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A QUALITATIVE ANALYSIS OF MORAL LEADERSHIP CRISES
IN KENYAN EVANGELICAL CHURCHES
AS IT RELATES TO DEVELOPING AUTHENTIC LEADERS

A THESIS PROJECT SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS
FOR THE DOCTOR OF MINISTRY DEGREE
IN ORGANIC LEADERSHIP DEVELOPMENT

BY
PETER MULINGE
ST. PAUL, MINNESOTA

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GLOSSARY

Authenticity: a description of the quality of a leader’s character. It involves personal trustworthiness and honesty, as well as the ability to act and lead out of a moral conviction about what is valuable and good for the benefit of others.

Bishop: a reference to a senior leader who exercises jurisdiction to oversee other church leaders, in addition to other church leadership duties like preaching. The term comes from the New Testament term ἐπισκόπος (“overseer, “Act 20:28),¹ indicating a person who exercising some leadership authority in a Christian community. In Kenyan churches, the word can be used interchangeably with “leader” or “elder.”

Culture: the inherited social norms and behavior patterns that influence the day to day lifestyle of a given community. It is the lens through which people interpret their lives and events.

Development: the process of nurturing emerging leaders with the necessary tools and resources to mature as effective leaders.

Evangelical: a reference to a type of Christianity in which adherents espouse doctrines such as justification by faith and the authority of the Bible to guide conviction and behavior. Adherents are typically encouraged to experience intense personal zeal for

¹ Unless otherwise noted, all scripture quotations are from *The Compact New International Version (NIV) Study Bible* (London: Hodder & Stoughton, 1998).

the Bible, for a rigorous moral life, and for the dissemination of the Christian faith to others.²

Kenya: an East African country neighbored by Tanzania in the southeast, Uganda in the west, Ethiopia in the north, Somalia in the east and South Sudan in the northeast. 75 percent of the Kenyan population practices Christianity while the rest of the country is composed of Muslims and members of other religions.

Leaders: Men and women with a God-given capacity and authority to lead. Their responsibilities include nurturing and developing emerging leaders through discipleship.

Leadership: the envisioning and initiating of change. This is done by persuading others to alter the status quo in response to an urgent challenge or a compelling opportunity. Leadership is a type of relationship in which change is the essential goal.³

Leadership Accountability: a specific type of accountability, “In leadership roles, accountability is the acknowledgment and assumption of responsibility for actions, products, decisions, and policies including the administration, governance, and implementation within the scope of the role or employment position and encompassing the obligation to report, explain and be answerable for resulting consequences.”⁴

Servant leadership: a form of leadership that does not thrive on applied power but on serving and empowering others.

² Allan Richardson and John Bowden, eds., *The Westminster Dictionary of Christian Theology* (Philadelphia: Westminster Press, 1983), 190.

³ Nathan Laufer, *The Genesis of Leadership: What the Bible Teaches Us about Vision, Values and Leading Change* (Woodstock, VT: Jewish Lights, 2006), 9.

⁴ Wikipedia, “Accountability,” accessed September 26, 2014. <http://en.wikipedia.org/wiki/Accountability>.

Time-Line: an important tool for analyzing the developmental path of a leader. It reveals the overall pattern of God's work in a life.⁵

Tribalism: a people's inclination toward cultural or ethnic identity that tends to presuppose that one tribe is superior to another. Its size usually has enough space for face-to-face communication among all its members. It generally holds together by obedience to ethnic leadership rather than by an organizational structures, such as in the large, modern economy of a nation-state.

⁵ J. Robert Clinton, *The Making of a Leader* (Colorado Springs, CO: NavPress, 1988), 43.

ABSTRACT

This project addressed the moral leadership crises among the evangelical churches of Kenya. Evangelicalism is the fastest growing religious movement in Kenya, a country that already has Africa's largest percentage of evangelicals overall. This makes it imperative to promote authentic leadership in Kenyan churches. But the concept of leadership development there is overlooked, and as a result churches suffer from a lack of authentic leaders. In this vacuum, Kenyan churches are heavily influenced by traditional African leadership models that can be authoritarian, hereditary, and overwhelmingly corrupt. The latest *Corruption Perception Index* of 2013, launched by the global agency of *Transparency International*, ranked Kenya at a position of 136 out of 177 countries and territories surveyed.¹ This means that Kenya is considered to have among the top most corrupted leadership in the world, and its churches has been blindly following suit. This has disastrous consequences for the Kenyan church, as Massoud Omar has warned, "the evil of corruption transcends Christian and secular boundaries. Thus, if the church is not spiritually active it can stifle its spiritual reproduction and fruit-bearing among Christians."²

¹ "Corruption Perception Index, 2013-Kenya," *Transparency International* (December, 2013), 1, accessed September 26, 2014. <http://www.transparency.org/cpi2013/results>.

² Massoud Omar, "The Church Fighting the Evil of Corruption," paper presented at the UNECA workshop "Mainstream Ethics and Professionalism in African Public Service," Addis Ababa, Ethiopia (December, 1-3, 2004), 22, accessed February 12, 2014. http://Fecciwa.org/uploader/uploads/fecciwachurch_fighting_corruption.doc.

To address this crisis, the researcher has proposed a transferable model for developing leaders who value the characteristics of an authentic leader and are willing to work at accountability to develop those characteristics. This model is based on the researcher's mixed method, qualitative research study, using grounded theory, in which the case studies of followers are analyzed to understand their perspectives of their leaders' success in practicing authentic leadership. The researcher will use this model to better train authentic Kenyan leaders through his non-profit organization, Transitional Leader Development.

When you can truly understand how others experience your behavior, without defending or judging, you then have the ability to produce a breakthrough in your leadership and team. Everything starts with your self-awareness. You cannot take charge without taking accountability, and you cannot take accountability without understanding how you avoid it.

— Loretta Malandro, *Fearless Leadership: How to Overcome Behavioral Blind Spots and Transform Your Organization*

CHAPTER ONE: THE PROBLEM AND RESEARCH DESIGN

Statement of the Problem

The purpose of this project was to address the moral crises of leadership among the evangelical churches of Kenya. The concept of leadership development in Kenyan churches is overlooked, and as a result the church there suffers from a lack of authentic leaders. To address this crisis, the researcher defined the expectations of authentic leadership with a biblical model; reviewed social science literature analyzing the characteristics of authentic leadership; performed a mixed method qualitative research study, using grounded theory, of the perspectives of followers on their leaders' success in practicing authentic leadership; and proposed a transferable model for developing leaders who value the characteristics of an authentic leader and are willing to work at accountability to develop those characteristics.

Delimitations of the Problem

The research was limited to selected churches in Kenya within the evangelical movement. He limited his study and analysis to only the moral crises of leadership as it related to developing authentic leaders. He limited his study subjects to certain leaders such as bishops, senior pastors, youth pastors, emerging leaders, elders and committed church members.

Assumptions

Several assumptions played key roles in this research. The researcher's first assumption was that about 75 percent of church leaders within the evangelical movement in Kenya lack integrity. The second assumption was that emerging leaders may fall into the web of inauthenticity among older leaders if the danger is not addressed because human behaviors are contagious and learned. The researcher's third assumption was that the Bible is the authoritative tool for Christian leadership development, serving as excellent guidance to shape and nurture emerging leaders. The fourth assumption was that God expects those who desire to be leaders to be men and women of integrity with unquestionable character. They are to be people who "walk the talk." Finally, the researcher assumed that leaders are supposed to be servant-leaders who lead for the good of others.

Setting of the Project

The setting for the research was the evangelical church movement in Kenya. Evangelicalism is the fastest growing religious movement in Kenya. A ten-country survey by the US-based *Pew Forum on Religion and Public Life* found Kenya to have the largest percentage of evangelicals in Africa, surpassing much more populous South Africa and Nigeria at 34 percent and 36 percent respectively.¹ Its rapid growth may be accounted for by its three characteristics: relentless evangelism, conversion and working of miracles. Another factor in its current success traces back to the country's second president, Daniel Moi. Moi confessed to be an evangelical Christian, which set a tone for

¹ The Pew Forum on Religion and Public Life, "Spirit and Power: A 10-Country Survey of Pentecostals," *The Pew Research Center* (October, 2007), 84-86, accessed February 20, 2014. <http://www.pewforum.org/2006/10/05/spirit-and-power/>.

public acceptance of evangelicalism in recent decades. Since the vast majority of Kenyans are Christians, it is imperative to promote authentic leadership. This kind of leadership is the key to effective governance both in the church and society as well for mission endeavors.

The need for developing authentic leaders in the evangelical churches of Kenya and throughout all of Africa today is more imperative than ever before. Hans-Martin Wilhelm notes that,

Church leadership in Africa is facing a crisis. While the numerical crisis is obvious, the crisis of an authentic African leadership ethos is not. Though much of traditional African leadership shares the same basic values found in the Scriptures, modern manifestations of African leadership have been corrupted by various influences.²

The researcher has discovered that the need for authentic leadership development is enormous in Kenya. The latest *Corruption Perception Index 2013*, launched by the global agency of *Transparency International*, ranked Kenya at a position 136 out of 177 countries and territories surveyed, with a score of 27 on a scale of 0 to 100.³ According to the survey scale index 0 was less corrupt while index 100 was more corrupt. Massoud Omar, at a workshop on mainstream ethics and professionalism in Africa, has provided several examples of this corruption, including this anecdote: “Some preachers in Kenya charge \$70 for a handshake, and one has to pay more if he or she wants them to pray for him or her. Some of them ask members to give up their jewelries and other precious

² Hans-Martin Wilhelm, “Pastoral Leadership Development Issues in Africa Today,” (2001), 1, accessed February 23, 2014. <http://www.topic.us/TOPIA-Africa-Southern/02-tsa-africa-Pastoral-Leadership-Issues-Marti-Wilhelm.doc>.

³ “Corruption Perception Index, 2013-Kenya,” *Transparency International* (December, 2013), 1, accessed September 26, 2014. <http://www.transparency.org/cpi2013/results>.

possessions to the church.”⁴ Omar argued that “the evil of corruption transcends Christian and secular boundaries. Thus, if the church is not spiritually active it can stifle its spiritual reproduction and fruit-bearing among Christians.”⁵ The researcher’s project addressed how the church leadership can avoid this compromised fruit-bearing by a better response to this ethical problem.

Even when one does not factor in the influence of corruption, the Kenyan church’s leadership crisis is severe for its lack of leadership training opportunities. While some churches have effective programs on discipleship, very few have operative curriculum for developing leaders. This means even when church leaders are free from corruption, they have few means available to reproduce more leaders. This is untenable in a country like Kenya, with its rapidly expanding evangelical churches. It means that churches do not have a way to propagate badly needed leadership, even when it is morally upright. But few Kenyan leaders are aware of this untenable situation. Many assume that they have good leadership skills, since if one has a large congregation or a big ministry he or she is presumed to be a good leader.

There appear to be many and complex sources of the authentic leadership crisis. One important source is the modeling of church leadership after “traditional” African leadership. It must first be acknowledged that there is more than one traditional African style of leadership. Some lead by dictating; others by consensus while others are radical democracies with no strong leaders who can unite the people. However, despite these varieties, the vast majority of African societies follow authoritarian and hierarchical

⁴ Omar, 22.

⁵ Omar, 10.

models of leadership. This has impacted the church of Africa. William A. Kirsch writes: “In traditional African culture, the chief is the final authority on all decisions. His collecting of wealth, as an outcome, is generally accepted practice. The church in Africa has often adopted this existing cultural model uncritically.”⁶

One aspect of this uncritical adoption of traditional authoritarian leadership models is that bishops and senior pastors in most African evangelical churches thrive on boss-type of leadership, thus having the final authority on everything in the church. This type of leadership negates the biblical model of servant-leadership demonstrated by Jesus (John 13:5). A related part of the traditional model may assume that one leader is enough and there is therefore a danger of multiplying leaders. Many leaders are a threat to the entrenched power of the single leader. However, discipleship is all about multiplying many leaders to form a broad popular movement with strength and integrity.

The traditionally African model of hereditary leadership has also influenced the church on that continent. In a hereditary model, new leaders take control even though they may not possess the same leadership qualities as their predecessors.⁷ They are elevated to power simply because of their biological connection to previous leaders. This has proven to be one of the root causes of the current moral leadership crises in the evangelical churches in Kenya. Thus, it disadvantages more qualified new leaders and privileges who merely inherit leadership roles without regard to their leadership capacity.

Finally, there seems to be an intermarriage of convenience between political and church leaders. This means that, as with traditional African societies, political leaders are

⁶ William A. Kirsch, “Beyond the Indigenous Church: A Biblical Model for Leadership Development for the Assemblies of God Sub-Sahara Africa” (DMin. diss., Assemblies of God Theological Seminary, 2006), 5.

⁷ Tokunboh Adeyemo, *Africa Bible Commentary* (Nairobi: WordAlive Publishers, 2006), 546.

often in collusion with religious leaders, sometimes to the detriment of followers. Both types of leaders have been known to bribe and accept bribes to further their various agendas. Both have conspired to cover the other's dishonest dealings. In this way, the clergy has been caught in the crossfire when it comes to making ethical choices and decisions.

In these three ways, traditional models are proving unable to address the exponential growth of evangelicalism and the challenges of integrity in leadership. Even though such leadership models may have had a positive role in smaller, face-to-face societies of old, they are often not able to manage a healthy, growing church in a developing nation like Kenya. In order to change the older mindset of leaders there must be new, critical thinking and a challenge to the status quo attitude. This must be done without entirely alienating important traditions from the past. According to Joseph Awolalu, "Tradition is a heritage from the past, and therefore must not be treated as a thing of the past but as that which connects the past with the present and the present with eternity."⁸ The researcher's model was created to develop Christ-like leadership for both the church and for Kenyan society at large, while remaining true to the best of traditional African leadership practices.

The research was carried out under the auspices of *Transitional Leader Development* (TLD). This organization is a registered non-profit enterprise, of which the researcher is the head. Its non-profit status is registered in the United States but it is headquartered in Kenya. The goal of TLD is to train authentic leaders for the church in

⁸ Joseph O. Awolalu, "What is Africa Traditional Religion?" *Studies in Comparative Religions* 9, no. 1, (Winter 1975), 8, accessed September 26, 2014.
http://www.studiesincomparativereligion.com/public/authors/Joseph_Omosade_Awolalu.aspx.

Kenya. TLD was formed with the express purpose of nurturing and developing emerging and current leaders in the hope that they will grasp the notion of authenticity and make practical applications of that notion in their church ministries. TLD is described as a catalyst for leadership transformation in the evangelical movement in Kenya. TLD is theologically grounded within evangelicalism's four fundamental tenets: the supreme authority of the Bible, Christ's atonement for humankind's sins, personal conversion and the proclamation of the Gospel.

TLD has developed cordial relationships with major evangelical churches in Kenya. Through these relationships the organization has directly engaged in training more than 1200 church leaders in a short span of two and half years. TLD has initiated concerted measures to establish interdenominational leadership training centers that raise up authentic leaders. Notably, the country's government and political operatives who have been monitoring TLD's activities have shown great interest in its campaign and there is strong indication the government will assist in this endeavor in the near future. As the head of the organization, the researcher takes a personal and proactive role to engage bishops and senior leaders in the hope that they will embrace the spirit of leadership development. For the purpose of this project, the researcher used the TLD machinery to organize leadership training conferences and seminars, which in turn became a source for interviews and the collection of data. Evangelical church leaders constituted the highest percentage of data resources.

Importance of the Project

Importance of the Project to the Researcher

The researcher conceived of the idea for developing authentic leaders in his native country of Kenya in May 2010. He had already experienced regrettable suffering in secular employment under poor and corrupt leadership and again as a young minister due to weak church leadership. He founded TLD as a natural progression of these experiences and out of his growing conviction that he must address the issues that negatively affect leadership. The researcher is the founder, vision-bearer, lead facilitator and chief executive officer for TLD. This project will serve TLD by articulating evidence-based principles of authentic Kenyan church leadership.

The researcher's life has evolved within the perimeters of church leadership. Born and raised by conservative Christian parents, he was first introduced into leadership at the age of twelve as a Sunday school teacher of students ages nine to fifteen. Leadership like this became his modus operandi up to the present date. He cannot remember any time he has not been in a leadership position except for a short period of two years when he took a prodigal leave. The Lord eventually brought him back, but after that brief desertion and gracious restoration, he was convinced that, "God's gifts and His calling are irrevocable" (Rom. 11:29).

The researcher did not strive to lead, nor did he work for a leadership calling. God simply prepared him and put him into a leadership position, though these preparations have not been without pain. This process has helped him know that leaders are God's gifts to people. It has convinced him that leaders are expected to lead and serve faithfully. The researcher believes that leaders should demonstrate servant leadership as Jesus Christ

did by washing his disciples' feet (John 13:3-5). In the Old Testament the practice was found in the custom of the ancient Near- East hospitality (Gen.19:2). It also symbolized humility for an honored person to offer to wash the feet of those under him or her (1 Sam. 25:41). The researcher thinks Jesus washed his disciples' feet because on this particular occasion there was no servant and no disciple who volunteered to do it, thus setting ahead of time a true servant leadership model for them. At this point the disciples were no leaders of anything. The same unwillingness exists among church leaders today. This unwillingness is shocking, since Jesus' example shows that at the heart of leadership, servanthood is the key for authentic leadership. Self-promoting leadership, the antithesis of servant leadership, is oppressive and grieves God.

This project was important to the researcher because it stemmed from a conviction that he was doing what God had pre-ordained and called him to do. In the course of his research work he realized the need for authentic servant leaders. The experience affirmed for him that God has called him "for such a time like this" (Esther 4:14) to initiate a process that will change the destiny of leadership in the evangelical churches of Kenya. He also hopes that it will affect secular leadership.

The project was significant to the researcher because it has given him an important platform to address to a large audience the vice of bad leadership. After the researcher was enrolled as a doctor of ministry student to major in Bethel Seminary's Organic Leadership Development, one among many questions that came into play was "how can he start developing authentic leaders in his country?" This question dominated his entire coursework. The researcher believes this project answered the question. The

research time was a learning process for the researcher and it shaped TLD's vision for developing authentic leaders within evangelical churches.

The Importance of the Project to the Immediate Ministry Context

This project is a herald for a large leadership paradigm shift in the Kenyan evangelical movement through TLD. This thesis is supported by the TLD manifesto that envisions a generation of authentic leaders. The researcher proposed this project as a vehicle toward that goal.

The importance of this project relates to TLD's vision of developing authentic leaders in Kenya. The project engaged leaders who attended workshops, seminars and conferences arranged and facilitated by the researcher. TLD has grown from arranging one workshop in a year to six in a period of two and a half years. This growth met resistance and barriers because the workshop advocate against corruption in church leadership. The opposition occurred because some leaders want to maintain their status quo. This is the root cause of the crisis in moral leadership development. Leaders opposed to TLD's strategy refuse to acknowledge that this is a period of extraordinary and unprecedented change.⁹ Laufer explains this change that so many resist; - "While change may not be new, its current pace certainly is. Therefore, long standing assumptions and beliefs now crumble virtually overnight, while the concepts and issues that would have been unintelligible just yesterday dominate today's agenda."¹⁰ Many Kenyan church leaders do not want to face this era of dramatic change. But the researcher

⁹ Laufer, xv.

¹⁰ Laufer, xv.

desires that his conclusions from the project will equip a generation of leaders who can and will face the change.

The scope of the project widened the researcher's knowledge of the reality of the problem of corruption at the hands of leaders in both the religious and secular sector. The research report helped the researcher to devise an effective model for training existing leaders and developing emerging leaders. The results were proposed to bishops and senior pastors to be integrated with existing discipleship training programs for leadership development.

The project was important to TLD's ministry context because it enhanced the organization's chances of actualizing its ultimate goal of pioneering the *Africa Leader Development Institute* (ALDI) in Kenya. The envisioned institute will implement the project's content as an academic discipline. The purpose of the area of discipline will be to train and equip leaders from all sectors of life where leadership is practiced.

The project will also benefit TLD and ALDI by envisioning an organic pathway to discipleship. Terry Walling defined this organic pathway when he wrote, "Organically designed leadership means leading naturally from where a leader is."¹¹ In other words, rather than forcing an emerging leader to artificially lead in a way unnatural to him or her, Walling proposed that leadership developmental ought to coincide with the already existing path and transitions of life. The project will bring TLD and ALDI closer to that reality.

The researcher's assumption was that the project was an unexplored venture in evangelicalism, therefore making it unique and important in the context of leadership

¹¹ Terry Walling, *The Stuck: Navigating The Transitions of Life & Leadership* (St. Charles, IL: Church Smart Resources, 2008), 8.

development. This will especially prove to be a benefit to the Kenyan churches. One example of an unexplored area of leadership development in Kenyan churches is the project's evaluation of the "being and doing" parts of a leader's life. It was noted that many leaders have struggled with ministry because they focused on ministry growth to the neglect of their personal character formation. Evangelicals are known for big ministries. The researcher dismissed this notion of "bigness" as a wrong assumption about successful ministry. The success of ministers should be assessed by the state of their character and their actions.

The researcher also hopes to impact the church's ability to influence secular leadership in Kenya as well. The researcher has found that among other negative consequences, bad secular leadership is the cause of ailing economies in many African countries. But instead of counteracting this problem with its example of authentic leadership as it ought, the church's own leadership has been compromised. In this way, it has lost its voice and cannot effectively influence the larger secular leadership of Kenya. But the information obtained from the project helped the researcher create a leadership model that will raise up authentic church leaders who can speak into the secular leadership of the country. The prevailing conditions in secular leadership cry out for change. It is hoped that this training program can be used to help meet this great need.

In the process of researching and training leaders, others were helped by the project as well. For instance, college students who had volunteered to work with the researcher in facilitating the project benefitted by finishing the writing required by their class projects on leadership. Furthermore, by working with this age group, the researcher

realized the need to develop other facilitators within TLD to maintain generational leadership. This has caused him to think ahead to the future of the organization.

The Importance of the Project to the Church at Large

This project holds importance to the church at large because the problem of inauthentic leadership does not only impact the churches of Kenya. Tim Keller has pointed out that “without Christian education, without the management and stewardship of resources, without church government and discipline, lay people will not be built up into authentic leaders.”¹² Without authentic leaders rising up from among the laity, the church at large does not have a future. Without such leaders, leaders assume by default a culture and a mindset of entitlement. The researcher’s initiative in leadership training in the last two and a half years has helped him uncover this culture and mindset in Christian leaders everywhere, not just in Africa. Even though it is more dominant in African evangelical churches, it is a spreading virus that has entrapped many leaders, not only in evangelical churches of Africa, but in the universal body of Christ.

The researcher observed that, beyond its negative impact on the church, bad leadership is detrimental to a country’s prosperity and the well-being of its citizens. The Scriptures categorically affirm this, “When the righteous are in authority, the people rejoice, but when the wicked beareth rule, the people mourn” (Prov. 29:2, KJV). Barbara Kellerman argues that “bad leadership compels us to see leadership in its entirety. That it runs from rigidity and callousness to corruption and cruelty is not an aberration.”¹³ In other words, she describes bad leadership to be as ubiquitous as it is insidious, and thus it

¹² Timothy Keller, *Center Church* (Grand Rapids, MI: Zondervan, 2012), 281.

¹³ Barbara Kellerman, *Bad Leadership: What It Is, How It Happens, and Why It Matters* (Boston: Harvard Business Review, 2004), 36.

must be more carefully examined and better understood. She further argues “followers actually cause bad leadership to thrive by their acquiescence to it.”¹⁴ This fact confirms ever more strongly how necessary it is to understand bad leadership and to counteract it with authentic leadership. She points out that “bad leadership makes clear that we need to face the dark side to become better leaders and followers ourselves.”¹⁵

In the course of leadership trainings the researcher established that most Christians and non-Christians desire transformed leadership. This is a kind of leadership that can transform the social dynamics of a community. This project offers advantages to the church at large by providing a road map for the development of this very kind of leadership. Moreover, this project offers a roadmap that will positively impact leadership development for generations to come, as well as current and emerging leaders, across the entire evangelical church movement.

The project has already had a positive impact on the church and society at large. First, it has heightened awareness among participants of TLD’s trainings of the leadership development that the researcher had initiated. Three bishops wrote testimonies confessing that TLD’s workshops impacted them with the knowledge of servant leadership and authenticity. There was significant evidence from emerging leaders that they wanted to be effective leaders, while elderly leaders observed there was a need for continual workshops to help them improve leadership skills. This resonates well with the

¹⁴ Kellerman, 36.

¹⁵ Kellerman, 37.

words of Dean and Mary Tjosvold “good leaders do not grab power, they empower people.”¹⁶

Second, the project has spread the idea among TLD’s participants that authentic leadership includes continual growth and learning. It has encouraged church leaders to keep up with learning in order to be familiar with the current trend of constantly changing technological innovations and cultural dynamics in the society. The researcher hopes that this project will inspire church leaders to understand the benefit of continual learning and the risks of opposing change. The researcher noticed an adaptability and a willingness to change when he observed gradual leadership changes in the ministries of a number of leaders who had attended previous workshops. This is in line with findings from a study done by Manfred Kets de Vries and Konstantin Korotov who concluded that “transformational leaders are leaders who continually reinvent themselves, individuals who stay flexible and adaptable and improve those around them.”¹⁷

Overall, the researcher holds out great hope that this project will have a significant impact not only in Kenya, but in the church and society throughout the world. The project was designed in such a manner that it would benefit every leader regardless of his or her status in a given organization. While this project was used within the evangelical community, it is not limited to it alone, thus it can be used for contemporary leadership training in any setting. It was designed to be universal. The findings of this project motivates leaders to “do their best to present themselves to God as one approved,

¹⁶ Dean Tjosvold and Mary M. Tjosvold, *The Emerging Leader: Ways to a Stronger Team* (New York: Macmillan, 1993), 11.

¹⁷ Manfred Kets de Vries and Konstantin Korotov, “Developing Leaders and Leadership Development: Faculty and Research Working Paper,” *Insead: The Business School for the World* 77, (2010), accessed February 18, 2014. <http://www.insead.edu/facultyresearch/research/doc.cfm?did=45346>.

a workman who does not need to be ashamed and who correctly handles the word of truth” (2 Tim. 2:15).

Data and Methodology

Nature of the Research

This project employed mixed methods of research to gather information. This means that the researcher merged both qualitative and quantitative information with an aim to understand the prevailing problem in the best way possible. However, the vast bulk of data was qualitative in nature. The researcher used qualitative method of inquiry because it was better suited to exploring social or human problems with its ability to form “complex, holistic pictures, analyze words, reports detailed views of informants.”¹⁸

The main qualitative method that the researcher used was case study. The purpose of a case study is to examine a “bounded system.” In a case study, data can be collected “over time through detailed, in-depth” means, and from “multiple sources of information rich in context.”¹⁹ The bounded system of this case study was the moral leadership crisis in the evangelical churches in Kenya. The researcher studied leaders’ life issues with a phenomenological approach. The result of this methodology of data collection and analysis was a grounded theory of the moral leadership crisis in Kenyan churches. This essentially means that data were collected in the field rather than taken from research literature.²⁰

¹⁸ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Traditions* (Thousand Oaks: Sage Publications, 1997), 15.

¹⁹ Creswell, 61.

²⁰ Paul D. Leedy and Jeane Ellis Ormrod, *Practical Research: Planning and Design* (Columbus, OH: Pearson Merrill Prentice Hall, 2005), 140.

Data Collection

The primary tools used to collect extensive data on the individuals were on-site, face-to-face personal interviews, survey reports and observational field notes. The case study subjects were selected bishops, senior pastors, emerging pastors and church members from among evangelical churches. The interview was limited to two hours. Questions asked were recorded by the researcher on typed notes and recorders.

The secondary data for this thesis included scholarly, biblical, theological literature dealing with authentic leadership development. The researcher also employed religious and secular literature dealing with issues of servant leadership, morality, and ethical leadership that were deemed appropriate sources of relevant data. The researcher also used literature about related issues, such as church splits, corruption among church leaders, the roles of evangelical churches in Kenyan politics and emerging pastors breaking from their main churches to start their own ministries.

Project Overview

The first step of the project was to address subproblem one and study Scripture's viewpoint on authentic leadership. The researcher did an exegetical study of moral leadership crises in the Old and New Testaments. The study ascertained that such crises are not a new phenomenon in leadership. It also clarified God's call for authentic leadership. The researcher looked at historical, biblical models for authentic leadership development, related scholarly and theological resources such as Bible commentaries, peer-reviewed journal articles, dissertations and other academic works.

The second step of the project was to address the second subproblem and examine the moral leadership crisis among the evangelical churches of Kenya as it relates to

developing authentic leaders. The researcher reviewed literature related to the topic in order to analyze the effects of the crisis and to determine the nature and scope of already existing leadership development efforts among evangelical Kenyan churches. He especially examined Kenyan challenges to leadership development, like issues with personal integrity, adverse phenomenological experiences, and the need for biblical understanding of leadership. In addition, the history of the establishment of evangelical churches in Kenya along with their exponential growth in the last four decades was studied to understand the genesis of this gigantic crisis of morality. The researcher sought data in academic and popular resources about leadership development, pastoral ministry, the field of psychology, and leadership fraternity.

The third step was to address subproblem three and create an extensive interview to be used with key bishops and senior leaders. The point of this interview was to understand the participants' views on transformational leadership development. The researcher hoped to better understand the underlying phenomenological issues of the moral leadership crisis that are culturally influenced. He then conducted a second round of personal interviews with emerging leaders and church members associated with the leaders interviewed in the first round. These second interviews were conducted on different dates. The purpose was to understand participants' perceptions of their senior leaders' authenticity. The researcher wanted to establish unbiased character reports. All interviews were one-on-one and face-to-face in order to maintain confidentiality. Participants' social backgrounds and biographical information was included. The interview locations were prearranged and included places such as private offices, parks

and leaders' church offices. The researcher secured this data from the leaders who had registered for TLD seminars and workshops.

The researcher continued to address subproblem three in his fourth step, in which he arranged three leadership workshops as part of the research work. The topics addressed in the workshops were stewardship and ethical leadership. The researcher observed leaders' discussions on the pertinent issues affecting the body of Christ. He obtained video clips of these discussions. As a part of the workshops, the researcher held some lectures on authentic leadership at a local university and gave his teaching materials to his audience.

Finally, the fifth step was to analyze the data and draw conclusions about authentic leadership based on his study of Scripture, the literature review, the interviews and the discussions. A transferable model was developed for leadership development applicable to all church leaders, both those already in leadership and emerging leaders. As a part of the creation of this model, the researcher surveyed leadership development models used by local institutions to compare with his. This comparison was necessary in order to determine the possibility of his model being accepted by colleges. In order to make the model appeal to inter-denominational leadership trainings as well as evangelical ones, the researcher made wide consultations with non-evangelical church leaders. The researcher involved three colleagues to review and evaluate the model lest he became conceited by his personal experience in bad leadership and academic studies.

CHAPTER TWO: BIBLICAL AND THEOLOGICAL REVIEW

This chapter explores the genesis of the moral leadership crises and its influence on the lives of some biblical leaders. Therefore a theological study of the morality of Old Testament kings, Saul and David was examined as well as the problem of morality in the New Testament church. Furthermore, leaders' character was analyzed in view of authentic leadership in the evangelical movement. Thus issues of spiritual disciplines were examined from the biblical viewpoint among church leaders. So, in order to shape the destiny of evangelical leaders in Kenya, a biblical based model of authentic leadership was developed, and continuous programs for training were encouraged.

Jesus warned the Jews who believed in Him to continue in His word if they want to be His true disciples (John 8:31). This supports the idea that character formation is not a one-time event, but rather is a life process that needs to be cultivated. Aubrey Malphurs observed that "the greatest crisis in the world today is a crisis of leadership, and the greatest crisis of leadership is of character."¹ Character plays vital role in all kinds of leadership styles. The systems of the world cannot operate adequately without Godly moral values.

Evangelical leaders, both existing and still emerging, with the desire to change the culture of bad leadership in and outside the church and be counted worthy servants, should perceive the need for values-driven leadership. Values-driven leadership is an

¹Aubrey Malphurs. *Being a Leader: The Nature of Authentic Christian Leadership* (Grand Rapids, MI: Baker Books, 2003), 18.

approach to leadership based on core values that guide the organization to accomplish its intended purpose. Values give people, societies, or organizations an identity in the world. Values are important elements for a leader and his or her organization. “They are the threads that make up an authentic leader and the cloth of an organization’s fabric.”² Moral values reveal the very important foundation of a society.

The Old Testament

The Genesis of the Moral Leadership Crises

The creation account in Genesis opens with God’s intent to make a subordinate creature dependent upon Him. God said, “Let us make man in our image, in our likeness” (Gen. 1:16). Even though man was made in the image and likeness of God, he is not God, and cannot become God, nor become “a god.” James A. Fowler argues that,

The deification of humanity posits to mankind a potential that he does not possess, and live up to. On the other hand, man is more than a mere animal. Though he may share psychological and behavioral characteristics with some animals, such as feeding, bleeding and breeding, the human being is constitutionally more advanced than an animal, and has destiny that is not available to the animal kingdom.³

The two terms “in our image, and in our likeness” (*imago Dei*) consist of a divine model in view of God’s nature. Meredith G. Kline notes that, “Man is made with the glory of an official dominion, a dominion that is holy, righteous and true in its ethical character.”⁴

God made Adam in perfect condition because He wanted to maintain a perpetual relationship with human being as his image bearer. This fellowship was demonstrated by

² Aubrey Malphurs, *Values-Driven Leadership: Discovering and Developing Your Core Values for Ministry* (Grand Rapids, MI: Bakers Books: 2004), 13.

³ James A. Fowler, “The Contingency of Creation: A Study of the Created Order Noting its Dependent Relatedness to God,” *Christ in You Ministries* (1998), accessed March 11, 2014. <http://www.christinyou.net/pages/creatcont.html>.

⁴ Meredith G. Kline, *Kingdom Prologue* (Eugene, OR: Wipf and Stock, 2006), 43.

the LORD God walking in the garden in the cool of the day (Gen. 3:8). The Garden of Eden was a place of joy and companionship.

Even though mankind was created to depend on God, God adorned him with the power of reason and the free will to map his own destiny. Kline commented “as image bearer of God, man possessed the ethical glory of a state of righteousness, with the prospect of moving on to the greater glory of confirmed righteousness.”⁵ This is confirmed by God’s command with consequence to them, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die”(Gen. 2:16-17). This warning was to test their moral obligation. The purpose of this command was to prove mankind was not of the same status with his divine creator, as Fowler argued:

God alone is independent, autonomous and self-generating. As divine creator, he created man to be a creature who could only function by deriving all he is doing from spiritual resource. God did not create little “gods” and call them “humanbeings.” The creature, man, was designed to function only by constant contingency upon the Creator, God. In a dependent relationship upon God, man can allow God to express His character in the behavior of the man in ways that no other part of the created order is capable of, for man is the epitome of God’s created order.⁶

The creation account reveals mankind was given the capacity of leadership. God said to them, “Be fruitful and increase in number, fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every creature that moves on the ground” (Gen.2:28). This Scripture reveals the intent of God to share his responsibility with His image bearer. This project concurs with Fowler’s argument that “if God’s primary function is actively that independently and autonomously and self-generatively

⁵ Kline, 45.

⁶ Fowler, “What is Man?” *Man as God Intended: A Theological Survey from an Anthropological Perspective* (Fallbrook, CA: C.I.Y. Publishing, 1998), 3-4.

expresses His own character, then man's primary function is receptivity that dependently and contingently and derivatively allows God's activity to be expressed in and through the man given to mankind, who was to rule over all other creatures."⁷ God's intention for mankind was to rule responsibly not authoritatively and tyrannically but as servant leader and a steward of God's creation. Leaders are required to exercise their leadership under the authority of God because all authorities and leadership are established by Him (Rom 13:1).

From this creation account, man is elevated to a position of leadership. He is given three mandates to procreate, to subdue, and to lead. "Fulfilling these primary mandates, man would regard his life as a stewardship and all his privileges as responsibilities, gifts from God to be used for God."⁸ The Garden of Eden was a geographical location Adam and Eve inhabited to execute their duties of cultivating its abundance and splendor. It was a sanctuary presented to man by God with a religious vocation of priestly guardianship.⁹ The primary commission for mankind was responsibility, "The Lord God took the man and put him in the Garden of Eden to work and take care of it" (Gen. 2:15). The researcher agrees with Kline's argument, "God gave mankind leadership office with the task of defending the Edenic sanctuary against the intrusion of anything that would be alien to the holiness of the God of the garden or hostile to His name."¹⁰ Thus, Adam and Eve were obligated to be good custodians of

⁷ Fowler, "What is Man?," 3-4.

⁸ Kline, 64.

⁹ Kline, 66.

¹⁰ Kline, 86.

God's household. This project concurs with Kline "man was charged with governing the earth responsibly under God's sovereignty."¹¹

Taking responsibility is the biblical litmus test of leadership and is the most important value that leaders must learn.¹² Adam was God's representative in the administration of earthly development which includes business and everything that sustains life.

From subsequent developments Laufer argues that "it is evident that Adam's leadership charge was meant to set him on guard, as at a military post, against the encroachment of the Satanic serpent."¹³ Genesis 3 opens with the mention of the serpent in conversation with the woman. "Did God really say, "You must not eat from any tree in the garden?" The appearance of Satan was to test the obedience of mankind before God. In contrast to God's mandate, Eve is attracted by the compelling opportunity involved in eating the fruit that God forbade. She uses her imaginative vision to inspire herself and lead Adam to do the same.¹⁴ "When the woman saw that the fruit of the tree was good for food, and pleasing to her eye, and also desirable for gaining wisdom, she took some and ate it, she also gave some to her husband, who was with her, and he ate it" (Gen.3:6).

From this scene Eve takes the lead. Laufer's argument portrays Eve as the first person immediately after creation to challenge God's order of leadership in persuading Adam to join her in changing status quo.¹⁵ When Adam chose to listen to his wife, he

¹¹ Kenneth Barker, ed., *The Compact New International Verse Study Bible* (London, Great Britain Hodder and Stoughton: 1998), 10-11.

¹² Laufer, 14.

¹³ Laufer, 86.

¹⁴ Laufer, 15.

¹⁵ Laufer, 16.

failed in his responsibility as the chief leader to protect God's paradise. Precisely "he violated the sense of autonomy, the human dignity of being created in the image of God."¹⁶ This argument does not place Adam in a dominating position over Eve. The researcher argues that both, Adam and Eve had equal responsibilities as leaders. The Scripture portrays them as having equal status, "In the image of God he created him; male and female he created them" (Gen 1:27). Adam and Eve could have worked together in their respective roles without dominating each other. So both were leaders with different capacities to accomplish the task God gave them respectively. Kline noted, "Adam failed to exercise his mandate dominion over the subhuman creatures. And for her part, Eve did not turn to her husband as the one with authority and responsibility in the crisis produced by the approach of the serpent in the sanctuary."¹⁷ The researcher concurs with Kline that Adam could have been there to confront the tempter when he was dialoguing with Eve, thus he failed to help her make the right decision and Eve failed to involve her co-partner in the dialogue and in decision making. They failed in their responsibilities and thus suffered God's judgment.

The researcher notes that Adam made a decision with moral implications at the critical hour which attracted unavoidable disastrous repercussions. Leaders who fail in their moral responsibility are held responsible for the behavior of their followers. Moral leadership is not a role for the person who does not have the ability to make decisions. Decision making and helping others to make good decisions for themselves is one of the

¹⁶ Laufer, 16.

¹⁷ Kline, 123.

critical functions of the leader, as followers look to them for guidance and direction.¹⁸

When the first couple rebelled they did not only violate God's order of creation, but also became morally debased. They lost their original perfection, lost the intimate fellowship with their creator and became ashamed of their new status. Consequently, they made a covering for themselves and hid from the presence of the creator (Gen.3:7-8). This project contends that the role of good leadership is to help followers make good decisions.

The biblical account of Adam and Eve arguably sets up the genesis of leadership moral crises throughout the history of human leadership. This moral saga of leadership rivalry reemerges in the second family. After God rejected Cain's offering and accepted Abel's, Cain craftily says to his younger brother Abel, "Let us go out into the field." And when they were at field, Cain attacked his brother and killed him (Gen. 4:4-8).¹⁹ Laufer points to the irony of this situation: "Cain, the leader in proactively offering a gift to God, now takes the lead again, initiating a conversation with Abel, perhaps leading, or rather misleading him out of the field, and then striking him down with lethal blow."²⁰ Then God asked Cain rhetorically, "Where is your brother Abel?" "I do not know," he sarcastically replied. Am I my brother's keeper?" (Gen. 4:9). This was an outright lie. Barker notes "this was especially monstrous first murder committed with deliberate deceit."²¹ The question does not suggest that God did not know that Cain had killed Abel

¹⁸ John Samuel, "Dietrich Bonhoeffer as Moral Leader During the Holocaust in Germany," (paper presented to Regent University library, 2006), accessed on March 11, 2014. <http://www.regent.edu/acad/global/conferences/virtual/2013/pdfs/day7-johnson.pdf>.

¹⁹ Laufer, 21.

²⁰ Laufer, 20.

²¹ Barker, 14.

“but existentially to establish whether Cain is prepared to take responsibility for his action and for their fatal result.”²² Cain, as the leader of the second generation fails to account for his action. Instead, like his parents, he attempted to shift away from his own responsibility. When leaders lack understanding of moral values they also fail to be responsible and therefore they are apparently defying the divine order of leadership.

Abraham’s leadership failure is first noted when he fails to take moral responsibility to protect his wife from sexual exploitation in pharaoh’s palace (Gen. 12:11-15). Again the birth of Ismael is a result of Abraham’s failure to make a moral decision when barrenness threatened the posterity of his nuclear family. Like Eve, Sarah takes the lead to usurp the divine authority of God: “She said to Abram, ‘The Lord has kept me from having a children. Go sleep with my maid servant; perhaps I can build a family through her’” (Gen. 16:2). She proceeded to attack the integrity of the family by encouraging sexual immorality, to which Abram obliged. This was an offense against God’s promise to Abram that “a son coming from his own body will be his heir” (Gen. 15:4b).

Subsequently leadership rivalry is noted in Isaac’s family. Upon conception, the Lord told Rebecca, “Two nations are in your womb, and two people from within you will be separated; one people will be stronger than the other, and the older will serve the younger” (Gen. 25:23). The Scripture notes that the struggled between Esau and Jacob began in their prenatal confinement. And continued as they grew up. When Isaac was about to delegate leadership authority to his elder son Esau, Rebekah conspires to subvert and alter the plan of succession. She shrewdly took advantage of her husband’s weak

²² Laufer, 21.

health (Gen. 27:1) to defraud Esau his birthright and blessings as first born. The ancient law of primogeniture provided that, under ordinary circumstances, the younger of the two sons would be subservient to the older.”²³ This project observes that Rebecca and Jacob altered the status quo of primogeniture to deceitfully have Jacob be bestowed the blessing of birthrights and leadership. This drama recalls the Edenic leadership moral crusade where Adam lost his mandate to rule. Laufer noted, “Like the snake that shrewdly persuaded Eve and causes Adam to sin, Rebecca has led, but because she has led by deceit, she gets a string of unintended and unwanted consequences.”²⁴ Everyone experiences the results of the decision made both by Rebecca and her sons.

The Book of Genesis ends with the story of Joseph’s demonstration of the true characters of authentic leaders. When he was faced with moral dilemmas he exhibited greater self-control and will power than his ancestors. He refused the entreaties and seduction of Potiphar’s wife (Gen. 39:6-10). Genesis narratives picture Joseph as a true leader who bore the mark of a servant leader. Laufer argues that “Joseph plays the consultant’s role in Genesis that Jethro will later play in Exodus. Both interpret what they hear and see, and then prescribe a solution for a sovereign’s dilemma.”²⁵

The acts of the first leaders established a precedent of leadership patterned with irresponsibility and power rivalry, immorality and corruption for the future generation. Evangelical churches in Kenya struggle with the same moral crises discussed in this project. Thus, a need for the development of authentic leaders in Kenya is considered necessary in this paper because Kenya and Africa are potential ground with the fast

²³ Barker, 50.

²⁴ Laufer, 55.

²⁵ Laufer, 72.

growth of Christianity and prospective economic growth. The researcher argued that consideration should be given to the emerging leaders who form the big growing population.

*The Old Testament Perspective on the Moral Leadership Crisis
During the Eras of King Saul and David*

Moral leadership has its root in the Old Testament. The principles that govern leadership are exemplified in the Ten Commandments. The Decalogue gave leaders in the Old Testament dispensation guidelines for worship and living. Leaders were accountable to God as their ultimate leader.

The Book of Judges characterizes the life of Israel in the Promised Land at the lowest moral level. After Joshua's leadership ended, the Bible notes that "in those days Israel had no king; everyone did as he saw fit" (Judg. 17:6). The implication is that Israel did not acknowledge God as her leader. And even those whom God raised to lead failed as stewards of God's people. The period of judges ends on a sad note with Israel, preferring a human leader instead of God continuing to sovereignly lead them. Indeed the corruption of judges provided a reasonable motive for the elders to request new leadership.

The prophet Samuel was called by God to establish kingship in Israel. It is through him Israel got their first two kings, Saul and David. The Scripture records that God and Samuel clearly stated the kingship itself is human, and can be a fairly sinful or oppressive leadership, with great potential to exploit and abuse men and women. God allowed it to them as a form of punishment for rejecting his direct rule (1 Sam.8:6-21). By choice Israel was exposing itself to bad leadership. Kellerman concluded this type of

leadership would be “bad as in ineffective and bad as in unethical.”²⁶ This is witnessed not only in the later lives of the two and subsequent kings, but also in the present day and age. Many church leaders are being accused of exploiting naive church members and being tyrannical.

King Saul

His ascension to leadership is the anticipated kingship in Israel already mentioned in the Pentateuch (Gen. 49:10; Num. 24:17; Deut. 17:14-20). The kingship is partially fulfilled in David, but it is ultimately fulfilled in the coming messianic ruler: “I see him, but not now; I behold him, but not near. A star will come out of Jacob; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the sons of Sheth (Num. 24:17). The researcher points out Samuel’s old age and the misconduct of his sons could have justified the people’s request for a king (1 Sam. 8:1-3). Thus, God instructs him to listen to the people’s request (1 Sam.8: 9, 22). Thus the argument of this project is that, Saul came to leadership through God’s permissive will and people’s wish.

The Bible describes him as an impressive young man without equal among the Israelites: a head taller than any of the others (1 Sam. 9:1-2). This is reflected in Samuel’s praise, “Do you see the man the LORD has chosen? There is no one like him among all the people.” Then the people shouted, “Long live the king!” (1Sam. 10:24). Their declaration meant that, “Israelites entrusted their future, battles, lives, rights and social and economic life to him by surrendering their individual rights for collect rights of the king. The king therefore, had political control and leadership over them.”²⁷

²⁶ Kellerman, 32.

²⁷ Iheany Hyacinth Iruoma, *Good Morning Administrators* (Bloomington, IN: AuthorHouse, 2010), 26.

Saul was not only a handsome man, but gifted and able. Above all, he was humble, as all God's leaders should be (1 Sam. 9:6-14).²⁸ A profound characteristic of humility is displayed by Saul when the trouble makers despised him to the extent of not giving gifts after his coronation. The Bible says, "But Saul kept silent" (1 Sam. 10:27). He experienced spiritual transformation after Samuel anointed him (1 Sam. 10:1-2). Scripture says that,

As Saul turned to leave Samuel, God changed Saul's heart, and all these signs were fulfilled that day. When they arrived at Gibeah, a procession of prophets met him; the Spirit of God came upon him in power, and he joined in their prophesying. When all those who had formerly known him, saw him prophesying with the prophets, they asked each other, "What is this that has happened to the son of Kish? Is Saul also among the prophets?" (1 Sam. 10:9-11).

History shows that many leaders start well as liberators of their people, but soon power corrupts them. The Bible records that Saul started his leadership career well with impressive military success:

After Saul had assumed rule over Israel, he fought against their enemies on every side: Moab, the Ammonites, Edom, the kings of Zobah, and the Philistines. Wherever he turned, he inflicted punishment on them. He fought valiantly and defeated the Amalekites, delivering Israel from the hands of those who had plundered them." (1 Sam. 14:47-48).

The most important requirement for the Old Testament leaders was to diligently follow the law of God. Before Moses had died, he wrote the law and gave it to Joshua (Deut. 31:24-26). After his death the LORD charged Joshua, "Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go" (Josh. 1:7). Samuel explained the regulation of the kingship to King Saul and the people (1 Sam. 10:25). Barker observed, "The duties and prerogatives of the Israelite king was given for the benefit of

²⁸ K.P. Yohannan, *Crisis in Leadership* (Carrollton, TX: QFA Books, 2010), 9.

both the people and the king designate. It was intended to clearly distinguish Israelites kingship from that of the surrounding nations and to ensure that the king's role in Israel was compatible with the continued rule of the Lord over Israel as her Great King."²⁹ Samuel wrote a constitutional legal document (scroll) and preserved it at the sanctuary defining what Saul as leader was morally obliged to be and do (1 Sam. 10:25).

Evaluating Africa's religions and belief on the duty of a traditional leader, Laurenti Magesa says, "The most important obligation of every traditional leader is doing whatever is within his or her power to protect and prolong the life of the family and the community, by following the order of the universe established by the ancestors and transmitted by tradition."³⁰ This argument concurs with Paul's assertion that the law of the Lord is manifested in nature to offer guidance for living and create awareness of obedience and rebellion (Rom. 1:20). When a leader ignores the word of God, his or her morals fail, ultimately creating a leadership moral crisis. Jesus admonished leaders to seek first his kingdom and his righteousness, and all these things will be given to them as well (Matt. 6:33).

Saul's first test of integrity came on his first autonomous duty as cited in 1 Samuel 13:2-10. The passage states how Saul did unauthorized priestly duty by officiating burnt and fellowship offerings (13:9). His actions displayed a style of autocratic leadership. Autocratic leaders are known to wield absolute powers. This paper agrees with Iruoma, "Saul waded into priestly function and duty by offering, a sacrifice

²⁹ Barker, 383.

³⁰ Laurenti Magesa, *African Religion: The Moral of Traditions and Abundant Life*, (Maryknoll: Orbis Books, 1997), 67.

out of his constitutional duties.”³¹ Saul thought that he was important and the answer to everything and everyone.³² Ralph Hawkins and Parrott argue, “When Saul offered up the offering (1 Sam. 13:9), he took priestly authority upon himself and thus violated the system of checks and balances that was built into the Torah.”³³ No leaders can claim absolute authority. They must be accountable to somebody. Saul’s character is a prototype in most evangelical churches in Kenya where bishops or senior pastor possess absolute powers over the organization. Magesa observes that, “leaders like Saul demonstrate an obsession of power and immaturity, yet, leadership requires maturity, thoughtfulness, patience, understanding and wisdom.”³⁴ At this time Saul was barely forty years (1 Sam. 13:1).

Second, Saul’s action of binding the army under an oath from food for the entire day illustrated his lack of fitness to be a leader (1 Sam. 14:24). Whether the act was a religious ritual or not, he acted out of a kind of idealism which was badly conceived as the end result brought distress to the army. When leaders make arbitrary decisions they bring suffering to their follower, the organization and live to regret. Saul’s failure to appreciate the victory the army gained through the able leadership of Jonathan shows that Saul had become so absorbed with rank that all he cared about was whether his people would give him complete and unquestioning obedience, even if it meant killing his own son.³⁵ When leaders become egocentric and obsessed with power they become senseless.

³¹ Iruoma, 26.

³² Yohannan, 10.

³³ Ralph K. Hawkins and Richard L. Parrott, *Leadership Lessons: Avoiding the Pitfalls of King Saul* (Nashville, TN: Thomas Nelson, 2013), 28.

³⁴ Magesa, 67.

³⁵ Hawkins and Parrott, 30.

Thus they stop serving the cause of the Lord and their people. Instead, they start protecting their personal interests in the organization through corrupt means.

Saul further fails to demonstrate his allegiance to the Lord when he refused to fulfill the task given to him by Samuel, “Now go, attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys” (1Sam. 15:3). Saul’s disobedience was a personal choice which caused God to grieve that he made Saul a king (1 Sam.15:11). Irresponsibility in leadership is the abuse of power and the grace of God. Saul’s action of shifting responsibility from himself to the soldiers (15:15), reflects the Adamic natures in him. As Adam and Eve were expelled from the garden Eden so Saul is rejected as king over God’s people because of disobeying God’s command.

Saul failure to follow the requirements of constitutional legal document led to his moral degradation. Moses earlier warned the Israelites on the consequences of turning away from the God’s commandments (Deut. 30:11-20). Saul’s morality at this stage has declined as a result of his refusal to obey the command given to him by Samuel. Further, the text notes that Saul did not react well to David’s meteoric rise to fame in Israel and, even after it became clear that the Lord had categorically rejected Saul, he had no intention of relinquishing his power.³⁶ Saul’s jealousy toward his mentee is a dangerous trait for leaders, especially when it becomes an obsession. It totally distracts leaders from their mission.³⁷ Saul’s jealousy towards David had a negative effect in his leadership instead of fighting against the enemies of Israel he spent most of time chasing after his

³⁶ Hawkins and Parrott, 183.

³⁷ Hirshey H. Friedman, “Moral Leadership: Ancient Lessons for Modern Times,” *Journal of College and Character* (2001), accessed on March 25, 2014.
<http://academic.brooklyn.cuny.edu/economic/friedman/moralleadership.htm>.

mentee, his own son in law to kill him (1 Sam. 19: 1). His unethical action was contrary to the sixth and tenth commandments: “You shall not murder” and “You shall not covet your neighbor’s house” (Exod. 20:13, 17). Saul’s immoral action is seen again when he killed the priests of the Lord, just because they had sided with David (1 Sam. 22:17-19). Hawkins and Parrott describe Saul’s cowardly action as shocking in its heinous and brutal defiance of the sixth commandment.³⁸

Lastly, when Saul sensed disaster in the war against the Philistine army and the Lord refused to reveal the outcome of the battle, he turned in desperation to a pagan practice that he himself had previously outlawed (1 Sam. 28:1-24). The Mosaic Law commanded Israel not practice divination or sorcery (Lev. 19:26b). When morality fails among leaders, they tend to lead by manipulation as they seek counsels from sources that do not glorify God. Because of his failed ethics, there was a leadership moral crisis fitting him against his son, David and his people. Yohannan is of the opinion that, “When we feel insecure like Saul, we seek for ways to promote ourselves, even if that means we have to stretch the truth to do so.”³⁹ Many leaders who like Saul started well will not finish well because they never define their moral values. The paper concurs with Bill George argument that “there are no bad people, rather, people have a moral bearing, so leaders can avoid these pitfalls by devoting themselves to personal development that cultivates their inner compass or true north.”⁴⁰ This paper argues that there is a great need

³⁸ Hawkins and Parrott, 159.

³⁹ Yohannan, 20.

⁴⁰ Bill George, “Why Leaders Lose Their Way,” *Harvard Business School Research Ideas* (June 6, 2011), accessed March 20, 2014. <http://hbswk.hbs.edu/item/6741.html>.

for training evangelical leaders to live their core values because leaders are not modeling their virtues of morality in relation to their lives.

There are cases where evangelical preachers in Kenya have been associated with consulting witch doctors for power to preach and perform miracles. The researcher is Kenyan, He has witnessed such vice in some pastors. Even though God had forbidden the use of witchcraft (Exod. 22:18, Deut. 17:10) in His sovereignty, He allowed the spirit of Samuel to speak to Saul through the witch. Barker argues that “whatever the explanation of this mysterious affair, the medium was used in some way to convey to Saul that the impending battle would bring death, dash his hopes for a dynasty and would conclude his reign with devastating defeat of Israel that would leave the nation at the mercy of the philistines.”⁴¹ This indicates that witchcraft can be real, and that although God hates it, God can use it when men are full of sin. Though God prefers to speak through His written word and through Holy Spirit filled prophets even today. When people refuse to hear and obey the word of God they walk after the imagination of their hearts which lead to idol worship.

King David

David inherited a nation experiencing a moral leadership crisis. After the death of Saul there was a protracted war for seven years and six months over who would become Israel’s next king (2 Sam. 2:11; 3:1). Abner, the commander of Saul’s army takes the initiative in the power vacuum created by Saul’s death to install Ish-Bosheth Saul’s remaining son as a king (2 Sam. 2:8-9). At the same time the house of Judah anointed David as their king at Hebron (2 Sam. 2:10b-11). This meant that there were now two

⁴¹ Barker, 410.

houses, that of Saul and that of David. Due to a leadership struggle, the two houses engaged in violent conflicts (2 Sam. 3:1, 6), betrayal (2 Sam. 3:6-20), and murder (2 Sam. 3: 26-27; 4:5-8).⁴² Saul's failure to mentor a successor is likened by Yohannan as the type of leaders who have grown up in environments where everything is a competition and a fight for survival in who often think that everyone is out to get them and anyone with a different opinion is a danger.⁴³ Saul's incompetence weakened the kingdom of Israel, caused tribal divisions, split and eventually it was then destroyed.

David inherited a leadership crisis as well as a moral crisis. The Bible records acts of injustice and unjustified murders. Abner, the army commander kills Asahel the brother to Joab (2 Sam. 2:10, 23). This intensified hostility between Joab, and Abner. This ended up with Joab avenging his brother's blood (2 Sam. 3:27). Joab's murder of Abner is not to be excused either as an act of war or as justifiable blood revenge. The Old Testament provided cities of refuge in which a person guilty of unintentional manslaughter might escape blood revenge (Num. 35:12). This act did not please David which prompted him to pronounce an unethical curse upon Joab, "May his blood fall upon the head of Joab and upon all his father's house! May Joab's house never be without someone who has a running sore or leprosy or one who leans on a crutch or who falls by the sword or who lacks food" (2 Sam. 3:29). The curse was unmerited because David perverted justice by showing favoritism to his army commander (Lev. 19:16). Joab deserved punishment, but because he was one of David's strong men he appears insecure in his position to punish him. During the time of his leadership the crime remained unpunished. When he was

⁴² Hawkins and Parrott, 186.

⁴³ Yohannan, 33.

passing on the baton of leadership to Solomon he instructed him to judge Joab for a crime committed 40 years previous (1 Kings 2:6). The researcher observes that David's failure to punish this crime during his tenure portray a sign of his leadership weaknesses.

The Bible records that beside battles with Israelites enemies, David had to deal with the sins of immorality and murder spreading from Saul's army to his own family. Abner, Saul's commander had a conjugal relationship with Rizpah Saul's concubine (2 Sam. 3:7). Later this immoral behavior was manifested in David's own family. The basic truth is that David assumes leadership baggage. When leaders fail to mentor their successors, they leave behind a fragile succession.

David is credited as one of the great kings of Israel. The Bible describes him as a man after God's own heart (1 Sam. 13:14; Acts 13:22). Biblical accounts describe him as a leader with humble beginnings, from a shepherd (1 Sam. 16:11-13) to becoming king over Israel;

All the tribes of Israel came to David at Hebron and said, "We are your own flesh and blood. In the past, while Saul was king over us, you were the one who led Israel on their military campaigns. And the LORD said to you, 'You will shepherd my people Israel, and you will become their ruler.' "When all the elders of Israel had come to King David at Hebron, the king made a compact with them at Hebron before the LORD, and they anointed David king over Israel (2Sam. 5:1-3).

This project supports the opinion of Ludwig and Longenecker, "These accounts describe a leader with humble past, a dramatic and rapid rise to power, strong organizational skills, a charismatic personality, an eclectic approach to solving problems, a strategic vision for his people, and a man of high moral character."⁴⁴ Despite the fact that David is complimented as having led and shepherded Israel with integrity of heart and with

⁴⁴ Dean C. Ludwig and Clinton O. Longenecker, "The Bathsheba Syndrome: The Ethical Failure of Successful Leaders," *Journal of Business Ethics* 12 (1993), 265-73.

skillful hands (Ps. 78:72), he was caught in a downward spiral of unethical decisions that had grave consequences for both his personal life and the organization that he was called upon to lead and protect.⁴⁵ The critical question for research is, “Was David having a moral principle deficiency? And in general why do most leaders have moral failing?”

The saga of King David and Bathsheba is highly amplified in the Bible beside his achievement. David’s moral sin appears in the very beginning of the New Testament. Matthew records that David was the father of Solomon, whose mother had been Uriah's wife (Matt. 1:6). King David’s adulterous sin with the wife of Uriah is an example for many of the moral failures of popular pastors. These are witnessed today in the evangelical churches in Kenya. For example, one recent headline explained how “residents of Karatina in Nyeri, Kenya were treated to a thrilling ‘soap opera’ after evangelical pastor was busted romping with a married woman believed to be a congregant in his church.”⁴⁶ Ludwig and Longenecker argue that David “lost strategic focus on success.”⁴⁷ The story tells that David is at home when kings are supposed to be at war (2 Sam. 11:1). It appears his conquests made him feel well secure and that his general were able to fight other battles. David’s action is typical of today’s leaders who work passionately to propel their organizations to success, only to lose the momentum and let others do their duties. When leaders lose their first love they set them up for moral

⁴⁵ Ludwig and Longenecker, 268.

⁴⁶ Murimi Mwangi, “How I Caught Pastor with My Wife,” *The Nairobiian*, last updated February 7, 2014, accessed on April 5, 2014. <http://www.standardmedia.co.ke/entertainment/thenairobiian/article/4082/how-i-caught-pastor-with-my-wife>.

⁴⁷ Ludwig and Longenecker, 265.

failure. They do not only expose themselves to potential moral conflict, but they open the door to questionable moral behavior by subordinates.⁴⁸

The entire story unfolds through a deteriorating sequential pattern of moral crises. The way David tried to handle the whole extramarital affair with Bathsheba describes his leadership irresponsibility. David's unethical and self-serving behavior is apparently a representation of the corruption witnessed in society today. When leaders lack integrity they engage in unethical activities to keep themselves in power. Innocent people suffer because of the sins of unethical leaders. "So while Joab had the city under siege, he put Uriah at a place where he knew the strongest defenders were. When the men of the city came out and fought against Joab, some of the men in David's army fell; moreover, Uriah the Hittite died" (2 Sam. 11:16-17). The sin of a high-profile leader has far-reaching consequences for themselves and the organization. On this Longenecker cites that,

King David paid dearly for his action; the death of the child he bore with Bathsheba; the loss of his commander, Joab, who would later betray him; internal strife and conflict in his household for years to come; the loss of the kingdom that led to future leadership problems; the loss of valuable fighting men and morale among his troop; and extreme personal guilt that he was continually forced to live with.⁴⁹

The narrative of David's moral life relates well with some evangelical and secular leaders. As noted earlier, when leaders fail to guard themselves from the desires of the flesh, they become a reproach in the service of the Lord. Worst of all is when leaders cover their corrupt deals and immoral behaviors this is like heaping burning coals on their head, and the LORD will reward them (Prov. 25:22).

⁴⁸ Ludwig and Longenecker, 270.

⁴⁹ Ludwig and Longenecker, 264.

This project holds the view that David transgressed against four of the Ten Commandments in the Bible; “You shall not murder and you shall not commit adultery, you shall not covet your neighbor’s house and you shall not covet your neighbor’s wife” (Exod. 20:13-14; 17). When a leader fails in his or her leadership morals it affects not only their immediate family members but also significant people in the organization. It is noted David dramatic fall included an affair, the corruption of others, deception, murder and loss of innocent lives.⁵⁰

The remedy to the moral failure of leadership rests in the heart of a leader. The Scripture warns leaders;

Above all else, guard your heart, for it is the wellspring of life. Put away perversity from your mouth; keep corrupt talk far from your lips. Let your eyes look straight ahead, fix your gaze directly before you. Make level paths for your feet and take only ways that are firm. Do not swerve to the right or the left; keep your foot from evil (Prov. 4:23-27).

When this is done, the leader will honor God and will develop healthy organization that glorifies God. Any leader who would practice biblical principles of leadership will resist the manipulation of inconsistent leadership. And in the event their integrity is compromised in difficult circumstances, they will acknowledge their sin and confess like David did (2 Sam. 12:13).

Secondly, a leadership development program is a remedial process for ethical failures. When leaders exercise self-reflection they come into term with the questions, why do I want to lead? and what is the purpose of my leadership? Even though it is not easy to find answers to these questions, they are the checkpoints of a leader. If the answers are power, prestige, and money, leaders are at risk of relying on external

⁵⁰ Ludwig and Longenecker, 270.

gratification for fulfillment.⁵¹ But when these questions are answered in the light of the Scripture the leader will embrace the attitude of servant leadership and a continual personal spiritual formation as well as developing personal leadership skills.

A New Testament Perspective on the Moral Leadership Crises

The New Testament narrative affirms the essence of moral leadership. The link between Old and New Testament leadership and character is found in the Bible. The Scripture in its entirety encourages obedience. Most of the leadership moral crises recorded in the Bible resulted from disobedience.

The New Testament comes as a fulfillment of God's prophetic utterance to the deceiver and man, "I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel" (Gen. 3:15). On account of that God further promised King David, "Your house and your kingdom will endure forever before me; your throne will be established forever" (2 Sam. 7:16). God through the prophet Micah promised that a Shepherd-King would come (2 Sam. 5:4-5a) as peace, justice and righteousness will be the foundation of his leadership (Isa. 32:1-2).

The revelation of Jesus was the end of unresponsive leadership and the inauguration of a leadership that would seek to glorify God in every aspect. Jesus proclamation that he came to serve (Mark 10:45) was a fundamental change from the autocratic leadership adopted by leaders in the former era. Throughout his ministry while on earth, Jesus modeled the famous concept of servant leadership. The idea of servant leadership is related to the aspect of Jesus' willingness to give his life as ransom for many (Mark 10:45c). Andrew D. Clarke argues that "the term servant implies hierarchy, but

⁵¹ Bill George, "Why leaders Lose Their Way," accessed on March 22, 2014. <http://hbswk.hbs.edu/item/6741.html>.

significantly it is an inverted hierarchy where the so called leader is at the bottom of the pyramid as the one who serve.”⁵² Jesus sets the scene by lowering himself to menial tasks, normally performed by a servant to emphasize a challenge to hierarchal leadership (John 13:5).

Jesus cautions about the ambition of greatness (Luke 22:25-28) as the antithesis of His kingdom. The point is that lots of leaders are determined to be great and they do not realize the ambition of greatness is the opposite of what Jesus taught about greatness in the kingdom of heaven. True greatness is the willingness to serve others letting them get the credit. Even though Apostle Paul referred himself as the least of the apostles this did not make him lower than being an apostle (1 Cor. 15:9). Apostle Peter later highly commended the wisdom of Paul in his works (2 Peter 3:15-16). Justin Irving notes that “servant leaders begin with a basic commitment to valuing and appreciating others.”⁵³ On this Andrew D. Clarke comments, “Paul did not seek to put a fence around his position and roles.”⁵⁴ Servant leaders care more about serving than status.

The Scriptures do not mention Jesus being indicted of moral failure. The temptations of Jesus were of no standard like what today’s leaders encounter. Just like King David who was alone in his palace when he saw Bathsheba and succumbed to sin, Jesus too was alone at Jacobs’ well when the Samaritan woman came to draw water (John 4:7-26). In many occasions when His authority was challenged, He remained

⁵² Andrew D. Clarke, *A Pauline Theology of Church Leadership* (New York: Bloomsbury T and T Clark, 2012), 95.

⁵³ Justin A. Irving, “Leadership Reflection: A Model for Reflective Servant Leadership Practice: A Biblically-Consistent and Research-Based Approach to Leadership,” *Journal of Biblical Perspective in Leadership* 3, no. 2 (Summer 2011), 118-28.

⁵⁴ Clarke, 82.

sovereign yet in control, unlike evangelical preachers who opt to go to court or face it in physical confrontation. While commenting on leaders' integrity Malphurs said, "Jesus maintained his integrity as a challenge and a lesson for evangelical leaders; pastors and evangelists who have literally been caught with pants down, their hands in the offering plates, and worse in immoral misdeeds."⁵⁵

The Moral Leadership Crises at the Apostolic Period

This project supports the argument of Richard A. Tatum that, "Nearly every crisis portrayed in Acts is fundamentally a response to a divine mandate Jesus gave to his disciples Acts 1:8."⁵⁶ Right after Jesus' ascension, the disciples occupied themselves with the idea of strengthening their leadership by choosing one of them to take the place of leadership (Acts 1:20-21). Casting lots was a practice in the Old Testament (Prov. 16:33) to determine God's will. This project is of the view that the selection of Matthias portrays some moral deficiency in the apostles' lack of faith. This practice had been deemed obsolete by the coming of Christ. Frank Gaebelin points out "the apostles were wrong in selecting Matthias and should have awaited God's choice of Paul to fill the vacancy."⁵⁷ Instead, they should have concerned themselves with waiting for the gift of the Father, the Holy Spirit, whom Jesus had promised would be their helper. This act defines the current leadership in the evangelical churches in Kenya and Africa, where senior pastors

⁵⁵ Aubrey Malphurs, *The Dynamics of Church Leadership* (Grand Rapids, MI: Bakers Books, 1999), 23.

⁵⁶ Richard A. Tatum, "A Brief Survey of Crisis and Decision In the Acts of the Apostles," (paper presented to the Assemblies of God Theological Seminary, Springfield, MO, November 30, 1993), accessed on March 22, 2014. <http://tatumweb.com/pulpit/papers/crisis/>.

⁵⁷ Frank E. Gaebelin, *The Expository Bible Commentary: Vol. 9, John and Acts* (Grand Rapids, MI: Zondervan, 1981), 267.

appoint their family members and close friends to key departments in the churches even when they are not qualified.

The Scripture notes the disciples' failure to continue with the mandate of witnessing Christ to all parts of the earth. Rather they continued to go to Jerusalem for prayer until persecution erupted (Acts 3:1). The author describes how the Jerusalem Christians led a common life, having one heart and one soul (Acts 2:42-47; 4: 32-35). But the new life was challenging to the new community of believers. The presence of widows belonging to two culturally different groups created problems. The Hellenistic Jewish widows complained that they were neglected in the daily distribution of funds (Acts 6:1-7). Neglecting of the widows is a symptom of moral failure. Pure and faultless religion that God accepts is mindful of orphans and widows (James 1:27). This problem led to the formation of organization structure in the early church. People tend to function harmoniously in an environment that has a working structure. Mulphurs argues that, "Leaders should note that the primary emotion people sense in a well-organized and administered organization is peace, as opposed to disorder and confusion."⁵⁸ Acts 6:1-6 is particularly instructive as something of a pattern for the life of Kenya evangelical churches today.⁵⁹ The case of Ananias and Saphira demonstrate a bad example for a community that was sharing everything in common (Acts 5:1-10). This episode reflects the licentious behavior of Achan (Josh. 7:1; 21-25). The acts of this couple contradict the teachings of Paul in admonishing leaders not to lovers of money (1 Tim. 3:3d).

⁵⁸ Malphurs, *Dynamics of Church Leadership*, 88.

⁵⁹ Gaebelein, 331.

A survey of the book of Acts which presents a comprehensive narrative image of the first church does not reflect leadership moral crises in a wider scope. Scenes that appeared to destroy the church were doctrine versus legalism. The Scriptures (Acts 15:1-29) note the assembling of the apostles and Christian leaders at Jerusalem was to address moral issues based on how to apply the Mosaic Law by the new community of believers. Jewish believers insisted that before a person could become a true Christian he must keep the Law of Moses. The mandate given to the Apostles was universal and everyone who believed in Jesus had equal status in the presence of God. Paul teaches that, “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus (Gal. 3:28). This was the beginning of accepting cultural diversity in a multicultural church with even multicultural theology to make the atonement clear to people from many different cultures and world. When Christian leaders make salvation conditional regretting the work of grace that is morally wrong, such leadership is ineffective to bring unity of the organization.

The moral cultural issues witnessed in the apostolic era stand as a point of reference for leadership today. Whether they were good or bad morals they remind today’s leaders that they are accountable for their deeds. While Jesus was making a reference to being authentic leaders, he castigated leaders who ask people to do what they cannot do themselves (Luke 11:37-38). The emphasis Jesus was making here is authentic leadership. The Pharisaical leaders were failing by not practicing the right religion: “God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world” (James 1:27). This problem is prevalent with most evangelical leaders in the present age. The divine

mandate does not give leaders' power to misuse the grace of leadership. Instead the mandate challenges leaders to take off their status and pick up the bath towel and start serving (John 13:1-11).

The Biblical Model for Developing Authentic Leaders

A survey of the Gospels attests that Jesus Christ is the paradigm of an authentic leader. At the onset of his ministry, Jesus clearly defined his ministry “he did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45). The Greek word *diakoneo*, means to be a servant.⁶⁰ The ministry of Jesus did not come as a surprise. God promised “by his knowledge my righteous servant will justify many, and he will bear their iniquities” (Isa. 53:11). Immediately after being baptized by John the Baptist, he began his earthly ministry proclaiming, “Repent, for the kingdom of heaven is near” (Matt. 4:17). On repenting, Joseph Bayly says, “Jesus was calling people to re-assess all their personal and social values in the light of his ministry.”⁶¹ Jesus knew the main purpose of his mission was “to preach good news to the poor, to proclaim freedom for the prisoners and recovery of sight for the blind and to release the oppressed” (Luke 4:18). In the line of his purpose Jesus went around doing good and healing all who were under the power of the devil, because God was with him. (Acts 10:38). In the Scripture he claimed to be the true vine (John 15:1). “The word true in Greek *alethinos*, means genuine in every respect corresponding to the idea signified by the name.”⁶² The

⁶⁰ Alexander Balmain Bruce, *The Expositor's Greek Testament: The Synoptic Gospels* (Grand Rapids, MI: Eerdmans, 1979), 414.

⁶¹ Joseph Bayly, *Explaining the Gospels* (London: Scripture Union, 1981), 36.

⁶² Kristin De Troyer, *BibleWorks Software for Biblical Exegesis and Research* (Norfolk, VA: LLC, 1992).

lesson derived from this statement is “what leaders are is more important than what they do.”⁶³

In the course of his ministry he began by recruiting people to be his followers. The key texts that relate to a model of developing authentic leaders are Matt. 4:19; and Mark 1:17. “Come, follow me,” Jesus said, “and I will make you fishers of men” (Mark 1:17). The researcher observes that the calling of Jesus is explicit and purposeful. Jesus’ leadership development model was contrary with the secular leadership development program that teaches, “Leadership is the process of persuasion or example by which an individual (or leadership team) induces a group to pursue objectives held by the leader or shared by the leader and his or her followers.”⁶⁴ In the contemporary world followers are usually compensated in some ways for their service. But, Jesus demonstrated authentic leadership characterized primarily by the way followers are motivated to please their leader voluntarily, and the leader typically possesses a more spontaneous personal style.⁶⁵ Jesus tells us the leader’s influence should be based on what he or she will do to the follower rather than what he or she will give.

The life and the ministry of Jesus was phenomenal and indeed there is no greater models of an authentic leader than Jesus. Barna comments “he embodies, surpasses and critiques all other leadership standards.”⁶⁶ Jesus lived to serve others. Bill George asserts this by noting “authentic leaders genuinely desire to serve others through their ministry.”

⁶³ George Barna, *Leaders on Leadership* (Ventura, CA: Regal Books, 1982), 62.

⁶⁴ John W. Gardner, *On Leadership* (New York: First Free Press, 1990), 1.

⁶⁵ Bob Briner and Ray Pritchard, *The Leadership Lesson of Jesus* (Nashville, TN: BH Publishing, 2008), 7.

⁶⁶ Barna (1982), 125.

He further says “they are more interested in empowering the people they lead to make a difference than they are in power, money, or prestige for themselves.”⁶⁷ The matters of power, money or prestige are major concerns in the evangelical churches in Kenya and Africa. There is an inherent belief that associates wealth with leadership in African culture. Lazarus Chakwera argues “typically Africans covet leadership positions.”⁶⁸ While supporting his argument William Kirsh observed “titles that indicate position are esteemed because African respect names and title.”⁶⁹ The researcher concluded that, “The root cause of leadership moral crises in Kenya is love of power.”

In order to avoid the pitfalls of inauthenticity, Barna comments “leaders must start with Jesus as their leader and let him shape them into his model.”⁷⁰ The writers of the Gospels demonstrate how Jesus maintained a focused leadership development model to his follower. Scriptures say he explained to his protégés clearly his vision was “to do the will of him who sent him and to finish his work” (John 4:34). Not only did Jesus communicate his vision plainly, but he was a leader leading by example. George notes “one essential quality of a leader he must have is to be his own person, authentic is every regard.”⁷¹ People who would undertake the mandate of leadership should diligently work to emulate the character of their master Jesus. Indeed, authentic leader are not born, but

⁶⁷ Bill George, *Authentic Leadership: Rediscovering the Secrets to Creating Lasting Value* (San Francisco: Jossey-Bass, 2003), 189.

⁶⁸ Lazarus Chakwera, “Public Statement, Southern Africa Region Eleventh Hour Institute, July 22, 2002,” accessed on March 25, 2014. <https://centreofafricanstudies.wordpress.com/category/south-africa>.

⁶⁹ William A. Kirsh, “Beyond the Indigenous Church: A Biblical Model for Leadership Development for the Assemblies of God in Sub-Saharan Africa,” (D.Min dissertation, Assemblies of God Theology Seminary, 2006), 31.

⁷⁰ Barna (1982), 125.

⁷¹ George, *Authentic Leadership*, 12.

those who have the gifts of leadership develop them fully to become authentic leaders. George stresses “authentic leaders use their natural abilities, but they also recognize their shortcoming and work hard to overcome them.”⁷²

An authentic leader would demonstrate the five fundamental concepts found in Jesus Christ leadership. Jesus kept the passion of his heart in ministry saying, “I am the good shepherd; I know my sheep and my sheep know me just as the Father knows me and I know the Father and I lay down my life for the sheep” (John 10:14-15). Christ’s call for leaders today is self-denial (Luke 9:23). Authentic leaders do not seek for glory and luxury; instead they are concerned with the mandate of their master.

Authentic leaders lead with their hearts and minds.⁷³ The issue of morality is wanting in the evangelical churches today more than ever. Omar noted that “Some preachers in Kenya charge \$70 for a handshake, and one has to pay more if he or she wants them to pray for him or her. Some of them ask members to give up their jewelries and other precious possessions to the church.”⁷⁴ The Scripture admonishes Leaders “Above all else, guard your heart, for it is the wellspring of life (Prov. 4:23-24). Reuben Cole stresses “leading with the heart is anything but soft. It means having passion for your work, compassion for the people you serve, empathy for the people you work with, and the courage to make difficult decisions.”⁷⁵

⁷² George, *Authentic Leadership*, 12.

⁷³ Reuben Cole, “Authentic Leadership: Leading with Heart,” (2014), accessed April 3, 2014. <http://lovedfreeandpowerful.com/.../authentic-leadership-leading-with-the-heart/>.

⁷⁴ Massoud Omar, “Developing a Training Methodology for Mainstreaming Ethics & Professionalism in African Public Service,” paper presented at the Workshop on Mainstreaming Ethics & Professionalism in African Public Service at UNECA, Addis Ababa, Ethiopia (December 1-3, 2004), 10, accessed on April 3, 2014. <http://unpan1.un.org/intradoc/groups/public/documents/un/unpan019809.pdf>.

⁷⁵ Cole, “*Authentic Leadership: Leading with Heart*.”

Jesus' model of developing an authentic leader is exceptional in that it is incarnational in nature. Jesus entered into the world of his followers. Incarnational leadership is based on Christian teaching that, "The Word became flesh and made his dwelling among us" (John 1:14). Today, evangelical preachers are not living truthfully in the context of their ministry. If evangelical leaders want to be true leader as well as followers of Jesus Christ they must emulate his incarnational leadership method. Paul reminded his followers that "we were gentle among you, like a mother caring for her little children. We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us" (1 Thess. 2:7-8).

The biblical model of developing authentic leaders embodies the concepts of servanthood. Jesus asked his followers, "Can a blind man lead a blind man? Will they not both fall into a pit?" (Luke 6:39). The answer to this question is that a leader ought to be knowledgeable person who has the ability to teach others. On several occasions Jesus taught in parables (Matt. 13). Leaders teach with authority (Mark 1:22) and attempt to replicate themselves, pulling followers alongside with them so they can increasingly act on their own to advance the cause (Mark 3:14-15).⁷⁶ He was compassionate with needy situations (Mark 8:1-9). Leaders take care of their follower. Any leadership devoid of discipline will end up in immoral crises. Jesus never withheld discipline were it was necessary. It is noted in the Bible even his closest disciple was not spared from his rebuke "Get behind me, Satan" in reference to Peter (Mark 8:33). Today's leadership would not encourage this powerful reprimand for fear of one's reputation, but at times a leader has

⁷⁶ Briner and Pritchard, 41.

to show rebuke with a discerning spirit and in love. Paul advocated that church discipline on matters concerning sin must be dealt with the seriousness it deserves, “expel the immoral brother” (1Cor. 5:1-13). It is amazing how some evangelicals in Kenya deal with sin, even when it is discovered. Sometimes church leadership tends to sweep it under the carpet just because they are scared of the offender's personality. Sometimes the offender would bribe so that their sins would not to be made public.

The Future of Authentic Leadership in the Evangelical Communities

Evangelical churches and personal ministries are the fastest growing Christian organizations in Kenya.⁷⁷ In order to keep the current exponential growth phenomenon, spiritual discipline must be encouraged. Spiritual formation is essential for promoting authentic leadership and liberates people from egocentrism. It helps leaders live healthy core values. Leaders should strive until Christ is formed in them (Gal. 4:19). Also, leaders need to be encouraged to go for theological trainings to be equipped for better service. Leaders should demonstrate ministry competencies as Paul advised Timothy, “Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth” (2 Tim. 2:15). The contention of this paper agrees with Christoph Stuckelberger, “Leaders must go beyond the rights and wrongs and be accountable to the virtues and Will of God.”⁷⁸

⁷⁷ Terence O. Ranger, ed., *Evangelical Christianity and Democracy in Africa* (New York: Oxford University Press, 2008), 90.

⁷⁸ Christoph Stuckelberger, *Corruption-Free Churches are Possible: Experiences, Values, Solutions* (Globethics.net focus 2, Geneva 2010, 150), accessed April 3, 2014. http://www.christophstueckelberger.ch/3docu_e.htm.

Summary

This section has dealt with the genesis of moral leadership crises. It has chronicled how God down the ages has been in the business of restoring people to a healthier right position of leadership. Ultimately God sent Jesus Christ as the perfect leader and the paradigm of an authentic leader. In order to challenge other models of leadership, authentic leadership was emphasized as a leadership that is all servanthood. Other than that, God calls men and women in leadership to serve, but not to be served as demonstrated by contemporary leadership. It was observed that authentic leadership is a process that calls for spiritual disciplines. The concept of servanthood will be analyzed from the worldview perspective in the next chapter.

CHAPTER THREE: REVIEW OF THE RELATED LITERATURE

In order to understand leadership moral crises within the evangelical churches in Kenya, the relevant literature was studied. The review emphasized inherent moral issues affecting leaders today. An understanding of leadership in the Kenyan cultural context is important. Fellina O. Nwadike points out that “culture provides a vital role in the transformational leadership process.”¹ Thus, it is imperative to understand African tradition because African ideas about leadership are embedded in values, shared beliefs, customs, attitudes and ethics. In regard to morality Laurent Magesa says, “African religion’s conception of morality is steeped in tradition; it comes from and flows from God into the ancestors of the people.”²

The researcher followed this examination of the African cultural context by analyzing them through the lens of Scripture. The researcher concurred with William Kirsh, that “cultural norms must be examined under the spotlight of Scripture to see whether they stand on a solid biblical footing.”³ Contemporary and authentic leadership development models mentioned in the project are therefore analyzed from biblical

¹ Dr. Fellina O. Nwadike, “Transformational Leadership: Cultural Contexts and Educational Impact, Case for Africa,” paper presented to International Symposium on Cultural Diplomacy in the USA, Washington DC (May 21, 2011), accessed on April 14, 2014.
http://www.culturaldiplomacy.org/academy/content/pdf/participant-papers/2011-symposiumusa/Transformational-Leadership--Cultural-Contexts-and-Educational-Impact,-Case-of-Africa_-Dr.-Fellina-O.-Nwadike.pdf.

² Magesa, *African Religion: The Morals of Traditions and Abundant Life*, 35.

³ Kirsh, *Beyond The Indigenous Church: A Biblical Model for Leadership Development*, 52.

perspective. Lastly, the researcher proposed a leadership model based on the Scripture that suits Kenyan cultural context.

Traditional Models of Leadership in Kenya

Kenya is a multi-ethnic cultural society. Pre-independence, every ethnic tribe had its style of leadership. With over 50 tribes in Kenya, there are a great number of languages with diverse cultural norms. Before colonization, leadership evolved within a clan or tribe. Sarah Kinyanjui observes that, “In the Kamba tribe a clan leader had an obligation to protect and safeguard the tribe traditional beliefs while acting within the social norms.”⁴ A Kikuyu tribe legend narrates how a despotic king (Muthamaki) was overthrown because of his tyrannical rule and replaced by a council of elders, chosen from the older men of the community who had previously been warriors.⁵ In any African culture Magesa says,

Leadership required maturity, thoughtfulness, patience, understanding, and wisdom; an irascible, abusive, or irresponsible leader could not be tolerated for long because such an attitude indicated irresponsibility, and it jeopardized the harmony of ancestral life that the leader was to uphold.⁶

Most traditional African communities had a council of elders with invested powers to pass on moral codes of the clan or tribe. These elders established their competence and influence in warfare and economic affairs. That is why even today Africans respond to leaders who are wealthy and strong because they are expected to reward and protect those around them, specifically people of their tribes or clans.

⁴ Sarah Kinganjui, “Restorative Justice In traditional Pre-Colonial Criminal Justice in Kenya” *Tribal War Journal* 10 (2013), accessed April 15, 2014. <http://lawschool.unm.edu/tlj/volumes/vol10/Kinyanjui.pdf>.

⁵ Tokunboh Adeyemo, *Africa Bible Commentary* (Nairobi, Kenya: WordAlive, 2006), 546.

⁶ Magesa, *African Religion*, 67.

Kenya has a wealthy heritage of traditional models of leadership. Though not uniform, each have similarities. The differences are noticed within the tribes and clans. The variance of leadership existed because each tribe and clan had its traditional beliefs and values. So, with many tribes and clans, diverse traditional models of leadership were practiced. Most tribes had a political system of leadership of headman with his council of elders or religious leaders. Janver and Thaba note the political system of traditional leadership was, “The monarchy type of chief’s obi’s and emir’s. The chief’s words were final and he ruled from the top down. The geographic area he ruled was considered his kingdom. The path to leadership was by inheritance, not election. For the most part the chiefs were leaders for life.”⁷ Magesa later notes,

Religious leaders had the responsibility to ensure that the bond between the living and the ancestors remains intact and that the community enjoyed the wherewithal for the preservation and continuation of life; they had the responsibility to see to it that things are right with the visible and the invisible world itself.⁸

These systems created discipline and order that allowed for larger groups to form. Also the systems could become highly demonic often full of bondage and strict control with high degrees of discipline. Under any circumstance leaders were held responsible and accountable in the context of their hierarchy. These traditional models of leadership are the grounds on which the religious and secular leadership in Kenya thrives.

In order to understand African leadership, one needs to know that leadership in Africa is about socialism and it is rooted in the culture. Therefore, a leader emerges from within a tribe. Anyone who would want to become a leader must first seek the blessing

⁷ George Janver and Bitrus Thaba, *Understanding Leadership: An African Christian Model* (Kaduna, Nigeria: Baraka Press and Publishers, 1997), 57.

⁸ Magesa, 71.

and approval of his or her tribe or clan. Even as many Africans become great scholars, it is hard for them to deviate from African socialism as it is deeply rooted in traditional beliefs and values. Notably Africans are nurtured by tribes and clans. Thus, Africans associate leadership with their tribes. There is a conceived notion that bigger tribes should rule. In Kenya and Africa a leader is viewed as someone who has a commanding authority, wealthy and esteemed with honor by the virtue of his office.

The post-colonial era has brought a lot of change in African traditional models of leadership. Western influence has seriously eroded the traditional values of Africans, thus changing the concept and structures of leadership. Unfortunately modern development does not operate on the pathways of traditional values. These were replaced with Western models of leadership which gave the local chiefs and headmen more tyrannical powers over their own people. Adeyemo notes that:

Age and eldership were pushed aside as Western education, and especially command of a European language, took center stage. Leadership became more inclusive, involving men and women, young and old. The introduction of a monetary economy and modern military system challenged leadership derived from mystical powers. With the growth of government structure, large corporations and elaborate infrastructures came with demands for new forms of leadership. Unfortunately, some of the strength and values of the old system such as their emphasis on seasoned knowledge of life wisdom, ubuntu, and ujamaa, were discredited or lost and replaced with pride and arrogance. Therefore, leadership became focused on position, privileges and power.⁹

On this premise this project argues that Kenyan leadership which is part of the larger African leadership needs to remodel its styles of leadership to address issues such as:

The context of multi-tribal and ethnic settings, to challenge the social, economic and moral problems facing them to benefit communities. Because when leadership is redefined within the context of these multi-tribal settings, it will be

⁹ Adeyemo, 546.

seen not as holding position or title, but as style of performing duties to accomplish the mission of that country.¹⁰

Western values influenced every sector of African traditional life. In Kenya most traditional religious leaders were forced to abandon their religious obligation to collaborate with colonial masters, thus losing their spiritual leadership in their communities. Masango argues:

African religion and its leaders were challenged by the missionaries, especially in a way that they brought change, and used Western concepts, which finally confused them. The leaders and the people adapted Western concepts, and some abandoned their African religious values, customs and their own culture.¹¹

When western missionaries introduced Christianity into African culture they demonized every African traditional religious values and beliefs. Thus, disfranchising ignorant African their rights of worship. Magesa contended “the mistake missionary Christianity caused was to disregard the common stream of living history that joins one tradition to another religious tradition of humanity.”¹² This marked the beginning of declining traditional judicial systems administered by the council of elders. This created a void in moral systems which played key roles in meting judgments on crimes. What the westerners failed to understand is that no morality and no theology made in west will ever begin to speak to the heart of African people who are torn in pain over these conflicts. Sad to note the earlier missionaries had no heart to study the intrinsic nature of African traditional religion and its cultural relevance. Those who converted to Christianity were awarded with church leadership position with absolute powers. These

¹⁰ Nwadike, 7.

¹¹ Maake Masango “Leadership in the African Context,” *ISSN 1609-9982 = VERBUM ET ECCLESIA JRG* 23, no. 3 (2002), 712, accessed April 17, 2014.
<http://www.ve.org.za/index.php/VE/article/viewFile/1234/1676%E2%80%8E.pdf>.

¹² Magesa, 6.

rewards and material gifts were enticements to local tribal leaders to abandon traditional methods of leadership. These circumstances caused many people and even tribal leaders to desert their traditional lifestyle so as to cope with the new phenomenon. But, because cultural beliefs and values do not die easily, an authoritarian model of leadership is still evident in Kenya's secular leadership and in evangelical churches today.

There is a tendency in Kenyan evangelical churches today to expect a person in leadership to help those who belong to his tribe or family members. Big official titles in the church and high ranks in politics as well as government offices are perceived as places of influence. In case of church leadership the bishops and senior pastors have more powers and great influence as worldly leaders, thus exposing themselves to greater proximity to abuse of power.

The research work of William Kirsh on leadership development for the Assemblies of God in Sub-Sahara Africa established that, "African traditional leadership styles have had a lingering effect on the local church today."¹³ While training church leader in one of the seminars organized by *Transitional Leader Development* in Kenya, the researcher established that evangelical leadership in Africa have the same moral leadership crises. The outcome of the questionnaires from the leaders who attended the seminars confirmed most of the issues Kirsh noted. The following morals issues with bishops, senior pastors, youth pastors, and elders were realized:

Bishops are more autocratic than democratic. Most evangelical bishops are owners of their denominations. Some bishops hold on to leadership, no retirement. Senior pastors are key decision makers and are not challenged. Some senior pastors employ their family members others have their wives as their assistants. Big number of senior pastors encourage theological training. Leaders are chasing after titles (Reverend, Senior pastor, Bishops, Apostles, prophets and

¹³ Kirsh, 59.

honorary degrees (Dr. So and so...). Leadership is hereditary. Leaders are hungry for power and wealth. Leaders do not show accountability. Leaders like to be served rather than to serve. Youth pastors are misused by the senior pastor. In many churches elders have no official responsibility. Oppressive leadership is the main cause for church splits.¹⁴

It is so regrettable to note how the past is affecting evangelical leadership in Kenya today. Some church leaders revert to traditional beliefs, values and styles of leadership like the Galatian believers who went back to the observance of law (Gal. 3).

The hope for transformed leadership in the African Church is not diminished. According to Nwadike “there is much moral justification for authentic transformational leaders who are trying to achieve value-congruence between themselves and those they lead.”¹⁵ When such congruence is achieved, Africa shall emerge as a super power economically and hopefully true revival will sweep across the continent. But for this to be realized there is need to develop an incarnational African model for developing leaders.

Morality is Indispensable to Leadership

Although leadership is a human activity, it is expressed by means of morals. Joanne B. Ciulla observes “power and value laden relationship exist between leaders and followers.”¹⁶ A leadership that will not exhibit moral value driven activities is not authentic. Further, Ciulla maintains, “Morality cannot be learned simply by reading a treatise on virtue. But the spirit of morality is awakened in an individual only through the

¹⁴ Transitional Leader Development Leaders seminar feedback report on the Topic “Integrity and Stewardship,” (May 2014).

¹⁵ Nwadike, 5.

¹⁶ Joanne B. Ciulla, *Ethics: the Heart of Leadership* (Westport, CT: Quorum Books, 1998), 34.

witness of another or role modeling or mentoring.”¹⁷ Stephen King expounded morality as “manner, character, and proper behavior, the differentiation of intentions, decisions, and actions between those that are good or right and those that are bad or wrong.”¹⁸ These behavioral patterns are derived from a culture. When a community practices them more often they become norm of life and therefore are passed on to the next generation. The researcher argues “traditional beliefs and practices are critical orientations for leadership formation.” In order to become an authentic leader in complex intercultural community, there is a need to understand cultural values of people.

The morality and leadership worldview of Africans is embedded in their belief in God. Samuel Waje Kunhiyop writes, “In Africa ethical behaviors and rules have been preserved over the ages in various customs and traditions that provide explanations of the reason, motivations and purpose of behaviors. They supply the moral code and indicate what people must do to live ethically.”¹⁹ Without understanding African views, it is hard to understand why African leadership is in deep moral crisis. Western culture and missionaries unfortunately failed to make an elaborate study of African culture. Thus, they failed to understand how it evolved from moral systems that guided and protected the social life of communities. African morality has been and is being eroded under the banner of globalization. Globalization is

Globalization is a process by which economies, societies, and cultures are being integrated into a globe-spanning network of communication and trade. It is a concerted

¹⁷ Ciulla, 29.

¹⁸ Stephen King, “Morality,” *Wikipedia, the Free Encyclopedia*, accessed April 21, 2014. <http://en.wikipedia.org/wiki/Morality>.

¹⁹ Samuel Waje Kunhiyop, “Africa Christian Ethics” eBook (Michigan, MI: Hippo Books, 2009), accessed April 21, 2014. http://www.sats.edu.za/userfiles/Kunhiyop_AfricanChristianMorality.pdf.

effort to diminish or eliminate differences among nations of the world and thereby make the entire world a global village.²⁰

This “concerted effort to diminish or eliminate differences” has negatively impacted African morality and leadership. For Africa to redeem itself from the tyranny of the infiltration of Western culture Madukwes writes:

Africans need not to allow inferiority complex concerning African values when compared with Western values. One may concede that some of these African values, that could be regarded as primitive or outdated in the light of intellectual development, should be discarded. However, the good ones must be preserved and mingled with modern concepts thereby maintaining our distinctiveness.²¹

Authentic Leadership

The Scope of Authentic Leadership

Leadership is multifaceted in nature and therefore it manifests in various styles at different times and context. William H. Bishop write:

Over the years, adjectives have been applied in an effort to further define and narrow its scope and application, i.e., transactional, transformational, and servant. The term authentic leadership is no different. However, what sets it apart as a field of study and method of practice is both its definition and innuendo.²²

While leadership is described as a form of influence and followership its effectiveness is depended on the leaders’ character. Ciulla argues, “Minimally, it tries to offer perspective, focus, appropriate behavior, guidance, and a plan by which to handle

²⁰ Chinyere Isaac Madukwe and H. N. Madukwe, “African Value Systems and the Impact of Westernization: A Critical Analysis,” accessed April 21, 2014. http://www.academicexcellencesociety.com/african_value_systems_and_the_impact_of_westernization.html.

²¹ Madukwe and Madukwe, “African Value Systems and the Impact of Westernization,” accessed April 21, 2014. http://www.academicexcellencesociety.com/african_value_systems_and_the_impact_of_westernization.html.

²² William H. Bishop, "Defining the Authenticity in Authentic Leadership," *The Journal of Values-Based Leadership* 6: no. 1, Article 7 (winter/ spring 2013), accessed on April 22, 2014. <http://scholar.valpo.edu/cgi/viewcontent.cgi?article=1077&context=jvbl>.

seemingly random and arbitrary events of life.”²³ The essence of leadership is to offer direction and therefore as Ciulla argues “leadership can be known and evaluated in the particular instantiation of a leader doing the job.”²⁴

The term authentic is generic, meaning true to one’s own personality, spirit, or character or being real and genuine.²⁵ Gardner, Avolio, Luthans, May and, Walumbwa present the term “being true to one’s core belief and values and exhibiting authentic behavior, where leaders positively foster the development of associates until they become leaders themselves.”²⁶ The conduct of a leader is crucial for his/her life and the organization, the only way to be a good leader is to be true to one self. With today’s pressure to copy other people’s life style and leadership models, there is that need for leaders to develop their own leadership style, consistent with their culture and traditional belief values. This is an awakening call to all leaders, especially African leaders who are under extreme pressure from the industrialized World to stereotype their style of leadership. The researcher notes the need for African leaders to get the best from the industrialized nations because the continent still lags behind economically and in technology. While learning from the West they should be careful not to lose their African cultural identity because culture is what makes a society unique.

If Kenyan religious and secular leaders would want to be authentic they ought to cease conforming to styles that are not consistent with their culture. Bill George argues

²³ Ciulla, 34.

²⁴ Ciulla, 34.

²⁵ Merriam-Webster Dictionary, “Authentic,” accessed April 22, 2014. <http://www.merriam-webster.com/dictionary/authentic>.

²⁶ William L. Gardner, Bruce J. Avolio, Fred Luthans, Douglas R. May, and Fred Walumbwa, “Can you see the Real Me? A Self-based Model of Authentic Leader and Follower Development,” *The Leadership Quarterly* 16 (2005), 345.

“that there is no way one could ever attempt to emulate any other leaders without looking foolish.”²⁷ An authentic leader leads in the manner in which God created him or her. Each person is created in a unique way; God wanted human beings to be uniquely different. The Creator God is appalled when human beings neglect their uniqueness, culture and his divine given values.

The concept of authenticity is advanced by Gardner and Avolio as “Owing to one’s personal experiences, be they thoughts, emotions, needs, wants, preferences, or beliefs, processes captured by the injunction to know oneself”²⁸ These concepts form the building blocks for authentic leadership without which a leader cannot be true. Authenticity requires “a perspective that looks first at the inside and then expresses outwardly, a dedication to personal mastery, and a commitment to ever increasing consciousness.”²⁹ Ultimately a leader cannot be true to himself or herself without having progressive moral adjustments that are congruent with his /her ethical conduct.

By definition, authentic leadership, Kamran Akbarzaden writes, “is about guiding others with sincerity, setting directions with integrity, accepting to lead while being open to others, standing up for others with sincerity and, taking full responsibility by being true to the self and others.”³⁰ This description expounds three concepts in leadership: First, the aspect of integrity as a criterion by which a leader is judged. On this Mel Thompson explains, “The touchstone of a leader’s maturity is his personal integrity applying basic

²⁷ George, *Authentic Leadership*, 13.

²⁸ Gardner, et al., 344.

²⁹ Irtaza, “Authenticity,” StudyMode.com (April 2013), 123, accessed April 22, 2014. <http://www.studymode.com/essays/Authenticity-1640192.html>.

³⁰ Kamran Akbarzadeh, “What Is Authentic Leadership?” November 28, 2010, accessed on April 22, 2014. <http://www.ezinearticles.com/?What-Is-Authentic-Leadership?&id=5460343>.

values to the decision making process, and therefore living in a way that allows his/her personality to be expressed in what he does.”³¹ The action of leading is based on the intrinsic values of a leader. Second, the aspect of followership implies that a leader is a servant therefore authentic leadership would desire to serve others while empowering the people they lead to become tools for transformation. And, third the concept of submission implies that leadership cannot be authentic unless leaders learn to submit to authority.

The question at hand is, “Why should a leader desire to be authentic?” According to Bill George, Andrew McLean and Nick Craig, “self-awareness becomes absolutely fundamental because a leader cannot have the qualities of emotional intelligence unless one has self-awareness.”³² Naturally, human beings do not tell who they really are, for fear of being ostracized. This project points out that, “Leaders who are not open with themselves as well to their significant others, and when they fail to develop their ethical behaviors through a long life process of self-introspection they lead in pretense.”

This project argues that authentic leadership is grounded on a high degree of self-awareness. While self-awareness is the essence of an authentic development process a leader has to adopt. As Michael H. Kernis describes, “The awareness component of authenticity involves knowledge of one’s needs, values, feelings, figure-ground personality aspects, and their roles in behavior.”³³ This encompasses a leader’s awareness of both his strength and weakness, as well as the multifaceted nature of the self. Gardner

³¹ Mel Thompson, *Teach Yourself Ethics* (New York: McGraw-Hill, 2006), 4.

³² Bill George, Andrew. N. McLean and Nick Craig, *Finding Your True North: A Personal Guide* (San Francisco, CA: Jossey-Bass, 2008), 61.

³³ Michael H. Kernis, “Toward a Conceptualization of Optimal Self-Esteem,” *Psychological Inquiry* 14, no. 1 (2003): 1-26, accessed on April 23, 2014. <http://academic.udayton.edu/jackbauer/PGSG/Kernis%2003%20opt%20s-esteem%20authenticity%20copy.pdf>.

and Avolio observed, “Self-awareness is a lifelong process, whereby leaders should evaluate their unique values, identities, emotions, goals, knowledge, talents and capabilities oftentimes triggered by external events.”³⁴ The researcher concluded, “Leaders cannot fake authenticity.”

Authentic Leadership as a Secular Model

Leadership has always been an enormous challenge for humanity. The depth of misconduct among people with leadership responsibility is alarming. Leadership is stained with corruption, greed for power, selfishness and power idolization. Human suffering is largely contributed by bad leadership. Africa woes experienced in politics, unstable democracies, famine, epidemics, un-working economies and bad policies are result of failing leadership. Africa is lacking leaders who have the ability to manage its wealth resources and rich culture. Africa needs genuine leader who can manage its resources well. George observes:

Every corporate and religious sector needs authentic leaders, people of high integrity, committed to building enduring organizations. And leaders who have a deep sense of purpose and are true to their core values, with the courage to build organizations to meet the need of people and who recognize the importance of their service to society.³⁵

Therefore, a new approach for a leadership paradigm is vital to change the present culture of egocentric leadership.

Authentic leadership although not mentioned a lot, seems to offer the solution to decreased morality in leadership. Scholars who have shown some interest in authentic leadership development agree that the recent increase in corporate scandals and ethical

³⁴ Gardner, et al., 349.

³⁵ George, *Authentic Leadership*, 5.

violations by leaders is disturbing.³⁶ George puts it this way, “Every generation has corporate thieves who break the law to reward themselves.”³⁷ Systems of leadership are established on the basis of trust with the expectation of leaders to act responsibly as good stewards. That trust is broken when the laws and regulations are violated with selfish maneuvers.

The emphasis of authentic leadership is in the social corporate life aspiring to serve. The purpose of serving is to empower people with knowledge that will liberate and to improve overall effective performance in organizations. On this Warren Bennis and Nanus say, “Leadership is not all about the demonstration of power itself as the empowerment of others.”³⁸

Authentic leadership is given credit for the idea of to know thyself. Michael Kernis says, “This refers to accepting, being oneself, and remaining true to one’s self.”³⁹ The greatest mistake a person can make in life is to imitate the character of another person. On this George says “such kind of leaders who are too responsive to the desires of others are likely to be whipsawed by competing interests, too quick to deviate from course or unwilling to make difficult decisions for fear of offending.”⁴⁰

³⁶ Gardner, et al., 354.

³⁷ George, *Authentic Leadership*, 1.

³⁸ Warren Bennis and Burt Nanus, *Leaders, the Strategies for Taking Charge* (New York: Harper & Row, 1985), 224.

³⁹ Michael H. Kernis, “Toward a Conceptualization of Optimal Self-Esteem,” *Psychological Inquiry* 14, no. 1 (2003), 1-26.

⁴⁰ George, *Authentic Leadership*, 12.

Authentic Leadership in the Workplace

In every sphere of life Jesus model of leadership is applicable. He is the Lord of all things including business. Therefore authentic leadership can be perceived as the remedy for moral crisis in leadership. Maria Shirley notes that, “Authentic leadership was described as the “glue” needed to hold together a healthy work environment.”⁴¹ Raymond Sparrowe observed four common features of authentic leadership that are crucial for healthy leadership as, “Self-awareness, internalized moral perspective, balanced processing, and relational transparency.”⁴² Shirey argues that these feature are the mechanisms by which authentic leaders can create healthy work environments for practice (eg, engaging employees in the work environment to promote positive behaviors).⁴³

The aspect of self-awareness helps the leader to know who he or she is, their weakness and strength, and how to work on his or her blind spots. Accepting our shadow side, Georges argues, “is an essential part of being authentic.”⁴⁴ Further Sparrowe explains, “The emphasis in contemporary leadership on awareness of an interior, true self has not the unintended consequences of neglecting how the authentic self is constituted with others.”⁴⁵ Thus, leaders who spearhead transformative leadership must remain aware

⁴¹ Maria R. Shirey, “Authentic Leaders Creating Healthy Work Environment for Nursing Practice,” *American Journal of Critical Care* 15 no. 3 (May 2006), 256-67, accessed April 24, 2014. <http://ajcc.aacnjournals.org/content/15/3/256.long>.

⁴² Raymond T. Sparrowe, “Authentic Leadership and the Narrative Self” *The Leadership Quarterly* 16 (2005), 419-39.

⁴³ Shirey, 256-67.

⁴⁴ George, *Authentic Leadership*, 14.

⁴⁵ Sparrowe, 419-39.

of their own vulnerabilities and be willing to receive positive criticism from their colleagues.

The concept of internalized moral perspective calls leaders in the workplace to live their core values. Peter Northouse says this feature “refers to a self-regulatory process whereby individuals use their internal moral standards and values to guide their behavior rather than allow outside pressures to control them.”⁴⁶ Since leaders are defined by their values and their character they ought not to forget that they are public spectacle. Stephen Covey argued that, “If leaders do not live their core value and be consistent no one will trust them and when trust fails the productivity goes down.”⁴⁷

Leading a balanced life is crucial to most formulations of authentic leadership. Sparrowe noted “self-regulations/ balance processing seeks to insure that one’s words are spoken from the inner voice and one’s deeds reflect inner purpose and values.”⁴⁸ “Leaders impact others when they see their consistency between their leaders’ true selves expressed in values, purpose, or voice and their behaviors.”⁴⁹ Leaders face critical issues to deal with, in understanding someone else’s point of view even if they do not agree, and in considering their position as being important when using balanced processing.⁵⁰

A study carried by the American Association of Critical-Care Nurses (AACN) using the concepts of authentic leadership to promote the creation of healthy work environments that are: safe, healing, humane, and respectful for patients, patients’

⁴⁶ Peter Guy Northouse, *Leadership: Theory and Practice*, 6th edition (Los Angeles, CA: Sage Publications, 2013), 264.

⁴⁷ Stephen M. R. Covey and Greg Link, *Smart Trust* (New York, NY: Free Press, 2012), 85.

⁴⁸ Sparrowe, 419-39.

⁴⁹ Sparrowe, 419-39.

⁵⁰ Penn State Psychology Department, “How often do you see authentic leadership in the work place,” department blog, posted April 13, 2014, accessed April 24, 2014. <http://www.sites.psu.edu/leadership/2014/04/13/how-often-do>.

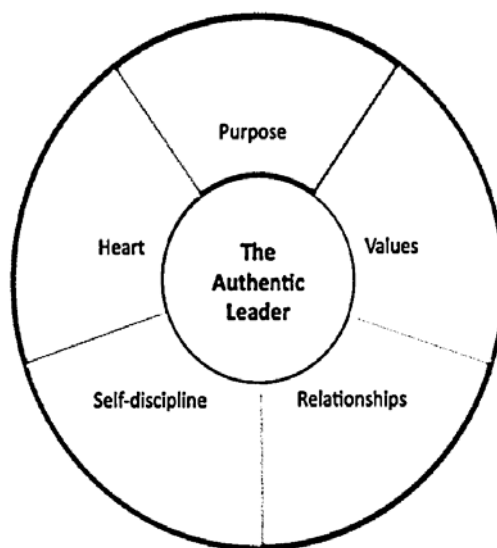
families, and nurses established that authentic leadership was identified as one of the 6 standards (skilled communication, true collaboration, effective decision making, appropriate staffing, meaningful recognition, and authentic leadership) crucial to creating and sustaining healthy work environments in nursing practice. The role of leaders is so pivotal that authentic leadership, not just any leadership, has been identified as “the glue that holds together a healthy work environment.”⁵¹

The reality is that authentic leadership demands a high degree of integrity. The world is looking for leaders who will lead with open minds, who will transform a corrupt culture not by the power of money, religious authority or artistic language either intellectuality but by the content of their characters. Jesus’ authenticity portrays a leadership that has an eternal purpose, a leadership that glorifies God and that brings redemption to mankind. Business people, para-church and church organizations could implement Jesus’ model. He was the authentic leader from whom better principles of leading can be learned. Perhaps Bill George explains the best way of developing authentic leadership in an organization, as shown in his figure on the following page.⁵²

⁵¹ Shirey, 256-67.

⁵² George, *Authentic Leadership* 36.

Figure 3.1 Dimensions of Authentic Leadership⁵³



Authentic Leadership as a Church Model

In this section authentic leadership will focus on the biblical pattern of leadership as demonstrated by Jesus. His style of leadership was in stark contrast to Jewish values. Doug Reed reveals that in the first century, “The priesthood lived in luxury well beyond that of the average man. They supported their lavish lifestyles with a temple tax which every Jew was required to pay.”⁵⁴ The Jewish religious leaders were jealousy of Jesus teachings thus out of fear they sought to kill him. Stacy T. Rinehart writes:

Staggering as it may seem, Jesus’ main opposition came from powerful religious leaders. Is it any different today? A close look at the Gospels reveals that in Jesus’ day the only institution He confronted was the religious one. He bypassed the Roman government and overlooked the magistrates. It was the scribes and Pharisees He took on directly.⁵⁵

⁵³ George, *Authentic Leadership*, 36.

⁵⁴ Doug Reed, “Who were the Religious Leaders in Jesus Days,” *The Thorncrown Journal* (Eureka Springs, AR: Thorncrown Chapel), accessed April 25, 2014. <http://www.thorncrownjournal.com/timeofchrist/religiousleaders.html>.

⁵⁵ Stacy T. Rinehart, *Upside Down: The Paradox of Servant Leadership* (Colorado Springs, CO: Navpress, 1998), 22.

Authentic leadership echoes the motif of Jesus Christ's leadership "serving and giving up his glory for the sake of others."⁵⁶

In this present age the call for effective leadership is loud and clear in every sector of life. With many models of leadership development being forwarded into the social domain, still the complexity of effective leadership is phenomenal. Timothy Keller argues that, "Each model contains an essential truth about the relationship of the gospel to culture. And yet none of them, taken alone, give us the full picture."⁵⁷ The need for authentic leadership is increasing because each model tend to overlook the implication of Jesus' teachings other than the one around which it finds its center of gravity.⁵⁸ Jesus taught, "Whoever wants to be a leader must deny himself or herself." The term (*avparne, omai aparneomai*) in Greek means to forget one's self, lose sight of one's self and one's own.⁵⁹ This concept of deny implies the full concept of authenticity.

Jesus' teaching emphasized the renewal of the inner man because all the issue of life and death flows out of the heart (Prov. 4:23), and the inclinations of the human heart are evil (Gen. 8:21). He challenged the behavior of Pharisaical leadership "Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean" (Matt. 23:27). Of this Juan Fernandez comments:

Viewing leadership as merely a set of personality traits or a series of behaviors falls short because behaviors may not match intentions, convictions and

⁵⁶ Mark 10:45 "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

⁵⁷ Keller, 225.

⁵⁸ Keller, 226.

⁵⁹ Kristin De Troyer, *BibleWorks 8: Software for Biblical Exegesis and Research* (2008).

preferences; therefore, a model of effective leadership in which behavior represents a reflection of something much deeper within the person is necessary.⁶⁰

Even though many scholars have attributed servant leadership as a core Christian leadership model, Sharon Norris argued that, “Servant leadership while a good example of positive leadership, on its own does not fully describe the leadership characteristic of Jesus as Paul puts it in Phil. 2:5-11.”⁶¹ In this text the researcher supposes that Paul is urging Christian to have Jesus’ attitude of self-sacrificing, humility and love for others. The term emphasized in v.7 is kenō in Greek the word can mean “emptied, to empty, make empty.”⁶² On this Gaebelien argues that, “The term connotes Christ emptied himself to take on the very of lowly servant when he entered human life by the Incarnation.”⁶³ Christ voluntarily did this, he never gave up his deity, rather he laid aside his glory to serve (John 17:5) Sharon Norris notes that, “Jesus Christ reveals self-emptying service, which represents another element of the divine nature and one to be imitated in authentic leadership.”⁶⁴

Authentic leadership as discussed in this project is similar with the type of Jesus leadership witnessed in the Gospels and expounded in the epistles by his followers. Therefore, there is a need for genuine leadership in the Church today due to declined morality. Norris’s Authentic Christological Leadership Model of Jesus Christ, Figure 3.2,

⁶⁰ Juan Antonio Fernandez, “The Gentleman’s Code of Confucius Leadership by Values,” *Organizational Dynamics* 33, no. 1 (2004), 21-31.

⁶¹ Sharon E. Norris, “Authentic Christological Leadership Revealed Through Sacred Texture of the Philippians Hymn (2:5-11).” *Inner Resources For Leaders* (Virginia Beach, VA: Regent University School of Global Leadership & Entrepreneurship), accessed March 9, 2014. https://www.regent.edu/acad/global/publications/innerresources/vol2iss1/norris_inspirational.pdf.

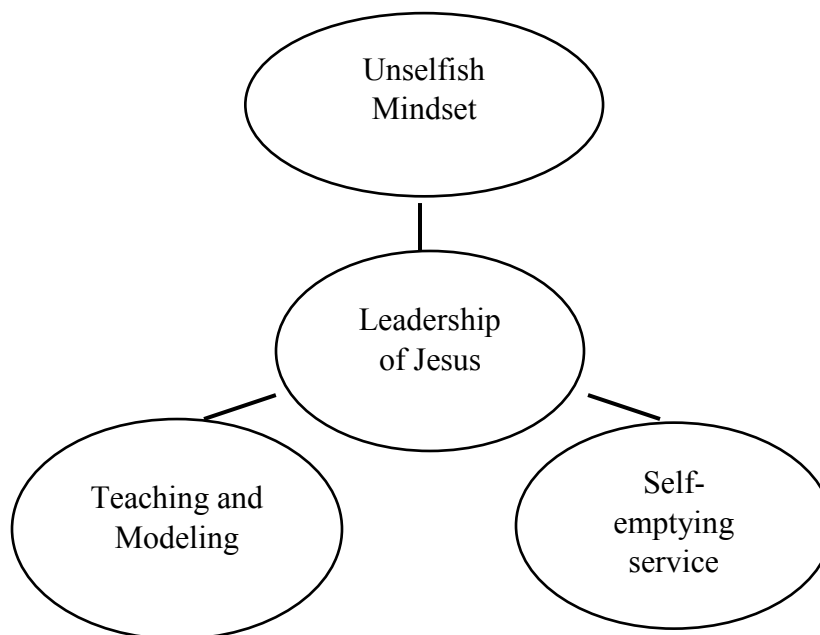
⁶² De Troyer, *BibleWorks*, 8.

⁶³ Gaebelien, 123-24.

⁶⁴ Norris, 4.

on the following page, is appropriate to the churches for the development of authentic leadership.

Figure 3.2 Authentic Christological Leadership Model⁶⁵



Paul’s teaching reveals that Jesus was setting up a different model of leadership. It was opposite to the leadership styles of the first century. His leadership was heavenly focused and revealed the power of God’s kingdom on earth and heaven. Jesus gave up his power in order to lead. The essence of effective leadership is possessing the mind of Christ, which demands the renewal of the carnal mind so as not to conform to worldly values (1 Cor 12:1-2). Ole Kirkbey observed that, “Jesus became the perfect exemplar and demonstrated that in order to follow ethical and moral rules of leading others the power level needs to be reduced to zero.”⁶⁶ Jesus taught his follower who ever wanted to follow him to deny himself (Matt. 16:24) and those who wanted to be part of His movement to be like little children (Matt. 18:3-4).

⁶⁵ Norris, 5.

⁶⁶ Ole Fogh Kirkeby, *The Virtue of Leadership* (Copenhagen, Denmark: Narayana Press, 2008), 54.

While examining the authentic leadership model it should be noted that love is the cornerstone of authenticity. Jesus exemplified that loving God and loving your neighbor is the greatest responsibility of mankind. Thus, for a leader to demonstrate authenticity he or she must reverence God and love others. Jesus's life and ministry on earth presented an authentic practical model for leading and developing leaders. Therefore the church is in obligation to imitate Christ. Paul urges "Christians to imitate him as he imitates Christ" (1Cor. 11:1). Christ is the supreme and perfect example of any leader. Leaders will develop authentic followers only when they become true followers of Jesus Christ. This project believes that the problems and challenges of leadership that we have today in the world is because, foremost, there is no fear of God in leadership and traditions seem to suggest the best method of leadership.

Christ-Centered Leadership Model for Evangelical Churches in Kenya

In this section the researcher analyzed morality in the evangelical churches in Kenya. The goal is to present a leadership model that will challenge unethical leadership among church and secular leaders. The nature of corruption in the church will be examined in view of Scriptures. The project hopes this model will function as a benchmark for authenticity and help church leaders within the evangelical movement serve as symbols. This project believes leaders are supposed to be symbols of transformation. The ultimate goal of the model of this project is to initiate a paradigm shift that will alter the distorted image of leadership in evangelical churches.

While developing this leadership development model the researcher took into consideration that, Kenya is a multi-ethnic society whose democracy is developing and many Kenyans have grown up in autocratic culture. Therefore with no doubt the church

has been influenced. The aim of this model is to educate church leaders their role in political and social life, lest the church be carried away from its divine mission in the euphoria of democracy. According to Janver and Thaba, “Democracy in Christian organizations should not be idolized as being perfect with autocracy being seen as a failure. Both have strength and weakness. Both are affected by the political setting in which they exist.”⁶⁷ On this basis this project maintains that a leadership model to balance cultural values and Christian values is necessary because Christianity and culture coexist.

The model that would challenge the morality of evangelical leaders in Kenya should not be a copy of other models propagated through human intelligence, because ungodly knowledge cannot transform the heart of man. Reeder and Gragg comment that, “Genuine and effective leadership must be learned from God’s Word, developed through disciple making, nurtured in God’s church, and then transported into the World.”⁶⁸ It is God who works in a human heart to lead with integrity and to be an honest steward, as Paul explains in his admonishment to the Philippians Christians that “it is God who works in you to will and to act according to his good purpose” (Phil. 2:13).

The issue of integrity in the evangelical Church is critical. Paul admonishes Titus to show integrity (Titus 2:7). The demands on a leader are all inclusive, involving not only his word but his life style. Kretzschmar emphatically says that, “Ethical leaders are trustworthy persons of integrity and competence who encourage and enable others to develop moral characters and achieve goals that are good.”⁶⁹ Such leaders are driven by

⁶⁷ Janver and Thaba, 31-32.

⁶⁸ Harry L. Reeder III and Rod Gragg, *The Leadership Dynamic: A Biblical Model for Raising Effective Leaders* (Wheaton, IL: Crossway Books, 2008), 11.

⁶⁹ Louise Kretzschmar, “Authentic Christian Leadership and Spiritual Formation in Africa,” *Journal of Theology for Southern Africa* 113 (July 2002), 41-60.

principles or values such as honesty, fairness, service and compassion rather than expediency.⁷⁰ Evangelicals need men and women of integrity who possess the spirit of stewardship rather leaders who are corrupts and abusers of God's grace of power.

In order to develop authentic leaders key underlying issues that the evangelical churches experience should be noted; that Kenyan church has strong alignment with ethnicity, thus making it hard for a leader to divorce from his/her tribal cultural beliefs. Apparently it is easy to find churches in cosmopolitan cities with a majority of one tribe. Surprisingly Kenyans in diaspora align themselves with their tribes even in matters of religion. The researcher notes that, "It appears when the Gospel is preached in personal dialect it is perceived more effectively than if it was heard in a foreign language."⁷¹ To echo this, Mugambi says, "A Christian, no matter how puritanical, is a product of his culture. When he goes out to win converts, he does so from his own cultural background, using the cultural tools which he has accumulated through the process of socialization and education."⁷²

Evangelical leadership continues to grapple with ethnicity. It is a moral leadership dilemma. A research study carried out in Kenya revealed that, "Church leaders resigned into ethnic cocoons for personal and ethnic interests, where they trampled upon Christian identity and loyalty, while they lifted up the banner of ethnic loyalty, which polarized

⁷⁰ Kretzschmar, 41-61.

⁷¹ This is a researcher's observation, he has preached within many local dialect and foreign countries.

⁷² Christoph Stuckelberger and Jesse N.K. Mugambi, *Responsive Leadership: Global and Contextual Ethical Perspective* (Geneva, Switzerland: WCC Publications, 2007), 195.

their functionality and responsibility.”⁷³ Indeed ethnic perception hinders efforts to fight against tribalism and corruption in churches.

Another issue that evangelical leadership struggle with is politics. According to the researcher there seems to be a cordial marriage relationship between politicians and church leaders, even though there are groups of evangelicals critical to political evils and other groups that are not outspoken. Evangelical leaders from mainstream churches, established by missionaries; *Anglican Church-ACK, Presbyterian Church of East Africa PCEA, and Methodist Church of Kenya*, are known to be vocal against corruption, oppressive and bad leadership in the government. The second group is the one formed by the African independent and indigenous churches (AICS), mostly Pentecostals and charismatics. This group is mild on political issues. According to Ranger, “The political involvement from less-established churches (AICS) has tended to be shaped by more narrow consideration, such as self-interest.”⁷⁴ Even with Kenyan evangelicals having diverse approaches towards political systems, yet morally leadership is a phenomenon that each group has to deal with in their organizations.

Third, Kenyan evangelicals have to deal with corruption. The term corruption means, “Dishonest or fraudulent conduct by those in power, typically involving bribery.”⁷⁵ Corruption is the abuse of entrusted power for private gain. It hurts everyone

⁷³Nguchie Gathogo, “Ethnicity, Peace, and Violence: The Voices of Kenyan Church Leaders,” ProQuest Dissertations and Theses, 2011, accessed on April 29, 2014. <http://gradworks.umi.com/34/65/3465860.html>.

⁷⁴ Ranger, 67.

⁷⁵ Merriam-Webster Dictionary, “Corruption,” accessed April 29, 2014. <http://www.merriam-webster.com/dictionary/corruption>.

who depends on the integrity of people in a position of authority.⁷⁶ Though evangelical leadership does not condone corruption, the practice is worrying as some bishops and pastors continue to appear on the media being blamed for their unaccountable wealth, ostentatious lifestyle and abuse of spiritual power. The gospel of prosperity is the basis of spiritual corruption in most Pentecostal and Charismatic churches.

Church leaders become corrupt when they operate churches as a family organization. Common features one will notice in these churches include lack of effective administration structures and guiding constitution that is inclusive to all members. Typically, these churches practice nepotism and tribalism. Christoph Stuckelberger noted that “corruption in the church is a breach of confidence and the damage of moral integrity and general ethos.”⁷⁷ If one would want to see the magnitude and the ugliness of ethnicity and tribalism, it is in the evangelical churches, especially in the African Independent churches (AICs), and to some extent in the mainstream churches. Even though this is the researcher’s conclusion, he believes he is qualified to make it, since he has been a keen observer of the phenomenon, especially in the last four years in his position training church leaders from evangelical churches in Kenya.

Kenyan evangelical leaders need to know the only way to be an authentic leader is to lead like Jesus. Throughout His life on earth Jesus faced the same challenges church leaders face today. The influence of His culture never compromised His mission. Neither did He change the culture, but He transformed and protected the lives of the few whom

⁷⁶ Transparency International: The Global Coalition against Corruption, accessed on April 29, 2014. <http://www.transparency.org>.

⁷⁷ Christoph Stuckelberger, “Corruption-Free Churches are Possible: Experiences, Values, Solutions,” *Global.net Focus* no 2, accessed April 29, 2014. http://www.christophstueckelberger.ch/dokumente_e/corruption_free_churches_stueckelberger.pdf.

the Lord gave to Him, as evidenced by His prayer in John 17:12, ““While I was with them, I protected them and kept them safe by that name you gave me.”

Leaders are called to be good shepherds of the flock of God. Jesus confessed, “I am the good shepherd. The good shepherd lays down His life for the sheep” (John. 10:11). Jesus used the same metaphor of shepherd to admonish Peter, “Feed my sheep” (John. 21:17). Jesus’ teaching on a good shepherd implies that leaders stand ready to sacrifice their total self for the sake of others.

Authentic leadership is a model that is based on love. Leaders are called upon to love God more than earthly things. The Scriptures warn that, “The world and its desires pass away, but the man who does the will of God lives forever” (1John 2:17). When Jesus called Peter He challenged him to abandon his vocation and follow Him. He asked him a sensational question, "Simon son of John, do you truly love me more than these? (John 21:15). The application on this text is that God demands a total allegiance to His calling.

Jesus taught and practiced love. He healed the sick and raised the dead (Mark 5: 21-43), He fed the hungry (Mark 6:33-40) and towards the end of ministry He prays for His follower to remain united and for all believers (John 17:6-26). Jesus’ concern was universal, a contrast to leaders who do ministry only in the context of their denominations. Authentic leadership was demonstrated by Jesus when He laid down His life for the sins of mankind. While teaching He said He was not a hireling but a good shepherd (John 10:11-15).

Jesus set up a perfect example of authentic leadership. If the Kenyan evangelical leaders are to be authentic leaders they must replicate Jesus’ model of serving and preaching. They must resist the temptation of being counterfeit in doing ministry and

serve in the Kenyan context. Often the trap to compromise integrity comes when leaders encounter situations of insufficiency and inefficiency. The Scripture has an encouraging promise that He will supply all need and by His power we can do all things (Phil. 4:13-19). Authentic leadership requires a leader to be true to himself or herself, to live a well-balanced life, practice spiritual renewal and serve others with love, humility and dignity.

CHAPTER FOUR: A DESCRIPTION OF METHODOLOGY, DATA COLLECTION AND ANALYSIS

Project Overview

The problem this project addressed was the moral leadership crises among the evangelical churches of Kenya. Evangelicalism is the fastest growing religious movement in Kenya, a country that already has Africa's largest percentage of evangelicals overall. This makes it imperative to promote authentic leadership in Kenyan churches. But the concept of leadership development there is overlooked, and as a result churches suffer from a lack of authentic leaders. In this vacuum, Kenyan churches are heavily influenced by traditional African leadership models that can be authoritarian, hereditary, and overwhelmingly corrupt.

This project engaged with this problem by exploring the views of bishops, senior pastors, young and youth pastors, elders and committed church members on the moral leadership crises in the evangelical churches in Kenya. The opinions of the respondents were examined from a biblical perspective. It was deemed necessary to investigate contemporary literature and studies regarding traditional models of leadership development in Kenya, servant and authentic leadership. Ultimately, the researcher concluded that there was a need to develop a leadership training model for church leaders. This model is a Christ-centered leadership model for evangelical churches in Kenya.

The Problem Addressed by the Study

Even though there is an exponential growth in the evangelical movement in Kenya and Africa, this growth does not mean leadership within the evangelical fraternity is devoid of crises. Indeed, this growth has intensified an existing need for developing authentic leaders. Traditional moral values that once served as beacons for good leadership have been lost to secular leadership. Though in itself this is not necessarily unethical, but it is about power, authority and command. Leadership styles that promote authoritarianism and hierarchical models are a major cause of leadership apathy in evangelicalism. Leader's ignorance and lack of leadership skills have contributed to leadership moral crises in Kenyan churches. A great number of evangelical pastors have fallen in the trap of westernization and globalization, and thus lost passion for authenticity.

There is no doubt the evangelical leaders ought to make drastic efforts in addressing moral leadership in the context of African culture in view of the Holy Scripture. This project supposes that "Leaders who replicate themselves ethically and morally as they serve are the ones who will be instrumental for leadership transformation in the evangelical movement."

The Purpose of the Research

The goal of this research project was to develop a contextualized leadership model for training and developing authentic leaders in Kenya. Even though the project was researched within evangelical leadership, it is also applicable for training leaders to develop their moral values and leadership skills as authentic leaders both in religious and secular establishments. Ultimately, they will be able to reproduce themselves into a

generation of authentic leaders, thus leaving behind a process of transformational leadership.

Research Methodology

In order to collect the required data to address the issues of leadership moral crises in the evangelical churches in Kenya as it relates to developing authentic leaders. The researcher arranged twenty five interviews classified in five groups of leaders of the evangelical churches. The purpose of the “interviews was to permit a deeper and fuller understanding of the attitudes of a respondent.”¹ More data were gathered from three interdenominational seminars organized and facilitated by the researcher in the three counties of Kenya. The purpose was to provide a picture of the wide spectrum of leadership moral issues in evangelical churches. Thus “a methodology was formulated to conceptualize the entire research process.”² This was essential for the credibility of the project work.

Qualitative Research

The type of research method used to find the issues detrimental to authentic leadership was qualitative. Paul Leedy and Jeanne Ormond defined research method as “a systematic process of collecting, analyzing, and interpreting information (data) in order to increase our understanding of the phenomenon about which we are interested or concerned.”³ Therefore the researcher will argue the case with the question or problem at hand to make clear articulation of goals. Leedy and Ormond points out, “The researcher

¹ Nancy Jean Vyhmeister, *Your Guide to Writing Quality Research Papers: for Students of Religion and Theology* (Grand Rapids, MI: Zondervan, 2008), 161.

² Creswell, 77.

³ Leedy and Ormrod, 2.

makes a specific plan for proceeding, divide the principal problem into more subproblems while being guided by the specific research problem and question or hypothesis, make certain critical assumptions, and finally do interpretation of data in an attempt to shed light on the problem that initiated the research.”⁴

Qualitative research was defined by John W. Creswell “as an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem, as the researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants and conducts the study in a natural setting.”⁵ The researcher opted to conduct qualitative research based on the following reasons:

First because of the nature of the research question which touches on the challenges of personal integrity. Second, the topic of authenticity among church leaders needed to be explored so that a pivotal theory may be realized. Third, to present a detailed view of the topic and lastly in order to study leaders in their natural setting.⁶

The findings were crucial to leaders because it served as an awakening call for leadership transformation, and the researcher’s role as an active learner was important to understand the root causes of bad leadership in the evangelical churches.

Case Study Design

In order to determine the design of the research, the case study approach was adopted. Nancy Jean Vyhmeister contends that “a case study in a social science involves an intensive study of the background, current status, and environmental interaction of a given social unit: an individual, a group, an institution, or a community.”⁷ The case study

⁴ Leedy and Ormrod, 2-3.

⁵ Creswell, 15.

⁶ Creswell, 15.

⁷ Vyhmeister, 171.

was selected because it “provides the in-depth investigation of the case results in a complete well organized picture of the person or group studied.”⁸ Vymeister argues that “case study is important in qualitative research because it is useful for background information in planning for further investigation; they bring to light variables that need further study.”⁹ Robert Yin defined case study as “an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident.”¹⁰

The case study had four phases according to Nancy Vyhmeister:

First observation- this demands an effort to listen, see, hear and even experience. Second analysis, to carefully analyze the events, interactions and reactions of the person or persons involved in the case. Third, Interpretation- this has a vertical dimension in the light of Theology. And the Forth- Action what needs to be done.¹¹

The question what does the Bible say about bad leadership was hermeneutically studied and addressed.

Data Collection and Analysis

This project adopted case study for data collection. This approach is considered by Leedy and Ormrod as essential because “case study in qualitative research method attempts to understand participants’ perspectives and views on social realities.”¹² In this project moral crises of leadership in evangelical churches as it relates to developing authentic leaders was the social reality at hand. In order to address the issues related to

⁸ Vyhmeister, 171.

⁹ Vyhmeister, 171.

¹⁰ Robert K. Yin, *Case Study Research: Design and Methods* (Thousand Oaks, CA: SAGE Publications, 2003), 13.

¹¹ Vyhmeister, 174-77.

¹² Leedy and Ormrod, 108.

validity and reliability, and addressing the ethical implication of the project, the researcher followed the procedure advocated by Leedy and Omrod of “acquiring and interpreting the data necessary for resolving the overall research problem.”¹³ The focus was to create awareness for leadership transformation and the need for developing authentic leadership. The lack of authenticity continues to be a worrying phenomenon within evangelical churches. The potential source of data collection was limited to church leaders as the target group. Therefore, “the case study was important to the researcher to better learn more about an unknown or poorly understood situation.”¹⁴ The researcher’s direct involvement in facilitation of leadership training seminars, interviews, and group discussions served as vital means for data collection activities as demonstrated by Creswell.¹⁵

Data Collection Procedure

The procedure for data collection in the field was fundamental to four questions about the data.¹⁶ These four steps provided a better approach to uphold the credibility of the research work. The four steps used were: (1) Data needed, (2) location of data, (3) securing of the data, and (4) data interpretation.¹⁷ The following subsections explain data synopsis.

¹³ Leedy and Ormrod, 104.

¹⁴ Leedy and Ormrod, 108.

¹⁵ Creswell, 110.

¹⁶ Leedy and Ormrod, 104.

¹⁷ Leedy and Ormrod, 104-05.

Data Needed

The process of sourcing the needed data was crucial in this project as it determined its validity. The visualization of the data, an appreciation of their nature, and a clear understanding of their treatment are fundamental to research work.¹⁸ In order to actualize the goal of this project, the primary data needed was the information gathered from selected bishops, senior pastors, young/ youth pastors, and elders, registered church members. The mode for data collection was formal interview. The research avoided any unfounded information and rather maintained perceptions of truth. On this, Leedy and Ormrod conclude “the layer closest to the truth are primary data; these are often the most valid, the most illuminating, and the most truth-manifesting.”¹⁹

The tools required for the collection of data from the participants included personal interviews both open-ended and focused, on-site direct observations, field notes, and digital recordings and found documents.²⁰ The tools helped support the development of the project themes.²¹

The Location of the Data

The location of data was selected evangelical churches of Kenya. The participants were located at: Nairobi, Rift Valley, Western and Eastern Kenya, where the evangelical churches command a big presence and attendance, as against the other areas, where other churches have a dominant influence. The researcher travelled to Kenya and personally

¹⁸ Leedy and Ormrod, 104-105.

¹⁹ Leedy and Ormrod, 89.

²⁰ William R. Myers, *Research in the Ministry: a Primer for the Doctor of Ministry Program*, 3rd edition. (Chicago, IL: Exploration Press, 2000), 37.

²¹ Creswell, 251.

visited the four locations to make a prior demographic study prior to data collection. A TLD leadership training seminar facilitated by the researcher was another site for data location. From each location five interviews were conducted with a Bishop, senior pastor, young/youth pastor, elder and a registered church member. Through a process of personal and referral acquaintances and denominational officials, the researcher made direct contact with twenty five church leaders, both male and female.

In order to gather unbiased data information the participants were verified as active leaders of their denominations. The criteria for choosing a bishop to interview were that he must be an overseer of more than five churches. Senior pastors were required to be a pastor of a local church with young or youth pastors, and church staff working under him/her. The requirement for a youth pastor were he/she must be serving under a senior pastor and a seminary graduate. The prerequisite of elders were serving as board member of their church and head of a department. The church members must have been registered members of their denomination for over five years. All respondents were asked questions in the following areas: authentic leadership development, authenticity of a leader, servant leadership and stewardship, corruption in the church, mentorship, and the influence of the western culture in the Kenyan church as it relates to moral issues. Most of the participants “had experienced the phenomenon being explored and were able to articulate their conscious experience.”²²

²² Creswell, 112.

Securing the Data

The process of securing data is as noted by Creswell “a special skill that requires management of issues such as the potential deception of the people being interviewed.”²³ In order to avoid this pitfall the researcher engaged in “qualitative interview using semi-structured method such as in-depth interviews, focus groups, and participant observation.”²⁴ The researcher designed the interview procedure, a form of two pages each with ten open- ended questions and ample space between the questions to write responses to the interviewee’s comments.

The Project Questions

The interview questions were directly based on leadership moral crises. Thus, the researcher stuck to the questions’ objectivity while being respectful and courteous. The researcher identified questions that guided the process on its course. The questions were straight forward and simple in basic English language since only few of the interviewees had a college education while the majority had high school certificates.

The questions focused on the statement of the problem as mentioned in previous chapters. So, the questions were tailor made to explore leaders’ personal experiences, the challenges of morality and leadership development. Each questionnaire had two categories of question: general and empirical.

The researcher selected five target groups of leaders. Each group had a set of questions. Participants were required to answer all the questions as related to their group category. The objective of the interview questions was to understand how each group

²³ Creswell, 125.

²⁴ Leedy and Ormrod, 146.

viewed the other regarding their moral values, ministry skills, stewardship and authenticity. The researcher's hypothesis was that very few leaders are accountable for their deeds. Thus a conceived presupposition was that only a superior leader could objectively give a reliable testimony of his/her subordinate and vice versa.

Ten questions were asked each participant about ministry. So a total of fifty interview questions were dealt with. It was not easy to contact face to face interviews with some bishops and senior pastors due to their busy schedules. Some opted to take the questionnaire and answer the questions at their convenience. Others answered the questions over the telephone. In order to maintain the accuracy of each individuals' information, each interview was both digitally recorded and written on a notepad.

Data Interpretation

The interpretation of the raw data received from pre and post- test instruments was the critical phase of the research work. Interpretation of data in a qualitative research method attempts to extract the meaning of the data at hand. It helps the researcher in assessing the intentions and reasoning of participants. The experiences and behaviors are seen and understood both objectively. Thus, "interpretation aims to bring to light an underlying coherence or sense."²⁵

Conclusion

The interview respondents were inspired by the research methodology in such a way that they perceived high views on authentic leadership development and good leadership. About 90 percent of the interviewees agreed that evangelical leadership needs urgent transformation to counteract ever increasing deficit of authentic servant leaders.

²⁵ Tom Butler, "Towards a Hermeneutic Method for Interpretive Research in Information Systems," *Journal of Information Technology* 13 (1998), 285-300.

Every phase of the research was pivotal for finding the required data for the project.

Qualitative research and case study were the method used for this project to address the stated problem.

Some respondents expressed fear that the task of leadership transformation could be insurmountable due to the fact that bad leadership has sprayed in every sector of society. However some pastors and especially emerging leaders felt that the time is ripe for change. They were optimistic that the project was divinely ordained to initiate a change. The interpretation of the data helped the researcher to deduce a working theory on the moral crises affecting leadership development in evangelical churches.

CHAPTER FIVE: CASE STUDY FINDINGS AND DATA ANALYSIS

Introduction

The Bible says that leaders are to be held accountable for their character. It is essential for leaders to lead responsibly. Leadership embraces the ideas of servanthood rather than oppression, submission rather than hierarchy, and self-denial rather than self-centeredness. Therefore, the goal of this project was to address the need for developing authentic leaders in the evangelical churches in Kenya. The assumption of the research work was that evangelical leadership is failing in one of its mandates in fulfilling the great commission.

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. (Matt. 28:19-1, NIV)

Even though the Bible does not give an official draft for developing leaders, the study and findings of this project concluded that the Bible portrays a model for developing authentic leaders.

The researcher gathered data from four locations as mentioned in the previous chapter. Twenty-five participants were involved in the process. The respondents were asked to state in their own free and frank manner; their views on church leadership performance, expectations and challenges in their ministry. All the interviewees came from different denominations, in the evangelical community. The researcher was gender sensitive in that male and female participation was valued. Leaders came from diverse

theological, ethnical and social backgrounds. This diversity was essential to the researcher for understanding moral issues that negatively affect leadership development in Kenya.

Analysis of Interview Questions according to Their Category

The researcher developed “standardized open-ended questions to allow the participants to contribute as much detailed information as they desire.”¹ The Questions were designed into two categories (General and Empirical). The goal of the questions was to determine participant’s experience in ministry, leadership development and the value of morality in leadership. The researcher’s intention was to gain insights into the prevailing phenomenological issues that put moral principles among the evangelical ministers at stake. The process established vital moral themes in each group of participants. An average score for each group of the five leadership practices is shown in seven tables.

The researcher analyzed case study questions to; understand the meaning of the data description, to determine the essential meaning of leaders’ experience in leadership, to identify moral issues that affect ministers and church members in view of enlightening leaders of regarding the solution for social evil. The researcher discovered participants’ awareness of poor leadership in the church community. This was because many of the church leaders were ignorant of their core values as servant leaders. This scenario resulted in diminished integrity among leaders, and immorality among the clergy. Thus, the need for leadership development is inevitable.

¹ Creswell, 100.

A total of fifty-two empirical questions from the participants were analyzed. The empirical questions explored: the moral character, styles of leadership, and leadership development. Critical moral themes were deducted from the findings. The researcher analyzed each category group separately in ascending order, “Group One: Bishops,” to “Group Five: Church Members.”

Data Analysis for Group One: Bishops

The process of data analysis was performed in hierarchal order. The tables at the beginning of each section demonstrate the descending data analysis procedure. The purpose for each table is to show the themes that the researcher explored and summarized data for each group. In total, five group categories were outlined. The researcher designed different questions for each group. The purpose for analyzing each group separately was because of their diverse ministry experiences and leadership position.

The questions asked in this group were divided into two categories, “general” and “empirical.” The questions sought to establish a bishop’s personal calling and his role as overseer. Five themes were explored in the process of sharing with the participants as displayed in Table 5:1 on the following page.

Table 5:1 Bishops

Explored Themes	Summarized Data
Calling/membership	<ul style="list-style-type: none"> • Subjective experience • Member of a church • Overseer-major role
Servant Leadership	<ul style="list-style-type: none"> • Self-serving • Positional Leadership • Managers of God’s household
Ethical Leadership	<ul style="list-style-type: none"> • Secular leadership has compromised church leader’s integrity • The church must to prove to be a role model to the society
Leadership Development	<ul style="list-style-type: none"> • Mentorship • Theological training • Progressive leadership trainings to all leaders. • Cultivate good relationship with other leaders
Core Values of a Leader	<ul style="list-style-type: none"> • Some traditional beliefs are applicable in church leadership, others contradicts the Gospel

General questions were asked to establish how well bishops conformed to the biblical qualifications for an overseer as referred to by Paul (1 Tim.3:2-6). As Murphy says, “These general principles are God ordained. He appoints men and women to be His heralds to their fellow-men.”² In this category four questions were asked to determine bishops’ perspectives on calling and leadership. The first question sought to understand about their personal details. The unanimous responses were; I am regional overseer and a man of one wife, as well as a member of a church. These facts were crucial because they helped the researcher to gain understanding of the participant’s personal details. This

² Murphy, 26.

information formed the foundation of the entire interview process. The second question was subjective. The aim was to know what it takes to be a bishop. This question sought to know the participant's perspective of their major role. Three out five participants responded that being a bishop is a higher calling which in nature requires patience and humility. Two expressed that a bishop ought to be a well-trained leader who has good experience in ministry. The third and fourth questions sought to establish what bishops thought was their followers' expectations of them. Even though there were different responses, but there were a general consensus followers expect a spiritual authority which is sensitive and concerned to their spiritual and physical needs. The last question in this category sought to probe bishops' awareness of their responsibility. The researcher found that bishops knew that their responsibilities are multifaceted as mentor, preacher, servant leader, and father. And that their position demands one to be a person of integrity. The response was startling. It made the researcher conclude there was a craving need for leadership transformation among leaders.

In regard to church membership, the researcher endeavored to know about the size of bishops' churches. The purpose for this was to verify their authenticity, since the term bishop implies one who oversees more than one church (Acts 20:28). It is possible in Kenya to find some preachers with the title of a bishop who have a small unregistered congregation. This does not qualify them to be referred as "bishop." The findings established that all the participants in this group were bona fide leaders of their organizations.

Data Analysis on the Empirical questions

The researcher's goal for asking bishops empirical questions was to gain understanding of their ministry experiences. Even though each bishop interviewed felt that they were honest and trustworthy in leadership, some confessed not all bishops were honest in their calling. All the participants were cynical about the integrity of some bishops especially those belonging to charismatic movement. From the researcher's observation it was hard to believe the authenticity of the bishops as majority did not want to accept their weakness in leadership.

Many participants indicated that as the church expands most leaders tend to lose control thus opening room for a competitive leadership. This observation is echoed by Hemphill, "Larger organizations tend to break into subgroups and develop a more rigorous hierarchy of positions—often with each subgroup or coalition developing its own spokesman or leader."³ In order to meet the challenge of growth the need for more organized structures is obvious so as to allow more leaders to multiply at all the appropriate levels without fragmentation.

Servant Leadership

All the participants were asked to describe leadership in evangelical churches. It was amazing to note that sixty percent of participants felt evangelicals are more concerned with positional leadership. One respondent was categorical that evangelicals should avoid hierarchal leadership because it ends up being dictatorial. A bishop noted that leaders must demonstrated a leadership that is based on serving. The researcher was

³ J. K Hemphill, "Relations between the size of the group and the behavior of the superior leaders" *Journal of Social Psychology*, 32 (August, 1950), 11-12.

interested in their views and perceptions on servant leadership in evangelical churches because this was one of the major areas of interest of the project.

The researcher's preconceived assumption was that bishops wield a lot of powers. African's general perception of a leader is a person to be revered. The general observation in Kenya is that most evangelical bishops do not practice servant leadership. Thus when the participants were asked to state how a bishop should present himself or herself as a true servant leader. All the participant were in agreement that a bishop should be first a servant who model trustworthy behavior. The epitome of this is piety. Murphy says, "An eminently pious minister will almost inevitably be successful in his blessed work."⁴ One participant noted leaders should be guided by diligent service accompanied by upright behavior.

Ethical Leadership

The participants were asked about the root causes of authentic leadership inconsistency in evangelical churches and how corruption has influenced the church. The researcher was astonished to note how these issues were hurting the body of Christ. One participant acknowledged the church leaders have been compromised by secular leadership, thus becoming more materialistic. The researcher's objective was to form an informed view of the root cause of corruption witnessed with some evangelical ministers.

In order to understand the preparedness of the church against this moral dilemma, the researcher assumed bishops were influential people in the society. It was right to ask the participants how they can influence the church in fighting bad leadership and how the evangelicals can be involved in developing authentic leaders. One third of the

⁴Aubrey Murphy, *Being Leaders* (Grand Rapids, Michigan: Bakers Books, 2003), 52.

participants acknowledged the failure of many evangelical leaders. They argued that the church must be a good role model so as to be trusted in advocating against bad and weak leadership.

Leadership Development

Three quarters commented that developing leaders is a concerted endeavor that should be encouraged through informal and formal training of leaders concerning how to be authentic. The researcher asked every participants, “How does seminary training help pastors to be authentic leaders?” Some expressed that seminary training was not doing enough to help leaders become authentic leaders. The researcher’s assumption was that Bible schools are not doing enough to develop leaders to be authentic. Instead they were equipping seminary students with impractical knowledge. The respondents argued that progressive leadership training to all leaders was vital.

Core Values of a Leader

The researcher’s assumption was that traditional beliefs may have had a bad influence in Christian leadership. In order to get clarity on this issue the bishops were asked, how traditional beliefs influenced Christian leadership. Three quarters of the bishops responded “Yes! They can have positive influence as long they uphold good morals which do not contradict the biblical principles of morality.” One respondent was noncommittal. The researcher assumed he was just being ignorant. Two respondents commented that traditional beliefs are outdated to influence Christian leadership, since they do not glorify God. When asked “are there negative ways traditional values influence Christian leadership?” One bishop stated most African traditional values encouraged leaders to be worshipped, which in Christianity is idolatry. In traditional

village culture leadership usually came with divine sanction. Leadership was inherited and supported by spirits. The chief elder was empowered to enforce his power over his people. Thus, because of African heritage the church leadership is caught on a threshold of revering a spiritual leaders with inappropriate fear instead of proper respect. Although some bishops did not want to agree with that notion, it is obvious that tradition is a cultural norm that is ingrained in the core of the society. Another bishop commented, it is culturally right to practice traditional values at some point even when one is a Christian. This argument is valid because it is impossible to cancel ones' entire world just because one becomes a Christian or moved to urban center. No one can transform peoples' morals in one generation. Culture may changes but transformation is a consistent process of change in which the community has time to assimilate to many changes, one after the other, over time.

Data Analysis for Group Two: Senior Pastors

The participants in this group were senior pastors. Most of the interview questions were similar to the one asked the previous group. They responded from a different version and perspective. The researcher established six themes as displayed in Table 5:2.

Table 5:2 Senior Pastors

Explored Themes	Summarized Data
Calling/ Membership	<ul style="list-style-type: none"> • Personal encounter with Christ unto salvation • Calling into the ministry as pastor came as divine process through discipleship, mentoring, and youth ministry.
Servant Leadership	<ul style="list-style-type: none"> • Is about serving like Jesus • It calls for humility • Leading people from the bottom to God’s destiny • Talks about influencing and guiding people towards God’s divine purpose
Stewardship	<ul style="list-style-type: none"> • An aspect lacking with many pastor-poor managers of God and church resources • Lack of accountability and transparency to some
Ethical Leadership	<ul style="list-style-type: none"> • Worldliness and corruption is obvious phenomenon in the church which manifests in various forms • The church is not doing enough to address this ethical malady, which is quenching the power of Holy Spirit
Leadership Development	<ul style="list-style-type: none"> • Theological training is fundamental for pastoral training, it is the starting point for church leader • It does not address fully issues of leadership development rather its emphasis are church oriented but not train pastor as a leader in the community.
Personality Traits	<ul style="list-style-type: none"> • Some personality traits can lead one to be a good leader as well as bad leader • Personality traits are natural abilities that make a leader unique therefore they are adjustable depending on the context of leadership.

Calling/Membership

The participants were asked about their calling. The purpose was to establish their entry in to the ministry. One pastor responded, “While I was in a discipleship class the words of 2 Timothy 2:2 echoed in my ears. Since that time I developed a passion to teach

others and with the help of my pastor I joined Bible school.” The rest had similar responses. Prior to their calling they were serving in their own churches at different capacities.

When asked about their church membership, all affirmed that they are current members of the churches they serve. The church membership tallied differently in number depending on the location of the church. Those in big towns had a high number of members while those in small town had few members. Membership ranged between 70 and 600. The question was asked to establish the growth of evangelicals.

Servant Leadership

The participants were asked about their concept of a servant leader as it relates to ministry. The responses were varied. Two senior pastors confessed that, though it is a concept clearly exemplified in the Scripture, it is hardly lived. However, one went further to say that “the concept of servant leadership teaches that I should not be boss but a servant leader as Jesus Christ demonstrated to his disciples.” The other said, “I believe that a leader is called first to serve God and His people faithfully.”

Three of the participants related servant leadership with humility and role modeling. One explained, “I note character as the key pillar of servant leadership, a character that causes a leader to be humble, to be a role model, to see the people he serves as more important than him/her in being ready to serve in and out of seasons.” Another one said, “I believe a servant leader should lead by example not ready to exploit his followers but to lead them faithfully.” The majority of the participants conceded that they had a vague idea about the meaning of servant leadership before they attended the leadership training seminar organized and facilitated by the researcher. The researcher

assumed that they were sincere in their confessions. This question was asked to determine their level of understanding of servant leadership.

Stewardship

The researcher was concerned to know whether the participants regarded ministry as a gift graciously given by God. The researcher assumed the idea of stewardship is disregarded since out of experience many pastors assume churches or ministries they pioneered are a personal entity. Therefore, this question was included: “What are the moral issues that make many pastors not to be good custodians of church resources?” Four of the pastors admitted that selfishness and lack of clear vision make them to be poor stewards in the ministry. One pastor noted that once a pastor implements a God given vision through hard work and self-denial he/her starts taking the glory instead of giving glory to God. The researcher found out that pastors call the church they lead “my ministry.” One said, “Pastors fail to understand we are employees in God’s vineyard he can demote or exalt one at his will.”

A pastor noted that, “leaders will continue to be bad managers both in the church and outside due to the fact that they have corrupt morals.” Asked to elaborate what he meant he said, “Pastors need to be transformed by renewing of their mind.” All the participant agreed that pastors are vulnerable to being compromised by unethical practices in the society.

It was interesting to hear one pastor say “Many pastors are good preachers, but it is difficult to maintain integrity with church resources.” He went further to say that by failing to be good stewards many pastors were destroying what God helped them to establish. The last pastor on the same issue commented, “Pastors find it easy to commit

themselves to the course of the ministry by working hard but find it is difficult to maintain a good relationship with God and the people they lead.”

Whether the senior pastors were good managers or not, the general truth is that the spirit of stewardship is lacking in many. This question was asked in order to establish how personal ministries within evangelical churches operated. The information provided by the respondents established that evangelical churches in Kenya have leadership issues that are opposed to stewardship.

Ethical Leadership

The researcher had a prior knowledge that there was a campaign against corruption in the church and in society. In order to get clarity on how the church was addressing the matter, three questions were presented to the participants. The first question asked, “How are the evangelical leaders (Bishops, pastors and church members) dealing with corruption in the church?” All the participants indicated that corruption is real in the church. One pastor said “Corruption is revealed in church when pastors exchange spiritual gifts for money.” The same participant expressed that the church is not doing enough to control the vice “since itself is not clean on the matter.”

Another senior pastor noted that, “Most of us are trapped in corrupt deals with or without knowing. Sometimes the bishop of my denomination with his board may pass unethical resolution which I as his junior cannot question for fear that I may be disciplined. So I am left with no choice, thus my conscience gets compromised.” A third senior pastor noted, “Unless the church raises its standard of righteousness it will not succeed in the campaign against corruption.” The fourth and fifth senior pastors commented that they have come up with programs in the church to educate their

members on how to be agents for change in society by resisting the temptation of engaging in corrupt deals.

The second question asked, “What are the common moral dilemmas affecting emerging leaders?” This question sought to clarify the being and doing part of young ministers. Two senior pastors noted that emerging leaders have moral crises in that they do not know who to please God or man.” Further they noted that, “emerging leaders should be as mindful of their moral behaviors as much as they would want to be leaders.”

Two other senior pastors commented, “Emerging leaders lack patience, they are after success, so as a senior I find it hard to mentor them.” The last participant argued that a lot of church split are initiated or caused by the emerging leaders.” Four out of five senior pastors interviewed on emerging leaders’ morality said, any young minister they ever counselled had to deal with passion for lust, this involves sexual lust, money and pride. There is a general feeling that more leaders become corrupt when God starts lifting them in their calling. The subject of morality was so heart-rending to senior pastors.

The last question asked was, “What are the causes of church splits in the evangelical movements?” This question sought to establish the reasons behind these incidences because church splits in evangelicals are unprecedented. The first participant said "greed, pride, discontentment with local church leadership.” When young leaders feel they are not listened to, or given enough room to express their ideas they revolt. A second pastor expressed that corruption in the evangelical church is causing church splits, because those who feel they cannot serve in a corrupt environment opt to move out and start their own organization. Others, when disciplined on ethical grounds instead of accepting their sins, move out in protest thus causing a church split.

A third pastor responded that, “Many conflicts and church splits in the evangelical leadership is due to lack of well-planned and organized leadership transitions.” This pastor noted that Africans are poor in preparing the next generation for leadership, so when they retire or die they leave a leadership vacuum, therefore leaving leaders to wrestle for leadership positions. Further, he commented the aging bishops/ leaders are not willing to hand over the leadership thus prompting a rebellion within.

The fourth and fifth pastors commented that, “poor organizational structure and lack of training ministers on church leadership and management are factors that influence church splits.” When asked whether they have had church split experiences in their organization, three of the pastors answered “yes” while two said “no.” This additional question was intended to hear personal experiences being expressed by the victims. The researcher discovered that very few evangelical churches have an abiding church constitution. The project assumed many church splits could be related to a lack of a governing constitution.

Leadership Development

The researcher asked each participant, if they valued theological training, and how they found theological education relevant in leadership development. All responded that theological education is necessary for a pastor. One commented that, “My theological training made me to be a good leader.” When asked of the effectiveness of leadership programs taught in Bible schools. This is what they said, “Unfortunately courses on leadership development are not given priority over theology, it is my view that leadership training program should be included in Bible school’s curriculum.

The researcher sought to hear pastor's personal comments on his teaching on leadership development. One pastor commented, "Your program is more effective than others, because it touches the being part of a leader more than the doing part while others teaching emphasize only doing ministry, not addressing the spirituality of the leaders." Further he noted the researcher's teachings on leadership development blend well with traditional community values." Another pastor argued, "The researcher's program is an intensive researched leadership training program that should be introduced in Bible school's curriculum to offer deeper insight on leadership development. Two pastors commented that, "Your program is unique because it teaches a leader how to prepare for an exit or retirement whereas other programs do not prepare leaders for retirement and instead they prepare them for ministry."

The fifth pastor said, "I like your teaching because it has helped me to understand that I am a servant to serve but not to be served and that ministry does not belong to me it is God's ministry I am hired by God." The researcher was amazed by their responses. He assumed this is because they had learned this from the leadership development seminars he facilitated.

Another question suggested to the participants asked, "How is the mentoring program helping develop leaders in their churches?" Two pastors commented mentoring program is important in the church especially for the emerging leaders; it helps them grow and mature spiritually and teaches them leadership skills to manage the church affairs. Another pastor responded the mentoring program in his church did much in improving first morale and the skills of our local church leaders; it has helped many to realize their ministry gifts.

The fourth pastor noted with disappointment that as much as mentoring was one way of developing effective and good leaders, evangelical churches have neglected it, thus producing unprepared and unskilled leaders. The fifth noted, “I value mentorship very much because what I learned when I was young in ministry; I could not learn it from Bible school.” These questions were supposed to enlighten the researcher the effectiveness of leadership development in the evangelical churches.

Personality Traits

Three questions asked needed clarification about pastors’ heredity and past interaction with their environment. The researcher sought to gain understanding how it has influenced their core beliefs and leadership styles. It was assumed that environment and upbringing of pastors may have contributed to their moral beliefs in one way or another. When they were asked how their natural leadership styles play in church leadership, one respondent said,

I can trace my leadership styles when I was growing up, at home and in school I was often given opportunity to lead. My father used to tell me I have a strong will power to lead. People would say that I am authoritative. Later I realized my father was authoritative; he would not accept other’s view and what he said was to be followed to the letter. So I grew up in that environment, I was brought up by a dictator. When I become a pastor I struggled with this inherited behavior and sometimes it does manifest.

Two pastors acknowledged that natural leadership style does not die easily. They influence one’s leadership styles in any given context. Another pastor said, “I would not want to practice my natural leadership styles because they can ensnare me in self-glorification.” One pastor said. “Natural talents are temptation to godly leadership and should be examined carefully with spiritual lens.” Lastly one said, “In African culture

most leaderships style are oppressive, deprive women of equal rights with men, and encourages servitude, which is opposite to servant leadership as taught by Jesus Christ.”

When the researcher asked the participants whether they were comfortable to adjusting from one style to another, all the pastor emphatically said “yes” as long as it conforms to God’s standard. One said, “I cannot hold on old styles of leadership. I need to move with time, therefore adjustment is not a big issue with me.” It was noted that all pastors agreed that personality traits play a crucial part in one’s leadership, and the environment in which people grow affects the future life of a person.

The last question asked sought to establish their leadership strengths and weakness. The responses were as diverse as “my strength is encouragement, my weakness is in organization, somebody has to do this for me, my strength is mentoring, and my weakness is in controlling my temperaments.” Some indicated they were good listener and mentor, had weakness in trusting others. It was evident most of the leaders were not happy with trend of their leadership style. The researcher concluded that there was urgent need for leadership development.

Data Analysis for Group Three: Youth Ministers

The objective here was to discover group dynamics. The interview process was presumed to be useful in understanding youth ministers’ perception of church leadership and ministry challenges. The questions presented were in two categories as stated earlier in this chapter. Two general and twelve empirical questions were asked. Four themes emerged in the process as shown in Table 5:3 on the following page.

Table 5:3 Youth Pastors

Explored Themes	Data Summarized
Calling	<ul style="list-style-type: none"> • God used many people to make me realize my calling • It is a mysterious calling • Passion to serve other
Ministry Challenges	<ul style="list-style-type: none"> • Poor leadership • Lack of incentive to grow in ministry • Oppression from senior pastors • Lack of role models • Youth pastor fall in to; sexual, money and glory temptations
Role Modelling	<ul style="list-style-type: none"> • Essential for nurturing youth ministers • Rare to find a role modeling program • Bishops and Senior Pastors should set good examples for the youth minister • Maturity is depended on what see and learn Philippians 3:16-17
Leadership Development	<ul style="list-style-type: none"> • Seminary education is helpful for understanding how to handle spiritual matters that affect the ministry • It makes a pastor to be well equipped • Bible school education is not enough to prepare a student with leadership skill, most Bible schools offer theoretical knowledge

Calling

The theme of calling emerged in the process of probing youth minister's entry into the ministry. The goal here was to ascertain how and what inspired them to leave other vocational engagements for the pastoral ministry. When asked about your calling in the ministry, one youth pastor said, "My calling in the ministry came through pastors who

noticed my calling. I had great desire in serving the church, indeed my intense desire to serve in the church was one way God was using to prepare me for the ministry. A second one commented, "I started developing a desire for teaching young children in Sunday school when I was in high school, little did not know that God was preparing me for youth ministry." Two more said it was a mystery that they were youth pastors because they did not know they had a gift for discipling youth until their senior pastors gave them chances to teach in a youth class. The fifth noted that, "I have had a passion for youth spiritual growth since I was in high school. My calling is to nurture a generation that will produce Godly men and women." Further she noted, "I felt young people need a pastor in their life who understands them and fits in their shoes." When the youth ministers were asked what motivated them to heed the calling, it was amazing to note how each one expressed that need to teach youth about moral values, since there was moral decline among youth. One quipped "the society is decaying and the youth need to be rescued." Another said, "I am fulfilling the Great Commission through youth ministry."

Ministry Challenges

In the process of interviewing with the youth pastors, the researcher established they were faced with ministry challenges. When asked, "What are the challenges most youth pastors encounter in the ministry?" A respondent commented, "We are despised by our senior pastors and elders of the church, basically because we lack experience and are treated like hirelings as if we do not have a calling." Another one said, "My senior pastor has not created a conducive environment for me to use my gift of calling effectively. I am limited." A third youth pastor noted that, the biggest challenge youth pastor encounter is ineffective leadership that carelessly affects the development of young ministers." This

challenge was observed by all respondents noting that most evangelical churches are weak in this area.

A status quo attitude was another issue raised by all pastors who said “senior pastors would discourage every new idea a youth pastor would propose.” One commented, “My senior pastor confronted me when I suggested we implement discipleship class on spiritual formation. I thought this would bring spiritual maturity and growth among church members especially youth.” In response the pastor told him, “spiritual formation is personal commitment, thus I do not see how the program would be effective for church growth.”

A lady youth minister said, “I am regarded as if I have no calling since I am single and a woman. I feel bad about it, but since I know it is the Lord who has called me I chose to remain silent and do whatever I am assigned.” Only one pastor among the five was positive about his senior pastor. He noted that, “My pastor is a father and mentor. If it were not for him I would have quit the ministry. Even when I am at my worst he helps me to stand.”

When the youth ministers were asked what they thought senior pastors should do to help them stay on course. They were categorical that senior pastors should not sideline them in the running of the church business because that was the only way they could learn ministry skills. The researcher assumed that involving youth ministers in church matters was one way of making them feel ownership of the ministry. All the five were in agreement that their leaders should be their role models. It was noted that failure for leaders to set good examples would produce an ineffectual generation of leaders.

The researcher sought to know whether there was teamwork between bishops, senior pastors and other church leaders. All the pastors noted with dismay that there is little on networking. This is attributed due to power struggle, jealousy and infighting for leadership position. One pastor noted, “Most evangelical leaders are not united because everyone is busy building their kingdom.” The researcher noted that the church in Kenya has lost its voice in society and especially matters that affect the church spiritually because it lacks unity.

The last question to this group sought establish how bad leadership in the church affects them. Various responses were received as follows:

Bad leadership hinders emerging leaders from giving their best to the church. It produces unhealthy fellowship. It does not give one room to develop and exercise their leadership skills in the church. It suppresses church growth. It is a virus that slowly kills the church. And it demoralizes young pastors.

It was interesting to note that all youth expressed displeasure the way most bishops and senior pastors were not setting good morals for the sake of the next generations. They believed most of their senior leaders were not cautious with their legacy.

Role Modeling

The researcher was interested to know the essence of role modeling in their calling. When they were asked how role models influence youth ministers? Various responses were received; one participant noted, “Role models give youth ministers hope for a better ministry, but if role models are unappealing, a young minister will mature poorly prepared and this is detrimental for his/her ministry career.” Another one observed, role models are like a book which one reads and follows its instruction.” From this information the researchers assumed there were underlying moral issues with the seniors that were undermining role modeling.

The next question asked was “how can you evaluate the moral standards of bishops and senior pastors in the evangelical churches?” The researcher established from the five participants that the issues of immorality range from; misuse of church funds, tribalism, nepotism, and sexual lust among other things that were rife among church leaders. However, they did express that there are a few of profound character who serve as good role models.

Sensing that the youth ministers would like to be acknowledged by their seniors, this question was asked, “What would you wish bishops and senior pastors to know about youth ministers?” It was concluded that youth ministers would wish their seniors know that they need them for guidance and support. It appeared there was a gap between the two groups. This gap could only be bridged when the two groups valued each other as God’s servants. The topic on role modeling would not be fully exhausted without focusing on legacy. Therefore the researcher asked them, “What would you wish bishops and senior pastors would leave behind for the next generation? Surprisingly all the five participants echoed “good leadership.”

From the expressions of the youth pastors during the interview sessions, it was clear that weak leadership was an issue that was hurting them. Some perceive ministry as doing personal business. To others, preaching has been turned into economic enterprise. It was noted that most lack role models because their seniors do not have time to nurture them.

Leadership Development

The last question asked in this category was about leadership development. The reason for bringing up the aspect of leadership development is because ministers,

especially the young ones, should regard the acquisition of knowledge as to the duties of their office as one of their important pursuits.⁵ Leadership development is an indispensable preparation for every minister if they would be efficient workmen in the gospel.⁶ So the researcher sought to establish how they were prepared before accepting the call to serve as youth pastors.

Each participant was asked, “How did seminary training prepare you as a minister? One remarked, “My seminary training shaped my theology and philosophy of doing ministry.” Another responded,

Before I joined seminary I was skeptical, because I had a preconceived assumption that seminaries kills a preacher’s spirituality. My father used to tell us seminary is the grave yard for preachers’ anointing. Besides that, I knew I wanted seminary education. So even before attending Bible school I was set for a big surprise which turned out to be my turning point. Today, I feel more captivated in to the ministry than before. I had been a preacher for five year before I made a decision to seek pastoral training.

All the participants were asked, “Have you studied a course on leadership development?” All the responses gave affirmative “yes” when asked at what percentage each thought his or her leadership skills were improved.

A supplementary question was asked, how organic leadership development trainings offered by the researcher were different from the other programs in leadership offered by other institutions. Various responses were given. One youth pastor said, “It helps a leader to know his or her social background and how it shapes a leader, challenging a leader to focus more on being a leader in early stages of life.” Another one said “it is all about being versus doing.” Among those who attended the researcher’s

⁵ Murphy, 24.

⁶ Murphy, 24.

seminar, most wished that all leaders should grasp the idea of servant leadership. Evangelical churches in Kenya need servant leaders more than theologians.

Data Analysis for Group Four: Elders

The objective of engaging elders in this research project was to gain understanding of their views about church leadership and moral behaviors of senior church leaders. The researcher assumed that elders should have credible information since they work closely with bishops and pastors. As Murphy notes,

They are to help the pastor, to aid the other members of the church in their efforts to grow in grace, to plan measures for the spiritual progress of the body, to look after young converts, to see to it that the liberality of the church shall be developed, to use all proper means for evoking the latent talent which is certainly in the various members, and to be efficient in every other good word and work.⁷

From this we note how important it was to interview elders. Each participant was asked ten questions. There was one category of question empirical. The researcher encouraged all participant to be honest and considerate. The researcher assumed that all the participants were born again believers who serve in the church board as stipulated in their church constitution. In the process of interviewing, three themes were formed as shown in Table 5.4.

⁷ Murphy, 289.

Table 5.4 Elders

Explored Themes	Data Summary
Leadership Styles	<ul style="list-style-type: none"> • Participatory leadership style • Bureaucratic style of leadership • Transformational Leadership
The value of Authenticity	<ul style="list-style-type: none"> • Lacking in some church leadership • Displayed in leaders accountability • It has both positive and negative impact in the church
Leadership Development	<ul style="list-style-type: none"> • New training programs for emerging leaders • Senior leaders reflect positive role modeling • Senior leaders to initiate leadership training programs in their communities • Sponsoring leadership seminars and workshops

Leadership Styles

Based on the received discernible negative information on leaders and their leadership, the question focusing on the effectiveness of leadership styles practiced by leaders appeared. The researcher was concerned that the church could still be practicing oppressive leadership styles since Kenya went through harsh authoritarian leaderships, first under the colonial rulers and post-colonial leaders. Since 1992 Kenyan leadership adopted a democratic structure of leadership. Equipped with this knowledge, the researcher had no doubt the evangelical church leadership may have adopted the secular leadership style. This phenomenon is witnessed in the Bible when the Israelite asked for a leadership style similar to the other nations surrounding them.

All the participants were asked to explain the leadership style of their pastors. Only two gave a favorable recommendation to their leaders. Among the two one said “my pastor allows his working associates to participate in the matters that pertain to church growth.” The other noted “my pastor would accept any negative and positive criticism; he believes that being open minded is essential for personal and leadership transformation.”

Three elders gave different views. One elders commented, “My pastor is too commanding and authoritative whatever he believes is right remains so.” It seemed the board of elders in that church has to put up with him for sake of unity in the body of Christ. Another one responded that their pastor was bureaucratic; everything must go through a process of either behavior or hierarchical rules. The elder said “sometimes as board of elders we have to wait for long to pass an agenda unless it meets the benchmarks of laid down leadership rules.” An elder commended, “Our pastor is a spiritual dictator, which means “thus saith the Lord must be followed.” The researcher’s assumptions were that this pastor thinks he is the only one the Lord should speak to on matters concerning the church.

The researcher was keen on knowing the expectation of elders from their pastors. Surprisingly all the elders expressed they would expect transparency and accountability from their senior pastors. An elder said he would wish pastors would be genuine, so that whatever they preach is consistent to their personal character. Another elder pointed out, “I expect my pastor to be a servant leader, one who serves his/her church and the society around them diligently.” From these comments it is clear the bar for pastors’ character is up high.

The elders were asked, “How does your pastor relate with the board elders?” Their responses were as follows: “Good in delegating responsibilities,” “Encouraging us to learn more on leadership,” “Respectful,” “Sometimes he can be authoritative,” “He is socially committed to the welfare of our family and the church community,” “Give the board liberty to make decision,” “Allows the board to administer church resources,” and

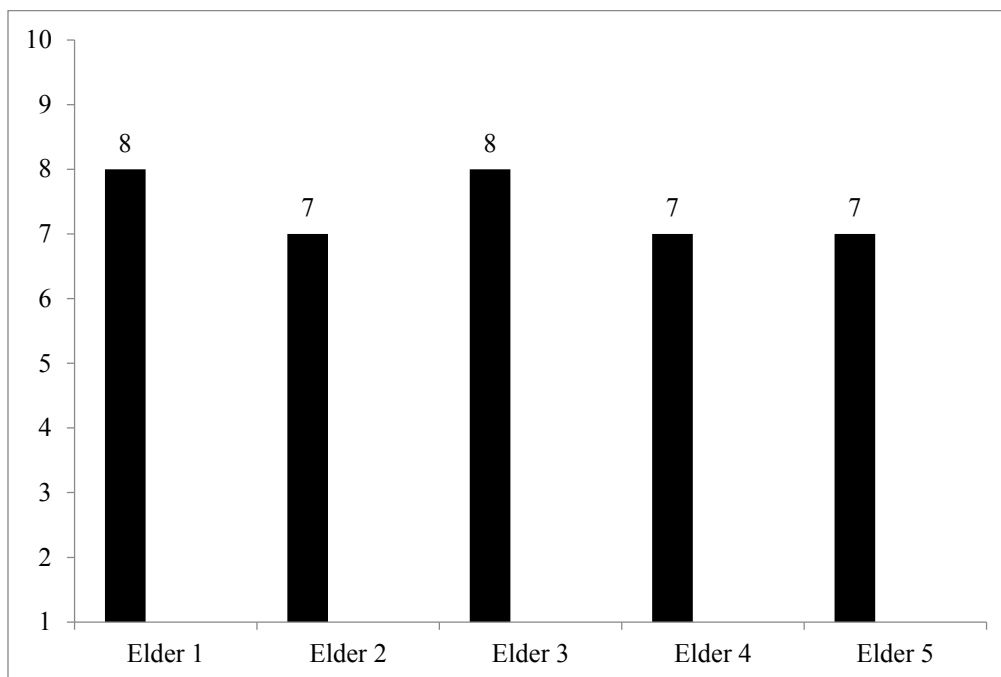
“Trustworthy.” The responses showed how the elders valued their senior pastors irrespective of their short comings.

The last question on this theme asked the participants to comment on the pastors’ use of authority, natural gifts and their care for the body of Christ. Two noted their pastors misuse their authority in imposing their own ideas to the elders thus misusing the authority given them. Another elder said, “Our board of elders sometimes feels shortchanged by our pastor when we discover some decisions were made without full consultation of the board.”

On servanthood all the elders stated that servanthood and stewardship is an aspect that pastors need to work on because it is rarely demonstrated by church leaders. The project research found out that the spirit of servanthood and stewardship is lacking in the evangelical churches in Kenya as it is in secular leadership. The last thing noted by the researcher with the pastors was poor time management. During the seminars most pastors would never be at the meetings on time. They always came late and would leave early. This attitude was expressed by the elders with dismay. An elder said, “We have learned to deal with it, it is a discipline lacking with most Kenyan preachers.”

The Value of Authenticity

The question of authenticity spreads in every spectrum of leadership today more than ever before. On this premise the researcher sought to know from the participants their leaders’ value of authenticity. The elders were asked on the scale between 1-10 one being the lowest and ten the highest to rate their pastor’s value of authenticity. Various numbers were given by all five participants as shown on Table 5:5 on the following scale, which asked “In the scale axis of 1-10, how do you rate your pastors’ authenticity?”

Table 5.5 How Do You Rate Your Pastor's Authenticity?

The rating displays the value of authenticity as something that is affecting the church at large. On this assumption a supplementary question was asked to all participants, “What was affecting the value of authenticity?” They all remarked corruption as the main cause breaking down the value of authenticity.

When asked, “How does corruption in pastors and other church leaders affect you as an elder?” Elder One responded by saying “It makes me lose trust and respect for them; I get demoralized.” Elder Two said: “I feel betrayed by the person I regard as my spiritual leader.” Elder Three answered “I have no comment since my pastor has never been mentioned with corruption, but I guess I would be disheartened if it happens in our church.” Elder Four responded by saying “It brings disagreement that leads into discord in the elders’ board because not all elders condemn the sin openly.” Elder Five said: “I feel compromised to a social sin as it paints a bad image to all elders.”

Each elder was asked if he or she had been involved in a case touching on corruption. The researcher wanted to know how many of the five went through such a heart rending experience. And where did it leave the church administration board? The experiences differed from one elder to another.

Seeking further information on this theme, the participants were each asked, “Should the pastor directly be involved with church funds?” All the participants resounded with “NO.” The majority responded that the pastor should have an office that handles finances but he or she should be involved in making and implementing church budgets. Most of the elders expressed that senior pastors feel indebted to have full control of the church funds and budget due to the fact that they are the pioneers and vision bearers of the ministry. The question was asked to establish how pastors direct handling of church funds can affect their value of authenticity. The disparity here between elders and pastors was fairly responded.

Leadership Development

Leadership development was the last theme from the field research to be addressed in this group. The objective here was to make an analysis on elders’ view of leadership development in a local church. The researcher wanted to understand the approach used by the pastors and his or her board of elders to nurture emerging leaders. Before engaging the elders with the interview, they were reminded the words of Dave Williams that, “Emerging leaders are established in what God has called them to do and who has called them to be.”⁸ Also they were taught, “Emerging leaders need support that

⁸ Dave Williams, *Emerging Leaders: A New Breed of Church Leadership for the 21st Century*, (Wheaton, IL. Decapolis Publishing, 2005), 23.

is relational, hands-on, and skills-based.”⁹ Each elder was debriefed about their perception on leadership development. The researcher did not want to assume that they knew the essence of nurturing leaders.

When asked, “How leadership development in your church is addressed by the pastor and his board elders?” Various responses were noted. One elder from one of the big churches said, “My pastor encouraged the board of elders to put more emphasis on leadership training. The entire board supported the idea fully. We believe that is one way of growing the church.” Another elder noted, “Our pastor first asked some of us in the board who had the calling of mentorship and teaching to avail themselves for leadership training to be trained as trainer of trainers (TOT).” He noted the pastor’s idea worked well and today three elders in our church are involved in leadership development classes.

Further, he pointed out that, “Our pastor with the blessing of the board is encouraging emerging leaders to seek theological education. We feel that the church need pastors who have studied the word of God from a Bible school, because many evangelical preachers are not trained as ministers.” The researcher noted that even in churches where the elders or pastors were not fully committed to leadership development there was strong desire to do so. This was noted in the leaders’ seminars facilitated by the researcher. The turnout was amazing and the demand for more leadership seminars was beyond belief.

The second question asked the elders to identify the challenges of leadership development in their churches. Each elder acknowledged that the biggest challenge was lack of motivation from the bishops or senior pastors. An elder noted that, “The idea of

⁹ Robert E. Logan and Tara Miller, *From Followers to Leaders* (St Charles, IL: Church Smart Resources, 2007), 129.

training emerging leader is viewed as means of misappropriation of church resources, because it is assumed that it will not help the church directly rather as a personal accomplishment.

Another challenge noted was “lack of professional leaders.” Most of those offering leadership training are not professionally trained, thus making it so difficult to make a positive impact in leadership development. Some teach leadership based on their ministry experience. The researcher discovered only two seminaries in Kenya offer college degrees in leadership. The question remains; How about those who cannot either afford to pay college education or cannot qualify because they have no grades, yet they are the majority servicing as ministers?

All the elders commented that the challenge of leadership development in evangelical churches remains a tall order due to the fact that elders do not have goodwill from their predecessors and current leadership. Bible schools are assumed to be doing the job, yet leadership courses are not given much emphasis in Bible school’s curriculum. Depending on the elders information the researcher established that leadership development is something that has been given little attention and the church is hurting when emerging leaders mature in ministry underprepared.

Data Analysis of Group Five: Church Members

Church members were the last participants selected for field research work. This class of people were regarded as vital for the data information required by the researcher. Church members were considered because they are the followers and make the majority of any congregation. The researcher assumed they are important because when leadership is bad they suffer a great deal. The project was regarded incomplete without receiving

church members' perception on church leadership. They were considered as rational beings, who must act in a rational manner in any matter that affects the body of Christ.¹⁰

The participants were registered and committed members of their churches. Also before selecting them, their membership attendance was determined. Once this was confirmed all the five participants were each asked seven empirical questions. They were encouraged to be objective while responding to the questions. Various responses were heard which generated three themes as displayed in Table 5:6

¹⁰ Murphy, 282.

Table 5:6 Church Members

Explored Themes	Data Analysis Summary
Pastor's Natural Abilities	<ul style="list-style-type: none"> • He is relational and friendly-strength • Encourager and motivator-Strength • Humble and Patient-Strength • Not good organizer-weakness • Judgmental-weakness
Pastor & Integrity	<ul style="list-style-type: none"> • It hurts the church when pastor's integrity is questionable • Members are demoralized • Church is health when pastor's integrity is good • Members will respect the pastor as true man of God • Members are proud with their pastor • Pastor's integrity can build or destroy the church
Leadership Development	<ul style="list-style-type: none"> • Training pastors especially the youth pastors • Holding leadership seminars for Pastors and elders • Mentoring and coaching • Pastors and elder setting good role models • Discipleship to committed and registered Church members

Pastors' Natural Abilities

Pastor's natural abilities were examined because he leads in gray areas. The researcher sought to understand how church members were benefiting from pastors' and elders' natural abilities. These abilities were assumed to be natural talents and spiritual gifts which should be appropriately devoted to leading and serving God's people.

All the participants were asked, "What are the talents of your pastor? Responses varied from positive to negative. One member responded, "I think my pastor is compassionate, dependable and courageous and on the negative side of it he is not adventurous and good organizer." Another one said his pastor is talented in leading worship service. There were comments from the respondents that most pastors were generous and friendly.

However, when the participants were asked to explain their pastors' strengths and the weaknesses. All respondents pointed out their leaders' lack of good and clear vision for the church. One participant commented that "if my pastor and the board of elders could articulate the goal and vision of the church to the members clearly, church members would fully commit themselves for the future of the church." It is the church leadership that discourages church members from giving their total commitment to the ministry work. Another member said, "One of the strength of our pastor is that he is an encourager and motivator; he wishes to see all members of the church reach their potential."

When the participants were asked to explain pastors' generosity. Many argued that most evangelical leaders were selfish. Two church members said selfishness is noticed in pastors when they are seen living a high-class lifestyle at the expense of a poor congregation. Another two argued that when leaders fail to lead as servant leaders they downplay the essence of serving others thus, they serve their own interest but not the body of Christ. The researcher wanting to explore pastors' gray areas asked the participants "are there areas in your pastors' and elders' lives you think is a concern for the church?" All the participants echoed the issue of accountability is a big issue affecting churches affiliated with the evangelical movement. Many pastors and their elders are often caught in the trap of having bad stewardship.

The objective of this question was to establish the perception of church members on their leaders' use of their natural abilities and how they are used in the edification of the body of Christ. Surprisingly, three out five church members showed skepticism for the pastors' and elders' manner in using their abilities in the right style for the benefit of

the church. The rest felt that even though there were limitations in leadership, this was due to poor social upbringing that did not nurture their natural abilities in the right manner. From the church members' information the researcher assumed that church members are willing to support church leadership in spite of its weakness just because pastors and elders are human being who are not perfect, and therefore need their support and encouragement.

Integrity of a Pastor

The aspect of the integrity of pastors was brought to the church members to explore their perception on it upon their leaders. The project felt members of the church are in good position to understand what the world outside the church considers church leaders ought to be.

They were asked “how do you feel when pastors are found with immoral behaviors?” The responses were as follows;

Before I became a Christian I never thought pastors or church leaders could be involved in immorality, because I thought they were saints. My mother used to tell us pastors are good and righteous men of God not expected to sin. Later I encountered a case where my former pastor was involved in an immoral act. Since then I developed a negative attitude towards them, because these people should show other people the right way, yet they mislead them. It took me long to appreciate the fact that there could be some who live a clean life.

Another member said, “I feel demoralized and ashamed as a Christian.” The other said “whenever a pastor is mentioned with such immoral behaviors, my trust in him is lost and the rest of the church members too.”

The researcher tried to get more information on pastors' integrity by asking, “In what areas does your pastor show to be a man of integrity?” The responses were not outright since Kenya is a closed culture where Christians would not want to expose their

leaders negatively; they would rather opt to keep silent to suffer inwardly. However, there were positive responses such as “my pastor is good at managing church funds.”

In each interview the importance of pastors’ and elders’ integrity was emphasized. The behavior of church leaders emerged in every session of the interview. This showed how the church was affected by lack of leaders of good character. The importance of good ethical moral behavior appears to be the area of concerted development in the evangelical movement in Kenya and Africa. Thus, the development of human behavior cannot be accomplished without developing natural abilities and spiritual life transformation.

Church members are the critical mass without which the church cannot function. Therefore when this mass shows contempt of church leadership due to leadership moral crises, leaders lose also spiritual authority over their flock. Good leadership thrives on respect, so when the respect is quenched, human beings develop a rebellious spirit and the end result is desertion. The interview reflected a call for animated ministry performance that embraces the shaping of the pastor and his or her elders’ moral character.

Leadership Development

There was a noteworthy correlation between the case study and Leighton Ford’s study on leadership development. Ford believes that, “Leadership development must have potential leaders develop their own particular God-given vision. At the most mature level, leadership development means walking with a leader as he becomes the complete person

God has called him to be, so in turn he can help another become all God wanted him to be.”¹¹

Church members interviewed in this project believed leadership development is something that is not taken with the seriousness it deserves. They argued, although their churches have potential members who God has endowed with amazing abilities, church administration tends to be aloof in nurturing them. Another concern raised by all the participants was role modeling, in this regard they pointed to Jesus as a great model for leadership development. Jesus walked and shared His life with His trainees.

The information generated from the case study concurred with Barna’s theory that “leadership development is sharing of life and goals, a sharing and learning, a sharing of time and risks and power.”¹² Church member interviewed agreed that the need for developing members’ potential was critical if the church leadership wanted to retain it is growth and be viral.

When asked, “What can you as church members do to encourage pastor and board elders to initiate leadership development?” Two participants said, “I would rather pray that their eyes will be opened to see the need I do not want to appear as if I am overstepping the church authority.”

The researcher understood what they meant because African cultures see the leader as a person who knows everything. However, not all the pastors possess absolute power over their church. One participant said, he has no problem putting forward a

¹¹ George Barna, ed. *Leaders on the Leadership* (Ventura, CA. Regal Books, 1997), 127.

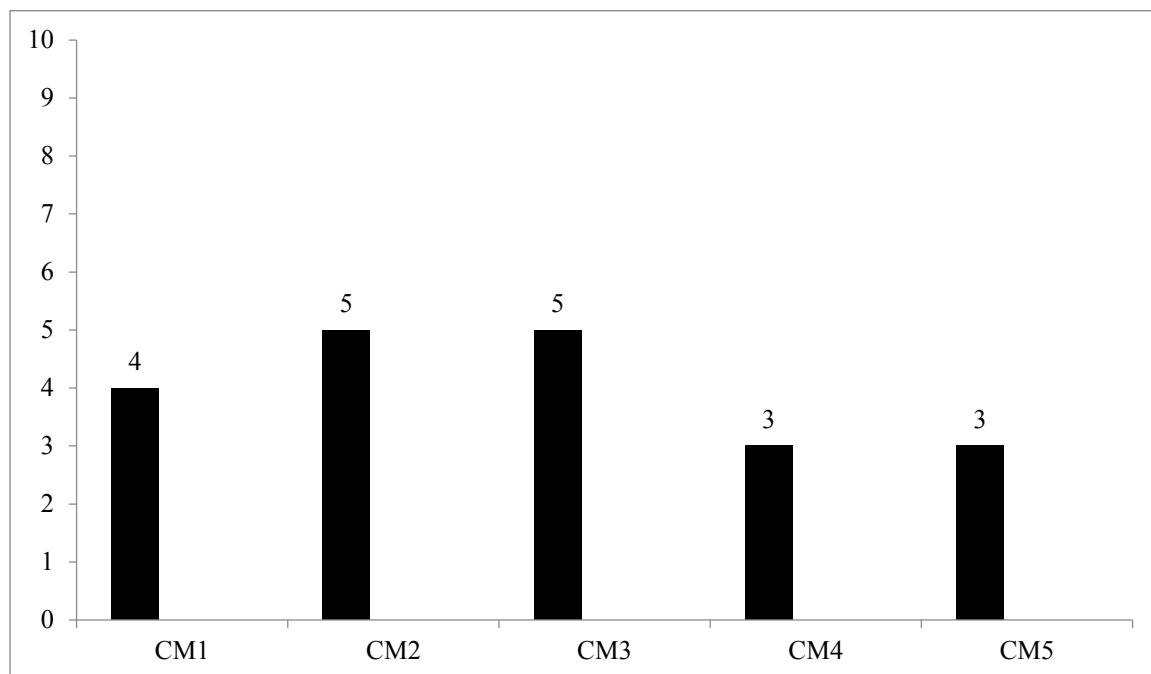
¹² Barna (1997), 129.

proposal to the pastor and the elders since their church administration accommodates any kind of criticism.

The last two felt that leadership development should start with enlightening pastor and elders with the knowledge of leadership, because many of them have not been trained. As leader, a blind person cannot lead a blind person.

The researcher sought to know how the pastor and elders are encouraging leadership development in the church. The participants responded by saying “Inviting church members to leaders workshops and seminars outside the church,” and “Nurturing potential talents,” along with “Organizing leadership training and programs in the Church for those who have a calling to serve in the church,” “Sending young pastors to Bible schools,” “Starting mentorship classes in the church,” and finally, “Opening a school of ministry.”

The objective of this theme was to establish how church members rated their pastors and elders on leadership development. The rating proved that there was great need for the church administration to take seriously the issue of leadership development. They felt the strength of the church depends on its continuous leadership development. Even though the exercise is just off the ground, the future of it is promising. Table 5.7 shows the rating of leadership development from five different churches as represented by one church member from each. Participants were asked to rate on a scale between one and ten, with one representing the perception that churches did not take leadership development seriously at all, and ten representing the perception that churches took it extremely seriously.

Table 5.7 Leadership Development

Conclusion

Leadership moral crises in the evangelical churches of Kenya occasioned this project research work. The objective was to determine how these moral crises relate to developing authentic leaders. In order to achieve this purpose the researcher developed a case study plan for making inquiry. The interviews conducted by the researcher generated thirteen themes from all the groups. In each case, study participants placed high value on “Leadership development.” “Calling and membership” placed second high in value and “servant leadership and ethical leadership” placed third high in value. These themes led the researcher to understand the dynamics of moral behaviors with evangelical leaders.

The researcher discovered that bishops carry a high responsibility in leadership development. Often bishops command a big influence and therefore they have the capacity to initiate a process for leadership transformation. It was evident from the participants the buck stops in the bishops’ office. Therefore, there is a high charge on

bishops to help in implementing leadership development models and living authentically as a good role model to all.

The researcher discovered that bishops in evangelical churches are not united thus making it rather difficult to unite Christians for a common purpose. Also the project realized most bishops are naïve about leadership development. Indeed many Bishops have ministry experience but lack good theological credentials, thus making it hard to give support in implementing a program that has academic overtones.

Senior pastors are faced with the task of developing leaders within the closets of their congregations. The research established that mentoring is the senior pastor's onus. He has a duty to intimately mentor and prepare the next generations of authentic leaders. Those who are called first fall in the hands of a pastor. Surprisingly, the researcher noted some senior pastors are perpetuators of incompetent and immoral leadership. The attitude of status quo in the side of bishops and senior pastors was mentioned as one reason for derailing leadership development.

The youth ministers are caught in between ministry challenges; they experience limitations in many ways ranging from lack of role models, enough opportunities to practice their gifts, lack of incentives for furthering ministry training, and lack of fatherhood. Some youth pastors experienced orphan hood. A majority of the youth pastor sounded let down by the seniors.

The interview established that elders and church members know their seniors failures and successes. They all experienced discouragement when their senior failed in their responsibilities as God's chosen men and women. The researcher resolved that the

key issues that ought to be addressed touch on “being” not “doing,” and any leadership development program should promote the character formation of a leader.

All the participants willingly agreed to participate. Some commended that the process was a learning opportunity for them. Each participant was interviewed privately. This was done to protect their personality and to maintain the integrity of the research work. The researcher believed the information shared with all respondents was genuine.

CHAPTER SIX: SUMMARY EVALUATION AND RECOMMENDATIONS

The field research work for this project focused on the evidence of the need for developing authentic leaders in the evangelical churches in Kenya. In Chapter One the researcher studied moral leadership crises among church leaders in Kenya and pointed to the apparent ethical and cultural dilemmas that evangelical leadership is facing. As a young democratic nation, Kenyan society is faced with insurmountable leadership challenges. The oppressive leadership experienced prior and post- independence resulted in adverse cultural influence. Thus, the general public has no choice but to live with unethical leadership.

These adverse experiences along with weak leadership and lack of leadership development make it particularly hard for evangelical leaders to be authentic. Leaders who once possessed strong moral fiber have been compromised by cultural behaviors which have become part of life. Leadership challenges are wide spread in every sector of public life. It is presumed that instead of Church leadership getting rid of oppressive and immoral leadership from within itself, has embraced a passive attitude toward the secular model of leadership. These observations prompted the researcher to study the crisis in moral leadership.

Summary of Findings and Recommendations

The evangelical movement in Kenya is the fastest growing Christian movement. It is possible to find a church affiliated with an evangelical movement in every town in

Kenya. This phenomenal growth is characterized by a sovereign move of the Holy Spirit thus uniquely prompting lay men and women to venture to local mission fields. Many of those who engage themselves in pastoral work have no formal theological education or leadership training. Evidently where these believers go to evangelize a church is planted. This phenomenon has generated a leadership crises in evangelical movement with which it has to contend.

The Evangelical movement in Kenya is a multi-faceted organization. It is religious as well as a social movement. As a social movement, evangelical non-government organizations (NGOs) supplement the work of church by establishing development projects in the society to meet social needs. Such projects include educational, health and water sanitation, micro-business and advocacy agencies. The National Council of Churches of Kenya (NCCCK) is a classic example. It operates alongside evangelical churches to carry on the Great Commission. Though the social and religious organizations within the evangelicalism have different structures of leadership, they lack well-prepared leadership.

The researcher observed that evangelicals in Kenya form the largest part of the protestant churches. The evidence of the research indicated that in every ten protestant ministers, eight professed to be evangelicals. The wide spread of the evangelical movement in Kenyan society is vitally important in social and political leadership development. This is supported by the fact that the second president of Kenya was a professed evangelical. The former vice-president and current deputy president are professed evangelicals. It is assumed that 75 percent of Kenyan Christians are evangelicals. This assumption suggests that evangelicals are a force to reckon with in

Kenyan leadership and social activities. This scenario prompts the quest for better prepared ethical leadership.

While there is an awakening for advanced or better theological training among the evangelical pastors than before, the existing Bible colleges are giving insufficient attention on developing a biblical model in Kenyan context. All participants confirmed to the researcher that “though there are multiples of leadership models, there is no one that has more emphasis on servant leadership.” The existing models are more theoretical than practical. The researcher agrees with Kirsch that “some of the African models of leadership that have been suggested by Christian writers as a recommended mode for leadership are counterproductive to a biblical model of developing authentic leaders.”¹ The contention of this project is that since the current models have failed to meet the prevailing moral needs, evangelical leaders need a contextualized leadership model that will help them engage more effectively with matters that pertain to servant leadership in a Kenyan context. The existing models are important as they have prepared leaders to long for something better. Thus, there is need to supplemented them with a biblically based servant leadership model for a comprehensive results.

Evangelical ministers unduly suffer ethical criticism because of their lack of authenticity. In order to address the root cause of the decline of moral leadership among evangelicals we should embrace a biblical centered leadership model which blends well with African culture. Leaders should be enlightened with knowledge and skills that will address the needs for the Kenyan evangelical church in its context. The suggested model

¹ Kirsch, 123.

will address two critical areas of leaders; the being and doing of leader. The leader will be accorded chance to discover his/her character and leadership skills.

The researcher established that many churches have discipleship programs. But, as much as these programs have good intentions in fulfilling the Great Commission, they do less in providing adequate training for emerging leaders. Great emphasis is placed on training evangelists. The evidence the researcher has presented indicate that evangelical leadership woes are attributed to lack of prepared leaders. This is a great threat for continued growth. The participants represented in this project, concurred that discipleship programs have made pastors think their product is best suited for leadership. The researcher established that the root cause of the moral leadership crises in the religious and secular sector is compounded with dependence on foreign ideologies that do not fit well with African culture.

Case Study Evaluation

The researcher organized leadership seminars in four counties in Kenya to train leaders. The goal was to help evangelical ministers understand the essence of their calling, issues pertaining to minister's ethical life, the aspects that influence stewardship and leadership development. The seminars also enlightened pastors and other leaders about God's intention for responsible leadership. The teaching aimed to initiate personal and social transformation.

Those who attended the seminars were bishops, senior pastors, youth ministers, evangelists and local government leaders. The researcher identified the participants of the project from these seminars for interview. The case study respondents varied in education: Two bishops had seminary training while three had informal training in

schools of ministry. Three senior pastors had postgraduate degrees in counseling psychology aside from theology. The other two had an MDIV certificate and undergraduate diplomas respectively. All the youth pastors were seminary graduates. The project did not inquire about elders' and church members' education, as it was not necessary for the research work.

All the participants had a chance to take pre-test referred by the researcher as "brain-storming the leader." Many of the participants attempted the test. The purpose for the test was to determine ministers' perspectives on leadership in general. The ten questions asked focused on moral values, leadership competence, leadership styles and development. The facilitator gave leaders opportunity to answer the questions in an open discussion. It was amazing to note leaders interacting freely regardless of their official titles. At the end of the exercise all participants were psychologically prepared and acknowledged leadership flaws within their ministries. The seminars lessons helped to prepare selected participants for the case study interview questions.

In response to the findings of the project the researcher focused on understanding the challenges that are opposed to developing authentic leadership. The information received from participants generated interest in evaluating leadership development, ethical leadership, stewardship, and calling.

The evidence from the findings means that culture is dominant and plays a crucial part in every aspect of leadership in Kenya. Evangelicals contend with it regardless of their faith in Christ. It is a factor that influences someone's understanding of leadership. Therefore, evangelical leaders cannot live in ignorance. These findings created an awareness for leadership development among evangelicals in order to address issues that

pertain to authentic leadership. The evidence supports the need for training church leaders, to bring them to a point of understanding the essence of their calling and the application of God's truth in a society with weak moral values.

The Lack of Leadership Development

Leadership as an art of influence is by no means an unchallenging possibility. Whoever commits to creating an influence is potentially aware of the risk of success, besides failure. Most leaders would agree with the researcher that every segment of leadership experience status quo challenges, furthermore, to exert an influence on people is an uphill task. Even the most experienced leader would confess that leadership is a daunting undertaking.

Many evangelical church leaders have little knowledge of leadership development. Thus, when they enter into ministry, they hardly know the priority of their calling, because they never received training. They often juggle around the idea of developing a big ministry at the expense of personal development. Most pastors who failed to balance personal and ministry development ended up as a victim of either one. Jesus modeled the priority of personal and leadership development by calling, training and sending out. Jesus's model indicates that leader's personal development is tantamount to leadership development. The Organic Leadership Development of this project emphasizes the same characteristics. The researcher established that the lack of clear knowledge about one's calling has contributed to a moral crisis in leadership development among evangelical churches. While evaluating the case study in this project, it was established that both leader's integrity and leadership development are critical in evangelical leadership in Kenya.

Leadership development in this project was viewed as an intentional process for helping and establishing emerging leaders at every level of ministry to assess and develop their leadership skills.² However leader development was observed as a progressive character formation of a person. While elderly leaders need rejuvenation, emerging leaders require guidance and knowledge from their predecessors.

Many church leaders lack solid theological training besides leadership training. The project noted that many heed the call to preach and enter the ministry just like disciples of Jesus Christ who were described by the Sanhedrin as unschooled (Acts 4:13). Thus, they start off ministry work barely prepared. Many evangelical churches lack the capacity to develop their emerging leaders. Many of them are commissioned into church leadership when they are young believers.

Bishops and senior pastors carry the greater responsibility in shaping the destiny of leadership in the evangelical churches as they command great influence in the society. Whereas youth pastors, elders and church members expect guidance from their senior. The evidence provided by this project established that secular leadership perceive bishops and senior pastors as source of inspiration, therefore they are viewed to be men and women of outstanding morals.

Responses from many leaders attested that leadership skills are acquired through ministry experience. Prior to entering in to leadership they possess a minimal sense of ministry training. Some learn leadership skills directly or indirectly by their senior pastors. This, too is well established by field research work. Basically only in few cases would leaders mention the importance of formal training in leadership development and

² Aubrey Malphur and Will Mancini, *Building Leaders* (Grand Rapids, MI: Baker Books, 2004), 23.

theological training. Due to ignorance many talented emerging leaders are neglected by the church administration. They become frustrated as they struggle to seek for theological and leadership education. Instead of balancing leadership development, bishops and senior pastors pay more attention in establishing great ministries. They give limited attention to model and mentor emerging leaders.

Youth ministers are disadvantaged as they grow up in ministry where they lack conducive environment to mature. This is because their bishops and senior pastors are busy with ministry work which makes it hard finding time to nurture their protégés leadership skills and personal development. Sometimes they act like Moses who took upon himself the whole leadership responsibilities of judging God's people alone until Jethro counseled him.

The researcher's view is that personal and leadership development should be perceived as catalysts for church health growth. These two aspects are fundamental in addressing leadership moral crises in the evangelical churches in Kenya. It is detrimental for senior leaders to maintain status quo attitude while emerging leaders miss chances for personal growth. In order for evangelicals to maintain their growth the project observes the need for leaders to pursue spiritual formation and development of leadership skills.

Calling and Membership

Leadership is a challenging calling. It drains a leader emotionally. The researcher agrees with Rodney W. Francis comment,

Pastoring is a very challenging calling, and one that often has many demands placed upon it by people battling through problems and circumstances in life that

they would prefer not to have. It is therefore very important that the office of a pastor is filled by those who have the call of God to be pastors.³

Church leaders who opt into ministry are indebted for the cost of the ministry. The researcher established that the success of a pastor depended on his/her calling. The calling defines the vision and mission to be accomplished by the leader. Bishops,' senior pastors' and youth ministers' response concerning calling affirms that full awareness of ones call serves as the driving power that would make every leader to remain relevant in the ministry.

The failure for leaders to understand the purpose for their calling explains why authentic leadership in evangelical churches is in a discouraging state. While some church leaders are able to articulate their call there are others who misuse the grace of preaching for their selfish achievements. The latter group depicts impersonal leadership which is self-serving and seeks personal glorification. The fruits of true calling are long lasting. Insincerity in leadership can be likened with a house that was built on sand (Matt. 7:26). The motive that drives a person to doing ministry is pivotal to his/her calling

All the participants acknowledged that church as community of believers is a place of a mixed multitude seeking for the eternal truth. Those who are regenerated are called upon to share their faith experiences with non-believers. The participants viewed church community as a place suitable for spiritual growth and leadership development. It is in such an environment where talents are discovered and nurtured. Ordination and commissioning for the work of ministry ought to be conducted in the assembly of believers. As Murphy noted "it is well in every congregation occasionally to adopt fresh

³ Rodney W. Francis, "A Self-Evaluation Paper of Pastors," *The Gospel Faith Messenger*, accessed September 16, 2014. <http://www.gospel.org.nz/index.php/.../167-a-self-evaluation-paper-for-pastors>.

methods of doing good, awakening interest and celebrating the vitalities of membership.”⁴ Placing membership in a denomination is as critical to bishops as it is to the recent convert. This project established that those already working in the church desire further training in leadership, the aspect supported by the researcher.

The researcher established Kenyan culture plays a crucial role in the emergence of a leader. Prior to introduction of Christianity it was impossible to be given a responsibility unless one was bona fide member of tribal clan. Leaders were commissioned by the council of elders, and those going out for war to defend their clan or tribe were as well sent out under the command and tutelage of elders. Therefore membership in any organization is not a new phenomenon it is something intuitively known and was practiced even before the advent of Christianity in the Kenyan Culture. The lesson learned from Kenyan culture teaches that healthy preparation for church leaders should be done within church membership.

Servant Leadership

The incredible growth witnessed in evangelical churches in the last five decades in Kenya poses serious challenges of church administration. Hierarchical structure of most evangelical churches place bishops or the senior pastors as the chief administrator. The respondents in this study indicated that they felt that some leaders’ status give them excessive power over the congregation. The hierarchy is drawn from the African tradition hierarchical leadership found in some tribes or clans. In African culture the head of a tribe is often venerated as a final authority. Thus, he or she deserves to be served by his juniors and cannot be assumed to carry same status with his or her subordinates.

⁴ Murphy, 287.

Kenyan traditional leadership has some similarities with the Jewish culture. The Bible has records of authoritarian and hierarchal leadership. These records portray similarities of traditional Kenyan leadership before the advent of the Gospel. Kenyan churches appear to have inherited some of these styles of leadership. Thus, the evidence of this project established that evangelical churches today are struggling to find balance between these two aspects “traditional and servant leadership.” The field work established that traditional beliefs on leadership have impacted the current generation of leaders in the secular and church representations.

Most of the participants experienced Kenyan traditional type of leadership either at secular or in religious vocations. Bishops and senior pastors who are over fifty years old find it hard to embrace the concept of servant leadership or participatory democracy. Their past experiences make them perceive seniority in leadership as an action of ruling but not serving. The conception of servant leadership helped the researcher to understand why church ministers, especially bishops and senior pastors, struggle with the idea of being a servant leader. The idea of servant leadership according to researcher’s experience is a misunderstood concept within the evangelical movement. Serving does not deprive one of the status of leadership. Rather, it portrays the humility of the leader.

Evangelical leaders who enter into the ministry from secular employments find it hard to adjust from the former styles of leadership to Christian leadership. Leaders in the secular administration lead by top down authority. Believers who have experienced tyrannical leadership at their work place tend to practice such when they heed the call to serve as church leaders. Noticeably, people who have lived and worked in a given culture for long acquire the traditional ideas of that culture. It takes thorough training and

learning to transform this learned behavior. Consequently, pastors who come into the ministry are indebted to serving. Jesus, in his teaching, used the example of washing his disciples' feet to demonstrate humility. He also showed that, though he was their master and teacher, his calling was authenticated in serving. The respondents' information established passiveness in servant leadership among the evangelical churches.

The researcher's perception is that servant leadership in the evangelical churches is unpracticed. Even though church leaders assume that they lead with Jesus' model, this research work profoundly doubts this assumption. Participants' experiences and responses portray the impossibility of serving as a servant leader in a society dominated with some power hungry leaders. It is the researcher's experience that servant leadership is a misunderstood concept. The model proposed by the researcher serves to promote healthy, working relationship in an organization. It makes leaders to become the greatest servant leaders.

Emerging leaders are the most disadvantaged group. Some are caught between a traditional style of leadership and participatory democracy. The later encourages freedom of expression, authenticity and valuing people regardless of their status in the society, while the former is static and embraces status quo attitude. The findings discovered that some emerging leaders were experiencing authoritative leadership under their senior pastors. They expressed the same phenomenon was being experienced by their colleagues in secular employments. The researcher observed their discontentment while evaluating their testimonies. While youth pastors felt that the way forward for the church's consistent growth was by practicing servant leadership, their senior leaders expressed uncertainty about losing positional power.

The researcher's observation concluded that some evangelical churches are gravitating towards positional leadership. This is a common practice with the secular business world. While the project advocates servant leadership, it was assumed that there was complacency among some evangelical leaders with hierarchal leadership for selfish interest. According to this project, the emphasis of servant leadership has been ignored.

The researcher's interaction with African and missionary writers on the leadership problems in African church suggested that traditional leadership played a key role in present leadership formation. It is an uphill task to adopt a new leadership style in a tribal society. The researcher believes that servant leadership and traditional leadership can blend well to transform a hierarchal mode of leadership. Jesus' teaching on servant leadership corrected the wrong understanding of hierarchal leadership.

The proposition of this research project emphasizes training and teaching leaders the principles authentic leadership. The values of respect and honor embodied in traditional headship can be used to reverse hierarchy. The researcher believes that evangelical leaders did not have a good chance to experience servant leadership in their past. Their environment, culture and acquaintances did not sufficiently provide good the principles of godly leadership. The evidence from this project indicates that there is a great need to provide evangelical leaders with education and experience with servant leader qualities which better meet the needs of the growing Evangelical movements and the growing population of its growing multicultural cities and its economic development. Senior and young leaders must learn to learn from each other. Servant leadership has the potential to sustain church physical growth as well as nation's economic growth and warm social life.

Ethical Leadership

All participants said that leading ethically is a demanding personal task apart from its accompanying temptations. It requires a leader to constantly be aware that he or she leads in public domain where personal behaviors are ever put into open scrutiny. Many pastors acknowledged that leaders are obligated to be accountable, responsible and responsive to shun the trap of unconscious immoral conducts. As leaders of ethical standards ought to demonstrate an honest self-assessment of the choice they make in leadership.

The emphasis of leading ethically is modeling ethical behavior. Most leaders concurred with a famous African adage, “A person’s actions speaks louder than his words in communicating the kind of behavior which is considered to be appropriate.” The researcher established from the participants information that many churches leaders were living in denial of their weak morals. Obviously, the character of a leader is more important than what he or she does. The evidence generated from the seminars indicated that people follow leaders overwhelmingly when their actions are in agreement with their words.

While evaluating ethical leadership among the evangelical leaders, the researcher realized that church leaders were conscious that moral truth hardly exists. Morality in the evangelical churches is found to be declining rapidly. There is noticeable expectation among church leaders to want to live morally right. Church leaders’ experiences of immoral leadership within some evangelical churches and in secular place is a wakeup call for church leaders.

While many evangelical leaders agree that there is a rampant growth of moral leadership crises within the church. Undoubtedly pastors' failure to live as truly called men and women of God has contributed greatly this unethical dilemma. Church leaders who compromise their integrity for fame, power and materialism are described as a reproach to the body of Christ. Such leaders are like King Saul when he compromised his integrity by disobeying God's command.

Pastor and His or Her Integrity

Integrity is the biggest challenge of every leader. It is the measure of a personal character. All pastors' confession on integrity indicated that many leaders have fallen when their personal integrity was put into a test. The researcher's findings revealed how some churches leaders in Kenya ended up in disgrace when their character failed.

Pastors called into the ministry are aware of the need of being men and women of integrity. However, the researcher discovered as reported in chapter 5 that there is a perceived decline of integrity among evangelicals. Statistics from the research work show that most church leaders are involved in deals that put their integrity into question. Some of these deals are not exposed in public, instead they are covered with the distortion of the truth. When truth is covered integrity suffers. In Numbers 32:23 Moses warns the consequences of lack of personal integrity among leaders.

Many evangelical pastors are faced with integrity problems in the course of their ministerial service. Innumerable factors contribute to the decline of pastors' integrity in Kenya. Living in a society prone to corruption is an insurmountable challenge for a godly person to live morally upright. Pastors experience moral crises as they interact with daily life activities. These experiences are learned behaviors adopted as way of life by the

community. Many evangelical ministers does not know how to respond precisely to matters that relate to traditional beliefs versus biblical core values.

The findings of this project found out that integrity checks are essential for evaluating personal integrity among pastors.⁵ All pastors regardless of their status acknowledged the failure to keep a constant evaluation on their integrity. The evidence from the field work indicated that the main cause for integrity failure among church leaders happened when leaders failed to observe personal integrity in their journey of excellence. There were reports that many leaders compromise their integrity on issues that affect their ministry such as land and certificates. Indeed church leaders face many challenges of corruption to get services from public offices. These challenges pose the danger of upholding personal core values. However, these experiences have prompted many to reflect and re-affirm their core values.

The bishops and senior pastors are the ones who are highly expected to demonstrate high degree of integrity. Their position has communal influence than any other in the church organization. Therefore bishops and senior pastors are perceived capable of setting godly model for others.

The researcher has come to observe that one of the reasons pastoral integrity is declining in evangelical churches is because of pastors' desire to live lifestyles that advances materialism. All pastors concurred with the researcher that the gospel of prosperity has corrupted many church leaders. The notion of being materially poor has been implied to be a curse, thus when one is wealthy or rich and in power is assumed to

⁵ Clinton, *The Making of a Leader*, 58.

be blessed. This notion negates Psalm 1:1. The blessedness of any man or woman is characterized by righteousness not materialism.

Even though many pastors express displeasure with declining integrity with church leaders, they have no good reason why a pastor should not be involved in corrupt deals. Lack of integrity undermines pastors since they are tasked with divine responsibility to shepherd God's flock. Evangelical pastors will continue to wrestle with the issues that weaken integrity. The researcher's research work concluded that pastoral integrity is essential to ethical ministerial service.

The Values of Authenticity

The notion of being authentic calls a leader to live and act genuinely. It is opposite to counterfeit. The value of authenticity shapes skills and styles of a leader. Authentic leaders earn trust from their followers. It qualifies a pastor to be revered as a true servant. Leaders are authentic when the values they embrace reflect who they are. This is the area where many leaders face the challenge of standing on what they value and believe in while faced with temptation.

The researcher believes that a leader has no business in leading unless he or she learns "to thine own self be true." The attitude of genuineness makes a person to be admirable. Followers trust leaders who demonstrate transparency. The biggest problem with many leaders is aping others' style of leadership. Leaders who have experienced lack of authenticity appeared to have lost their personality. People are created and gifted differently, thus to be natural is essential for life and leading.

The researcher established that the value of authenticity among evangelical leaders was barely adhered to. While being consistent to the call of ministry is a

reflection of authenticity many pastors deviate from the call to seek seemingly lucrative vocations. The researcher noted that many pastors had no clear vision and mission in ministry. Some enter into the ministry out of curiosity but not conviction. One reason why some pastors deserted pastoral ministry is lack clarity of their calling.

Some pastors indicated that the infiltration of western teachings and values have influenced pastors' authenticity in many ways. Sad to note that some evangelical leaders do not synthesize western ideologies with their own inherent values to come up with suitable ideas for their culture. Most of the respondents noted that when missionaries came to Africa, African beliefs were all considered evil. Which is not true. The natives were made to believe nothing they practiced and believed was morally good. The researcher work concurred with some African theologians that missionaries brain washed Africans religious leaders. Thus, they believed in the new religion abandoning their own and its values. The project established that brain washing tend to wear off ones' original values and beliefs. This has been the trend ever since. Africa lives and thrives in the bondage of foreign ideologies.

Religious leaders who were interviewed expressed high value on authenticity. Often evangelicals, though primarily have clear conscience in ministry, in the course of ministry their consciousness is corrupted. Thus, the initial perspective on their calling is diverted to other personal endeavors. Maintaining authenticity will depend on the choices evangelical leaders will make. There is high value on living and acting in authentic manner. Lack thereof is detrimental to personal calling and leadership responsiveness. In every seminar and interview contacted leaders argued lack of authenticity was tantamount to being dishonest with God.

Core Values

At the heart of leadership is the proposition that leaders can shape their leadership destiny by articulating and living up the guiding principles that dictate behavior and action. Often, this proposal is a difficulty undertaking for leaders. The researcher found out that many evangelical leaders would never remain effective in the ministry for failure to know what they valued most. Pastors' evidences indicate that cores values are demonstrated in leadership styles and actions. Leaders' core values should be manifest because that is the way of life. What a leader values most form the essence of ethical and authentic leadership without which leadership is deplorable in the sight of God and man.

The Scriptures place a high value on core values therefore Christian leaders are indebted to be led by their core values. They form the culture of any religious organization. Many leaders in the evangelical movement indicated that it is hard for them to be authentic because of the influence of cultural dynamics embedded in the society. The project established that many pastors have had to compromise their core values due to corruption witnessed in the society.

The researcher suggests core values are based on leaders' integrity, accountability and transparency in handling of ministry gifts. Therefore, core values defines leader's character. Participants of this project indicated that living and acting on ones' beliefs and values is a powerful tool for successful leadership.

In each case study the researcher was interested to know why many evangelical pastors had bad reputation in the society. It was evident from what elders said that many pastor cared less about living and acting the truth as exemplified in the Scripture. Even though they knew the biblical principles, yet, it is hard for them to live and lead by them.

They have not allowed the truth they knew to set them free. It was sad to note that some church leaders failed to live up to their call just because they never remained focused in the ministry. The project established that when leaders fail to live their core values in the ministry they do not finish well. They destroy their organizations and their personal integrity. Participants' life experiences indicated that Leaders who choose not to live their core values, often make choices with bad consequences. These consequences may be relieved if the evangelical leaders are accustomed to the culture of authenticity and ethical behaviors which is rooted on core values.

While evangelical growth continue to soar despite weak leadership, the project established that leaders have burning need for transformative leadership. All leaders could not deny the fact that complacency is equivalent to disobeying God's truth. It is discouraging to note how leaders have adopted worldliness. The researcher observed a wrong notion with evangelical pastors. This notion makes leaders invest much of their energy and resources on building big ministries or churches. This misconstrued idea of doing ministry has birthed a spirit of competition and envy. As many think that the bigger crowd one can influences is a strong indication of being godly. Many pastors concurred with the researcher that this behavior affects badly the growth of evangelicalism.

The lack of commitment to whom one believes in and what one believes in is a major cause for a declined credibility with evangelical leaders. Paul as a good example knew whom he believed in (2 Tim 1:12). All leaders expressed that in order for them to be credible, embracing core values was critical. Core values are reflected in everyday life of leader. The tendency is to make a leader to remain relevant in the ministry and finish well. Present leadership in evangelical churches must be willing to step out in boldness

and faith to engage in spiritual formation programs that will enlighten leaders on the need to live their core values. Local church leadership must be the starting point for emerging leaders to know how to live their cores values.

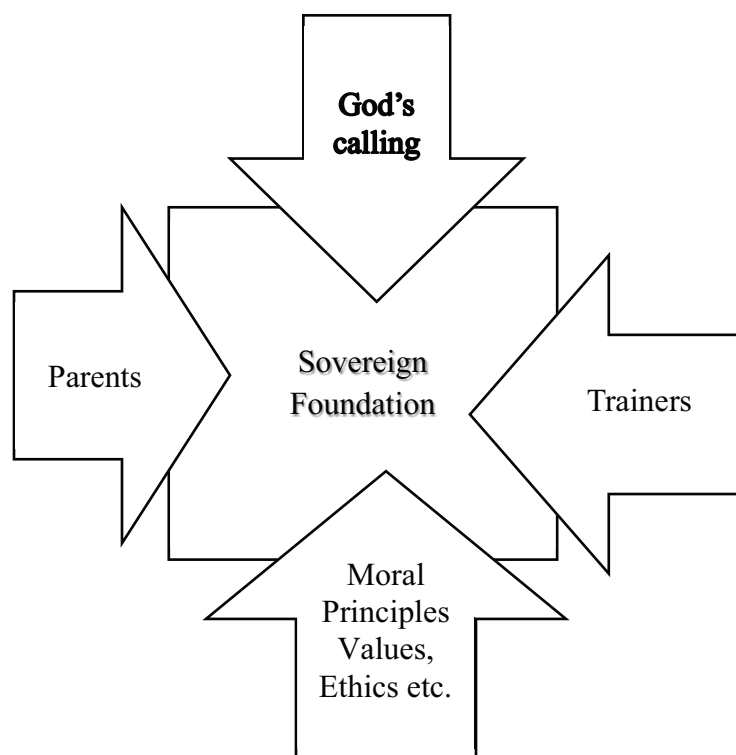
Organic Leadership Development Model

These findings identified leadership problems in the evangelical churches. The research work established the continual decline of morality with church leaders. Current leadership development programs are proving to be inadequate in addressing leadership moral transformation. The researcher found out that traditional leadership practices are still in place. Elderly church leaders struggle with transformational leadership as they are scared of losing power. The emerging leaders feel oppressed and deprived when their senior want to maintain their status quo.

In the light of these findings the researcher proposes a holistic organic leadership development model that can be implemented by the evangelical churches and seminaries. The model is unique in the sense that it traces the leader's call and his or her life transitions. This model is referred by the researcher as *Organic Model*. Unlike other models, it resonates with traditional African way of bringing up leaders. Prior to the advent of missionaries and colonization, leaders in Kenya emerged from within a family. The foundation of any leader was laid in the context of family members. The emerging leader learned leadership skills from his or her elders. He or she remained in strict guidance and discipline till maturity. The elders provided mentorship as pillars. The term pillar is used by Paul (Gal. 2:9) as a metaphor for those who represent and support an organization. Without elders approval emerging leaders would not assume leadership responsibility.

The *Organic Model* captures the biblical model of developing leaders. Classic example is how Jesus developed his disciples. Jesus organized them in family set up. They remained under his discipleship for three years; mentoring, teaching, coaching and counseling them until they were mature for leadership. The following figure demonstrates the elements of the model.

Figure 6.1 Organic Leadership Development, The Genesis of a Leader



The figure above demonstrates essential tools in the process of organic leadership development. Each tool plays a vital role in leadership development. The table demonstrates the genesis or emergence of a leader. At this stage a leader is unconscious of what is happening in his or her life. External forces influence the leader's life. These external forces, depicted in the form of arrows, demonstrate the input brought in to leader's life by divine power through significant persons. The greatest work done at this

stage involves laying down a solid foundation in the life of the leader. Whatever happens here will determine the leader's future life in ministry. These tools are essential for leadership development process in evangelical churches and seminaries.

God initiates the process by impressing a call to the ministry. God uses human instruments, such as mentors and trained leaders. Family is essential for nurturing a leader. Godly parents are expected to bring up children in the fear of the Lord (Prov.22:6). The main goal for these instruments is to shape the leaders' moral life.

Processing Tools

The following figure 6.2, shows favorable environment for leadership development. In a local church context, this model places all responsibility nurturing on bishops, senior pastors and trained elders for life maturity and ministry growth of emerging leaders. They serve as pillars to nurture and provide guidance. The arrow demonstrate the influence the bishops and senior pastors brought to the emerging leaders life. These two pillars are responsible for emerging leader's personal life and ministry maturity. Leader must have a proportional growth to be effective.

In a seminar workshop, the participants learn the concepts of leadership development to apply them in local churches. This model supplements the discipleship model in fulfilling the task The Great Commission.

Figure 6:2 Holistic Leadership Development

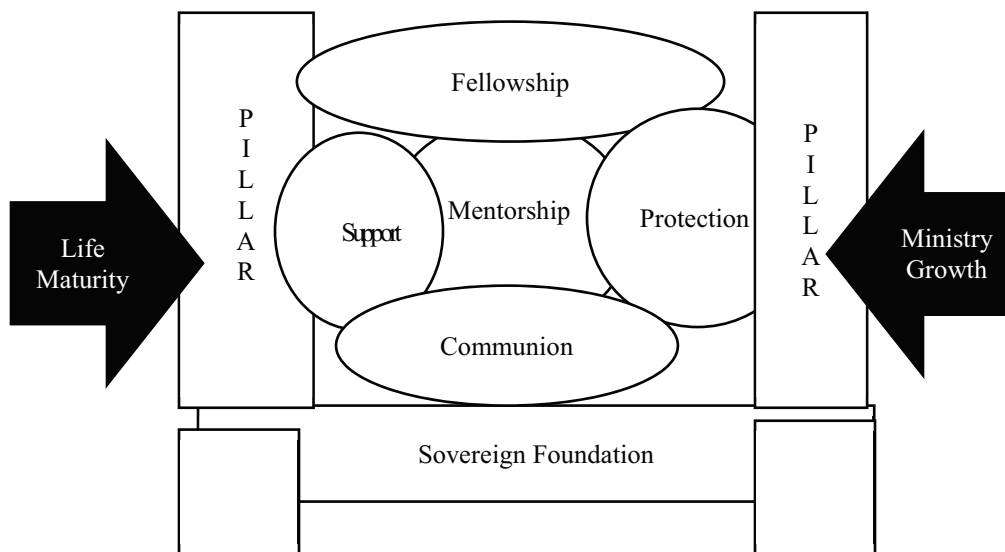
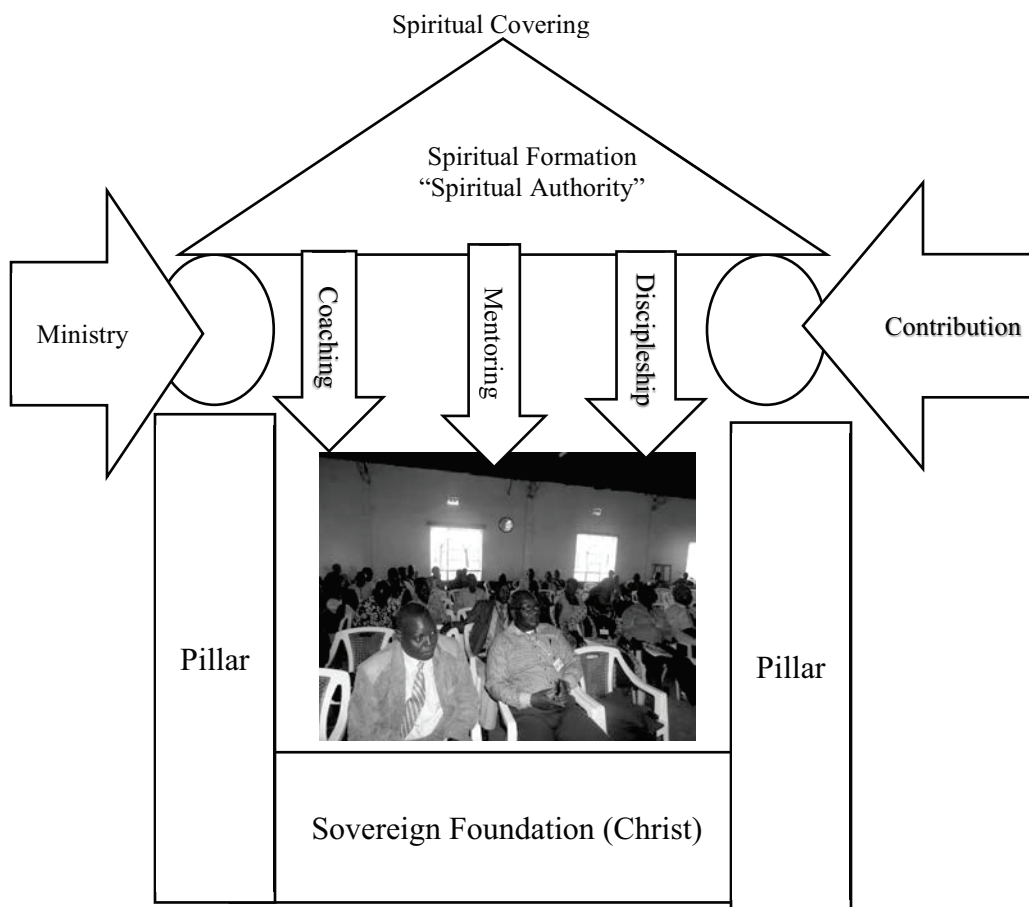


Figure 6:3 Holistic and Organic Leadership Development



The table demonstrates the need for ongoing leadership training. The arrows demonstrate the process of impartation by a spiritual authority. They also show the duties of a spiritual authority. The duties are the ministry performed by the bishops and senior pastors. While a leader is doing ministry he or she is contributing to life and ministry growth of others. The goal of this diagram is to address two problems evangelicalism is facing. Evangelical rapid growth encourages the need for developing more and authentic leaders. Another problem is the patterns of ethical behaviors of leaders which calls for character formation. These problems can be addressed by offering lessons on mentoring, coaching and discipleship as well as vocational trainings. The model is suitable for all categories of leaders. It helps leaders come together to train for a common purpose.

Evangelical leadership in Kenya is a multifaceted movement. Thus, the researcher believes that developing more competent leadership needs a team effort. Therefore he plans to team together with other likeminded groups for the implementation of this model. The researcher believes the model is a crucial instrument in synchronizing leaders from all churches and religious organizations in response to the challenges of leadership development. The chart illustrates how organization can achieve leader development through informal and formal training. The model helps leaders to advance their potential through a vocation long synthesis of training, learning, education and ministry experiences acquired in their life transition.

The acronym *HOUSE* demonstrated by the Organic Model explains the moral character of authentic leader: “H” reflects humility. This is a key moral character for all leaders (1 Peter 5:6). “O” demonstrates the obedience of a leader to God and authority (1 Sam. 15:22, Rom 13:1). “U” encourages a leader to gain understanding and learning

(Prov. 1:5). “S” stands for servanthood. A leader is called first to be a servant of Christ and to serves others (Mark 10:45, Rom.1:1). “E” validates the fact that a leader emerges from a community, organization and family context. For instance, the prophet Samuel emerged from family, under authority and as a servant of God (1 Sam 1:21, 3:1-19).

This Organic Model is intended to bring leaders to full understanding of their calling and for what purpose God created them. It helps leaders understand their life transitions. It is suitable for young emerging and elderly leaders. It allows experienced and emerging leaders to acknowledge the need for developing leaders from within. It also demonstrate that God designed a leader to emerge under good moral authority, and teaches young leaders to learn submission.

The researcher used the model to train leaders in workshops and seminars in the process of research work. The researcher trained leaders on; the essence of organic leadership development, servant leadership, mentoring and personal life and ministry transitions. All participants indicated the model was relevant in training existing pastors, elders, church workers and business people and politician as well. They commented that it pulls together character development and moral values which are derived from both Kenyan perspective and from biblical truth.

The model developed in such a way that it can be used for short term and in service training which may be affordable for all leader regardless of their status in their organizations. This model is ideal for leaders who aspire to be more effective in community leadership and leaders who have mentorship, discipleship and coaching ministries. The researcher intend to publish the model in mid-2015. He is still improving on it from some insights he benefitted from Kenyan leaders, professors and mentors. The

testimonies received from the participants indicated that the model will suit Kenyan context very well.

Implementation of the *HOUSE* Model by Church Leaders

The key people involved in the implementation process are the bishops, senior pastors, trained mentors and coaches. The participants are drawn from the ministry cluster leaders which include bishops, senior and youth pastors, elders, deacons, Sunday school teacher, new converts, worship leaders and departmental heads in church organizations. The three tools highlighted for the execution of this model are discipleship, mentoring and coaching.

This model is designed to address the need for leadership development for all leaders in the church community. All the participants, regardless of their status in their organization, are required to attend group training in seminars and workshops or one-on-one mentoring and coaching sessions under a trained and experienced facilitator.

The Role of the Facilitators

The major role of facilitators is to guide leaders step by step in the ministry time-line phases. The model displays three major phases of leaders' growth in the ministry; calling, contribution and convergence.

Calling Phase

The key facilitator at this phase is the senior pastor. The pastor may appoint from his or her church an experienced and mature believer to facilitate, in conjunction with the pastor or alone. The target group is new believers and emerging leaders, ages between 20-35 years. In the figures the facilitator is referred to as a pillar. As a pillar, he or she has the capacity to disciple and mentor the emerging leaders. At this phase the emerging

leaders need protection, guidance and spiritual nourishment. This is the time to lay solid biblical foundation for the emerging leaders. At this calling phase, there is an interplay between discipleship and mentoring. Discipleship focuses on spiritual and character formation. Mentoring focuses on the larger context of lifelong personal and ministry development.

The facilitator needs to create a relationship with his or her disciples for safety and encouragement to mature spiritually and model character. At this phase, many do not understand their calling and spiritual gifts. Thus the facilitator would help them in navigating through to the next phase of ministry contribution. The participants are taught ministry skills through practical assignments and spiritual discipline. This process is best performed in group sessions. It could be a programmed or an un-programmed in structure. The model affirms discipleship to be an ongoing process in different time frames.

The model shows discipleship has three phases: first, calling, which addresses the need for direction and guardianship; second, growth to maturity and equipping; lastly, reproducing themselves. Discipleship reaches its climax when leaders are able to reproduce themselves.

Contribution and Ministry

Mentoring at this phase is crucial to emerging leaders. It helps to shape the character of leaders as well as developing the person in the ministry. The trainees at this phase will learn accountability, or the importance of being a trustworthy person. The model encourages the mentor to design a mentoring model pattern based on one-to-one, one-to-two, and group mentoring. The facilitator ought to know that each individual is

distinct and unique. So he or she needs to see how to meet each individual needs. The ultimate benefit for mentoring with the *HOUSE* model is to encourage participants to interact with each other on personal level.

The Holistic and Organic Leadership Development Model encourages experienced church leaders and trained mentors to offer facilitation of the lifelong leadership development. By this means, ministry cluster leaders will move through all phases of personal and ministry development effectively. Mentoring is suitable to all leaders for the purpose of their emotional, spiritual, educational and intellectual growth. The target group is leaders who are between 35 to early 50 years old. The key facilitators at this phase are bishops, senior pastors and experienced mentors.

Convergence

The last tool in the *HOUSE* model leads a leader to a life of convergence. The coaching tools advance a leader to be efficient, more productive and more focused on his or her legacy. The coach is a spiritual authority who helps to guide the maturing skills and work of a leader. The target group is leaders who are 55 years and above.

The coach leader helps other leaders learn, grow and achieve their ultimate goals in their calling. He or she empowers those who are innovating new plans for ministry growth by coaching and resourcing their growth and development. The purpose of coaching in the Holistic and Organic Leadership Development Model is to enhance leaders' potential to perform better. The spiritual authority, or trained coach, plays an important role in transferring life experience and knowledge to the other leaders.

The *HOUSE* Model encourages two levels of coaching: team and individual. Spiritual authority (bishop) organizes a team coaching workshop for his senior pastors.

The participants share their commitment goals and competence freely. The facilitator helps the participants meet their expectation. Coaching in groups helps participants to learn from each other. Individual coaching, one-to-one or one-to-two, helps build confidence in the participant by affirming good performance. The facilitator helps the participant to assess his or her strengths and weaknesses toward projected goals.

Lastly, the ultimate goal for using the three tools (discipleship, mentoring and coaching) in this Holistic and Organic Leadership Development is to produce authentic leadership. Discipleship in the church lays down the sovereign foundation needed by leaders at the early ages of calling. Mentorship from its inception helps the leader reach his or her potential. It develops the leader in the ministry. Coaching in an organization helps leaders to accomplish the long time goals. All these tools demand bishops (spiritual authority), senior pastors (pillars), lay leaders and coaches to invest their life and time into their protégés. These responsibilities are critical because while the lay leaders, senior pastors and bishops are nurturing leaders, they are also developing future leaders and reproducing themselves.

CHAPTER SEVEN: REFLECTION

Personal Reflection

There were two major reasons that motivated the researcher to study a doctorate degree in leadership development. As this researcher was asked to carry out various leadership roles in the church, he observed weak leadership characterized by weak morality in the church as well as in secular life in Kenya. It was apparent that there was a great need for better leadership both in the church community and in public sector. As he carried out his own leadership duties there were many challenges for which he did not feel prepared. While growing up as a young evangelical minister, the researcher lacked the opportunity to be mentored by the leaders under whom he served. Had it not by the grace of God he would have abandoned his calling.

While his peers sometimes considered him a pioneer in ministry, he spent time with them attempting to provide nurture and mentoring but did not feel adequately prepared. Even though his senior pastor, teachers and colleagues affirmed him in these roles but he still felt unprepared and wished he could get more training in leadership.

Prior to his studies at Bethel University the researcher struggled with the issues of mentorship, servant and ethical leadership. It was not until when he started studying organic leadership development when his professor began enlightening him on such issues. This project was his first opportunity to apply these concepts specifically to the challenges in evangelical community in Kenya.

In the process of this project, the researcher feels that he has made progress in understanding the unique need for leadership development in evangelical churches. Apparently, evangelicals have diverse views about leadership. A leader is viewed as a person with great influence or as a person of high status in the community. If a pastor had a small congregation that is not affluent, he is not regarded as a real leader. The notion of “greatness” is esteemed within the evangelical traditions in ways that seem to be driven by secular values and ideas of success rather than by respect for servant leadership as demonstrated by Jesus.

The project work was an encouragement to the researcher. Biblical and Literature review inspired him greatly. The discovery that the moral crises in leadership among evangelicals has become a great concern to many others, and that he was not alone in addressing the need for leadership transformation was comforting. This realization made the researcher see himself as part of a bigger team working for leadership transformation within evangelical movement and community at large. The research work awakened the spirit of serving in the heart of the researcher. To him; being a leader is being a servant and that humility comes before exaltation.

During the seminars and interviews the researcher was enthused to hear how church leaders were concerned with weak leadership in the evangelical churches. Their expression portrayed the inability with most senior church leaders to address candidly issues of morality effecting the Church and secular world. It was encouraging to hear from most of the participants that they were concerned about unethical behaviors among some church leaders. Many felt that the Church leadership was not proactive in its mission. Many have diverted their focus from building the body of Christ to building

their personal kingdoms in the name of the church. Their motivation is not based on “why am I a leader” but “what I want to become.” The researcher observes that the latter is all about me while the former is about serving others.

This research has led the researcher to foresee a decline in church growth due to the current trend of moral declination among evangelical leaders in Kenya. Thus evangelism may be losing the growth experienced in the last five decades because of complacency among many pastors. When leaders compromise their Christian beliefs with world systems and traditions they lose focus of the calling. Many evangelical pastors agreed with the researcher that morality is fast declining in the church more than ever. If evangelical leaders do not address moral leadership problems seriously the exponential church growth witnessed in the 1970s through 1980s might be an elusive phenomenon.

The researcher was thankful to God that he helped him to find training in organic leadership development. This program was essential to him because he got to understand why many leaders are not going to finish well and why some behave the way they do. In the course of seminars trainings and interviews, he came in contact with many leaders whose testimonies and experiences provided great learning opportunity. God used some of leaders as means to refine his spiritual formation.

Strengths and Weaknesses of the Project

Strengths

The strength of this project is the emphasis it has given on servant leadership. The study gives insight on the moral challenges that evangelical preachers in Kenya face. The themes addressed by this project have proved to be a litmus test for evangelical leaders.

These include leadership development and servant leadership. The lack of these, is therefore a cause of weak leadership known to be common in evangelical churches.

The project gave leaders chance to trace their calling, understanding personal life transitions and enlighten leader's pathway to finishing well. As some leaders do not know their life purpose and why they are in ministry, this project helped leaders understand God's intention for their life and calling. It is sad to note that many leaders who never realized this truth ended up having disasters in the ministry.

This project raises the awareness of mentoring emerging leaders. The current trend of doing ministry in the evangelical tend to undermine submission to authority. This project demonstrated the goal of mentoring is to inspire the next generation to be responsible leaders. The emerging leaders need to learn from their senior ministers. The elderly leaders are spirit carriers which is the deposit they need to make to the next generation.

The work of this project has given an extensive insight on the ethical leadership. The antithesis is devastating, this is why many cannot be authentic and responsible. The reason why many evangelical and secular leaders have failed in the quest for integrity is because their moral ethics are weak. The emphasis on this project encourages leaders to be men and women of integrity.

A major accomplishment of this research was the development of an organic model for leadership development in Kenya which uses the acronym *HOUSE*. The term resonates with African traditional method of nurturing leaders and each letter has a meaning that has moral significance. It challenges evangelical leaders to think critically and to aspire to be genuine. The project demonstrates that Kenyan leadership continue to

face a lot of ethical moral crises because of neglecting its rich culture for western one which are more advanced for them.

The *Organic Model* as demonstrated in this project shows that leaders do not emerge from a vacuum. And that the context from which a leader develops determine their success. The model encourages participatory, and inclusiveness of all essential tools for leader development. The hierarchy displayed by the model demonstrate the purpose of serving and empowering. Senior ministers are seen by the emerging leaders as symbol of hope.

Weaknesses

The researcher admits that leadership is a complex phenomenon especially when it deals with the moral character of a leader. The researcher is passionate about the being of a leader. He concedes that character formation and transformation are not an instantaneous process. Rather they are a continuing life process. Thus, the proposed model could not achieve its intended goal promptly but, it was warmly received as a possible start of a long term process.

The term evangelical is diverse and seems to apply to a majority of protestant churches in Kenya. At the start of this project, the researcher was conscious of the challenges of disunity among evangelical churches. The leaders who participated in this project do not represent all of the evangelicals in Kenya. Even though Protestants and Pentecostals as well Charismatics fall under the evangelicalism each have their own church traditional beliefs in worship and doing ministry. The challenge presented in this project is how to bring leaders from these groups to study and work together. Every group want to nurture leaders based on their context of worship and ministry.

Transitional Leader Development Inc. (TLD) is a new organization under which this project was conducted. Right now it lacks the capacity to aggressively implement the newly developed *Organic* model. TLD as a young organization is trying to establishing its name within the Evangelical community. The researcher is aware the bias accorded to small organizations. Therefore he would have to move forward with cautiously.

Areas for Further Study

This project targeted church leaders within the evangelical movement who held key positions in their organization. However, in the course of the field research work other religious parties and business enterprise were found suitable. This was not expected at the inception of this study. The researcher established that moral crises in leadership was not a phenomenon prevalent only in one certain group of people. Rather it is widespread pandemic. Thus, since the researcher received several invitations to continue offering seminars on leadership development this would be appropriate time to improve the questionnaires and routinely conduct a pretest as part of the seminars. A similar study in secular leadership especially in political and business establishments would provide a better understanding of the root causes of moral decline among leaders in Kenya.

The *Organic* Model presented by this project to evangelical leaders focused on senior leaders with expectation that they will utilize the manual and the knowledge in initiating leadership development program in their organizations. Further study is essential to find out if church leaders who received training and the manual are applying the knowledge in their leadership. A follow-up with bishops and senior pastors is rewarding to establish the success of the model since they were suggested as key implementers.

Further studies on leadership development are needed. This study was researched among evangelical leadership in Kenya. However the principles of the findings applied may apply to all sector of leadership in Kenya. The validity of this project for community leaders could be opposed, even though leadership in many setting share many common characteristics so there are many potential benefits for strengthening leadership in other areas of leadership out the church. Therefore further studies are required with non-Christian and non-evangelical leaders to determine if the findings are similar.

Additional study on reconciling African traditional general knowledge on leadership with the Scripture and the need for a modern nation for authentic leadership development is needed. African traditional culture has a huge deposit of moral values which have similarities with the biblical Jewish culture which are of great value for the future. The study would be an important innovation for redeeming evangelical leadership and understanding of cultural transformation. At the moment, church leaders tend to straddle both cultures at the same time without those tools for tough analysis and reflection. This study is deemed essential because some Kenyan cultural beliefs and traditions perpetuate submission to authority and traditions without critical reflection. So this study is needed to see leaders develop holistic.

Conclusion

The goals of this study required to establish the root cause of leadership moral crises as these relates to lack of authentic leaders. The main reason why the researcher incorporated youth pastors, elders and church member was to try to produce unbiased report on the senior church leaders. Bishops and senior pastors are important people in leadership, they have great influence and are the one who are sometime accused of weak

leadership. The researcher felt it was their subordinates who might provide credible account on them.

It was necessary to find out themes that contribute to moral crises in leadership. Two major themes surfaced in the study work. First, the need for leadership development was commended because it helps leaders to improve leadership skills to be more effective. The longing of bishops and senior pastors to study more on servant leadership was evident in all seminars. It was rewarding to see senior church ministers and contemporary leaders from different religious organization attend and support the notion of leadership development. This demonstrates the need for leadership transformation in Kenyan church and the society at large.

Secondly, failed ethical leadership was referred to as the mother of all problems related to leadership. The need for bishops and senior pastors to be role models was echoed by all participants in every seminar setting. It was obvious that many top-level leaders display weak character that can easily jeopardize the next generation of leaders. Leaders expressed the need for spiritual and character formation in anticipation for authenticity. The manner in which leaders demonstrated negative feelings toward lack of integrity among themselves gives assurance that people are ready for leadership transformation in evangelical churches in Kenya. Most of the overwhelming majority confessed the current leadership styles noticed in religious organizations were in contrast to servant leadership as demonstrated by Jesus Christ.

Some church leaders commended that the researcher's teachings on leadership were unique in the sense that he used simple language that every leader could understand. At one point a senior bishop said "the reason why other leadership training forums have

failed to be effective is because the facilitators use western and big theological terminologies that are hard to be understood by lay leaders.” Many leaders supported the *Organic Model* since it resonated with Kenyan culture of nurturing leaders and it was simple to understand. They were amazed to see a common symbol in life “*house*” demonstrate lesson for leadership development. Participants pledged to support the researcher’s vision to transform leadership in the evangelical churches and Kenya at large. They were happy because one of their own could come back with new and contextualized ideas for developing leaders.

APPENDIX: SURVEY QUESTIONS

Survey Questions according to Groups

GROUP ONE: BISHOPS

A: General Questions

1. Tell me about yourself?
2. What does it take to be a bishop?
3. What do church members want in a good bishop?
4. What do pastors want in a bishop?

B: Empirical questions

1. How would you describe leadership in evangelical churches?
2. Tell me as much you would like, how a leader should present himself or herself as a true servant of God?
3. What are the root causes of authentic leadership inconsistency in evangelical churches?
4. How has corruption in the society influenced the church?
5. How can the church be involved in the fight against bad leadership in the society?
6. How should evangelicals be involved in developing authentic leaders?
7. How can evangelical leaders benefit from leadership development programs? And what would like to be included in the program?
8. How does traditional beliefs influence Christian leadership?
9. How should traditional values influence Christian leadership?
10. Are there negative ways traditional values influence Christian leadership?

GROUP TWO: SENIOR PASTORS**A: General Questions**

1. Tell me about your calling?
2. How big is your congregation?

B: Empirical Questions

1. What is your concept of a Servant Leader?
2. What are the moral issues that many pastors manage well? Find difficult? Fail at?
3. How are the evangelical leaders (pastors, politicians and church members) dealing with corruption in general?
4. How do you value theological education? Is theological education relevant to leadership development?
5. How effective are leadership programs offered in the seminaries and secular colleges?
6. How can you compare Transitional Leader Development program with other leadership programs offered? Do these programs conflict with traditional community values or work well with them?
7. How is mentoring program helping leaders mature in your church?
8. Do you see any difference between what is needed for a small group leadership?
9. Does your natural leadership style lean more to either of these styles?
10. Are you comfortable adjusting from one style to the other?
11. What do you see your leadership strength or limits?
12. What are the common moral dilemmas affecting emerging leaders?
13. What are the causes of church splits in evangelical movements?

GROUP THREE: YOUNG PASTORS

A: General Questions

1. Tell me about your calling in the ministry?
2. What motivated you to enter in to a pastoral ministry?

B: Empirical Questions

1. How did seminary training prepare you as a minister?
2. What are the challenges of most young pastors?
3. What do you think senior pastors should do to help you ministers to stay on course?
4. What is most helpful? What roles are most important to get a practical experience with?
5. How do role models influence young ministers?
6. How can you evaluate the moral standards of the existing leaders?
7. What would you wish bishops and senior pastors know about young pastors?
8. What would wish bishops and senior pastors leave behind for the next generation?
9. Have you studied a course on leadership development? Would want more training for this?
10. How closely bishops, senior pastors and other leaders of the church work together?
11. How does weak leadership in the church affect you?

GROUP FOUR: ELDERS**Empirical Questions**

1. What is your pastor best at or less good at?
2. What are the best aspect of how the pastor relate to the board?
3. Can you comment on your pastor's leadership style as it relates to use of authority, his or her natural gifting, generosity, use of time and care for the members?
4. How should a pastor be involved or not with church finances and other resources?
5. How does corruption with pastors and other leaders affect you?
6. What changes would you wish your pastor initiate in the church?
7. How is your pastor developing leaders in the church?

GROUP FIVE: CHURCH MEMBERS

Empirical Questions

1. What are the strength and weakness of your pastor?
2. How do you feel when pastors are mentioned with immoral behaviors?
3. How is the church leadership elected or appointed?
4. What can church leadership do to encourage leadership development in the church?
5. In what areas does your pastor show greatest integrity?

Are there any areas where people may have some questions or concerns?

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