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**EFFECTIVE PASTORAL LEADERSHIP IN THE SMALL CHRISTIAN  
COMMUNITIES FOR EVANGELIZATION IN TIGANIA DEANERY,  
MERU CATHOLIC DIOCESE, KENYA**

<sup>1\*</sup>Stephen Muthamia <sup>2</sup>Rev. Prof Francesco Pierli & <sup>3</sup>Rev. Dr. Joseph Healey

<sup>1\*</sup>Postgraduate Student, Tangaza University College

<sup>2</sup>Lecturer, Tangaza University College

<sup>3</sup>Lecturer, Tangaza University College

E-mail of corresponding author: [stmuthamia@yahoo.com](mailto:stmuthamia@yahoo.com) ; [stmuthamia@gmail.com](mailto:stmuthamia@gmail.com)

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**ABSTRACT**

**Purpose of the Study:** The aim of the study was to identify the required pastoral leadership skills and competencies needed for effective participatory and responsive leadership for evangelization in Tigania Deanery, Meru. The study was guided by the following specific objectives; to outline pastoral leadership skills for evangelizing the SCCs in Tigania Deanery, to analyze current pastoral leadership practices in the SCCs in Tigania Deanery, to identify training models for leadership styles in SCCs in Tigania Deanery, to suggest recommendations for training leadership in SCCs in Tigania Deanery.

**Problem Statement:** The pastoral leadership in the Church has a great responsibility of evangelizing many Christians present in the grassroot SCCs. The priests are set up for a great task when their churches are grown from SCCs to bigger churches. The pastoral leaders in the parish may not be able to evangelize all Christians as adequately as it may be required, unless it relies on pastoral leadership employed by the church authority of the diocese that is the Bishop. However, when leadership skills, social and emotional competencies of pastoral leaders especially where the concept of SCC is not efficiently and effectively employed, the effect is evidenced in the inadequate evangelization of the Christians. A number of studies have suggested that leaders should have certain qualities without which evangelization in the SCCs will suffer.

**Research Methodology:** This study used a combination of qualitative and quantitative research design. The target population consisted of leaders in SCCs in Tigania Deanery in Meru Diocese. The Deanery has nine parishes and the study was conducted in the four selected parishes through sampling five SCC in four of the selected parish in the Deanery. The target population consisted of five SCCs in each parish with approximate of five members in each SCC and 100 members were sampled in the whole deanery.

**Results:** The findings of the study revealed that there was a significant relationship between pastoral leadership and evangelization which is in consistent with the findings that pastoral leadership as influence in the evangelization of the Christians in the SCCs.

**Conclusion:** Based on the findings, the study concluded that training of pastoral leaders provides them with skills that enable to be effective in evangelizing the SCCs.

**Recommendations:** The study recommended that pastoral leaders needs to be trained, motivated and powered for evangelization, each according to his/her specific role in the Church. Based on the study there is need for frequent training of leaders through seminar and workshops which is necessary for the development of the parish and Church as a whole.

**Keywords:** *Pastoral leadership, Leadership, Leadership skills, Leadership styles, Evangelization, Participative leadership and Small Christian Community.*

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## 1.1 INTRODUCTION

According to Bush and Glover, (2014) pastoral leadership is a concept which is highly discussed in organizations and institutions and churches included. Leadership determine the effective running of the organizations especially evangelization in the church. Leaders have the obligation of managing the affairs of the organization by dealing with the follower in the learning of any activity. Leadership is a process through which one influences others to make certain effects and accomplish organizational objectives (Kumar, Sharma & Shilpa, 2013). Pastoral Leaders are entrusted with obligation of communicating visions, organization goals and objectives to the followers. The Church pastoral leadership structure aim at making the church achieve its organizational goals, objective, vision and mission in evangelizing the Christians.

In the global Catholic Church leadership today, change is resisted especially by pastoral leaders who hold on to the traditional models of management rather than current styles of leadership that require clear roles of leadership at the SCCs, that is grassroots level and organization for development and transforming the society (Ganz, 2010). The contemporary Churches need to increase the effectiveness of their pastoral ministry and experience enduring success through collaboration and transforming themselves and their followers. According to Wagner (2010) the single most effective method of evangelizing in the community is the establishment of new Christian communities. There is the necessity of pastoral leadership skills during moments where the Church is undergoing transition to SCCs. This concept is present in the community whereby it has been taken up by various communities including the Catholic Church, where SCCs expose the responsibility of laity as pastoral leaders in undertaking the work of evangelization.

In the historical development of SCCs, Pope John XXII pointed out that the early church served as a congregation gathering in the same neighborhood in households that were found in towns and cities. The understanding that Jesus did with His community of disciples was that, they did not have a specific place to hold their meetings for evangelization. They gathered in the local places where the Christians of the time lived hence giving birth to the basic unit of early Christianity. This concept by early Christians motivated the family hierarchy, embrace brotherhood and sisterhood into the body of believers making the two as equal partners (Mannion, 2016). The idea was to develop Church-based communities where people lived and did their everyday activities and at the grassroots level.

It is in keeping with this concept that the SCC derive their meaning, value and practice. However, the concept is based on the Holy Family, which is the major patron especially given the trials and tribulations that areas like Europe and Africa have gone through experience (Healey, 2012). Motivated by such actions, the SCCs have been restructured to include community participation and tapping of the leadership skills present among the congregations.

During the AMECEAs 6<sup>th</sup> plenary assembly held in Democratic Republic of Congo, the Zaire Episcopal Conference held in 1961 supported by approving a pastoral plan that would promote SCCs. The AMECEA Bishops opted for SCCs parish model of the church. According to Baur, (2000) SCCs are the best way to make church more African and close to the Christians. The first SCCs in Africa started in DRC in 1961. This is the very year AMECEA came into being. The historic Second Vatican Council that took place between 1962 to 1965 made SCCs to develop drastically (Healey, 2012). AMECEA Bishops started laying emphasis on the developing SCCs in the Region as a family model, hence reflecting ecclesiology of Vatican II.

The SCCs in the AMECEA Region officially started in 1973 to 1976 although, the seeds of SCCs were sown earlier. In 1970, SCCs started in Iten parish in Eldoret Diocese, Kenya. The AMECEA Conference held in Nairobi, Kenya in December 1980s, observed that pastoral leaders in Eastern Africa were convinced that it is high time the church in Africa become truly local, by being, self-ministering, propagating and supporting (Healey, 2012).

The 1973 AMECEA Meeting concluded that all bishops, priests, religious men and women and Christians should be involved in a particular SCC as regular or ordinary member but not as leaders (Healey, 2012). By virtue of baptism every one is a potential member of SCC. This means that SCCs are not optional, but are the basic unit, foundation and expression of the Catholic Church in the grassroot level. The Leaders of the SCCs are lay Christians living in the same neighborhood. This is one reason why SCCs are a new way of being church, Priests, brothers, sisters and seminarians are animators and formators but not bosses (Healey, 2012). SCCs are a places for evangelization and a hope for the universal church. The authority of the Pope who is in charge of the universal Church confirmed the direction that the AMECEA countries were taking in building SCCs.

Pope John Paul II (1989) observed that Local ecclesial authorities ought to foster SCCs where the faithful can communicate the word of God .The SCCs are Centres of evangelization, and formation and this is done by members in communion with pastors in the parish. SCCs are a force for evangelization, good centres for Christian formation and missionary outreach and a good hope of the church. In AMECEA region challenge was for the bishops themselves to take ownership of this pastoral priority and to make it their own not only to support it intellectually, but to internalize it.

Since its inception, the SCCs have greatly influenced the lives of Christian within and outside the AMECEA region. The positive impacts of SCCs have been felt far and wide, on the pastoral relevance and social effectiveness of SCCs in the Eastern Africa. Orobator, (2011) observes that SCCs are viable models and means that can help Church in Africa, to become real, relevant and local in the lives of ordinary people. The parish-based SCCs are integrated in the pastoral structures and activities of the Catholic Church. SCCs are a pastoral model that helps to build the parish structures.

Healey (2012) observed that in leadership structures, SCCs are directly represented on the outstation, sub-parish and parish councils, this is participation and representation from the

grassroots. Celebration of the sacraments are done in the SCCs. All SCCs members, participate in planning these sacraments in their outstation, sub-parishes and parishes. The SCCs promote the ability to read the word of the Bible. SCCs are involved in nurturing vocations to the priesthood, religious life, marriage life and lay ministries. SCCs pray for and promote vocations among their members and have special celebrations and sending ceremonies at different stages of commitment.

Recent studies indicate that an increasing number of priests, brothers and sisters attribute their vocations to the SCCs where they grew up (Healey, 2012). In Self-reliance and by which organizing and collections through the SCCs structures, money has doubled and tripled in some parishes. Through SCCs on the grassroots level lay people are taking more initiative and financial responsibility for their church and their involvement in the community, and wider society. Studies indicates that 75 percent of the members of SCCs in Nairobi Archdiocese in Kenya are Women. In the hierarchical leadership where by clergy are the leaders, women feel excluded from the top leadership. Leadership training can empower women to take up there active role not only in the SCCs but also in PPC.

In essence SCCs are out to help others. Healey (2012) observed that each and every SCC, shares their experiences which is evidenced during the 1973-2011 period, SCCs in the AMECEA region gained popularity and become influential within and beyond the eastern Africa Region. The AMECEA's experience of SCCS has spread to South Africa and English-speaking West Africa. The expression SCCs has become more popular worldwide in North America, in parts of Asia and in English speaking Africa. When pastoral, parish based model of SCCs in Eastern Africa was clearly explained during the 1994 first African Synod, a new door was opened where by more articles and books on Eastern Africa experience on SCCs were written. People are interested in the structure of the parish-based SCCs where leaders in PPC are elected starting from grassroots level SCCs –thus true representation from below.

SCCs in AMECEA Region challenge the European experience. Where family life and parish life are weakening. Africa's model of family-based SCCs with an emphasis on community values and relationships can give a positive message and influence to western society that is witnessing the break-down of family structures. The document of Vatican II does not mention specifically SCCs but are clearly implied. The 1983 revised code of canon law does not clearly mention SCCs, but are indirectly referred to in the section on structures under the people of God. The particular churches (local churches) have the freedom to carry out pastoral work in parishes on the local level following their own structures and activities. Mringi, (1995) observed that the SCCs in the parish are now in reality the actual centres of pastoral work, from which all basic ecclesial activities commence and receive their validity and strength. On this account SCCs has become a juridic person because it is internally autonomous in the sense that it elects its own leaders, raises its own funds for self-support and promotes its own evangelization and catechesis. SCCs should also be used as places of leadership training and empowering the Christians to take up active role in the Church.

The Church in Africa, especially in the AMECEA region, use the term SCCs. Other continents use different terms to denote SCCs which include the following; living base ecclesial communities, base Christian communities, small Church communities and small faith communities. The term base means the grassroots that form the foundation of Christian community in the society. It is in the grassroots SCCs where people can exercise real social influence on established order and structures and bring about social change in community. The

pastoral leadership influences the involvement of Christians in the Church at the grassroots level and also influence evangelization in the SCCs (Fanwong, 2015). This is evident in the interpretation of the Church as God's people in modern society.

The AMECEA bishops understood the vision evangelizing through the SCCs in their local dioceses as a priority. The necessity, value and significance of SCCs have been included in theological seminary formation and training and is encouraged because of its benefits in evangelization. The significance of pastoral leaders evangelizing through the SCCs include the following: promoting peace, justice and unity to assisting embracing values through solidarity and inclusiveness. Thus SCCs realize their role and obligation as a family model in the Church during evangelization. Fanwong (2008) observed that the major part of this change is deep evangelization that declares the water of baptism is thicker than the blood that breeds differences in communities, societies and tribalism.

In the parish based SCCs, the SCCs officially participate in the parish leadership structures (Healey, 2012). The SCCs have a representatives on the prayer house/outstation, Centre or parish level. In the SCCs, elections start from the grassroot then move upwards. This enables parish pastoral council leader are chosen from members who are already leaders in their SCCs thus true representation from the grassroot. The main function of PPC is to help the Church in its mission which include: evangelization, sanctification, charity, social work and catechesis. The pastoral leadership also help in communicating to the faithful by formulating pastoral, physical and development plan for the parish. Canon Law asserts that PPC assist in promoting pastoral action and evangelization in the parish.

Tigania deanery is in Meru diocese. The diocese has nine deaneries which include; Igembe, Imenti South, Imenti North, Imenti cntral, Maraara, Chuka and Tharaka deanery. Tigania deanery has nine parishes namely; Tigania, Mikinduri, St. Massimo, Mbarang'a, Chiru, Limbine, Cheranga and Kianjai parish. The SCC is identified as church in the grassroot or neighborhood. SCC is the place and instrument of Christian life which offers opportunities for dialogue, prayer and proclaiming the gospel. The SCC serve also as place for organic catechesis, training in charity, prayer, adoration and joyous Eucharistic celebrations. The SCC in Tigania deanery adhere to these guidelines with a vision to being a witness of love reflecting Church that gives dignity to every person with a mission to fulfill and evangelizing through Christ, promotion of integral human development and the guidelines are meant for all. SCCs aim at presenting essential interior values for faith and lifestyle that serves as a witness, with the mission to evangelize and transform all humankind.

## **1.2 STATEMENT OF THE PROBLEM**

The pastoral leadership in the Church has a responsibility of evangelizing hundreds of many Christians present in the grassroots SCCs. According to Oswald, (2017) the priests are set up for a great task when their churches are grown or when moved from SCCs to bigger Churches. The pastoral leaders in the parish may not be able to evangelize all Christians as adequately as it may be required, unless it relies on pastoral leadership employed by the church authority of the diocese that is the Bishops. However, when leadership skills, social and emotional competencies of pastoral leaders especially where the concept of SCC is not efficiently and effectively employed, the effect is evidenced in the inadequate evangelization of the Christians. Pastoral leaders should have certain qualities without which evangelization in the SCCs will suffer. The Church experiences lack of interest and active participation and conflict among the Christians

but some of the issues could be avoided and better handled if the pastoral leadership has skills to handle them correctly (Baawobr, 2013). Healey (2012) observes that there is lack of commitment and trained leadership, which seems detached from the people as it is unresponsive and non-participatory. The laity are not informed of the significance of accepting and participating in SCCs leadership. There is a power struggle between the PPC leaders and the SCC leaders the former feeling robbed of their responsibility and power. The leadership experienced in the SCCs is that, not all members are naturally gifted leaders hence poor leadership can end up driving some people away from the SCCs instead of attracting them. Ryan (2002) observes that the pastoral challenges facing the African Church urgently cry out for creative and imaginative leadership. The purpose of the research is to identify the gaps in leadership skills and competencies, necessary for responsive and participatory pastoral leadership required for effective evangelization in the SCCs.

### **1.3 RESEARCH OBJECTIVES**

- i. Outline pastoral leadership skills for evangelizing the SCCs in Tigania Deanery.
- ii. To analyze current pastoral leadership practices in the SCCs in Tigania Deanery.
- iii. To identify training models for leadership styles in SCCs in Tigania Deanery.
- iv. To suggest recommendations for training leadership in SCCs in Tigania Deanery.

### **1.4 RESEARCH QUESTIONS**

- i. What are the necessary pastoral leadership skills necessary for evangelizing the Christian in the SCCs in Tigania deanery?
- ii. What are most effective training programmes for leaders in the SCCs in Tigania Deanery?
- iii. What are the best training models for leaders in SCCs in Tigania Deanery?
- iv. How can the current pastoral leadership practices be improved for effective evangelization in SCCs in Tigania Deanery?

## **2.0 LITERATURE REVIEW**

### **2.1 Theoretical Review**

#### **2.1.1 Freire's Social Transformational Theory**

There are some concepts of education concerning training leadership in Freire's social transformational theory. The fact is Freire's concept that people can be liberated from oppression through transformational leadership. The power of training leadership that liberates the poor people from oppression is in agreement with the understanding that Christians are liberated by the truth (John 8:32, 36), that sets them free to live the eternal and abundant life (John 6:5) in the kingdom of God. Freire's recognition of the ability of humans to act appropriately to take control of the changing world is consistent with leadership empowerment that we are interested in development of the people (Gill & Burris, 2005). This is consistent with the Biblical teaching of God creating humans with ability and power to rule world (Genesis 1:27-28).

Finally, the appreciation of Freire regarding leadership by both individuals and through the corporate setting also is in line with the Biblical concept of nature carried out in the individual and community settings. People are called to learn on their own and as a community to transform themselves and the world to usher in the kingdom of God as a responsive leadership. While Freire's analyzes and reasoning for the unjust world and understanding of the heart of Jesus to attend to the poor and oppressed has its Biblical basis, his approach to solving the problem

through educating the oppressed for social transformation is very fundamental. In his largely humanistic approach to education Freire has an overly optimistic view of the capability of humans to solve the world problem which is equal to capability building for better society (Gill & Burris, 2003).

Freire's view on the partnership in the learners' teacher relationship is another area that is related to the study. He expounds that Jesus himself is seen as a teacher to his disciples and has given due recognition as a teacher by those who received his teachings. The key to interacting with other leaders is to find the best people you can, then develop them into the best leaders they can be. Great leaders produce other leaders, no matter what field an organization may be a part of whether public or private, secular or religious. Here are practical reasons why leaders need to be trained; leaders attract potential leaders who mentor future leaders to multiply their effectiveness. Greenleaf (2001) asserted that development expands and enhances the future of the community.

### **2.1.2 Transformational Leadership Theory**

Transformational leadership is clear and compels vision of what pastoral leaders want to achieve and this is evident within the SCCs leadership. According to Bass and Jung (1999) transformational leader is concerned with offering effective revolutionary change in organizations by giving services and not interested with maintaining the status quo. Leader has the ability to motivate the grassroots follower to overcome their own personal ambitions for the good of the institution (Burnes, 1982). They are responsible leaders who focus on developing the moral maturity, values and standards of its members by strengthening their devotion to serve others, and their organization and the society beyond their personal interest. According to Bass and Jung (1999), transformational leaders are pioneering and not likely to support the current situation. They seek opportunities and take risk by attempting to transform the followers, community and society and bring change rather than maintaining the status quo (Bass & Jung, 1999). They convey vision to inspire others with long term goals and emphasize social and interpersonal skills that can help transform the community.

The leader motivates the people and seeks to satisfy their needs by engaging the full person of the follower. According to Bass and Jung (1999) transformational leadership involves oneself as a role model by gaining trust, confidence and grassroots support from the followers'. They develop their stuff by directing and guiding them to excel beyond obligations of the organization. Bass & Jung (1999) observes that a transformational leader is categorized as visionary, futurist and as a mechanism for change and ability to transform.

Bass and Jung (1999) observed that leadership builds a shared vision, sees the big picture and deals with the complicated issues, test thinking, analytically and encourage involvement and motivation by sharing information to enable trust through them. Transformational leadership is based on four primary dynamics to influence the behaviour and attitudes of others; Idealized influence, Inspirational motivation, Intellectual stimulation, and individualized consideration. (Bass & Jung, 1999) especially important is the charismatic component as idealized influenced. Idealized influence implies that the grassroots imitates the leader's behaviour and values are committed to and make sacrifices for the leader's vision.

In order for a leader to have Idealized influence, the people must be able to see that the leader is unfailing in word or deeds and he actually stands for something they aspire to do and inspire their people toward the same goal (Burk, 2004). Leaders with these attributes are highly admired,

respected, trusted and have a higher level of self-confidence, self-esteem, and self-determination. They are usually regarded as role models and demonstrate high standard of ethical and moral conduct.

According to Bass and Jung (1999) intellectual stimulation is encouraging the people to think of creative ways to solve old problems extra mining their own values and beliefs, and when suitable those of their leader. As a result, the grassroots people could extend themselves with capabilities of discovering, examining and resolving problem with a more liberated thought in order to survive rapidly changing institutional environments. (Schumacher, 2009) confirmed this by suggesting that the people welcome new experiences as long as they are not intimidated. The grassroots people want to be included in the decision making process and know that their views are valued and desired.

Schumacher (2009) described individual consideration as the need they have for personal appreciation and the need to acknowledge the unique strengths and skills of each other grassroots community. Stogdill, (1990) agreed and believed if leaders acted as mentors and gave particular attention to individual persons needs for personal growth, advancement and achievement it would foster mutual trust and affect a positive impact on satisfaction with leaders, as well as overall productivity. Stogdill (1995) asserted a vital aspect of individual consideration in assigning Jobs to the people that offer opportunities to obtain enthusiasm for what they are doing and providing the necessary tools to accomplish it.

The literature reviewed pointed out some benefits and draw backs in using the transformational leadership style. Stogdill (1990) observed that transformational leaders place an emphasis on team building, empowering and developing potentials in order to reach long term goals. A transformational leader creates a collaborative learning environment, improves morale, embraces accountability and conflict resolution, proactive towards change management, ignites communication and supports empowerment.

These leaders also facilitate the grassroots toward motivation and being involved in the vision they produce (Stone, Russell & Patterson, 2004). They noted an advantage of transformational leadership in having highly motivated and satisfied community, grassroots people who distinguish their leader as caring for the interest of each other. Individual worker, are likely to exhibit increased allegiance, confidence, and to have a stronger sense of emotional well-being. When these issues are present, leaders tend to preserve a higher level of preeminence in the institution. The institution has a tendency for greater production.

The ability of the institutional approach takes too long and is therefore alleged to be unsuccessful. (Stone, Russell & Patterson, 2004) asserts this as the advantages of the transformational leadership style because it tends to interrupt a balanced and organized method of doing work. (Stone, Russell & Patterson, 2004) states that transformational leaders can institute a vision that will move the institutions toward the future and an authentic caring environment and procure grassroots support through idealized influence, inspirational motivation, intellectual stimulation and individualized consideration. The use of transformational leadership is gaining momentum because it is directly in contention with the outdated autocratic unilateral style of leadership that has been forced on communities for many years. Parolin, Patterson and Winston (2006) stated that the transformational leader do not simply strike a fair bargain with people, he adds something more by calling them to a higher value, which in turn,



increases their self-worth as they learn to value their own contributions to the accomplishment of a mission.

### **2.1.3 Transactional Leadership Theory**

According to Bass and Jung (1999), followers are motivated through a system of reward and punishment and view of leaders' follower relationship are one condition that followers do something good then there is reward. Transactional leaders are good in establishing performance specifications that enable them to accomplish their given responsibilities which limit the satisfaction of workers hence create a less interested and committed people. Transactional leadership is divided into three distinct processes that influence the people: active and passive management by exception and contingent reward (Bass & Jung, 1999). However, in active management, the leader looks for mistakes inclinations, exceptions and diverge from standards.

Northhouse, (2013) states a leader who does not listen and does nothing to prevent any error or problem is considered to be leading by massive management exception. Leaders identify the outcomes reward or punishment that is basically bestowed and based upon the follower's performance. Harris and Chapman (2002) states that people receive rewards for accomplishments proposals to argument pay and promotion or praise from superior hard work. Transactional leaders recognize the attributes of their follower, by assigning tasks that will allow the workers to accomplish the mission hence obtain their just reward which in turn will motivate them to a comprise more task. According to Burke (2004), there is an optimistic association between contingent reward and organizational results. The leaders need to possess the ability to supervise and also the ability to organize the followers for better performance.

### **2.1.4 Servant Leadership Theory**

Greenleaf (1977) observes that servant leaders are driven by the ability to serve first rather than to lead first. They always strive to meet the needs of others as the first priority. He identified leadership as having the desire to lead followers to achieve organizational goals or objectives by serving them. Leaders aim at leading others to the point of self-actualization and determination. Servant leaders influence and develop followers. The concept of servant leadership and its origin can be traced from the bible on the stories of Jesus Christ service to followers which is demonstrated by the days of Jesus especially by the washing of His disciple feet. Greenleaf, (1977) asserted that servant leaders put the needs and interest of followers first. Servant leader seeks to make other people achieve greatest priority needs of those being served. According to Greenleaf (1977) Servant leadership seek to transform organization and their followers to be wealthy, wise, free, and autonomous in becoming servants.

#### **2.1.4.1 Servant Leadership Model**

Rude, (2003) defines servant leadership as the ability to retrain oneself from using power influence and position to serve self rather using it to serve others. The servant leader uses the position to empower and encourage those who are within one's circle of influence. Stone, Russell & Patterson (2004) observes that Servant leaders trust their followers and act in the best interest of the institution. Leaders focus on the followers rather than the organizational objectives hence helping the organization or institution to grow. Russel and Stone (2002) observes that Servant leaders are influenced by current situation that allow more freedom for followers to exercise their own potential and abilities.

Hollander (1992) pointed out that follower's accord or withdraw support to leaders hence contributing to leaders' success or failure. Nwogu (2004) stated that leaders play a significance role in defining and supporting the leader's actions through their perceptions about leader performance. Parolin (2005) observed that when employees realize that their leaders serve in power and have vision for them, they will be more likely to experience the organization or institution as one of servant leadership

According to Laub (1999), servant leader's focus on the interest of followers and the organization rather than personal interest by facilitating a mutual sharing responsibility and power with follower's .This enable followers gives feedback in developing the vision of the organization. There is likelihood that followers will perceive the leader as having a culture of servant leader orientation. According to Palorin (2009), servant leaders have the ability of valuing people and building relations between people. They also value authentic community by providing and sharing leadership in the community. Greenleaf (1977) observed that the ability to develop a servant leader culture occurs when followers are the recipient of servant leadership behaviors. In essence the leader focuses on building the leadership potentials of the followers

Nwogu (2004) and Russel and Stone (2002) both defined servant leadership proposing a nine characteristic model with attributes of being visionary, honesty, integrity, trustworthy, service oriented, modesty, pioneering, appreciation of followers, empowerment and delegation. They also add other characteristics which are as follows: communion, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement and teaching. Ryan (2002) stated that a true leader within an organization is one who extends his or her power beyond the person of the self and collaboratively bridges the gap between themselves and others through teamwork.

## **2.2 Empirical Review**

### **2.2.1 Pastoral Leadership in the SCCs.**

Lumko courses have been conducted in Eastern Africa countries annually from 1992 to the present. A challenge to the dioceses in AMECEA region came from the Bloemfontein Archdiocese in South Africa that went a step further in the pastoral planning and coordination that emphasizes SCCs by establishing guidelines that state if the pastor in a parish with active SCCs is transferred, there is an archdiocese policy that his successor should also be committed to SCCs. SCCs are an effective and efficient way of developing the mission of the church at the grassroot (Healey, 2012).

Healey (2012) observes some of the challenges affecting SCCs especially pastoral agents who are involved in evangelization in SCCs include: lay people who are leaders of SCCs who are called by different names such as animator, facilitator, coordinator, catechist or promotor who are not leaders of SCCs, but rather the animators including religious men and women, priests, seminarians and youth. The SCCs have a special call and challenge to translate the main pastoral goals of the Apostolic Exhortation Africa's Commitment into concrete actions in daily life on the local, grassroots level. There is a call for transforming theology into pastoral care, namely a very concrete pastoral ministry.

### **2.2.2 Hierarchical Pastoral Leadership in Evangelizing the SCCs**

The Catholic Church as a hierarchical pastoral leadership throughout with several sub committees' at each level. According to Magesa (2003), the existence preaching and teaching of Jesus was aimed at bringing down the pyramidal social structure of the Church. He further argues that the power and exercise of authority are important in any organization and that Jesus dealt with leadership directly while showing that He was a radical democrat who rejected victimization and coercion. The document *Evangelii Nutiandi* of Pope Paul VI addressed two things; evangelization and the role of SCCs.

When the bishops of AMECEA met they decided to make evangelization in the SCCs a priority. Healey (2005) states that pastoral leadership in Eastern Africa chose to build local churches to be self, ministering, supporting, relevant and sustainable. The key priority of SCC in evangelization is shown by the involvement of both the clergy, religious and the laity as members by providing pastoral leadership. Witnessing has to be conducted in a spirit of understanding our priorities and how to go about shaping the entire community within the context of a particular social cultural political economic and environment which greatly depend on pastoral leadership. We refer to parish community where all pastoral activities ought to be actualized in harmony through leadership of the priest in charge. The priest is a spiritual leader of the parish community and he is responsible for the daily administration of the parish, including oversight of clergy, employees and volunteers and stewardship of all the financial matters of the parish (Ugeux & Lefebvre 1995). Pastoral leadership is key to success in the ministry of evangelization of the SCC.

### **2.2.3 The New Understanding of Leadership in the SCCs**

Healey (2012) observes that in the parish based SCCs, the SCCs officially participate in the parish leadership structures. Each SCC has a representative on the prayer house, Centre or parish pastoral council. Elections start at the level of SCCs and move upwards. This ensures that the parish council leaders are chosen from those lay people who are already leaders in their SCCs thus true representation from below. SCCs in Eastern Africa are often referred to as a "New way of being the church". This is an invitation for a new way of thinking, acting, being, and new type of leadership, new style of pastoral ministry and a new language and terminology.

The SCCs leaders have special names in the spirit of servant leadership. Various SCCs in Eastern Africa used "coordinator". Healey (2012) points out that during the establishment of SCCs in Tanzania in the 1970s, Mwoleka refuted the use of government related and church related hierarchical names connected with power, rank and prestige such as "chairperson". Some SCCs in Kenya prefer one who serves or one who ministers to others. An expression of this new type of leadership is how decisions are made from below through the SCCs rather than from the top through the priest and parish structure.

### **2.2.4 Evangelization as the Objectives of SCCs**

The SCC are places for evangelization and transformation of the communities. According to Healey (2012) SCCs are one of the most successful pastoral approaches in involving the Christians in evangelization. The Christians evangelize others by sharing their lives in the spirit of charity with the word of God, which is at the Centre of their activity.

Healey (2012) observes that in the SCCs, lay people serve others in different matters, not necessarily depending on the presence of the priest. The laity prepare for the sacraments. In the apostolate of the laity they are able to visit the sick, bury the dead and comfort each other.

However, appropriate material and training is needed. The SCCs are involved in proclaiming the gospel, promoting reconciliation, peace and justice and forgiveness among members.

**2.2.5 Necessity of leadership training in the SCCs**

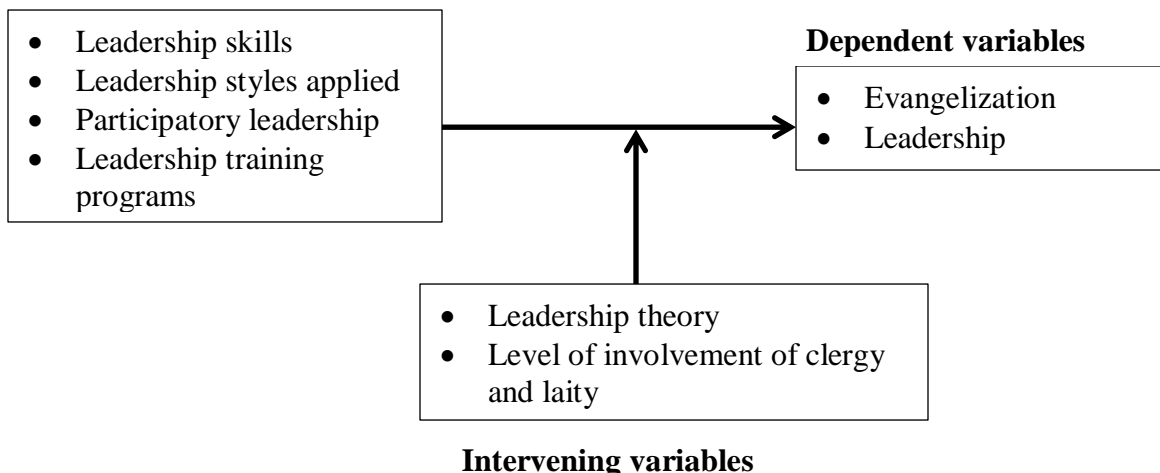
Church leadership is not only for the clergy and religious alone but also to the laity. The decree on lay apostolate (No 3) of Vatican council II document expresses the need for participation by all involved in apostolate for the spirit may work through any one in the church and insists on structures that allow for the exercise of mature responsibility by laity as well as by clergy. According to Ngara (2004) the leaders should not seek to do everything but should encourage team-work. This entails identifying people’s with leadership potential qualities and discerning people’s gift and talents and making appropriate use of them especially in evangelization in the SCCs.

Leadership in the parish needs qualified personnel to attain efficient and effective management of resources as Omulokoli (1992) observes that the church in Africa needs to have among its leaders those whose theological and ministerial preparation has equipped them well enough to carry successfully the responsibilities with which they are entrusted. The church should carry out a determined and sustained programs of training leaders. The church emphasizes the need for training the whole community for integral development. There is great necessity for whole community to be trained, motivated and empowered for the church to achieve effective evangelization, each group or community according to his or her specific responsivity within the church. The training may be organized at SCCs, outstations, parishes, Deaneries, Dioceses, Metropolitan, national and international level (Kalilombe, 1984). The formation programme should include the training of the Christians, so that they will fully exercise their role of inspiring the community. It will help the Church leadership to inspire the political, cultural and economic aspect of the society, to equip them with Christian principles, which is the specific task of the Christian’s vocation in the world.

**2.4 Conceptual frame work**

A conceptual framework helps simply the proposed relationships between the variables in the study and shows the same graphically of diagrammatically (Mugambi, 2006) The dependent variables of this are Leadership and evangelization in the SCCs in Tigania deanery in Meru. Figure 1 below shows how the various independent variables affect the dependent variables under study.

**Independent variables**



**Figure 1: Conceptual frame work**

### **2.4.1 Interpretation of conceptual framework**

Pastoral leadership for effective evangelization in the SCCs encompasses various leadership skills and style of leadership (Boutros 2004). Leaders aspire to change the people living conditions. Bass and Mitchel, 2003 states that leadership involves the ability not only to influence institutions and organizations, but also aim at accomplishing the goals of any organization through change of leadership style. Leadership is important element in the success of any institution and organization and hence effective leadership can be defined, taught, practiced and evaluated. Three major styles of leadership have been identified in traditional leadership theory as transformational, transactional and servant leaders respectively. Servant leader, leads through service and the idea of the servant leadership is based on empathy, empowerment, service, healing, stewardship, persuasion, conceptualization, listening and building the community to have enhanced effective pastoral leadership for evangelization in the church especially in the SCCs (Nitin & Rakesh, 2010). In today's society servant leadership is needed in carrying out various responsibilities effectively.

## **3.0 RESEARCH METHODOLOGY**

This study used a combination of qualitative and quantitative research design. The target population for the study involved 100 leaders which included 25 leaders per SCCs in five SCCs in a parish and five parishes in Meru Diocese in Tigania deanery. The unit of observation consisted of leaders in SCCs in Tigania Deanery in Meru Diocese. The Deanery has nine parishes and the study was conducted in the four selected parishes through sampling of five SCC in each parish in the Deanery. Similarly, five SCCs in each parish with approximate of five members in each SCC and 100 members were sampled in the whole deanery.. The study adopted purposive sampling technique to select members of communities who were pastoral leaders and members of SCC with similar characteristics to help focus on the question of significance to the study and general findings. The data was analyzed using SSPS. The analysis involved the use of descriptive statistics and inferential statistics. The specific statistics included mean, standard deviation and percentages. The data was presented in frequencies, percentages and summarized in tables and figures. The data collected from the questionnaires and focused group discussions was analyzed using narratives analysis and frequency table.

## **4.0 RESULTS AND DISCUSSIONS**

### **4.1 Leadership Position Held in the Church**

The researcher sought to establish leadership position of the respondents in the Church.

The respondents were asked to indicate their leadership position in the Church. The findings were as presented in Table 1

**Table 1: Leadership Position in Church**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Chairperson	18	20.0	20.0	20.0
	Vice chairperson	8	8.9	8.9	28.9
	Secretary	22	24.4	24.4	53.3
	Treasurer	8	8.9	8.9	62.2
	Vice Secretary	8	8.9	8.9	71.1
	Others	26	28.9	28.9	100.0
	Total	90	100.0	100.0	

The findings presented in Table 1 assert that most of the pastoral leaders in SCCs who responded to questionnaires were in other positions. Based on the findings, 28.9% of the total respondents are those that belonged to other positions, 24.4% in the position of secretary and those in the chairperson were 20%. The lowest representation was vice chairperson, treasurer and vice secretary with 8.9% each.

#### 4.2 Leadership Experience

The researcher sought to establish the leadership experience of the respondents. The respondents were asked to indicate how long they have been a leader in the SCCs. The findings were as presented in Table 2

**Table 2: Leadership duration in SCC (Leadership experience in SCC)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-5yrs	52	57.8	57.8	57.8
	5-10yrs	38	42.2	42.2	100.0
	Total	90	100.0	100.0	

The results depicted in Table 2 above shows that majority of the respondents were in the leadership position for 1-5 years with 57.8%. The other category of respondents has been in the office for 5-10 years with 42.2%.

#### 4.3 Leadership Training

The researcher sought to establish the level respondents received leadership training.

The respondents were asked to indicate the level they received leadership training. The findings were as presented in Table 3

**Table 3: Respondents level received leadership Training.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SCC	15	16.7	16.7
	Parish	33	36.7	53.3
	Diocese	10	11.1	64.4
	National	6	6.7	71.1
	Never	22	24.4	95.6
	Others	4	4.4	100.0
	Total	90	100.0	100.0

Based on the finding presented in Table 3, training done in parish level takes the highest percentage with 36.7% , followed by those who have never attended at 24.4%, SCCs training 16.7 % , Diocesan training 11.1 % , those who attended national leadership training was 6.7% and very few who attended other levels of training with 4.4% .

From the findings, the researcher observed that the majority of the respondents got the training many years ago when SCCs were introduced in the Deanery at the parish level. The researcher observed that those chosen in the recent years have not attended appropriate training. The only training they could refer to is a single day seminar to new leaders provided once after many years.

**4.4 Leadership Style Employed in the SCCs**

The respondents were asked to rate the following statement as to which they agreed with the leadership style employed by pastoral leaders in the SCCs. Use the scale 5-strongly agree, 4-Agree 3-undecided 2-Disagree 1-strongly degree

**Table 4: Leadership style employed in the SCCs**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	9	10.0	10.0
	Disagree	10	11.1	21.1
	Undecided	7	7.8	28.9
	Agree	59	65.6	94.4
	Strongly agree	5	5.6	100.0
	Total	90	100.0	100.0

The findings in Table 4 established that 10% of the respondent strongly disagreed with the statement that they choose leadership they knew best in the SCCs, 7.8% were undecided that leaders employed leadership. 65.6% agreed with the statement that on the leadership styles

employed while as 5.6% strongly agree on the leadership style employed. The finding review that every leader in the SCCs has a unique style that they employ. Different pastoral leaders in Tigania Deanery use different leadership styles that are unique style of leadership in different situations.

#### 4.5 Leadership Skills needed in the SCCs

The respondents were asked to rate the following statements as to which you agreed with them on the leadership skills employed by pastoral leaders based on situation in the SCCs. Findings were as in the T able 5 below.

**Table 5: Leadership skills needed in the SCCs**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	11	12.2	12.2	12.2
Disagree	11	12.2	12.2	24.4
Undecided	28	31.1	31.1	55.6
Agree	26	28.9	28.9	84.4
Strongly agree	14	15.6	15.6	100.0
Total	90	100.0	100.0	

As per the indication in Table 5, 12.2% strongly disagreed that pastoral leaders were careful in using resources in the SCCs, 31.1% were undecided whether pastoral leaders are careful in managing SCCs resources and staff, 28.9% agreed that they are perceived skilled if they can influence the rest of the members in the SCCs, 15.5% strongly agreed of the leaders respondents were of the opinion that they got their leadership skills through training programs. The findings confirmed that some leaders were chosen to be leaders because of their level of education or from the favors from other past leaders.

#### 4.6 Participative Leadership: Evangelization in the SCCs

The respondents were asked to respond to what they consider to members as an important part of its evangelization. The results presented in Table 6 indicate whether church consider reaching to its members as an important part of its evangelization

**Table 6: Does the church consider reaching to its members as an important part of its evangelization**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid very likely	56	62.2	62.2	62.2
Likely	32	35.6	35.6	97.8
not sure	2	2.2	2.2	100.0
Total	90	100.0	100.0	



According to the findings presented in Table 6, very likely of church considering reaching to its members as an important part of its evangelization was 62.2%, likely 35.6% and not sure 2.2%. . These findings are in consistent with Odon (2011) who stated that performance of leaders depends on the cooperation of the people as well as the determination of the leaders.

#### **4.7 Leadership obstacles in the SCCs**

Respondents were asked to identify the obstacles of their leaders in the SCCs. The respondents from Tigania Deanery gave their opinion in regard to obstacles or challenges of leadership in the SCCs. There were similar points that were presented by the interview done by the researcher. The respondents emphasized the following: Among the challenges cited were poor attendance by the members and leaders. SCCs members cited the absence of their leaders in the meetings and functions held in the SCCs. Leaders attend SCCs meetings late. Lack of interest from Church leaders. Lack of interest from leaders discourages members from being active members of SCCs. Frequent fundraising through the SCCs discourages leaders who are not well up financially. Disagreement and quarrels among the leaders was another challenge. Final lack of leadership training on Church affairs, parish was negative and this was due to lack of preparation in the selection of the leaders in the parish.

#### **4.8 Attitude of the faithful towards supporting leadership in the parish**

Respondents were asked to explain the attitude of the faithful towards supporting leadership in the parish. From the findings the researcher observed that most of the respondents 60 out of 90 demonstrated a positive attitude in supporting leadership in the church. However they emphasized that there should be leadership training to empower leader in knowing their role in the Church. On the contrary very few had different opinion. 20 out of 90 felt that the attitude of the faithful in supporting leadership in the parish was negative and this was due to lack of preparation in the selection of the leaders in the parish.

#### **4.9 Towards the Attainment of Good services/Apostolate in the Parish**

Respondents were asked to give suggestions towards the attainment of good services/apostolate. This was meant to get views and opinions of SCCs leaders on what should be done to improve services or apostolate in the parish. Most respondents came with many similar suggestions and are as follows: Provision of frequent training and seminars for all the Church leaders on pastoral leadership for evangelization in the SCCs. Good leadership to be demonstrated by lay leaders and the clergy especially priest in charge. Deeper evangelization is needed with reference to SCCs. Frequent seminars and workshop on SCCs and leadership. Frequent seminars and training is necessary for the transformation of the community and Church as whole. Training and seminars help to refresh leadership skills. It also gives confidence to leaders who have not attended any leadership training. In interview with priests accepted that SCCs leaders have no proper trainings.

### **5.0 CONCLUSION**

From the findings, the researcher observed the following: what came out very clear is that leadership training is an urgent need in order for pastoral leaders to have effective evangelization. Training is needed for lay leaders as well as the clergy. From the findings, 24% of the respondents never attended leadership training. A respondent commented that lack of seminars created some problems in the SCCs, such as poor leadership. There is confusion of

roles and responsibilities. There is lack of understanding of leadership roles among the leaders and their responsibilities. This was noted as one of the major challenges of working with the leaders without training. The Christians should be reminded that each Church is a family whereby it is the responsibility of each baptized person to contribute in building the church. This may be actualized in the SCCs vote.

The study concluded that it is important for pastoral leaders to undergo training programs because most of them have been chosen yet they absolutely lack leadership skills. This study concurs with a research that was conducted by the Catholic Peace and Commission on the importance of training programs for the leaders. The study further concluded that majority of the leaders who have not undergone leadership training have proved to be abusing leadership powers in one way or the other. Likewise, the study established that a leader is supposed to undergo different training programs in order to be equipped with additional leadership skills essential for leading the people. The study also concluded that current leaders were not elected because of their leadership skills, but might have been elected because of their faith. Most of the respondents suggested that evangelization ministry should introduce leadership training programs for pastoral leaders.

## **6.0 RECOMMENDATIONS**

The study recommended that leaders need to be trained, motivated and powered for evangelization, each according to his/her specific role in the Church. Frequent seminars and training is necessary for the development of the parish and Church as a whole. Training and seminars help to refresh leadership skills. The study recommended that training and seminars should be given a priority since it gives confidence to leaders who have not attended any leadership training. Therefore the Diocese, the Deanery and parishes should train leaders for better evangelization through seminars and workshops so as to acquire new skills and be able to cope with the modern challenges of evangelization.

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