

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

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A Thesis Submitted in Partial Fulfilment of the Requirements for the Award of
the Degree of Masters of Art in Social Transformation with Specialization in
Pastoral Ministry

INSTITUTE FOR SOCIAL TRANSFORMATION IN MISSION

TANGAZA UNIVERSITY COLLEGE


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NOVEMBER, 2019

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DECLARATION

I wish to declare that the work contained in this thesis is my original work and has never been submitted for an academic awards in any University.

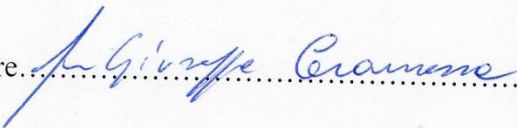
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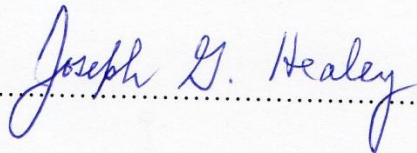
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DEDICATION

This thesis is dedicated to all Christians in the Diocese of Meru.

ACKNOWLEDGEMENTS

First of all, I sincerely thank the almighty God for the gift of knowledge, strength and guidance throughout my study. I wish to extend my appreciation to my supervisors, Rev. Prof. Francesco Pierli and Rev, Fr. Joseph Healey for their committed academic and moral support to see this work being accomplished. I extend my gratitude to the entire team of lecturers and staff in the institute for Social Transformation for their input and encouragement during my study. Finally, my appreciation goes to the Bishop of Meru, Rt. Rev. Salesius Mugambi, for giving me an opportunity to study, and all the staff members of St. Joseph's seminary for the love and support during my studies.

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ABSTRACT

Leading others is a challenge, a great opportunity which includes serious responsibilities. This requires one to be passionate when serving people, it also calls for skills, commitment and great sacrifice to evangelize the people. However this does not seem to be the case in pastoral leadership of Meru catholic Diocese in Tigania Deanery. The research identified pastoral leadership skills needed for effective evangelization in the small Christian communities in Tigania Deanery, Meru Diocese. The general objective of this study was to investigate into the required skills and competencies needed in pastoral leadership for effective participatory and responsive leadership in Tigania Deanery, and to come up with action plan on how to equip leaders with those skills. The research has dealt with a review of the available literature, which demonstrates the need to cultivate skills and competencies for effective evangelizing Christians in Tigania deanery in Meru Diocese. The study employed both qualitative and quantitate research methods. The researcher used mixed method design, qualitative design that enabled to analyze the data using frequencies table, and in-depth interviews. Quantitative design we use the questionnaire to help the researcher get statistical data analysis. The researcher used purposive and random sampling methods of qualitative research. Simple random and purposive sampling procedures were used during data collection. That enables research to take place in the communities. The structure of investigation conceived helped in obtaining answers to questions. Data analysis was done using SPSS that used descriptive statistics. The findings on effective pastoral leadership for evangelizations expressed, lacks skills and competencies. The findings confirmed that pastoral leaders in Tigania deanery lacks leadership skills for evangelizing effectively in the SCCs. The findings could draw conclusion that it is important for pastoral leaders to undergo training programs because most of them have been chosen yet they absolutely lack leadership skills. More comprehensive studies should be undertaken to include a larger population in order to ascertain whether effective pastoral leadership in the SCCs in the Diocese is apostolate oriented.

LIST OF ABBREVIATIONS/ACRONYMS

AMECEA	Association of Members Episcopal Conferences in Eastern Africa
CAN	Canon Law
CCC	Catechism of the Catholic Church
COR	Corinthians
C E O	Chief Executive Officer
DOU	Deuteronomy
EPH	Ephesians
EX	Exodus
JN	John
IS	Isaiah
MATT	Matthew
MK	Mark
PPC	Parish Pastoral Council
TIM	Timothy
SCC	Small Christian Community
SCCs	Small Christian Communities
SD	Standard Deviation
SPSS	Statistical Package for the Social Sciences
St.	Saint

CHAPTER ONE

BACKGROUND OF THE PROBLEM AND RESEARCH

1.1 Introduction

This chapter deals with study on the theme of identifying pastoral leadership skills for effective evangelization in the small Christian communities (SCCs). The researcher begins with his pastoral experience in Meru Diocese as a background to the study. He explores the leadership skills necessary for effective evangelization in the SCCs in the Parishes. Finally the researcher presents with a clear understanding of the objectives, research questions, hypothesis and significant of the study to knowledge.

1.2 Insertion/experience

The researcher is a priest from Meru Diocese. He had been involved in pastoral leadership in the Diocese for the last fifteen years, doing apostolate in various parishes. He was mainly concerned with the role of laity in leadership as well as that of priest in leading the Church especially SCCs. The researcher worked in Tigania deanery for eight years and observed lack of interest and involvement on part of the leaders especially in SCCs. Through observation researcher realized that leadership is a big challenge to most parishes in Diocese of Meru. Having worked in Tigania deanery and during my experience in three parishes I had close collaboration with fellow priests and the parish council which comprises of leaders from small Christian community. It is here I began observing critically how priests and other leaders performed their respective duties. I noted that priests and lay leaders tried their best as pastoral leaders but still there are lots of gaps in the perspective of professions, accountability and transparent sharing of responsibilities, collaboration and transformation in leadership. There is a gap between the priest and the lay leaders that need to be addressed.

Through experience the researcher observed that some leaders do not dedicate enough time for the Church activities. There is disorder among the leaders themselves at times relating with the priests. This is because there is no adequate leadership training, hence they depend on their informed experience. There is lack of interest from the priests and other Church leaders in participating in SCCs. Unfortunately majority of the priests today show very minimal interest in regard to small Christian community prayers and activities hence the negative attitude of the

clergy flow down to Church PPC leaders and SCC leaders. Actually, when the Christian see and notice the absence and lack of interest from their leaders, they get discouraged and loose morale to continue being active in the SCC. It is evident from experience that majority of leaders have never been trained in any skills so as acquire experience of leadership and especially on the area of pastoral leadership. The researcher's aspiration is to train the current pastoral leaders to adopt a style of leadership that is participatory and service oriented.

The searcher would adopt the servant leadership model that is used in the Bible, whoever wants to be the greatest must be humble like the children. The remedy for the challenges in SCCs is that leaders need to be skilled and have competencies that will enable them lead the Christians to development, evangelization and transformation of the communities. The researcher's aspiration is to train the leaders in the Church to adopt leadership style that is participative, involving and oriented to serving Christians through evangelization. The researcher lists different styles of leadership that is participative and service oriented that he feels once adopted could transform leaders in the Church to better its evangelization. He further suggests a servant leadership style that is derived from the life of Jesus, that is, service oriented and very rich with values of honesty, faithfulness commitment, self-sacrifice that can better the lives of humanity. The researcher felt that the lack competencies and inadequate skills among the leaders contribute to ineffective leadership in the SCCs.

1.3 Background to the Problem

According to Bush & Glover, (2014) pastoral leadership is a concept which is highly discussed in organizations and institutions church 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 small Christian community, that is grass root 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.

The Holy Spirit descended upon the Christians during the day of Pentecost when, they had congregated in the upper small room which served as perfect example of what SCC can be based on. On the Last Supper, Jesus celebrated first Eucharist with his disciples and this serve as a perfect example of the feats of this collaboration (Groenewald, 2011). The feeding of the five thousand by Jesus, is action that symbolizes the development of SCC in the Christian faith in the early church (Farwell, 2004).

Supporters of SCC hold opinion that Christians should be able to relate by knowing and understanding each other on a personal level. They should also be able to hold fellowship with each other in the grassroot level. SCCs have adapted to the life situations of people by offering

hospitality and serving as a fraternity. SCC members are to be loving, caring, supportive, and welcoming, especially to those experiencing different issues such as marginalization, divorce, and poverty among others. By this experience the SCC members have intimacy with God through the Word when sharing it where they live and know each other by name in the same neighborhood (Kurgat, 2009).

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 (Kurgat, 2009). 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 6th 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) observes 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) observes 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 indicate 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 their active role not only in the SCCs but also in PPC.

In essence SCCs are out to help others. Healey, (2012) observes that each and every SCC, shares their experiences which is evidenced during the 1973-2011 period, SCCs in the AMECEA region gained popularity and became 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) observes 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 have 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, 2015) observe 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.

The parish serves as the place and instrument of Christian life and presence of Church in the grasroot. The parish offers opportunities for dialogue among parishioners by listening to the word of God and preaching it, having organic catechesis, training in charity, prayer, adoration and attending Eucharistic celebrations. The parish as the vision of being a witness of love, reflecting the presence of Christ, that gives dignity to human being with a vocation to fulfil the mission of Jesus Christ through evangelization , promotion of integral human development and social transformation through the SCCs (Kurgat, 2009). The purpose is to present essential interior values for our Christian faith, lifestyle and witness to all hence the mission is to evangelize.

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, Central Imenti, 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.

1.4 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 small communities to bigger congregations. 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 off 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.

1.5 Objectives of the Research

The objective of the study is to identify pastoral leadership skills for evangelization in the SCCs in Tigania Deanery in Catholic Diocese of Meru.

1.5.1 General Objectives

The general objectives of this thesis is to identify the required pastoral leadership skills and competencies needed for effective participatory and responsive leadership for evangelization in Tigania Deanery in catholic Diocese of Meru.

1.5.2 Specific Objectives

The following are specific objectives that guide the study

- 1 Outline pastoral leadership skills for evangelizing the SCCs in Tigania Deanery.
- 2 To analyze current pastoral leadership practices in the SCCs in Tigania Deanery.
- 3 To identify training models for leadership styles in SCCs in Tigania Deanery.
- 4 To suggest recommendations for training leadership in SCCs in Tigania Deanery.

1.5.3 Research Questions

1 What are the necessary pastoral leadership skills necessary for evangelizing the Christian in the SCCs in Tigania deanery?

2 What are most effective training programme for leaders in the SCCs in Tigania Deanery?

3 What are the best training models for leaders in SCCs in Tigania Deanery?

4 How can the current pastoral leadership practices be improved for effective evangelization in SCCs in Tigania Deanery?

1.6 Justification and Significance of the study

Leadership is a significant human problem which keeps recurring in every human society. This study explores the pastoral leadership skills necessary for evangelization in the SCCs in Tigania deanery. The findings will be very useful to the leaders in the community and Church. The study will help pastoral leaders in understanding the current situation in the church leadership and be able to address the gaps especially in the SCCS. However, the role of SCCs leadership is highlighted in this study and its contribution in evangelization. The research will be helpful and useful to both laity and the clergy and all involved in the formation of priest. The study is expected to provide information that would assist the pastoral leaders in the church in designing and implementing pastoral planning relevant in the deanery and the diocese of Meru. This findings will help to add knowledge in the area of study.

1.7 Scope and Delimitation of the Study

The study mainly focused on the SCCs within the parishes of Tigania deanery. The study is strictly on identifying the pastoral leadership skills for evangelization in SCCs in Tigania Deanery. The study was limited to the leaders and few sampled Christian and not the entire congregation of the faithful. The target population were people who are involved in the leadership at parish level, prayer houses and committees in the SCCs. The clergy, members of the PPC, and members of other groups and movements who are supposed to be members of the SCC were targeted. The major limitation is the geographical size of the study areas. Tigania Deanery is very expansive, and there are many SCCs which are placed distances from each other. The researcher traveled long distance, which is not easy. The researcher hired research assistants to go areas where he could not reach.

1.8 Limitation of the Study

The research was conducted at parishes in Tigania Deanery in Meru Diocese and the limitation or constraints which may have affected the quality of the research findings would have been language because the study was done in English. This limitation was solved by listening or reading carefully the questionnaires so as to get the exact meaning of the needed data. Due to time factors in research which makes it impossible to visit all parishes, we sampled four parishes and five SCCs in each of the sampled parishes' Due to financial implications involved in research we requested the diocese and people of good will to support us.

1.9 Operational Definition of Key Terms

Pastoral leadership - refers to specifically leaders who have special responsibility in the church, bishops, and priests religious and lay leaders.

Leadership –ability to inspire a group of people towards achieving certain goals or objectives.

Priest/clergy--is ordained member of the Catholic Church.

Leadership skills –it is the way in which leaders decide, handle people by motivating and involving them in decision making process.

Leadership style-The way leaders are able to provide direction and implement plans so as to achieve the desired goals.

Participative leadership-This is the person who involves or allows input from group members in the decision making process.

Small Christian Communities – Pastoral model connected to the church involving Christians living in the same neighborhood/grass root level.

Evangelization- means transformation of humanity from within and making it new in their communities

1.10 Conclusion

This chapter has introduced the pastoral leadership concept, and provided a concise and necessary background on the role of SCCs. The chapter has discussed research objectives, statement of the problem that provides key issue underlying this study, the significance, and the scope of the research and finally meaning of key terms that are used in the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The chapter presents a clear review of the past studies in leadership training that have interested writers although some areas in pastoral leadership have not been thoroughly explored. The chapter presents literature concerning previous and existing leadership studies that comprise area of training, style of leadership and challenges. The traditional theory and Freirean theory was used as a relevant theory to the area of study. The research questions are brought forward in the literature on how leadership training affects skills and competences necessary to improve evangelization. The study aims at clarifying how we expect the pastoral leadership training to affect evangelization, our aim is to develop a good argumentation of transformational leadership in the Church and society which is a fruit of empowered leaders through the structures of training leaders with the effects of achieving some development results. It is also important to understand how pastoral leadership competencies might affect evangelization in the SCCs.

Finally, developing leadership training programs necessary for effective evangelization is also a very important task for investigation. Leadership competencies and performance are the intentional actions which the leader expects to manifest in a particular quality or outcome Otton (2004). In Linking leadership competencies and performance, we are especially interested in outcomes which are part of what we define as effective pastoral leadership in the SCCs.

Leadership varies due to competency factors such as intelligence self-confidence, decisiveness, energy, personal integrity, skills, communication skills, social skills, technical skills (Kouzes and Posner, 2012). Further leadership shall vary due to style of leadership employed. Different leaders might apply different strategies to achieve various organizational goals which they argue that, it is the transformational leadership.

It is crucial to find out what types of leadership matter for effective pastoral evangelization by investigating the best known leadership style for the particular people or SCCs in the grassroots. The conceptual framework and description of theories related in leadership style is presented in this chapter. Various studies have shown that quality leadership development and practices is essential for sound progress and sustainability in any organization (gill & Burris,

2003). They recommend that investing in leadership training could promote a significant level of social and economic transformation in any community, for the skills attained will enable the participants to generate programs that address the needs of their people and especially the marginalized. Leadership training is viable strategy to develop relevant leadership competences among the leaders. The researcher will do an exposition of various leadership styles that could be a value to the training of leaders

2.2 Traditional Theories of Leadership

Leadership is a subject that has been discussed for long time, due to the attention given to leadership, many theories have developed overtime in order to form a basis for predicting and individual's chances of effectively leading any organization or institution. With new research, traditional theories have the assumption that leaders have certain innate characteristics or traits that distinguish them from others, especially non leaders (Gill & Burris, 2003).

Traditional research focused on identifying specific physical characteristics as well as personal attributes that may be associated with a leader's effectiveness. The traditional leadership as major leadership traits, the focusing on the characteristics of a great leaders, the second on the behaviors of the leader, and the third on the situation in which the leader has required.

2. 2.1 Traits Model of Leadership

The traits model was based on inherent physical, social and personal characteristics that was observed in leaders and believed to present success in guiding the fortunes of the endeavor being undertaken for effective leadership. Gronn, (2000) observes that the theory is useful in identifying the common sense leadership attributes. The trait model emphasizes that early leadership theories focused on identifying the personality characteristics associated with good leadership (Harris & Chapman 2002). The model however was based on a limited number of perceived characteristic with studies on leadership traits conducted between 1904 and 1970 and identified several characteristics associated with effective leadership.

These included good interpersonal skills, self-confidence and achievement orientation, persistence in the pursuit of goals, ability to cope with interpersonal stress and so tolerate frustration and ability to engage in creative problem solving. In a later review of empirical traits studies, it was shown that other characteristics that distinguish well from poor leaders included integrity and honesty, a desire to lead and job related knowledge. The theory further failed to give appropriate recognition of the situation, environmental and organizational context in which the particular individual has considered to be an effective leader (Harris & Chapman, 2002).

2.2.2 Behavioral Models of Leadership

Behavioral leadership models placed more emphasize on a more outward looking approach to effective leadership. By studying what these individuals actually did, said or thought, a number of models were developed in the expectation that effective leadership behaviors could be identified and learned. Behavioral model focus on effective from ineffective leader behaviors. Particular emphasis on task of leaders and relationship oriented was proposed as leadership behaviors in 1960 (Heck & Mason, 1990). Effective leadership was found to be more likely in individuals who had positive views of the motives, abilities and attitudes of subordinates. These models recognized effective leaders as being those who develop supportive relationships with their subordinates.

2.2.3 Contingency Models of Leadership

This is the third set of traditional theories that focused on individual leader's response on various situational factor (Heck & Mason, 1990). Fielder's contingency model postulated that successful leaders matched their individual style to the demands of the situation. Heck & Mason, (1990) stresses that the leadership model expanded on this concept and emphasized that successful leaders had the flexibility to adopt to changing situations being able to judge maturity levels of their subordinates hence it drains upon the expectancy theory of motivation.

According to contingency theory, the amount of effort that an individual will expect on a task depends on the likelihood that the effort will result in desirable out comes. Thus according to theory, individuals are more likely to invest efforts in completing a task when they feel that their efforts will be rewarded as this results in valued outcomes . Leader's behavior play an important role in motivating and supporting subordinates to achieve certain desire out homes

(Heck & Mason, 1990). He identified four types of leaders behavior that is attentiveness to people's needs, feelings and showing concern for their welfare overlaps with a considerate leadership style, that is directive ,scheduling and organizing tasks of the community, clarifying performance expectations for the community and checking compliance with rules and procedures that is initiating structural leadership style.

The theory in support of participative leadership that is consulting with grassroots people and taking into account their views in decision and achievements. The leadership is geared towards setting high standards for performance and motivating the grass root people to attain their desired goals. The theory postulated that successful leaders were able to succeed and access the task of community and raise the characteristics inherent in the situation and then utilizes the appropriate style that are involving the people in leadership decision (Heck & Mason, 1990). Finally the contingency model of participant formulated contingency questions that leaders who are educated in leadership have better results.

2.3 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 transformation 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)) asserts that development expands and enhances the future of the community.

There is always hope at the end of every human challenge hence great leaders like Jesus are the encouragement to today's crop of leaders. The community is aware of the human rights abuses, the role of the leaders in transformation of the society and how quality leadership can touch the heart of the society. The members who have gone through the program of leadership Freire adds, have a much lower view of what they have suffered from and the kind of life they think they should have. What does God expect of them as they practice their truth? A strict follower of Jesus must hold values dear to his heart and seek to liberate his hand using all aspects of social transformation. The leaders have realized solidarity and unity is strength for any community's growth and development. The voice of the suffering should be heard loud and clear by every focused transformer (Hybels, 2004). The leaders who are simple of heart give free services and are focused to uplift the life of the poor, and will automatically succeed. As a social minister who is listened in community values and quality leadership has to devise methods of empowering the community which is explained by the researcher.

2.4 Training Program Adopted by the Researcher

Every leadership training program must have a structure that will enable it to have the optimal chance for success (Nitin & Rakesh, 2010). By training in skills any community can put into place its own leadership successes. This section will include many of the area of a leadership training plan which have been discussed in the study.

2.4.1 Identify the Purpose for the Training Program.

What are the needs and goals of having leadership training program in Meru Diocese that we want to accomplish the intention must be understood clearly. The goal in this study is to train leaders so they can be more effective in their areas of leadership. What then is expected is the result from implementing a training program? This is very important because the purpose for conducting a leadership training program in the mentioned place is to increase the capacity and skills to manage resources and the people in the different institutions (Nitin & Rakesh, 2010). The priority of Meru Diocese is different from what other Dioceses are prioritizing as the need is urgently required by the people. Our major focus is specifically to train leaders in various capacities and skills.

2.4.2 General Leadership Needs

General leadership training needs can include, present or future leaders; our training program is not targeting the current leadership only but creating a culture for training leaders in the Diocese. Leaders of every time shall consider training as requisite for Working in a public or private office. It benefits the community to have opportunities to train the leaders for development and those currently in leadership positions. So that major progress could be visible within the community (Nitin & Rakesh. 2010.). It also creates continuity when all the leaders have gone through the same leadership training process, all other leaders who come forth in period of history they will follow suit.

2.4.3 Future Leaders

By conducting leadership training for potential future leaders the Church in Meru, is building leadership strength for current leadership and for the future needs. The training of leaders should be seen as a priority by the community. The programs could be further supported by the education system including activities of performance, for example choral verses, drama, and plays that shall become educative tool for the leaders (Collins, 2001).

2.4.4 Goals

The overall goal of leadership training program shall be, to develop participants to their full leadership potentials, to build leaders character, to enhance a sense of community within the leadership of the society, to prepare future leaders, and to strengthen the community as a whole, in finance management, and human resources. The leaders should avoid duplicating, what is working in other communities without consulting the people (Mugambi, 2009). What may work for one community may not be good for the other because the resource and people are different.

The following questions may be helpful in determining the leadership personality or philosophy of the institution. It is important to consider, the current view of leadership training, whether the current leadership embraces training programs and if they are in agreement with delegating responsibility and authority (Mugambi, 2009). It is important to note that always the current leadership is always threatened by growing leaders who holds tightly to all leadership responsibility and authority without tangible development. Our training will ensure that leadership is given to the most able leaders and that leadership is not seen as a function of seniority solely, which is a practice that we would want to discourage.

Who will be conducting the training? The fact that I did study in the Institute of Social transformation is an added advantage, because I have acquired various skills for training other leaders, secondly have formed a social network that shall be visiting each member in his place of work to promote and encourage mission of institute which is in line with social transformation especially empowering local communities.

2.4.5 Decide Which Training Materials Will Be Used.

The social minister will always be interested with what materials will be used to train the groups during workshops and seminars. There are many options as to the materials that can be used to train leaders, training materials shall include books, tapes, and videos, radio station, plays and writings, the social media shall play a big role, chorals, newsletter and drama will play a big part, Mugambi, (2009) asserts that books shall only be guidance to the themes that the community is interested with for that particular purpose.

2.4.6 Provide Developmental Activities.

The social minister should be concerned about what elements should be included in a training program? The knowledge acquired from lectures and the initiative of the researcher working with the people will have power to propose projects that will help in dispensing information that is necessary for the development of the people. This shall not be the only means of teaching the principles of leadership needed in the Diocese. There is a wide-range of learning activities or segments that can be added to the training process (Mugambi, 2009). The trainer should keep in mind the theories of leadership and leadership styles that have already been discussed in the study and that are known from a social ministry perspective.

2.4.7 Group Meetings

The concern of the Social minister is to utilize leadership training groups, which have an advantage over one-on-one training, individualized training is sometimes the only option that is available most regularly, but it is always important to consider, group training to promote exchange of variety of experiences during group discussions (Mugambi, 2009). The participants get encouraged when other leaders share experience of similar leadership challenge. This tends to help keep them motivated in various challenges that they go through: it also provides a format for training numerous leaders in future.

2.4.8 Accountability

Accountability to the training process yields quicker results. There is a built-in accountability in the group just by being available and honest. The entire group provides a positive peer pressure by their regular attendance, active participation, completed assignments, positive attitude about the group, openness in sharing, and mutual encouragement (Cole, 2005). Accountability is the foundation of every group success; it is also the source of failure of many leaders.

Many groups find it beneficial to have a designated accountability segment of the meeting time. Pre-selected questions can be asked and the group members can volunteer responses or the leader can require all to answer (Blanchard, 2011). Other questions can be tailored to the materials or topics that are being covered at the time. The questions can be selected by the leader or by the group members themselves.

2.4.9 Confidentiality

Confidentiality inside the group is a must: accountability will only work when the participants know that everything that is said in the group remains in the group (Blanchard, 2011). When there is confidence in the other group members, accountability will be a powerful tool. When the group is accountable there will be a regular part of the group training, they will come ready to share their experiences and growth. If they perceive that, it is only a hit-or-miss possibility of being asked the accountability questions: the participant will not take advantage of its potential benefits (Blanchard, 2011). Always limit the amount of time the group spends on this activity of leadership training. Every question does not need to be asked every session of training. This is especially true if there is a long list of questions on particular issues. The groups are encouraged to fill the amount of time: the leader allows asking question pertaining to the challenges.

2.4.10 Assignments

Educational professionals discovered a long time ago that assigning homework to their pupils has many benefits (Gill. & Burris, 2003). This is true for the participants of the leadership training program. It enables them to be thinking and working on the material between training sessions. The types of assignments can vary as much as the instructor creativity and, is in consideration of what the people need.

2.4.11 One-On-One Meetings

It is beneficial for the instructor to meet one-on-one with the group members. This allows the instructor to accomplish several items (Gill. & Burris. 2003). To evaluate how the participant feels about the group experience and to develop a closer relationship with the participant to evaluate if there are any other goals the participant would like to achieve, by providing personal encouragement and motivation (Blanchard, 20113).

2.4.12 Determine Specific Program

What details about the leadership training program must be determined? Every group that meets on a regular basis must have certain details clearly calculated to the group members. Every group may have different solutions to their structural needs but each group must answer them.

2.4.13 Group Formation

How does the training group begin? How often does another group start? There are many ways to begin leadership training group, every organization must decide if the leadership training process is something that it would like to make available to everyone or whether it would like to select those who go through the process. There are positive aspects of both approaches. Everyone can benefit from some level of leadership training, and everyone can influence others in whatever role they play in the community (Blanchard, 2011). However, if an individual is not ready for such intensive training they can become discouraged and disillusioned quickly.

Some individuals need more discipleship and grounding before they are ready to think about leadership training. Others need more time to mature personally, and still others have not been in the institution for long enough to warrant training them for leadership (Gill, & Burns, 2003).

2.4.14 Starting Groups

Some organizations begin a new cycle of training at a given point on the calendar: any month could be popular starting times for leadership training groups. Some organizations begin a new training session when a prescribed number of eligible candidates have been identified, while others begin at the predetermined starting date no matter how many participants are ready. Who will lead the leadership training program? The natural choices are the senior experienced people in leadership, a member of the pastoral staff, or a respected, successful graduate of the training program.

2.5 Pastoral Leadership Today 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.

2.5.1 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 Nuntiandi* 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 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. Pastoral leadership is key to success in the ministry of evangelization of the SCC.

2.5.2 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.

2.5.3 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.

2.5.4 Challenges of Pastoral Leadership in the SCCs

Baawobr, R.(2013) States that challenges in the SCCs is that not all members are necessarily naturally gifted leaders or facilitators of meetings hence poor leadership can end up driving some people away from the SCCs instead of helping them bond more deeply and attract others. Formation of leaders is a challenge that parishes and SCCs have to face.

Healey, & Hinton (2005) states that one of the regrets of pastoral leaders through the years has been their inability to infuse the hearts of the Christians and the decision-making structures with the proclamation of the good news, even though catholic Christians are the majority the majority

in Bolivia. Pastoral leaders recognize that the evangelization in Meru is not effective. The leaders recognize that Catholics have not assumed the form or manner of being church as proposed by Vatican II, church as people of God and as a community. The leaders of SCCs in Meru are aware that they must respond to the call for renewed evangelization and that the good news of life and hope should be embraced by all humankind through SCCs in the grassroot. The Pastoral leadership recognized the immediate need of restructuring the Church in order to effectively evangelize the SCCs.

Healey, & Hinton (2005) observes that in Cuban churches the pastoral leadership must continue fostering communion on every level of church life by expanding both the quantity and quality of opportunities for lay participation by encouraging more and better evangelization initiative's and by expanding the role of small communities in ecumenism, social justice campaigns and in building solidarity within the church by promoting interpersonal bonds of mutual support.

The increasingly centralized tendency of the Vatican and the failure to continue with serious dialogue with Latin America authority, there had been a greater stress on hierarchy, an increase in clericalism, an undermining of the authority, lack of respect to the authority of the church, the promotion of ecclesial movements rather than the strengthening of diocese and parish and SCCs a reversal of the principal of subsidiarity given other churches and religion. In many countries the coordination between the SCCs at local, regional and national levels continues to be a challenge.

There is also a big challenge with the relationship between the SCCs and the authority in the Church. The SCCs should maintain a good link between bishops and priests. In Europe the Christians challenge the authoritarian and hierarchical structures of the Church with its abuses of power, position and privilege. They also seek to define and express the church as the people of God and to become a prophetic community of faith through the SCCs (Healey, & Hinton, 2005)

Orobator, (2011) on the pastoral relevance and social effectiveness of SCCs in Eastern Africa, observes that SCCs help the African Church to become real, relevant and local in the lives of ordinary Christians. Another challenge that can be applied effectively is that many SCC members do not know how to listen to God in the silent period after the reading of the gospel. Through SCCs on the grassroots level lay people are taking more initiative and financial responsibility for their church and their involvement in the wider society.

2.5.5 Leadership Training in the SCCs as Mitigating Strategy of Leadership Challenges

A study by Ngara, (2004) on Christian leadership observes that leadership training is not synonymous with professional training for people to function as priests, pastors or religious men and women, just as training people to become teachers is not synonymous with training head teachers. Among things leadership training involves the growth of character and vision. The fostering and nurturing of the full potential of each individual person so that the individual can perform with a great sense of purpose and able to influence people more convincingly and to create positive impact in the SCCS and society. Therefore, leadership training Centre and program is necessary for the church's sustainability so as to empower leaders on how to manage the economic resources available in the parish. Leadership involves the ability to influence others.

Daft, (2008) States that leadership occurs among people, who intentionally desire significant changes that reflect purposes shared by leaders and followers. For Christian leadership you can recognize opportunities for leadership and act to influence others and training about changes for a better future. The training should lead to tangible personal and community thus including parishes, dioceses and learning institutions ,practices aimed at revitalizing deliberate pastoral actions to strengthen and grow SCCs on the parishes and dioceses, national and international levels. It inspires the trainees to become agents of change and commit to promoting SCCs as a new way of being the church, (Chimombo, & Healey, 2017)

2.6 Leadership Styles

Leadership style is defined by North House, (2004) as the way the leader goes about affecting those who are set out to achieve the organizational goals. The study of leadership styles will focus on which aspect of the process the leader focuses the task or the person performing the tasks, or the traits inherent in the leader as they move their organizations towards the goal. These leadership styles are, servant, charismatic, transformative, situational and transactional leadership and are the best styles of leadership that can be adopted by pastoral leaders in their attempt to bring transformation in the SCCs. The study proposes the need for pastoral leaders being trained in these leadership styles.

In parallel, there are a number of relevant styles of leadership that pastoral leadership may deploy, depending on their personal characteristics and experience in the ministry. The Church as an organization need to utilize an appropriate balance of leadership styles to enhance the likelihood of long term effectiveness in evangelization. Rowe would argue that ideally a CEO and perhaps other senior management would utilize a particular leadership style, but at the very least Rowe concludes that the senior management team should seek a balance between the more visionary leadership style and more managerial leadership style. Ultimately, appropriate senior management leadership actions and leadership styles are integral to an organization's effectiveness and long term success in evangelization

2.6.1 Leadership Qualities in the Church

Draft (2014) claims that there is a fundamental difference which exist in management and leadership and lies in focus, whereby management focuses on stability standards and procedures while as Leadership deals with driving innovative thinking future, forward outlook and creativity. According to Khairaddin, (2015), leadership involves people, impact, and objectives. Leadership as the ability to facilitate organization and influence the goal orientation of a group of people that would in the absence of leadership not be realized (Samardzila, 2015). Transformational leadership is one among many leadership theories stands out recently. It was Burnes, (1982) who in his book leadership suggested that there is a need for a new type of leadership who passively influences others and bring about change. Leadership as the ability to connect leaders and their followers in to a larger purpose driven by higher levels of motivation towards success.

According to Burnes, (1982) transformational leadership engages the minds and hearts of all involved so as to bring about the desired change. This leadership relies on mutual trust and consistency of the personality. In this study, pastoral leadership in the church requires visionary leaders. According to Nicholas, (2007) churches today across the continents encounter challenges and are experiencing minimal growth. This requires a visionary leader who can maintain the Church, prioritize the sustainability of its programs and facilities hence reducing dependency syndrome on priests and use their ability to participate in readership as well as in evangelizing. Nicholas, (2007) states that visionary leaders are needed in the church to give

purpose, vision and direction that will unify and ensure all the resources and energy of the congregation are used properly for evangelization especially in the SCCs.

2.6.2 Participative Leadership

Participative leadership is a style of leadership that takes into consideration involving others in the leadership process. According to Gronn, (2000) participative leader has pioneering, imaginative and adventure mindset in order to empower and influence follower in the grassroots SCCs especially in making decisions. Participative leadership empower their followers by listening, visiting, trusting and involving them in decision making. According to Heck & Mason (1990) empowerment is the awareness of one's potential talents, gifts, power and the ability to contribute to the organization's objectives. Through participative leadership, followers share in decision making for accomplishing organization or institution's mission. According to Heck & Mason, (1990) pastoral leaders who allow grassroots people to participate in decision making shows improvement in leadership relations encouraged by the people commitment enhanced community service and improved follower participation.

Through participative leadership, there is increased occupational contentment, organizational allegiance and organization ownership behavior, collaboration and leadership performance. Gaill & Burnes, (2003) state that grassroots SCCs members have been left out of the decision making process by not being allowed to participate in giving suggestions at all levels. Pastoral leaders encourage participation and contributions from group members and help SCCs to feel more relevant and committed to the decision making process which is ideal for evangelizing the Christians. However Freire points out that the ability of the people consciously and collectively shape one's community in social relations and as a way for humanity to liberate self (Harris & Chapman, 2003). Every person has a vocation to become more fully human in participative leadership for they have opportunity to exercise their gifts and talents. Any oppression dehumanizes both the oppressor and the one oppressed otherwise it is the oppressed that must engage in the revolution of the necessary social transformation idea that have to return the humanity to freedom of participative leadership. Freire pointed out the lack of confidence in people's ability to think and reason is incompatible with mutually achieving liberation. Harris & Chapman, (2002) observes that ideological engagement which is aimed at achieving the goal to

liberation is important distinction for how the contract, adopt radical theoretical work and evangelization.

2.6.3 Transformational Leadership

Transformational leadership is clear and compels vision of what pastoral leaders want to achieve and this is evident within the Small Christian community leadership. According to Bass & 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, 1978).

They are responsible leaders who focuses 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 & 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, p27). They convey vision to inspire others with long term goals and emphasize social and interpersonal skills that can help transform the community.

The leader motives the people and seeks to satisfy their needs by engaging the full person of the follower. According to Bass & 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 & Jung (1999) observes 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 leaders to have Idealized influence, the people must be able to see that the leader is unflinching in word or deeds and he actually stands for something they aspire to do and inspire their people toward the same goal (Bark, 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 & Jung, 1999) inspirational motivation is the ability of leaders to stimulate and inspire the people and colleagues by building self-assurance, filling and arousing enthusiasm and determination in the group. In general, this is the method of inspiring their vision and encouraging people to implement it for the future growth of the institution. This type of leadership provides symbols, metaphor, and simplified emotional appeals to increase awareness and understanding of mutually desired goals (Burns & Mitchell 2000). Burns & Mitchell, (2000) pointed out that communicating the vision to everyone and reiterating it often is the key ingredient of inspirational motivation.

According to Bass & 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) describes 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) asserts 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) observes 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 (Svenson & Kanungo, 2008). 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.

Witchat, (2006) observes that transformational leaders have a capacity of infusing a higher degree of passion into leadership by engaging the people and making them feel appreciated. He further pointed out that transformational leaders could achieve this passion by motivating and energizing grassroots people to pursue goals, visions and empowering their culture. If transformational leaders are passionate about appreciating their communities, this will provide them with opportunities to grow and develop. Witchat, (2006) asserts that if a leader effectively empowers the grassroots people, it develops an atmosphere of joint trust, increases Job contentment and promotes dedication to the institutional goals which culminates in the delivery of quality service. Transformational leaders motivate the grassroots leaders to perform past their expectation. They insisted that since the institutional culture is ranked oriented it presents significant limitations for grassroots people wishing to implement alternative, transformative

ways of working that require more open and participatory forms of engagement and interaction with the people.

The ability of the institutional approach takes too long and is therefore alleged to be unsuccessful Vroom & Yetton (1973) asserts this as the advantages of the transformational leadership style because it tends to interrupt a balanced and organized method of doing work. Writ & Taylor, (2007) assert 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. Witchat (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.

2.6.4 Transactional Leadership

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 & 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.

2.6.5 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 & 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) points out that follower's accord or withdraw support to leaders hence contributing to leaders' success or failure. Nwogu, (2004) states that leaders play a significance role in defining and supporting the leader's actions through their perceptions about leader performance. Paroshi, (2005) observes 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 leaders 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 give 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) observes 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 & 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. Ray, (2018) state 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.

2.6.6 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.

2.6.7 Characteristics of Servant Leaders.

There are twenty characteristics associated with servant leadership (Russell & Stone 2002). The first comprises what they termed functional attributes due to their respective prominence in the literature. The functional attributes of servant leaders are characteristics and distinctive features which can be observed through specific behaviors of a leader in the work places. Pollard (1997) states that a real leader is not the person with the most distinguished talent, the highest pay or the longest tenure but the role model, the risk taker, the servant not the person who promotes himself/herself but the promoter of others.

2.6.7.1 Empowerment

Empowerment is the ability to grant individuals permission to utilize talents, skills and resources and experience to make decisions that will enable complete their workloads in a timely manner. Bass (1990) states that servant leader is prepared to have power through empowerment by doing so he involves followers in planning and decision making. Manz (1998) states that wise leadership guide others through decentralized organizational structure that focusses on giving information and power sharing in the grassroot level. Russel & Stone, (2002) stresses that empowerment is entrusting power to others and for the servant leader, it involves effective listening, making people feel significant, putting emphasize on teamwork and valuing equality. According to Bass, (1990) empowerment involves power sharing in planning and decision making.

2.6.7.2 Humility

Humility is the second key characteristic. It refers to the ability to put one's own talent in proper perspective (Patterson, 2003). Servant leaders dare to admit that they can benefit from the expertise of others. They entirely seek contribution of others. Humility shows in the extent to which a leader puts the interest of others first facilitates their performance and provides them with essential support. Humility is also about modesty hence servant leader retreats into the background when a task has been successfully accomplished.

2.6.7.3 Stewardship

Spear, (2004) states that servant leadership expresses stewardship by being committed to serving the needs of others. They emphasize openness and persuasion rather than controlling the follower. The servant leader is able to maintain confidentiality and integrity of the organization by not being open. This enables the leader to uphold organization's values and beliefs. According to Spear, (2004) a servant leader is committed to the growth and wellbeing of all members in the organization. Servant leader takes personal interest in ideas and suggestions from followers and encourages workers to be involved in decision making. This trait while building a trust relationship also encourages communication and sharing of ideas.

2.6.7.4 Building Community

According to Spear (2004) Servant leader strives to identify the best ways of community building by involving all members within a given institution or organization. Empowerment promotes teamwork and working together in the organization. It encourages trust and accountability among the members. Russell & Stone, (2002) states servant leader, places great importance on empowerment through collaboration and building. Each person in the team plays different roles at different times based on their expertise and professional and not by their work or title. According to (Nair, 1996) as far as power dominates our thinking is not easy to move towards a higher standard of leadership. By working as a team enables the organization to fulfill their goals, mission and vision especially during phases of transformation. Leaders provide direction which enable both employees and the organization to progress (Laub, 1999).

2.6.7.5 Service

The act of serving includes a mission of responsibility to others. Leaders model their service to others in their behavior, attitude and values. According to Block, (1993), service is everything and people are accountable to those they serve whether customers or subordinates. According to Greenleaf, (2002) for leaders to be of service to others, they must have a sense of responsibility. Leaders like Gandhi and Martin Luther King Junior, are considered great leaders because of their ability to transform their followers and community through inspiration and by being good servants. Servant leader engages the members through the desire and by serving .This done in such a way that both leader and follower raise each other to a higher level of maturity, morality and motivation in working together (Greenleaf, 1996).

2.6.7.6 Conceptualization

It's the ability to look beyond their everyday realities to promote hopes, dreams and visions for the future. Covey, (1990) refers to this process as beginning with the end in mind. Servant leaders need to find a balance between this conceptual thinking and everyday operation approach.

2.6.7.7 Healing

Servant leaders need to recognize their ability to provide healing to those who have been hurt. Fullen, (2001) pointed out that leaders who show how much they care about individuals inspire individuals to follow. The servant leader focusses on the development, maintenance and growth both in wealth and spirit of the organization. Servant leaders are motivated to make life better for others rather than just for themselves (Keith, 2008). Servant leaders dedicated to meet the needs of those whom the leaders serve.

2.6.7.8 Persuasion

A servant leader relies on persuasion rather than coercion to influence others and seeks to convince others rather than force them to comply. Covey, (1990) stressed that real leadership power comes from an honorable character and the exercise of certain power tools. A servant leader uses persuasion to build consensus rather than position or authority in the process of making decision within an organization. Greenleaf, (1977) states that leadership by persuasion has a virtue of change by convincement rather than coercion.

2.7 Necessity of leadership training in the SCCs

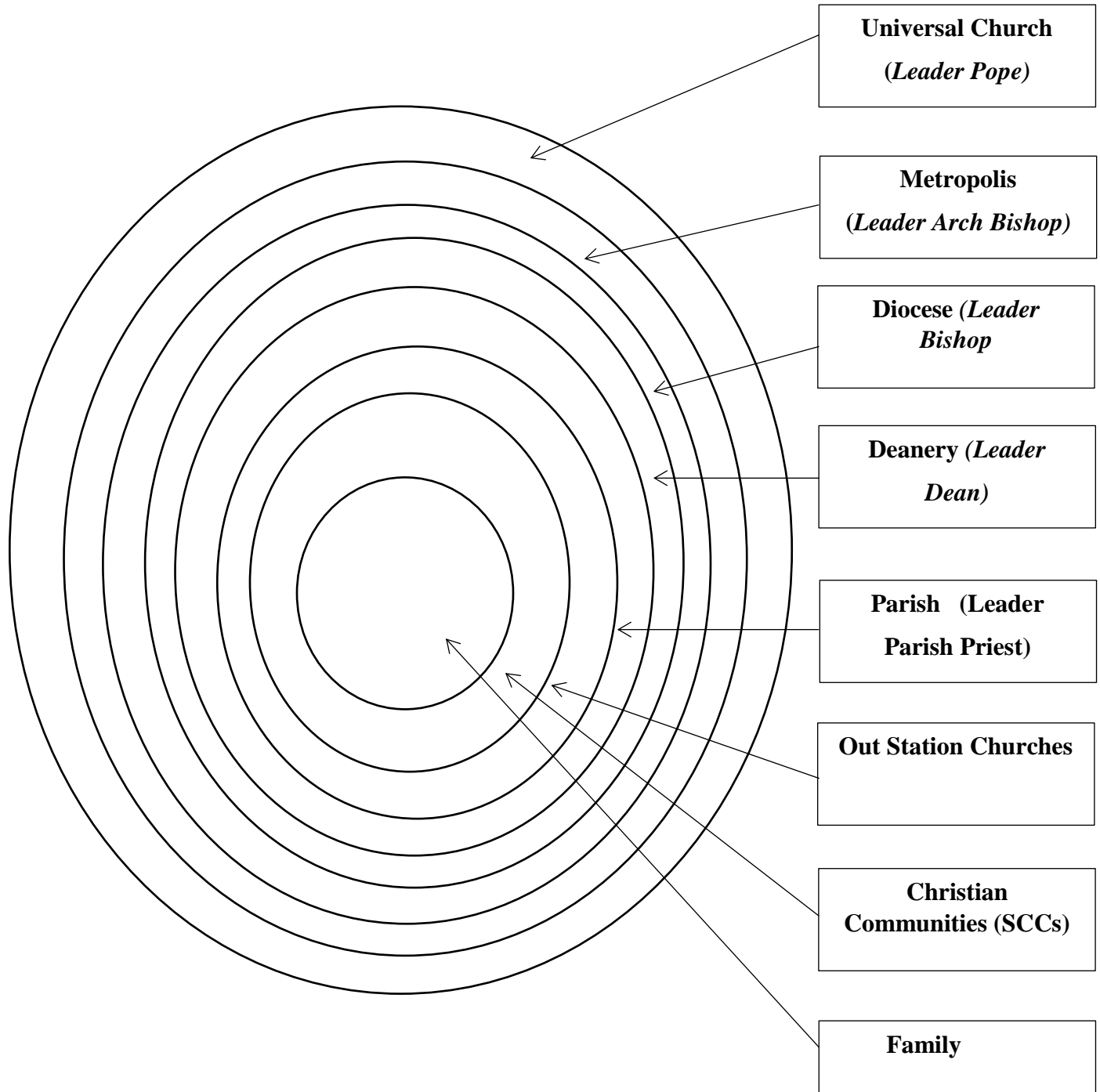
Church leadership is not only for the clergy and religious alone but also to the laity. The decree on lay apostolate (No 3) of Vatican council II document expresses the need for participation by all involved in apostolate for the spirit may work through any one in the church and insists on structures that allow for the exercise of mature responsibility by laity as well as by clergy. According to Ngara, (2004) the parish priest 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 responsibility within the church. The training may be organized at SCCs, outstations, parishes, Deaneries, Dioceses, Metropolitan, national and international level. 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.

2.8 Theoretical Framework

The pastoral leadership Structure of the Catholic Church



Ryan, (2002) observes that in the catholic pastoral leadership structure, power-based relationship have been reshaped. Authority structures have become flatter, and more a circle than a pyramid. Automatic deference is out and up-ward appraisal and scrutiny from the grassroot SCC has been embraced. All Christians in the Church take more participative role in leadership and ministry than before. The influence of the social-political culture has affected ecclesiastical institutions and how they operate in transformation leadership of the community and society. Consequently the shape and functioning of authority have changed fundamentally. An inclusive meritocratic culture has widened the opportunities for many formally excluded groups in the leadership.

Parish based SCCs are integrated in the pastoral leadership structures that include various activities of the church. SCCs are pastoral model that helps to build the parish structures through servant leadership. Pastoral Leadership structure, from the SCCs are directly represented on the outstation, sub parish and parish councils. This participation and representation is from the grassroots. Leadership is bottom to the top and vice versa. Healey, (2012) observes that the SCCs officially participate in the parish leadership structures. The parish council leaders are chosen from those lay people who are already leaders in their SCCs thus true representation from below.

In the Catholic Church, a parish includes a community of faithful and established SCCs as particular Church whose pastoral leadership is under the authority of the local ordinary in the Diocese who is the bishop. Each parish consists of the PPC who together with priests, presides over and serves the Christian faithful with those who share in the pastoral care of the parish in virtue of their office to give their support in evangelizing the Christians. The PPC has consultative role which is governed by the norms of the Canon Law. The PPC in collaboration with the CEO of parish who is the parish priest are able to govern the parish. The election of Parish leaders starts from the SCCs and those elected serve as representatives of the SCCs in the parish council Healey, (2012). The members from SCC that are included in PPC leadership are as follows: the chairperson, vice chairperson, secretary, vice secretary and treasurer.

2.9 Conceptual frame work

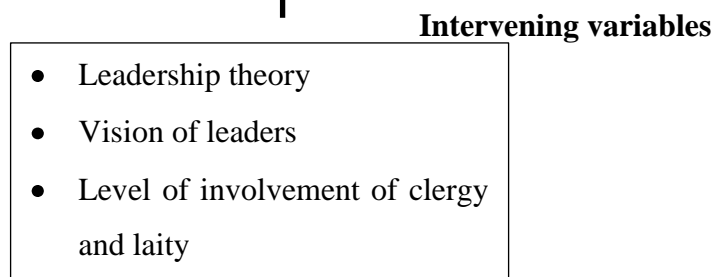
A conceptual framework helps simply the proposed relationships between the variables in the study and shows the same graphically of diagrammatically or according to Mugambi, (2006, pp 49).on three independent variables participative leadership, leadership skills, leadership styles and leadership training levels or programmes. The dependent variables of this are Leadership and evangelization in the SCCs in Tigania deanery in Meru .The diagram below shows how the various independent variables affect the dependent variables under study.

Independent variables

- Leadership skills
- Leadership styles applied
- Participatory leadership
- Leadership training programs

Dependent variables

- Evangelization
- Leadership



2.9.1 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 condition's (Bass & 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.

2.9.2 Leadership styles

Those involved in leadership have ability to adopt leadership style that can suit the situation and the time according to the type of leadership that is practiced, in this regard the parish through SCCs can adopt participative leadership in evangelizing the Christians. Transformative leadership expresses that perfect leaders does not exist, this is because people have different talents and skills different from an autocratic kind of leadership.

2.9.3 Leadership skills

Leadership skill can be explained as one's ability of leader to get others to follow willingly. According to Cashman (2008) leadership influences people and is applied down and from the parish to the SCCs. Leadership can be demonstrated as upward or sideways as well as far as colleagues influence each other by showing a better way, which can be done either by promoting a new direction, a new way of being the Church, new way of thinking and acting in the case of SCCs.

2.9.4 Leadership training levels

The leadership training should be well organized occasional, formal sessions of various duration and varied levels be incorporated in the plans of the church. Njino, (2008) suggests that sisters, brothers or priests appointed to managerial or leadership positions in parishes and church institutions should possess professional skills in handling their material and human resource. This can be achieved through formal training. According to Gitari, (2005) states that bishops, clergy and laity are encouraged to build their capacity by continuing learning. People with responsibility to lead others must keep into consideration training. Training is needed in order to cultivate and motivation to able leaders in order in the church who are comprehensively suited for the priest and future church.

2.9.5 Active Participatory leadership in the SCCs

The researcher suggests that the pastoral leadership system of the hierarchical church encourage leaders to participate at different levels within the institution. The SCC members who have been left out in the process of making decision need to be trained and be involved in leadership (Gill, & Burris, 2003). Pastoral leadership should encourage participation and contributions from SCCs and help them feel relevant and committed to decision making process which is ideal for

the training the leaders in the church. Every person has a vocation to become more fully human in participative leadership because they have opportunity to exercise their gift and talents through SCCs leadership.

2.9.6 Effect of pastoral leadership on evangelization

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.

2.10 Gaps in Literature

The review of literature on pastoral leadership skills in SCCs for evangelization in is limited. Specifically, study has shown that information on pastoral leadership in the SCCs is not enough there is need to bridge the gap. More importantly, the influence of pastoral leadership in evangelization of SCCs in the parish and the universal Catholic Church as well as Vatican II is highly limited. This brings us to the significance of this study increasing knowledge and information regarding the SCC and its leaders in the church's mission of evangelizing and transforming all humankind.

2.11 Conclusion

In Chapter Two, review of literature that is related to the research questions was reviewed. The literature covered various key concepts. It demonstrated that leadership skills plays a big role in assisting the church leadership in achieving effective evangelization. Leadership styles plays a crucial role in an institution organization. Its effective use is vital. The concept of SCC is a parish based model, a model that seemingly was well thought out in the Catholic Church. The study focuses on the Church organization at the parish and the concept of SCC in the grassroots level. The next chapter will describe the methods, procedures to be used in conducting the study.

Finally the research design, target population, sampling design and analysis of data will be discussed.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

The chapter contains detailed research methodology. Research design, target population, sample and sampling procedure are described in details. In the description of research instruments to be used in the study, validity and reliability of instruments, description of data, collection procedure, and description of data analysis procedure are included in the chapter. Finally the chapter explains how the researcher shall analyze, present, and discuss the data and which tools to be used and ethical considerations are included.

3.1 Research design

This study used a combination of qualitative and quantitative research design. Mugenda & Mugenda (2002) states that research is the plan and the structure of investigation conceived so as to obtain answers to questions. Qualitative research design enabled researcher to get clear and in depth answers to the research questions because the residents were free to express attitudes behaviours, concerns, personal opinions, experiences, beliefs and motivations. Quantitative design was used in the questionnaire to help the researcher get statistical data analysis. Kombo & Tromp (2006) asserts that the mixed methods support and complement each other.

3.2 Location of the Study

The study was carried out in four parishes that are in Tigania Deanery Meru Diocese. Purposive sampling was used to select four parishes in Tigania Deanery as the site since it consists of many SCCs that are representing people of all walks of life, the Christians, clergy and religious men and women and lay leaders in the church. Tigania deanery has nine parishes and four out of nine were sampled for research. The researcher has an experience of working in Tigania deanery.

3.3 Target Population

This study is about pastoral leadership skills in Tigania Deanery targeting 100 respondents of various leadership in the SCCs. The target population his the total subjects the researcher intends to focus and draw conclusions (Mugenda & Mugenda 2003). The population consists 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 each parish in the Deanery. The target population consists of five SCCs in each parish with approximate of five members in each SCC and 100 members were sampled in the whole deanery. Since research design used the mixed method, the researcher applied purposive and random sampling (Kombo & Tromp 2006, p18). It describes population as a group of individuals, objects of items from which samples are taken for measurement or it is an entire group or persons or elements that have at least one thing in common for the study to be carried.

3.4 Description of sampling procedure

Sampling is a means of selecting a part of a group from a population that is selected to represent the characteristics of the group under study. The use of samples enables accuracy in study. Collecting data from fewer cases means collecting more detailed information (Mugenda & Mugenda, 2003). The sampling procedure of this study adopted purposive sampling technique to select members of communities who are pastoral leaders and members of SCC with similar characteristics to help focus on the question of significance to the study and general findings.

3.5 Description of Data Collection Instruments

A standard semi structured questionnaire was used in collecting the data. The questionnaire contain both open and closed ended questions. The sections will be as per the objectives to identify various aspects of the effective pastoral leadership for evangelizing within the SCCs. Mugenda & Mugenda, (2003) states that questionnaire contain data that is actual or assumed and is used as a basis for reckoning. The format was used to guide all the participants to have the opportunity to contribute their opinions. The questions asked had different themes which include, age, gender position, education, experience and effective evangelization. For the closed ended questions a five point Likert scale was used. The questions were developed that enabled the respondents to give a series of statements about a topic in terms of the extent to which they agree with them. This included the following: strongly agree, agree, disagree, and strongly disagree. The strongly agree responses will be scored at five for the direct positive while the strongly disagree will be scored at one for directly low responses. The questionnaires will facilitate an evaluation of determinants and demand for the study.

Data is described by anything actual or assumed used as a basis for reckoning (Oso & Onen, 2005). Data was collected through in-depth face to face interviews and distributing questionnaires. The questionnaires and Interview guide questions will be used as instruments of research.

3.5.1 Questionnaire to the participants

The Respondents were given questionnaire to collect data as it was less time consuming. The use of questionnaire made it possible to collect the required data on the reasons for lack of good leadership in the SCCs in Tigania deanery. The questionnaires helped the researcher to collect data from a large sample in a short timeframe. The questionnaires were distributed into 100 respondents but 90 returned the filled questionnaires. The questions covered the background information of respondents, leadership training, leadership, evangelization in SCCs and effective evangelization.

3.5.2 Structured Interview Guide to the respondents

Structured interviews involve subjecting every information in a sample to the same stimuli, for example, asking each respondent similar question (Kombo & tromp). Structured interview guide was used to collect primary, qualitative data from respondents. The researcher used structured interviews and an interview guide. Open-ended questions was used for the interview in order to get more information regarding pastoral leadership in the SCCs.

3.5.3 Validity of the Questionnaire

Validity was ascertained by checking that the questions measured what they were supposed to measure. Such as the clarity of the working made sure that respondents interpreted all questions in a similar, eliminating, probable causes of ambiguity and confusion. Collection on the identified questions, was incorporated in the instrument and a field test was conducted with a pilot randomly selected ones that are not part of the study to ensure content of research instrument reckoning (Mugenda & Mugenda, 2003).

Validity is concerned with a measure of how well a test measures what it is supposed to measure (Kombo & Tromp (2006). To verify the content validity, the instruments were guided and updated by research supervisors. Reliability is a measure of how consistent the results from a test

are. Therefore for a research instrument to be reliable, it must be capable of yielding consistent results when used more than once to collect data from two samples drawn randomly from the same population (Mugenda & Mugenda, 1999). Pilot test of the instruments was carried out using similar group with the same characteristics as one under study. The purpose was ascertain the reliability of the research instruments. The reliability of the questionnaire was computed with the help of SPSS. The research was carried out between months of August and September. The three months gave the researcher humple time to carry out the research, analyze data and write the final report.

3.6 Procedure of Collecting Data

The data was collected from the respondents on the dates agreed upon obtaining informed consent. Instructions were carefully explained to the respondents prior to the interviews after assuring them the information given was confidential and was only used for the purpose of the study. Adequate time was accorded to each respondent to obtain appropriate answers to the questions after which the recorded and completed questionnaires were checked for completeness and accuracy. The data was entered in SSPS.

3.7 Data analysis Technique

Data collected from the sampled population was entered through a programme known as SPSS. The descriptive analysis was also conducted. Descriptive statistics included the following: frequencies, percentages, mean all aimed at reflecting the pattern of response in this study. The data collected from the questionnaires and focused group discussions was analyzed using narratives analysis and frequency table. The result was arranged according to the themes, patterns and frequencies, the themes were further categorized according to the research objectives. The themes were supported and completed by literature review. The data was analyzed using SPSS.

3.8 Ethical Consideration

The researcher ensured informed consent and the protection of confidentiality of the study in the sense that it did not allow individuals to be identified. The respondents were informed about the nature and purpose of the research which was for academic purposes only. The researcher allowed the respondents, interviewee and participants to take voluntary responsibility and not as

a result being coerced or imposed on them it was a free undertaking. All the views of the respondents were listened to in all the data collection methods and all information obtained were treated with secrecy. Before conducting any interview, the researcher asked permission to record and write down the responses as the interview or discussion progressed.

3.9 Conclusion

The research methodology forms the foundation of every study. The use of more than one approaches helped to provide a wide range of data that was collected and helped to reduce bias and increased the validity of the results of the study. The data collection methods and research procedures applied were dispersed along with the data analysis methods applied. The feedback from the interviews and discussions were made and reported in the next chapter.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.0 Introduction

This chapter presents analysis and discusses data from Tigania Deanery Catholic Diocese of Meru. It also gives a clear interpretation of the results, as collected from the field, for the purposes of drawing the conclusions necessary for providing solutions to the research problem that we set out to investigate. The chapter has integrated the results obtained from the questionnaires, interviews together with the findings in secondary data in chapter two.

4.1 Presentation of the Finding and Discussion from Data Analysis

This section presents findings in different ways. After the analysis the findings were presented in tables. The data was analyzed with the help of a computer software namely the Statistics Package for Social Science (SPSS). This enabled the researcher to present the data in frequencies, percentages and summarized in tables and figures.

The open ended interview guides were analyzed. The interpretation of the data was done after data presentation. It involved comparing the findings with the literature review in chapter two and incorporating the researchers experience and intuition learnt during insertion in chapter one. The main research instruments that were used to collect data in this study were the questionnaires and the interview guide. There are three sections: leadership with specific information on leadership style and skills and participative leadership in evangelizing SCCs and effective evangelization.

4.2 Gender of the Respondents

Q) The respondent were asked to identify their Gender. The findings were as presented in table 4.2

Table 4.2 Gender of the Respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Male	38	42.2	42.2	42.2
Valid Female	52	57.8	57.8	100.0
Total	90	100.0	100.0	

The results of the study shows that 57.8% were female while male were 42.2%. The population of female is higher than the male according to those who responded and gave feedback. This could be because women are most willing to take part in the study and they are the majority in the SCCs and in the church.

4.3 Ages of the Respondents.

The study sought to establish ages of the respondents. The findings were as presented in Table 4.3.

Q) In which age bracket are you in) (18-28 years) (29-39 years) (40-50 years) (51 years and above)

Table 4.3 Age of the respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
18-28	21	23.3	23.3	23.3
29-39	16	17.8	17.8	41.1
Valid 40-50	39	43.3	43.3	84.4
Above 51	14	15.6	15.6	100.0
Total	90	100.0	100.0	

The study indicates that 23.3% of the respondents were between 18-28, 17.8% were aged between 29-39, and 43.3% were aged between 40-50, while ages above 51 were 15.6%. The majority of the respondents were between age 40 and 50. The findings show that majority of the members in SCCs were 43.3%

4.4 Respondents' Level of Education

The researcher sought to establish the level of education of the respondents.

Q) The respondents were asked to show their education level. The findings were as presented in table 4.4

Table 4.4 Level of Education of the Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary	34	37.8	37.8	37.8
	Secondary	21	23.3	23.3	61.1
	College	17	18.9	18.9	80.0
	University	18	20.0	20.0	100.0
	Total	90	100.0	100.0	

From the above table it shows that the highest number of the respondents in Tigania Deanery comprised of those who completed their primary education followed by those in secondary level, while both colleges and universities had almost similar results. The table above shows the level of education to the respondents in Tigania Deanery.

The respondents who pursued their primary education was 37.8% followed by those who have completed secondary 23.3% and those who completed university is 20%. The lowest 18.9% has respondents with college education. From the findings, the researcher observed that the majority of leaders in Tigania Deanery had attended primary school education.

There is the combination of people of all walks of life, educated and from different level of education. Having a group with this type of education is easier to develop their skills such as leadership managerial, communication and entrepreneurship through conscious-raising. These skills can be obtained through training programs from SCCs, outstation, parish up to the Diocese level. The result is pastoral leadership that can be able to lead and evangelize effectively. From the findings the researcher observed that the majority of the respondents had attended primary education. It might be an obstacle to the leadership. Lack of good education may affect pastoral leadership in evangelizing in the SCCs.

4.5 Leadership Position Held in the Church

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

Q) The respondents were asked to indicate their leadership position in the Church. The findings were as presented in table 4.5

Table 4.5: Leadership Position in Church

	Frequency	Percent	Valid Percent	Cumulative Percent
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
Valid 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 table above illustrates various leadership positions held in Tigania Deanery. Most leaders who were active in responding to the questionnaires were in the others position which takes the highest percentage followed by secretaries, chair chairpersons, meanwhile vice chairpersons, treasurers and vice secretary had equal ties.

The findings asserts that most of the pastoral leaders in SCCs who responded to questionnaires were in other positions. The above tables presents various leadership positions held by the respondents in Tigania Deanery. Those who held the highest percentage of 28.9% has indicated above belongs to other positions followed by those in the position of secretary with 24.4% and chairperson with 20%. The lowest representation was vice chairperson, treasurer and vice secretary with equal ties of 8.9%.

Leadership in SCCs should involve all leaders and members of SCCs. This idea is supported by Draft (2014) who asserts that leadership occurs among people. It is not something done to people. It is shared among leaders and followers, with every one fully engaged and accepting higher levels of responsibility. In Tigania Deanery there were still many ambiguities surrounding the SCCs especially leadership roles. Therefore training is inevitable to empower the Christians on leadership skills.

4.6 Leadership Experience

The researcher sought to establish the leadership experience of the respondents.

Q) The respondents were asked to indicate how long they have been a leader in the SCCs.

The findings were as presented in Table 4.6

Table 4.6: Leadership duration in SCC

Leadership experience in SCC

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

The table above shows leadership experience of participants in Tigania Deanery. The majority of the respondents were in the leadership position for 1-5 years with 57.8%. The other category of respondents have been in the office for 5-10 years with 42.2%. From the table above it shows how long leaders have been in the leadership positions. Finding shows that most leaders have been in office for 1-5 years. Lack of experience and training affect pastoral leadership in evangelizing especially in the SCCs.

4.7 Leadership Training

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

Q) The respondents were asked to indicate the level they received leadership training.

The findings were as presented in Table 4.7

Table 4.7 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

Data from the table above shows the various leadership training offered to the respondents in Tigania Deanery. Training done in parish level takes the highest 36.7% , followed by those who have never attended 24.4% and SCCs training 16.7 % and Diocesan training 11.1 % and 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. The researcher observed that Tigania Deanery priests miss the opportunity for leadership training. An interview with a priest commented that Seminars, workshops are important part of ongoing formation for priest and he has no experience of even one. All the four priests interviewed from Tigania deanery only one attended seminar or workshop on SCC they also recommended leadership training for the clergy.

According to *Apostolicum, Actuositatem* No 3, the ministry and testimony of lay catechists and other ministers are crucial and credible because they live amongst their fellow Christians, sharing the same hopes, joy, aspirations and confronting the same faith questions and problems. They speak the same language as the people to whom they minister which brings them very near to the real questions people ask about faith ministry in the church. 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 modern challenges of evangelization.

4.8 The Role of SCCs in Animating Sunday Mass

The researcher sought to find out from the respondents whether SCCs assist or animate mass on Sunday in the outstation, sub-parish or parish.

Q) Does SCCs assist or animate Sunday Mass in the parish, sub-parish or outstation

Table 4.8: Animating Mass on Sunday

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	True	86	95.6	95.6	95.6
	False	4	4.4	4.4	100.0
	Total	90	100.0	100.0	

From the table above, nearly all the respondents 95.6% in the Deanery admitted that SCCs do animate Sunday Mass in the parish, while as 4.4% which is equivalent to five respondent negated the opinion. From the findings the researcher observed that in almost all the respondents animated the Sunday mass either in the outstation, sub parish level or in the parish level.

4.9 Leadership Style Employed in the SCCs

Q) 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 4.9: Leadership style employed in the SCCs

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

The findings 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.

The leaders are individuals with different personalities and backgrounds, the leadership style employed will vary depending on the individuals and what he/she will respond best to the Church structures, the traditions, values, personality and concerns of the leaders will influence how they perform their leadership which is in agreement with (Schumacher 2009). It is also consistent with the objectives of the study that different leaders use different perspective of leadership hence they were to employ a unique style to handle different situations.

4.10 Leadership Skills needed in the SCCs

Q) 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 table below.

Table 4.10: Leadership skills needed in the SCCs

	Frequency	Percent	Valid Percent	Cumulative Percent
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	

12.2% study disagreed with the statement that pastoral leaders were careful in handling the Christians.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% agree that they are perceived skilled if they can influence the rest of the

members in the SCCs.15.5% strongly agree 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. Leadership in the Church, regenerate them having no leadership skills. However after undergoing the leadership training programs they have acquired necessary skills for good leadership hence the statement has been supported by majority of the respondents.

4.11 Participative Leadership: Evangelization in the SCCs

Q) The respondents were asked to respond to what they consider to members as an important part of its evangelization.

Table 4.11: 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 very likely had 62.2%, likely 35.6% and not sure 2.2%. The study identified that there was significant relationship between leadership styles and pastoral leadership in evangelization. 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.

The study identified that there was is significant relationship between leadership skills and academic qualifications. These findings concur with (D' Souza 2003) who noted that skills are an important part of the leadership programs. The study identified that there was a significant relationship between pastoral leadership and evangelization it is in consistent with the findings that pastoral leadership as influence towards evangelization of the Christians in the SCCs. This begins with claiming one's core values, findings, a personal voice, developing a vision and conscious analyzing of one's attitude and believes with action and solution.

4.11.1 Leadership obstacles in the SCCs

Q) 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 are 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 the clergy and other 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.

4.11.2 Attitude of the faithful towards supporting leadership in the parish

Q) 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.

4.11.3 Suggestions Towards the Attainment of Good services/Apostolate in the Parish

Q) 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 the parish priest of

Tigania parish and Mbarang'a parish, they both accepted that SCCs have no proper trainings. For example the parish priest of Tigania said they don't have good programme so far, but they have a plan to begin training leaders. What they have is that after every three years before election they give seminars to the new leaders before they start working so as to empower them with leadership skills though not enough.

4.12 Summary of the Findings

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 findings could draw conclusion 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 concur with a research that was conducted by the Catholic Peace and Commission on the importance of training programs for the leaders. It further suggested that majority of the leaders who have not undergone leadership training have proved to be abusing leadership powers in one way or the other.

A leader is supposed to undergo different training programs in order to be equipped with additional leadership skills essential for leading the people. The importance of leadership skills is crucial. The current leaders were not elected because of their leadership skills, they might have been elected because of their faith. Most of the respondents suggested that evangelization ministry should introduce leadership training programs for pastoral leaders.

4.12.1 Recommendations

During the interviews with Christians and questionnaires, the respondents were asked suggestions that would give way towards the attainment of good services and apostolate in the parish. Majority of them mentioned the need to have seminars, workshops and trainings frequently. Pope John Paul II in *Ecclesia in Africa*, no 3, asserts that in all areas of Church life, formation is of primary importance. For this reason, the leadership needs to be trained, motivated and powered for evangelization, each according to his/her specific role in the Church. Therefore 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. It also gives confidence to leaders who have not attended any leadership training.

4.12.2 Recommendations for Further Research

This research is a search of new knowledge, what has been dealt with is not exhaustive due to challenges in the Church today in relation to the present demands of effective pastoral leadership needed to evangelize in the church. More comprehensive studies should be undertaken to include a larger population in order to ascertain whether effective pastoral leadership in the SCCs in the Diocese is apostolate oriented.

4.13 Conclusion

This chapter covered the findings of the data collected from leaders in Tigania Deanery in Meru catholic Diocese. The study revealed there was a need for more training of leaders and priests so as to provide them with skills that will enable them to be effective in evangelizing the SCCs. The findings formed a basis for planned action for social transformation as would be discussed in Theological analysis and reflection and ministerial orientations and strategies in chapters 5 and 6 respectively. Most of the findings were in conformity with the findings in literature review in chapter two. Ministerial orientations and strategies will be developed in a way that could be practical in order to create effective pastoral leaders in Tigania deanery and in Meru Diocese.

CHAPTER FIVE

THEOLOGICAL REFLECTION

5.0 Introduction

This chapter gives elaborate foundations of pastoral leadership as envisioned in the Bible how it contributes to empowering the human person. Pastoral leadership training is sighted in the light of the Bible and the teachings of the church. Both old and new testament express the importance of training leaders.

5.1 Theological Reflection in pastoral leadership Training

The primary purpose of theological reflection is to highlight the objective of the pastoral leadership training program that can enable to transform leaders holistically, to reflect or imitate Christ. Cashman (2008) points out that leadership training is observed taking place. Pastoral leadership training enables leaders to go beyond their personal convictions and teachings of understanding and belief in order to be committed to transforming the community and the society. The Scriptures and the social teaching of the Church shall help the pastoral leaders to learn freely new sets and paradigms and values concerning leadership that can lead to transformation in the communities.

According to Stogdill, (1990) points out that the Scriptures is concerned in transformative leadership. This type of leadership transforms the whole being of the leaders' minds and hearts. Transformative leadership influences the conversion and change of both mind and heart and one acquires a new attitude and way of thinking and acting. Training of leaders helps reflect theologically the reality which affects peoples' lives in the community as expressed by D' Souza (2003). This embraces all the activities of motivating, mobilizing, and networking, lobbying, and directing people to be united and share vision from God as reflected by the theological reflection.

The challenge for theological reflection would then be necessary to be a criticism of the society and the church for better leadership. The leaders are called and addressed by the word of God, worked out in the light of the word accepted in the faith and inspired by a practical purpose D' Souza (2003). Transformative leadership is becoming part of the struggle against oppressed and for the building of a just society, open to the gate of the Kingdom of God Stogdill (1990).

5.2 Theological Reflection and Social Transformation in the Church/SCCs

Theological reflection is at the heart of the concept of transformation for humanity and must be concerned that all kinds of oppression, whether political, economic, ethical or spiritual are condemned. Liberation theology now includes a critical reflection on the society and the Church tries to be part of the process through which the world is transformed. The gospel of salvation is not seen as other worldly but relates to the transformation of every aspect of human experience including having better leadership. The transformation action of Jesus Christ is at the act of the struggle for justice. Jesus confronted the groups in power both the political and religious leaders to be fair in serving the humanity in community and the Church.

Transformative theology desires to make an option for poor more profound in social transformation. The Church must become the voice of the voiceless; the need to train leaders in the Church is to empower them to be sensitive to the needs of the poor people following the example of Christ. The social teaching of the Church functions through transformation, which the bible addresses the plight of the oppressed. The Theological idea of the transformation cannot be limited to any restricted share, whether economic, political and social, cultural or human empowerment (Stogdill, 1990). The church relates human transformation and salvation in Jesus Christ, because the kingdom of God is not arrived at solely through social development. The bible leads to the recognition of the practice of transformative leadership, training of the leaders in the SCCS.

5.3 Transformative Leadership in Theological Reflection

Most theologians look at the transformative leadership to commit to examination assumptions and new insights that will challenge our comfort, our control, our concepts and results in our more fully knowing God, (Social Doctrine of the Church, 2008 no 207). This definition sees the importance of fully knowing God as its product and comes through some challenges examination of assumption and new insight in the process of leadership (Social doctrine of the church, 2018 no 212). In spiritual transformation we move from the person we are and continue to change by degree into the image of Christ. (2 Cor 3: 16-18).

The apostle Paul puts forward six areas involved in the work of transformation, the transformed mind, character, relationships, habits, service and influence based on the life of Jesus. The leaders learn to interpret the life, event and circumstances in the light of scripture with insight

from the Holy Spirit. Training leaders has become a paramount concern for most of the institutions. There are main foundation for this imperative to develop sound leadership training programs, from biblical point of view.

When the church has strong pastoral leadership in place, it will make sound decisions; it will set challenging and attainable goals and will see more return on their effort. Our experiences in life can be occasions in transformation leadership when we recognize them as the invitation of God to transform the people through better leadership. God want us to take the paradigm sight to innovate actions as leaders to serve him better. The transformation leadership through experiences with God is hence illustrated by (Social Doctrine of the Church, 2008, no 209).

5.3.1 Transformative Leadership Training

The form that transformative leadership takes is one that seeks to bring theology into the experience of peoples' lives especially in the grass root SCCs. It does so by inviting God's presence into their experiences where they interact with God and his teaching and translate into the service to humanity. It sees the value of experience as an opportunity to participate in the divine life offered by God. Theological reflection promotes the interaction of people with God using their experiences as means to know God and to be faithful to his teachings. Transformative practice lies in its ability to challenge leaders in their values and beliefs that affect their actions and lifestyle.

5.4 Theological Reflection and Pastoral Leadership.

Evangelization in the SCCs lies on pastoral leadership. Pastoral leaders wishing to adopt servant leadership model should consider professional development and training in leadership approaches. The Church is in need of trained leaders who will follow the example of Christ the servant who came to serve and not to be served (Mk 10:45). Jesus commanded his followers to follow his suit. The study looks at the two goals of an effective leadership training program to transform the leaders in their whole being like Christ and the ability to lead them in the personal field to achieve the vision of the Church. Transformative leadership aims at leading people to be committed to Jesus hence training of leaders' aims to go beyond teaching of understanding and belief. Leadership helps leaders to learn freely new sets of paradigms and values concerning leadership which they are committed to live by it.

Transformative leadership influences the whole being of the leaders' minds, hearts and actions. Social doctrine of the Church, 2008 no (1012) explains the importance of transforming both minds and hearts of the faithful. The ability to think and act theologically is proper to their time and place for effective leadership in the SCCs. This calls the training of the pastoral leaders to reflect theologically in whatever they are doing in their lives and the society. The code obliges the parish priest to exercise the pastoral care of the community entrusted to him with the cooperation of his members in Christ faithful (Can 5:19)

5.4.1 Pastoral Leadership Training in Old Testament

Training up to the next generation of the pastoral leaders becomes significantly important compared to other ministries of a local Church as the church is always one generation from extinction. In the Old Testament leaders like Moses, Elijah and Isaiah developed emerging leaders for their next generations. Moses became a mentor to the children of Israel through his modeling and also mandated the mentoring role as the future responsibility for both the new and future generation of children (Deut 6:1-25). In Old Testament leadership required a lot of training. For instance, Moses had to learn many skills in the wilderness as he worked for his father in law (Ex 2:15; 3:1). King David in the wilderness acquired many leadership traits, each course, enabled him have determination and skills in taking care of his father's flock (Is 16:11, 17:15). For any organization to succeed in achieving its goals, it needs to have effective leadership.

5.4.2 Leadership Training in New Testament

Reflection on their actions with theology leads leaders to review their perspective and values that often go unchallenged in a mode of leadership training and he himself gave some to be apostles, some prophets, some evangelists, some pastors and some teachers. (Eph 4:11-13) God provides gifted leaders to the body of Christ the Church. God's desire is to see his Church well cared for (CCC No 2019). Christ wept over Israel, because they were as a flock with no shepherd (Matt 9:36). God has always been deeply interested in having adequate pastoral leadership provided for his people.

It is more efficient and profitable for the church to invest in equipping the people with skills and competency. This process of training helps every believer to grow to maturity in his/ her faith and to grow in his/her usefulness for advancement of the kingdom of God. The Church and its

pastoral leaders need to continue to train and equip the next generation, to minister and to lead the flock. 2 Tim 2:2 expresses that “and the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.”

5.5 Biblical Reflection and Spiritual Formation

The innovation of God is an assignment that will cause us experience of a transformative experience of his love and come to know him and undergo transformation. Biblical reflection and spiritual formation protect the leader from the temptation to become the hero, from taking the authority that belongs to any in Heaven, from moving along the path of self-despair and self-destruction. Vision is blurred and glory is faded (Matt 3:18). Transformative leadership is the high road of adventure; it is life with full vision. It is partnership with one who was transformed (Matt 17:2) and who now transforms us, on the personal implication of transformational leadership.

Transformative leadership requires courage, it is not the courage of risking life and limb like a soldier, but there are times when transformational leadership demands advocacy of voluntary service. To lead in an area of transformation, will call for practical knowledge, to implement transformation will require people, skills, but to make transformation last takes moral courage. We need a safe place to discover courage in times of need. This place is method between developing personal competence, skills and giving spiritual nourishment through evangelization.

5.5.1 Model Servanthood Leadership and Theological Reflection

Jesus model of leadership was servant leadership. For Jesus, his mission has to proclaim the kingdom of God and live, as the suffering servant, the messiah. Jesus’ mission was to serve not on his own will but the will of his father who sent him (Jn 6:38). The greatest among his disciples is the one who serves and not being served (Mk 10:45). Jesus shared responsibility and authority with those he called to lead (Acts 6:1-6). Jesus personally called people to follow him (Matt 4:18-22) and selected the twelve to be trained as apostles (Mk 3:13-15). Pastoral leaders need to follow the example of Christ as reflected in the bible.

5.5.2 Building up pastoral Leadership Community

Apostle Paul in his epistle to the local churches asserts that leadership is not the role of one or a few people, but everyone's responsibility as the people in the spiritual community discern what the spirit is giving (1Cor 12:7-11). More than ever before the church in Kenya and the rest of Africa are in dire need of effective pastoral leaders to guide it morally, ethnically and missionary. The development of leaders through training therefore needs close scrutiny. New models must be devised to help church leaders (both clergy and laity) in their theological reflection so that they are in a position of effectively proclaiming the gospel of Christ to the currently rapidly changing Africa society.

5.6 Pastoral Leadership Training for Evangelization

In Old Testament leadership required a lot of training. For instance, Moses had to learn many skills in the wilderness as he worked for his father in law. King David in the wilderness acquired many leadership traits each as course, determination has skills and the care of his father's flock. In Timothy 2:2 Paul wrote that "all" the things you have heard we say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others. By training the leaders, the church can build and multiply the results of effective pastoral leadership in the church. For any organization to succeed in achieving its goals, it needs to have effective pastoral leadership. Mugambi (2009) points out that the major responsibility of the church on earth is to evangelize. This mission cannot be successful if there are too few-well trained effective pastoral leaders.

5.7 Conclusion

This chapter has given a theological analysis and reflection of the pastoral leaders and their contribution to the individual community and parish level. Chapter five is crucial in helping social ministers to develop alternative strategies. Chapter six focuses on helping Christians have a better achievement in their lives through training church leaders especially in the SCCs. This has been developed as a way forward in chapter six. Training will focus on pastoral leadership skills as a way to help in evangelization

CHAPTER SIX

ACTION PLAN FOR SOCIAL TRANSFORMATION

6.0 Introduction

This chapter deals with the action that has designed a training program which will target the members of the SCCs and leaders in the church including pastoral council and the clergy. The chapter also has outlined the necessary tools required for the training program to achieve its goals and for promoting pastoral leadership in the SCCs for evangelization. It has designed monitoring and evangelization program which will continue in different phases. The action plan is greatly influenced by the findings in chapter four and the objectives of the study that is in chapter five.

6.1 Action plan for Social Transformation

The action plan process involves planning, implementing, and monitoring and evangelization action. The vision of social transformation is guided by pastoral method, insertion, social analysis, theological reflection, evaluation and action. The social transformation challenges the social system, cultural structure and leadership in the community. The study evaluated areas of effective pastoral leadership in building skills, competency through training in leadership that can help in evangelizing and transforming the community. The study proposes need to have effective pastoral leadership which can be attained through training leaders and the Christian faithful in the SCCs.

The study purposes networking among leaders with a focus of learning from the leaders who are doing well. From the findings, majority of the leaders are interested in training programs after realizing the weakness in the leadership. The researcher will highlight the areas the leader needed to be trained in and the place for training. The findings assert that pastoral leadership need part of social empowerment with other players in the society to enhance the social religious and cultural development of the members in the church and community.

6.2 Advocacy for Social Transformation

Advocacy in its basic meaning is the representation and defense of another party. Advocacy for social transformation implies that there is failure in the society to achieve contributive and distributive justice; hence advocacy aims at bringing about a just order. According to white

(2017) advocacy for social transformation always implies that those with a concentration of power control for common good and for their own interests and do not want to distribute the common good equitably. Therefore, concerned parties attempt to mobilize power resources to face powerful to recognize the dignity and the need of all persons involved in the society and bring about just order. In bringing trained pastoral leadership in the diocese the action plan as several suggestions.

6.3 Pastoral Leadership Training for Transformation.

Leadership geared towards development includes new methods and skills of empowering the SCCs. Freire (2005) confirms that new methods of making leaders and serving the people better must be obtained through training. In the leadership training the inclusion of community engagement and advocacy geared to improving pastoral leadership is encouraged. The SCCs shall open network, links, partnership and coordination that enable effective evangelization and transformation among leaders in the community. The findings established that having trained leaders increases effectiveness and efficiency in the apostolate.

6.3.1 Priestly Training and Formation

Pastoral leadership must be infused in the minds of ministers from the time of their formation in seminaries. Seminarians are trained to be pastoral minded leaders who are able, bodied, intelligent, committed and drawn from the cream of the society but dependent and shield from major crisis experienced by the average youth. Pastoral leadership skills and SCCs must be taught to seminarians. Seminarians must be led to grow in mind and mature through given responsibilities. Training of priests should continue even after ordination as part of ongoing formation.

The diocese should organize various seminars for priests to update them on the challenges of pastoral leadership for evangelization in the SCCs in the modern world. Pope John XXIII foresaw the need for self-evangelization, coming from the community in both local and universal church. He called upon Vatican council II in 1962-1965 to open the windows of the Church to let in some “fresh air”. He opened room for priests to study not philosophy and theology alone but also to allow them to secular studies including leadership skills so as to respond to contemporary challenges.

6.3.2 Organizing Seminars and Workshops for SCCs Leaders and Clergy.

Training of lay leaders, clergy and religious requires understanding of SCCs. SCCs should be introduced and made compulsory in the seminary formation for all candidates aspiring for ordination. Emphasize should be given to practical pastoral experience to those undergoing priestly formation. The concept of a new time of the church as “new moment” at the third millennium came up during the AMECEA meeting of the bishops at their fourth plenary assembly in Dar Es Salaam in July 2002. The bishops renewed the understanding of SCCs and gave them an indispensable role in the new and deeper evangelization in Africa.

The bishops confirmed the SCCs as a key pastoral priority. This clearly manifests the important role the SCCs play in the formation and evangelization in the parishes. The clergy should therefore heed the bishops’ call and assist in strengthening of the SCCs in their respective parishes. Continuous seminars should also be extended to the SCCs leaders and members. Every parish should have a team to train the trainers and to facilitate the ongoing training.

6.3.3 Fundraising for Purpose of Evangelization in the SCCs

For the purpose of evangelization, the SCCs makes some contributions for their own activities. The money is mostly used to help the meeting, to facilitate special activities like celebrations in the SCCs and other parish needs. The biggest challenge is the frequency and demand of money from SCCs members each and every week during the prayer meeting. Majority of the SCCs leaders demand these weekly contributions and go to an extent of threatening those who fail to contribute. A proper, convenient and less tedious method should be sought so as to minimize the rate of money factor in the weekly reactions by at least having contributions monthly. The clergy and SCCs leaders should draw a formula that will not discourage or hurt the members.

A proposal was made of conducting one major annual fundraising in each SCCs, so that members can be eased from weekly contributions. According to Healey (2011), it is more efficient and effective to collect the annual Church and other collection through the SCCs by organizing fund raising and collections through the SCCs structures, due to this money has doubled and tripled in some parishes. Each SCCs should be given an opportunity to discuss and come up with the best way of collecting money amongst them. This is because they know and understand one another and their economic strength in the neighborhood. Threats should be completely avoided in the SCCs prayer meetings. Leaders should use good, sober and prudent

language especially in those without money. The leaders should try to encourage those who are economically disadvantaged that they may feel appreciated and loved in the community despite their poverty and failure to give weekly contributions.

6.3.4 Leadership through active Participation in SCCs

Punctuality has been one of the greatest challenges in the SCCs prayer meetings. Members should be involved in looking for solutions and suggesting ways and methods of overcoming lateness and absenteeism in the SCCs activities. The SCCs leaders should also encourage everyone to actively participate in the meetings. Poor participation discourages the active members and makes the meeting boring and monotonous.

6.3.5 Setting up Central SCCs Coordination plan

For proper management and coordination of all SCCs activities, the bishops of every diocese and parish priests of every parish in consultation with SCCs leaders should create a central coordinator who will be properly facilitating with proper coordination of all diocesan and parish activities. SCCs is a new way of being the church and is very central to all pastoral activities in the parishes today.

6.3.6 Participative Leadership Training in the SCCs

A leader must have a vision and must be able to communicate this vision to everyone in the institution. A leader must be bold, trust worthy, being consistent and dependable. A leader must have a positive self- regard and personal sense of growth in addition to these skills. The advocacy for effective pastoral leadership is aimed at changing unfavorable conditions that may not be proper in SCCs.

Improved leadership shall create support system, partnership, collaboration and participation of the people in the development program. Participative training can be done through consciousness raising, making people become aware of their problems and empower people to solve their problems in the grass root SCCs. Trained community leaders shall transform the people in the pastoral leadership and enlighten them with the knowledge that will assist the oppressed and marginalized through the evangelization in the SCCs.

The advocacy by social ministers shall challenge those with leadership power to work for improving the lifestyle of the people in the grass root SCCs. The findings reveals that the training shall be part of the daily ongoing activities of every progressive leader in the SCCs. Equipping pastoral leadership with competencies is a strategy to help the church cope with modern challenges that affect participative leadership.

6.3.7 Regular Leadership Training

Training shall help the people in developing the Christians in the SCCs to acquire a sense of belonging in the community. Effective pastoral leadership empowers the people to improve human and resource capacity to provide opportunity to network and support goals and objectives of the church institutions and communities. Pastoral leadership is crucial especially the clergy because of their bridging role between ordained ministers and ordinary Christians. Pastoral ministers are also essential agents of evangelizations. Therefore, the Diocese, the Deaneries and the parishes should train leaders for effective pastoral leadership through seminars and workshops so as to acquire new skills and be able to cope with modern world as well as evangelization in the SCCs.

6.3.8 Pastoral leadership Function should stem from SCCs

All parish and diocesan leadership should stem from SCCs. All leaders should be installed to the office a recommendation or approval from the local SCCs leaders. Every pastoral function, either private or communal should evolve around the local SCCs this will help transform the community. This includes reception or administration of sacraments and sacramental like funerals. Parish based SCCs should be integrated in the pastoral leadership structures that include various activities of the Church. SCCs are pastoral model that helps to build the parish structures. Pastoral Leadership structure should stem from the SCCs are directly represented on the outstation, sub parish and parish councils. This participation and representation is from the grassroots. Leadership is bottom to the top and vice versa. Healey (2012) observes that the SCCs officially participate in the parish leadership structures. The parish council leaders are chosen from those lay people who are already leaders in their SCCs thus true representation from below

6.4 Principles for social Change in the Society

The study shows that attitude fostered in leadership training will reflect the church's cultural values. The struggle for social transformation will strengthen advocacy effort. Leaders of social transformation brings people together of all walks of life regardless of gender, age, disability, place, religion, rich, poor , needs or color through advocacy. The social ministers are encouraged to train leaders to be service oriented by being open, honest in transforming the community.

6.5 Action for Social Transformation

The action model analyses the environment and assesses where advocacy interventions and how it can be made in leadership. Action directly challenges the limitation of the strength, weaknesses, opportunities and threats. Action process helps organizations and institutions to understand root causes while providing a strategic methodology that begins to address ways of overcoming the root causes of the problem. The training program is presented in a form of action plan that expresses in a summary form the results of the findings and is a response to the objectives of this study. Social transformation becomes an empty word if the leaders cannot change for better cause. The action plan presented in this study is derived from the idea of Freire (2005) who presents a reflection action as a way forward for social transformation.

6.5.1 Areas needed for Training Leaders

Table 6.5.1

TRAINING	STRATEGY	TIME FRAME	EXPECTED RESULTS	ACTION BY
Leadership in the church	Organize seminars, church groups and workshops	Three times a year, April, August and December	Ability of priests and leaders to exercise leadership skills in their parishes	Diocesan pastoral office
Leadership skills	Three days seminar for leaders in each parish A day seminar for priests	April, August, December for three times per year	Understanding of leadership skills, freedom to act responsibly in evangelizing.	Diocesan pastoral office
Consciousness rising	Organize seminars in each parish for three days	April, August, December each year for leaders	Ability of leaders and priests to identify their problems and solve them	Diocesan pastoral office
Communication skills	Organize seminar and each parish to have a communication team	April, August, December each year for leaders Three times per year	Ability to share development programs and networking from SCC, to outstations, parish and diocese to attain freedom of expression	Diocesan communication office
Pastoral leadership and servant leadership	Seminars	April, August, December each year for leaders Three times per year	Ability to understand role and obligation of leaders in the church	Diocesan pastoral office
Transformative leadership	Seminars workshop	Three times April, August and December	Capacity to dialogue, freedom to act responsibly	Diocesan pastoral office
Advocacy for common good	Workshop seminars	Once per year in December	Training people to understand their rights and responsibilities	Civil society leaders , Peace and Justice commission
Leadership through social media	Workshop	Once per year in December	Generate new ideas for available resources	Pastoral development office

Grass root empowerment	Seminars workshop	Once per year in December	Freedom of expression, ability to participate actively in community activities	Use a local media to train leaders
Human resource management	Seminars workshop	Once per year	Ability to make decisions	Diocesan pastoral office
The role of pastoral leaders in social transformation	Workshop seminars	Once per year	Ability to train leaders	Diocesan pastoral office
Collaboration with stake holders	Workshop seminars	Once per year in December	Ability to train in activities such as advocacy community development skills	Diocesan pastoral office
Empowerment	Seminars	Once per year	Participating in leadership	Diocesan pastoral office
Pastoral leadership skills and competencies	Seminars	Once per year	Access to information self-confidence and motivation	People to participate in decision making
Networking	Workshop seminars	Once per year in December	Self confidence	Diocesan pastoral office

The above action plan presents training that must be planned by stake holders. Training that is organized by the collaboration with various stake holders are bound to succeed. To implement such action plan the diocese and parishes need to budget for facilitators. The parishioners' (parishes) will contribute 75% and diocese will pay 25% especially transporting facilitators. This training should be ongoing.

6.6 Conclusion

The study has presented the researcher's intended ministerial action for social transformation. The action plan is practical and relevant in line with the decision of the pastoral leaders after theological reflection. The action plan requires the collaboration and commitment of different stake holders including the bishop, priest religious men and women and lay leaders and the faithful's. Leadership in SCCs should always be associated with service. The Church in the future will be one built from below by SCCs as a result of initiative and association. SCCs give the community members an opportunity to exercise and practice the Christian values learnt from

the Holy Scripture. It is a kind of continuous catechesis and self-evangelization where all the members are involved. Nalugala, (2002) asserts that SCCs have the duty to offer the essential services to their members who may be in need. A community that is all structured provides the necessary tools for evangelization. Pierli and Ruth (2002) asserts that SCCs are officially recognized groups of people from different ethnic groups , from different social affiliation and political parties , but whose unity and solidarity is commended by a cohesion built on the common Christian faith.

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APPENDICES

Appendix 1: Questionnaire

Dear respondents

My name is Stephen Mbae a student of Tangaza University College in Nairobi, Kenya. I am carrying a research on **Effective pastoral leadership in the SCC for evangelization in Tigania deanery**. You have been selected to take part in this study. I would be grateful if you would assist me by responding to all items in the attached questionnaire. Your name does not need to appear anywhere in the questionnaire .The information will be kept confidential and will be used for academic purposes only and your participation is free of choice

Thanks in advance

SECTION A Demographic information

1 Please indicate your gender ((√)

Gender Tick

A male -----

b female -----

2 please kindly indicate your range age in years ((√)

Age Tick

a. 18-28 -----

b. 29-39 -----

c. 40-50 -----

d. 51 and above -----

a Indicate the name of your SCC? -----

b For how long have you been a leader of SCC? (a)1-5 years (b) 5-10years --- Tick

c What is your capacity and how have you participated in the SCC? -----

3 Kindly indicate your level of education (please tick one $\sqrt{\quad}$) accordingly

Level of education	Tick
a. Informal/None	-----
b. Primary	-----
c. Secondary	-----
d. College	-----
e. University	-----

4 Indicate your leadership position in the church. (please tick one $\sqrt{\quad}$) accordingly

Level of Education	Tick
Chairperson	-----
Vice chairperson	-----
Secretary	-----
Vice secretary	-----
Treasurer	-----

5 Have you attended any Church leadership training?

- a. True ()
- b. False ()

6 At which level have you received leadership training, if any?

- a. SCC ()
- b. Parish ()
- c. Diocese ()
- d. National ()
- e. Never ()
- f. Others ()

- 7 Does the SCCs assist or *animate* Sunday Mass in the parish, sub-parish or outstation?
- a. Yes ()
 - b. No ()

8 leadership styles use true/false

1. Are priests ,lay leaders Christians working with people Yes ____ No ____
2. Does your SCC attend functions in the parish or in other SCC that promote good leadership? Yes _____ No _____
3. What are the challenges of leadership in your SCC?_____
4. What are some of the challenges that leaders face in evangelizing Christians your SCC?

5. What do you propose could be done to improve leadership in your SCC?

SECTION B Specific information

9Leadership styles

Kindly rate the following statement as to the extent to which you agree with them or the leadership styles you as a leader employ in your SCC

Key: Strongly agree, 4 Agree, 3 Undecided, 2 Disagree, 1 strongly Disagree

1. The leaders in SCC have a unique style they employ
2. I do choose the style of leadership based on the situation
3. I do employ leadership styles that I find successful on time
4. Leadership trainings that I attend help me know the right style to employ in the SCC
5. I do not give people a chance to exercise their opinion in the leadership offered

10 Leadership Skills

Kindly rate the following statements to the extent to which you agree with them on the leadership skills you as a leader employ in the SCC

Key: 1 strongly agree, 4 Agree, 3 Undecided, 2. Disagree, 1 strongly disagree.

1. I have no years of experience in the SCC leadership

2. I have skills to influence the people in their leadership
3. I got my skills of leadership through training programs
4. I am skillful in building other people and leading them.
5. My skills are evaluated through the success of my leadership action

Participation in Leadership

SECTION C: Evangelization in SCCs

1. Does the church consider reaching to its members as an important part of its evangelization?

Very likely

Likely

Not sure

Not Likely

Not at all

2. Is there a clearly laid plan to serve the parishioners? Yes ___ No ____
3. Does evangelization in the parish align with that of the Catholic Church?
4. Do you know the obstacles of the SCC?
5. Where do you seek support in case of material needs in your daily life?

Family

Relatives

Friends

Parish priest/curate

Church community

Government officers

Other sources

6. In your opinion, is the lack of leadership and support SCCs a reason for members of your church exiting to other churches

Not true

Certainly true

Occasionally true

Somewhat true

Very true

Focus group interview for leaders

Effective evangelization

Kindly rate the following statements as to the extent to which the following are suitable in terms of performance.

Performance of the leaders generally

1. Do I serve faithfully in my position?
 2. Is monetary gain the motivation of my serving?
 3. Do I volunteer in some occasion to render service?
 4. Do the people have interest with my opinion?
 5. Have I been able to initiate any development project?
 - 6 Identify the obstacles of your leaders in the SCCs
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- 7 What is the attitude of the faithful towards supporting leadership in the parish
-
- 8 What suggestions could you give towards the attainment of good services/apostolate in the parish
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Thank you for your cooperation