further towards denominationalism. Because of this, it is possible in CITAM to rotate the senior

⁶⁷¹ This is different from the PAOC tradition of electing a General Superintendent. CITAM, "Christ Is the Answer Ministries Revised Constitution," 2013.

⁶⁷²Ibid.

⁶⁷³Ibid.

pastors around the congregations in ways that benefit the movement. The effect of this is to reduce the reliance on the personal charisma of the senior pastors. The task of leadership of the movement rests on the Bishop, his deputy, the college of senior pastors, and a council of elders who assist them. This is a unique innovation where the church anticipates the leadership of the Holy Spirit, not through an individual but through a team comprising clergy and laity.⁶⁷⁴

This leadership and governance structure has time limits for those who serve. Deacons serve for a maximum of two terms of 2 years each. Elders serve for a maximum of two terms of 3 years each. Over the years, this has ensured that there is a steady transfer of leadership from older to younger leaders. This means that the church is constantly drawing from its leadership resources to raise up leaders for the governance structure. It also means that over time, there is a growing number of congregation members who have served within the community at the elder level but who have retired. Over the last 30 years, there are over 100 people who have served then retired as elders. The implications of this structure currently are that many leaders can engage with church ministry at the highest level. There are 12 assemblies served by a deacon board of 12. This means that every 4 years there is a rotation of 12 deacons who replace those who retire. Each of the 12 assemblies has a several assembly elders, some who serve at the highest council of 24 elders that serve the movement. This in effect means that in each 6-year cycle, dozens of elders retire, and new leadership emerges. The Bishop and his deputy also have a rotational structure. Each Bishop must have a deputy. Each assembly's senior pastor has a deputy as well. This ensures that there are no leadership vacuums in case of a departure or incapacitation of any senior leader. The bishop's office has a time limit where they

⁶⁷⁴Reed Nelson discusses leadership at AG as representative of Weber's Charismatic leadership construct. Reed E. Nelson, "Authority, Organization, and Societal Context in Multinational Churches," *Administrative Science Quarterly* 38, no. 4 (December 1993): 653–82.

serve for a maximum of two 5-year terms. The deputy Bishop serves for a maximum of one 3 year term.⁶⁷⁵ This dynamic structure ensures that the church is constantly generating leaders to serve at the highest office of leadership.

This system ensures that the church is constantly generating leaders to serve at the highest office of leadership. CITAM has organized its ministry such that there is an operations department that is responsible for the smooth running of the movement. Operations functions of the movement are structured such that the finance, information technology, and other staffing functions come under one central department. The operations department office is in the CITAM movement's headquarters office located in parklands. Until 2014 the operations, department was headed by Justus Mugambi.

Justus Mugambi studied economics at Moi university. Much of his work at CITAM drew from his experience working in the movement. Prior to coming into CITAM he had served at the PACU as the registrar. He later served as the dean of the university. In 2008 he took up responsibilities leading CITAM Ngong assembly for two years. During his ministry engagement with CITAM he undertook an Mdiv at NIST. In 2010 Mugambi took on responsibilities as the chief operations officer, directing operations. He led a team of eight senior officers heading such functions as finance and IT at CITAM. In his role leading the administrative matters of the church he worked closely with the deacons.

Pastors are recruited from among highly engaged, experienced volunteers within the congregation. Men and women who have served with distinction get invited into ministry. These leaders growth within the communities serving in leadership responsibilities at the small group level and heading departments. Such

⁶⁷⁵CITAM, "Christ Is the Answer Ministries Revised Constitution."

volunteers carry a heavy load of leadership while still under employment. Those leaders who experience a call to full time ministry, receive an invitation to consider full time ministry. They also get an opportunity to go to Bible school for theological training. Upon graduation from Bible school, these leaders are directed to serve within the movement using their gifting and calling. Training and exposure happens in different environments both locally and internationally. The leadership development progression therefore begins with the volunteer ministry after which the leader goes into theological training. Thereafter the leader joins a department, serving within their area of gifting, moving on into being an assistant pastor. Eventually, if they are so gifted, and there are opportunities, they become assembly pastors.⁶⁷⁶

More recently there intentionally have been initiatives to mentor young ministers. This is through the CITAM apprenticeship and mentorship program (CAMP) which targets young leaders from university. College students from various college backgrounds come together in a program that gives them ministry exposure. After this program the leaders who intend to pursue a career in full time ministry join Bible schools for theological education.

CITAMs Leadership Environment

Send them, but Train them First

Ken Kimiywe was the deputy bishop at CITAM in 2015. He began his career as a technical teacher in automotive engineering. During this time, he served extensively as a volunteer in various ministries at CITAM. After receiving his call, he undertook training at PACU where he did his undergraduate Bible school training. He began his service on full time staff at CITAM as an intern pastor. He went on to take the role of pastor in charge of ministry and began leading an assembly.

⁶⁷⁶ Ibid.

In the early 2000s CITAM purchased a 12 acre school property in Buru Buru in the Eastlands area of Nairobi. This property was an opportunity to establish CITAM's presence in the Eastlands area of Nairobi. The property was strategic, at the intersection of three large neighbourhoods of Buru Buru, Umoja, and Eastlands. The property had facilities for school from Kindergarten right through to high school. Ken Kimiywe the initial team and eventually became the founding pastor of the Buru Buru assembly. He then joined AIU where he undertook his masters program. Kimiywe went on to be elected as the deputy bishop. He then undertook a DMin with Asbury University. During his service, he, with other staff members got training sessions on various leadership topics.

Staff members also got opportunities to travel abroad to familiarize themselves with ministry methods in other nations. One recent visit to an Asian church ignited a conversation about ISO certification for the church. We see in Kimiywe's ministry life a pattern of service as well as formal and informal training.

CITAM provides opportunities for volunteer service in the church's ministries. The multiple ministries are multiple opportunities to raise leaders. Those who serve, bring their gifts and talents to the table. The pastors affirm this dedication to service through appreciation and official recognition of those who serve. The pastors also identify the individual's gifts and call them out, encouraging them to serve. Many prominent corporate leaders have served as volunteers at CITAM. These leaders include notable banking personalities as Gideon Muriuki, Nelson Githinji, and Peter Munyiri.⁶⁷⁷

Young people and children get encouragement to join the ministries and serve in

⁶⁷⁷A total of 17 different prominent leaders in the private and public sectors were named by respondents as volunteers who have served at CITAM in various capacities. Gideon Muriuki, Nelson Githinji and Peter Munyiri were the top most frequently mentioned out of the 17. These three are top banking executives in the country.

places of leadership. Once engaged, the leaders get training to help them become more effective. For instance, at the beginning of every year there is a leadership training for key volunteers in all assemblies. The objective of the one day training conducted from the Christian Education department is to raise leadership awareness among the participants. It also gives expectations and responsibilities for the leaders going forward. Thereafter each department run their own trainings. The presence of a Christian education department responsible for the training of leaders within and outside staff is an innovation that ensures that emerging leaders are growing in their leadership.

CITAM's leadership environment is moderately transformational.⁶⁷⁸ This is an environment that exhibits strong transformational elements while maintaining a moderate amount of structure. Transformational elements of a leadership culture include the individualized attention paid to the leaders in the organization, intellectual stimulation of the leaders within it, and inspirational motivation of the leaders through communication. Transformational leadership elements also include the idealized perception of the senior leadership that adds to the inspiration of upcoming leaders. The idealized influence element of transformational leadership seems to be less represented because of the dynamic structure that routinely rotates leaders. It prevents any leader from being "idolized" by the congregation. The ODQ scores for CITAM suggest that the organization has just enough structure to enable the leadership to be effective without over burdening it with bureaucracy. Moderately transformational organizational cultures are highly effective in inspiring performance as well as securing longevity of the organization through succession.

The church encourages an environment of innovation. The leadership has

⁶⁷⁸CITAMs ODQ score was 10.4 transformational and 3.6 transactional, which is consistent with Moderately transformational organizations. See Appendix ODQ analysis for detailed results with an analysis.

created a culture of celebrating new ideas within the ministries. The implementation of the ideas however is slow given the gathering of approvals and building of consensus among the deacons. The volunteer opportunities as well as the governance structure provide opportunities for new ideas to be shared. Creativity is modelled from the top, with the Bishop submitting his ideas for scrutiny by the leadership team. Where ideas emerge, the existing leadership and governance mechanisms evaluate then implement them. When the idea takes root, then these mechanisms support the implementation of the innovation.

CITAM has formulated various programs that target young leaders. Young people out of high school have 3D, an ex-candidate program, they can join before they go into college. After college, young leaders can join the CITAM apprenticeship and mentorship program (CAMP). This is a one year program where university graduates come into the church staff team, where they work and are mentored. Those who sense a call to the pastorate then apply for a position. Mike Muthengi wrote a similar but shorter term program when he led the missions department. This was the short-term missions program (STEPM). This is a 4-12 month mission assignment in a different part of the country working outside the CITAM church environment.

The leadership journey of senior leaders follows a five step process. This is undergraduate education, ministry involvement, the call into ministry, graduate theological training and then senior leadership. Some leaders take a sixth step of doing doctoral studies. For instance, the bishop of CITAM in 2015, David Oginde studied architecture at the University of Nairobi. Stanley Mungathia studied Education at the Kenyatta University where he led the University's Christian Union (KUCU). Robin Mulunda was also a CU leader at the Kikuyu campus of the University of Nairobi.

The leaders started their leadership journey in their undergraduate studies, involved and often taking leading roles in their chapters of the CU. The leaders would step into ministry roles with the church or the para church. Oginde worked at FOCUS where he rose to be the director.⁶⁷⁹ Karita Mbagara worked with the ministry of Labor with the Kenyan government while serving in the local church. Justus Mugambi worked at PACU as the registrar. These leaders each came to a decision point in their lives where, in response to a sense of calling, they opted to resign their positions and join the church staff. Sometimes this was through the prompting of another senior leader. Denis White, for instance, spoke with Patrick Kuchio, Mike Muthengi, and David Oginde to invite them into full time ministry and mentor them on their journey. Oginde says of White , “he was a great mentor when I came in as a young pastor.”

In response to their call, the leaders would then join a theological school to undertake a post graduate degree. Mbagara studied an MA in Biblical studies while serving at the Nairobi Chapel. Mungathia did his Mdiv under the support of FOCUS where he had served. Mulunda took a Masters course in missions, then served in a missions organization before joining CITAM. Upon graduation, these leaders would be presented with more responsibilities. Mungathia took responsibilities in Parklands, as Kuchio did. Mbagara served as a deputy senior pastor, then as a pastor. As an optional sixth step, several leaders have undertaken doctoral studies. These include PhDs by Oginde and Mbagara, and DMins by Kimiywe, and Mungathia.

Mbagara is one of the leaders who have taken the six steps in CITAM's leadership journey. Mbagara graduated from the UoN with a BSc in Maths and Chemistry. He carried on additional studies in the Netherlands obtaining an MSc in textile technology and management. He then worked at the Ministry of Labor and

⁶⁷⁹FOCUS is the Fellowship of Christian Unions, a para-church body which oversees Christian Union activities around the country.

industrial training giving direction on textile technology. During his time with the government, he continued to be highly involved with ministry carrying out missions on the weekends with FOCUS ministries. Upon sensing his call into full time ministry Mbagara enrolled into the MA in Biblical studies program at AIU. He joined the Nairobi Chapel and served on the preaching and pastoral team during his studies at AIU. At the time, he served with the Nairobi Chapel church plant in Kileleshwa. When he finished his studies he joined CITAM ministry as a deputy senior pastor. After this, he led CITAM Thika Rd which saw numeric growth from 1,500 to 3,200 in the two and a half years he led it. During this time Mbagara obtained a PhD in theology where he researched the role of the Holy Spirit in social cultural transformation in Luke-Acts. In 2015 he was the senior pastor of CITAM Karen.

CITAM cultivates a dynamic leadership environment where leadership transition is normal. Within the ministries; for example, leaders can only head ministries for a 2 year term that is renewable once. This means that a leader can only serve at that position for a total of 4 years. Similar transitions occur in other leadership structures such as the elder and deacon board. Peers and pastors nominate volunteer leaders into these positions after demonstrated effectiveness in serving in the church ministries.

Though the structure of the leadership formation seems established, there are some leaders whose formation demonstrates dynamism and fluidity within the structure. Mike Muthengi is one such leader. Muthengi graduated with a BEd from the Egerton University. He got married soon after and was not very involved in the church. In 2000 Oginde invited him to coordinate and lead Bible studies. Muthengi distinguished himself in his ability to lead groups. The church leadership nominated him to be the area coordinator while still serving as a volunteer. It was during his time

that David Muriithi, the pastor in charge of Evangelism left to plant a church in Langata Nairobi.⁶⁸⁰ The department had lost its leader and Muthengi came in to give leadership in the department still as a volunteer. He led CITAM training and evangelism team (CITAETI). CITAETI later evolved into the Missions department which in 2015 had Patrick Kuchio as its leader. Shortly thereafter Muthengi pursued his Mdiv in Missions at NIST.

During these studies, he spent two months at the Nairobi Chapel for his attachment. Muthengi served here as a business development training consultant. After graduating he left this work to train church planters. In the period between 2003 and 2005 he worked under Muriithi Wanjau to plant 25 churches.⁶⁸¹ After 2005 Muthengi went back to CITAM as a pastor where he headed the missions department. He recruited a board, formulated policy, and started sending out missionaries. In 2008 Muthengi began leading CITAM Buru Buru. He led both the Buru Buru church and missions department for a year. After this he led the church until 2014. Muthengi left CITAM to join the Nairobi Chapel where, since 2015, he headed the church planting department, which is Nairobi Chapel's equivalent of the missions department. Muthengi's leadership journey demonstrates some allowance for fluidity in the leadership development of individuals within the existing leadership framework. It also shows a measure of tolerance in the transfer of leaders across different churches.

We can see from the foregoing that there are structures that support the emergence of leadership and its training. The CITAM internal environment is also innovative allowing leaders to produce ideas for ministry. From a transformational

⁶⁸⁰David Muriithi planted the House of Grace church. This is a pentecostal church with a congregation of 2000 based in the Nairobi West area.

⁶⁸¹Muriithi Wanjau is the senior pastor of Mavuno Church, a church planted by the Nairobi Chapel in 2005. The church has 10 campuses. 5 of them are in Nairobi, while the others are in major cities of Uganda, Rwanda, Zambia, Malawi and Germany. (David Muriithi and Muriithi Wanjau are not related)

leadership perspective, we can see that, through the training and mentorship programs, leaders are both intellectually stimulated and given individualized attention in their formation, particularly early in their leadership journey. From the data we could not establish a strong sense of idealized influence from a particular current transformational leader or particular initiatives of inspirational motivation. We now look at external environmental factors that have a bearing on leadership development at CITAM.

Effectiveness in a Volatile Environment

Respondents gave a wide variety of factors thought to positively influence the development of leaders within CITAM. Young professionals want to be associated with the good brand name that CITAM has formed over the years. The physical church structures, the equipment, and the material written all give a sense of stability that is attractive for people who want to associate with the church. CITAM leadership tries to stay aware of the ministry other churches and their ministries. For example, other PPCs have inspired CITAM to think about the effectiveness of their youth and children ministries. Many conversations are spurred by benchmarking visits to churches in North America and Asia. For example, a visit to a Pentecostal church in Asia that is ISO certified was an inspiration to consider partnership and investment in technology within CITAM. There are many current discussions about leadership in the public space. Leadership is a key public discourse issue, and there is a high demand for good leaders. Corporate Kenya has also raised awareness of leadership. This has in turn encouraged CITAM to participate in the public discourse on leadership and consider training its own leaders.

Leaders of other churches consider CITAM a leader in the field, and will come

to the church for help. Leaders ask for help on small groups, governance, financial management, and discipleship strategies. This provides pressure from the outside to ensure that the internal systems and innovations are working. Theological institutions and Christian organizations outside CITAM have also contributed to the emergence and development of leaders. Other theological institutions such as ILU and AIU help grow leaders. There are also scholarship organizations that fund the training of leaders. Leadership summits and conferences also provide forums for the development of leaders. These include the Global leadership summit, Africa Arise conference in Addis Ababa, and Ezra, the FOCUS missions conference held in various universities in Kenya. These provide opportunities for the training of leaders within CITAM. They also raise leaders who then join CITAM.

Several issues were raised that have a negative impact on the development of leadership at CITAM. Negative ethnicity has negatively affected leadership development in CITAM. Environmentally, it affects some of the decisions made and introduces sensitivities say in such meetings as AGMs. Leadership in national politics has in some ways affected the church. For example over the years, CITAM has attracted high profile politicians.⁶⁸² The public perceives the church. On a smaller scale, Bible study groups, for example, have closed down because of heated political climate especially during elections. Some of the effect of the political climate is hard to point out, but its climatic effect is present in the church.

On the leadership structure, some people feel that CITAM is becoming very structured and becoming more mainline. The question is, relative to other churches, and other seasons of CITAM's history, is the Holy Spirit still at work? The perception that the church is losing its pentecostal mandate may affect the engagement of

⁶⁸²Damaris Seleina Parsitau, "From Prophetic Voices to Lack of Voice: Christian Churches in Kenya and the Dynamics of Voice and Voicelessness in a Multi-Religious Space," 2012.

potential leaders who have such a leaning.

A recent purported land buying scandal reported in the press attracted attention to the church. Members involved in a real estate venture were lay leaders, and at least one former staff member.⁶⁸³ This issue highlighted the fact that some decisions that some of attendees make in private affect the church. Members whose actions have attracted attention outside the church have ended up being associated with, and vilified along with the church.⁶⁸⁴ A respondent highlighted the fact that since the movement is dealing with massive congregation of 40,000 in 13 assemblies in Kenya, and ten outside the country, it is difficult to be a present shepherd to so many people.

The large congregation also creates a perceived void in pastoral care that makes some people to go elsewhere where they risk being exposed to false doctrine. The high congregation-to-pastor ratio may give a sense of distance between clergy and laity. The laity who are already highly mobile in their professional lives may opt to leave the church for smaller congregations where they feel they may get direct pastoral care.

Instances of false, toxic teaching, and false ministers in Nairobi have created a wrong impression about those who serve in full time ministry. This has negatively affected potential leaders who want to engage in full time ministry. With such a large congregation, with varied backgrounds it is difficult to do effective small groups. The congregation members and leaders from within already have the church's "DNA". Those who come from outside may take some time to acclimatize and know how the church works, as they engage either at congregational or leadership level. This

⁶⁸³Paul Ogemba, "Bishop, Church Elders Caught up in Land Scam," *Daily Nation*, accessed March 14, 2016, <http://www.nation.co.ke/news/Bishop-and-church-elders-caught-up-in-land-scam/-/1056/2918822/-/rfomik/-/index.html>.

⁶⁸⁴Ibid.

external socialization and influence may sometimes affect the ministry within the church.

The high cost of theological education creates an entry barrier for those leaders wishing to be trained for ministry. Pastors who want to be trained may postpone or forego theological training altogether because of its high cost. In sum, what we see from the external influences on leadership development, is that the impetus for leadership development comes more from within. We also see that the varied positive and negative effects of the external environment on leadership development, while significant, are not as critical in shaping the overall outcome of leadership development at CITAM.

CITAM Leadership Content

What does the Bible require of You as a leader?

Without a formal leadership development curriculum, CITAM congregational sermons, volunteer training and staff development forms the body of church teaching on leadership. On character and discipleship based biblical teaching on leadership, integrity, and purity rank highly. Leaders form their character in these areas. Leaders learn to be humble in their disposition particularly to those they lead. They learn to be sensitive to the fact that those whom they lead are also leaders in their own right, either in the corporate sector, or even in matters of theology. Leaders also cultivate a devotional life where they are sensitive to the leading of the Holy Spirit in their leadership. While planning is important, there is an emphasis on hearing the leading of the Spirit, and a willingness to follow, in matters of the church. One respondent mentioned the importance of mentoring for leaders in the movement as an aspect of character formation among the younger leaders.

On biblical competence-oriented teaching, leaders mentioned stewardship and

decision making as key components of the content. Leaders learn that every leader is a steward who will be accountable, and therefore they have to make decisions what they do with that they have. In line with stewardship, teaching in Matt 25:14 there is a recognition that there are different gifts and capacity among different individuals. The leadership appraises the staff and rewards the successful execution of duties. Leaders should view their role at CITAM as service to the community. There is an understanding that leaders work with people with various personal challenges.

On competence, the book of Nehemiah featured prominently among the respondents. This training highlights the value of vision, strategic planning, delegation and the mobilization of people to a common goal. The teaching from Nehemiah also raises awareness of the need for structure and coordination in leadership of a community.

On teamwork and chemistry, lessons on proper structuring of the church come from the book of Acts. CITAM places emphasis on the value of organizational structure for strengthening the community for effectiveness. Leaders generally get room within the teams and the church to serve in their area of gifts. Exposure from external environments helps leaders grow to become well rounded in their ministry experience.

CITAM leaders cite the church as a key area where leadership is learnt. Leadership lessons also come from pre-staff experiences such as FOCUS. Other areas where these biblical lessons on leadership are learnt include conferences, such as the Global Leadership Summit, and pastoral staff meetings.

The Safari

CITAM formed a comprehensive discipleship process for its congregation members. The process involves five steps alliteratively titled Enter, Encounter,

Embrace, Enlist, and Engage.⁶⁸⁵ The “Enter” stage focusses on the formation of Christian foundations. The next step is “Encounter” where the believer should grow in their faith through persistence and consistency in their Christian disciplines. A call to grow in community follows in the next step. Here in “Embrace,” believers learn how to express Christian love to each other within the community context. The penultimate phase calls believers into service. Spurred by the passage in Ephesians 4:12, the participants in the Enlist phase should get prepared within the church and their society. The final phase is Engage, where the believers go out into the world and have an effect as salt and light. In a way reminiscent of Bunyan’s Christian classic, discipleship experience is presented as a Safari, which is Swahili for a journey.⁶⁸⁶ The church is presented as a place to regularly stop and refresh. In the metaphor, the Church is the service centre in this pilgrimage of faith.⁶⁸⁷

In CITAMs program, discipleship happens at five progressive levels. These are the individual, small group, congregation, affinity groups and at the denominational level.⁶⁸⁸ The person should see this process as a personal effort that happens in community with others. Within the small groups the participants engage in Bible study, interpersonal relationships, evangelism, care for each other and so on. Within the congregational level, each assembly is responsible for systematic study of God's word, inviting the work of the Holy Spirit, providing opportunities for participation and service. CITAM designated affinity groups as places for discipleship. Here, congregation members relate around similar life experiences, concerns, or professions across the assemblies. CITAM also envisions discipleship as happening within the

⁶⁸⁵*Enter: The Call to Know, Laying the Foundations, The Safari* (Nairobi, Kenya: CITAM CED, 2014), 6.

⁶⁸⁶John Bunyan, *The Pilgrim’s Progress from This World to That Which Is to Come, Delivered under the Similitude of a Dream*, by John Bunyan, n.d.

⁶⁸⁷*Enter: The Call to Know, Laying the Foundations*, 7.

⁶⁸⁸*Ibid.*, 4–5.

whole church gatherings such as conventions and general meetings. At this level vision and mission casting, governance and administrative functions are aspects of discipleship. Discipleship within the Safari happens within the segmented ministry areas of the adults, children, teens, and the leaders. These are the Adults Safari, Junior Safari, the Teens Safari, and Leaders Safari.⁶⁸⁹

The themes covered by the first step of the Safari include building an understanding of salvation, prayer, hearing God's voice, discerning his will, studying the Bible and the role of the church. On this first phase we do not see Stewardship, evangelism, social action, or the Christian's responsibility to care for the environment. All these are part of Mavuno's Mizizi, and some are found in ICC's Connect.⁶⁹⁰ The CITAM material is more introspective than Mizizi though it comes in a similar devotional format, with five days of readings and activity for each of the 6 weeks.⁶⁹¹ The participants should read verses from the Bible and use them to fill in answers to questions on their manuals come in a work book format.

The Safari makes an explicit mention of the development of leaders through the provision for a leaders' safari. The Safari anticipates that Christians who are maturing in the community will at some point serve within the church, and help develop others. The service in ministry phase of the discipleship process has an implicit assumption that there will be leaders who lead departments where the volunteers serve. The call to bond within the community, through geographical small groups, and affinity groups will produce natural opportunities for leaders to serve. The understanding that discipleship happens at the denominational level, through governance, administrative and accountability structures is an important affirmation of the intentionality of

⁶⁸⁹Ibid., 5.

⁶⁹⁰Wanjau, *Mizizi*; Kitoto, *Connect: Discipleship Process*.

⁶⁹¹While not explicitly stated, the interaction of CITAM Pastors such as Kwame Rubadiri, with Mavuno has had some influence on the development of a formal discipleship curriculum.

leadership development within CITAM.

The Bishop's Blog

We now turn to David Oginde's writing on leadership. Oginde has published some articles on leadership journals.⁶⁹² He has also published opinion pieces on local dailies.⁶⁹³ He is the main speaker in a biweekly radio program Leadership Forum broadcast from Hope FM, CITAMs public radio channel. Oginde is an avid student of leadership, being conversant with several leadership theories.⁶⁹⁴ In his research investigating the most admired behaviours of leaders, Oginde demonstrates his understanding of the transformational, authentic, and servant leadership theories. In his small scale research in a micro-finance institution, he demonstrates that the followers' expectations of leaders fall within the existing concepts of leadership. In his PhD research Oginde used a quantitative methodology to investigate the effects of ethnicity and intercultural competence on follower trust.⁶⁹⁵ His study employed the Leader-Member Exchange theory of leadership which reflects on the relationship between the leader and their followers.

Oginde considers these theories as a tool to facilitate better leadership in the dual context of Christian discipleship and Christian church leadership. He connects the use of leadership theory with leadership that fits within Christian principles of

⁶⁹²Oginde, "Antecedents of Christian Leadership: A Socio-Rhetorical Analysis of 1 Timothy 3:1-7"; David A. Oginde, "Effects of Ethnicity and Intercultural Competence on Follower Trust, Leader-Member Exchange, and Perceptions of Organizational Justice" (Ph.D., REGENT UNIVERSITY, 2013), <http://gradworks.umi.com/35/70/3570904.html>.

⁶⁹³David A. Oginde, "We Must Confront the Question of Religion in the War on Terror," *Standard Media*, n.d., http://standardmedia.co.ke/article/2000157285/we-must-confront-the-religion-question-in-war-on-terror?articleID=2000157285&story_title=we-must-confront-the-religion-question-in-war-on-terror&pageNo=2.

⁶⁹⁴Oginde, "Antecedents of Christian Leadership: A Socio-Rhetorical Analysis of 1 Timothy 3:1-7"; Oginde, "Effects of Ethnicity and Intercultural Competence on Follower Trust, Leader-Member Exchange, and Perceptions of Organizational Justice"; David A. Oginde, "Follower Expectations of a Leader: Most Admired Leader Behaviors," *International Leadership Journal* 3, no. 2 (Summer 2011): 23-31.

⁶⁹⁵Oginde, "Effects of Ethnicity and Intercultural Competence on Follower Trust, Leader-Member Exchange, and Perceptions of Organizational Justice."

leadership. The antecedents of leadership in the Christian context are in the Bible. In his article on 1 Timothy 3:1-7 he argues that the passage provides the “antecedents – irreducible minimums –for successful Christian leadership.”⁶⁹⁶ This paper gives us some insights into Oginde's understanding that good leadership begins with a commitment to scriptural perspectives. This understanding informs his public pieces of writing.

It is in his blog posts that we find Oginde's desire to intentionally engage in leadership issues of the day from a Christian perspective. On his blog posts Oginde reflects on a range of issues drawing lessons from them. For example in a blog post titled “By their inaction leaders reducing President to manager,” Oginde analyses the Kenya's leadership and concludes that there is a failure of leadership by those who work with the president. In the article, he quotes leadership examples from Europe drawing parallels. He also talks about some of his own experiences. In the article, he suggests the value of active leadership among those who the president has entrusted with the role of advising him. In another article Oginde decries the failure of leaders for lack of counsel. He cites a personal example from within the church of the lack of counsel for leaders.

Oginde's articles offer a sober critique on leadership with biblical insights. He also engages in a social commentary of the state of the country and our role as Christians. He does not shy away from some of the political issues touching on national scandals, the judiciary or even the office of the president. He also addresses religious, social, and cultural challenges in the society. In his writing we see an intentional drive to engage Christian values, biblical teaching and sound reasoning in the application of leadership principles.

⁶⁹⁶Oginde, “Antecedents of Christian Leadership: A Socio-Rhetorical Analysis of 1 Timothy 3:1-7.”

The blog provides a structured opportunity for the Bishop of the movement to respond to national issues. The blog allows the Bishop to, on behalf of the church, articulate two of the church's core values. Transformation is one of CITAMs core values.⁶⁹⁷ This value emerges on the blog through societal advocacy and social action. Societal advocacy is a theme that emerges on the Bishop's blog as he tackles issues such as governance and national leadership. Another core value that emerges from the Bishop's blog is that of accountability. CITAM believes in accountability to God, to each other and to the government. We can see on the blog two way accountability to the government as the bishop challenges the issues in the government, while simultaneously challenging the readers to be agents of change.

The Bishop's blog offers insight into Oginde's perspectives on national issues. It is also an opportunity to teach and inspire his readers as he offers perspectives on the issues of the day. The blog title is institutional, carrying the authority of the organization. In this way, the content of the blog may act as CITAMs position on the issues addressed. In this way, the blog acts as an opportunity for Oginde to exercise leadership and shape opinion. The depth and sophistication of opinion on the blog appeals to CITAMs target demographic. While we do not have specific evidence of leaders who joined the staff because of the blog, the blog demonstrates a welcome alternative leadership. Such leadership that is carefully thought through builds confidence in the congregation and provides a conducive atmosphere for leaders to be nurtured.

Summary Analysis

Looking at CITAM's history and practice we can see that the church maintains a

⁶⁹⁷citam, "Our Core Values," *CITAM - Christ Is the Answer Ministries*, accessed September 1, 2016, <http://www.citam.org/about-citam-2/our-core-values/>.

formal structure of leadership development. Leaders emerge and enter a leadership path where they gain education while growing in their leadership responsibilities. Much of the education comes from formal theological qualifications. While CITAM does not have an elaborate system of the acquisition and transfer of credentials as does its parent, PAOC, clearly the leadership development path has a measure of formality that includes theological qualifications. This is also the case with ICC which requires its pastors to complete theological training before ordination. As with CITAM, the AG history may be responsible for ICC's approach to theological education. CITAM takes its leaders to PACU and AIU, while ICC takes its leaders for training to EAST.

CITAM developed a much more modern and sophisticated organizational structure than the PAG congregations it came out of. CITAM's structured approach to ministry appealed to the English-speaking attendees as a reaction to the seeming structural chaos evident in many pentecostal churches at the time. Many of these churches oriented their ministry around the charismatic individual.⁶⁹⁸ CITAM had a radically different approach. The church incorporated clear governance structures within the context of pentecostal exuberance. CITAM's approach can be traced historically to its roots in the PAOC whose structures were developed early in history. CITAM has also modified its approach to make it more effective in the Kenyan context.

CITAM also formed a ministry structure that provides avenues for volunteers to engage. The two areas of volunteer involvement are the church ministries that fall under the different departments, and the deacon/elder constitutional offices. This is a feature consistent with the other PPCs. Volunteerism is a key feature of Christian

⁶⁹⁸Samita, "Family and the Church in New Christian Religious Movements."

revitalization movements and remains the most significant conduit for the development of leaders in revitalizations in the global south.⁶⁹⁹ Volunteerism in religious movements is also a feature which when well applied in new religious movements becomes a factor contributing to its success.⁷⁰⁰ CITAM as well as the other PPCs have applied volunteerism extensively to support their operations.

Structure can have its limitations. The rate of deployment for gifted leaders can be slower than the emergence rate of potential leaders. For example, the rate of church planting is slower than the rate at which lay leaders are becoming available through the volunteer opportunities in the mother churches. Mugambi feels that, “the church grows physically when you’re growing other churches and therefore giving people room for exploitation of their leadership skills. So our rate of planting churches has been quite limited because of our structure.” The bureaucratic elements of organization limit the speed of launching new assemblies.

Dynamism within the organization fits into the rotational structure of both volunteer and staff assignments. We see this dynamism from the history of change in leadership that can be traced back in the life of the church from its inception. The term limits of deacons and elders, as well as the bishop and his deputy mean that the leadership of the movement is constantly in flux. The rotation of senior pastors around assemblies adds to this constant state of flux. This state of flux allows the creation of leaders. It also enables their rapid deployment into the movement. There will therefore be a constant tension between the need for leaders to stay long enough to establish their work and the need for the movement to ensure that leadership gifts are well distributed within the movement. This is a unique feature within CITAM that is more common with the Anglican church than it is with other PPCs. We do not see

⁶⁹⁹Matviuk, “Pentecostal Leadership Development and Church Growth in Latin America.”
⁷⁰⁰Stark, “Why Religious Movements Succeed or Fail: A Revised General Model.”

this type of dynamic deployment of leaders either at the Nairobi Chapel or ICC.

The pneumatic emphasis of the denomination keeps the movement responsive to the needs of the current context. This reliance on the Holy Spirit is consistent with the Pentecostal church's doctrine and teaching on dependence upon the Holy Spirit for the individual and the community. The church's emphasis on prayer and the leading of God in their worship promotes the perception of the reliance on the Holy Spirit. The pneumatic emphasis preserves a dynamic entrepreneurial spirit that is responsible for the new initiatives within the movement. These new initiatives primarily revolve around the church plants and missions activities to other parts of the country, and beyond.

They also consider the Holy Spirit responsible for creating a dynamic leadership environment. The leaders within the church see the different transitions in the church's history as a necessary progression in the divinely instituted growth of the church. Mugambi, for instance, says, “it would be interesting to note that the church experienced various seasons and God brought people who had specific qualifications to meet those challenges or to meet those needs of those seasons.”⁷⁰¹

CITAMs structure is more structured than it is reticulate. However it seems that the pneumatic emphasis causes the dynamism that was evident in church's reticulate structure. Further more, the pneumatic emphasis acts as a countermeasure against the ossification that structure tends to bring in an organization. This way, CITAM can maintain a healthy tension between the organizational structure and the “move of the Spirit.” According to Poloma is a unique feature of some AG churches.⁷⁰² In maintaining this tension the church can be vibrant and effective while sustaining a strong core that supports the movement.

⁷⁰¹Justus Mugambi, CITAM Interview, October 20, 2015.

⁷⁰²Poloma, “Charisma and Structure in the Assemblies of God: Revisiting O’Dea’s Five Dilemmas,” 2005, 88–89.

This tension is also alluded to in the organizational culture findings which demonstrate that CITAM has a moderately transformational organizational culture. This means that CITAM has a strong transformational outlook with a measure of structure that enables it to remain effective. This is a difficult balance to maintain because of the pull towards both poles by different members of the organization. There are those who would like to see more freedom in the Spirit, and others who see the progress of the organization threatened by the lack of structure.⁷⁰³

The transformational leadership model anticipates that organizations that demonstrate idealized influence through the leaders' charisma, intellectual stimulation through leader training, individualized concern through leader relationships and inspirational motivation through vision require a measure of structure. This structure creates a transactional framework of interaction where desired actions are rewarded and disincentives for deviant or wrong actions. CITAM structure has been effective in maintaining a strongly innovative and effective environment while safeguarding in through organizational structure. Kuchio puts it this way, “as a senior pastor you kind of have your framework, guidelines drawn out for you yet at the same time you are so free to innovate.”⁷⁰⁴

We can see this tension playing out in the other PPCs as well. The Nairobi Chapel has formed an elaborate structure which centralizes the church planting efforts. Each congregation however has more operational autonomy than the separate assemblies in CITAM. In this regard, the Nairobi Chapel demonstrates a more reticulate structure than CITAM. ICCs structures are not as elaborate as either the Nairobi Chapel or CITAM. The need for structures may not be as high presently

⁷⁰³Margaret M. Poloma, “Charisma and Structure in the Assemblies of God: Revisiting O’Dea’s Five Dilemmas,” in *Church, Identity, and Change*, ed. David A. Roozen and James R. Nieman (Grand Rapids, Mich: Wm. B. Eerdmans Publishing Co., 2005), 88–89.

⁷⁰⁴Kuchio, CITAM Interview.

because of the smaller team size and the stronger emphasis on interpersonal relationships over bureaucratic structures. That said, both Nairobi Chapel and ICC also demonstrate moderately transformational organizational cultures. However, they both have a lower score on the structural component than CITAM.

Leadership development at CITAM aligns to the mission of the church to become “a Community of Believers Impacting the World with the Gospel of our Lord Jesus Christ through the transforming Power of the Holy Spirit.”⁷⁰⁵ The vision is responsible for the movement's mission and church planting activities around the city, country, and globally. Note that the CITAM vision expressly attributes the outward focus to the empowerment of the Holy Spirit. Here again the pneumatic theological focus comes out clearly. This is different from the Nairobi Chapel and ICC where the empowerment of the Holy Spirit is implied and not explicit in the statements.

As we will see with the Nairobi Chapel and have seen with ICC the top leader acts as the primary visionary for the organization. Vision plays an important part in giving the organization impetus to achieve much. Oginde sees his role as the principal visionary and is of the view that leaders should move their organizations forward through vision. He says, “basically leadership is about envisioning and inspiring. That is exactly what I describe leadership as. A leader must paint a picture of the future, the only reason people will get into a bus is because there is a sign on the bus which says where it is going.”⁷⁰⁶ In this way his perspective is similar to Muriu at the Nairobi Chapel.

Visionary leadership can be traced back to the early leaders of the church, and even more recently to Bonifes Adoyo. Of him Oginde says, he was “a visionary and

⁷⁰⁵“Vision and Mission, CITAM - Christ Is the Answer Ministries,” *CITAM - Christ Is the Answer Ministries*, accessed September 1, 2016, <http://www.citam.org/about-citam-2/vision-and-mission/>.

⁷⁰⁶David A. Oginde, CITAM Interview, August 25, 2014.

seeing all these potential places where we could go and things that could be done and a very good mentor of people coming up. And under him the ministry grew, we went up to eight congregations for the period of 10 years.”⁷⁰⁷

The leadership environment at CITAM places a high value on teamwork and collegiality among the pastors. The community's values are structured to promote relationship among the leaders.⁷⁰⁸ The first value is community which the movement aims to achieve by upholding family, valuing partnership, embracing unity while reaching the disadvantaged. Another core value integrity which CITAM believes is achieved, partly by practicing honesty. CITAM also values accountability to one another. Each of these values underscore the commitment that CITAM has for relationships within the church. These core values did not feature prominently in the data among the respondents, but came through in the ODQ survey and from the conversations about work within the organization.

CITAM's leadership structure has produced a movement that continues to grow and enter new grounds 60 years after its inception. The institutionalization of charisma through dynamic leadership structures seems to have increased, instead of impeding the growth of the movement. The transformational culture of the organization created structural safeguards to strengthen and maintain the momentum of the movement as envisaged by the transformational leadership theory, and Max Weber's observations on routinization of charisma.

In forming a stronger emphasis on building structures CITAM has formed a culture that is not dependent on individuals. It has strengthened its presence as an institution, in which individual leaders have served.

It needs to be said here that through out its history CITAM has remained

⁷⁰⁷Oginde, CITAM - Interview.
⁷⁰⁸citam, “Our Core Values.”

focussed on an evangelical presentation of the gospel. Roy Upton and Dennis White are often quoted as the shapers of the evangelical preaching culture of the church. Their unapologetic commitment to a Bible centered approach to sermons endeared them to many, making many to remain in the church including some like Oginde who eventually rose to become the presiding bishop. This strong commitment to present the age-old gospel in new ways to a new generation in crisis is a hallmark of evangelical revitalization characteristic of PPCs as outlined by ERM theory.⁷⁰⁹

From the foregoing we can see that CITAM has a moderately transformational leadership environment that promotes leadership development with relational interactions between leaders, pneumatic theological perspective and a strong emphasis on building a strong organizational structure. This dynamic environment produces effective leaders for the movement.

⁷⁰⁹Shaw, *Global Awakening*, 17–28.

CHAPTER 6

VISION AND LEADERSHIP DEVELOPMENT AT THE NAIROBI CHAPEL

Empowered Volunteers, Charismatic Leadership

“Give me five years, and I will give you a vision.” Oscar Muriu gave this challenge to young adults joining the internship at the Nairobi Chapel in 2007.⁷¹⁰ This invitation was a rallying call for this team of leaders in training and was particularly memorable for Bridget Gakii, a new intern who had just graduated from the University of Nairobi (UoN). She had been a part of SALT, the Nairobi Chapel student ministry during her college years.⁷¹¹ Muriu was the charismatic leader that grew the Nairobi Chapel from a small gathering of six families in the late 1980s, to a large influential congregation of over three thousand in Nairobi and 40 church plants all over Africa in 2015. Gakii eventually assumed leadership of the Internship program which she experienced, taking responsibility of coordinating two-dozen interns, and a dozen pastoral trainees in 2015.

Muriu galvanized the Nairobi Chapel around what he sensed was God's vision for the church, to “plant 300 churches by the year 2020.” Muriu is the senior pastor of a staff led, elder directed church movement with 150 full-time staff members working in the main congregation and in the church plants. Much of the energy of this movement comes from hundreds of volunteers who serve in different areas of the church. The top decision making and leadership body is a group of ten executive pastors led by Muriu. In this chapter we explore the influences on leadership development, in the history, and present practice of the Nairobi Chapel, a progressive pentecostal church in Nairobi.

⁷¹⁰Bridget Gakii Bawkes, Nairobi Chapel Interview, October 13, 2015.

⁷¹¹SALT is a mnemonic for “serving a living transformer.” SALT is a university fellowship gathering that was founded in 1992 at the Nairobi Chapel for University of Nairobi students.

The Nairobi Chapel was founded in 1952 as a non-denominational congregation for soldiers and professionals of British descent during Kenya's colonial period.⁷¹² The church met next to the Arboretum in Nairobi. The church took on a Brethren expression of worship as a result of some members' influence. Later on the church bought a parcel of land on Mamlaka Rd within what became the University of Nairobi. Later on in the late 1980s the issues were different. The landscape of ministry for the church was changing and the number of expatriates of foreign British origin living in Nairobi. Many were moving away from Nairobi, or from the country altogether to retire, work, or start new lives away from the increasingly politically volatile environment.

The Brethren influenced Nairobi Chapel grew in the late 50s and early 60s, attracting both soldiers and Nairobi residents of British descent. In the late 60s and in the 70s, many foreign congregation members returned to their native country. At that same time the Nairobi University bought land and built student residential halls in the area around the church.⁷¹³ After recognizing opportunities in the growing student population in the 70s, the church launched moderately effective outreach events to students, and to the city at large, on radio and screening films on Sunday evenings.

This was not as successful as anticipated in bringing many students into the service. Many of those who ventured into the service struggled with the very reserved liturgy of Brethren worship in the services. The congregation continued to dwindle until in the late 80s when only a handful of congregation members remained. These remaining congregation members, after a season of prayer and thought, approached a vibrant non-denominational congregation, the Nairobi Baptist church, for help in

⁷¹²Anne Mucheke, "1955: The Year of Change," *Chapelites: Anniversary Edition*, November 2014.

⁷¹³Ibid.; Oscar Muriu, "Nairobi Chapel Timeline," *Chapelites: Anniversary Edition*, November 2014.

providing a Kenyan leader who would lead the congregation.⁷¹⁴

The Nairobi Chapel revitalization had at its core the desire to take advantage of the location of the church among a community of young college students. The Nairobi Chapel was on a small plot of land nested between three university halls of residence. The university students were present most of the year and provided a ready opportunity for outreach and discipleship. The church wanted to respond to the spiritual needs of this younger, educated, socially and culturally diverse generation. The Nairobi Baptist church had been trying to reach this group, but it was a considerable distance away from the University.

Leadership in Pentecostal churches in the global South holds the democratic ethos of lay ministry in tension with a highly hierarchical structure. Writing about the growth of the Pentecostal movement in El Salvador, Philip Williams draws a stark contrast between the approaches. He notes that this tension is quite possibly between democratization of power among volunteers and a seemingly authoritarian mode of leadership as exerted by their pastors.⁷¹⁵ Lay participatory leadership is a distinctive feature of pentecostalism.⁷¹⁶ Evangelical activism shows in Pentecostal communities when lay leadership engages in evangelistic activities, as individuals, or within micro communities.⁷¹⁷ Such leadership is empowering for adherents who are otherwise, politically and economically disempowered, observes Paul Gifford.⁷¹⁸ Such

⁷¹⁴Muriu, "Chapelites," November 2014; Mucheke, "Chapelites"; David Dunkerton, "God at Work at the Chapel," *Chapelites: Anniversary Edition*, November 2014.

⁷¹⁵Phillip J. Williams, "The Sound of Tambourines: The Politics of Pentecostal Growth in El Salvador," *Power, Politics, and Pentecostals in Latin America*, 1997, 179–200.

⁷¹⁶Douglas Petersen, "Pentecostals: Who Are They?," in *Mission as Transformation: A Theology of the Whole Gospel*, ed. Vinay Samuel and Chris Sugden, Reprint edition (Eugene, OR: Wipf & Stock Pub, 2009), 76–111; Matviuk, "Pentecostal Leadership Development and Church Growth in Latin America"; Asamoah-Gyadu, "'Born of Water and Spirit': Pentecostal/Charismatic Christianity in Africa," 401.

⁷¹⁷Mathew Clark, "Pentecostal Ecclesiology: A View From the Global South," *Transformation: An International Journal of Holistic Mission Studies* 30, no. 1 (January 1, 2013): 46–59, doi:10.1177/0265378812468410; Matviuk, "Pentecostal Leadership Development and Church Growth in Latin America."

⁷¹⁸Terence O. Ranger, ed., *Evangelical Christianity and Democracy in Africa* (Oxford University Press, USA, 2008), 14.

empowerment is an enactment in the microcosm of the kind of empowerment the pentecostal would otherwise like to see in their society.

Pentecostals bring unique expressions, and styles of leadership as they emphasize the importance of charismata in the ecclesiology of their movements.⁷¹⁹ Some have described this type of leadership as messianic, but Allan Anderson prefers the term iconic.⁷²⁰ In his view this is closer to the African perception of leadership at least in the Pentecostal setting. The description of African pentecostal leaders as “iconic” shows how charismatic leadership is a significant force in the movement. The term “iconic” acknowledges this significance while reserving the central place for Jesus as the messiah.

One of the ways these two seemingly contradicting approaches to leadership come together is through the integrative role of movement-wide vision. Reflecting on power and authority in pentecostal churches, John F. Carter suggests that vision galvanizes the congregation while safeguarding the effectiveness of the leadership.⁷²¹ Vision in this view is a collective result of the community and leadership's commitment to the leading of the Holy Spirit. The effect of vision on a community is to give inspirational motivation to rally the community around common goals.⁷²² Such vision has to be communicated, understood, owned, passed around, enacted, refined, and reinforced within the community.⁷²³ This is a view widely supported in corporate and general leadership theory.⁷²⁴

⁷¹⁹Williams, “The Sound of Tambourines: The Politics of Pentecostal Growth in El Salvador”; Kalu, *African Pentecostalism*, 27.

⁷²⁰Anderson, *African Reformation*, 217–240.

⁷²¹John F. Carter, “Power and Authority in Pentecostal Leadership,” *Asian Journal of Pentecostal Studies* 12, no. 2 (July 2009): 185–207.

⁷²²Ayers, “Toward a Theology of Leadership.”

⁷²³Barna, “The Vision Thing.”

⁷²⁴Jay A. Conger and Rabindra N. Kanungo, eds., “The Visionary Leader,” in *Charismatic Leadership: The Elusive Factor in Organizational Effectiveness*, 1 edition (San Francisco: Jossey-Bass, 1988), 122–60; Burt Nanus, *Visionary Leadership: Creating a Compelling Sense of Direction for Your Organization*. (ERIC, 1992); Burt Nanus, *Visionary Leadership* (San Francisco: Jossey-Bass, 1995), 3–14; Jim Collins, “Level 5 Leadership: The Triumph of Humility and Fierce Resolve. (cover Story),”

Gary McClung cautions that the Pentecostal hierarchical leadership culture can be harmful to leadership within movements. This type of leadership runs the risk of stifling emerging leaders.⁷²⁵ The entrenchment of existing leadership may be the result of Pentecostalism's pneumatic perspective on how leaders become legitimate in the movement. William McKinney writes that new paradigm pentecostal churches do not appeal to the traditional legal rational authority structures such as those in the church law of mainstream denominations.⁷²⁶ Leaders ascend on the basis of their calling as validated in their charisma given to them by God through the Holy Spirit. Matviuk observes that as the movements grow from small churches into megachurches, the grass root leadership virtues of militancy, participation, and discipline diminish as the leadership transfers to a professional leadership elite with the “anointing” to lead.⁷²⁷

In this chapter, we look at Nairobi Chapel leadership to see how it navigates the tension of an empowered volunteer community serving under a charismatic leadership. We consider the role that vision plays in the movement regarding the emergence and development of such leaders. We also explore the notion of the direction of the Holy Spirit in leadership, and how it affects the development of leadership within the ecclesiological structures of the church.

Andy Mburu began as a volunteer serving at the Nairobi Chapel before being invited to be a part of the executive team of pastors responsible for key decisions in the Nairobi Chapel movement. Mburu grew up in Kitale, in Western Kenya. He became a believer in 2000 after graduating from the respected Mang'u high school. He studied Mathematics in Egerton university. While there he exercised his passion in music leading the choir and the worship music. When he finished he joined K-Krew

Harvard Business Review 83, no. 7/8 (August 7, 2005): 136–46.

⁷²⁵Grant McClung, “New Cultures, New Challenges New Church?,” in *Pentecostals from the Inside Out*, ed. Harold B. Smith (Wheaton, Ill: Scripture Pr Pubns, 1990), 112–115.

⁷²⁶McKinney, “Religious Leadership, Religious Research and Religious Renewal.”

⁷²⁷Matviuk, “Pentecostal Leadership Development and Church Growth in Latin America.”

as part of the missions logistics team in 2007.⁷²⁸ He was also a leader of the Ubani music group, and led songs at the Nairobi Chapel when the church was at Impala club on Ngong Road.⁷²⁹ It was there he met Ken Wathome, one of the Nairobi Chapel elders. Wathome invited him to lead songs at a businessmen's retreat.

Through his interaction with the Nairobi Chapel, he spent time with Albert Outa, and at one point lived with Albert Outa, and Juliani for a year.⁷³⁰ In 2009 the Nairobi Chapel moved to Jamuhuri and Outa began leading the youth ministry there. Got married in September of that year. In an unfortunate turn of events, Mburu's wife of 3 months tragically died in a car accident in December of that year. During this time Mburu cites Janet Mutinda and Outa as influential voices in his journey of healing and growth as a leader. Much of their influence came from interactions in private conversations at home in what was an informal mentoring relationship with the two. Other influence came from ministry interactions at the church during church activities where Mburu participated.

Mburu joined Kinara on Albert's invitation in February of 2010 after having served in high-school missions and in the music team for several years.⁷³¹ Mburu joined the program as a Pastoral trainee and not as an intern because of his prior ministry experience. He learnt that he had been on a list of people that Outa was praying for to join ministry. He spent the next two years as a pastoral trainee. He tells the story of how Oscar Muriu gave him a task to get a portable baptistry made in

⁷²⁸K-Krew is a part of the Kubamba organization. Kubamba is a christian organization which uses highschool music events, TV and radio to engage in evangelism and outreach through out Kenya. Kubamba has a loose affiliation with the Nairobi Chapel, where many of its members go, and where the young organization was incubated for a number of years. The word "Kubamba" is a swahili slang word used in Kenya that means "to gratify, charm, please"

⁷²⁹Ubani is a swahili word meaning incense. This is an apparent reference to the prayers of the saints rising before God like incense, in Revelation 5:8, and 8:4

⁷³⁰Juliani, born Julius Owino, is a leading Kenyan rap musician with a passion for the youth. Juliani spent time at Mavuno church and Nairobi Chapel discipleship programs when he came to faith.

⁷³¹Kinara is Nairobi Chapels foundational leadership development program. Participants of the Kinara program start at the internship as a one year program, then move on to the two-year pastoral trainee program.

under a week. He could not have the baptistry made. In his meeting Muriu challenged him to learn how to get the job done. The following week Mburu got the baptistry made for the new church auditorium. This stood out for Mburu as a lesson about being a worker who delivers.

Mburu finished his Pastoral trainee assignment in 2011 working under Outa in the Nairobi Chapel church plant. The following year he took up the role of leading the Music department. It was this year, 2012 that he married Bella, a fellow staff member at the Nairobi Chapel. Mburu felt he needed to leave for a year to take some time away from Nairobi to learn something new. Muriu sent him to Sydney to take up a two-year diploma course in Worship ministry at Hillsong Australia. During that time he and Bella worked part time at St. Paul's Castle Hill, an anglican church in partnership with Nairobi Chapel. He led worship music and Bella worked in the children's ministry. They returned in January of 2015 and Mburu rejoined to team to lead the music department at the Nairobi Chapel.

Mburu's leadership journey involves both lay leadership and staff leadership and the interplay among these. Mburu was a volunteer at the church where he took up leadership roles. During these leadership roles he interacted with such leaders as Outa, Mutinda, and Muriu who influenced his life. The shaping of Mburu's leadership occurred both in the informal context and within the formal structures of leadership development within the church. The Nairobi Chapel did not always have formal leadership structures.

From Brethren to Progressive Pentecostal

Oscar Muriu, a young pastoral trainee, fresh out of theological college went to the Nairobi Chapel in October 1989. He had studied Zoology in India where he

experienced a conversion experience. He then returned to Nairobi zealous to serve as a pastor. Once in Nairobi, he enrolled at the newly inaugurated Nairobi Evangelical Graduate School of Theology, NEGST, which is now a constituent college of Africa International University.⁷³² After his studies, he joined the Nairobi Baptist as an intern. His role was to run a “Karibuni,” a Christian young adult gathering hosted at the church.⁷³³ Following the request from the Nairobi Chapel, Rev Mutava Musyimi, senior pastor of the Nairobi Baptist sent Muriu. He went with his wife, one year old daughter, and 20 families. This initial group formed the core community, along with the remaining few Nairobi Chapel members.

The late 1980s had began to see some political murmuring. Church leaders such as Alexander Muge and David Gitari began questioning the government's heavy handedness and corruption. Muge was particularly vocal about ethnic division and the rampant tribalism in the country. Gitari was outspoken about the lack of democracy in Moi's government and the infamous declaration of Kenya as a one party state. The Nairobi University served as the crucible where the political foment boiled over. University students staged frequent riots fuelled by radical political figures, and affirmed by the concerns of concerned clerics. The Nairobi Chapel sanctuary was nested in the University hostels. Rather than protect himself, Muriu challenged the government policies through messages aimed to inspire social transformation. Students and young professionals found this boldness attractive despite the risks of going against the government.⁷³⁴ The late 1980s and 1990s were years without a national direction for the Kenyan people. Moi's charismatic rallying call to Peace,

⁷³²Mucheke, “Chapelites.”

⁷³³“Karibuni” is a swahili word which means “you are all welcome”

⁷³⁴This runs counter to Paul Gifford's view that the Nairobi Chapel, like other Pentecostal churches, was domesticated into Kenya's socio-political context, and was reinforcing Moi's policies and reign. Gifford's views are expounded in his work, Paul Gifford, *Christianity, Politics and Public Life in Kenya* (London: C Hurst & Co Publishers Ltd, 2009).

Love and Unity had gradually given way to corruption, tribalism, divisive politics, economic decline and violence. Muriu's sense of vision was therefore a welcome reprieve for the congregation members away from the ills of society.

The church also was keen to form a ministry which appealed to young people looking for a different expression of church. The church wanted to address students and young professionals who were open to being challenged and inspired in an authentic, relevant expression of faith. The church was also responding to the need for a preaching ministry that engaged the audience intellectually, while being refreshing, contextual and doctrinally sound. Besides, this there was a ready opportunity for a

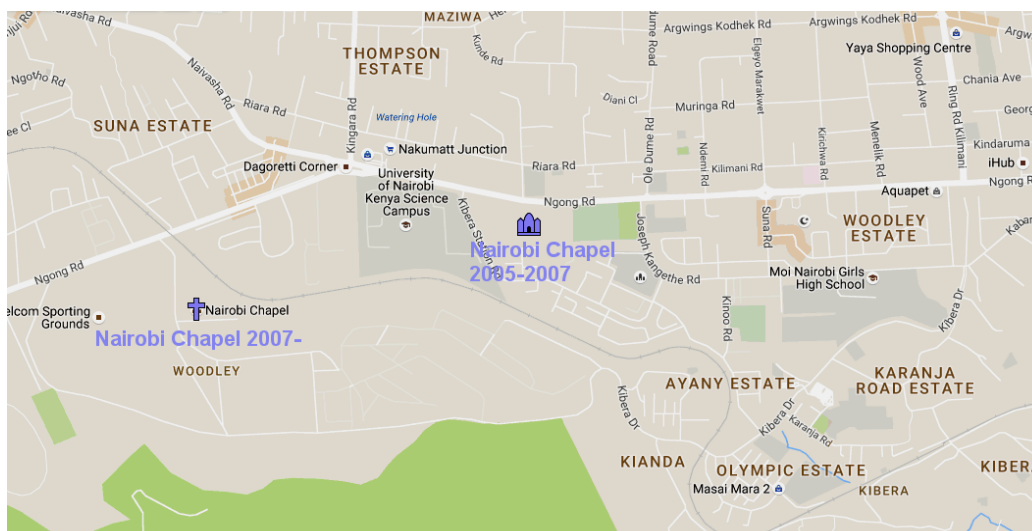


Illustration 12: Nairobi Chapel Location in Jamuhuri

new kind of church ministry that addressed the need for a comfortable place of worship for family with a highly intentional children's ministry.

The Nairobi Chapel also wanted to teach the congregation to become more socially aware, through an all rounded, relevant faith. The young professionals needed to be shown how to engage in social justice, by reaching the urban poor. Discipleship was also a key issue. There weren't many churches with a deliberate, systematic approach to discipleship. The Nairobi Chapel at the time sought to make discipleship models that would work with this demographic. There was a deliberate effort to aim

for growth and progress in discipleship. In bringing together discipleship and the presence of students at the Nairobi Chapel, there emerged an opportunity to develop young leadership who would take up responsibility in the church and elsewhere.

It was under Oscar Muriu's leadership of the community that the congregation grew from six regular members to a couple thousand attendees between 1989 and 2005. In 2005 four new churches came out of the single congregation. Later on in the early 2000s there was a need to find innovative ways to grow the congregation because the plot of land on Mamlaka Road was crowded leaving no room for expansion. This constituted a problem for the two thousand strong congregation who were now squeezed into this small space. There were also several trained leaders who did not have opportunity to express their leadership in the church at the time. This inspired the idea of a radical simultaneous church planting initiative beyond the serial ones that had been envisaged in the vision communicated in the mid 90s. In 2005 Nairobi Chapel planted four churches in one wave while simultaneously relocating the main congregation elsewhere.

The Nairobi Chapel relocated to Ngong Road, six kilometres from its original location, moving with 300 or so congregation members. A new church, Mamlaka Hill chapel, started in the old location. In 2015 the, main Nairobi Chapel congregation numbered over 3,000 adults and children. The church has planted 40 other churches spread out in Kenya and Africa.⁷³⁵

Same Gospel, Radical Shift in Approach

At the Nairobi Chapel in the early 90s, there was a realization that the critical mass for societal influence is the middle-class. The leadership cast the vision and aligned the leadership both on staff and among the volunteers around it. The mission

⁷³⁵Muriu, "Chapelites," November 2014; Muriu, "Chapelites," November 2014.

statement of the church was crafted in the mid 90s as “equipping God’s people to disciple the nations for Christ.” This mission statement came from reflection on Paul’s teaching in Ephesians 4 about the use of the diverse gifts within the church for its equipping for the benefit of the body. The rallying of a church around a concrete vision was an innovation that was not common in churches at the time.

At the beginning of the revitalization period in the 1989, the Nairobi Chapel received a “seed congregation” of 20 families who came to build the community as congregation as well as those who would serve in ministry. The constitution of the church was redrawn to provide for leadership that could give vision and direct the affairs of the church. The old Brethren form of congregational leadership had to be changed to suit a different kind of congregation with different leadership needs, and a different cultural context.

There were young people in their 20s and 30s engaged at the workplace but who did not connect with church. Two things that kept these people away from church were the lack of intentionality and excellence in the delivery of worship experiences. The church devoted time and energy to bring about excellence in the preaching. Sermons deliberately addressed issues thoroughly and constructively. Transformative preaching carried out through preaching series that went beyond the evangelistic messages common in some churches at the time. The teaching, and ministry activities, here was directed to the middle-class.

Preaching was evangelical in content. Preaching teams included the pastors, and lay teachers. The content was relevant and engaged their audiences intellectually. The sermons covered a wide variety of subjects, taught from a biblicentric, evangelical perspective. Many of Oscar Muriu’s sermons addressed leadership from a Biblical standpoint. For example in the 4 ½ years between January 2012 and July 2015 Oscar

Muriu preached 62 sermons available as audio or video on the internet.⁷³⁶ Of these sermons, 19 were specifically about an aspect or mindset of leadership. In July 2012, for instance, the sermon series Mkenya Halisi was about leadership in the public sphere, and was in preparation for the elections. In July 27th, 2014 the sermon was about Eldership and Leadership.

Muriu's June 2015 sermon series “God's Speed” was about the character and practices of a leader..⁷³⁷ These sermons collectively aimed at shaping the character of the audience. They were directed at an audience that who are in leadership or aspire to get there. The titles of the individual sermons have short memorable titles. The titles are, God's speed, Sabbath Rest, Five Marks of a healthy leader and a Vision for church planting. Each of the sermons draws points from several relevant passages from the Bible.

The first sermon in the series began with an assessment of the fast paced nature of urban life. Muriu in that first sermon on Godspeed referred to the celebration of Father's day on that Sunday, and related it to the challenges of living a fast life.⁷³⁸ The sermon moved on to itemize the marks of a healthy leader. Muriu told stories of his experiences on the fast lane of life and how he has tried to navigate the challenges of being a leader in a fast paced environment. In one instance he narrated a story of how he took out a loan and struggled to pay it and vowed never to be in a position of financial imbalance again.

The principles given in the messages at the Nairobi Chapel are grounded in biblical narratives and teaching that has been carefully researched and presented. There are moments of humour in the messages, but the tone is largely serious. Many

⁷³⁶“Nairobi Chapel Sermons,” July 23, 2014, <http://www.nairobichapel.org/NC/sermons.php>.
⁷³⁷Ibid.

⁷³⁸Nairobi Chapel, *God Speed - Characters Of Healthy Leaders Pst Oscar Muriu 21-06-2015*, accessed March 18, 2016, https://www.youtube.com/watch?v=33_z1AFRdG8.

references assume the prevalence of technology in the urban congregation member's life. In one instance he talks about how technology can take up time. In other instances, he talks about the use of audio books as a suitable substitute for reading books. The messages remain centered on forming Christian character and a strong relationship with Christ.⁷³⁹

The music aspect of the worship expression changed from the form used by the Brethren church. The worship style replaced hymns with modern contemporary worship music. The church introduced modern music instruments besides the piano. The modern electronic synthesizer keyboard replaced the organ from the 1950s. A song leader now led the preselected songs with a team of backup singers. This was different from the Brethren tradition where members of the congregation called out hymns as they felt led. Women would make their contribution to this process through their husbands. The traditional announcements segment of the service gave way to a segment where a service host gave the announcements. It was during this segment that other community activities such as community prayer for the nation, communion, offering and such activities took place.

The members under the elders' leadership changed the constitution to allow the church to hire pastors. The Brethren church polity did not have a formal office of pastors, but made provision for elders. The polity changed to include the leadership structure of pastors.⁷⁴⁰ For the first time there were women leaders allowed to give direction for various ministries in the church in addition to the traditional women's ministry and children. For the first time in the Nairobi Chapel women could lead the music, discipleship, and even preach.

⁷³⁹ This pattern of using sermons to address leadership issues may also be seen at CITAM where the Bishop addresses leadership issues in sermons and on radio.

⁷⁴⁰ The 1989-90 constitutional amendments on leadership were further developed to produce the current constitutional document. "Nairobi Chapel Constitution and Rules" (Nairobi Chapel, 2014).

The Nairobi Chapel also made a systematic, passionate approach to discipleship. Here, the pastoral staff sought to engage the people intentionally to get them to become involved with each other in small groups, as well as in the large group setting of the congregation. The church staff carried out discipleship activities among university students. Besides intellectually engaging sermons, there were in-depth small group studies. The focus of evangelism was in the students and young adults. The church aimed to engage the young professionals while they were still students, to produce leaders who would make a difference in society. The unique, very convenient location made it easy to tap on to this demographic. Many former university students chose to remain in the church after they graduated.

The church congregation also reached out to the poor. Members came together to serve in dispensaries, churches, and charity initiatives, such as the Christmas tree of joy, to reach out to the less fortunate. The pastors taught and modeled a holistic approach to the gospel.

Church planting became an important part of the life of the Nairobi Chapel's ministry when it became the main thrust of the church's vision. The Nairobi Chapel's vision was, to “plant 300 churches by the year 2020.”⁷⁴¹ Church planting launched out congregation members, and leaders, as people exercised courage in stepping into these new initiatives. The first church plant was in 1996 in Karura, led by Ngari Kariithi, a civil engineer who had received a call to join ministry. The Nairobi Chapel committed to plant two types of churches. One type of churches reached the middle-class, professional demographic in large cities. These were fewer in number, and which were more resource-intensive. The other type of church were the trinity churches which reached a more blue-collar demographic in the peri-urban areas and

⁷⁴¹Muriu, “Chapelites,” November 2014.

informal settlements of large cities.⁷⁴² These were more in number and less resource-intensive. As this vision gained momentum in the community more staff members joined the seminary. There were also many leaders from diverse backgrounds outside the Nairobi Chapel.

In 1990 Nairobi Chapel began an internship program to meet the need for leaders and as an extension of discipleship for young students leaving the university. In 2009 this program was renamed Kinara.⁷⁴³ Its goal was to recruit and grow young leaders for the marketplace and for the church. This program ensured that there were leaders developed for the ministry both in church planting and for the internal ministries. Muriu and the senior leaders formed a “leadership pipeline” to train and deploy leaders within the church. The pipeline ensured the necessary training to enable them to handle the different levels of responsibility.⁷⁴⁴

More recently the Nairobi Chapel, through Oscar Muriu's speaking engagements abroad, has had an increased awareness of its place on the global discussion on the church.⁷⁴⁵ Many senior leaders at the Nairobi Chapel participated in these discussions, mostly convened in the West. These discussions revolve around how the African church can meaningfully engage with the church in the West. Participants also consider what resources and opportunities can be exchanged to grow the church both in Africa and in the West. Many of these partnerships revolve around church planting initiatives.

⁷⁴²Initially these churches were planted in partnership with a ministry in the informal settlements known as the Tumaini ministry which ran discipleship, medical and skills training programs in the informal settlements.

⁷⁴³Kinara is a Swahili word meaning, luminary or leading light. “Nairobi Chapel Leadership Development Program: Kinara,” accessed February 12, 2016, <http://nairobi-chapel.org/NC/kinara.php>.

⁷⁴⁴Charan, Drotter, and Noel, *The Leadership Pipeline*; Jay A. Conger and Robert. M Fulmer, “Developing Your Leadership Pipeline,” *Harvard Business Review*, December 2003.

⁷⁴⁵Oscar Muriu, *Urbana Missions Conference 2006: Interdependence Model of Missions*, 2006, <https://vimeo.com/69504380>; *ibid.*; “Global Leadership Summit: Oscar Muriu - Churchthought.com,” accessed December 29, 2015, <http://churchthought.com/global-leadership-summit-oscar-muriu/>.

A New Constitutional Wineskin

Faith Mugeru joined the University of Nairobi in 1989 where she studied government and linguistics. Through family friends, invitation she joined the Nairobi Chapel located just outside the Women's hostel at the university. Mugeru finished her university studies in 1992 after which she joined the Nairobi Chapel staff as an intern. She took up the responsibilities as administrator and worship leader. After finishing her internship she left the country for the US where she undertook a Masters in Non-profit management. She returned to the country after 8 years away and joined the executive leadership of the church. The Nairobi Chapel's brethren roots would did not have provisions for full time church staff in the conventional sense. Even then, leadership in the Brethren church did not allow women in pastoral leadership within the church. The idea of a leader such as Mugeru leading Nairobi Chapel in the 1960s and 1970s would have been antithetical to Nairobi' Chapel's constitutionally accepted concept of leadership then. An important feature of leadership at the Nairobi Chapel, therefore, was the change from a Brethren model of leadership to a more Pentecostal ecclesiological structure.

The Nairobi Chapel was a non-denominational church heavily influenced by the Plymouth Brethren who are a dispensational, pre-millennial denomination. At the core of their ecclesiology is a commitment to simplicity in worship.⁷⁴⁶ The community arose as a reactionary movement that rejected elite clergy models of mainline denominations. Their contention was the nominalism that arose from non-involvement of the congregation. Instead, they promoted the priesthood of all believers advocating the work of the Holy Spirit within a community through participation. Brethren churches generally do not consider themselves as a formal

⁷⁴⁶Arthur Carl Piepkorn, "Plymouth Brethren (Christian Brethren)," *Concordia Theological Monthly* 41 (1970): 165–71; William Blair Neatby, *A History of the Plymouth Brethren* (Hodder and Stoughton, 1902).

denomination.⁷⁴⁷ From the inception of the denomination they were anti-structure. The Nairobi Chapel bears witness to this through its registration which lists the church as “Nairobi Undenominational church.”⁷⁴⁸

This conservative denomination advocated for male participation in worship, where any male could lead communion, song, reading of scripture, or preaching. The Nairobi Chapel community did not have an ordained pastor leading it. The church was elder led. The Brethren community seemed to have attracted disaffected nobility from its inception.⁷⁴⁹ The Nairobi Chapel was no different. Among its founding trustees were three doctors and a government official.⁷⁵⁰ According to the Brethren tradition, elders of the church were to be pious leaders who were self-supporting and who supported the ministry spiritually, and otherwise.⁷⁵¹

The congregation celebrated the Lord's supper weekly. Though the worship did not include a written liturgy, the worship music came as hymns out of hymnals and accompanied by a Piano and Hammond organ.⁷⁵² The Brethren congregations devoted themselves to in-depth understanding of scripture. They were mystical in their approach to understanding scripture, while simultaneously very forthright and forceful in their understanding of scriptural truths.⁷⁵³

The transition of the Nairobi Chapel from a Brethren community into a church that was more responsive to the leadership needs of the time required a change in the

⁷⁴⁷Neatby, *A History of the Plymouth Brethren*.

⁷⁴⁸Ibid.; Piepkorn, “Plymouth Brethren (Christian Brethren).”

⁷⁴⁹Philip McNair, “Back to the New Testament: The Plymouth Brethren,” *Christian History*, January 27, 1986.

⁷⁵⁰Royal College of Surgeons of England, “Jarvis, John Fulford - Biographical Entry - Plarr's Lives of the Fellows Online,” Document, accessed May 30, 2016, <http://livesonline.rcseng.ac.uk/biogs/E006621b.htm>; “Munks Roll Details for John Caspar Winteler,” accessed May 30, 2016, <http://munksroll.rcplondon.ac.uk/Biography/Details/5450>; “Supplement to the London Gazette 1955 Jan 1,” January 1, 1955, <https://www.thegazette.co.uk/London/issue/40366/supplement/27/data.pdf>; “The Nairobi Undenominational Church Certificate of Incorporation,” June 12, 1958.

⁷⁵¹Piepkorn, “Plymouth Brethren (Christian Brethren).”

⁷⁵²Ibid.

⁷⁵³Neatby, *A History of the Plymouth Brethren*, 160–162.

leadership and governance structure. Mutava Musyimi the senior pastor of the Nairobi Baptist church, which sent Oscar Muriu in October of 1989, recommended a change in the constitution to allow a pastor who would lead the church. This change happened in the initial period, where the pastor would lead, and is a part of the elder board. The new constitution would allow the election of elders and deacons who would manage the affairs of the church.

In the first three years, the Nairobi Chapel also made the pastor the primary teacher of the congregation. With the passage of time and with subsequent revisions of the constitution, the church became an elder led, staff directed church. The role of the elders changed to address church-wide issues, while the management of the church, and the teaching responsibility reverted to the pastoral staff.

The current Nairobi Chapel is not dispensational. The teaching is strongly evangelical with the inclusion of a strong social justice component in teaching and practice. The church, unlike its previous form, is now open to Pentecostal expressions in worship. The doctrine of baptism of the Holy Spirit as prominent as in many Pentecostal churches, but the church is charismatic in its teaching and practice. The liturgy is oral and very simple.

The Lord's supper does not happen weekly in the main congregation as it was earlier. It was devolved to the small groups. Congregation members celebrated Eucharist as a large gathering on key Christian days of the church calendar including Easter and Christmas. Like the Brethren church period, the Nairobi Chapel still practices believers' baptism.

The church is now mission driven. Eschatological teachings, while occasionally given, are not a central focus of teaching. The church is more open to structure while

it still maintains its “undenominational” name.⁷⁵⁴

There are several similarities between the Brethren Nairobi Chapel and the Pentecostal Nairobi Chapel. The Plymouth Brethren congregations place a high value on the democratization of leadership within the church. Through their informal structures, congregation members are ministers using their gifts for the benefit of the church. The Pentecostal appreciation for volunteerism upholds this practice. Congregation members at the Nairobi Chapel are welcome to use their gifts as well. Both churches have a simplified oral liturgy that gives room for member participation. Perhaps the most significant similarity is the demonstrated commitment to Evangelical preaching. The draw for the church at its peak in the 1960s and 1970s was the clear preaching which had its grounding in scripture. Oscar Muriu's preaching continued this tradition, building a reputation within the city for evangelical preaching. These similarities allowed leadership through volunteers to be carried forward from the Brethren phase into the Pentecostal phase.

There are some basic differences in the two phases of the church. The workings of the Holy Spirit during the Pentecostal phase of the church reflect a non-dispensational pneumatological approach. This means that the service of the volunteers and the expression of Charismata in this phase is more active and vibrant. The presence of healing prayer and even glossolalia in the Pentecostal phase illustrates this pneumatological perspective. The centralization of leadership under pastors is another fundamental difference. This means that the church vision and administrative functions are coalesced around a few full time staff. The leadership function is therefore, shared between volunteers and full time staff, with volunteer elders keeping the staff accountable through the Senior Pastor.⁷⁵⁵ This type of governance structure

⁷⁵⁴“The Nairobi Undenominational Church Certificate of Incorporation.”

⁷⁵⁵“Nairobi Chapel Constitution and Rules.”

paves the way for the articulation of a vision and mission and a measure of coherence of strategy to accomplish them. This would have been harder to attain under the purely volunteer leadership and governance structure of the Brethren model. The centralization of leadership and governance paves the way for the articulation and adherence to mission and vision. The full time staff rally the volunteers and congregation generally around the mission and vision.

A final key difference is the inclusion of women in full time senior leadership of the church.⁷⁵⁶ The Brethren approach to women in ministry did not provide an opportunity for them in leadership within the main congregation. This would have limited to the emergence of women leaders in the community. It explains the prevalence of women in Charismatic/Pentecostal phase of the Nairobi Chapel. It is also consistent with the inclusion of women in African pentecostalism.⁷⁵⁷ These differences provide for a leadership environment where gifts have a place, women lead and where staff and volunteers lead side by side.

Raising Leaders for the Vision

Initially in the early 90s the format of the church ministries was not highly structured. This meant that leaders within the community who saw a need within the community could form a ministry or structure to meet it. This flexible approach of reticulate nature of ministry allowed innovation to happen among the volunteers. The approach also allowed the church to nurture leaders by providing an opportunity for them to innovate solutions for issues that they found. The pastors challenged the congregation members to be change agents in their work places.

⁷⁵⁶This position was changed after a process of study and reflection among the elders which culminated in a sermon series and the public endorsement of a position of

⁷⁵⁷Amanor, "Pentecostal and Charismatic Churches in Ghana and the African Culture: Confrontation or Compromise?"

Volunteerism is a hallmark of Nairobi Chapel's approach to ministry. Members engage their spiritual gifts as part of the discipleship process. The various church ministries provided opportunities for leaders to grow in an environment where spiritual growth happens. Students joined small groups within the university. Other areas of engagement included the music team. Benevolence and outreach to the informal settlements is yet another way in which lay leaders grew.

Kinara, the internship program allowed the church to take on young people from the demographic that the church was reaching.⁷⁵⁸ The church was, and remained, active in its search for new leaders to enter the program. This post university internship program trained lay leaders within a full time staff setting. It began with an initial one year internship in which the students raised their own upkeep as part of the training process. The training program entered a pastoral phase for those who wished to join the Nairobi Chapel staff after this one-year internship. These participated in a two-year pastoral trainee program. The Internship process began as a leadership training program to train leaders for the market place and the Nairobi Chapel staff. The program evolved from 2010 to a development program for inducting leaders into the church planting movement. The internship and pastoral trainee program form the initial part of the “leadership pipeline.” This is a terminology taken from a leadership development book.⁷⁵⁹

Bridget Gakii joined the internship in 2007 in her early twenties after graduating with a BSc in Mathematics and Chemistry from the Chiromo Campus of the UoN. She was responding to an invitation to Muriu who challenged students saying, “give me five years and I'll give you a vision.” After her internship, she obtained an MA in Christian Education from AIU. She then went on to serve in

⁷⁵⁸Kinara is the swahili word for luminary, leading light or movement leader.

⁷⁵⁹Charan, Drotter, and Noel, *The Leadership Pipeline*.

various capacities eventually taking over the leadership of the Kinara program in 2011. She also had a 3 month cross-cultural ministry experience at St. Paul's Anglican church in Sydney Australia. She sees her role as an opportunity to engage in the development of leaders in the same program that she benefitted from. Her inspiration comes from the influence of Janet Mutinda, a former Kinara director who was one of the first Nairobi Chapel interns.

The leadership development process incorporates in-house conferences and leadership training opportunities. Examples of in-house conferences are the church planting conference *Viral*, and the preaching conference, *Veritas*. They provide leadership development content around relevant themes for leaders. The leadership development also happens through formal training in seminary for staff members. Lay leaders go through dedicated courses offered in-house under the *Tyrannus* hall institute.⁷⁶⁰ This is a training institute run within the church that provides relevant biblical content primarily for the lay leaders within the community. *Tyrannus* hall also provides an opportunity for leaders with knowledge to share it to their fellow congregation members in a program that taps onto their expertise.

The staff nurtures their leadership skills through participatory experiences. For example, the church staff meetings run in such a way as to cater to staff discipleship and leadership development needs. These staff meetings incorporate prayer, rotational leadership, and specific discipleship sessions within the meeting.

Church planting as the key element of the vision is a leadership deployment strategy at the Nairobi Chapel. The sending out of leaders provides opportunity for leaders to grow in their leadership as they participate in the leadership of the plant. The sending out of leaders also creates leadership gaps that have to be filled by

⁷⁶⁰“Tyrannus Hall | Nairobi Chapel,” accessed March 2, 2016, <http://nairobi chapel.net/tyrannus-hall/>; “Nairobi Chapel Tyrannus Hall,” n.d., <http://nairobi chapel.org/NC/tyrannus.php>.

younger leaders. One leader who experienced multiple “sendings,” providing opportunity for other leaders, is Albert Outa.

Albert Outa grew up in the Nairobi West neighbourhood of Nairobi. He came from a Christian family who attended the Church of God. He started attending the Nairobi Chapel where his sister Violet was serving in the music team playing piano in 1993. Outa recalls high school talks by Richard Chogo and other high school evangelists.⁷⁶¹ Outa led some of the Bible studies in high school. During his high school years Outa, a pianist like his sister, would come and rehearse with the music team in school uniform. After finishing high school he would join UoN where he graduated with a BSc in Mechanical engineering. He joined the internship after some conversations with Janet Mutinda. After finishing his internship, relishing more opportunities to grow in leadership, he joined the two-year pastoral trainee program. During this time, he led missions teams where he experienced personal growth in leadership and discipline.

It was in his internship and pastoral trainee program he participated in missions initiatives in numerous places around the world including Tanzania, Uganda, South Africa, India, Ukraine, Australia, and Germany. He also spent one year in an international ministry experience at Elmbrook church in Milwaukee; Wisconsin USA.⁷⁶² Outa obtained an Mdiv in Biblical studies from AIU. After graduating he led the team planting the Nairobi Chapel Ongata Rongai church (NCOR) in 2012. He passed this church on to Edward Ondachi in 2015 to take up an assignment as

⁷⁶¹Richard Chogo served as a youth leader and pastor with the Deliverance Church in Umoja. During this time he did much evangelism work in high schools. He later on served as the senior pastor of the DC church in parklands. He eventually joined the Nairobi Chapel in 2005 as a youth pastor and eventually went on to lead the Nairobi Chapel church plant in Eastlands. This church became a part of the Mavuno Church network in 2010.

⁷⁶²The Nairobi Chapel develops and maintains peer partnership relationships with churches in different parts of the world. Such partnerships are based on mutual interest in missions, church planting and leadership development. The partnerships are characterized by staff exchanges and joint missions projects.

Missions Pastor at Elmbrook church. Outa was remains attracted to the Nairobi Chapel vision of developing young leaders to reach the world which increases opportunities for gifted leaders to serve within the church.

The Nairobi Chapel senior leadership constantly speaks with its congregation and staff about the development of leaders within the context of discipleship, leadership development, and church planting initiatives. The Nairobi Chapel vision provides a constant reference to leaders and leadership development. The church constantly celebrates leaders in public gatherings. These gatherings include the services and the conferences.

The ministry at the church is structured to provide opportunities for leaders to grow. The ethos of teamwork at the Nairobi Chapel provides for authority to be transferred to younger leaders through the sharing of responsibility for leadership tasks. Leaders often take up significant tasks to handle during the training. In “deep end” experiences, the leaders learn to take on responsibilities in large undertakings for which they have little or no experience. These come as stretch assignments intended for growth of the younger leaders.⁷⁶³ Leaders also innovate and in the process grow their leadership. For example, music team leaders produce their own music, others organize outreach events such as bikathons. At the executive leadership level, goal setting meetings include succession planning.

Another aspect of the leadership ethos is the challenge for existing leaders to constantly “work themselves out of a job.” The church encourages leaders to raise other leaders to take on their responsibilities, and in so doing prepare younger leaders. At the executive leadership level, goal setting meetings incorporate the making of succession lists, making succession an essential a part of the agenda. Muriu's

⁷⁶³Kesler, “Why the Leadership Bench Never Gets Deeper: Ten Insights about Executive Talent Development.”

leadership models the passing on of responsibility to younger leaders.

Challenges along the Way

The leadership development process is not without its challenges, as pointed out by some respondents in the study. The in the recent years between 2010 and 2015 the movement grew faster than leaders could be developed internally. Nairobi Chapel had scheduled more churches to plant, but there were few leaders who had spent enough time training. This put pressure on the leaders within the system and exposed the leadership development process. Leaders had to be invited from outside the church. This invitation of new leaders from outside the Nairobi Chapel to meet the need for church planters had no precedent. Some of the leaders invited into the community did not have time to integrate into the community. As a result, there were leaders who had not properly assimilated the DNA of the movement. The relative unavailability of ready locations for church plants, especially within urban centers made it difficult for the new plants to settle easily. Some have called this the “ready, fire, aim” approach to ministry.⁷⁶⁴

This sense of urgency while motivating can be a challenge for the organization. The church plants, while developing leaders, were under pressure for finances because there were no financial reserves or lead time to gather them. The need was for church plants, but this financial constraint placed a challenge on the leadership and the resultant church plants.

Leading Leaders

Spurred by the Vision

The Nairobi Chapel created segmented ministry structure that addresses the

⁷⁶⁴Gerlach and Hine, “Five Factors Crucial to the Growth and Spread of a Modern Religious Movement.”

needs of various age groups –the teens, young adults, and women. This segmented ministry provided for opportunity for leaders to be trained and deployed. University students served in the different ministries. They took on significant roles within the church ministries that built the church and enabled them to grow in their leadership. For instance, some university students took leadership positions within the deacon board. The leadership team formulated a leadership development “pipeline”. The church made two tracks, one for pastoral staff and the other for church planters. The pastoral leadership pipeline incorporates a seven-step development process.

The first step is the identification of leaders from outside the church. The primary source of leaders was the university that supplied majority of the interns. The internship is the next step of development where those with leadership gifts and the passion for ministry join the full time staff. This is a one year program where the participants raise their own support and only get a stipend. Those with a clear call for ministry join the pastoral trainee program. This is a full time staff position that takes two years. Leaders who finish the training then join pastoral ministry. During this time, they take opportunities for theological education. After theological education the leaders get international exposure, usually in the West, through partner churches.⁷⁶⁵ The final step of the leadership development pipeline is the invitation to lead at the executive level. Some of these leaders serve within the Nairobi Chapel while others plant churches.

Senior leaders at Nairobi Chapel came from a variety of university training backgrounds. Muriithi Wanjau and his wife Carol, leaders of the Mavuno Church one of Nairobi Chapel church plants, were Biochemistry students at UoN. Ngari Kariithi

⁷⁶⁵Partner churches are churches which have a friendship with the Nairobi chapel. They often exchange staff and carry out mission initiatives together. The relationships do not involve a flow of finances to fund the existence of the Nairobi Chapel, as has been done elsewhere. These partnerships are supposed to be mutually edifying. “Nairobi Chapel Partnerships,” n.d., <http://www.nairobichapel.org/nc/partnerships.php>.

the senior pastor of Karura Community Chapel, the first Nairobi Chapel church plant was a career civil engineer. Janet Mutinda studied economics and sociology while Luke Jaoko came from an agricultural background, where he had obtained an MSc in horticulture. The director of the internship program Bridget Gakii majored in Mathematics and Chemistry, while Faith Mugeru, the head of human resource studied government and linguistics. As students these leaders had some exposure to discipleship and leadership through such student Christian fellowships as Navigators, Life Ministry, and SALT.

Several leaders joined the staff team in their thirties after having worked in other Christian establishments and honing their leadership. Cathleen Rotich is one example of these leaders. She had served as a volunteer at Lifespring chapel for some years. She joined the internship on Bob Kikuyu's invitation. She had studied entrepreneurship at the University of Delhi in India. She obtained an MA in Human Resource management. Rotich finished her internship at Lifespring after which she took a position at the Nairobi Chapel, which is Lifespring's mother church. Rotich came in and gave leadership to the small group ministry. Thereafter she went on to direct the Human Resource department, with oversight over the leadership development program, which was earlier under Janet Mutinda's oversight. Rotich relocated from Kenya to the United Arab Emirates to be with her family in 2013. She left the internship under the leadership of Bridget Gakii. Others leaders like Rotich include Gowi Odera who had studied and worked in the US, David Kabibi who had served as the senior pastor of Karen Community Church. Luke Jaoko had served at FOCUS, Mike Muthengi was at CITAM, and Nick Korir was the youth pastor at Parklands Baptist. These leaders demonstrate that there is room in the Nairobi Chapel leadership development vision for participation by leaders from other churches. The

leaders from other churches are not many in comparison with leaders trained from within. It is noteworthy that these executive level leaders come from churches that have a similar approach to ministry and serve a similar demographic.

After serving in the internship and the pastoral trainee program several leaders took opportunities to serve in international assignments at partner churches in the West. Andy Mburu and Bridget Gakii; for example, served in Australia at the St. Pauls church Castle Hill. Albert Outa carried out his international exposure at Elmbrook church in the USA. Muriithi Wanjau's exposure was at the Chapel Hill Bible church.

After their training and exposure the leaders would then go on to serve either in an executive capacity or plant churches, or both. Albert Outa for example went on to plant the Nairobi Chapel Ongata Rongai church plant, while Muriithi Wanjau planted Mavuno church. Gowi Odera has done both. He served as the youth pastor and planted Mashariki chapel. He then went back to lead the services department and partnerships. He then planted Nairobi Chapel South C.

Others enter the leadership training program with a specific aim of planting churches. They enter the church planting pipeline which has fewer steps. The first step is the identification of leaders who have a clear call to plant a church. These come from theological schools, from other churches, and some came from secular work environments. These leaders may have some form of tertiary education. Many of these however do not have bachelors degrees, but have diplomas, and various certificates. The next step of the church planter's pipeline is the church planting school. The school convenes on one or two days a week depending on availability of trainers. The final stage of this process is the deployment. The church planters are commissioned to plant the church at Viral conference, the annual church planting

conference.⁷⁶⁶

The staff members, particularly those on the pastoral trainee and ministry director roles undergo continuous staff development sessions. For example, within the staff team, bi-monthly classes which older staff members teach. The staff should read widely and intentionally. The staff assignments are part of the on the job training.

Within the Nairobi Chapel, the new ministries that emerge provide leadership training opportunities. For example, the Jubilee scholarship fund, and the plug-in discipleship initiative both provide an opportunity for leadership development through involvement. Multiple ministry teams within the church also provide opportunities for development of leaders. These include such opportunities as the multiple music teams and choirs. Though the church is staff-led, the elders also play a big role in the leadership of the church, and this also provides opportunity for them to be trained as leaders. This happens through modeling by the pastors and through teaching during elder retreats.

The congregation learns to consider leadership and transformation opportunities outside the church as being just as, or even more, significant than those inside the church. The congregation members, learning from the sermons, engage with opportunities to bring about social, economic, and even political transformation.

One example of a leader who became part of the Nairobi Chapel's leadership development but now gives market place leadership is Kui Kariuki. Kariuki studied economics and sociology at the UoN. During her university studies she was mentored, along with other female university students, by Bea Muriu, Oscar Muriu's wife. After graduating she worked for a short time in Banking at the Barclays bank. She sensed a need to get clear direction and grow in her leadership. To satisfy this need, she joined

⁷⁶⁶“Viral Conference,” accessed October 15, 2015, <http://theviralconference.info>.

the year long internship program which she finished and went on to join the two-year pastoral trainee program. During that time, she was part of the leadership team that coordinated activities to prepare the church to move to their own property. In that assignment she assisted in fund raising and event coordination. Her desire to be involved with community development and policy work became clearer. She resigned her position at the Nairobi Chapel to study public policy at Bowling Green State University in the USA. After this she took Gowi Odera's advice to stay on and work in the USA for at least a year. She took a part time position at a partner church, the Grace Community Church in Indiana USA. She also worked at the Sagamore institute of applied policy. When she finished she traveled back to Nairobi. While she was looking for a job she got to know a Kenyan businessman, Lee Karuri through a fellow Nairobi Chapel member, Jane Wathome. Lee Karuri, a well-known businessman in Nairobi, recruited her to work at the Kenya Private Sector Alliance, a policy and advocacy group for the Kenyan business sector. She worked there for three years, after which she became the CEO. Kariuki's story is a unique case of leadership development of lay leaders that involved a stint in the internship and even the pastoral training program before going back into the private sector. It however is not the only case; there are others who have a similar experience. Jane Wathome, founder of Beacon of hope charity, Andrew Waititu an engineer in Nairobi, Wairimu Wanjau a lecturer, Faith Ngunjiri a leadership professor are a few examples. Other examples are of people who currently serve or formerly served as elders, they include such leaders as Godwin Wangong'u a prominent Nairobi lawyer, and Ken Wathome, a realtor and businessman.

A big vision stimulates the movement. It galvanizes the church to church planting, and social transformation. Within this vision, the congregation, and staff

learn to align their efforts to affect the “sectors of society,” in evangelism, discipleship, and engage in acts of “social justice.” Social justice is a theme that is very prominent at the Nairobi Chapel. For example, the church runs the Jubilee Scholarship Fund.⁷⁶⁷ This is a fund to pay high school fees for less advantaged children from all over Kenya. This fund was launched in 2008 after the deadly ethnic clashes in Kenya. In 2013 the fund was boosted by the Jubilee ride South, where volunteer motor cycle riders formed a club to ride from Nairobi to Cape town in South Africa to raise money.⁷⁶⁸ The initiative raised money to support 125 students. One significant result of this was the integration of volunteers into a social justice initiative using their hobby. Nick Korir led the Jubilee ride. He is the pastor in charge of the main Nairobi Chapel congregation situated along Ngong road. Faith Mugeru oversees the scholarship fund. By 2015 the fund had supported over 350 children.

The Beacon of Hope initiative is a social justice initiative which has a different relationship with the Nairobi Chapel. Unlike the Jubilee scholarship fund, Beacon of Hope runs as an independent nonprofit headed by a member of the Nairobi Chapel. Jane Wathome with her husband Ken joined the Nairobi Chapel in 1990. The both had recently found faith and went through discipleship with Oscar Muriu from the Nairobi Baptist. By the mid 1990s Ken Wathome, Jane’s husband, began serving in the governance of the church as an elder. Jane his wife began sensing a need to grow in her leadership. She chose to forfeit a possible career in the corporate world and join the internship to hone her leadership skills. It was there she says she clarified her sense of purpose. She determined to find ways to address the plight of women infected and affected by the HIV-AIDS in Nairobi's informal settlements. Wathome

⁷⁶⁷“Jubilee Scholarship Fund | Nairobi Chapel.”

⁷⁶⁸“Jubilee Ride Timely Cause for the Bright but Needy Students,” accessed March 14, 2016, <http://www.businessdailyafrica.com/Jubilee-Ride-timely-cause-for-the-bright-but-needy-students/-/539444/2118776/-/12mwrq5/-/index.html>.

went to NIST and studied a Masters while launching Beacon of Hope. In 2015 Beacon of Hope had grown from a modest establishment serving two-dozen women, to a fully fledged charity with a skills-training school, a primary school with several hundred children, a clinic, medical laboratory operating from their own property in Ongata Rongai. Jane Wathome is a charismatic individual who envisions both local and international organizations to support this cause.

Charismatic leadership plays a big role in the Nairobi Chapel leadership environment. Oscar Muriu articulates the vision well, and his charisma attracts leaders to whom he cascades leadership roles. He used his experiences and his charismatic personality to innovate and lay the groundwork for an effective leadership development framework within the movement. He intentionally also models leadership for those who he mentors. Upcoming leaders pick up the lessons on integrity that they learn from him. Mutinda tells the story of how Ken Wathome, a congregation member and former elder, refused a large bribe because of what he had learnt from the church, modeled by the pastor.

The Nairobi Chapel also promotes a culture of intentional delegation of authority and responsibility. Leaders in training learn, in the words of various respondents, that “you are dispensable,” that you need to “replace yourself” and to “work yourself out of a job.” Besides, a culture of hard work, teamwork, and delegation, there is also an understanding of the place for rest, renewal, and recreation to rejuvenate the leader.

Leadership Challenges from the Vision

The culture of leadership development at the Nairobi Chapel has had its challenges. The Nairobi Chapel leadership team does not give up easily on people.

They commit to coach the new leaders and to rotate them in different duties to find best fit. Some of the leaders are not a good fit, and do not have the necessary competence for the work and are not released in a timely way, creating challenges within the teams. Some of the apprenticeship rotations are short, lasting between six weeks and six months, creating problems of rapid transitions, fit and experience. In other instances, challenges arise from inconsistent quality and structure of assignments that do not adequately train the leaders. Resources for salaries are also scarce, which limits the number of leaders who can join the team.

Challenges also arise when the leadership at the Nairobi Chapel take on more leaders than they can effectively engage and train. Since leadership needs to find expression, some of these leaders have to leave to express their leadership. In other instances, the Nairobi Chapel takes on big ministry engagements which affect the training of leaders and the operations of the church. This may be a function of the big vision of the church for 1 million people evangelised, 100,000 disciplined, 300 churches planted by 2020.

The Local and International Context for the Vision

Oscar Muriu's high profile as an international leader inspires potential leaders to emerge from Kenya and other countries. Because of the success of church planting at the Nairobi Chapel, against the decline of the church in some places in the West, has provided an opportunity for the Nairobi Chapel to model an effective, authentically African, Kenyan-led church. Many African leaders are proud of the Nairobi Chapel and want to engage with it. Many non-church attending Nairobi residents appreciate the mentoring, and leadership they receive from volunteer leaders disciplined within the Nairobi Chapel.

Many who leave the profession to join Nairobi Chapel staff teams serve as an attraction for middle-class leaders in who sense a call to serve in the church on a full time basis. Interns are also shaped by mission trips outside Nairobi, and even outside the country. These trips take leaders in training to places outside their comfort zones. These external experiences constitute part of the leadership development experience that often has a profound effect on these leaders.

The brand that the Nairobi Chapel has developed among the Kenyan Christian public, as a church planting church provides an impetus for the church to live up to these expectations. The vision to plant churches has a positive effect on the development of leaders as people join the movement from outside to fill in the leadership gaps left, they step up, and grow into leadership.

The Nairobi Chapel has also benefitted from partnerships at various levels with like minded churches and institutions. Partnerships with churches in the West such as Elmbrook church and Grace community church has provided training opportunities for leaders under training at the Nairobi Chapel.⁷⁶⁹

Relationships with institutions of higher learning such as AIU, has also provided leaders and ministry interactions that have promoted the emergence and development of leaders. The engagement of the church in areas of social justice has created an opportunity for the corporates in Nairobi to engage with the church.⁷⁷⁰ In this way the social justice needs of the society have provided an opportunity for engagement triangle between the needs areas, corporate entities, and the church.

The inability of the existing student ministries to engage students from urban areas created an opportunity for the Nairobi Chapel to engage these students and in the process train up leaders. The church also provided an alternative to the “frothy

⁷⁶⁹“Elmbrook Church,” accessed March 14, 2016, <http://www.elmbrook.org/>; “Grace Church - About Us,” accessed March 14, 2016, <https://gracechurch.us/about/>.

⁷⁷⁰“Jubilee Ride Timely Cause for the Bright but Needy Students.”

pentecostalism” that was weak on content. The Nairobi Chapel provided an alternative with a church that addressed many questions people were asking. This environment was intellectually engaging and balanced. Well researched messages and ministry proved an attractive alternative to what some of the churches, including the mainline churches, were providing. For example, elders articulated Nairobi Chapel's position on the work of the Holy Spirit and women in ministry.

Several external factors negatively affected the development of leaders within the Nairobi Chapel. One of these factors is the difficult prevailing economic environment that affects the giving in the churches. Nairobi Chapel, like other PPCs, is fully self-sustaining. The limited available resources given by the congregation means that fewer leaders can train with the limited resources available. This also affects the church plants, especially those outside Nairobi, which take a longer time to be self-sustaining. These resources are necessary for the church to manage the staff salary load. In some instances, some leaders drop out of the internship program because of fund raising concerns.⁷⁷¹

The fast pace of the middle-class in Nairobi has also affected the congregation negatively. The congregation is therefore, highly mobile which makes it difficult to retain some members long enough to help them through discipleship and train them as leaders. The lack of integrity among church leaders outside the Nairobi Chapel negatively affects perceptions of leaders, which in turn affects the recruitment of potential leaders for the ministry. Paradoxically, the poor models of leadership in public spheres are an attraction for congregation members. As we can see, prominent examples of poor leadership in the public sector sends mixed messages to the congregation and potential leaders when leadership. There are also challenges when

⁷⁷¹As part of leadership development, interns in the Kinara program are required to raise funds to supplement the stipend for their upkeep.

church leaders from other churches outside the Nairobi Chapel are exploitative and bent on wealth acquisition. This has a negative effect on young, upcoming potential leaders. For some it repulses them, while others' ministry priorities are misaligned through these wrong examples.

The demographic reach of the Nairobi Chapel means that people who are of lower means may not identify fully with the proceedings. For example, the Nairobi Chapel services and ministry environments use business and corporate language which may affect potential congregation members and leaders from blue collar education and work backgrounds.

The political and ethnic issues on the country sometimes filter into the church. This has encouraged the Nairobi Chapel to aim to have a “prophetic voice.” The church has tried not to align with particular personality or political position. In addition, the church has been intentional in having mixed ethnicity in the staffing.

Equipping Leaders for the Vision

Kinara and the Church Planting Curriculum

The Nairobi Chapel created a curriculum for the first two years of Kinara, the leadership development program. The church also formed a program for church planters. In this section, we will take an overview of the two curricula. The formal training curriculum consists of classes and book readings. The classes convene in the three seasons of the Kenyan work year, January to April, May to August, and September to December. The content in the first year aims to form the character, competence, and chemistry of the intern. Besides hands on ministry involvement, the interns take two classes in each season. On character, the leader takes a course on the subject, through the course “unshakable foundations.” Here, the participants explore the character of the leader who serves in church. Spiritual disciplines are an important

aspect of character formation. This course makes use of materials by John Ortberg and Richard Foster. The participants also undertake a Bible survey, which provides an overview of themes in the Bible from Genesis to Revelation. The competence aspect of the training includes a course on principles of leadership, as well as a course on practical ministry skills. The practical ministry skills come out in the context of church planting. The competence aspect of the training involves training the leader on how to work with others. This comes from a course on how to form a winning attitude throughout the journey of leadership. The pastoral training forms the second year of the formal training program. Here, the leaders take a second course on leadership. The content for this course includes vision casing, leading teams, managing change and dealing with complexities in leadership. Pastors in training take a course on culture. This helps them form responses to modern world realities. Pastoral trainees also take a basic course on Theology and doctrine. Pastoral trainees take one class each season. The church planting curriculum is a six-month curriculum intended for leaders who have a specific calling to plant a church. This program is coordinated by Collins Ouma. These leaders learn to plant churches in urban and peri-urban areas in Kenya and around the world. The training revolves around the broad themes of the importance of church planting, strategic planning, the Nairobi Chapel DNA, administration, spiritual warfare in church planting, governance, and practical ministry.

The format of the course is weekly classes on Thursday coupled with practical ministry experience during the week. The class sessions gather on Thursdays. The course is coordinated by Collins Ouma who teaches some of the classes and schedules facilitators for the other classes. Collins Ouma joined the Nairobi Chapel as a church planter with experience working in the peri-urban and informal settlements of

Nairobi. Most of the facilitators of the church planting courses are from within the Nairobi Chapel. The church planters also go for conferences and seminars, on occasion, to supplement the content of the curriculum. The course begins with an orientation then an introduction on church planting. The participants learn about the importance of planting churches. They also consider the nature of the churches that need to be planted and the requisite characteristics of the church planter.

Practical leadership is a key area of teaching within the church planters curriculum. Leaders interact with content on planning and strategic thinking. They familiarize themselves with methods of creating a critical path of action for activities. They also learn about administration and finance. Here, budgeting is presented as an important tool to ensure sound management of finances for the church plant. The leaders also learn about leadership from a church planting perspective. Topics in this area include the mobilization of teams for church planting, management of core planting teams, the raising of leaders for the movement and church governance through elders.

Another important area of training for the church planters is their induction into the Nairobi Chapel DNA. The leaders learn about the Nairobi Chapel Beliefs, core values and staff values. They familiarize themselves with the history, vision, and mission of the Nairobi Chapel. They are also presented with the Nairobi Chapel strategic plan. They also learn about discipleship through the Transformational track. The planters learn about the non-negotiable elements of a new Nairobi Chapel plant. They also learn about the philosophy of ministry at the Nairobi Chapel that governs how ministry happens. They understand the thinking behind the different segments of the Nairobi Chapel ministry. These segments include the worship services, discipleship, pastoral care, missions, social justice, children and teens ministries.

The church planters learn about spiritual warfare as an important aspect of practical church planting. Other practical elements that are important for church planting are literature research for church planting, terrain scouting missions (also called spy trips) and survey missions. The church planters also engage in hands-on elements of the internship program.

Themes on Leadership from the Pulpit

Besides, the formal leadership curriculum, much of the teaching on leadership comes from the pulpit. This section will look at some of the themes on leadership that the respondents brought up. At the Nairobi Chapel, character, and discipleship based biblical lessons include teaching on the development of boundaries as a leader. For example Dave Rodrigues, a visiting senior pastor from Grace Community church in Noblesville, taught about developing boundaries in areas of time management, relationships, resources, and finances. Leaders learn to form a healthy work life balance. One teaching session by Oscar Muriu used the metaphor of leadership as the passage of different seasons, taken out of Ecclesiastes 3. Several respondents pointed out that the church's framework for the values of the internship program came out of Jesus' teaching of loving God and loving your neighbour. (Matt 22:36-40, Mark 12:30-31) Out of this teaching interns learn the importance of character, competence, convictions, comprehension and compassion in ministry. Leaders should lead with compassion. They should be aware of the state of those they are leading to be effective. This is in line with the teaching of Prov 27:23-27 where the writer challenges the listener to know the condition of their flock.

The leader also needs to develop a spiritual ear, to hear from God. They are like sheep who know their master's voice. They are keen to sense where and how the Holy

Spirit is working. When they hear they surrender to the leading of the Holy Spirit.

There is the understanding that leadership is about surrender.

Leadership and discipleship go hand in hand. Several respondents noted that those who are serving get opportunities for spiritual growth as they serve in the great commission. (Matt 28:18-20) As one undergoes discipleship they also grow in leadership. They are a part of a quest for spiritual growth where they “don't dwell on the shallow things.” (1 Peter 5) At the Nairobi Chapel there is a high value for the Kingdom and the making of mature disciples.

Integrity in leadership is a highly placed value. The “biggest currency” of leadership is integrity. God is interested in what is in the heart. Obedience to God leads to fruitfulness. (John 16) Leaders should be fruitful. Those parts that do not bear fruit should expect pruning. (John 16)

On competence several respondents quoted Psalm 78:72. This passage talks about David's leadership of Israel where he led the nation with integrity and skill. Character is important, and skill also has a key role to play. There is a focus on excellence in leadership in line with this verse. Leaders should also multiply excellence by working themselves out of a job.

Leaders at the Nairobi Chapel have internalized the practice of passing on leadership to the next generation of leaders who train for this task. Several respondents talked about grasping the vision that Muriu often talks about of passing on God's commands to the next generation.

Leaders lead then get out of the way. Those leaders who don't pass on leadership do not last long. Opportunities emerge for younger, incoming leaders to take on leadership. The things that leaders receive are supposed to be passed on to others who are faithful and who will pass them on to others. (2 Tim 2:2) They learn

about Jesus leadership which produced disciples who had a reputation those who “were turning the world up side down.” (Acts) Jesus coached the disciples and released them, giving them responsibility and authority.

Leaders should engage in life long mentoring. One respondent cited the example of the Elijah and Elisha succession story, where the one who came after did greater things than their mentor. This follows intentionality in sharing life, empowering others and seeing the best in them. Janet Mutinda says she prayed for seven women over the three years whom she would pour her life into, to raising a new generation of leaders. Leaders should have a vision beyond their comfort zone. They get constant reminders to live for something bigger than themselves. They should consider doing a lot more than they think they can do. One passage that reflects this challenge is John 14:12, where Jesus told his disciples, you will do “greater things than these.”

Several other leadership thoughts do not fit in the categories of character, competence and continuity. Oscar Muriu's global platform to talk about leadership and church planting has challenged the leaders at Nairobi Chapel to think in a global way. The African leader, as trained by the Nairobi Chapel, should be more confident than previous African leaders to make their contribution on the global platform.

One last thought has to do with parenting as a leadership strategy or model. This is best illustrated by one respondent's suggestion that one way parents could build their children is to ask them “what problems do you want to solve when you grow up?” This moves the next generation away from narcissism towards proactivity. This is one mindset formed to assist the next generation grow.

Developing Leaders through Discipleship: The T-Track

The Nairobi Chapel considers the discipleship process as the main driver of its mission and vision. Discipleship is a process by which the church members enter the community and introduced to the doctrines of the church. Discipleship at the Nairobi Chapel is one of the ways that lay leaders grow in their roles within the church. The Nairobi Chapel process of discipleship called the “T-track.” The Nairobi Chapel formalized it in the 2012-2013 period and is modelled after the Mavuno Church “T-loop.”⁷⁷² The “T-track” stands for transformation track, which envisions the discipleship process as a process of personal transformation.

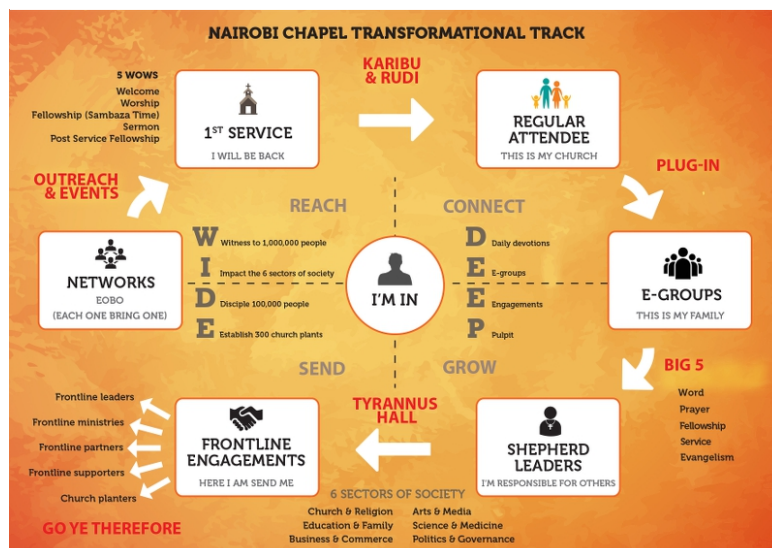


Illustration 13: The Nairobi Chapel T-Track

The Nairobi Chapel T-Track is a six step process where the people come together through evangelism efforts and engagement in society through the sectors. Those who come connect to the community through regular engagement with small groups, regular church attendance and an emphasis on personal daily devotions. Small

⁷⁷²In 2006 the Mavuno church, a church plant of the Nairobi Chapel, developed a cyclical discipleship process initially called the Mavuno Marathon, but now known as the T-loop. This process conceptualized the Christian conversion and growth as a christian in 4 step process which drew the complacent person into the church, helped them connect to a small group, grow in their commitment through service and eventually become compelled to make a difference in the different sectors of society. “Mavuno Church:- Our Strategy,” accessed March 28, 2016, <http://www.mavunochurch.org/content.php?id=52>; “T-Track | Nairobi Chapel,” accessed March 28, 2016, <http://nairobi-chapel.net/adult-church/t-track/>.

groups get spiritual growth from the sermons and through group accountability in spiritual disciplines. They grow into “shepherd leaders” who are responsible for others through their engagement with the six sectors of society. These are church and religion, education, and family, business, and commerce, arts and media, science, and medicine, politics, and governance.⁷⁷³

The fourth segment of this cyclical process is the sending out, where the leaders learn how to serve in the sectors. This happens through an internal ministry training institute known as “Tyrannus Hall.” Here, the shepherd leaders get the challenge to go and make a contribution in the sectors of society through a variety of ways. Some will serve in front-line initiatives and partnerships while others become involved through church planting.⁷⁷⁴

The primary discipleship tool in the connect section is the Mizizi Book written by Muriithi Wanjau.⁷⁷⁵ It serves as the guide for the “Plug-in” experience. This experience should connect the participant to God, to the community, to the church, and to destiny.⁷⁷⁶ The author is the senior pastor of the largest of the Nairobi Chapel church plants. Wanjau and his wife, Carol, were leaders at Karibuni, a young adults gathering at the Nairobi Baptist where Oscar Muriu served as an intern at the Nairobi Baptist Church in 1988. They joined the Nairobi Chapel at its inception while they were Biochemistry students at the Chiromo campus of UoN. After graduating in 1992

⁷⁷³Note the modifications from the earlier developed Mavuno Marathon whose sectors are media and the arts, health and environment, church and mission, business and economics, education and family, politics and governance. “Mavuno Church:- Our Strategy.”

⁷⁷⁴We again note here the similarity of language with Mavuno with regard to frontline initiatives. The fundamental difference here is that while Mavuno sees church planting as the launch of the T-loop process in different locations, Nairobi Chapel sees church planting as an aspect of the sending of disciples. Ibid.

⁷⁷⁵Wanjau, *Mizizi*. Mizizi is a Swahili word which means roots. The thought behind the word is the perspective that the development of the participant's foundational understanding of Christianity helps them get “rooted” in the faith. The material was adapted by Kenton Beshore and the Mariners church for an American contexts. The material is known there as “Rooted.”

⁷⁷⁶This is similar to Mavuno's stated aim though Mavuno combines both church and community under one heading, community. The aim of Mizizi for Mavuno is to connect participants to God, community and purpose. Nairobi Chapel uses the word destiny and purpose interchangeably. “Nairobi Chapel Plug-In,” n.d., <http://nairobi chapel.org/NC/plugin.php>; “Mavuno Church:- Our Strategy.”

they joined the Nairobi Chapel internship. Wanjau went on to be the youth pastor for two years. In 1995 Wanjau with his wife went to Fuller Seminary in California, USA, where he took an Mdiv in Theology, with an emphasis in urban missions. He spent four years in the USA when he, with others, planted a church among Kenyan residents. He also did residencies in three congregations that are in partnership with Nairobi Chapel. These are Northbrook church, in Wisconsin, Elmbrook church, also in Wisconsin and Chapel Hill Bible in North Carolina.

He came back to Nairobi Chapel where for five years he was the associate pastor overseeing discipleship and outreach. The outreach role involved church planting. During this period, he oversaw the planting of 20 churches most of them in the peri-urban and informal settlements. He participated in planning the Nairobi Chapel initiative to plant five churches in August of 2005. During that season, Wanjau launched Mavuno church with 300 congregation members sent from the Nairobi Chapel. His goal was to reach a demographic that does not respond to traditional church. He began to write a simple clear discipleship tool which would encourage Christians to have an active faith that would permeate the society. This was the genesis of Mizizi. Many of these thoughts, he says, incubated in his experience as a pastor at the Nairobi Chapel. Mavuno church launched in August 2005, in a sports club in the South C area of Nairobi. In April 2008 the church relocated to Belle Vue, a run down drive in movie park. The congregation grew from 500 to 1,600 in less than two months.⁷⁷⁷

The primary discipleship tool for this congregation was Mizizi. Many of them were nominal Christians who had not been to church in years.⁷⁷⁸ Wanjau has

⁷⁷⁷After renting venues, Mavuno Church congregation meets at Hill City, their own property in the Athi River area, 25km south of Nairobi. They moved to this property in March 2013.

⁷⁷⁸“Mizizi Testimony - YouTube,” accessed June 7, 2016, <https://www.youtube.com/watch?v=GNROb5pifcE&index=5&list=PLB7DBF8F5F582A72F>.

experienced the full leadership pipeline. During his leadership journey, he sought to address the discipleship needs of the demographic that PPCs are reaching. Mizizi is therefore, a practical contribution to articulating the discipleship theology and methodology. Mizizi gathers participants, often nominal Christians, into small groups that then form the foundation of church plants in cities outside Nairobi.⁷⁷⁹

Wanjau has experienced the leadership pipeline at the Nairobi Chapel. During his leadership journey, he sought to address the discipleship needs of the demographic that PPCs are reaching. Mizizi makes an important contribution by articulating the discipleship theology and methodology formulated locally. The small groups made during Mizizi form the foundational small groups for church plants in cities outside Nairobi. Mizizi, a ten-week discipleship course, presents the foundations of the Christian faith to the participant. The content in the book is in two broad sections, forming a basic understanding of the faith and the elements of living out this faith in our world. The first section comprises four chapters on our new identity in Christ, encountering God and becoming a Christ follower. The second section comprises six chapters which outline the function of small groups in the life of a believer, God's heart for his people and his world, stewardship of financial resources, spiritual gifts, and how to live victoriously over the enemy.⁷⁸⁰

The book presents its content as a daily devotional with five readings each week, each with application questions. The participants meet weekly in small discussion groups and as a large gathering to go through their readings and how they intend to apply them. The Mizizi discipleship process is community-oriented, which

⁷⁷⁹“Mizizi Testimony - YouTube.”

⁷⁸⁰Mizizi was written to be more contextually appropriate for the African context. It includes more elements than discipleship materials that have been used locally such as the Navigators, Cru (Campus crusade for christ) and the Alpha course. Mizizi includes spiritual warfare, financial stewardship, and God's heart for the environment as foundational to the Christian faith. “Alpha Course”; “Try Alpha”; “Campus Ministry Resources for Discipleship”; “The Wheel® - The Navigators.”

is very consistent with the prevailing African world view which is people- and relationship oriented.⁷⁸¹ The Mizizi material does not explicitly direct its content towards the training of the participants to be leaders. It does however challenge the participants to take initiative to organize people and resources for impact in their world.⁷⁸²

The content encourages participants to form small groups where they meet, keep each other accountable, and apply what they learn. Within the small groups, participants get roles, and opportunities for leadership arise. The community based the discipleship model found in Mizizi, in particular, and the T-track, in general multiplies opportunities for participants to lead and act in response to what they learn from the world.

The Mizizi material is Bible based. It requires the participants to memorize verses from the Bible. It also emphasizes spiritual disciplines for all the participants. The material exemplifies the evangelical nature of the movement with its biblicist values, its christocentricity, evangelism, and conversion

In summary, we see that the Nairobi Chapel discipleship process is explicit about developing what it calls “shepherd leaders.” Mizizi, the foundational material for discipleship, assumes that the leaders will serve within the community and outside. Mizizi promotes volunteerism by encouraging involvement in the local church as the leaders serve in small groups and in the church ministries, or facilitate the Mizizi course itself. Discipleship is an important part of forming the Nairobi Chapel leaders' spiritual self-understanding and provide a biblical basis for their leadership role within the community and outside.

⁷⁸¹For a fuller discussion of this see Sherwood G Lingenfelter and Marvin Keene Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (Grand Rapids, Mich.: Baker Academic, 2003).

⁷⁸²Wanjau, *Mizizi*, 72–73.

Summary Analysis

Through the story of the Nairobi Chapel, we can see that vision provides the impetus for leadership development in several ways. Vision galvanizes the community to a common goal. The congregation's energies and resources are directed to this cause creating a sense of momentum. The Nairobi Chapel leadership development initiatives are directed at the planting and sustainability of churches in line with the vision. Vision also creates a sense of urgency in the community particularly when the vision has a definite date. The community is working towards a goal, and the resource of time is not unlimited. Vision also energizes leaders and gives them a sense of purpose as they engage in the leadership journey.

The rise of the Nairobi Chapel as a visionary community provided a stark contrast to the chaotic economic and political season in Kenya in the 1990s. The hunger for open democracy in politics was countered by a ruling party keen to consolidate power within existing ethnic bases.⁷⁸³ The multiparty political landscape did not seem hopeful with the government in the firm grip of Moi's political machinery.⁷⁸⁴ According to many, the Kenyan constitution, seemed to play a part in retaining power within the regime's control.⁷⁸⁵

The economic challenges did not help either. The Kenyan economy took a beating, first from the international community that imposed Structural Adjustment programs.⁷⁸⁶ Those who felt the effects most acutely were the marginalized.⁷⁸⁷ The economy also suffered the effects of political instability coupled with corruption on a

⁷⁸³Adar and Munyae, "Human Rights Abuse in Kenya Under Daniel Arap Moi, 1978."

⁷⁸⁴Roddy Fox, "Bleak Future for Multi-Party Elections in Kenya," *The Journal of Modern African Studies* 34, no. 04 (1996): 597–607.

⁷⁸⁵Karuti Kanyinga, "Beyond the Colonial Legacy: The Land Question, Politics and Constitutionalism in Kenya," 2000; Peter, "The Struggle for Constitutionalism and Democracy in East Africa: The Experience of Kenya and Tanzania."

⁷⁸⁶Swamy, "Structural Adjustment in the 1980s, Kenya."

⁷⁸⁷Kang'ara, "When the Pendulum Swings Too Far, Structural Adjustment Programs."

grand scale. The mainline churches added their voices to the chorus demanding basic political freedoms.⁷⁸⁸ The Nairobi Chapel vision, crafted by the elders and championed by Oscar Muriu, gave much needed hope in a time of despair. The country needed social reconstruction and Muriu painted a picture of the roadmap for it.

Oscar Muriu's emphasis on vision greatly influences the Nairobi Chapel's culture as a renewal movement. The goal to plant three hundred churches by the year 2020 fits Nanus' definition of the ideal organizational vision which is “a realistic, credible, attractive future” for the organization.⁷⁸⁹ The Nairobi Chapel directs all its main activities to the launching of new churches. Its leadership development program is geared to raise and deploy the best leaders into church planting. CITAM's vision is not as succinctly stated, it similarly, serves to rally the congregation around the church's activities.⁷⁹⁰

The strong emphasis on a concrete vision with a definite date carries an inherent danger. The Nairobi Chapel lists 76 church plants.⁷⁹¹ This is only a quarter of the targeted goal of 300 hundred churches by 2020. This means that three quarters of the churches need to be planted within four years. There is an urgency for results in this aspect of vision that may obscure the evangelical commitment to evangelism and disciple making. With exception of the vision and mission statement, we do not see any structural or formal safeguards against this shift away from the core issues of evangelism and disciple making within each congregation. This commitment is what establishes the Nairobi Chapel as an evangelical revitalization movement within the

⁷⁸⁸Karanja, “Evangelical Attitudes toward Democracy in Kenya.”

⁷⁸⁹Nanus, *Visionary Leadership: Creating a Compelling Sense of Direction for Your Organization.*, 8.

⁷⁹⁰CITAMs vision is to be “A Community of Believers Impacting the World with the Gospel of our Lord Jesus Christ through the transforming Power of the Holy Spirit”

⁷⁹¹These are the churches listed in the website as daughter churches as of September 2, 2016. “Church Directory | Nairobi Chapel,” accessed July 18, 2016, <http://nairobi chapel.net/church-directory/>.

ERM theory.⁷⁹² ICC and CITAM do not seem to be exposed to this specific danger because their vision is not as ambitious and specific, with numbers and dates.

However, unlike some renewal movements, Muriu's charisma does not seem to hinder the emergence and development of other leaders. On the contrary, the leaders from the church have also become visionaries. They see their role as advancing the cause of the church in society today. Several of them have become charismatic church planters and even market leaders who lead with Muriu's blessing and encouragement.

We also saw the challenges of having a vision whose high momentum puts a strain on financial and human resources. CITAM has addressed this challenge of resources by using its bureaucratic structure, backed by a “spirit-led” consensus making process to make sure the church planting efforts are moderated by the availability of financial resources. ICC is not as aggressive as either the Nairobi Chapel or CITAM and so this is not a major area of concern. Even with this very specific challenge of financial limitations to vision, through an intentional culture of leadership development, the Nairobi Chapel demonstrates vision-driven transformational leadership environment.

We can also see in the Nairobi Chapel the pneumatic emphasis that is characteristic of Pentecostalism. This emphasis is evident in the worship expression, it is also evident in the way leadership happens. Muriu models a pentecostal leadership structure which locates the role of directing the movement on the senior pastor. The Nairobi Chapel has modified this approach by creating a tier of executive leadership which is responsible for charting the direction for the constituent ministries of the movement. ICC is more episcopal with the Bishop leading the movement of different congregations. While CITAM has a bishop and a deputy, the titles refer to a

⁷⁹²Shaw, *Global Awakening*, 17–28.

leader who leads in a more collegial way, through elders and a council comprising the senior pastors of the different assemblies. This is much closer to the Nairobi Chapel, only that it has a more prominent role for lay people than the Nairobi Chapel. Though the historical influences that have produced these two leadership structures are different, their net effect is the opportunity for leaders to serve and grow.

The Nairobi Chapel constitution provides for elders who are accountable for general oversight of the church, oversee financial structures and, when necessary, bring in new senior pastor.⁷⁹³ Fortunately for the church, the accountability structure has not yet been substantively tested by an integrity crisis or moral lapse. It remains to be seen how the system would hold up should it be tested by such a crisis. Through the empowerment of these leaders, both men, and women, the movement has raised and nurtured numerous high calibre leaders. These leaders come because of the vision and the opportunities it presents for them to express their own leadership.

Leadership at the Nairobi Chapel begins with volunteers who serve in the demographically segmented structure of ministry. The multiplication of opportunities through church planting continuously provides opportunities for more volunteer leaders to get involved with the church. This in turn provides a wider pool of lay leadership from which permanent staff leaders come. As mentioned above, the Nairobi Chapel has also formed a constitutional governance framework that allows lay leaders to serve in a high level decision-making capacity as elders. These structures allow leaders to grow within the main congregation and throughout the church plants. Leaders who want to express their leadership at different levels can do so within the ministries and in the church plants. This formal leadership structure allows enough room for new initiatives and continuous emergence of lay leadership.

⁷⁹³“Nairobi Chapel Constitution and Rules,” 4A.

This transformational culture of leadership keeps the church effective as a renewal movement.

According to Gerlach and Hine one of the features of successful modern religious movements is a reticulate organization. We see this where the Nairobi Chapel allows the church plants to be somewhat autonomous retaining their link with the Nairobi Chapel primarily for legal registration and resource mobilization functions. This allows the movement to remain agile, especially at its new, and organizationally peripheral branches. This relative autonomy, as anticipated by Gerlach and Hine, can produce new spinoff movements that can grow to have a significant influence.⁷⁹⁴

One such spin off movement is the Mavuno church which has launched its own network of churches. The relative autonomy of new churches is evident in at least one denomination spurs innovation and growth in a 'peripheral' congregation. Poloma reports that this was the case with the Vineyard church's separation from AG in the USA. The Toronto Airport church was freed from the Association of Vineyard Churches because of the revival that came to be known as the "Toronto Blessing."⁷⁹⁵ Whereas the departures in Poloma's article were fractious, the Nairobi Chapel seems to work fissure into its church planting strategy. The elders of the Nairobi Chapel invited Mavuno church to consider registering independently. This produced two separate church planting movements which exchange ideas on discipleship, leadership development, and church planting. CITAM and ICC are centralized and do not have an official structure for autonomy of new church plants.

Poloma also investigated the balance between charisma and institutionalisation

⁷⁹⁴Gerlach, "The Structure of Social Movements."

⁷⁹⁵Margaret M. Poloma, "The Spirit and the Bride: The Toronto Blessing and Church Structure," *Evangelical Studies Bulletin* 13, no. 4 (1996): 1–5.

within Pentecostal movements.⁷⁹⁶ She found that within the AG there was a healthy balance of the two, where there was enough structure to keep the churches vibrant and innovative as revitalization movements. The Nairobi Chapel leadership development and constitutional structures both seem to facilitate rather than restrict the growth of the movement. The ODQ results support the finding that the church can balance its need for growth with the need for structure. This happens within a moderately transformational culture which moderates transformational leadership with a measure of transactional structure. What is unique about leadership at the Nairobi Chapel is that successive generations of leaders refer to previous generations as their inspiration. It seems that the Nairobi Chapel has a system where leaders in one generation act as the visionaries, and take it upon themselves to inspire the new generation of leaders. This successive inspiration of leaders is there in ICC but not as pronounced.

As mentioned above the Nairobi Chapel started with a strong drive to present the gospel to an urban English speaking professional demographic. The church distinguishes itself as a revitalization movement that sought to present the gospel relevantly to this rapidly growing constituency in Nairobi. When a church mission or vision was unheard-of within church circles, the Nairobi Chapel established itself as a visionary community. The coupling of an evangelical thrust on ministry and a community vision proved an attractive combination for those who attended the church. Indeed, the church vision was one way in which the evangelical teaching on societal transformation was expressed. This attracted many leaders to the church, many of whom joined the staff and rose to prominent roles there.

The Nairobi Chapel has a moderately transformational leadership environment

⁷⁹⁶Poloma, "Charisma and Structure in the Assemblies of God: Revisiting O'Dea's Five Dilemmas," 2005.

which promotes leadership development through mentorship across three generations of leaders, formal leadership development structures, and a strong emphasis on church vision.

CHAPTER 7

CONCLUSION

This research set out to investigate the ways in which the representative PPCs, as revitalization movements, develop their leaders. The research used a qualitative methodology to research the history, organizational culture, formal practices and informal activities within the churches. In response to the research question, the findings from historical and other data collected show that informal relationships among successive generations of leaders, a strong, intentional organizational structure and a clear, pervasive visions all play a major role in the emergence and development of leaders in the organizations.

PPCs as Evangelical Renewal Movements

ERM theory enables us to map the progress of the PPCs as renewal movements. These churches gather their members around, what Shaw describes as, a renewed message communicated with renewed methods for a given historical, cultural, social, and demographic context.⁷⁹⁷ In observing the historical growth of the movements, we can clearly see the problem, paradigm, and power phases as described in the ERM theory's historical dynamics. Before the rise of the movements, the churches in Nairobi were not effective in reaching an emerging young, educated, English speaking constituency. The PPCs, through the initiative of new light leaders such as Oscar Muriu, formulated new ways of communicating the Message with renewed vigour to this constituency.

The three PPCs started as monolingual, English speaking churches were supposed to be multi-racial. Their contemporaries had services which were in local languages, often with live translation. The initial cultural reference point for the PPCs

⁷⁹⁷Mark Shaw, "From Monument to Movement" (Nairobi: Unpublished, 2016).

was the Western culture of the missionaries. Walls emphasizes the fact that Christian mission is effective when the message is at home in the local culture.⁷⁹⁸ Initially the PPCs did not aim to make the message more at home in the local culture. Their primary concern was a constituency of expatriates and educated elites who would have been more at home in a Western expression. While the churches maintain their focus on reaching an English speaking community in Nairobi, clearly they remain rooted in their home culture and language. All the churches use a mix of Swahili songs in their worship services. The songs provide one avenue to facilitate inculturation of the message.⁷⁹⁹ Music takes a prominent place in the worship within the churches helping the people articulate their faith. The language most frequently used is Swahili which is a unifying factor for the congregations made up of people from diverse ethnic backgrounds. Though the community uses English as their language of communication, it is not far from its cultural and linguistic roots. This is a factor that helps the churches remain relevant to their community. The Kenyan leaders of the churches can facilitate this inculturation better than non-Kenyan leaders who led the communities earlier in their history.

It is not until the leadership transferred to Kenyans that we then see the churches growing numerically, and planting other churches. The churches remained English speaking, but there was a shift in their approach to relate with the local elite. The local leadership could present the message in ways that helped the message incarnate into the local community.⁸⁰⁰ The previous leadership could not present the gospel as effectively and relevantly as the local leaders were.

Growth occurred when there was indigenization of leadership. Though they

⁷⁹⁸Walls, *The Missionary Movement in Christian History*, 58.

⁷⁹⁹Brian Stanley, "Inculturation: Historical Backgrounds, Theological Foundations and Contemporary Questions.," *Transformation* 24 (January 2007): 15–22.

⁸⁰⁰Walls, *The Missionary Movement in Christian History*, 28–29.

remained monolingual, the culture of transmission changed with the leadership to African culture. The non-Kenyan congregation members in the churches reduced. This affirms that the translation principle as Walls presented it came into effect. It raises the question of the value and effectiveness of multi-racial congregations, and whether they are effective or viable in the long term. The answers to these questions can be explored by further research which is beyond the scope of this study. Suffice it to say that the PPCs affirm the importance of Walls' translation principle in understanding the growth of Christianity in Africa, more specifically in these churches. The effective translation of the message into the local community paved the way for the communities to grow and raise more local leaders.

The historical dynamics of the ERM theory provide a framework in this research to understand how these three case studies have come to the this season of their growth where they experiencing new mission and impact. ERM theory's historical dynamics lay out the time factor in revitalization movements. These dynamics show that revitalization movements emerge when the old way of doing things is no longer working causing an interruption in the normal way of doing things. This is the problem phase. A new light leader emerges who innovates new paradigms of presenting the gospel to a society that needs it. The power phase follows, where the movement begins to have an impact in the society, and power transfers to the next generation of leaders after the new light leader.⁸⁰¹

A close examination of the history of the PPCs shows that each of them experienced these phases. CITAM for example began with the need to reach an English speaking professional community in Nairobi with a Pentecostal message when many churches were not being effective in reaching them. The Nairobi Chapel

⁸⁰¹Shaw, *Global Awakening*, 25.

began with a similar need to reach the British expatriate community with a Brethren congregational church. ICC started almost 30 years later to meet a similar need in Nairobi. New light leaders emerged and began these communities that grew in number and influence in the city. In the 1950s to the 1980s, CITAM passed on its leadership through a missionary-based succession system that relied heavily on PAOC. In the same period Nairobi Chapel passed on its leadership to lay expatriate leaders within the church. ICC's leadership succession followed a pattern very similar to CITAM in terms of its reliance on foreign leadership from the mission agency. CITAM and ICC growth were slow during the power phases. The Nairobi Chapel steadily declined from the late 1960s, to almost certain death in the late 1980s. As mentioned above the churches all gained a new lease of life when the leadership was handed over to Kenyan leaders.

As indicated elsewhere, Muriu's leadership of the Nairobi Chapel in 1989 coincided with a period in Kenya's political and economic history when the nation did not seem to have direction. The fragmentation of the opposition in the 1992 elections seemed to entrench a government that was perceived as being corrupt, inept and undemocratic. This was compounded by a failing economy. Muriu's sense of vision for the church made him an attractive option for the educated young professionals in the city at the time. Many of those who heard him while at the university chose to stay in this church that seemed to be headed somewhere in the midst of national chaos. Kitoto's ascent to ICC leadership in 2002 and Adoyo's in 2003 came at a time when the nation was entering into a post-Moi regime. While a time of optimism it was also a time of political and economic uncertainty. It is significant that these instances of the indigenization of leadership in the churches coincided with national crises. The moments proved beneficial to the churches since the transitions marked points of

rapid growth for the movements.

Muriu's transition was sudden with only a few months of discussions between the Nairobi Baptist church and the Nairobi Chapel. Adoyo's was more gradual with the earlier exit of Denis White from the main CITAM congregation to plant a new church. From these different transitions we can still see that the value for the congregation was in the transfer of leadership to a visionary local leader who understood the times and was able to navigate the prevailing political and economic complexities. This ability to stay relevant to the moment while keeping the movement focussed on the message is a defining feature of revitalisation movements under the ERM theory.

Spiritual dynamics are concerned with the content of the renewal that is necessarily Christian. These involve the personal sense of liberation, an eschatological move away from fatalism to a radical hope, the shift into a radical understanding and practice of community, evangelistic activism, and a sense of newness of life in the Spirit.⁸⁰² We can see these in the way the Nairobi Chapel, CITAM and ICC responded to their realities in 21st century Africa through a recovery of the Gospel through energetic evangelical activism in Nairobi, the remodelling of radical community and a perspective of liberation both for the individual and the society at large. For example, we see a radical community in the small groups in all these representative PPCs. The eschatological move away from the fatalism experienced in the despondency of the 1990s was countered by Muriu's sense of vision for a growing church that would have a world wide impact. CITAM and ICC also demonstrate this radical hope with their ambitious church planting and media engagement. All these churches show evangelistic fervour through their commitment to aggressive missions programs.

⁸⁰²Ibid., 17–18.

Cultural dynamics are the elements that are concerned with the localized impact of the revival. These are indigenization, inculturation, and contextualization. Indigenization is the transfer of power into the hands of the local people, the indigenes. Inculturation is when the gospel “heard in the deep worldview of the hearer.” It occurs when the renewal movement begins to tangibly affect the world within which it has emerged.⁸⁰³ These churches saw the transfer of power to New Light leaders through indigenization of their leadership. The churches grounded themselves in the local context as the leaders translated the message into the worldview of their audience making it relevant for their lifestyle. These cultural dynamics saw the message become contextualized to bring about transformation in the society through the congregation.

The PPCs in this study exhibit all the typifying characteristics of global pentecostalism. They emphasize the role of the Holy Spirit, show remarkable numerical growth, have a capacity to adapt to the cultural heterogeneity of their world and are living in Christianity's new center of gravity.⁸⁰⁴ The kind of pentecostalism we see in these churches though is closer to what Poloma described of the AG. She observed that this kind of Pentecostalism is “more likely to appear dressed in the rationalism of contemporary American society, devoid of the colourful and emotional accounts that found expression through the anointed preaching and testimonies of its earlier days.”⁸⁰⁵ Though the PPCs have undoubtedly been influenced by the rationalism Poloma wrote about. The more toned down expression which is somewhat “devoid of colour” is more likely a reaction to some of the excesses and extreme forms of expression associated with some of the more rural pentecostal churches. The

⁸⁰³Ibid., 22.

⁸⁰⁴Anderson et al., “Introduction,” loc 132.

⁸⁰⁵Poloma, “Charisma and Structure in the Assemblies of God: Revisiting O’Dea’s Five Dilemmas,” 2005, 69.

PPCs are better able to reach their audiences more relevantly through rational, formal expressions in their services. That said, it is not uncommon to see more emotional, dramatic expressions during the music sessions, as well as in the prayers services often held at night.⁸⁰⁶ That way, PPCs though carrying a measure of Western sophistication, are never too far from an African expression of pentecostalism.

The failure of these churches to indigenize their leadership early in their histories dealt a blow to their growth. In the Nairobi Chapel, the church attendance dwindled to fewer than ten people in the late 1980s. The missionary leadership of CITAM and ICC was responsible for modest growth. This rate of growth was eclipsed by the growth of the movements when local leadership took over.

A cursory look at the churches planted internationally by the Nairobi Chapel and CITAM shows that many international church plants in Africa have Kenyan lead pastors. The history of CITAM and Nairobi Chapel should be a warning for the churches in their approach to their own indigenization efforts for their international plants.

The Nairobi Chapel and ICC do not have a detailed written account of their history. This means that some of the details of their history may have been lost for posterity. In the absence of a detailed historical account, the churches may likely repeat some of the errors made early in their history. More pertinently for leadership development, the lack of a historical account denies new leaders a useful resource for growing in an understanding of the organization. Only CITAM made a commendable attempt through the writing of their history for the Jubilee celebrations.⁸⁰⁷ More can be done in these churches in this area.

⁸⁰⁶These overnight prayer meetings are called “keshas”, a swahili word meaning night vigil. Music in PPCs, especially music in local languages, is often accompanied by vibrant dance and movement. Prayer is also accompanied by movement, and is seldom contemplative.

⁸⁰⁷Mugambi, *Five Decades of God's Faithfulness: The Amazing Story of Christ Is the Answer Ministries*.

Structures of Leadership Development

The PPCs formed structures at three levels to institutionalize the transfer of leadership to a new contingent of leaders after the initial new light leaders. The volunteer led ministries constitutes the first level for devolving power through out the movements. The second structure was the church governance structure that involved elected deacons and elders. The PPCs have a congregational governance structure that requires accountability of the leadership to the congregation. The third leadership transfer structure is within the clergy or full time staff. This structure has multiple steps which emerging leaders go through. In all the PPCs, the structure begins with an initial apprenticeship phase made up of internship or on-the-job training. In-depth ministry training follows which includes exposure to theological training. This goes on to various stages of gathering experience growing into significant responsibility. This path of leadership development that begins from volunteers service is also present in Pentecostalism in other parts of the world.⁸⁰⁸

In two of the churches, CITAM and ICC, there have been several iterations of the successful transfer of power from one senior pastor to the next. We note here that one of the transfers in both churches was a part of the indigenization process of the senior pastorate. Here, the leadership role passed on from a missionary leader from the West to a Kenyan leader. The Nairobi Chapel is in a leadership transition where the senior pastor has been passing on the leadership of the main congregation to the next generation of local leaders.

We also see the formation of governance systems in the churches that allow power to be checked, and, where necessary distributed to others. The governance system in the PPCs is highly participatory with members of the congregation involved

⁸⁰⁸Matviuk, "Pentecostal Leadership Development and Church Growth in Latin America"; Ranger, *Evangelical Christianity and Democracy in Africa*, 14; Gani Wiyono, "Timor Revival: A Historical Study of the Great Twentieth-Century Revival in Indonesia," *Asian Journal of Pentecostal Studies* 4, no. 2 (July 2001): 269.

in the process. The leadership culture conforms to Weber's observations on the formation of structures in the context of charismatic leadership.⁸⁰⁹ Weber observed that organizations form a bureaucratic system to depersonalize the charisma, and there is a participatory process to legitimize the leadership within a constitutional framework vote.⁸¹⁰ Because of this, some observations from the case studies are in order here.

The first is that there is a high premium placed on a leader's sense of calling and the expression of that calling in leadership within the PPCs. In ICC for example, Ron Sommers, a missionary pastor, invited Philip Kitoto, a Kenyan, into leadership. Muriithi Wanjau, the senior pastor of Mavuno church was mentored into leadership by Oscar Muriu. This is consistent with the Pentecostal emphasis on pneumatic aspects of leadership. Leaders, especially senior pastors, and bishops, consider it their role to call out leadership and empower young leaders. This spiritual authority to identify and confer leadership on others seems to run counter to the common assumption that the charismatic leader aims to consolidate power for their own cause. Leaders in these PPCs seem to distribute their leadership authority using their charismatic, and democratically conferred authority.

Secondly, senior leaders in PPCs multiply opportunities for charisma to show. For instance, the church planting initiatives at CITAM have produced over ten congregations in Nairobi where leaders on staff and volunteers can lead. Leaders who demonstrate leadership potential get more opportunities to exercise that leadership. Where leaders excel in their leadership and find their calling within the movement, they get opportunities to further exercise their charismatic leadership by heading their own churches, within the movement. Instead of controlling the expression of

⁸⁰⁹Weber, *The Theory of Social and Economic Organization*, 363–372.

⁸¹⁰Weber, *On Charisma and Institution Building*, 62–63.

leadership and limiting it to a few individuals, the PPCs encourage it in the whole church. They also actively seek multiple opportunities for its expression both at the lay volunteer and full time staff level.

Thirdly, within the PPCs, especially CITAM, limiting the elders, deacons, and the bishops' terms creates a unique situation not specifically addressed by the Weberian charismatic leadership construct. Leaders empowered through the “bureaucracy” and that attained a senior leadership status within the church are intentionally transitioned out of leadership roles for the sake of the formation of other leaders. These leaders remain in the church but have to find avenues for relevant engagements which do not depend on a formal office within the church leadership structure. Retired Bishop Adoyo of CITAM exemplifies this situation, as do dozens of elders who have served on the board and retired in this church.

Weber wrote that movements that arise out of charismatic leadership need to bureaucratize to maintain themselves. Such bureaucratization removes the organization's dependence on an individual and places it on a structure that has been vested with power within the organization.⁸¹¹ Writing more recently about the AG church, Poloma points out that the AG has managed to maintain a healthy tension between charismatic leadership and the need to institutionalize.⁸¹² Poloma sees the routinization of charisma take the form of a continuous tension maintained between the institutional administrative structures and the charismatic leader legitimized by the power of the Holy Spirit upon them. The PPCs have managed this tension in different ways.

The Nairobi Chapel has maintained Muriu as the senior pastor who spearheads vision, but leads with a team. Muriu's office is not subject to a congregational vote but

⁸¹¹Weber, *The Theory of Social and Economic Organization*, 363–372.

⁸¹²Poloma, “The Spirit and the Bride: The Toronto Blessing and Church Structure.”

derives from his position as the principle vision bearer. This means that new leaders emerge and are developed under his office. CITAM's bishops emerge from an elective process which involves the elders and the top leadership of the church. The demonstrated potential of the leader is a key factor in their selection as Bishop. ICC has maintained the office of the bishop that presently is not subject to an election. This diversity of methods does not seem to slow down the growth of the movements or hinder the growth of younger leaders. This may indicate that the diverse, creative ways the PPCs have maintained the tension between charisma, and institutionalization is healthy for the moment. This leads to a potential area of concern for the future.

The Nairobi Chapel and ICC have generations of younger leaders but do not have a long history of top-leadership transition from one generation of Kenyan leader to the next. Such a transition would test the mechanisms of transfer of leadership. The elders of the Nairobi Chapel select a senior pastor through a participatory process that involves the church membership.⁸¹³ The selection terms are very clear on the constitution, but the exit terms are not clearly stipulated in this document. This silence may introduce conflict for future leaders if left unclear. In this regard CITAM has anticipated these challenges borrowing from its history to facilitate, and even anticipate top-leadership transition.

CITAM limits the terms of its bishops. The Nairobi Chapel and ICC do not have term limits for their top leadership. This opens these churches to an uncertain future in the unfortunate event that the position falls vacant or in lands the hands of a leader of questionable character. Following from above, this may potentially introduce succession conflict at the Nairobi Chapel and ICC.

Volunteer service is structured into the life of the church in all three churches.

⁸¹³“Nairobi Chapel Constitution and Rules.”

Volunteer service is open ended and is subject to the needs of the day. This keeps the churches responsive to the needs of the church on an ongoing basis. This dynamism is a feature of revitalization movements. This feature may also be a potential threat to the churches. There were no discernible structural safeguards to prevent volunteer leaders from burning out from long service in either of the churches. This may be masked by the high recruitment levels of volunteers. It never the less constitutes a potential problem at the individual level.

The intentionality of leadership development can also be seen in use of finances. The Nairobi Chapel for example has increased its expenditure dedicated to leadership development. For example in the financial year 2014 the expenditure for leadership development was Kshs 13.5 million. In 2015 that figure increased to Kshs 21.8 million.⁸¹⁴ These are the costs excluding salaries that are directly attributed to leadership development such as training courses and internship costs. The audited accounts demonstrate the priority given to leadership development and the financial structures set up to facilitate leadership development. We do not see leadership development costs isolated for reporting in CITAM and ICC documents. While this does not negate the priority given to this by these churches, it does show that more could be done in these two PPCs to facilitate and monitor the financial aspects of leadership development.

The PPCs have strong governance structures which include financial reporting for annual incomes and expenditure. These structures are enshrined in constitutions which are available to the membership. In the case of CITAM and Nairobi Chapel the financial and operational reports are posted online and are available to the public. This level of governance and financial transparency is currently not required by the

⁸¹⁴“Nairobi Chapel 2015 Audit Report,” accessed September 14, 2016, http://nairobi.chapel.net/wp-content/uploads/2016/07/Audit_2015.pdf.

Kenyan law for religious societies. The transparency is also largely absent in majority of NPCCs.

This transparency attracts many of the educated congregation members who value it. These structures contribute to leadership development by attracting an educated calibre of congregation members who form the pool from which volunteer leaders emerge. This transparency also attracts some leaders from other NPCCs where there is less transparency.

Asked about the non-staff leaders raised in the church, the respondents listed a diverse pool of leaders. There were banking executives, business people, advocates, NGO leaders and other marketplace leaders. CITAM for example has in its attendance at least 3 top executives of large banks in Kenya. The Nairobi Chapel elder board in 2013 had two CEOs of large influential NGOs, in the East African region. These serve as volunteers in positions of significant influence in the church. It follows therefore that the proliferation of management techniques and leadership thinking within these churches may also be the result of the pastors' close interaction with these professionals who volunteer in the churches.

The proximity of the pastors with leading managers and business people on the elder board is likely to shape the thinking of the pastor. The marketplace leaders serving as volunteers would most likely have applied their management techniques or at the very least suggested them as ways to enhance the churches effectiveness. This influence is evident but not often explicitly stated.

As predicted by Weber, the tendency of the churches is to bureaucratize. We do not see much in the structures that would allow a “natural exit,” for those who do not conform to the system. Except for the early church plants of the Nairobi Chapel, the three churches are denominationalizing. They are forming elaborate structures to

maintain the movements administratively. In the short-term it consolidates movement gains and administrates the use of resources. In the long term, it provides an atmosphere that would precipitate a hostile exit of leaders who feel the need to revitalize the organizations. We now turn to an analysis of the study from a transformational leadership perspective.

The Impact of Transformational Leadership Practices

The PPCs exhibit a moderately transformational culture that is strong on transformational but moderate on transactional scores.⁸¹⁵ According to Bass and Avolio, such leadership environments are highly effective containing a transformational environment for leadership while also maintaining enough structure to provide for useful predictability.⁸¹⁶ The PPCs possess enough transformational characteristics for it to motivate extra effort among the members and produce a sense of satisfaction with commitment.⁸¹⁷

The PPCs show the elements of transformational cultures ; idealized influence, inspirational motivation, individualized concern, and intellectual engagement. We can see idealized influence in the organizations through significant leaders who led or currently lead the PPCs. In CITAM, the leadership of such people as Roy Upton and Denis White in the 1990s affected many present senior leaders, some of whom were interview respondents. This is similar to the idealized influence leadership role played by Ron Sommers one of the international pastors of ICC in the 1990s. Role modelling within the STEP-M and CAMP programs also provides for idealized influence which provides followers with an opportunity to know, work with and eventually emulate

⁸¹⁵The combined score produced 12.3 for the transformational mode within the range of -14 to +14. This means that as a combined community of PPCs, they have a strong transformational element in terms of their leadership culture. The combined transactional score was 0.9 within the range of -14 to +14. This is evidence of a moderately transactional element in their organizational culture.

⁸¹⁶Bass and Avolio, "Transformational Leadership and Organizational Culture."

⁸¹⁷Riggio and Bass, *Transformational Leadership*, loc 2100.

the leaders.

David Oginde works with the young leaders in the CAMP program. Karita Mbagara also works with university students from the vicinity of CITAM Karen. Both these leaders have had experience working with young university leaders in their time as senior leaders at the FOCUS organization. The Bishop's coaching at ICC also provides an opportunity for leadership and training close to Philip Kitoto. At the Nairobi Chapel, many respondents cite Oscar Muriu as the one who called them into ministry. Many respondents had opportunities to work closely with, learn from and see leadership modelled by him.

In the PPCs, there is a demonstrated commitment to inspirational motivation. The intentions of the churches are clear in terms of the need to effectively reach their audience. Each of the PPCs has a publicly articulated mission or vision statement and clear objectives that focus the congregation and the general public toward their goals.⁸¹⁸ Internally the churches have strategic plans that guide the management of their resources. For example, the Nairobi Chapel's stated vision, is broken down to 5 year strategic plans. The vision and its strategic initiatives galvanize the community towards a set of future objectives.⁸¹⁹ The discipleship programs also provide more extensive pieces of inspirational communication that gives meaning and impetus to the activities of the churches. Those who go through discipleship have a common view of what the churches expect them to do as they attend.

Each of the churches has leadership development activities that enable the leaders in training to receive individualized concern.⁸²⁰ Volunteer leaders work

⁸¹⁸“ICC Kenya – International Christian Center”; CITAM, “Citam Mission and Vision Statement,” n.d., <http://citam.org/index.php/about-us/mission-vision-statement>; “Our Mission | Nairobi Chapel,” accessed March 14, 2016, <http://nairobi-chapel.net/about-us/our-mission/>.

⁸¹⁹“Our Mission | Nairobi Chapel”; “Nairobi Chapel 5 Year Strategic Plan 2012-2016,” accessed March 14, 2016, <http://www.nairobi-chapel.org/NC/downloads/NairobiChapel5YearStrategicPlanFullVersion2012-2016.pdf>.

⁸²⁰“Nairobi Chapel Leadership Development Program: Kinara”; “Cultivate – Leadership

directly with the pastors and receive coaching for their roles. The internship programs also provide opportunities for potential leaders to work with existing leaders. In CAMP at CITAM, and the Bishop's coaching at ICC, the interns, as part of the staff team, spend time close to the senior-most leaders of the churches. It must be noted here that all the respondents were at one point called out from volunteering into full time ministry by a pastor. Usually, the senior pastor of the church at the time issued this call.

The leaders, both volunteers, and staff in the PPCs, are intellectually engaged in leadership in a variety of ways. Volunteers are often coached and trained to be more effective in their service to the church. In some instances, the training has utility beyond leadership in the church, into the marketplace where they work. The leadership development programs have both formal and informal instances that challenge the potential leaders to grow intellectually. New leadership assignments come with increasing difficulty, authority, and responsibility. They grow the leaders in an informal individualized way. The leaders at the Nairobi Chapel call these the “deep end” experiences.

Formal training through seminars, conferences, and theological education also ensure that the leaders grow in their understanding of ministry and leadership. Each of the PPCs host conferences which, though designed for the good of the general public, provide opportunities for intellectual growth of the leaders within them.⁸²¹ The discipleship material and the preaching within the churches cannot be overlooked as avenues which challenge the thinking of the members beyond what they already

Development Program – ICC Kenya,” accessed March 14, 2016, <http://icc-kenya.org/cultivate/>.

⁸²¹Nairobi Chapel, *The 2015 Viral Conference*, accessed October 15, 2015, <https://www.youtube.com/watch?v=O4QZA7NO78A>; “Veritas Bible Exposition Conference,” n.d., <http://nairobi-chapel.net/veritas-conference/>; GLS, “The Global Leadership Summit: Kenya,” accessed February 12, 2016, https://www.willowcreek.com/gls/i_kenya.asp.

know.⁸²² We note here that the Nairobi Chapel has a more flexible approach which does not require specific levels of theological education for church planting or entry into ministry. The acquisition of theological training at the Nairobi Chapel is recommended but not critical for engagement. This echoes the Brethren history of the church which allowed the involvement of laity who did not need theological training. The Nairobi Chapel allows its leaders to attend a variety of theological institutions including AIU and ILU. ICC and CITAM are categorical in their insistence on theological education for all their leaders. They send their leaders to universities affiliated with their denominations.

The contingent reward systems are nested within the leadership and governance structures that exist at the volunteer and staff levels of engagement within the churches. The passing on of increased responsibility to volunteers acts as a form of reward. Where leaders are faithful with leadership over smaller units, they get more responsibility over larger units. The increasing responsibilities given to volunteers with families and significant work responsibilities demonstrates the remarkable capacity for leadership of these leaders. Volunteers head units which comprise the leaders of small groups and Sunday ministries, for instance. Several leaders of small groups in one region may be coordinated by a volunteer who reports to a pastor.

Volunteers who have distinguished themselves in their capacity for leadership, commitment to the church, and consistency get recommendations for governance roles such as elders or deacons. The deacons at ICC, elders at Nairobi Chapel, and the deacons and elders at CITAM carry church governance responsibilities in their churches.⁸²³

⁸²²“Discipleship – ICC Kenya”; “Nairobi Chapel Plug-In”; “The Safari CITAM,” n.d., <http://thesafari.citam.org/>.

⁸²³CITAM, “Christ Is the Answer Ministries Revised Constitution”; “Our Constitution | Nairobi Chapel,” accessed March 14, 2016, <http://nairobi-chapel.net/about-us/our-constitution/>.

It will also be noted here that the high involvement rate, coupled with high expectations for volunteer leaders may also be a hinderance. Those who cannot keep up with the responsibilities drop out of active service altogether. Respondents cited fast paced city life and the traffic as factors that hinder effective engagement of several volunteers in all the representative PPCs.

Within the staff leadership development programs, the leadership accepts interns into full time staff when they have demonstrated capability and diligence during their internship assignments. Increased responsibility within the staff team in the PPCs is awarded when the leaders show their skill and gifting. In CITAM, the Bishop ascends based on his demonstrated potential to lead well.⁸²⁴ Here a sense of calling and diligence, though necessary are not sufficient for the assignment.

There were very few instances given in the data of management by exception where disincentives and punishment attend infractions, mistakes or non-performance. Both active and passive methods of management by exception did not feature in the data. It however was apparent that those leaders who did not have the capacity or character for increased responsibility would not take on more sensitive roles, or roles that had a wider scope of leadership. Interns who were not effective would not come back onto the team at the Nairobi Chapel. While this is not punishment, it is a disincentive for those who would have liked to grow in their leadership but did not have the requisite skills or capacity.

There did not seem to be any organized protocol for disincentives for those who willingly fail to carry out their leadership responsibilities. In the short-term this may not have an effect. However, it is not clear what the long term effect is for the lack of a structure in this area.

⁸²⁴CITAM, "Christ Is the Answer Ministries Revised Constitution."

Pentecostal perspectives on charismatic leadership coupled with hierarchical, high power distance culture in Kenya gives charismatic leaders in pentecostal churches much power over their followers. This opens up the potential for abuse of various kinds. Leaders can stay long in their positions without relinquishing power even when it is obvious that they should leave. By virtue of the high power distance index in Kenyan culture, followers may be uncritical of the leaders' behaviour especially when it is questionable. Where the followers are critical they would rather change churches than confront the leadership. This leads to self-selection of the congregation to produce a community of members who, for various reasons, will not confront leadership on issues. CITAM have resolved this potential danger with publicly announced term limits for the senior leaders. We do not yet see any evidence of mitigating this potential danger either with structured succession planning or term limiting in Nairobi Chapel or ICC.

Individualized consideration in transformational leadership brings about formal and informal relationships between established leaders and their younger upcoming counterparts. These sorts of relationships are evident in all the PPCs. At ICC it is especially strong. This may lead to uncritical acceptance of the younger leaders' faults or weaknesses because of relationships. Favouritism of different kinds may occur if the eventuality is not moderated by either some structure or a culture of intentional balance between objective evaluation and relationship.

One of the outcomes of building leaders relationally may be the inadvertent leaning towards a particular gender or ethnicity. Nairobi Chapel and CITAM leaders are sensitive to ethnic issues in the congregation and commit to maintaining balance. This sensitivity has not been formalized in documents. There does seem to be a commitment within the cultures of the organization to demonstrate this balance. This

remains a potential danger as the PPCs form highly relational practices in their leader development.

Teaching and the Casting of Vision in the Development of Leaders

Each of the PPCs has a vision which it articulates for the congregation and staff to follow. CITAM's vision is to become “A Community of Believers Impacting the World with the Gospel of our Lord Jesus Christ through the transforming Power of the Holy Spirit.”⁸²⁵ The Nairobi Chapel aims to evangelize to 1 million people, take 100,000 through discipleship, to establish 300 churches and have social impact by 2020.⁸²⁶ ICC intends to “Build an aggressive evangelism culture, Be an authentic community of God’s people, Commit to spiritual formation, Social transformation, and build a faithful stewardship culture.”⁸²⁷

The vision rallies the community around a preferred commonly cherished future. It guides the activity of the church focussing the imagination of the congregation on the anticipated future. The churches accomplish the vision through discipleship of the members, and by engaging with the society. The vision of the church also guides the content of all teaching at the congregational and staff levels. In this research, the teaching content emerged as a vital aspect of vision casting.

In addition to vision casting, the passing on of leadership is an essential aspect of their teaching on leadership. “Work yourself out of your job” is a common phrase which leaders use at the Nairobi Chapel to refer to this aspect in leadership training experiences. This value is woven into both the teaching on leadership to leaders, and into the structure of ministry. Both volunteers and staff members should raise the next generation of leaders according to the teaching of 2 Timothy 2:2.

⁸²⁵“Vision and Mission, CITAM - Christ Is the Answer Ministries.”

⁸²⁶“Nairobi Chapel | Growing D.E.E.P to Reach W.I.D.E,” accessed March 28, 2016, <http://nairobi.chapel.net/>.

⁸²⁷“ICC Kenya – International Christian Center.”

The churches understand leadership to be an aspect of discipleship.⁸²⁸The training requires the leaders to maintain a devoted Christian life as a part of their leadership. There is also a keen awareness of the role of the Holy Spirit in the practice of leadership. In following Christ, leaders should submit to the Holy Spirit. A part of this comes from the pneumatic emphasis of PPCs. The leader should be on a pilgrim journey to knowing more about God, and making him known among those the leader leads.

The posture expected of leaders is one of servanthood. Several respondents from the case studies referred to the teaching in John 13 where Jesus exhorted his disciples to serve those they lead. This posture requires leaders, both staff and volunteers, to care for, love, be accessible and responsive to the needs of those they care for.

Leadership is also about excellence. The PPCs place a high premium on competence demonstrated by one's potential to deliver on their tasks. The example of David's commitment skill and character in Psalm 78:72 came up often as a standard to be imitated. Each of the PPCs maintain a culture where the leaders are held to high professional standards. Each of the PPCs have an operations team which hires management, accounts, finance and human resource personnel to ensure that the administrative function of the church performs to very high standards. Excellence is also maintained in the reporting standards. Audited accounts are presented to the congregations and, in the case of the Nairobi Chapel, to the wider public on their website.

An overarching theme in the practice of leadership development is integrity. Lessons on the character of a leader emerge from the wide variety of Bible verses

⁸²⁸Vanderbloemen, Bird, and Ortberg, *Next*, loc 2194.

quoted. The frequent mention of character as a value in the various leadership development initiatives is another demonstration of the commitment to integrity. The view of leadership as an avenue to express the Christian pilgrimage also contributes to the value of integrity and strength of character as aspects of the leadership development process. Where leaders contravene the ethical and moral code they are invited into a restoration process. Those who decline the process leave the leadership team.⁸²⁹

We do not see uniformity and a consistent theme among the PPCs' evangelical teaching regarding a biblical theology of leadership. None of the churches have a cogently articulated theology of leadership in one document or a set of documents. We also do not see standard teaching in each of the churches that is constantly relayed to the congregation. In this sense, we do not see intentionality in the development of uniform content regarding leadership development. However, we can see consistent themes in leadership that recur in the experiences of nearly all the leaders in training across the PPCs. Instead of a common theology, what we see is intentionality in key themes regarding leadership.

With respect to discipleship and other materials written in the churches, we found that the content carries both explicit and implicit evidence of intentionality in the formation of leaders. We have seen that each discipleship program in its own way assumes the presence of leaders within the community and aims to form their character. The discipleship methodologies are community-based providing numerous opportunities for leaders to be developed. The PPCs understanding of the Bible is that it bears principles for daily living, of which leadership is an important aspect.

We have also seen that this intentionality carries forward in other content

⁸²⁹Several instances of leaders undergoing discipline and restoration were reported at the Nairobi Chapel. One leader left ICC as a result of conflict with the leadership of the church. This was not attributed to lack of integrity.

written by the leaders within the church. Biblical teaching surfaces leadership principles that come from the sermons. Leadership training material such as Aduvate's book provides a framework for teaching leadership using the Bible, with anecdotes and quotes from leaders for a variety of settings.⁸³⁰ Oginde's blog combines Christian leadership principles with general leadership knowledge from many sources to provide reflections on leadership for a Christian audience within the church, and outside it.⁸³¹ In all these instances we can see the authors using their own lives, and personal reflections on leadership as teaching points.

The leadership content delivered in the different avenues across the PPCs has some common themes. At the very foundational level, leadership is a part of discipleship. As a Christian believer, a leader's growth in their faith comes out in their leadership. The leader should be growing in their sensitivity to the leading of the Holy Spirit. In leading they need to be sensitive to the direction from the Holy Spirit for their daily life and for the unit, or institution they are leading. Servanthood in leadership is an important theme in the way leadership happens. Leaders should take a posture of serving those whom they lead.

There is a commitment to excellence. The very highest standards should be adhered to by leaders in their exercise of their leadership function. Coupled with excellence is a commitment to integrity. The leader will come under scrutiny and must therefore lead with a character that is beyond reproach. Biblical narratives and teachings form the foundation of these themes found in leadership content.

Undergirding the development and delivery of leadership content in PPCs is the commitment to strong evangelical teaching. A hallmark of Christian revitalization movements according to the ERM theory is the consistent practice of teaching biblical

⁸³⁰Aduvate, *Leading Young*.

⁸³¹David A. Oginde, "Bishop's Blog – CITAMBlog," accessed March 18, 2016, <https://citamblog.wordpress.com/category/bishops-blog/>.

truth, from a Christocentric perspective which insists on personal conversion and evangelism. We see these distinctives in the PPCs in this research. They also emphasize the work of the Holy Spirit in the individual and the role of the church in societal transformation. Each of the PPCs demonstrate all these characteristics in their Sunday sermons, in their discipleship material and the church activities. This evangelical content coupled with its relevance to society is attractive for young educated professionals. Many respondents referred to this content as the reason why they came and stayed in the churches.

We therefore conclude that there is intentionality in promoting a leadership development culture using biblical reflections. Leadership content delivery methods include the discipleship process, sermons, blogs and locally written books. Common themes among all the PPCs affirm that leadership development is an intentional process that the Bible teaches.

In terms of the strength of vision as experienced among the respondents, our finding was that ICC was weak on vision. Few respondents made reference to the organizational vision. Reference to vision was somewhat more frequent at CITAM. The Nairobi Chapel demonstrated a very strong sense of vision through the materials, and the numerous references of the respondents to vision. The Nairobi Chapel seemed have rallied its congregation more around its vision than the other PPCs in the study.

CITAM and ICC pick up from their AG roots and place a high emphasis on theological training for ordination and induction in ministry. CITAM takes this a step further, encouraging education of its staff pastors as a prerequisite for personal growth in the movement.⁸³² Following on the Brethren emphasis on non-clergy lay involvement, the Nairobi Chapel does not emphasize theological training. This seems

⁸³²This is a significant shift away from what Poloma says is “the ambivalence Pentecostals have traditionally had toward higher education.” Poloma, “Charisma and Structure in the Assemblies of God: Revisiting O’Dea’s Five Dilemmas,” 2005, 91.

to keep the church in the innovative, entrepreneurial mode by removing the barrier of education from their potential leaders. There is a question about the orthodoxy of the theology of the churches planted by the Nairobi Chapel if this is not addressed. Many church planters get only a few months of classroom training on theology. Theological training may not be the only solution. The Acts model of life-on-life theological training and mentorship is another solution. This went on for much longer than is carried out. This may return to haunt the church eventually.

Emergent Themes and Implications for Future Research

Various themes emerged out of this study that have implications for future research in the area of revitalization movements and leadership in urban African contexts. I outline some of these areas for future research here below.

- (a) The study focused on the current leaders or leaders who transitioned out of the church's leadership recently. One area of research would be a detailed study of leaders retired leaders or those who transitioned out of ministry early in the life of the church. This may yield interesting insights of earlier perceptions of the churches. These perceptions may not have morphed as much as those of people whose opinions have changed over time spent in the organizations.
- (b) Theological training is very important in the development of church leaders. A detailed in-depth study of Theological schools, their leadership development impact and their curricula were beyond the scope of this study. Theological education, its perception, its impact on leaders, and its development over time are all areas for future research.⁸³³ We need further research to formulate an understanding of formal processes of leadership development such as

⁸³³The researcher has began working on this theme, and undertook a small study on perceptions of theological education. Kyama Mugambi, "Perceptions and Recommendations for Theological Education for Church Planters in Kenya: A Case Study of Mavuno Church," *Impact Journal*, September 2016.

seminary, pastoral internship, and trainee programs. Such a study will provide an understanding on their efficacy in the African NPCC context.

- (c) The study focused on the leadership development aspects of the church history and current practice. A historical study comparing leadership development practices in different denominations would give insights on the similarities and differences between the PPCs and NPCCs. This comparison could be extended to include main line churches. A study contrasting leadership within and outside church may also broaden our understanding of the unique contribution of church leadership in society.
- (d) For reasons stated elsewhere in this dissertation, the study did not do a quantitative research on the congregation members or attendees. Future quantitative research on congregation members may provide useful insights on the leadership culture of PPCs as perceived by congregation members. Such a study may be extended to other types of NPCCs. This may begin to give an understanding of the leadership culture of congregation members in Pentecostal churches in relation to their leaders.
- (e) The research project studied only leaders who led congregations or are in the top tier leadership of the church and are responsible for the life of the whole church organization. A broader qualitative and quantitative study on other tiers of leadership will illuminate the complexity of leadership environments in PPCs.
- (f) Present revitalization movements in Africa owe much of their existence to the historical developments of earlier years.⁸³⁴ The impact of the East African revival on both mainline and pentecostal Christianity cannot be overstated.

⁸³⁴Mwaura, "Practices for Sustaining Revitalization in Local Communities: Perspectives from Africa."

Many present and past leaders of NPCCs owe their initial leadership development to revitalization movements within tertiary institutions of higher learning in the 1970s.⁸³⁵ The East African revival influenced these revitalization movements in many ways. The evangelistic crusades of the 1980s ushered in remarkable numbers of converts in large scale, extravagant, and highly effective events sponsored by foreign missions.⁸³⁶ The intertwining of these historical seasons of revitalization form the complex context in which PPCs emerged. An in depth study of this context is beyond the scope of this research and is an important area for future research. Such research will add nuances to the PPCs studied here, while opening up our understanding NPCCs as they exist today. .

(g) At a personal level, the motivations of leaders play a role in their development.

There is a need for a study requiring a different set of tools to delve deeply into personal motivations of the leaders. Such a future study would offer a perspective seldom studied among pentecostal pastors. It may shed light on the interface between volunteer leadership and staff leadership. It will also give an understanding on what the motivators and barriers are to the formation of leaders in some churches.

(h) One of the three case studies, the Nairobi Chapel, had a high prevalence of women on staff leadership in the church in comparison with other PPCs studied. This was a unique occurrence which warrants further research the nature and role of women in ministry among PPCs. Research in this, and other

⁸³⁵Asamoah-Gyadu, “‘Born of Water and Spirit’: Pentecostal/Charismatic Christianity in Africa.”

⁸³⁶Mwaura, “Practices for Sustaining Revitalization in Local Communities: Perspectives from Africa.”

churches with a high prevalence of women in leadership may provide insights into how women become more engaged in these churches.

- (i) Finally, the research did not observe an explicitly articulated theology of leadership in any of the churches. The fact that churches did not articulate it explicitly may not mean there is none. The examination of the implicit indications of a theology of leadership within the church's teaching content is an area that would benefit from further research.

Practical and Theological Implications of the Findings

This study demonstrated that the Pentecostal practice of senior leaders affirming younger leaders has a profound effect on potential leaders. Leaders such as David Oginde, Muriithi Wanjau and Philip Kitoto said that their senior pastors called out the leadership potential in them. Such a practice is consistent with the perception among Pentecostal congregations that the charismatic leader has the prerogative to “prophetically” call out the gifting in others. These personal, and yet relational encounters between older and younger leaders are responsible for the shaping of the convictions of the younger leaders early in their leadership lives. This practice has a profound effect on the emergence of leaders in the organization. The act of calling out leaders was one of the activities that prompted many leaders interviewed to seriously think about stepping up their engagement as leaders. PPCs that want to raise more leaders should consider introducing and developing this practice of “calling out leadership in the youth” among its senior leadership.

Structures can lead to the calcification of organisations. In a process that Weber termed the routinization of Charisma, organizations that have passed their formative stages form administrative processes to maintain themselves.⁸³⁷ Transformational

⁸³⁷Weber, *The Theory of Social and Economic Organization*, 363–372.

theory anticipates that a certain level of structure needs to be maintained to keep the organization performing optimally. This research demonstrates that these PPCs have maintained a suitable level of structure to remain highly effective in their mission. A practical implication of this is that organizations that have had charismatic leadership should not abandon structures altogether. Instead, they should thoughtfully form structures that can maintain the vibrance of the organization while leaving an infrastructure that safeguards the gains of that leadership organization.

Vision is a driving force in the development of leaders. These PPCs to varying degrees have maintained a focus on the organizational vision. This vision emerges from their eschatological vision that comes from their evangelical activism. This research shows that churches that deliberately promote a vision do well in developing leaders from within. Vision also attracts quality leaders from outside the organization.

The research found that the PPCs emphasised, to varying degrees, relationships between generations of leaders, institutional vision and organisational structures. These emphases worked together to produce organizations that were vibrant and which attracted many volunteer and staff leaders. This shows that leadership development involves a variety of factors which work together to produce environments that are conducive to leadership development. Each church has unique historical and organizational factors which work together to facilitate the emergence and training of leaders. PPCs that intend to improve their potential to attract and develop more leaders should therefore not take a reductionist view, but consider a holistic perspective which appreciates the complex causality in leadership development.

We also see from this research that intentionality is a key factor in the development of leaders. These churches are very deliberate in their search for and

development of leaders both as volunteers and on staff. Volunteers grow in their leadership as they serve in the different ministries. They also grow in their leadership through an intentional discipleship process. The process is more than a doctrinal catechism, but a broader process that describes Christian life as lived in the market place. Staff leaders grow through a combination of teaching, modelling, mentoring, and hands on experience.

Gitau argues that ERM Theory is a useful model to focus the discourse on African megachurches.⁸³⁸ This research affirms this position. ERM provided a useful framework for the analysis of the case studies, particularly in their historical development as renewal movements. In line with Gitau's observations, future historical reflection on PPCs will benefit from the ERM theoretical framework.

Few research projects have used transformational leadership theory to reflect on leadership in Kenya. Even fewer have used this theory in the context of leadership within churches in the country. From the research, we find that transformational leadership theory is useful in explaining leadership in PPCs. Particularly it helps isolate those PPC leadership activities that are significant for leadership development in the churches. For example, the pentecostal practice of calling out leaders is one example of individualized concern for upcoming leaders, which is a transformational leadership element.

Bass argues that transformational theory is applicable across cultures to understand leadership in different contexts.⁸³⁹ We have seen the use of this framework in church leadership in the West.⁸⁴⁰ Through this study, we can now see the potential

⁸³⁸Margaret Wanjiru Gitau, "Focussing Scholarly Discourse on Megachurches: The Evangelical Revitalization Movement Theory in a Case Study of Mavuno Church" (Ph.D., Africa International University, 2015).

⁸³⁹Bass, "Does the Transactional–Transformational Leadership Paradigm Transcend Organizational and National Boundaries?"

⁸⁴⁰Rowold, "Effects of Transactional and Transformational Leadership of Pastors"; Stephen G. Fogarty, "Gender and Leadership Behavior Among Senior Pastors," *Asian Journal of Pentecostal Studies* 12, no. 2 (July 2009): 137–67.

value of this framework in explaining leadership practices even in church in Africa. The transformational leadership theory has not only enabled the mapping of leadership development activities; it has also given a new perspective on pentecostal activities such as the “prophetic” calling out of leaders.

This study highlighted the need for qualitative research to form an understanding of leadership in PPCs particularly, and NPCCs generally. Leadership of churches continues to be an important topic in the public arena. The numerous examples of failure of leadership in the political, economic, and religious arenas of life in Kenya has attracted much criticism from the media and academia. We need a thorough study to isolate and clarify the issues. Even more so, the study of leadership in organizations that have demonstrated a measure of success will likely yield useful pointers to leadership best practices. Qualitative methodologies such as that used in this study can be useful in this endeavour.

Walls translation principle and the tension between the homing principle and the pilgrim principle help explain the growth of Christianity around the world. The effect of these principles are evident in the historical development of the PPCs. This research has opened up our understanding of how concepts such as translation and indigenization can have a direct effect on the history of a local church.

The tension between indigenization and pilgrim principles is important in understanding the growth of Christianity around the world. Early indications from this research are that NPCCs generally have navigated this tension so they have remained relevant to their context. PPCs, as a subset of NPCCs have done so in an urban context that is culturally diverse. Their leaders have been the primary managers of this tension. We now turn to the lessons for the church in Africa, arising out of some of these implications.

Lessons for the Church in Africa

The findings of this study with the analysis yields the following lessons for the church, particularly PPCs.

1. Vision is important in the development of leaders. It rallies the church leaders, both staff and volunteers towards a cause. It motivates them to accomplish more than they otherwise could. Vision provides momentum for the church. PPCs that intend to raise leaders from within need to consider developing and communicating vision. Such an emphasis on vision will likely attract new leaders and keep engaged those who are already within the church.
2. Leadership development is effective when it is applied relationally. Interpersonal relationships between potential leaders and their mentors provides opportunities for leaders to emerge and develop. Our findings agree with transformational leadership theory which encourages transformational leaders to apply individualized concern on those they lead. PPCs should consider creating room for formal and informal relationships between older leaders and potential leaders.
3. PPCs need to develop adequate structures for leadership and its development. Such organizational structures should be strong enough to safeguard the gains made by the churches as dynamic revitalization movements. The structures should also not be too stringent to stifle innovation. Such structures need to anticipate and encourage innovation to keep the movements vibrant and agile. Examples of these structures include ministries to engage volunteers, lay leadership opportunities within small groups, transparent governance structures which allow volunteers to participate in church leadership. At the

staff level, PPCs benefit from leadership structures such as rotation of leaders, internships, church planting initiatives, and the term limitation of senior leaders.

4. This research shows that leadership development is an integrated holistic process. Leadership development is the product of the church's history. It also incorporates the current formal and informal practices within the culture of the church. Effective leadership development involves emphasis on vision; relational leadership practices within strong organizational structures. PPCs need to take this holistic view of leadership development.
5. PPCs, as pentecostal movements, benefit greatly from the role of charisma within a hierarchical ecclesiology that is hosted in high power distance cultures. This is true in a place like Kenya. This could also lead to abuse of power. Churches can form adequate control structures to mitigate against this. One effective structure is the limitation of leadership terms. This multiplies leaders while keeping a check on possible abuse of office. Other structures include transparent financial accountability measures to safeguard against possible financial impropriety. The empowerment of the congregation by participatory leadership, as well as sound theological grounding can also help the grow a congregation that can raise queries in the event of abuse of office by leaders.
6. Leaders need to be trained to remain objective in their selection and assessment of leaders. This is especially so when relationships form the primary basis of the selection process. This will ensure that the strongest gifts come out in the younger leaders, while weaknesses, incompetence and even moral failure are spotted and addressed. This is harder to put into formal

structures, but can be formed as part of organizational culture. A culture of objective honesty in the training and assessment of leaders can be cultivated by the senior leadership. These leaders can model this through their own honesty and transparency.

7. Leadership development starts early. The longest serving leaders in all the PPCs began their training before or during college. Their entry into church leadership occurred as young volunteers. Churches that need a continuous stream of leaders must find avenues to find and engage leaders from college, and even high school. High school and university programs that attract and envision leaders are one way to effect this. PPCs may also partner with organizations that serve Christian students in high school and university. Neglecting to engage young leaders will lead to an aging leadership which can easily lose touch with the younger population which forms the majority in Africa.
8. Passion for ministry, a sense of calling and effectiveness are not incompatible with theological training. We see in the representative PPCs charismatic leaders who have strong theological education. PPCs need to form adequate models for theological training to ensure that leaders are well equipped to deal with the future challenges in the continent.
9. Indigenous leadership coincides with church growth. Wherever PPCs plant churches cross culturally, they must consider indigenizing the leadership of their church plants. Where this is not addressed there is a real danger of repeating the practices Western missionaries committed.
10. Leadership development is a long term process. The senior leaders received decades of leadership development to attain experience that makes them

effective top-tier leaders. PPCs that want to train high quality leaders should take a long view of leadership development. The formal and informal structures within the churches should bear in mind the time it takes to develop leaders.

11. Leadership development can be costly. PPCs that intend to raise new generations of leaders need to prepare themselves financially for the cost of training these leaders. Such costs need to be budgeted and then audited after the expenditures have been made. Leadership development activities can then be tracked and evaluated using these mechanisms.
12. Theological training goes with a transformational leadership culture to develop leaders who are well rounded who have a grasp of the tenets of faith, as well as leadership skills. PPCs that want to develop good leadership for the present and the future should grow leaders who can lead their congregations with the strength of their character, their understanding of the faith, and their potential to lead the community.
13. Character forms through discipleship of leaders through sustained relational encounters, and through discipleship processes that aim to raise The PPCs produced leaders who see their leadership as one of the ways of expressing their faith. PPCs that intend to secure their future through training young potential leaders need to incorporate leadership training as part of the discipleship process. This involves training on the character and spiritual practices of a leader. The training would also include opportunities for the leaders to exercise leadership in various areas within the church.
14. PPCs that retain their commitment to evangelical content in their sermons, discipleship and church activities will attract and retain a highly educated

calibre of congregation members. These members form the pool out of which volunteers and staff members will come from.

15. High standards of financial accountability and governance transparency will attract leaders from a professional background. These leaders are willing to participate in the governance structures of the church and lend their skills to the community. Some of these leaders will filter into the staff. The staff are also forced to skill themselves up, so that they can continuously improve their service delivery and accountability to their educated and highly exposed congregation.
16. Churches that would like to see long term development of leaders should train their leaders to train younger leaders. Formal structures and informal organizational culture can work together to raise leaders for the future. The representative PPCs show at least two generations of leaders who called out and trained younger leaders.
17. PPCs need to write their own histories, and create archives of their documents. This will help them upcoming leaders learn from their own history. The formation of historical archives will produce a repository of knowledge for future leaders to use to make better decisions for the future.
18. In this research, the ERM theory helped focus the study of PPCs. The theory also provided useful categories to reflect on these churches as renewal movements. These churches and world christianity researchers alike, may use this theory to help focus the writing of their histories.

Summary and Conclusion

The rapid growth of Christianity in Africa places demands on the available

leadership resource on the continent.⁸⁴¹ There will be a constant need for new high quality leaders at the congregational level to meet the demands of this growth. The existing churches also need succession plans for an ageing tier of their founding leadership.⁸⁴²

The use of the case study methodology enabled the researcher to examine each of the case studies as a revitalization movement in its own right. The methodology gave a multi-faceted perspective of the PPCs and appreciate the complexity of their leadership environments. Each case study had a unique historical background whose unique features were surfaced by the methodology. The methodology allowed the aspects of revitalization theory, and the transformational leadership model to be studied within the context of each PPC.

The literature review led us to the ERM theory as the framework for our reflection on Revitalization within the case studies.⁸⁴³ Regarding leadership development, the literature review revealed the importance of intentionality in leadership development, as informed by the research and writing of Collins, Porras, and Charan.⁸⁴⁴ They demonstrate that intentional leadership development from within the organization is a defining characteristic of enduring organizations. The transformational leadership model provided the framework for examining leadership development in this research. The model is useful for our study because it transcends organizational, cultural, and national boundaries.⁸⁴⁵ It is one of the most widely

⁸⁴¹Sociologists and demographers such as Jenkins and Johnson estimate the rise of the Christian population in Africa from 10million at the beginning of the 20th century to over 360 million at the beginning of the 21st century. Jenkins, *The next Christendom*; Johnson, "The Global Demographics of the Pentecostal and Charismatic Renewal"; Center for the Study of Global Christianity, *Christianity in Its Global Context 1970-2020: Society Religion and Mission*.

⁸⁴²A selected listing of 38 mega churches spread throughout Africa, with known founders, the Leadership Network lists only 5 of those as having a leader other than the founder. Bird, "World Megachurches."

⁸⁴³Shaw, *Global Awakening*.

⁸⁴⁴Collins and Porras, *Built to Last*; Charan, Drotter, and Noel, *The Leadership Pipeline*.

⁸⁴⁵Bass, "Does the Transactional–Transformational Leadership Paradigm Transcend Organizational and National Boundaries?"

known and thoroughly tested leadership theories to date.⁸⁴⁶ From this model we identified the ODQ the tool of choice to compliment in-depth interviews and other data collected to build our case studies.

From this research we find that PPCs are best seen as Christian revitalization movements whose historical development conforms to the elements described in the ERM theory. From a transformational leadership point of view, the PPCs demonstrate a moderately transformational culture which produces highly effective organizations. The qualitative data supports the findings of the ODQ survey that the PPCs are moderately transformational.

Research in Leadership studies and Christian leadership suggests that movements that promote a pervasive leadership development culture strengthen their succession strategy and maximize their impact through effective internally sourced leaders.⁸⁴⁷ From this research we see from representative PPCs that churches secure their future by intentionality through an effective transformational leadership development culture that harnesses relational interactions among leaders, thoughtfully develops adequate leadership and governance structures, while clearly articulating a compelling vision.

⁸⁴⁶ House and Aditya, "The Social Scientific Study of Leadership: Quo Vadis?"

⁸⁴⁷ Collins and Porras, *Built to Last*, 174,183; Charan, Drotter, and Noel, *The Leadership Pipeline*, 15–36; Rothwell, *Effective Succession Planning*; Bower, *The CEO Within*; Vanderbloemen, Bird, and Ortberg, *Next*, loc 577–578, 629–640.

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ABBREVIATIONS

- AG – Assemblies of God
- AGC – Africa Gospel Churches
- AGM – Assemblies of God Mission from USA
- AIC – African Initiated Churches, or African Independent Churches
- AIU – Africa International University, formerly known as NEGST
- ATR – African Traditional Religions
- CAMP – CITAM Apprenticeship and Mentorship Program
- CITAETI – CITAM training and evangelism team
- CITAM – Christ is the Answer Ministries, Kenya
- COG – Church of God Kenya
- CU – Christian Union
- DC – Deliverance Church, Kenya
- EAST – East Africa School of Theology
- EMA – Elim Missionary Assemblies
- ERM - Evangelical Revitalization Movement
- FOCUS – Fellowship of Christian Unions
- ICC – International Christian Church
- ICGC - International Central Gospel Church, Ghana
- ILU- International Leadership University, formerly known as NIST
- IPA – International Pentecostal Assemblies
- IPAM – International Pentecostal Assemblies Missions
- JCC- Jubilee Christian Centre
- KAG – Kenya Assemblies of God
- KDC – Kenya District Council
- KU – Kenyatta University
- KUCU – Kenyatta University Christian Union
- LAWNA - Lagos, Western and Northern Areas
- MCCU – Main Campus Christian Union, at the UoN
- MLQ – Multi-factor Leadership Questionnaire
- NBC – Nairobi Baptist Church
- NC – Nairobi Chapel
- NCOR – Nairobi Chapel Ongata Rongai
- NEGST – Nairobi Evangelical Graduate School of Theology, now a constituent college of AIU
- NIST – Nairobi International School of Theology

NPC – Nairobi Pentecostal Church (an earlier name for CITAM)

NPCC - New Pentecostal Charismatic Churches – started mainly after 1980

ODQ- Organizational Description Questionnaire

PAC/PACU – Pan African Christian University

PAEA – Pentecostal Assemblies of God, predecessor of PAG

PAG – Pentecostal Assemblies of God

PAOC – Pentecostal Assemblies of Canada

PCC – Pentecostal Charismatic Churches

PCEA – Presbyterian Church of East Africa

PEFA – Pentecostal Evangelistic Fellowship of Africa

PPC – Progressive Pentecostal Churches

RCCG – Redeemed Christian Church of God

STEP-M – short term missions experience program.

UoN – University of Nairobi

DEFINITIONS

Church Plant: We define a church plant as congregation that meets in a separate location but has been launched from, and is registered under the name of the parent church

Discipleship: The word used in evangelical circles, for the process of inducting Christians into the faith.

Leadership Pipeline: The term used by leadership experts to describe the internal process of developing leadership within an organization.⁸⁴⁸

Leadership: the act of influencing others towards spiritual and temporal goals whose implications extend beyond the current situation of the community.

Mission: “what takes the church beyond itself into history, culture, into peoples lives, constantly enabling it to cross the frontiers.”⁸⁴⁹

New Pentecostal Charismatic Churches (NPCCs): churches that are a subset of a broader community of renewal church movements, which are evangelical according to Bebbington’s quadrilateral and which highlight the presence and use of spiritual gifts within their worship.⁸⁵⁰

Pentecostal: churches with a family resemblance that emphasizes the working of the Holy Spirit.⁸⁵¹

Progressive Pentecostal Churches (PPCs): churches that are part of the broader NPCC spectrum, but are primarily urban, cosmopolitan and actively engaged in social transformation in different sectors of society.⁸⁵²

Revitalization movement (Christian): A deliberate, organized, conscious effort by its members, shaped by complex agencies, to create a more vibrant, relevant,

⁸⁴⁸Conger and Fulmer, “Developing Your Leadership Pipeline”; Charan, Drotter, and Noel, *The Leadership Pipeline*.

⁸⁴⁹Stephen B. Bevans and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today* (Maryknoll, N.Y: Orbis Books, 2004), 8,396.

⁸⁵⁰David W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*, New Ed edition (London: Routledge, 1989).

⁸⁵¹Anderson, “Varieties, Taxonomies and Definitions,” 334.

⁸⁵²Miller and Yamamori, *Global Pentecostalism*, 31–34, 39–67.

missional and spiritually satisfying church.

Transformational leaders: those who lead organizations by motivating their followers inspirationally, stimulating them intellectually, giving personalized attention through coaching and mentoring and influencing their followers through their behavior and personal attributes.⁸⁵³

World Christianity: “an emerging field that investigates and seeks to understand Christian communities, faith and practice on six continents, expressed in diverse ecclesial traditions and informed by the multitude of historical and cultural experiences in a world that for good and ill is rapidly globalizing.”⁸⁵⁴

⁸⁵³Bass, “Leadership”; Bass and Avolio, *Improving Organizational Effectiveness through Transformational Leadership*.

⁸⁵⁴Dale T. Irvin, “World Christianity: An Introduction,” *Journal of World Christianity* 1, no. 1 (February 2, 2009): 1–26.

RESEARCH PROTOCOL

Open Ended Interview Guideline Questions

- In your view, how has the church grown? What would you say are the key problems that inspired the renewal movement? What paradigms have shaped the movement to make it what it is? In what ways has leadership been transferred to different constituents within the movement?
- How do you feel the movement stimulated the emergence of leaders? What are some of the things from within the church bring out leaders?
- What are some of the things from outside the church that have in your opinion played a positive or negative role in the development of leaders within the church?
- Who are some of the key leaders that have emerged and in what ways has leadership been transferred to them? How have they been deployed and what are they currently doing? What is their education, training and development process? In what ways have the leaders distinguished themselves – how have they excelled and in what ways do they need to grow?
- What are the two most significant biblical teachings on leadership you have received here that have shaped your understanding of leadership?
- What is your role, leadership ministry journey, training, education?
- What are some additional things you would say, not captured in the questions?

LIST OF INTERVIEWEES

Kwame Rubadiri	CITAM
Edward Munene	ICC
George Nuthu	ICC
Gibson Anduvate	ICC
Leo Kinuthia	ICC
Philip Kitoto	ICC
Toni Kiamah	ICC
Albert Outa	Nairobi Chapel
Andy Mburu	Nairobi Chapel
Andy Mburu	Nairobi Chapel
Bridget Gakii Bawkes	Nairobi Chapel
Cathleen Rotich	Nairobi Chapel
David Kabibi	Nairobi Chapel
Faith Mugeru	Nairobi Chapel
Gowi Odera	Nairobi Chapel
Janet Mutinda	Nairobi Chapel
Kui Kariuki	Nairobi Chapel
Luke Jaoko	Nairobi Chapel
Muriithi Wanjau	Nairobi Chapel
Oscar Muriu	Nairobi Chapel
Bernard Wilson	Nairobi Chapel

ORGANIZATIONAL DESCRIPTION QUESTIONNAIRE - SAMPLE

This organizational description tool is provided by Mind Garden organization for organizational leadership research.⁸⁵⁵ It measures transformational and transactional leadership environments within organizations.

A sample of questions is given here below:

One or two mistakes can harm your career.
Individual initiative is encouraged.

Decisions often require several levels of authorization before action can be taken.
We strive to be the best in whatever we do.
Agreements are specified in advance on what each of us must do to complete the work.

⁸⁵⁵“Organizational Description Questionnaire (ODQ) - Mind Garden.”

Organizational Description Questionnaire Permission

For use by Mbogo Mugambi only. Received from Mind Garden, Inc. on September 23, 2015



www.mindgarden.com

To whom it may concern,

This letter is to grant permission for the above named person to use the following copyright material;

Instrument: *Organizational Description Questionnaire*

Authors: *Bruce J. Avolio & Bernard M. Bass*

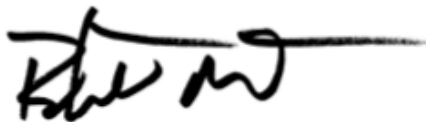
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for his/her thesis research.

Five sample items from this instrument may be reproduced for inclusion in a proposal, thesis, or dissertation.

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Sincerely,

A handwritten signature in black ink, appearing to read "Robert Most", with a long horizontal line extending to the right.

Robert Most
Mind Garden, Inc.
www.mindgarden.com

ODQ RESULTS AND ANALYSIS

	CITAM	Nairobi Chapel	ICC	Combined
<i>Transformational score -14 to +14</i>	10.4	13.1	13.2	12.3
<i>Transactional Score -14 to +14</i>	3.6	-0.3	-0.2	0.9
<i>Transformational Standard Dev</i>	3.9	1.1	1.1	2.5
<i>Transactional Standard Dev</i>	4.9	3.6	3.3	4.2
<i>% within Transformational St Dev Range</i>	71.4	100	100	91.3
<i>% within Transactional St Dev Range</i>	57.1	63.6	80	65.2

Standard Deviation Formula

$$s_x = \sqrt{\frac{\sum_{i=1}^n (x_i - \bar{x})^2}{n - 1}}$$

n = The number of data points

\bar{x} = The mean of the x_i

x_i = Each of the values of the data

CITAM ODQ Assessment

The CITAM ODQ transformational score was 10.4 out of a range of -14 to +14. This is a strong transformational score indicating that the church exhibits transformational elements of idealized influence, inspirational motivation, individualized concern and intellectual stimulation. The transactional ODQ score is 3.6 out of a range of -14 to +14. This score falls within the middle range of scores, which means that CITAM is moderately transactional. Before we make a further analysis of the 10.4 by 3.6 score against the matrix, we consider an analysis of the standard deviation of the scores.

The standard deviation on the transformational leadership score is 3.9 while that of the transactional leadership is 4.9. This means that there is a wider variation of the results in the transactional leadership score. This means that the respondents had a

wider variation of scores for the transactional leadership.

A further examination of the scores shows that a larger number of respondents (71.4%) gave a transformational mode score that fell within the standard deviation of the mean transformational score. Fewer respondents (57.1%) gave scores within the standard deviation of the mean transactional score. This means that there seems to be more agreement about the perceived transformational organizational culture than there is about the transactional organizational culture.

ICC ODQ Assessment

In the ODQ assessment, ICC scored 13.2 for the transformational mode within the range of -14 to +14. This means that ICC has a strongly transformational element of its leadership culture. The transactional score was -0.2 within the range of -14 to +14. This would locate the church within the ODQ assessment matrix as a moderately transactional culture.

The standard deviation for the transformational score is 1.1. This indicates that the respondents had very similar scores for the transformational mode of leadership. The standard deviation for the transactional mode is 3.3. That shows that there was a wider variance in the scoring of the transactional mode. This is further supported by the finding that 100% of the respondents gave a transformational score that was within the range of the standard deviation of the mean transformational score. (That is 13.2 ± 1.1) For the transactional mode, 80% respondents' scores fell within the range given by the standard deviation. (That is -0.2 ± 3.3)

These results show that ICC is in the category of moderately transformational within the ODQ assessment matrix. It contains a strong transformational component which is characterized by idealized influence, inspirational motivation, intellectual stimulation and individualized concern. The transactional mode is moderate indicating an average amount of structure within the organization.

Nairobi Chapel ODQ Assessment

The transformational mode score was 13.1 within the range of -14 to +14. This means that the transformational culture of leadership is very strong at the Nairobi Chapel. The transactional mode is moderate, being right in the middle of the range with a score -0.3 out of a possible -14 to +14.

The standard deviation of the scores is 1.1 for the transformational mode, and 3.6 for the transactional mode. The low standard deviation at 1.1 means that there was a low variance in the scores for the transformational mode. That is to say that there was a high measure of agreement among respondents on the level of transformational culture of the organization, as measured by the ODQ. There was a wider variance in the measures for the transactional mode at 3.6. This means that the respondents had a more varied response to the measure of the transactional mode, within the ODQ. Both these observations are further strengthened by the finding that all (100%) of the respondents scores for transformational mode fell within the range given by the standard deviation. (That is 13.1 ± 1.1) For the transactional mode 63.6% respondents' scores fell within the range given by the standard deviation. (That is -0.3 ± 3.6)

The Nairobi Chapel ODQ score was 13.1 by -0.3, transformational by transactional modes which indicates, according to the ODQ analysis matrix, that it is a moderately transformational environment. It contains a strong transformational component which is characterized by idealized influence, inspirational motivation, intellectual stimulation and individualized concern. The transactional mode is moderate indicating a moderate amount of structure within the organization. This would indicate that the organization while being transformational, has enough of a transactional culture to make it predictable and safeguard the advantages of the transformational leadership.

SELECTION OF CASE STUDIES.

The top most selection criterion for selecting the churches was their demonstrated historical focus on reaching primarily young English speaking urban young professionals. The following churches made the list – Jubilee Christian Centre (JCC), International Christian Church (ICC), Good Shepherd church, All Saints Cathedral, Deliverance Church Umoja (DC), Purpose Centre, Nairobi Baptist Church (NBC), Christ is the Answer Ministries (CITAM) and the Nairobi Chapel.

We provide the results in the matrix below.

Criteria	JCC	IC C	Good Shep- herd	All Saints	DC Umoja	Purpos e Centre	NB C	CITA M	Nairobi Chapel
On the Community									
Focuses on reaching primarily young English speaking urban young professionals	√	√	√	√	√	√	√	√	√
Primarily Neo-Charismatic history and expression	√	√	√		√	√		√	√
Growth from below 1500 attendees to over 5000 attendees (adults+children) in the last 20 years	√			Initial ly Over 1500	Initial ly Over 1500			√	√
Original community's history dates back before 1960								√	√
Has professionally run governance, HR and Finance structures		√		√			√	√	√
Has a clearly defined leadership development structures				√			√	√	√
Has planted at least 5 other congregations overseen by the senior pastor in last 20 years				√	√			√	√
Charismatic/Pentecostal worship & ministry priorities	√	√			√	√		√	√
Prominent social transformation initiatives		√		√		√	√	√	√
On the Leaders									
Senior Pastor had non-theological undergraduate training before ministry						√	√	√	√
Senior Pastor and at least 2 other staff members have post graduate theological training				√			√	√	√
Current Senior Pastor is not the founder of the original ministry		√	√	√			√	√	√
The Senior Pastor and senior church leaders are available and accessible for this research		√	√	√				√	√
Current Senior Pastor and/or the community has a demonstrated leadership succession plan		√	√	√				√	√

Table: Selection of Case Studies

From the matrix CITAM and Nairobi Chapel fulfill all the requirements of the criteria and are thus the best candidates of this study. In addition, the two communities are sufficiently similar in terms of their fulfillment of the criteria to be useful as study subjects. The communities and their leaders are also sufficiently different to allow common themes emerging to be studied on their own merit. We will include one other church that is significantly different from the two churches which will provide a unique perspective to enrich this research. We have chosen the International Christian Church. This church differs significantly from the other two because, it was founded almost 30 years after the Nairobi Chapel and CITAM. It also passed on leadership to a Kenyan leader over 10 years after the other two. Initial pre-proposal interviews were conducted with the Oscar Muriu, David Oginde and Philip Kitoto to corroborate the information and gain initial insights into the research.