ANALYSIS OF TRANSFORMATIONAL LEADERSHIP IN THE CONTEXT OF SOCIAL ACTION: A CASE OF MCK KAAGA SYNOD

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DECLARATION

DECLARATION

This Thesis is my original work and has not been presented for a degree or any other award in any other university

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Recommendation

This thesis has been submitted with our approval as university Supervisors.

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DEDICATION

To the body of believers in MCK who are the beneficiaries of the legacy left by the missionaries and the labours of local volunteers and ministers that established the Kaaga Synod.

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This work is a result of concerted efforts of many people who have freely availed their time, expertise, critical insights and encouragement. They have accompanied me on this long and tedious journey of putting together this thesis in various important ways. It is nearly impossible to fully acknowledge the contribution of all of them.

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ABSTRACT

Social action involves leaders being proactive in engendering positive change in their communities. Transformational leaders seek to shape society in their own image through charisma, vision and sheer will power. This study seeks to analyse transformational leadership in the context of social action with reference to the Kaaga synod of the Methodist Church of Kenya (MCK). The objectives of the study were: To examine the practice of transformational leadership; to assess the contribution of transformational leadership in enhancing the church initiated social action among the residents within the geographical area of the MCK Kaaga synod and to examine the relationship that exists between transformational leadership and social action. The study was guided by Transformational Leadership Theory. The study utilized descriptive survey design. In Kaaga synod whose population stands at 6771, 384 members were randomly selected for interviews through simple random sampling. Data was collected by using questionnaires and interview schedules. The study used mixed methods both quantitative and qualitative to describe the findings. A sample of 384 respondents drawn from church leaders from the location of study participated in the collection of data using questionnaires and interviews. The data collected was coded and analysed though SPSS and Microsoft Excel programs to describe the findings and emerging trends and insights. Thematic analysis of the qualitative data was triangulated with the quantitative data and meanings and conclusions. The findings indicate that MCK Kaaga synod scored below average on the total mean score and average on individual attributes of transformational leadership, of the maximum possible score of 72, the mean score was 50, just below 54 which is the minimum cut off. Using regression analysis, the study established that transformational leadership has a significant positive relationship with provision of education services with a regression coefficient of 0.0123 $p<0.005$. Additionally, transformational leadership was significantly correlated with economic empowerment programs, with a coefficient of 0.0231, $p<0.005$. Moreover, transformational leadership was positively correlated with OVC programs, with a regression coefficient of 0.0341, $p<0.005$. However, transformational leadership had no significant relationship with provision of medical services $r=0.1605$, $p<0.005$, and widows care programs, $r=0.1590$, $p<0.005$ in Kaaga synod. In conclusion training on transformational leadership, social action is recommended. Further study in the transformative nature of the social action is also prescribed. Policy formulation that will embed transformational leadership model in the church should be arrived at in MCK Kaaga synod and possibly the whole of MCK.

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AIDS	Acquired Immune deficiency Syndrome
BMU	Black Methodist Union
EBP	Evidence Based Practice
FGD's	Focus group discussions
HIV/ AIDS	Human Immunodeficiency virus and Acquired Immune Deficiency Syndrome
MCK	Methodist church in Kenya
MCSA	Methodist church in Southern Africa
NACOSTI	National Council of Science and Technology
OVC	Orphans and vulnerable children
SACCO	Savings and Credit Cooperative
SPSS	Statistical Program for Social Sciences
MLQ	Multifactor Leadership Questionnaire

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Social action, led by Christians, is the great need of our times. There often seems to be a stark divide between preaching of the gospel which is seen as an absolute priority over and above social action or concern for the poor which is merely viewed as an instrument to warm people for the gospel. But all Christians seem to agree that social action can demonstrate God's love in a practical way to people, regardless of faith or background. Church leaders and members of the congregation can be amongst the first to notice social problems in the community. Agbiji and Swart (2015) analysed several global perspectives on social action, and posited that a social action ministry can begin by working with a range of partners who have a track record of helping the poor, disenfranchised and those suffering injustice through the 'system'

As Christians we know that Jesus is the hope of individuals and nations, and that we his people, are called to demonstrate God's love and to seek God's assistance in healing our land. Providing assistance to the poor and needy in our communities should not imply that we assume government obligations and costs. However, as the state steps back from helping the poor and vulnerable, it does give churches the opportunities to serve in ways that are increasingly relevant to many of its neighbours. In this way we demonstrate our relevance in society and we have the privilege of being God's love in action and being able to share our faith.

Writing after analysing data from several perspectives regionally, Dola (2015) argues that that social action projects and initiatives should be about responding to acute need and they can also be about showing how Christians' care about people through a social

action ministry (Dola, 2015). Moreover, it can begin by individuals volunteering with action groups such as: evangelizing the streets, cooking food by the street corners, providing medicine to the sick etc. It is instructive to note that the emphasis must be on taking help where it is needed so as to vitiate suffering. However, the key change is when a church takes on the actions as part of its own ministry. Here in Kenya, Kariuki (2018) notes that the church should then begin to tailor its social action to the community around it, often still in partnership with organisations and by embedding these actions within the church. In a nutshell, Churches that begin social action start a tremendous path of transformation, putting the church at the heart of the community. As a result, these churches became more appealing as a place to belong to worshippers, volunteers, and seekers. Church becomes relevant to people and by demonstrating God's love tangibly and through sacrificial actions; individuals and families start to see Christ as someone they want to know personally (Kariuki, 2018).

Social action is measured in many ways Dola (2015) suggests that education provision, medical facilities, and provision of housing to indigents are key indicator of social action. Kariuki (2018) adds that training is of significant importance in bringing people out of poverty. Additionally, Kariuki (2018) says that care for widows is mandatory for any community with a conscience. Moreover, care for orphans and the vulnerable children in the society is pivotal. And so is poverty reduction, as is the care and rehabilitation for drug addicts. Accordingly, for communities to see sprouting of these and other social action programs, they need a leader, someone to act as the motivator and spearhead (Kariuki, 2018).

Transformational leaders are the real deal, at least in terms of leading social action initiatives (Dola, 2015). They have a clear vision for the community, and are endowed with nurturing capacity to exert influence to those they lead towards achieving positive

social action in the community. Transformational leadership is understood as a construct of leadership which has developed over time and is different from other theories such as: transactional leadership, laissez-faire, autocratic among others (Dola, 2015).

Leadership theory has been evolving since it was first studied as an academic discipline in the early 1900s. In the 20th century, leadership moved from being defined as a power position demanding command and control, to being defined, first, by the traits of leaders, then by the behaviours of leaders and eventually within the leader-follower relationship. James MacGregor Burns' conceptualisation of what he initially termed transforming leadership began with a philosophy of leadership as a process rather than a set of traits of behaviours. Burns defines leaderships as the process that persons with intentions, ideals exert influence using funds, personnel in an antagonistic environment to achieve the personal or group aspirations (Hammond, 2016). Social action in the context of this study identifies its meaning from John Wesley. According to Forster (2016), Wesley insisted that the Christian life required that personal devotion manifests in social influence.

"According to Wesley holiness is twofold; scriptural holiness and social holiness. Scriptural holiness is that standard expressed in the bible for believers and is felt by others in the community as social holiness. This combination of personal piety expressed in service to others is what leads to Christian perfection (Forster, 2016).

The theology of John Wesley was greatly informed in addressing the needs of the poor in the community. His engagement of the individual and the small groups was his style. The holy Club culminated into a great movement that inclusively targeted the community. There is very well documented evidence in the progressive formation of cell groups. Leaders of the cell groups were trained on how to care for the poor and

after careful consultation with the class leaders' contributions could be shared to the needy family. The contribution included cash, clothing, foodstuffs and fuel. John Wesley continually created awareness to the community through his sermons, conversation and press that care for one another was key and needed attention. Steely and Gunter (1992) affirms that in 1746-47 in London England, Wesley introduced a successful program that addressed the medical needs of the poor. This is because many could not be able to pay for the medical services and others fell into the hands of unqualified practitioners, which would then exacerbate their illness, sometimes to disastrous consequences. Hence, the hygiene for the most people in the community was challenged. In addition, the Methodist movement was not yet advanced to form an organization that would handle a complex medical program. In order to overcome the inadequacy of medical knowledge, Wesley attended the medical lectures and as a result of formal knowledge he was able to assist in dispensing medical services and in treating simple illness. Consequently, he secured advice from the pharmacists and referred cases where necessary to the medical specialists. John Wesley did all this without any payment or compensation. Steely and Gunter (1992) underpinned that Wesley was able to aid people who were not even from Methodist societies. The initiative of conducting free medical care in the community gave birth to established dispensaries whereby many social gaps were addressed such as proper hygiene and treatment of the illness. The Methodist church has carried on with the sterling legacy of John Wesley in the medical department by continuously opening hospitals and providing medical assistance to people from various strata of society, but particularly to the economically disenfranchised.

John Wesley introduced other workable strategies that promoted the wellbeing of the poor people. These strategies were; loan fund and formulation of a system that could

assist them get security jobs. On loan fund, John Wesley devoted his savings as a seed to establish a fund that culminated into a Sacco. Steely and Gunter (1992) comprehensively narrate how Wesley started loan fund with only twenty Shillings which then rose to five pounds. In 1767, the loan was increased to 120 pounds. In his contribution to the society, Wesley did not receive any profit. In his social endeavour he advocated true love for God and the neighbour. Steely and Gunter (1992) argues that this true love formed the basis for the nascent Methodist movement to practice social holiness in aid for the poor. By so doing, Wesley role modelled the words of Jesus, who taught that we should help and serve our neighbours. Indeed, one could sum Jesus teaching this way. To avoid all ambiguity, the neighbour is whoever we encounter that happens to be in need. Wesley understood that focusing on getting people to escape hell in the afterlife, without helping them escape this hellishness of this world was impractical. Accordingly, Wesley must be lauded for removing the question of God from the abstractly theological, to the realm of the anthropological where the nitty-gritty of life is lived. He attempted to offer a comprehensive approach to the human condition.

Wesley was a champion in diversifying communal approach. As a remedy he promoted Christian knowledge through charitable schools which could assist the poor families and educate their children. Steely and Gunter (1992) underpinned that the English community experienced great change whereby there was a successful effort to address a large number of children who could not previously access the formal education. The Methodist movement was concerned with the progress of the poor family. The reason for the Wesley to establish school was primarily to address social disorder in relation to religion and the humanitarian.

Another issue of concern was many children with unmet basic needs. Coming from

poor families, their parents, though willing, could not afford to take them to school, so they roamed the streets, with some even becoming vulnerable to child labour merchants, who recruited them for very meagre pay. This was at the very nascent stages of the industrial revolution, and labour, sadly, even child labour, for the mushrooming factories, was at a premium. Wesley determined to have them taught at his own house, that they might have an opportunity of learning to read, write and learn life and job skills without falling prey to the whims and tricks of Satan. This is an indication that Wesley's movement gave the best to the community whereby people felt the love of God. Therefore, the gap that was experienced in the community between the rich and the poor was addressed systematically when the interest of educating children was diminishing. Wesley continued to support this initiative even to his old age. Wesley movement equally took care for the old in terms of education empowerment. Adult education was introduced in order to address the need of the old people. In 1739, as affirmed by Steely and Gunter (1992) analysis, John Wesley emphasized the proposal, quite unusual for the day, to teach the poorer children and the old for society needed scholars of all ages. For continuity of the knowledge, Wesley embarked on good and well published literature. John was convinced that publication of his own writings could sustain the progressive of reaching to the future hearers. The majority publication was on religious and ethical challenges. These books were distributed to the willing people who could not pay despite the low price.

Wesley battled against slave trade which was a strong characteristic of British society in his day. He introduced a pastoral programme in order to administer the spiritual aspects of freed slaves. He planned a very intensive preaching program that instructed them on the vital foundations of Christian faith. In his endeavour, Wesley did not discriminate between the white and the blacks; he preached, baptized and administered

the Lord's Supper to all. He continued to exhibit the love of God to all. Though Wesley experienced attacks, nevertheless, he continued with effective mission of restoration and many gained their freedom. His motivation introduced a very dynamic movement. Steely and Gunter (1992) aver that, the movement ultimately culminated to prohibition of slavery in England in 1833 and in United States of America in 1865. This kind of achievement became an eye opener to the community that human beings are equally placed and differently enabled despite of where they came from, colour, race or positions.

John Wesley argument was that Europeans had no moral authority of traveling to Africa and own slave like goods and services. The cruelty of capturing, transporting and selling slaves as well as inhuman treatment meted out to them reduced the human being and made them like animals. The main question and the argument of John Wesley was whether there was class level of humanity when it comes to God's love. That is, did God dispense His love according to some divine class system or caste akin to the Indian system, where people are of different worth depending on their lineage and stock? Were people to be treated differently because of their skin colour? Wesley did not think so. To him, these people were all one, sharing the same blood, same DNA, and the same humanity. Accordingly, discrimination was the very anti thesis of the love of God, who sent his one Son to die for all men on the cross.

The unjust evangelism by using the Bible was not welcome by John Wesley instead he emphasized that natural law is critical in securing the lives of people. In his address, as recorded by Steely and Gunter (1992) "Wesley's most potent contribution was that no trade should be procured by wickedness. He argued that this kind of practice was against human right policy, natural law and law of God. He therefore, asked the government of the time to address these crucial issues in parliament and came up with

lasting solutions. This kind of approach was critical that challenged the government policies though the government of the time was not willing to address, the issues. However, Wesley was optimistic that one day social consciousness and morality will bear fruits. The action of Wesley's persistence in calling moral attention was followed by the Methodist Conference in America and England submitting petitions to the parliament calling for prohibitions of slavery. Looking at whether more than 250 years later, it would be possible to grasp the full gravitas of Wesley courage. Standing against slavery in an age when everyone was in support requires a man with a lion heart, and a mind of steel. He was in many ways, the only man standing in his opposition to the vile act of man capturing and selling his fellow man. This was before the anti-slavery crusaders, led by William Wilberforce, came on the scene.

However, despite the odds, these efforts of Wesley did bear fruit, culminating in the strong affirmation by the Methodist church that all peoples of all races are equal and can co-exist together through God's love. Wesley's fundamental thoughts was primarily on embracing and instilling moral actions that could bear fruits of justice in the society. Therefore, the philosophy of Wesley began a powerful condemnation of the horrendous slave trade which was a sin and against God's commandment and against natural law. It is noted in history that the sensitizing of people to existing injustices inspired the community into realizing the truth hence successful in anti-slavery movement.

The Wesleyan theology of missions and evangelism based on love of God and neighbour is foundational in leadership. Leadership emanates from the people that understand the needs of the people with a goal to holistically manifest transforming grace in the community.

Methodist Church in Kenya is rooted in the Wesleyan Theology. The movement originated in England and through its Mission's mandates in 1860, the united free

churches opened mission in East Africa and 1862 first station was opened in Mombasa, later in 1967 Methodist Church in Kenya became autonomous.

From Inception the Methodist Church in Kenya has grown in the membership of its congregation and developed community institutions and mission programs. Currently, MCK has 14 synods namely:

MCK Kaaga Synod

MCK Nkubu Synod

MCK Miathene Synod

MCK Nyambene North Synod

MCK Nyambene South Synod

MCK Tharaka Synod

MCK Nairobi Synod

MCK Mombasa Synod

MCK Kilifi Synod

MCK Singwaya Synod

MCK Kajiado Synod

MCK Western Synod

MCK Uganda Synod

MCK Tanzania Synod

Methodist Church is guided by doctrinal standards. The church acknowledges the biblical revelation as the supreme rule of faith and practices.

According to standing Order 32 (2015), the Conference acknowledges that the cardinal role of the church is to execute the mandate of the great commission as affirmed in Mathew 28:16-19. The contextual mission is to present Christ through the power of Holy Spirit so that all people can believe in Jesus. Therefore, the fundamental mission

is to spread scriptural holiness and social holiness throughout the land.

Methodist Church affirms the important ministry of the whole person, feeding the hungry, healing the sick, setting the captives free and transformation of socio-economic structures as affirmed in (Luke 4:18-19). In order to implement the scriptural thought, the Methodist Church has established Methodist relief and development fund. According to the standing order 32 (6) A, the fund is set to assist those in need as a result of events over which they have no control.

Methodist Church through the leadership of the Presiding Bishop has continued to practically influence the lives of people in different communities. The Church has established over ten schools for children with different disabilities across the country with over 5,000 students, empowering person with disabilities with farming and business skills and assist them with seed capital after training. The church support disaster victims by offering food support to victims of flooding and drought every year, medical support to disaster victims and housing, clothing to floods victims and homeless families. The church offers scholarship to orphans with over 2000 students in elementary, high schools and universities and over 30 students added in the program every year. The Church also provides food and clothes to orphans and scholarship every year. In term of community development, the MCK has over 600 elementary and high schools across East Africa, Maua Methodist Hospital which offers affordable services to the less fortunate have 10 dispensaries in marginalized areas.

In rural development MCK has one university called Kenya Methodist University (KEMU) with other satellite campuses in Kenya; the Church has four agricultural training centers that offer technical support to small scale farmers based in marginalized areas across East Africa.

In addition, Methodist Church has partnered with Tusaidie Watoto which has its roots

in British Methodist Missionary couple (Rev. Bill and Joy Murphy in the year 1993, Kinoti (2018) underpinned that, the purpose of the organization was to respond to social economic, spiritual and physical needs of OVC.

The MCK Kaaga Synod has 29 circuits covering Nyandarua County, Laikipia county and part of Meru County. The synod has invested in many project that are helpful to the community based on the needs of the people. Basically, the projects are in the area of education, health, nutrition economic empowerment, the orphans and vulnerable children (OVC) and relief. The church believes that education is the key in community transformation. This informs the existence of missionary schools like MCK Kaaga Girls secondary School which was started way back by missionaries in 1961 in order to address the gap of girl child in the community under the supervision of the late Bertha Jones. The school was successfully established when the girl child was not considered in formal education. The school provided an opportunity to many prominent leaders today in the community who could have missed the opportunity. Other missionary schools were: MCK Kaaga Boys which was started in way back in 1910. The schools were intermediate training on carpentry and home health. Meru teachers' college was also established in order to address the gap of tertiary knowledge. The research is yet to affirm if the missionary spirit is cultivated in the current leadership. Medical camps are held to offer free medical services in the circuits through volunteers from the local and foreign medical practitioners. A relief program that target the poor and ensures that those living with disability either singular or in groups are supported with basic needs such as housing, water tanks and food is already extant in the community. The community empowerment programs such as fish ponds and goats projects targets the rural poor to give them same means of independence and sustenance street children feeding program takes place in Meru Town in MCK Kaaga synod to offer God's love

for the poor and the homeless. Ibuathu (2014) in his study in MCK Kaaga Synod observed that the leadership practiced in Methodist Church is directive where leaders are told what should be done and how to do it and leaves some members yearning for an opportunity to be listened to and participate in leadership. According to Ibuathu (2014), the study was not specifically concerned with the aspect of transformational leadership in MCK Kaaga Synod rather; the focus was more on independent Pentecostal churches that were attracting members.

There are no studies that have examined the community projects and now these projects are leading to transformation. Therefore, a scientific study needs to be carried in order to ascertain whether other actuating factors such as tradition or foreign initiatives, rather transformative leadership could be the lead motivating factor for the projects.

1.2 Statement of the problem

Transformational leadership that generates social action is supposed to be the hall mark of the Methodists worldwide (Steely & Gunter, 1992). The foundation of the Wesleyan Movement is based on two pillars notably "Love for God and love of man". The Methodist church recognizes that we live in a world full of suffering. Hunger, ignorance and disease permeate humanity. Accordingly, the Methodist Church seeks to alleviate these needs by being proactive in social action activities. Indeed, the entire body of Christ should seek to engage in practical theology in the execution of socio-economic and political issues that promote abundant life offered in Christ to all mankind. In this framework, whatever would diminish communal and individual life becomes an enemy to be fought with all means available. Consequently, the myriad challenges facing humanity must become the target for the church's arsenal. However, for the church to fold its shirt sleeves, take up the tools and delve into social action and social welfare

issues in the community, it must be guided by the ideals of transformational leadership, as Kabugi (2019) avers. This is because ventures rise or fall on leadership. It is leadership that seeks to influence people and constituencies to change themselves, institutions and communities, all based on a shared vision. Social action not founded on transformational leadership will ultimately flounder. And the converse is true. Any leadership calling itself transformational must seek to change individuals and communities through social action. The Kaaga synod situated in Meru, Laikipia and Nyandarua counties of the republic of Kenya is the pioneer in Meru County and the largest Methodist Church synod in Kenya. Despite the fact that the Church has very elaborate structure of leadership, studies have not found evidence of its major social action programs which have positively impacted people across the synod and the society at large. There is no study which has conducted a critical analysis of transformational leadership in the context of social action in Kaaga synod. Additionally, there is no record of any training on transformational leadership. Therefore, it is not clear whether the social action projects are in any way linked to transformational leadership. This presents gaps that this study sought to fill. Consequently, this study was deemed relevant, pertinent and urgent given the current Methodist church growth and her engagement in missions, particularly those of the social action stripe. It is against this backdrop that the study sought to fill the conceptual, methodological and knowledge gaps in previous studies and by assessing leadership concerns in the Kaaga synod of Methodist Church of Kenya in the contest of social action.

1.3 Purpose of the study

The study examined the transformational leadership and social action initiatives in MCK Kaaga synod to verify their effectiveness in bringing transformation in the community.

1.4 Objectives of the study

i. To examine the extent to which the transformational leadership attributes are practiced by lay leaders and the ministers in MCK Kaaga Synod.

ii. To assess the contribution of transformational leadership in enhancing the church initiated social action programs among the communities within the geographical area of the MCK Kaaga Synod.

iii. To find out the relationship between the transformational leadership attributes and social action in MCK Kaaga Synod.

1.5 Research questions

i. What is the extent to which the transformational leadership attributes are practiced by lay leaders and the ministers in MCK Kaaga Synod?

ii. What is the contribution of transformational leadership in enhancing the church initiated social action programs among the communities within the geographical area of the MCK Kaaga Synod?

iii. What is the relationship between the transformational leadership attributes and social action in MCK Kaaga synod?

1.6 Significance of the study

The study inculcated scientific and inductive thinking in the areas of transformational leadership and social action and promotes the development of logical habits of thinking

and organisation. The findings could solve operational leadership problems, and level out the challenges faced by the social action projects. The findings may lead to MCK policy formulation concerning transformational leadership and social action. The church activities seldom depend on well informed and evidence-based methods of thinking, and this has for long limited church project's competitiveness. Consequently, this study aimed at shaping thinking within the system. Indeed, we will endeavour to share the findings with leaders in conferences and meetings. The felt problems in social action projects and in leadership meetings are addressed from the recommendations of the study. Key to the study is leadership policy formulation at Synod level and the connection level on confirming the importance of adopting transformational leadership style and linking them to the existing and future social action projects of MCK.

1.7 Justification the Study

The study provides new knowledge in the area of the transformative leadership model and its practice in the Kenyan context. More to the point, the findings shed light on how leadership theories are applied in the specific context. The study certainly introduces new areas for future study. Further, the findings and recommendations are useful in providing evidence- based policy formulation for MCK and other churches organisations, government and other donor dependent social action.

1.8 Scope of the Study

The scope of this study was limited to MCK Kaaga Synod made of 29 circuits, which covers the part of Meru County, Laikipia County and Nyandarua County where the sample size was derived. The study recruited a total of 384 respondents who were extracted from a population size of 39,417 which comprises a total number of the Synod. The data collection lasted for two months by which all the questionnaires were

filed and required interviews were made. This gave the researcher time for analysing data and report writing based on findings of the study.

1.9 Limitation of the study

Due to limited time and resources, some of the respondents didn't receive one-on-one guidance from researcher on what the questionnaire was seeking from them. This led to the assumption that all respondents understood the questionnaire very well and gave answers according to their knowledge on the topic. Data on projects owned by churches were not very precise because some members didn't have a clear knowledge on what was initiated by their circuits which is different from others. This may have led to instances of double counting. This is because members of different circuits would point to one project and claim the ownership.

1.10 Delimitation of study

During data collection, the study did not factor out the leadership rank. Instead, it generalized the questionnaires that were administered to all leaders regardless of the rank. Apart from type of leadership model of a leader, social action initiatives can also be influenced by other factors such as motivation of fund drive and economic status of the church members. This study therefore, didn't take consideration other factors that might have contributed to initiation of projects by circuits. Taking for example location as one factor, this study didn't categorize the circuits in which respondents came from in regard to their geographical location especially where some are located in rural areas where development is assumed to be less active compared to that of urban located circuits, which presumably are more developed.

1.11 Assumption of the study

The study assumes that most of the participants in the study understood the concepts in the questionnaires and gave the best objective answers. Additionally, it also assumes that the aspects of family crisis, drug use and abuse and the economic empowerment initiatives of the church are well known and understood by the respondents.

1.12 Operational definition of terms

Band   A group of not more than five people meeting for prayers

Cell group   A meeting of two more bands not between 12-15 persons.

Circuit   A group of churches served by a group of Ministers headed

by a

                      Superintendent

Circuit Steward   the elected lay person in charge of finances in the circuit

Connexion   formally known as the conference is the national body made

                      of off synods led by the presiding Bishop.

Social Action   People in the community coming together to solve challenges

                      and   improve their lives.

Society   A composition of many cell groups

Steward   Lay leaders in charge of properties of the church.

Synod   A group of Churches headed by the bishop

1.13 Theoretical Framework

The study is guided by the Transformational Leadership Theory. The theory was coined by Downton in 1973 and later added by James Burns in 1978. The transformational leadership theory focuses on finding out how the church leaders utilize their energy,

passion and drive to inspire positive changes in religious organizations as well as the society transformation.

1.13.1Transformational leadership Theory

Mirkamali et al. (2013) transformational leadership theory requires that leaders are innovators of concepts, designs and direction that lead to expansions of the organisation through motivating commitment and passion among staff. The members of such organisation adapt to changes and acquire new capacities needed for achieving new outcomes. The transformational leaders therefore are task, people, and process-oriented. Such leaders have concise agenda of the task that need to be done, mobilise the people to work towards the task and are careful in the process of achieving the goal to go along with the people they lead.

The factors that distinguish transformational leaders therefore are: Visionary, exemplary, innovators and people-persons. In terms of vision, they inspire and motivate the members through communication of their vision that embraces the ambitions and aspirations of the organisations and the members. Visionary leaders share a number of traits. They are creative and innovative. They want to try new things, and are not disappointed with failure. Their minds are a buzz for new items which would elevate the community, and myriad ways of how to make it work. If they can't figure it out themselves, they will put together a team to do the work. They give themselves permission to dream large and inspire their staff to do the same. Their creativity is what distinguishes them, how they got to where they are, and how they shape business culture. They're also audacious. They have the heart of a tiger, never shaken by the challenge. They are fearless and will go places were industry legends will fear to tread. They are never transfixed to one place through fear. To them, impossible is nothing. If

it has never been done, it is because the predecessors were not daring enough. In addition, they are communicative and collaborative. There are collaborators, fully realizing that ventures get stronger when more strong people join in. So, they are always asking people to join in on the idea. Visionary leaders are determined and goal-oriented. They don't work in the dark, hoping something will work out. That would never cut. They summons meetings at the beginning of the year, and at these meetings goals are set. These goals have time lines attached and the key departments attached for ease of implementation. The pummel in the dark strategy is out-dated, since it is impossible to evaluate. There is no ground zero, and no apex point. It is directionless, and rudderless. The transformational leader avoids it like the plague. As a result, the transformational leader/manager has lot of optimism, and this is not unfounded either. The vortex of stellar qualities extant in him means that he can be counted on to deliver. And he often does.

Samuel (2016) points out that transformational leader is exemplary. This means that the leader exerts influence to the members by being an example in commitment, performance and sacrifice to others and the organisation. A great leader leads by example. People are always studying leaders and attempting to decipher the meaning of their words and actions, which is a part of being a leader. As a result, as soon as the leader becomes "the boss," takes a stance on an issue, or takes on a project management role, he attracts more attention and scrutiny.

As a result, it is incumbent upon you to consider the influence of your actions and relationships, as well as to be deliberate in the signals you convey. People 'will make it up' for themselves if you don't say anything, and it may not be what you intended. Leaders who are exceptional communicators are also exceptional leaders. The company's goal, vision, and values are encapsulated in their message. Great leaders

refine their message to ensure that it is understood even by those who lack their experience or knowledge. They also understand that words, whether written or spoken, are only one component of the overall message. Because decisions and behaviour are both forms of communication, a leader must live the talk. Even in successful communication, exemplary leadership entails setting the pace. It entails paying greater attention to what is being said rather than what is being spoken. Finally, exceptional leadership necessitates the revealing of the truth, even if it is painful. You can only acquire the trust of your team members if you act with honesty and integrity. Keep your promises and be honest about the state of your business. Your team will be able to stick to a shared route to achieve the organization's goals if they work in an environment of trust. However, there is a catch. Organizational leaders cannot reveal everything they know.

Ideas are translated into new processes, goods, services, or businesses through organizational procedures and tools (Tafvelin, 2013). The exact definition of innovation is "the introduction of anything new or different." However, not all ideas make it to the execution stage. According to Drucker (1998), invention is the effort to create purposeful, targeted improvements in an agency's ability to contribute to society and the economy. The incremental innovation accepts suggestions that are feasible, topical, essential, and relevant to the organization's objective. A case in point is the great 16th century Italian inventor, Leonardo de Vinci who had a concept for a helicopter, but it could not be implemented due to prior technology, hence innovation was not possible. According to Kariuki (2018), one idea may get through the innovation process while hundreds are destroyed in large corporations or churches.

Certain principles have to be followed in order to create effective innovations. These include focus, willingness to put in hard work, a heart to learn, be undaunted so as to

follow the data or experiment wherever it leads, and a sense of humility so that he can accept outcomes whatever they are. It is crucial that he not regard the innovation personally, because then, failure can lead to serious mental health problems. In the life of the inventor, sense of perspective is integral.

Several large worldwide corporations are led by creative and innovative individuals. They can spot excellence in their colleagues and endeavour to pave the way for success. The leaders are always on the lookout for new inventive ideas, and they appreciate members' ingenuity in helping them come up with them.

Finally, a transformative leader is someone who enjoys working with others. Gaddis (2011) interprets this to suggest that he is a keen observer of the organization's individual members. The individual capacity and requirements of the participants are determined in order to maximize their strengths and develop their weaknesses. Numerous organizations employ a leadership style known as people-oriented leadership.

Building deep bonds with employees and utilizing those connections to foster a more productive workplace are priorities for companies heavily invested in folks. They do this, in part, by focusing on settling any staff disputes and minimizing any potential economic impairment that may emerge from such conflict. Furthermore, these businesses usually place a greater emphasis on service quality since they value providing their customers with memorable and enjoyable experiences.

The people-oriented leadership styles include rewards and recognition. Recognizing and appreciating staff accomplishments is critical for people-oriented CEOs. People want to be recognized when they deliver on target, or when they outperform others. It doesn't make sense to ask to work hard, and harangue them whole year, then when they submit glowing reports, and their good work is reflected in the bottom-line, the leader

who ordered it all just waves them away with a, 'well done, see you next when we do all again'. Nothing says we are watching as you work hard for the organization, and we appreciate your efforts, than a good rewards and recognition scheme.

Second, they make it easier for employees to form good bonds. They want the workers under them to form lasting ties that bind them. They believe on the old age tat man finds his validation from his fellow humans. Additionally, they know that the support networks are important for happy and stable lives. Happy employees' equals productive employees. Accordingly, they will do anything to make sure that employees have water tight bonds

Another essential component of people-oriented leadership, according to Givens (2008), is a strong conviction in coaching. When working with a coach, employees may develop their abilities and talents without worrying about reprisals or penalties. People-focused executives frequently advise their staff on how to increase their productivity and relationships with co-workers. Instead of enforcing a hard sales quota, a people-oriented boss could advise a new employee on how to enhance their sales ability.

Furthermore, open communication is at the heart of people-centred leadership. These communications allow the leader to access the mind of the followers and get to hear their thoughts concerning various issues. Without it, the leaders remain a red sea, inundated with salt and unliveable. The open communications allow for interchange, and since no one has a monopoly of ideas, it is highly encouraged. The benefits are myriad. The exchanges are mutually beneficial.

According to Dola (2015), applying people-oriented concepts has a number of advantages. Job satisfaction is high, since employees are likely to have very little scruples between them. This acts as a pivot or fulcrum for the employees to go on and succeed in everything else. These concept acts as a launch pad for employees to be high

achievers in others areas of life. A low employee turnover rate is another benefit of high work satisfaction. Because employees are happy, there is therefore no need to go searching for work elsewhere. This also benefits the company, since it does not have to use resources to conduct interviews, use money to train the new hires, and use even more time to reintegrate them into the culture and values of the company. In addition, severance fees for the quitter employees can be quite hefty.

Persons-focused concepts also make workers feel more at ease taking risks since they stimulate individual thought. The ability to take risks offers a number of possible benefits since some risks lead to innovations that might increase efficiency or bring in more revenue for the business. Employees are more likely to feel inspired and motivated to return their superiors' trust if they believe they can take risks in their careers.

There is also mutual respect. People-focused group values promote mutual respect among all participants, which enhances the likelihood of forming enduring respect, relationships and friendships within organizational units. Due to their mutual respect, staff members may also feel at ease giving advice or counsel to their superiors when they need it. As a result of caring really for people and being people-centred, transformational leadership theory leads to the continuous development of new leaders (Vito et al., 2014).

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

To lay a credible basis for the current study, literature on transformational leadership, church and social action and how transformational leadership and social action relate was reviewed. The review begins with the progressive development of transformational leadership and specifically focused on the literature that concerned church and Christian ministry. The literature on social action in the church was reviewed especially that which is concerned with how leadership can influence social action. The review critically described the concepts of transformational leadership and social action, especially the how they are defined and any existing debates concerning the terminology. The review was primarily concerned with the gaps in knowledge that existed in the literature. The gaps include areas the literature does not address and the areas that this study will seeks to address. The review keenly analysed the various research methods employed in literature in order to inform that methods used in this study.

2.2 Leadership Defined

According to Maxwell (2002), leadership is congruent to influence. That is, a leader is the one who influences people to reach a certain goal. He may be called chairman, or bishop, or have no title at all. Either way, whoever can influence people to accomplish a certain goal, or head in a certain direction at any given time is the leader. Leadership is critical, indeed, the sine qua non in human ventures. Accordingly Kouzes and Posner (2002), argue that leaders influence staff output enormously. Employees are motivated by leaders that encourage them to share ideas, resulting in a satisfying work place that all people look forward to (Given, 2008). To ensure improvement in employee

engagement, frontmen must encourage feedback from their followers, and adhere to the instructions extant in the feedback. They must further make sure that they carry everyone aboard, and be adept at ensuring that employees understand how they can contribute to the organization's success (Fisher, 2009).

Particular leadership practices have been linked with different levels of performance. Dola (2015) established a positive correlation between transactional and transformational leadership practices on the one hand, and improved employee performance on the other. burns (Tafvelin, 2013) concurs, arguing that transformational leadership practice offers followers a purpose, and that this in turns inundates followers with a sense of morality, grounding and belonging.

Shafie et al. (2013) noted that there is no leadership model that fits all leadership practices. Some practices fit better in different circumstances. In addition, every leader cannot utilize the same leadership style since different factors inform how different leaders turn out. Personality, environment, educational background, nature and nurture all influence how leaders turn out and the leadership practices they adopt. The leadership practice of the leader seems to influence on employee performance in an organization.

James (2014) argues that there are several types of leadership styles. Firstly, there are leaders who are autocratic or authoritarian. This leader makes unilateral decisions for everybody, fully believing that he knows what is right for everybody. He rarely delegates, and carried the air of messiah who has come to solve everybody's problems. He is the Mr fix it all. He will interpret any question as a challenge to his authority. Decisions are made quickly, because the bureaucracy bottleneck is non-existent. However, over exercise of authority could lead to strikes and other forms of labour unrest.

However, this leadership style has several drawbacks. Kariuki (2018) posits that it is rarely efficacious since some employees especially millennial abhor fuddy-duddies and will generally shows less subservience to authoritarian strictures; (ii) people hate being treated like children or, worse automatons, who will do whatever they are told. Quite simply, people don't want to be treated as automatons.

Secondly, we have Democratic or Participative leadership. Kariuki (2018) argues that Democratic or participatory leaders decentralize his abilities. Here, the leader sees himself as a midwife of ideas, instead of being the chief originator. The team sees the leader as one amongst them. The leader will occasionally serve as a moderator for their ideas and suggestions. Subordinate engagement is required, according to recent studies. The present trend is to delegate responsibilities to staff.

The following are some benefits of democratic leadership, according to Fisher (2009), more managerial collaboration, better work performance, less complaints, lower absenteeism, and lower staff turnover are all benefits of higher drive and morale.

As per Kariuki (2018) analysis, there is another type of leadership, commonly known as laissez-faire and free reign. Here, the leader plays a mostly delegative role. He allows so much freedom that the style has been caricatured as see no evil, hear no evil style of leadership. As an umpire, the leader serves. However, the organization is likely to fail because there is no directional spectre or control over the populace. Democratic leadership has a better chance of retaining the support of the people.

In addition, there is Transactional Leadership Style. According to Gaddis (2011), the gist is the leaders engages in a sort of negotiation with the team, where they set goals and objectives together, and the leader trusts that since there are goals and structure in the organization, then the same will be realized. However, transactional leadership has few disadvantages. Employees are treated as followers rather than innovators or leaders,

personal proactive outcomes are recognized, and workers may feel suffocated in the working place.

Finally, scholars have pointed out the transformational leadership style. Of all the accepted leadership styles in business, it could be the one that is most centred on the personality of the leader. When a leader has this type of leadership style, the company's mission statement or the leader's own vision for the future will serve as the employees' primary source of direction. According to North Eastern University (2011), the leader acts and keeps a persistent focus on the team, spinning a positive vibe, so as to encourage people are all characteristics of transformational leadership.

Let us delve deeper into this. Some definitions emphasize the importance of collaborating with others to complete tasks. Dwight D. Eisenhower, President and General, characterized leadership as the willingness to do what it is that ought to be done and persuading others to do the same (Larson, 1968). A leader, according to Harry Truman, is a man who can persuade others to do something they don't want to do and enjoy it. Some meanings emphasize the concept of motion. Leadership, according to Leighton Ford, is the process of "pushing people to change." "Taking God's people, to God's place, in God's way," says Bobby Clinton of leadership. Leadership, according to John Kotter (2003), is a method that aids in organizing individuals and/or their thoughts.

This technical definition of spiritual leadership is provided by Bobby Clinton. "An individual fully originated from deity fully, intentioned to do God's will based on the bible. This leadership must be uplifting and the leader must learn to use leadership resources and induce context specific leadership behaviours. In a nutshell, transformational leaders instil leadership skills to their followers in order to assume leadership responsibilities and perform above and above stated criteria or goals (Bass

& Avolio, 1994). Bass (1985) avers that transformational leaders seek and succeed in developing deeper insights into issues of relevance among colleagues, subordinates, followers, clients, or constituencies. All the parties involved get rising levels of congruence with the community's principles, ethos, and mission as a result of this process of service and cooperation.

2.3 Transformational leadership ideals

Some definitions of transformational leadership assert that the idea of movement should be emphasized. The process of "pushing people to change" is defined by Leighton Ford as leadership. Leadership, according to John Kotter, is a transformation process that "...assists in the direction and mobilization of people and/or ideas (Ford, 1998). Clinton continues, "Leadership is a dynamic process over the span of time over which a leader affects the behaviours and attitudes of others by using leadership resources and specialized leadership behaviours (McCkloskey, 2015).

 The definitions assume that a leader has to be among the people and will exercise some form of elevated role over the followers. The definition assumes progress to be made by the group under the leader. The question of that some leaders may not make or lead to any progress remains unanswered. It is possible that leadership could also just be a position of the control over a group of people without necessarily taking them to any direction.

Transformational leadership is considered as recent terminology since it was first coined less than 50 years ago by Downton in 1973. Compared with existing styles of leadership, Transactional, Servant, Authoritarian, Laizze Faire, etc., the verb transformational is quite an attractive sell's tag on leadership. All leaders seek to bring change or transformation, so what is unique to transformational leadership? McCloskey

(2015) defines transformational leadership " As the practice of ensuring strong and close- knit allegiance between the leaders and those they lead, the community of the led and collegiality among the leaders to achieve single purpose ascribe to the same values in fulfil the general aspiration of the society." Such leader when effective will inspire unity of purpose and values in the community. Transformational leaders reproduce selfless leaders in the community who are concerned not just in personal success but the success of the others.

Dola (2015) delineates several characteristics of transformative leadership. She avers that by its very nature, transformational leadership is accountable. In addition, due to their interest in individuals, transformational leaders are able to identify gifts, callings and different capabilities among colleagues and others they serve and affirm them to be productive (McCkloskey, 2015). MacGregor et al. (2015) definitions emphasize transformational leadership as one that is relational, seeks to develop leaders, and has common goals and values for the community. In a way the leader seeks to form a community of other leaders without retiring or abrogating and remains relevant among these developed new set of leaders. Yammarino (1994) adds that the really transformative leader inspires followers to focus on achievement and advancement rather than survival, increases knowledge of and interest in the group or organization, and builds confidence. In other words these leaders nurture their followers onto leadership positions and go above and beyond specified standards or goals (Yammarino, 1994). The word transformation (Greek, *Metamorphióō*) is mentioned four times in the Holy Bible in (Matt 17:1-8 and Mark 9 :2-8) describing Jesus' transfiguration in (Romans 12:2 and 2Cor 3:18) Paul admonishes believers to be transformed by the renewing of their minds and being transformed into God's image. As a leader is transformed by Christ they may then call followers to transformation and purpose

beyond themselves, so that the organisation can better advance the Kingdom (Hammond, 2016).

Further, Dola (2015) argues that transformational leadership pivots on integrity. It will be nearly impossible for leaders who pilfer and steal, to develop and rise. Quite simply, that leader's actions will catch up with him. He will probably be arrested and prosecuted. Further, his organization will suffer. It will make no sense to hire leaders and managers with spots and taints such as the aforementioned, since they put the organization at risk. Even worse, they will not be able to mentor and shepherd the followers in those virtues they themselves lack. It is impossible for one to lead another where he has never been. The lack of integrity is the Achilles heel in leadership.

Further, these leaders have another attractive trait. They show an ability to collaborate. They are not lone rangers. The Messiah complex, long cerebrated and derided in equal measure, does not apply to them. They do not feel the need to play hero.

Further, transformational leaders are visionary. The leader will cast the vision the followers have to catch the vision and the creativity that will be stimulated is that of the followers. This leadership style is what the bible prescribes for the ecclesiastical leadership. Timothy was urged to be an example to the believers, 1Timothy 4:12. The elders in Ephesus were also encouraged to be examples of the flock which Christ bought with his own blood in Acts20:28. The main role of a church leader is to care, to show the way, and to make disciples fits properly in the model of transformational leadership. According to Vale (2019), transformational leadership is attractive for study because leaders are concerned for the necessities of their subordinates and seek to invest in them until they are successful within the organisation (Bass & Riggio, 2006). The transformational leadership model also covers a wide spectrum of leadership concerns; values, personal character, vision and goal-setting for both the leaders and subordinates

(Northouse, 2018). The collaborative, unselfish and process driven ideal of transformational leadership can be found in scripture and can serve to improve leadership in the church leading to harmony, unity, sympathy, peace and mutual surrender.

Transformational leadership is inspiring. Inspirational motivational leaders discover ways to enthuse others by igniting in them a passion and enthusiasm that drives them and this leads to decreased absences, improved incomes, and less attrition.

Motivating leaders excel at giving their followers a sense of purpose. They develop objectives and provide challenges to personnel in ways that inspire them to meet or exceed targets. These leaders' use of social and emotional empathy allows them to better understand their team members and motivate them. Transformational leaders may establish a work climate where everyone understands why strategic goals are aligned with people's pre-existing values.

 Vito et al. (2014) further argue that transformational leadership is adaptable. This is critical, because in today's fast-paced corporate world, leaders must be able to recognize shifting dynamics and make quick modifications to overcome obstacles without jeopardizing strategic objectives.

The world needs transformative leaders the way parched earth needs rain. It is crying out for men and women who can grasp organizations by the coattails and guide it using the ideas of change leaders. This leader must be moored on values and principles aimed at changing the world. The church needs this more than anywhere else. We need leaders who are ready to upend the way things are. So that it will no longer be enough to maintain the status quo.

The theory of transformational leadership has become popular and gained prominence in leadership research since the publication of the James MacGregor Burns books on

leadership in 1978. In his book Burns differentiated between transformative and transactional leadership. He argued that transformative leadership emphasizes relationship between the leaders and the follower whereas transactional leadership is based on an award system. Bass (1985) renamed it transformational leadership and with its particular characteristics such as inspirational motivation, idealized influence and intellectual stimulation. More characteristics have been included by other proponents of transformational leadership, *Idealised attributes (IA)*. This attribute is added as a summation of the all the four attributes of transformational leadership. The leaders have to show that he/she has attained the highest level of actualization. This distinguishes the leader from the followers and affirms that a transformation leader is actually one- a leader.

Hammond (2016) described transformational leadership as a style that leads people to transcend their own self-interests and collaborate through mutual and selfish processes that raise the molarity and motivation of everyone involved. Leaders who are transformational have a deep sense of humility. They are always on the lookout for new information and paying attention to what others have to say. They do not become overly accustomed to their surroundings. Knowing they don't have all the answers allows them to be more adaptable, allowing them to function and even thrive in a fast-changing environment.

Haworth and Schaub (2018) posit that transformational leadership isn't just a buzz word of our time but a comprehensive style of leadership that connects the leader and follower in a manner that is symbiotic and the transformation isn't just happening among the followers but the leader also. The leader as a role model will put effort to being an example to the followers but the followers have to accept the lesson being passed on. As the leader shows individualised concern for the followers, those being

shown concern must reciprocate by cooperation and openness.

Studies in churches have indicated that transformational leadership actions produce positive organizational outcomes (Adams, 2010). Adams (2010) quantitative study which employed Multifactor Leadership Questionnaire (MLQ) among pastors showed both similar positive MLQ ratings for both the growing and declining churches. Correlation analysis of variance (ANOVA) however established a significance difference in MLQ scores between the Congregant and pastors, with higher scores being in favour of growing churches than declining churches. The growing churches had higher score compared to the declining churches. Although limited in scope the study showed that those leaders with higher MLQ score could contribute to church growth (Vale, 2019).

White (2012) undertook a study on leadership using the transformative church assessment tool (TCAT). However, the finding was inconclusive either way. This finding raises concerns that either the TCAT or MLQ measure totally different issues and the fact each measure aspects of transformational leadership need to be harmonised. It could also mean that MLQ is not tailored for church ministry.

Forgarty (2013) studied 709 volunteers who attended 28 different churches of the Australian Christians (ACC) to analyse the effect of transformative leadership on the drive of volunteers. The transactional and transformative behaviours of senior pastors served as the study's independent variables, while volunteer motivation served as the study's dependent variable.

Table 2.1

The variables in Forgarty's study

Independent variables	Dependent variables
• **Transactional leadership behavior** • **Transformational leaderships behaviors**	• Volunteer age • Volunteer gender • Volunteer tenure • Senior pastor tenure • Congregational size • Trust • Value congruence • Extrinsic motivation • Intrinsic motivation

The studies on the transformational leadership in churches did not focus of the relationship with social action. None of the studies showed findings when the MLQ had negative or below average score putting to the question its capacity as an effective tool. Folarin and Adelakun (2016) advocate "Servant leadership as strongly recommended model in Christianity (Cf. John 13:2-15) it however is not the only leadership model found in scripture." The other forms of leadership include transformational leadership, transactional leadership, authoritative leadership, lazier faire democratic leadership etc. Givens (2008) assessment to establish if institutions and staff are affected by transformational leadership style concluded that there exists a correlation between the behaviour of staff, the institutional ethos and focus on the transformational leadership style. Individuals were also found to have self –belief, high levels of dedication, and job satisfaction. This implies that transformational leadership can influence behaviour and hence can help in conflict resolution with families if the church leaders adopt such styles. However, this ought to be supported by empirical study like then one being supported herein.

Airaksinen-Aminoff (2018)   findings from a leadership study "indicated that

transformational leadership although difficult to be attained by most leaders it can be learned." In (2015) Guerrero, et al. affirmed attributes of transformational leadership style predominated in a study to identify and rank inherent leadership approaches that are useful in research- based solutions in addiction health services The top ranked approaches were predominantly those of transformational and transactional leadership styles. The study established that top ranked leaders are those who were practical, showed personal concern and offered help to staff were well conversant to offer expert information, and were persistent in face of difficulties. Transformational leadership style is top ranked as a strategically placed tool for promotion of evidence-based practices (EBPs) in the management of programs for treating addicts.

Transformational leadership has attracted a measure of criticism, that it could be abused by the leaders who may tend to project personal issues such as need and beliefs to the subordinates in both open and implied means while projecting the vision (Conger, 1989).

2.3.1 The multifactor Leadership questionnaire (MLQ)

Vale (2019) gives a list of the types of tools used in transformational leadership studies in the table 2.2.

Table 2.1

Transformational leadership models

Transformational Leadership Models

Authors	Instrument	Dimensions
Bass & Avolio (1990)	Multifactor Leadership Questionnaire	9
Kouzes & Posner (1987)	Leadership Practices Inventory	5
Podsakoff et al. (1990)	Transformational Leadership Behavior Inventory	6
Conger & Kanungo (1994)	Conger-Kanungo Scale of Charismatic Leadership	5
Carless & Mann (2000)	Global Transformational Leadership Scale	7

The Multifactor Leadership Questionnaire MLQ by Bass and Avolio is the most widely used tool in surveys. It has immense utility in leadership study in the social sciences, and particularly in churches and businesses where more than anything else, leadership is the glue that holds everything together.

2.3.2 John Wesley's Transformational Leadership Model

Perry (2016) observes that John Wesley the founder of the Methodist movement modelled transformational leadership and suggests 5 markers of Wesleyan leadership in the 21st century. The five C's of the Wesleyan leadership is Commonality, Conflict, Conversation, Culture and Charity. These terms given in the English of the time need to the defined in order to show todays meanings. Commonality – meant that all kinds of people had potential for leadership, it shows the equality of humanity, Conflict-depicts that need for courage in the face of difficult situations, opposition, Conversation- is what we could describe as mutual engagement and mutual learning between the leader and the led. Culture was about creating a new way of life and inspiring positive change and Charity is Love and it is at once the start and the end and

the journey of leadership (Perry, 2016). Critics however, argue that these pillars of Wesleyan leadership and the ideals of transformational leaders are not very clear as the two are not analogous.

Bentley (2010) posits that true leadership requires an approach that is people-centred and not only concentrated on single individual's vision or philosophy. He found that any leadership that succumbs to personal ambitions can only be effective for a while but fails in the long run. The England's political leaders perceived themselves as both social leaders as well as Christian leaders. This synergy was a real challenge, for these leaders of the polity were not real clergy. Worse, they were poor role models. Vice was rife in them. The disconnect that exist between leaders' belief in the gospel and their social interactions with those in need revealed their lack of understanding the core mission in Christianity. True leaders were individuals who believed that their faith was greater than religious rituals performed in churches. This inspired a sense of understanding of the people, their livelihoods and their needs as well. Change was simply not inspired by the so-called Christian leaders of the time. So, from where were these leaders to emerge?

Wesley sought leaders not from above, but from among the people (Weems, 1999) since they were passionate about learning and exploring the nitty-gritty and grind of daily life. Wesleyan leadership was characterized by its willingness to follow the people.

Further, John Wesley believed that transformation leadership is liberating. That is, it unbuckles the energies and gifting of the followers, allowing them to express themselves. In modern times, the Christian leadership model coupled with management strategies and philosophies similar to those of Wesleyan traditions can go a long way in bringing national and regional transformation among world nations (Hindmarsh, 1999).

Wesley's view was that any person would lead since leadership was not limited to age, gender or wheelbarrow. Indeed, a leader can be extracted from any stock. Wesley believed that anyone including the unschooled and laypeople, could be mentored and deliver results and glorify God. These same laypeople later became the circuit stewards and leaders of larger Methodist organisations. People were given the chance to participate in the organization, operation, and mission of established local congregations, and as a result, these communities are able to live comfortably and successfully without having an in-house or even a concierge pastor (Weems, 1999).

2.3.3 Transformational leadership and motivation

Motivation is the drive or pull to accomplish a task. Samuel (2016) notes the existence of two types of motivation. There is both extrinsic and intrinsic motivation. Intrinsic motivation can be described as performing an activity for its inherent satisfactions rather than for some distinct external result. Inward motivation is highly associated with work performance. Employees rarely experience intrinsic drive in all of their work, but for commendable output, they should be intrinsically motivated in several key areas. This intrinsic motivation is developed for the purpose of self-development, and it relates to preparing an individual to participate in the learning process without the need for extrinsic rewards. Intrinsic motivation describes a person's excitement for finishing a task and his attitude toward work. It describes the impact of an employee's performance on their psychological development. Numerous characteristics, such as performance, innovation, and important outcomes, have been found to be influenced by employees' intrinsic motivation in recent studies. It has been stated, for example, that an individual's behaviour effects work outcomes such as performance and quality. It is well established that motivation has a critical impact in both cognitive capacity and work performance.

Short-term goals, according to Gist (2011), can be attained through an individual's self-interest. Furthermore, according to research, there is a considerable and direct link between intrinsic motivation and job performance. The performance appraisal indicator is an intended assessment on a group and organizational level as well as at the individual level. In most employment settings, where an individual's intrinsic motivation is expected to be high, the employee will try to obtain on-going employment, create interpersonal relationships with his subordinates, and perform better at work because they enjoy the process of effectively completing their jobs. On the other hand, if a person is demotivated, poor work performance may occur. As a result, greater work performance while fulfilling organizational aims and goals can be attributed to intrinsic motivation.

Kariuki (018) points out that effective leadership requires two key skills: visioning and motivating others. He himself must see the future, and then rouse others and say wake up, see this, let's implement it. As a result, a heavy emphasis on the part of a united vision, which is an idealistic set of goals that the religion or institution hopes to achieve in the future is key to the philosophy of transformational leadership.

2.3.4 The Jesus Model of Transformational Leadership

Gaddis (2011) argues that New Testament data suggests that Jesus was a transformational leader. Using Peter as an example, Jesus is transformational in the way he encouraged each individual to follow him and share the gospel based on their particular relationship with him. In addition, Jesus modelled mentorship while also instructing Peter and the other disciples to mentor others. A casual glance at the relationship between Jesus and his disciples reveal a few cardinal principles of leadership. First, transformational leaders have enough influence to be role models. So,

they can say, follow me, and teach things fully expecting to be heard and obeyed. Secondly, transformational leaders provide the inspirational motivation that moves their followers to embrace and commit to the movement. Third, these leaders aim to change their and challenge their leaders' values and beliefs. Finally, transformational leaders ae supportive, and they listen to their followers and endeavour to help them meet their physical, spiritual and psychological needs.

Further ideas emerge as we study the life and ministry of Jesus. While ministering to the people, Jesus, for example, looked for some disciples in whom He might best spend His life. He chose twelve people to accompany Him over time. Even closer were Peter, James, and John. It wasn't that He didn't care about the masses; in fact, He focused on people who could learn to lead them for the sake of the world. Those early disciples were likely not the brightest scholars, and perhaps not the most pious, but, with the exception of the traitor, their hearts were big, and they were willing to put their lives on hold to follow Jesus.

Secondly, he stayed with the disciples, and so they learned by being with Him. They had been together for over three years. They went on retreats together, roamed the streets together, ate together, went to the temple and synagogue together. Even while He was ministering to others, whether it was teaching in the marketplace or conversing with lonely beggars on the side of the road, His aspiring leaders were typically present to observe and listen. He also demonstrated how the monarchy operates. The disciples of Jesus were continually learning in this continuing fellowship. What's more, the disciples were being mentored in the way disciples are made without even realizing it. Furthermore, Jesus instilled in them the virtue of obedience. Jesus asked his disciples to follow Him from the beginning, and this expectation was reinforced in various ways throughout their training. That was how their faith was expressed. It was also the way

they would keep learning. Furthermore, Jesus included them in his ministry. Jesus gave His future leaders something to do. The first assignments were simple, everyday tasks for which they were already qualified, such as providing hospitality. However, as their composure and expertise grew, He did begin to use them to bolster the faith of others. Later, He sent them out in pairs to replicate what they had seen Him perform in new regions. He was projecting His Kingdom vision all the while, concluding in His post-resurrection orders to conquer the globe. Furthermore, Jesus tried to keep the growth going. Jesus would check in on the disciples, asking them questions, responding to their inquiries, and instilling in them a feeling of accountability. It was entirely "on-the-job training" from start to finish. Their encounters with real-life events enabled Him to deal with problems as they arose, lending credibility to His message. Despite their excruciatingly slow progress, especially in understanding the cross, Jesus patiently continued to lead them toward the goal of disciplining the nations for God's glory.

Furthermore, Jesus expected them to have spiritual children of their own. The time had come for Jesus to hand over His work to His disciples. They were given orders to go forth into the world and perform what He had done with them. The believers who surrounded Him were only the forerunners of a movement that would continue to grow until the Gospel was confronted by the entire world. It's easy to see why Jesus prayed so deeply for these men who had been given to Him by the Father (John 17:1-26). Because, in a sense, all He had done on earth now hinged on their loyalty. "Go and make disciples of all nations," he told them.

Finally, Jesus placed his faith in the Holy Spirit. Workers for the harvest do not appear as a result of human ingenuity, as stated in His order to pray. Jesus made it quite plain that only the Holy Spirit can make His life and work possible. The Spirit will now honour Christ, just as He had exalted the Father on earth. In the invisible dimension of

life, he would fill the same space with the disciples that Jesus had filled in His visible experience with them. The Spirit was a genuine consolation for the loss they were about to suffer—"another Counsellor" in the same way that Jesus had been—who would fill them with His presence (John 14:16). We can see why Jesus instructed His disciples to stay until the promise was fulfilled in them (Luke 24:49). How else could they carry out His mission? His desire to praise God by carrying out His mission had to become a burning desire within them. The supernatural activity to which they were summoned necessitated supernatural assistance a divine gift of power. They needed to enter a purifying experience of the Spirit's infilling by faith, and then live in that obedience day by day.

2.3.5 Importance of Transformational Leadership

We hypothesize that a mediating mechanism involving working environment links the benefits of transformative leadership style to the well-being of the followers. We were unable to see how leadership affected the reality of the workplace; therefore we relied on followers' opinions of their own working conditions. This is in keeping with Sultana et al. (2015) research. Accordingly, this study hypothesizes that transformational leadership is linked to how people view their working environment. A truthful analysis of what's really going on would reveal that people want a happy working environment, of which the leader pays a key part in fostering. According to Mathieu and Taylor (2006), it is critical to specify how we interpret the role of transformation leadership in followers' lives. Viewing transformational leaders as a mediating variable in researcher, through which the independent variable are mediated as they affect the depended variable, they differentiate between three types of independent impacts.

The definition of transformative leadership says that it can have a variety of effects on

employees' financial, mental and social health. Leaders who seek to bring change, and seek to create foundations moorlands where people can build their success. They believe in working together, based on a commonality of dreams. They are not messiah figures who come from the sky to save their followers. Instead, they come from the people, and are more willing to hold a follower's hand and walk with them I their journey of renewal and change.

The transformative leader challenges followers' preconceptions, thoughts, and imagination through intellectual stimulation. Apprentices tasked with acting in a proactive manner and solve difficult organizational challenges. The learners and followers asked to act a supportive environment through coaching and mentoring (Avolio et al., 2004). Finally, the transformative boss provides a purposeful and innovative framework for individuals to change and environments by establishing a common collective enterprise. The impact focused leader creates a clear vision via inspiring motivation, enabling staff to comprehend the broad picture and better understand where they belong in (Burke et al., 2006), and as a result, they are more likely to view their jobs as significant.

2.3.6 Criticism of Transformational Leadership

Every leadership philosophy has its fair share of limitations. A variety of criticisms of transformative leadership have been made (Tourish, 2013). Conger (1989) highlights a number of flaws in the charismatic/transformational idea in his book The Charismatic Leader. The tendency of top leaders to project their personal desires and views onto followers is one of the theory's most serious difficulties (Conger, 1989). On both explicit and implicit levels, projection can occur. A leader might become unhealthily identified with his vision in a charismatic/transformational notion, according to Conger

(1989). Vision can become walking stick instead of a more potent tool if a leader is not attentive. Charismatic/transformational leaders are talented communicators, but when they run into issues of moral turpitude, they tend to abuse their abilities (Conger, 1989). They can convey their visions in ways that make them appear appealing and effective leaders (Conger, 1989). Effective leadership is not necessarily ethical leadership, according to Kellerman (2004). A CEO might be transformational inside an organization while still acting unethically. This phenomenon has been dubbed Hitler's ghost by Kellerman (2004). Adolf Hitler had a significant impact on the world in the twentieth century that few others could match. "He was brilliant at inspiring, mobilizing, and commanding his supporters," according to Hitler (Kellerman, 2004). The transformative leader can provide a leadership that can cause excessive compliance by casting a common vision. New members, according to Tourish (2013), tend to over-conform to organizational norms because they fear being penalized if they don't. Followers begin to over-compliance without thinking if their actions are beneficial or harmful (Tourish, 2013). Not all leaders will be able to prosper in an organization that overemphasizes the transformational approach. A manager's ability to advance in the organization may be limited if he or she does not exhibit charismatic behaviour (Tourish, 2013). Even if the person possesses the necessary qualifications to serve in a prominent post, a lack of personality may cause the position to be given to someone else. The problem is that not every leadership position in a company needs a popular leader; functional jobs require managers who can set specific pathway and procedures. According to Tourish (2013), there is a link between transformational leadership and cults. Cults are groups where members get together to work toward a common objective, adherents submit to the cult's rules and requirements, and leaders become emotionally attached to both the vision and the group, separate from their controversial

role in American culture (Hochman, 1984). In order for a cult to grow, charismatic leadership is required (Tourish, 2011).

Religious zealots are attracted in by the cult leader's great charismatic attributes. Cult leaders will go to considerable measures to show members that they are valued individuals, to demonstrate ingratiating behaviour, and to gain followers' allegiance (Tourish, 2013). Members are intellectually stimulated to align their ambitions with the cult organization's common goal (Tourish & Pinnington, 2002). The characteristics of cults are similar to the transformational dimensions, according to the current research on transformational leadership (Tourish & Pinnington, 2002). We should be wary, and realize that no system is perfect. Accordingly, as they say in Africa, don't let handshake pass the elbow when dealing with any leadership system. Don't take leave of your senses. Put your antennae up. Be on the alert. You just never know when a demagogue in sheep clothing will show up, and before we know it, wreak havoc on the sheep.

2.4 Social action initiatives

Social action is very broad, and can be all activities that the can be done in the society by individual, groups or churches. These will include, provision of medicine, education, food for the hungry, advocacy for the marginalised, fighting social inequalities such poverty, slavery, racism among others. The church or group involved in social action will be well informed of the needs in the community of interest; some needs could be an emergency in nature while others require long range planning and management. Literature on social action was more limited to that done by the church and especially relating to transformational leadership. Accordingly, cases of social action involve actions out there meeting physical needs and not what is considered unique spiritual role of the church such as evangelism, bible study, marital counselling and such.

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In his classic Christian Mission in the Modern World Stott (1975) discusses the relation between evangelism and social action. Stott delves into the forms, debates and views the idea of social action like feeding the hungry, treating the sick, providing education etc. in relation to evangelism. Social action is viewed as a means of evangelism, a manifestation of evangelism or a partner of evangelism. As a means of evangelism social action takes the place of "bait" to catch the souls, a preliminary activity that precedes evangelism. This attitude of is seen to be unhealthy as it produces what could be called 'rice Christians' those Christians converts resulting from being given or having received something. The view of manifestation implies that social action takes on a sacramental state of evangelism as it makes evangelism visible. Thirdly social action as partner of evangelism is the more ideal role that social action is in scripture. While this seems like a debate in some churches, the issue of the place of social action in the Wesleyan churches is moot. It was settled once and for all by the Patriarch himself. Consequently, harmonised social action is well established as of the part rich heritage of the Methodist Church. Forster (2016) gives the account of the Methodist Church of Southern Africa's Mission "They first sought to understand and interpret the Wesleyan position of the Methodist church the theological and practical position. The church had to find way to contextualise this believe and practice in the emerging South African reality." The leading words and phrases from the life and teaching of John Wesley are 'true religion" this was to be dissociated with false religion. The purpose of this religion is a church and Christians actively ganged in God's mandate to restore and transform the world. Christian perfection this according to Wesley the merging of spiritual life and secular life should be the aim of every believer. This combination led to the integration of work of personal devotion and work of compassion to other people in the community. It should be remembered that the Methodists were actively involved

in the fight against slavery marginalisation, poverty and were the first fight segregation in the church.

Forster (2016) describes how the MCSA contextualised the theological implications above and the challenges they experienced. The main problem facing the church was the impact of apartheid. The church was integrated by 1950 where the black and white worshiped together went to the same Methodists schools served together in Methodist communities. The MCSA started having challenges beginning with from within leadership ranks and the newly enacted legislation known as the Group Areas Act of 1950 and the Separate Amenities Act of 1953 ingrained geographic separation of the blacks and whites. Besides pressure from within especially among the white other denominations who had complied with the segregation laws added pressure to conform. The Conference in 1958 resolved that "the Methodist Church should remain as one and undivided" (Minutes of Conference, 1958) the implementation of this decision was the main challenge as we did not have many congregations where the blacks and white lived and worshiped together sadly this led to the breakaway movement the Black Methodist Church (BMC) in 1975. Prominent social action programs include

2.4.1 Marital Conflicts

Just as the South African Methodist Church had to identify racism as the key social ill to confront, families in crisis is a pervasive social concern. Mbwirireh (2017) observes that Christian Couples, their children and society at large were greatly affected by negative effects of divorce, which promotes endless poverty. Marital conflicts do not only affect the concerned couples and their kids, but also the neighbourhood and society at large."

Milton (2008) argues that every family faces times of crises and conflict. There are no

exceptions. Christian families encounter financial crises, relationship strains and health issues, as do non-Christian families. The difference is that Christians have the resources to overcome these unexpected crises times more effectively than those who don't know the Lord. Smith (2003) points out that many young couples lack the skills, support, and necessary resources to successfully cope with conflicts and traumatic events. Marriages struggle because couples have an immature view of life and relationships. Newlyweds have been led to believe that life should be easy and relatively pain-free. Thus, when they encounter the pains and realities of life they are simply not prepared to deal with them. Tragically, the way the Gospel has been presented by some people has contributed to an immature and unrealistic outlook on life. There are those would have us believe that once we come to Jesus, all our problems will be over. Smith (2003) asserts that resolving conflicts quickly and effectively prevents a major crisis from developing and the best advice for resolving conflicts quickly is found in the Holy Bible giving instruction on how to handle anger and a procedure to of conflict resolution Ephesians 4:26   instructs "Although one cannot avoid being angry, it is important not to sin in Anger and that avoid hording and accumulating offences." The key is to not let things build up in a relationship. Many marriages struggle because there are so many unresolved issues between the husband and wife. There are two things (Matthew 5:24-26) tells what should be done. (1) "Reconciliation with offended brethren precedes acts of worship." (2) "Seek arbitration before rushing to the" Jesus does not mention the other person in this passage. He says for you to go, regardless of what the other person does.

According to Marks and Dollahite (2016), The Christian faiths position and teaching on marriage sets useful standard that promotes the integrity of this institution." Christianity has   positive influence on the family by enhancing stability as it prohibits

or strongly cautious of family break up through separation and divorce. The status of children is affirmed as part of the marriage institution and family moral values are clear. Christianity countermands negative cultural trends that are harmful to the family (Marks & Dollahite, 2016).

According to Afolabi (2016), conflict occurs in all human relations due to differences in goals, needs and interests. "Although conflict is usually perceived as negative, processing conflict carefully and creatively could lead to those in involved to have deeper understanding of the situation and one another." Conflict resolution done effectively by the church can transform existing interpersonal and group relations (Cunnigham, 1996).

However, Afolabi (2016) points out that despite the advent of church and conversion by Africans to Christianity, conflict became part of the Church which cut across the Catholic, Orthodox, Protestant and the Pentecostal Churches with several cases of schism, leadership tussle, immorality, mismanagement of church fund, and various doctrinal issues. The call is for the church to be transformational i.e. leading by example.

2.4.2 Poverty alleviation

Economic concerns, such as many people being under the poverty line, unemployment, low income, are rampart societal issues. Durber et al. (2017) faults the fallacy that economic growth is the only measure for policy formulation in fiscal developments and poverty alleviation. Further, he points out that more experience of over 70 years at Christian Aid affirms the fact of the importance of economic growth but recognises how this is not entirely the whole story. In many of the countries reporting economic growth and an expended middle class, yet pockets of poverty rates are overshadowed by the

glowing reports. The economic growth reports do not highlight the inequalities and the destruction of the nature. Accordingly to Durber et al. (2017), finishes the study by recommending "that the Church needs to investigate the holistic enablers of human life and what role the economy plays in it."

According to Woolard et al. (1999), people realize that they are poor when they lack control over resources needed to meet their daily needs. People living in various degrees of poverty according to Chambers' five aspects of poverty are seen throughout the Kaaga synod (Woolard et al., 1999). "Poverty proper" is defined as a lack of sufficient income or assets to generate revenue. Malnutrition, illness, and disability are all examples of physical frailty. People are hungry in many communities, including Kaaga, since they don't have enough food to eat; and in overcrowded houses, there isn't enough food for both children and adults (Poswa, 2008). With a vortex of factors such as; unemployment, income level, poverty and female-headed households (which are highly common in rural areas because males leave to work in cities to support their families), and other indicators, Kaaga can still be categorized as a poor community. Not only is the community poor, but it is also dealing with a variety of issues that affect the social fabric of the community, such as crime, substance misuse, school drop-outs, and so on, or as Everatt et al. (2008) would put it, "weaker social capital and greater criminality."

2.4.3 Drug Addiction

Drug addiction is a growing social concern affects many people in most parts of the world. The effects of drug addiction on the community needs to be addressed by the church and is key Christian mission. Mallinson (2018) observes that "responding to drug addiction ought to accept it as requiring multiple approaches giving attention to moral, biological, social, and spiritual aspects of addiction." Public institutions have

tended to respond by offering only some of the aspects of the drug addiction needs this have helped the addicts to recognise the existing networks of support and underlying cost of defaulting (Mallinson, 2018). It is important to distinguish the role the church as one that offers both the social and spiritual support that is though the Gospel and introduces the divine intervention to those suffering from addiction.

Equally the church as a partner should recognize these broad-based natures of treatment of addiction. Mallinson (2018) therefore asserts that the church should not reduce the addiction problem as moral failure of the on the part of the addicts this puts the church in danger of oversimplifying the broad problem. In this way the church will assert its role as a knowledgeable solution provider to the substance abuse problem. A simple observation in the urban areas in Kenya is another confirmation of the dreary drug problem in Kenya. Alcohol and drug abuse are a real problem in the Kaaga region. Mallinson (2018) and Isanda (2016) in a study with Africa inland church in Eldoret, Kenya on drug and substance abuse, found the following statistics:

Table 2.3

Youth and drugs in Eldoret

Status	*%*
Young people and the Kenyan society as a whole are affected by drug abuse.	Majority
The church was slightly aware of the reality of drug abuse,	80%
The church was effective in tackling drug abuse in guiding, counseling and prayer, and	60%
The church was involved with parental associations handling drug abuse among the youth".	42.8%

From the findings the church is not as actively are required to mitigate the challenges of drug and substance abuse. It is however not clear whether this cuts across all churches or restricted to AIC church in Eldoret."

2.4.4 Prostitution, Sexually Transmissible Diseases (STD) and HIV and AIDS

Prostitution is a major problem worldwide and there is an increasing fear that prostitution will only increase exponentially. As a deterrent or regulatory measure, governments are already exploring legalizing, or what is known as decriminalization, of prostitution. According to research, "four million episodes of sexually transmitted infections (STIs) are treated annually in South Africa, half of which occur in teenagers and young adults" (Poswa, 2008), a statistic that must have risen in tandem with HIV and AIDS infection rates. Although this is in South Africa, it gives a pointer as to what is happening in sub Saharan Africa.

Studies suggest that poverty and the high demand by paedophiles for young children are the main causes of child prostitution (Fischer, 2009). Many underprivileged adolescents from rural areas are coerced into prostitution as a result of Asia's burgeoning tourism industry. Children are being "imported" from rural areas and even across borders to be sold to tourists. Girls from in South East Asia, including Laos and Vietnam operate in sex shops disguised as pubs and restaurants in Taiwan and Thailand. In India's red-light districts, Bangladeshi and Nepalese girls, barely out of their teens, abound (Harworth & Schwaub, 2018).

The issue of prostitution, its rise, and the ramifications for Kenyan communities has not been resolved. With the rise in drug and alcohol misuse in communities, as well as increased sexual activity among young people, we can only be concerned and call for ministry as we see more and more young people engaging in the "business." In Kenya, there isn't a single community that hasn't been affected by the HIV and AIDS pandemic. Indeed, everyone is either infected or affected.

The reaction of the ministry should not be dictated by the degree of occurrence, but

rather, when possible, play a preventative role in response to regional and national trends. Even if only one person in the community is afflicted, there is enough cause for every church to get involved in HIV and AIDS and sex education ministry.

The best way to deal with prostitution appears to be for the church to get engaged in their rehabilitation. Rehabilitation includes a survivor's psychological, economic, physical, and societal redemption. Medical aid, psychological counselling, shelter and housing, skill/vocational training, legal assistance, and other essential needs for an individual must all be provided as part of the rehabilitation assistance (Preble & Black, 2019). Rehabilitation programs are critical in assisting survivors in returning to their families and communities; therefore, rehabilitation programs for survivors of sexual trafficking must be tailored to the age and history of the survivors of trafficking.

The government of Kenya has since 2001 been giving away free condoms and teaching the people how to use them (MoH, 2019). However, more needs to be done for we are not out of the woods yet. And we should not view this as a problem concentrated in Kenyans and cities only. Prostitution is rife all over the country.

Despite the fact that HIV and STI testing is voluntary, the HIV and AIDS Prevention and Control Act of 2006 made HIV transmission illegal. Despite this, some sex workers are hesitant to undergo testing. According to a study of Nairobi sex workers conducted in 2015, 86% had been tested, with 63% having been tested within the previous year.

 The Kenyan Tourism Police are fully aware of the expanding sex tourism industry. Regardless of the harm done to young Kenyans, they do not wish to deter the hundreds of thousands of white visitors that visit Kenya's shore. According to Haworth and Schwarb (2018), sex workers are 13 times more likely than adults in the general population to contract HIV. There is, nevertheless, a great deal of variety between locations and countries. New infections are highest in places which are deeply religious.

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Since assumptions are that religions preach against unsafe sexual behaviour, the implications are that these peoples are still un-churched and that the stigma of "falling into sin'' puts many off seeking for help about safe sex, or even seeking help once infected. Or it can mean that the religious bug has not bitten as deeply as intended, so that we only have a skin-deep religion.

Although sex workers are among the most vulnerable to HIV, they are also among the most likely to benefit from HIV prevention programs. Countries like Cambodia, the Dominican Republic, India, and Thailand, for example, have experienced declines in national HIV prevalence thanks to measures targeting sex workers and their clients.

2.4.5 Provision of Education

This same Christian church has given the world many gifts, including the establishment of hospitals and schools. Many political and social reforms – the factory legislation, the elimination of slavery led by the indefatigable Wilberforce – were aided by church members. Indeed, though it may seem a trite point, churches and cathedrals are the most important historic structures in villages, towns, and cities. The explanations of Christianity, as well as the principles and traditions of the church, are required to comprehend its architecture. The church, particularly in rural society, had a significant impact on the organization of life and labour. The church and its traditions have historically played an important role in the development of a sense of community. Previously, the church took the lead in providing education only when the state showed little or no interest. But this gradually changes to collaboration, which benefited both the state and the church. The church was happy to have educated congregation which could read the bible by themselves, and the state had an educated work force to contribute to nation building.

The Ten Commandments and Jesus Christ's teachings are often used to inform moral 'givens' of good and wrong. The church, which played a prominent role in providing for life's big events such as baptisms, marriages, and deaths, established societal patterns and customs. Although this effect is waning, it continues to have a significant impact on the majority of Kenyans. Consider how much Christianity has influenced music and the arts. The Christian story and biblical themes inspired most of the great composers of the past. A visit to the Louvre in Paris or the National Gallery illustrates how profoundly biblical stories and Christian historical traditions affected painters in the past. Many great paintings, in fact, are incomprehensible without a basic understanding of the Bible. The data presented above is sufficient to demonstrate the church's educational efforts. Of course, the Christian church acknowledges that its influences have not always been positive or beneficial.

There is much in the church's historical and social record that is unworthy of its Lord. Individuals, on the other hand, are human and frequently fail to live up to God's high standards, so Christianity's potential gift of benefit to the world has yet to be properly addressed. We can learn from history, and we believe that the original Christian foundations of love, justice, and righteousness may provide permanent hope and peace in a chaotic world. The church can play a significant role in establishing low-cost schools in underserved areas. This is due to the fact that the majority of residents in those areas are economically marginalized and can hardly afford to pay the basic minimum. The cooperation between the churches and the government is a live symbol of great importance to all parties involved. It allows the churches to continue to contribute their unique and customary contributions to education. It provides the state with a significant number of committed and dedicated schools that educate the populace.

It is in the public domain, and generally acknowledged without any serious contestation that the Christian faith not only shaped our country but still represents a vibrant faith for many of its citizens. It is founded on the belief that God is involved in human affairs. Ombati (1994) has made a strong case for Africans and indigenous churches working together to improve their education. African Christians contributed land, food, building supplies, money, students, workers, and teachers, among other things. Ombati (1994) recounts the history of Kisii School as an example of African churches' involvement in the country's educational development.

In conclusion, the Methodist following in the tradition of John Wesley has founded many schools in the Kaaga Synod. Provision of education through founding primary schools and colleges is one of our fundamental pillars. In addition, the Methodist church has constructed technical training colleges in order to equip the youth with essential skills to earn a living. More ought to be done however. The church must never rest as long as there is even one single child within Kaaga Synod who cannot access education services.

2.4.6 Provision of Medical Care

Michelle (2012) points out that hospitals are historically not secular organizations in her article on the Christian roots of hospitals. Indeed, people of religion are responsible for the contemporary hospital system's existence. The Christian faith pervaded many elements of life in the globe, particularly in the West, during these centuries. The theology and ethics of the Church had a profound impact on the thought and practice of medicine.

This doctrinal and theological influence manifested itself in the ethics of medicine, but it also had an indirect impact on science because, as its missionaries evangelized the

peoples of Western and Northern Europe, the Church was constantly fighting against the use of magic and superstition in the healing profession. To combat superstition, it promoted logical medicine as well as prayer.

Likewise, large hospitals were erected in Europe under the aegis of the Judeo-Christian faith. Indeed, hôtel-Dieu ("Hostel of God") is an ancient French name for a hospital. The Société Genevoise d'Utilité Publique enlisted the help of Swiss Christian businessman Jean Henri Dunant to establish a relief organization to care for battlefield injured in 1863. One year later, the Red Cross insignia was defined in the Geneva Convention. Dame Cicely Saunders, who founded St. Christopher's Hospice in the south of London in 1967, is credited with starting the hospice movement in the United Kingdom. So it's understandable that Christians would consider it historically naive to claim that they have no stake in what happens in hospitals or whether contraception distribution is mandatory, particularly in religiously run institutions.

With a population of only 5.3 million people in 1800, most Americans had never heard of a hospital. The Pennsylvania Hospital in Philadelphia was created in 1751, New York Hospital in 1771, and Boston General Hospital in 1821. However, by the mid-nineteenth century, hospitals were springing up in droves, the most of them religious (Rosenberg, 1987).

The Church of Scotland Mission (CSM), which is now known as the Presbyterian Church of East Africa (PCEA), came in Kenya in 1891 and established a church at Kibwezi, west of Mombasa, from whence it propagated the gospel (Gichumbi, 2008).

The Catholic Church's efforts were visible when the Vatican assigned authority for all of Eastern Africa to the Holy Ghost Fathers in 1862, culminating in the establishment of the Vicariates by the White Fathers, establishing the groundwork for the Catholic Church's rise in Africa (Gogan, 2005). Incorporating the Orders of the Missionary

Sisters in evangelization was a unique strategic approach of the Catholic Church. This policy focused on spirituality in three ways: education, healthcare, and evangelism. The Church was well aware that providing medication ensured that the populace remained healthy, allowing them to contribute to economic progress by working in profit-making enterprises (Haralambos & Holborn, 2008). Around 1895, the Christian community of the Inland Mission (African Inland Church) launched its mission in the lower eastern part of Kenya, while the Catholic Church built its footing (AIC, 1985).

In Kenya, the Methodist church has always been at the forefront of medical care provision. The first Methodist Missionaries came in Kenya in 1862, thanks to the work of the United Methodist Free Church of the time. It all began at Ribe Station, which served as the mission's starting place. In 1967, the Church became self-governing. The Methodist Church of Kenya (Methodist Church of Kenya, 2010) sponsors one main hospital and ten clinics.

In sum, provision of medical services through building of hospitals has been a principal strategy of reaching out to the communities of the major denominations in Kenya, since they set foot in the county. And it has worked wonders for them, leading to immense growth for them. It is difficult to preach to the physically sick, without taking steps to help them. Human suffering must move our hearts, as it moved the heart of Jesus. And that feeling of compassion must not remain in the hart. It must drive us to act to vitiate sickness, usually by setting up a hospital. This, the MCK has done exceptionally well.

2.4.7 Widows' Care

Widows are mentioned several times in the Bible. God forbade Israel from mistreating widows (Exod. 22:22). Ruth demonstrates a woman's unfailing love for her widowed mother-in-law, as well as God's greater love for both widows, Ruth and Naomi, via his

providential care. God commanded the Jews to take special care of widows, indigents, the downtrodden, and the impoverished. In fact, a portion of their tithe went to those in need (Deut 14:28-29). The church inherited the Jews' special concern for the poor. The early church chose seven men in Acts 6 to care for a large number of widows by supplying meals for them.

Paul and Barnabas were provided the correct arm of brotherhood by the apostles in Galatians 2:9–10, and they were told to spread the gospel to the Heathen while keeping the needy in mind. The necessity to look after widows was stressed by Christ's brother in James 1:27. He proclaimed, to look after widows and orphans in their distress and to keep oneself unspotted by the world (cf. Matt 25:32-46).

Women lost their spouses for a number of causes, according to Samuel (2016), including travel difficulties, sickness, conflict, and a range of other factors. There was little government support before then, and the widows were an especially susceptible group. They were frequently forced to resort to begging or prostitution in the absence of their spouses. As a result, the church paid special attention to this underserved group, and Paul teaches the church on how to care for them in 1Timothy 5. Women lost their spouses for a number of causes, according to Samuel (2016), including travel difficulties, sickness, conflict, and a range of other factors. There was little government support before then, and the widows were an especially susceptible group. They were frequently forced to resort to begging or prostitution in the absence of their spouses. As a result, the church paid special attention to this underserved group, and Paul teaches the church on how to care for them in 1Timothy 5. When considering this humanitarian activity, keep in mind that God offers immense rewards to those who care for the poor. "Whoever is generous to the needy contributes to the Lord, and the Lord will return him for his good act," says Proverbs 19:17.

So, how should the church care for widows and orphans? Let's have a look at 1Timothy 5:3-16. It's vital to highlight the two distinct components inside this piece as we study it. Paul focuses on teaching regarding helping widows in need in verses 3-8. Stott (1975) discusses the differences between these two portions. He says Timothy is to give suitable honour to the widows in verses 3–8, literally 'to praise, or rather maintain,' whilst those in verses 9–16 he is to 'register' or 'enrol' them on the list of widows. Commentators disagree over whether Paul refers to the same group of widows in both lines or to two separate groups. The distinct introduction verbs ('honour' and 'register') as well as the differing standards for entry into the two groups show that separate categories are in mind.

So, how should the church honour those who need help? If we broaden the definition, what kind of social activity should the church undertake to meet the needs of widows and vulnerable women? The church may honour them by trying to meet their spiritual needs. This entails praying for them, encouraging their faith, and, if they haven't heard the gospel yet, sharing it with them. For gospel preaching and spiritual encouragement, these ladies are typically rich ground.

Finally, as they adjust to life without their partner, widows and widowers require psychological and emotional care. Prior to her husband's death, she usually had a guardian, confidant, and spiritual carer to guide her in Jesus. The husband was the main companion, and he, too, is no longer present. All of a sudden, this is no longer the case. Widowers are in the same boat. Consider the case of a guy in church who has lost his sixty-year-old wife. It's tough to think what it must have been like for him to wake up each morning without his life partner beside him. Even though the man was somewhat self-sufficient, the hole in his heart is significant, and we must do whatever we can to help him. The Church could arrange to see him for cappuccino weekly.

Even though the church will never be able to replace his sixty-year-old wife, we can do our best to show him that he is loved, valued, and important. Women who have lost their spouses can do the same thing. It is impossible to overstate the value of emotional support and connection. As a result, we must be on the lookout for widows and widowers in our congregations. We need to find out what's going on in their life and see what we can do to help. If there aren't any, we can look for them in our community or town and share Christ's mercy with them.

Additionally, by taking care of their material necessities, the church can respect them. This involves giving them a place to live, nourishment, clothes, and psychological support, among many other items. The money for this does not have to come from the church coffers. We should care for our parents because it is a basic Christian principle (and grandparents). God commands us to respect our mom and dad in the Torah. This honour includes bankrolling them in their old age. When the Pharisees sought to undercut the financial support it needed, Jesus corrected their interpretation of the fifth commandment. Christ said this in Matthew 15:3-6 that we must elevate our traditions above the word of God.

The reality is that, with the passage of time, we will all experience a tremendous reversal. We who once cradled our defenceless children in our arms, nursed them, and supplied for their every need will one day be held in their arms as we are nursed to the end of our life. This is a duty that will fall to us all. We are just "paying [our] parents and grandparents back" when we do this as sons and daughters. We are to uphold the fifth commandment. We're going to practice our "faith" (literally, "godliness"). "We will not receive God's favour until we have such loving familial care," the author continues, "since this is pleasing to God."

Without a question, Christ is the finest example of a husband who cares for his widow. While on the cross, Jesus contemplated not just the sins of the world, but also his mother, as he bore the penalty we deserved. In John 19:26–27, Jesus describes his contacts with the apostle John and Mary, as well as his compassion for his widowed mother. "How can we provide for aged family members?" we must question when we study Christ's example and Paul's exhortations to care for our aging family members. In verse 8, Paul warns that anybody who does not "provide" for his family is worse than an unbeliever. "To plan ahead" is what the term "provision" means. It describes the foresight required to provide for one's family's widows." Families must think about this in the same way that Christ did on the cross when he made provision for his mother. When buying a property, budgeting (savings), acquiring life insurance, and so on, they should keep their elderly relatives in mind. When we make plans to care for our elderly parents, God is delighted (1 Tim 5:4). In order to care for widows, the church must encourage its members to live out their faith by honouring their dads and mothers and caring for needy family members in general.

It's worth noting that Paul instructed Timothy to build a mechanism to ensure that he identify the true widows who needed assistance. Wet must be aware of the fact that charity should not be distributed randomly. Because the church's resources are the Lord's, they must be distributed with great care and judgment. This holds true for Christians as a whole. As a result, Paul establishes guidelines for widows' maintenance. They have to be widows in "true need" (v. 5). Widows must be eligible for assistance in order to get it.

She has "placed her hope on God and persists in her appeals and prayers night and day," according to Paul (v. 5). This woman is constantly petitioning God for assistance while living in prayer—communion with God. In summary, Paul tells Timothy to be selective

in whom he supports. Some individuals in Thessalonica refused to work and lived off the benevolence of the church. Paul believes that if someone does not work, they should not eat (2 Thess. 3:10). When people are not walking with God, there is a space for saying "No." Believers must help people in need wisely, both collectively and individually. This involves praying for wisdom from the Lord, since only He understands these people and what is best for them. It entails asking questions and, where feasible, conducting research to see if a person has explored all of their options (work, family, etc.). It entails enquiring about one's spiritual life as well as one's devotion to God.

God is a "father to the fatherless and a protector of widows," according to the Psalmist (Ps. 68:5). And while there are other chapters in the New Testament dedicated to widows' education and care, James' words stick out to me the most: Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their distress, and to keep oneself unstained from the world (1:27; cf. Acts 6:1ff; 1 Cor. 7:8; 1 Tim. 5:3ff).). If you want to see authentic Christianity in action, look at how widows and orphans are cared for.

Taking care of widows and widowers is therefore critical for churches. The level of care provided to widows and widowers, according to Vito et al. (2014), is a gauge of a church's spiritual health and maturity. Something is clearly wrong if a church neglects its widows. Some may protest since widows in Paul's day did not have a source of income. As a result, if they did not have family to care for them or were too old to marry, they needed a lot of help. Similarly, why should a widower be looked after? Should a man like him be able to support himself? Yes, today's widows often have more financial resources at their disposal, such as insurance policies, retirement savings, and

so on. Many people do not require the church's financial assistance. However, caring for widows entails more than just providing financial assistance.

The church can establish a committee made up of deacons whose principal duty is to be on the lookout for those recently widowed. This can also include other vulnerable women. Further, the committee must seek to vet those women, to see who truly qualifies for support, and the nature of the support. Additionally, widowers must not be left out of the calculus to help widows. They too are vulnerable. In keeping in line with Paul's injunction to Timothy in 1Timothy 5, direct family members must be sought out and given the opportunity to help the widows in the families. Evidently, only those with good character and who have no other means of support should be given financial support. In extreme case, Tafvelin (2013) advises that a church can open a centre for widows, where especially elderly widows can stay together for comfort and companionship. But us an extreme measure, to be utilized only when there are many elderly widows in the community.

2.4.8 Orphans and Vulnerable Children (OVC)

Orphans and vulnerable children have become a common feature in our societies. Givens (2008) thinks that some of the contributory factors which include the breakdown in society, leading to divorce, and single parent families keep escalating. It seems children bear the brunt of the consequences. Accordingly, the church has had to get involved in taking care of orphans and vulnerable children. OVC sector are one of the key ways many Christians contact with people living in severe poverty across the world via residential care, adoption, and charitable schemes.

While some churches may not see orphan ministry as a priority, it is critical for all churches to recognize to every one of Faithful, "giving sans harming" is the sacred

duty required and expected of us in all walks of life. Poverty, according to Fisher (2009), is founded in broken connections, particularly four important human relationships: ourselves, society, Deity, and the created order. For many people all across the world, broken relationships lead to material hardship.

Being Christ-like entails seeking forgiveness in all situations including from everyone we may have wronged. As 2 Corinthians 5:18-20 says, we must seek to be reconciled to God, and once reconciled, clothe ourselves with the ministry of reconciliation, so that we can help others get reconciled to God. Because the bible teaches us to care for the weak and defenceless, getting a church engaged in OVC care is a holy undertaking.

According to Gaddis (2011), when a family decides to send a kid to an orphanage for economic reasons, the youngster's poverty of community rises dramatically since he is separated from those he loves. Simultaneously, the family hopes that the child's (and the family's) material poverty would reduce. However, this is not always the case. Many foster homes suffer from a lack of resources.

In light of the preceding, the church should get more involved in OVS care, but with a few limitations. While Fisher (2009) encourages churches to get engaged in OVC care, he also warns churches and other groups interested in getting involved in OVC care to avoid three frequent pitfalls. They should first avoid harmful attachments after the OVC framework is up and operating. In a child's existence, secure relationships are essential. Short-term visits form ties that are quickly shattered, resulting in significant, catastrophic losses for the youngster when repeated over time. Second, we must be wary about exposing children to human trafficking. Children's exploitation becomes simpler as the number of orphanages rises, but local governments struggle to keep track of each orphanage's registration and responsibility.

Finally, we must avoid monopolizing orphans since this would weaken local empowerment – When churches from all over the globe financially support an orphanage, the local community loses control over finding answers to the problems they are experiencing. Local faith-based organizations and communities are frequently robbed of the autonomy they require to create localized answers to difficulties. If a church opens an OVC Centre or orphanage, it is important to involve the local communities. Failure to do so would mean robbing our own communities of the opportunity to care for their own children. As we say in Africa, it takes a whole village to raise a child. By following these and other strictures, the OVC challenge can be vitiated.

2.4.9 Advocacy and Social Justice

According to Haworth and Schwab (2015), the church has moral permission and privilege to administer the word of God, as such it should speak out against today's apparent moral inequalities. However, most political questions, at least in most countries, are contests between two or three morally defensible policy alternatives. Choosing between these possibilities necessitates a type of worldly understanding that Christians have no particular claim to. Individual Christians are first and foremost called to be law-abiding, loving citizens.

 Second, the institutional church should speak out on the broad aims that should be pursued by a society. When the societal aims being sought are terrible, such as with so-called ethnic cleansing, it should speak out. It should speak out against policies that are manifestly unethical, even if they are meant to attain ethically acceptable goals. Additionally, Christians must engage with politicians to make sure that our concerns are heard, and we must keep in mind that the law can only play a limited role in

persuading people to change their beliefs since we live in a democracy. Some of the main objectives of Christian participation in the public policy discussion include filling voids in laws, perspective, optimism, or stance, promoting positive parts of public life and policy as well as opposing bad laws and policies.

Sultana et al. (2015) provide approaches for the church to participate in social justice and policymaking. However, before embarking on any development of policies, the church must emphasize that compromise is an unavoidable part of the process. Biblical values are pure and reflect God's personality. The polity's rules can be used by God to establish his kingdom and also bring order. Order is important, for without it we cannot even move around slowly and preach the gospel. However, the degenerate nature of the people who inhabit those high offices and make the laws to govern society mean that sometimes they will make laws that are truly at logger heads with God's laws. When that happens, sometimes willingness to compromise, in the spirit of give and take, will generate a satisfying solution to all parties involved. As a result, the laws will be crafted via democratic debate and consensus. There are numerous ways to contribute, and one isn't always correct and the other isn't always bad.

According to Samuel (2016), two alternatives for involvement are proclamation of truth and conversation - based on the belief that Christianity is the sole adequate account of the universe, proclamation is the fearless exposition of Christian reality in all of its fullness. It will include speaking up against injustice and tyranny, so demonstrating the rulers' folly and inspiring reform. It will engage in discourse in order to persuade others with biblically sound arguments. It will also include the spiritual aspect of life in the discussion, which is frequently overlooked.

It might address issues such as a lack of compassion for the poor, family breakup, and the increase of AIDS and prostitution, among other things. The church is rarely involved

in the details of policy reform under this method, instead focusing on providing guiding principles for laws, regulations, and behaviour. Furthermore, the church must attempt contextualization, or the translation of biblical ideals into secular language, as well as finding common ground with others. This method is similar to proclamation and discourse, with the exception that we do not always quote the Bible in our talks. We will discuss using ordinary (generally secular) terminology, but our perspective is obviously informed by the Holy Scripture.

This will entail discussion, but it will also take a pragmatic approach to policymaking by attempting to link our policy ideas to knowledge of what works. Finally, the church must work to provide an example, that is, to be a group of Christians or a single Christian who exemplifies biblical standards while speaking for the church as a whole and striving to convince decision-makers. The church shows that living according to God's instructions produces the best results in life and exhorts the state to do the same.

Fourth, it is imperative that whatever the church does must be based on prayer. This entails praying for policymakers to alter their opinions or to come to know God and make decisions based on the word of God.

Finally, the church always has the nuclear option of disobedience. The church can and should oppose unjust laws and policies which are against the God's laws (Fisher, 2009). This method, so popularized by Ghandi in India in his fight against British colonialism, and Martin Luther during his titanic battles to bring down racialism and discrimination in the United States, has the potential to bring down empires and governments to their knees. Let's hope the church will rarely have to use it.

2.5 The association between transformational leadership and social action

Is there a connection, a correlation between transformational leadership and social

action? Literature affirms the existence of correlation between the church and social action but studies are yet to conclusively link transformational leadership to social action.

Helping people in the areas of economic emancipation cannot be overlooked in developing nations. A church will sooner or later be confronted with families and individuals that are faced with the effects of poverty. This can range from lack of funds to buy food, medicines, pay school fees, and acquire descent housing and unable to have good cloths. The church leaders have to design a sustainable system that will take care of these economic concerns. Literature confirms these needs and portrays why and the how church leadership has intervened in this social course.

Jackson and Fleischer (2007) are of the view that studies religious societies especially the church is of paramount importance in economics of any given society. The Church as a religious influences schooling, moral standards, approves of good behaviour, punishes those in error and to a large extent determines the various social gatherings and groups within the society.

Jackson and Fleischer (2007) observe that economic studies are biased towards how sociology and psychology influence of human behaviour and ignoring religions behavioural influence." This gap in in knowledge means that although the church is active in economic life of the populations little has been documented on the part it has played in aspects of economics and how its influence in the behaviour can be linked to the economy.

Ayiemba et al. (2015) established that the Christian church has a clear mandate in poverty alleviation. "The subject of poverty and the corresponding poverty eradication is on the forefront of most governments and aid agencies in developing countries. Ayiemba et al. (2015) were of the view that "Jesus Christ in his mission met bot both

spiritual and Physical needs of the people he served and the church as His representative should include as its core mandate the fight against poverty in order to minister effectively to all humanity. Ayiemba et al. (2015) in their study identified the provision of the basic social services, education on starting income generating activities in the Anglican Church of Kenya as an effective effort to reduce poverty."

It is not clear if the model used in the ACK church might differ significantly with that of the MCK, in formulating programs to reduce poverty in the communities. The role of leadership and in particular the transformational leadership style was not determined. Drug and substance abuse is a common cry in most families, a husband, sometimes wife, children are caught in this this trap that often leads to addiction, family disintegration and crime. The church is often the first to call and the pastor and church leader is the one who has to offer awareness, solace, prayer and rehabilitation to the affected. Literature outlines the importance of churches and faith based organisations in combating drug use, abuse and addiction.

Kabugi (2019) notes that "Efforts by national government and civil society groups in combating drug and substance abuse is still a drop in the ocean as cases are on the rise. Kabugi (2019) further observes that "Faith based organisations as churches and very effective in carrying out awareness campaigns, rallying the society, offering psychosocial support, care and healing and using scripture the nurture and disciple the members of the vulnerable members of the society ."

Wilkinson and Velten (2016) sought to ascertain the role of faith in addiction counselling. The results from the church-based substance abuse counselling programs, made the connection that head knowledge and heart knowledge contributed to behavioural change. Social and spiritual components when combined led to experience of real change. Church leaders can be of great help in providing these relationships."

The substance and drug abuse counselling and support can be a tedious, stretched draining exercise. The transformational leadership model has the required ideals to combat this vice but was not the specific concern of the authors. This study sought to clarify whether transformational leadership has any specific impetus in combating drug and substance abuse. Other areas requiring social action include conflict resolution and mental health.

Resolving conflicts in the community of faith – the church and even the community is an important daily role of church leaders. In his study, Peters (2010) noted the lack of the training in this specific subject of conflict resolution. The untrained pastor has to deal with offering helping in resolving conflicts as a social expectation. Most of these conflicts arise from either the breaking of promises between parties or difference in opinions. Peters (2010) identified sources of church conflict as being differences in worship styles, doctrinal variations, loyalty to leaders, and the difference in denomination. Fenwick et al. (2019) identified a clear and positive correlation between transformational leadership and the ability of such leaders to get response from those working under them. This positive attitude is due to the relational nature of transformational leaders that create an atmosphere of freedom and security to speak and share ones views even if they are harsh criticism. This was found to be very useful in mental health care units that depend on existing evidence.

2.6 Conceptual framework

These attributes of transformational leader are the independent variables (cause) and the social action activities are the dependant variable (effect), these are as a result of the intervening variables which are initiatives carried out by the Leaders. The relationship between the variables is as shown the Fig 2.1.

Figure 2.1

Conceptual framework of transformational leadership

Idealized influence		
Intellectual simulation		**Social action programs**
Inspirational motivation		• Medical centres
Individual considerations	Training	• Schools
		• OVS, Widow care
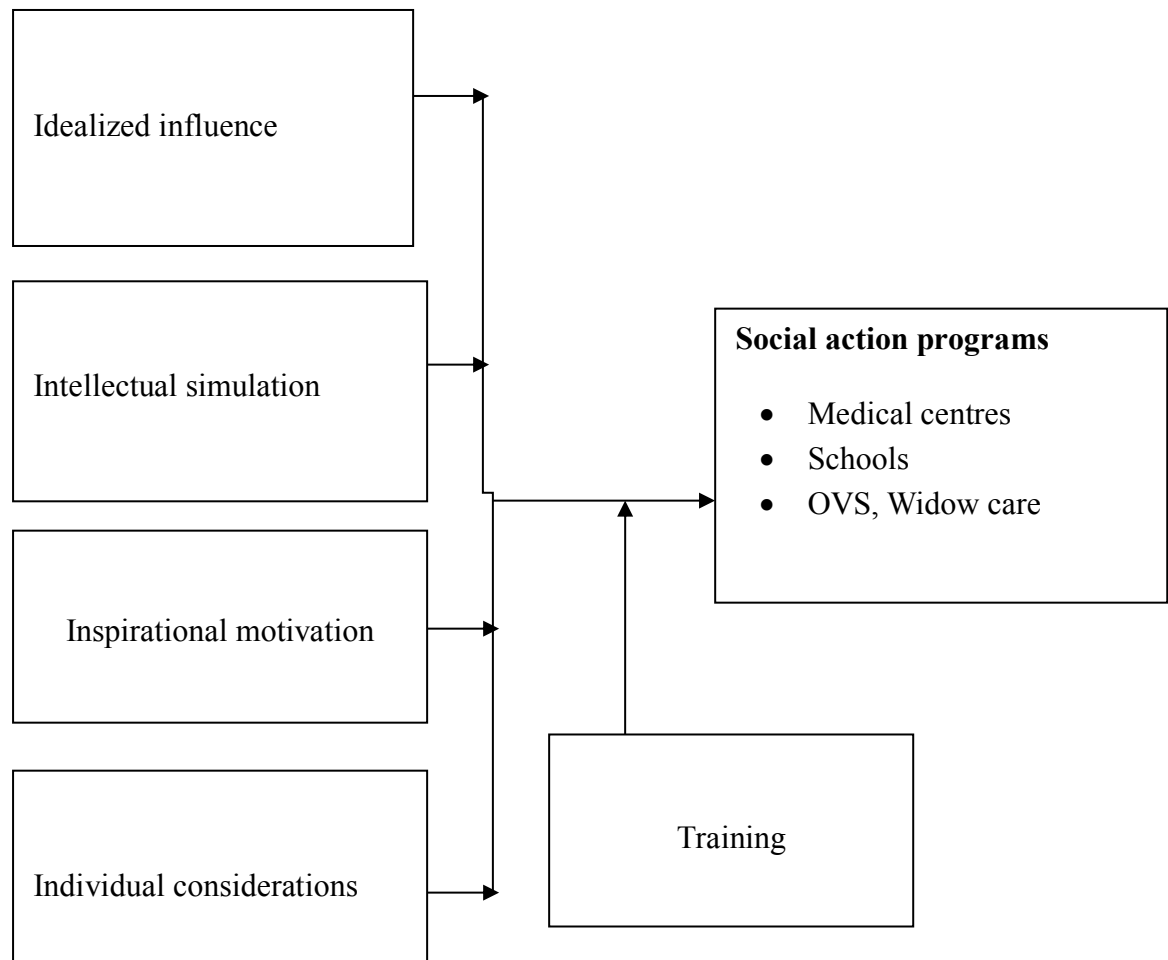
 Independent Variable   **Intervening Variable**   **Dependent variable**

The independent Variable Transformational leadership, conceptualized as idealized influence, intellectual stimulation, inspirational motivation and individual consideration engender effects in the dependent variable social action programs which include medical facilities, schools, OVC and widows care. The intervening variable, training though not measured in the study, may increase or decrease the magnitude of the relationship between the independent variable and the dependent variable

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CHAPTER THREE: METHODOLOGY

3.1 Introduction

This chapter presents a comprehensive account concerning the quantitative and qualitative research conducted by the researcher. In this section the purpose of conducting the research, the role played by the researcher and the how the respondents were selected. The preferred research method and design are also presented. The location of the study and its significance is discussed in this section. The population of study, and sampling techniques employed and the sample size chosen to study the given pollution is presented. The choice of research instruments and the rationale for their use in the study are argued. The validity and reliability of the methods used in collecting and analysing data was presented. The section also gives a description of how the data was collected and the ethical considerations that are related to the study stated. The methods of data analysis were also presented and discussed.

3.2 Research Design

This study's research design is a descriptive survey, with qualitative and quantitative approaches. The descriptive survey approach was used since it gives a thorough description of the issue under exploration, and is especially useful in studies where there is need to gather information, summarize, present, and interpret the data (Kothari, 2018). This strategy was seen to be a good way to get the information needed to explain people's thoughts and feelings of the critical analysis of transformational leadership in the context of social action. It aims to develop relationships of the study, as well as determine the strength and direction of such relationships and interactions (Kiburi, 2016).

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Post positivism is the research philosophy of this study. Post positivism is founded on the belief that reality exists independently of individuals' beliefs of it, yet can still be studied scientifically (Sarantakos, 2012). As a result of the existence of environmental dynamics in the field of study, reality might be triangulated and results meaningfully extrapolated to entire populations in post positivist worldviews (Wahuni, 2012). Because the research was based on descriptive survey, the study used both quantitative and qualitative methodology in data collection and analysis. Each research question determined the choice of the methodology used in collecting and analysing of data. Question 1, sought to examine the practice of transformational leadership among the lay leaders and the church ministers in MCK Kaaga Synod. The Multifactor leadership questionnaire tool was used to gather qualitative data which was coded and analysed quantitatively. Other qualitative methods were utilised to collect data concerning views, values and qualities on leadership. Question 2, sought to assess the contribution of transformational leadership in enhancing the church initiated social action among the communities of MCK Kaaga Synod, qualitative and descriptive methodology was employed to quantify the existing social action initiatives. The association between transformational leadership and the social action was examined quantitatively. Quantitative techniques using self-administered and investigator administered questionnaires, focus group discussions was employed for validation during data collection. The data was then analysed and summarised using SPSS version 22. The triangulation of these methods was used with intentions of reducing biases and deficiencies where strength of one method would cover up the weaknesses of the other.

3.3 Location of the Study

The study covered three counties which includes; Part of Meru County, Nyandarua and Laikipia where the 29 circuits of Kaaga Synod are distributed. Meru constitutes of majority of the circuits with the total of 26 circuits. Nyandarua and Laikipia covers only 3 circuits. Under the 29 circuits, there are 183 churches which have a capacity of 39,417 members. The study focused on these counties since the scope limited the study to Kaaga synod, and these are the only counties covered by Kaaga synod.

3.4 Target Population

Kaaga Synod has 29 circuits made up of 183 churches and a population size of 39,417. The study though focused on leaders of different levels within the synod. They are categorized into two major groups namely; Circuit leaders and church leaders. Circuit leaders comprised of circuit stewards and superintendent ministers. Church leaders on the other hand comprised of church executive, departmental executive and other statutory leadership e.g. mission and evangelism, Network intercessory, disability, rural and Urban, Education and scholarship leaders and Christian social responsibility among others.

Every church is estimated to have a maximum total of 37 leaders but this number depends entirely on the membership size of the church. Assuming all churches had 37 leaders, it would make up to 6771 leaders in all 183 circuits. The study estimate that the total population of leaders targeted are less than 6771 due to varying size of church membership from one church to another where some have very few leaders and at the same time one leader can play leadership roles on different fields. For example, a cell group leader can also be in charge of mission hence reducing the number of leaders in that particular church. The exact number of leaders remained unknown due to the

above-mentioned factors. To examine the transformational leadership within the Synod, this study targeted these 6771 leaders from which the sample was derived.

3.5 Sampling Techniques

The study used multistage sampling technique to select the respondents. A sample of circuits was selected using stratification of church leaders, and circuit leaders from each sub-county, with the probability of selection proportionate to the number members within the circuit. For each of the circuit, the minister was selected to participate in the study. Within each of selected circuit the leaders were selected and the members of either gender were selected using simple random sampling.

3.6 Sample Size

Due to unknown number of leaders within the study area, this study employed Cochran's sample size formula to determine the sample size which majors on the desired confidence level, confidence interval and standard deviation. Confidence level chosen was 95% which transforms to 1.96 Z-score; Confidence interval was 5% and standard deviation of 0.5 which is safe for unknown population.

$$n_o = \frac{Z^2\, pq}{e^2}$$

with (p)(q) = estimate of variance = 0.25 = 0.5 x 0.5.

with d = acceptable margin of error for proportion being estimated = 0.05

Therefore,

$(1.96)^2(0.5)(0.5)$

No = 384

The sample size was distributed proportionately per county as follows: 280 in Meru County, 70 in Nyandarua County, and 34 in Laikipia County

3.7 Research Instruments

3.7.1 Questionnaire

The study used a questionnaire to collect primary data. The questionnaires were filled by the church leaders and the circuit leaders. The primary data was gathered in a system where Open-ended and closed-ended questions were included in the semi-structured questionnaire. Questionnaires are useful for research because they capture information that is not readily visible, such as sentiments, motives, attitudes, accomplishments, and personal experiences (Gall et al., 2010). Questionnaires were useful in this study because of the large sample size that was to be studied. It made it easy to cover a wide area within the required time frame. Closed-ended questionnaires played a role of collecting quantitative data for easy standardization and comparison using SPSS. Open-ended questionnaires on the other hand, helped in getting deep thoughts and knowledge of respondents on transformational leadership and social projects owned by churches.

Questionnaires have several advantages and disadvantages. They are an economical technique of data collection. It is economical for the source and the destination in terms of duration, labour, and expense. The price of taking a poll with a questionnaire is quite low. Second, surveys make it feasible for the researcher to reach many people who would otherwise be difficult to access. It has the capacity to simultaneously cover a sizable group. Third, it lessens the tension of the respondents: Fourth, it eliminates the pressure on responders to react promptly. He may react whenever he wants, but an interview or observation demands a clear fixation on time and place. Finally, the surveys are all the same. They assist the respondent in focusing his or her concentration. Its defined instructions for recording replies offer some regularity because it is delivered in written form. There is not much room for adjustment in the inquiry

questions when they are presented in this form.

However, there are a few drawbacks to using a questionnaire. The first is that surveys only allow for a limited number of responses. Being limited to responders with a high educational attainment is one of the survey's biggest drawbacks (Kumar, 2011). An uninformed or semi-literate person cannot use it. Second, the researcher is unable to establish a sincere personal connection with the respondents since he usually does not arrive at the field site with a questionnaire. If the respondent has any questions about the technical terms or is unable to understand any of them, no one is available to assist him. The questionnaire technique also prevents the researcher from doing a thorough or in-depth investigation of the respondents' opinions, feelings, and replies.

The structure of the questionnaire was guided by the research objectives. The questionnaire contained two sections; section one of the questionnaire is concerned with the respondent's profile. Section two of the questionnaire was concerned with transformational leadership. In these two sections the respondents are provided with statements on which they rate their level of agreement or disagreement using a five-point likert scale.

The questionnaires were administered by the researcher. The respondents were requested to fill the questionnaires and the researcher collected them after three weeks.

3.7.2 Interview Schedule

The data was also gathered by use of interview guides. The senior ministers in the synod who oversee several churches were interviewed. When the sample size is limited, an interview guide is ideal since it allows the researcher to obtain more information from the respondents than a questionnaire would allow (Mugenda, 2008). The interview schedule has several advantages and disadvantages. Firstly, in terms of advantages,

interviews allow for in-depth analysis. Comprehensive data is obtained through organized interviews, allowing for appropriate problem diagnosis. Interviews can be used to assess or analyse abstract elements such as mind-sets, sentiments, and beliefs. Secondly, an interview increases the knowledge of both participants and finally, interviews are adaptable. Flexibility is one of the most significant advantages of an interview. Questions can be tailored to the demands of various applicants. That is, it may be phrased differently depending on the context. It is custom made, as it were.

In terms of disadvantages, interviews are time-intensive and extensive. One of the most significant limits of the interviewing peoples you are constrained by time (Mugenda, 2008). Second, the interviewer's biases: There is a chance that the questioner's biases may affect the conversation. Furthermore, both financially and in terms of time, interviews are costly. One must purchase recording equipment, go to the interview location, and so on. Because some interviewers prefer circumlocution, it may take some time to elicit some responses. Finally, the efficiency (or lack thereof) of the interviewer has a significant impact: An interview is a method of gathering information in a structured manner. The effectiveness of an interview depends of the efficiency of the interviewer. On the converse, an interviewer's inefficiency of an interviewer can lead to skewedness of results.

This study then used an interview schedule. The interview guide played a critical role in guiding the researcher on questions that were to be asked during the interview based on the theme of the study. This helped the researcher to stay relevant during the interviews and to avoid getting into personal matters which would violate the ethical part of research. A phone recorder was also used to record the conversation during interviews as a way of capturing information for future review during analysis.

3.7.3 Document Analysis

Document analysis involves interpretation of materials, context and insights in relation to the meaning of the study topic (Bowen, 2009). In document analysis, material is categorized into themes to be explored. Public records, which are the official records of the social action activities of the MCK Kaaga synod, are among the papers that will be examined. The study examined mission statements, policy guides, and yearly reports in this area. Additionally, the research examined personal records, which are private descriptions of a person's deeds, encounters, and views. Also, as the researcher travelled in the area, he witnessed social action programs in MCK Kaaga synod first hand. The study employed thematic analyses to group emerging topics into categories after data collection in order to conduct additional analysis. In this approach, papers were assessed in a way that created empirical information and improved comprehension. Given that documents are prevalent and simple to maintain, document analyses are a helpful method of data collection. The materials can also be read and examined several times because they are not reactive. The prejudice of the researcher has no impact on them. On the other hand, documents might include the author's own inherent biases in them.

3.8 Piloting, Validity and Reliability of Research Instruments

3.8.1 Piloting

Prior to carrying out a full-scale research project, a pilot test is a modest but necessary preliminary study carried out to assess feasibility, adverse events, cost, and enhance the study design. The questionnaire was created based on the research methods to make sure the questions were pertinent to the study. In this study, the tools

were pretested before being given to the research participants.

The pre-test involved data collection through administration of questionnaires to 10% of the members of the sample size which was 40 respondents. The results of this pilot research were utilized to evaluate the questionnaire's psychometric properties, following which the necessary changes were made. In sum, the pilot study which was carried out before the main data collection process begun helped clean and make the questionnaires user friendly in both languages used and clarity. The tools were continually reviewed before the final approval for use in the field.

3.8.2 Validity

The extent to which a research instrument measures what it claims to assess is known as validity. The validity of an instrument may be derived from three viewpoints, according to Creswell et al. (2013), face and content validity; and construct validity. Face validity relates to the instrument's assessment of the logical relationship between the questions asked and the research's goals. Experts in the field of study, particularly the researcher's supervisors and lecturers, will be consulted to determine the face validity. This will make it easier to revise and modify the study tools as needed, improving validity. The experts evaluated how well they represent the meaning they are supposed to measure. The process will be followed by re-wording some statements that may be deemed inaccurate.

Content validity refers to the degree to which one instrument compares with another when they are concurrently administered. According to Mugenda and Mugenda (2008), content validity is determined by experts. Accordingly, this study's content validity was determined by experts in the field of marketing. Their input was incorporated to further enrich the research instrument.

3.8.3 Reliability

Reliability is the assurance that the findings done using the tools and methodologies in a different location and to a similar population will yield the same results (Kumar, 2011). Care is observed in the selection of the types of data collection tools. The questionnaires used in the study utilized Likert scale and adapted questions that had been used in previous leadership studies such and hope to be able to achieve reliable results. During the collection of data, the respondents were approached once with any specific tool in order to minimize the subject error that is occasioned possibility that respondents could give different answers on different occasions. This is due to many different reasons such as group influence, self -doubt, new ideas among others. In a leadership situation the respondents could also be biased either to please the researcher, to exaggerate facts, or to campaign for a particular view point. To control the respondents' biases, there was always more than one tool in a particular location as a control, and occasional spot checks to verify information were employed.

3.9 Data collection procedure

With the approved research proposal, the researcher obtained an introduction letter from Kenya Methodist University to be used to request for a research permit from the National Commission for Science, Technology and Innovation (NACOSTI).

The researcher recruited data collection assistants from the various circuits with the MCK Kaaga synod who was tasked to collect data using the various tools in the localities. The research tools were accompanied with a copy of the permit. Such steps were to guarantee important understanding with circuit administrations especially when gathering circuit members for interviews. Precautions were put in place to ensure non-disclosure of sources of the data to promote confidentiality of the participants. The

instruments were collected thereafter after being filled on the same day.

In terms of the interview schedule, the researcher organized with the Superintendent Ministers on the appropriated dates for carrying out the interview. The interview was then carried out with a two-week period, in the respective offices of the superintendent ministers.

3.10   Ethical considerations

The research tools had the necessary NACOSTI permission and the local pastors were informed why the members from the congregations were respondents in the study. The research upheld: Respect for persons by recognizing that respondents are autonomous being, capable of making individual choices. During the data collections the respondents were given the freedom to give voluntary, informed consent to participate in research. Personal data such as identity was optional or and confidentiality of research participants guaranteed.

3.11 Methods of data analysis

In this section describe the methods applied data collection in the field.

3.11.1   Data Processing Process

The study was guided by two major variables namely church leadership and social action. Data analysis generates descriptive information and thematic analysis of responses arising from interview schedules on the variables mentioned in research objectives.

The study utilised three tools, the questionnaire, the observation checklist and the interview schedule of structured and semi structured questions. The analysis process triangulated the quantitative and qualitative data to arrive at the results and discussion.

The questionnaire was adapted from an online Blake and Mouton managerial Grid, leadership self-assessment questionnaire (Clark, 2021). This tool is designed for personal assessment in a survey that measures leadership skills on six factors, Charisma, Social, Vision, Transactional, Delegation and Execution. Each factor is measured by three questions and the score is determined by adding your three scores together for each factor; the lowest score you can get for each factor is 3, while the highest score is 12. The score was adapted for use in the questionnaire as Likert scale for effective use on the questionnaire and for analysis using the SPSS.

Table 3.1

Likert Scale and equivalent score

Strongly agree	Agree	Disagree	Strongly disagree
4	3	2	1

Clustering the questionnaire for analysis

The questions in the questionnaire had to be grouped in order to cluster each leadership attribute as shown in the analysis table 3.1.

Transformational leadership Questionnaire analysis tool

1,7,13 Idealised Influence (Charisma)				
1. I go out of the way to make others feel good to be around me	1	2	3	4
7. I have ever expanding network of people who trust and rely on me	1	2	3	4
13. People listen to my ideas and concerns not out of fear, but because of my skills, knowledge and personality.	1	2	3	4
2,8,14- Individual consideration				
2. I help others with their self-development	1	2	3	4
8. I provide challenges for my team members to help them grow	1	2	3	4
14. I provide an empathic shoulder when others need help	1	2	3	4
3,9,15 Inspirational Motivation (visionary)				
3. I help others to understand my vision through the use of tools such as images, stories, and models	1	2	3	4

9. I use simple words, images and symbols to convey to others what should or could be doing	1	2	3	4
15. I help others with new ways of looking at new and complex ideas or concepts	1	2	3	4
Transactional 4,10,16				
4. I ensure others get recognition/or reward when they achieve difficult or complex goals	1	2	3	4
10. I manage others by setting standards that we all agree with	1	2	3	4
16. I ensure poor performance is corrected	1	2	3	4
5,11,17 intelectual stimulation (delegation)				
5. I let others work in the manner that they want	1	2	3	4
11. I rarely give guidance or direction to others if i sense they can achieve their goal	1	2	3	4
17. As long as things are going smoothly, i am satisfied	1	2	3	4
Execution 6,12,18 A strong achiever				
6. I get things done	1	2	3	4
12. I consistently give coaching and feedback so that my team members know how they are doing	1	2	3	4
18. I monitor all projects that i am in charge of to ensure the team meets it goal	1	2	3	4

Each attribute could score a maximum of 12, and a minimum score of 3 for the three questions being responded to. The Score gives a general idea on transactional Leadership factors leaders use the most and the one least in use. Generally, a score of about 54 or higher means that that a leader can be identified as a growing towards being transformational leader. Such a leader could have scored on average 9 for each attribute. Those that score 10 and above can be identified as strongly transformational any one below 8 or a total of 48 is below average. Training is then recommended for those below average to learn and understand transformational leadership. The highest score is 72 and the lowest is 18.

Charisma-idealised influence describes the leader as a role model who shows dedication, high level of trust and respect to others that leads to the reciprocal effect among the subordinates. Social − individualised consideration describes leaders that help others to learn by coaching and mentorship. The leader exposes the subordinates

to learning experiences and empathizes with them in difficulties by offering help and guidance.

Vision – inspiration motivation describes leaders who provide challenging visions and direction in an eloquent and clear way achieving high levels of motivation among the subordinates. Transactional describes leaders that understand the expectations of the subordinates arrived at through mutual understanding. Such leaders find ways to mitigate poor performance to ensure it doesn't affect the morale of the team they lead. Delegative leaders   in this case describing not just lassez faire form of leadership but has the attribute of intellectual stimulation in that roles and authority are delegated to the team producing the highest possible variety of creativity in accomplishing the task. Executionary leader delegates many roles and tasks and follow keenly to supervise to ensure that tasks are done on time and in the right way with minimum loss of the time and other resources and avoids crisis.

Transformational leadership is not an exclusive style but rather an ideal combination of transactional, executional and delegate leadership enhanced with visionary, individualised concern and charisma.

3.11.2 Quantitative data analysis

The data that was collected was both quantitative and qualitative. Once collected, the data was coded and entered into a computer. A mixed method of data analysis was employed in data analysis, comprising both quantitative and qualitative analysis. Likert questionnaires were the main source of quantitative data. It comprised of two main sections which were church leadership part and the other which assessed the social actions of the church. Data was coded into statistical program of social sciences (SPSS) version 23. Codes that were used differed from one variable to the other. For church

leadership, codes were 1,2,3,4,5 representing Strongly Agree, Agree, I don't Know, Disagree and Strongly Disagree respectively. Data on social actions were coded in binary format, that is, 0 and 1 representing No and Yes respectively which were the main answers to questions that asked if church owns a certain kind of project such as schools and dispensary. Cleaning of data followed up in order to remove data entry repetitions and abnormal answers such like those who could tick the same answer for all questions was considered void.

Data was then tested for normality of distribution in order to determine which type of analysis to adapt base on nature of distribution. Data was found to have abnormal distribution which led to the use of non-parametric methods of data analysis which is the best in that case. Frequencies in both absolute and relative forms are used in descriptive analysis (percentage). As indices of central tendencies and dispersion, the mean and standard deviations were utilized. Additionally, multiple linear regression was employed to establish the relationship between the independent variable and the dependent variables. The goal of descriptive statistics was to condense, summarize, and analyze data items and structures. This revealed information about the samples' properties (Kothari, 2004). Frequencies and percentages were used to analyse the data.

3.11.3 Qualitative data analysis

This is a set of data that was collected via interviews and observation. It was purely descriptive in nature because it was subjective to respondents' experience, feelings and opinions which formed the bases of analysis. Data that were recorded in form of notes, phone records and checklist were gathered, prepared and organized for review. Notes that were taken during interviews were read several times and records listened severally to get sense of the data as notes were being taken to put down key ideas and thoughts

arising from data. Codes were developed to highlight the concepts that were emerging in form of highlighting using different colours and making concept maps. Highlights and concept maps were revised and combined into themes to identify the repeated beliefs, ideas, themes and opinions according to the subject of the study.

3.12 Presentation of data

Findings from data are organized according to the objectives of the study respectively. Findings from both quantitative and qualitative data were combined together to answer the research questions to cover up gaps that may have been left by one type of data. This ensured proper and fully answering of research questions. Findings from quantitative data in this study are presented in terms of charts, graphs and tables which show proportions of respondents who chose a certain answer in percentages or counts of frequencies. Findings from qualitative data are presented by direct quoting of respondent's words, paraphrased and frequencies in which a certain theme, idea or opinion appears from the data.

CHAPTER FOUR: RESULTS AND DISCUSSION

4.1 Introduction

The findings and discussions are presented in this chapter. The objectives of the study were revisited to ascertain whether the findings are linked to the original intentions. The measures of central tendency such as the means, median, mode, frequency, are stated and the measures of dispersion such as the range, standard deviation are also presented. Other statistics including percentages, lists and counts are presented in tables. Other findings are presented in form of charts, graphs and histograms to summarise the results. The findings guided by the objectives in the introduction chapter are then discussed to ascertain whether the findings are supported by the literature. Results that contradict literature are highlighted stating the form of deviation. The discussion sought to suggest the reasons for the contradiction with literature. The findings are then paralleled with the theoretical framework to ascertain if the theoretical framework and the findings agree. The results are finally tested with the theoretical framework to establish congruence.

4.2 Response Rate

Of the 500 questionnaires distributed on the field 382 were returned, which is 77%, were returned and had minimum errors and missing answers. In addition, all the 30 ministers were successfully interviewed, indicating a 100% response rate. The data was coded and entered into SPSS version 23, for analysis. The data was grouped and descriptive data was produced. The data was also exported from SPSS to Microsoft Excel 2010 for the analysis that could not be done well in SPSS. Data from the observation checklist was also gathered in the lists of the social action, the return rate

was very low, of the 50 checklists, 12 were returned giving a low return rate of 24%, that information received did not give that details as requested. This could be due to the social action initiatives not being so well known by most leaders. However, follow up with phone calls and spot checks including checking the Kenya government officials in cases concerning schools in order to have required data. The data received was cleaned and summarised in table form to give the summaries of the social action initiatives. The summary from 29 circuits is presented in table 4.1.

Table 4.1
Summary of respondents

	Circuit	Respondents
1.	Buuri	**14**
2.	Central	**11**
3.	Chabuene	**15**
4.	Chugu	**13**
5.	Kaaga	**14**
6.	Kambereu	**13**
7.	Karanene	**17**
8.	Kiamiru	**12**
9.	Kiburine	**11**
10.	Kieni	**12**
11.	Kibirichia	**14**
12.	Kinoru	**13**
13.	Kisima	**7**
14.	Mulathankari	**13**
15.	Mwanika	**15**
16.	Mwiteria	**13**
17.	Naari	**15**
18.	Nanyuki	**13**
19.	Ngucishi	**17**
20.	Ntakira	**14**
21.	Nthimbiri	**13**
22.	Ntugi	**13**
23.	Ontulili	**11**
24.	Ruiri	**13**
25.	Runogine	**13**
26.	Rwarera	**15**
27.	St Pauls'	**12**
28.	Thuura	**13**
29.	Timau	**13**

TOTAL	**382**
AVERAGE	**13.2**
MODE	**13**
Range	**10**

Data was collected from the 29 circuits of the MCK Kaaga synod, representing 100% of the circuits. The respondents were leaders from these circuits and averagely of 13 leaders were participated in each circuit the highest number of respondents was 17 and the lowest 7 giving a range of 10.

4.3 Background Information

4.3.1 Gender of Respondents

The data showed that 260 (68%) of the respondents were male, and 122 (32%) were female. This indicates more males than females are leaders in the MCK Kaaga synd. While more females are members of churches, leadership position tends to be the preserve of men, as suggested by Owuor (2020) who found out that women are more likely to beef up the sheer numbers in a church, than take up active leadership roles in the church. He attributed this to a vortex of structural, cultural, socio economic and skewed theological beliefs. Accordingly, these findings agree with Owuor (2020) but breaks from Asante (2016) who, in a study in the K.A.G church, discovered that clergy numbers were evenly and equally distributed along gender lines.

4.3.2 Age of Respondents

Table 4.2

Age of Respondents

Age of the respondents	Frequency	Percentage
Below 20 years	20	5%
21-25 years	52	14%
25-35 years	80	21%
36-50 years	100	26%
Above 51 years	130	34%

Table 4.2 shows the respondents who participated in the study. 5 % (20 respondents) were below the age of 20, while 14% (52 respondents) were ages 21-25 years. Additionally, 21 % (80 respondents) were aged 25-35 years. Moreover, 26% (100 respondents) were aged 36-50, while the majority, 34% (130 respondents) were aged 51 years and above. The findings imply that the majority of the leaders 60% are over 36 years. This implies that the majority of persons are older persons. This speaks to the conservative nature of this Kaaga synod leadership. When a triangulation is done with the gender of the leaders, it was found that the most likely leader in a Kaaga synod church is a mature male over the age of. This finding corroborates findings from Kabugi (2016) who found out that mainstream churches are more likely to be led by older males. This suggests that it is too early to sound the death knell of patriarchy in church leadership in the African context, and that more needs to be done in this area so s to bring more young people and more women to the high table of leadership.

4.3.2 Positions in the Church

Figure 4.1

Positions in Church
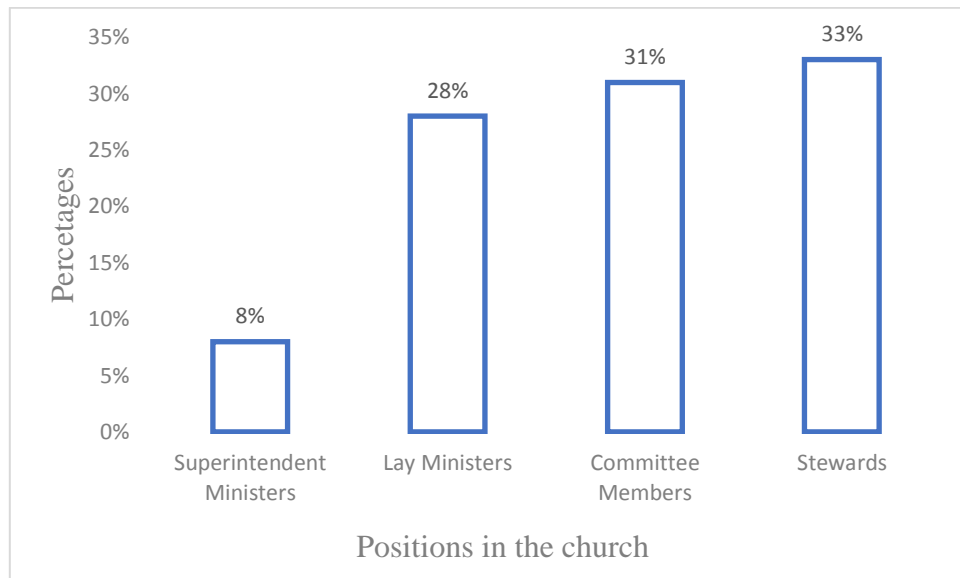
Figure 4.1 portrays the results for the positions in the church held by the respondents. 8 % (30 respondents) were superintendent ministers, 28% (100 respondents) were lay ministers, 31% (112 respondents) were committee members, and 33 % (120 respondents) self-reported as stewards. The results indicate the majority of the ministers in Kaaga synod are not church pastors and parish ministers, since those stand at 8%. Rather, the majority are Church stewards and committee members, who together make up 64% of the respondents. While these are leaders in their own right, they nevertheless don't have direct authority over policy and personnel. Rather, the authority they have is delegative, and not direct authority such as a superintendent minister would have. However, as Samuel (2016) found out, social action programs are best implemented by lay leaders and volunteers. The senior cadre leadership may conceive the projects, but low cadre leaders are at the forefront of implementation. Usually, the live the

community and they know what is required and when it is required. Accordingly, they are best placed to actuate and bring to fruition any social action programs.

4.4 To examine the practice of transformational leadership

To examine the practice of transformational leadership in MCK Kaaga Synod, the following were examine.

4.4.1 Awareness of the transformational leadership

The respondent's answers on the awareness of the transformational leadership style indicated that a majority were ignorant of the terminology and its distinctive use.

Table 4.3

Transformational leadership awareness

Awareness of transformational leadership	Count	Percentage
Aware	45	12%
Not aware	312	82%
Not sure	25	7%
Total	**382**	**100%**

Table 4.3 above shows 82% of the respondents were not aware of the term transformational leadership, only 12% expressed knowledge of the term and 8% were not sure of how to answer the question. It seems that of all the leaders, superintendent ministers were more aware of transformational leaders, since, while they were the 30 ministers were being interviewed; they all said they knew about transformational leadership. They further descried it as being inspirational, visionary, focused on teamwork, and result oriented. Moving on, further analysis showed that those who knew about the transformational leadership were taught in a seminar or workshop for the church workers especially those serving at the synod. This means that those leaders at the churches have not been trained on transformational leadership and the possibly have

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leadership training at all. This dovetails with conclusions reached by Durber (2017) in his study, who found out that although transformational leadership is lauded for its social economic impact on the polity, still a majority of the leaders remain unaware as to its true nature, often confusing it with mere charisma, talking loud and empty bravado. As a result, to Durber, the nature, conceptualization and operationalization of transformational leadership remain enigmatic, which need not be the case. This is because with its nexus links to change in society, as argues by Kariuki (2018) this particular kind of leadership deserves to be given neon light prominence. It should be given more exposure in the public arena. More awareness should be built around a leadership style that transforms society, but sadly, this is not the case, as the findings show.

4.4.2 The process of leadership development

The study sought to know how leaders are developed and selected in the MCK Kaaga Synod. The purpose was to establish whether transformational leadership model was being practiced in the development and recruitment of leaders. The findings indicate mixed methods and transformational leadership is utilised on by chance and not on purpose. The Process of entry into leadership in the MCK Kaaga Synod starts with being recognized by the congregation, then proposed as a candidate and then elected to serve in office for a set term.

For one to be noticed, personal initiative in volunteering in the church service is the main route that many make in becoming leaders. The avenues of volunteering services in the church include but not limited to those mentioned here. Teaching Sunday school children, leading prayers, being part of the choir, teaching, preaching, hosting church members in your home, generous contributions in cash and in kind for church activities,

available for accompanying clergy for pastoral visits among other volunteer roles. The members of the church at the time election keep track of volunteer credentials of individuals for the purpose of electing them in the as leaders. Generally, those that have been strong in teaching in Sunday school will be elected to lead the children ministry committee. More often than not hose who give generously to building projects are nominated for the election as the circuit committee members and the chairpersons. It seems that leaders are awarded or recognised for their previous roles as the apostle Paul put it in the 1 Cor. 15:58 "Therefore, my dear brothers stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain". The context of this verse is actually bout heavenly rewards at the end the journey of life. But it seems in church volunteers also are rewarded for leadership role which are volunteer positions only that they wield a lot of power within the congregation.

Others are taken through deliberate leadership development and mentorship by the superintended minister, this are specifically those that the clergy have noticed that they are gifted in teaching, preaching, counselling and visitation. These are specifically groomed by the clergy in order to assist the clergy in pastoral roles such as preaching, visitation an evangelism, such will be used in new church plants by the taking care of the new congregations. The Clergy may also develop other leaders who could be useful in other church development concerns such as the being chair of the development and finance. The Clergy as leaders in the circuits and congregations also have interests they would love to pursue that could lead to the grooming specific individual Christians that they deem fit for the positions and could agree with them to be nominated and elected as leaders. The leaders who are deliberately prepared by the clergy are perceived both positively and negatively. Those viewed positively are those that help in the pastoral

duties such as prayer, preaching, visitation and counselling. Some of the leaders prepared by the clergy are viewed negatively, some respondents viewed such leaders as "being forced on the congregation" by the powerful clergy especially where the clergy seems to favour some individuals, for positions in the church committee. The clergy being one who is not local and was posted by the synod is not viewed as "one of us" and as such should allow the congregation members to elect whoever they wish for the leadership position. The clergy also may find this perspective not practical as he/she may desire to the work with a more cooperative team of leaders. The choice and criteria arrived at by the clergy is specific to the clergy and acceptable by the congregation. Leadership classes are employed by the clergy for training both those who aspire for leadership and those in leadership. Clergy give hands-on training to specific individuals by involving them to, pray in public, teach or preach, contact visitation together to deliberately train them for the leadership.

In what is identified as apprenticeship, new clergy are developed by the Bishop and older clergy. Each clergy man or woman undergoes a period of at least 2 years or more working under an older and more experienced clergy before they are fully ordained. This corroborates literature definition of transformational leadership. As defined by Vale transformational leadership is the process of forming, maintaining, and improving leader-follower, follower-leader, and leader-leader relationships in the pursuit of a common vision, in line with shared values, and on behalf of the community in which leaders and followers work together. Both the leader and the follower, and eventually the entire community, experience rising degrees of congruence with the community's ethos, vision, and values as a result of this process of service and cooperation (Vale, 2019). The preparation of new leaders by the clergy is an indicator that they (clergy) could be practicing transformational leadership however it is not perfect because they

have not been trained.

The church elders that consist of the current church committee office holders and past office holders also can mentor new leaders and influence their election into church committee roles. A respondent described how elders carry out this role "The *'kiamas'* (Elders) plays some key roles on who will be leaders; they do so by delegating duties to identified members in the church so as to mould them as future leaders". These elders who develop the young into leadership are practicing transformational leader's style just as the clergy.

The Biblical standards of leadership are used to guide the congregation in electing the leaders. For one to be a leader they have to satisfy the congregation electing them that they are : mature Christians, registered members of MCK, actively involved in the Church ministry , are a role model in the Christian community and can perform the leadership role for which they are elected for. Elections for the leaders take place periodically after every two years. These leaders are elected for a four-year term and at the end new leaders are elected to replace the existing ones.

In what the respondents termed as abuse of the process and though not expected to happen in the church, some few leaders have manoeuvred their way into leadership through informal campaigns by giving out material inducements to some electorate.

The respondents presented that those elected into leadership positions in the church start off with being volunteers, or being groomed by clergy and elders and a few that influence their way into leadership.

Leadership development increases people's ability to perform in leadership roles within companies. Leadership roles facilitate alignment, thinking, and the development of others' abilities, which helps an organization carry out its strategy. Leadership positions can be formal with decision-making and accountability authority or informal with little

to no official authority (e.g., a member of a leader who influences team engagement, purpose and direction; a lateral peer who must listen and negotiate through influence). Leadership may be improved by bolstering and aligning the efforts of individual leaders and the systems via which they influence organizational operations. As a result, the development of leadership and the development of leaders were distinguished from one another.

Through leadership development, anyone (even followers) can be prepared to take on leadership roles. The interpersonal dynamics within the team should also be taken into consideration. Some businesses manage the development of these resources in accordance with the belief that their most valuable resource is their workforce (of which leaders are part of). Conceptually, the same ideals required of a follower, such as diligence and focus, are the same values and ideologies that serve a leader pretty well. Leaders come from the people, usually after a process of proving one self. As a consequence, getting the notional leader and the team together to examine the commonalities (rather than the disparities) yields favourable results.

4.4.3 Transformational leadership scores per individual and circuit.

The data from 384 filled questionnaires coded and entered into SPSS data sheet, to present a summary of the scores required grouping into the average score of each circuit due to the visible trends in the performance from one circuit to another. The general average score per circuit and the total scores per circuit were presented in the table 5 below. The mean, median, mode, range and Std deviation were computed and presented. The summary findings per individual are also analysed and presented in a table 4.4. These findings are then discussed in comparison with literature.

Table 4.4

Summary of leadership attributes score per circuit in Kaaga Synod

Summary Transformational scores

Circuit		Charisma	Social	vision	Transactional	Delegation	Executional	Av Score	Total
1.	Buuri	10	9	10	9	10	10	10	58
2.	Central	9	9	9	9	9	9	9	54
3.	Chabuene	9	8	8	8	9	9	8	51
4.	Chugu	10	9	9	10	11	10	10	59
5.	Kaaga	10	9	9	9	11	10	10	58
6.	Kambereu	10	9	10	9	9	9	9	56
7.	Kavanene	8	7	7	8	8	9	8	47
8.	Kiamiru	8	9	9	8	9	9	9	52
9.	Kiburine	9	9	9	9	10	11	10	58
10.	Kieni	9	10	9	8	10	10	9	55
11.	Kinoro	9	10	10	10	10	10	10	58
12.	Kinoru	9	10	9	9	9	9	9	55
13.	Kisima	10	11	10	10	11	10	10	61
14.	Mulathankari	10	10	9	10	10	10	10	59
15.	Mwanika	9	9	8	7	9	8	8	51
16.	Mwiteria	8	8	8	8	8	8	8	48
17.	Naari	9	10	10	8	9	10	9	56
18.	Nanyuki	9	9	8	9	9	9	9	53
19.	Ngucishi	9	8	9	9	9	9	9	54
20.	Ntakira	9	9	9	8	10	9	9	55
21.	Nthimbiri	9	9	7	8	9	9	9	51
22.	Ntugi	8	8	8	8	7	8	8	47
23.	Ontulili	9	9	10	8	9	9	9	52
24.	Ruiri	9	9	8	9	8	9	9	52
25.	Runogine	9	9	9	9	10	9	9	55
26.	Rwarera	8	9	9	8	9	8	9	51
27.	St Paul's	9	9	9	9	9	9	9	54
28.	Thuura	7	9	8	8	9	9	9	51
29.	Timau	9	9	8	8	10	9	9	53
						Mean		9	50
						Median		9	54
						Mode		9	51
						Std Deviation		2	17
						Range		8	26

Table 4.5

Summary Performance of leadership attributes

		Charisma	Social	Vision	Transactional	Delegative	Executional
N	Valid	384	384	384	384	384	384
	Missing	0	0	0	0	0	0
MEAN		9.0052	9.0365	8.8125	9.1667	8.5729	9.2578
MEDIAN		9.0000	9.0000	9.0000	10.0000	9.0000	10.0000
MODE		10.00	10.00	10.00	10.00	9.00	10.00
SUM		3458.00	3470.00	3384.00	3520.00	3292.00	3555.00

For the sake of clarity, table 4.4 and 4.5 above presents both the average score for each circuit and individual respectively. And then computes the Mean of all these average scores in table 4.4 and individual scores in table 4.5.

Using the average score, where the minimum score is 3 and the maximum score is 12 the population scored a mean of 9, the mode is 9, with Std deviation of 2 and a range of 8. This shows that transformational leadership is increasingly being practiced among the leaders. Using the total scores of where the minimum is 18 and the maximum is 72. The population of the study had a mean score of 50, Median of 54, Range of 49 and Std Deviation of 17.

The mean is the arithmetic average of the individual scores, the average score puts mean of 9 and total score mean of 50. This implies that leaders in MCK Kaaga synod are not

practicing transformational leadership style based on the scores recorded. Those who score 54 or higher at least 9 and above in each of the attributes are strongly at the starting point to be transformational leaders.

The range of the total average score of 49, is the difference between the highest score attained of 72 and the lowest score attained of 23, describes a very high dispersion, or variation among in the performance. Additionally, the Std deviation of 17 further describes a high level of dispersion in the distribution of the scores. Accordingly, the leadership in MCK Kaaga synod need to reflect on the scores and take appropriate training and action to improve on this weak transformational leadership score; this tie with findings from Clark's study (Clark, 2021) . Clark averred that becoming aware of transformational leadership doesn't mean that leaders will then practice. After becoming aware, leaders must now reach the point of actuating the knowledge, walking in it and bearing fruit. Further, these findings are corroborated by Vale (2019) who, in a study among pastors of the united Methodist church, concluded that although transformational management was way preferable among ministers, there was still a dearth in its practice. They felt that of all the leadership styles, it alone offered the fire and chutzpah to take organizational and institutions to the next level. The pastors however admitted to a lacuna in their transformational leadership ideology, and it was felt they needed to develop the gift more. The study's participants did not believe they are transformative leaders in a statistically meaningful way. Even though the sample size was different to this study, the study is worth comparing to the present one since the independent variable is the same. Furthermore, the comparison's magnitude 70 of influence was large (d.80). However, since the two studies pivoted on transformative leadership then, parallels can be drawn. The findings agree with this study which is that just like the participants in MCK Kaaga synod, the participants in Vale's study did not

perceive themselves as transformational leaders. The difference with this finding is in the methodology, since the research by Vale was testing hypothesis whereas this one is not. In a different study by Chaisson (2021) using MLQ 5X tool, fit was found that of all the participants, the median score was 10, indicating a fair performance in terms of transformational leadership protocols. This goes into affirming that the leaders in the churches perceived themselves to be transformational leaders. The difference could be in the different tool or even the population of study.

4.4.4 Transformational leadership based on attribute

The scores of individual attributes of charisma, social, vision, transactional, delegative and executional were analysed to describe how each performed and the resultant discussions. The results were presented in histograms that summarised the distribution of the scores.

Figure 4.2

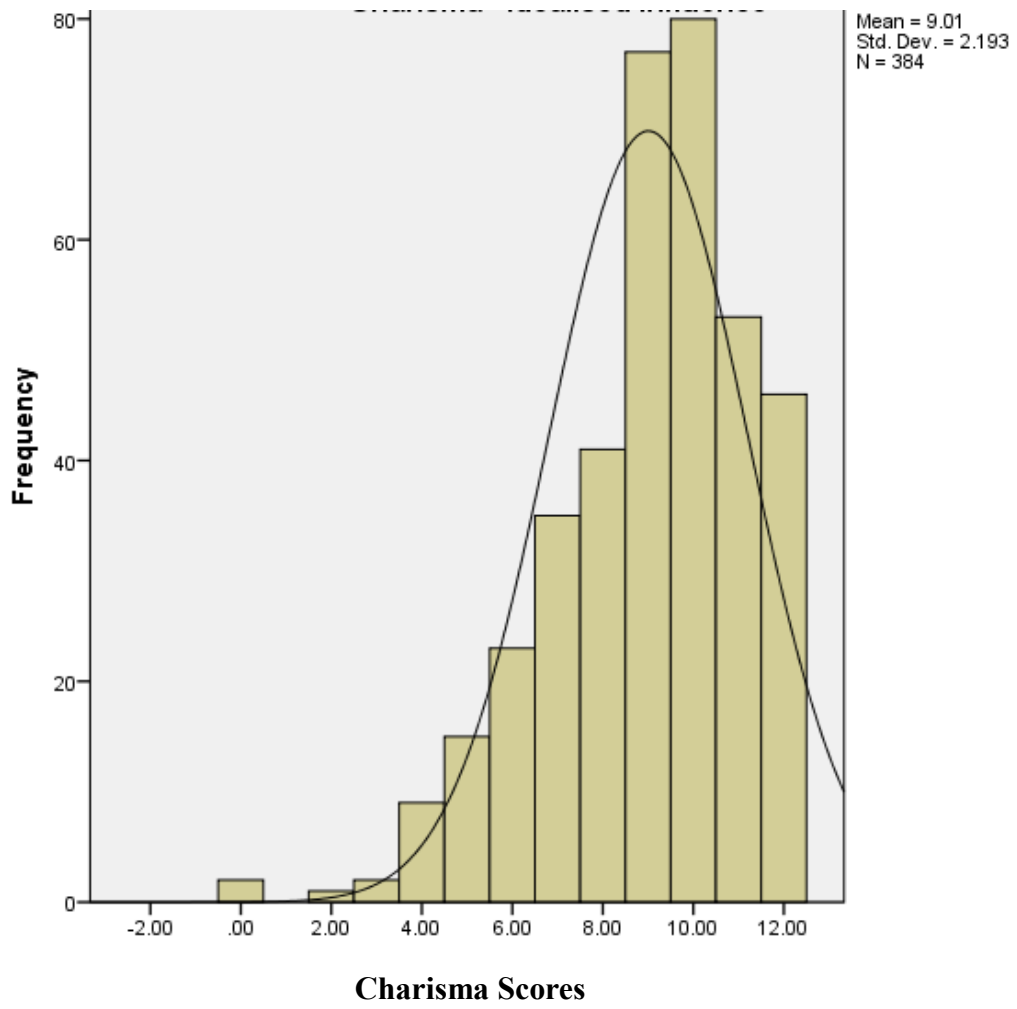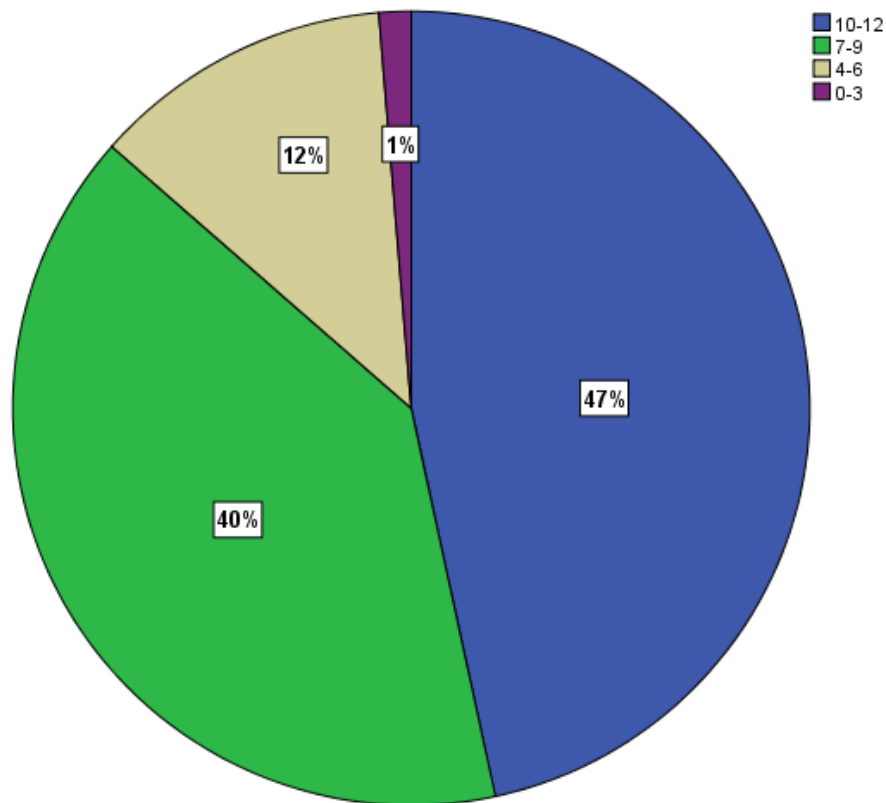*Charisma scores Distribution*

Figure 4.3

Representation of the of idealised influence scores

The Charisma attribute, had a normal distribution across the population, as shown in figure 4.2 above. The results show that the rest of the distribution curves, possibly because of the design of the scoring, which had a very high 'pass mark' of 54 out of 72, instead of the midpoint of 36 out of 72. Therefore, the skewed nature of the normal curve should not be exposed to skewness tests or analysis.

Fig 4.3 above that 47% of the population scored 10-12, and 40% scored 7-9, only 12% scored 4-6 and 1% scored below three or 53% had a score of 9 and below.

The attribute of Charisma had a mean score of 9, which indicates a growing tendency towards having charisma among the leaders. The MCK Kaaga synod is yet to develop charisma-Idealised influence describes leaders who go out of the way to make others

feel good to be around them and are exemplary role models to the church members and those they work with. MCK Kaaga Synod needs to develop such leaders who can develop a growing network of people who trust and rely on them and as such the congregation will trust and support the decisions they make. Because such leaders command respect in the congregation they are very influential even to the unchurched community. People listen to such leaders' ideas and concerns not out of fear, but because of the skills, knowledge and personality.

The findings are similar to those by Fenwick et al. (2019) who discovered that leaders with the charismata gift will do whatever it takes to persuade the other person, to see their point of view. Moreover, Fenwick et al. (2019) argues that because of their accent on teamwork, they will want to persuade and involve everybody. Of course, this may delay decision making since they don't want to offend some parties who my feel out otherwise. This means that they will likely get results, but after delays. Crucially, charismatic leaders are very keen on vision. A distinction has been made that charismatic leaders are not very imaginative or creative since they merely seek to polish the status quo, while transformational ones seek to replace the current vision and replace it with something else from their own granary as it were. But this is a gross oversimplification really. Leaders with charismata can upend the status quos if they feel this is what is needed. We should remember that this is not cast in stone, it can change and it does change. In addition, these styles usually overlap, so that it becomes a question of which style is dominant at what time.

Charismatic leadership is connected to other leadership philosophies. It is built on the leader's ability to inspire and influence followers, just like transformative leadership. Genuine charismatic leaders motivate people and those around them to improve and work for the greater good of a business or society. Furthermore, these sorts of leaders

inspire initiative and daring in others around them by rallying them around a single purpose, as posited by Anozie (2013) who find out that proactivity is a major differentiator for these leaders. However, a major weakness of charismatic leaders is the fact that since it built on the leaders gift, the style and leadership go out and decline if the leader is no longer there. His individuality and personality plays a huge role in mobilizing people. If he were to die, the void that is left may never again be fulfilled. In addition, he is not very good in creating systems since his presence alone is enough to get things done. As it were, he is the guy with the magic band. All he needs to do is show up, and mountains will melt, water will appear in the desert and the red sea will part. The downside, of course, is if he leaves the company stagnates. In additional, a hidden danger is what happens when the company decides to change styles and structures. The followers may resist the changes, or it many cost time and money to implement a new system, or bring in a new leader with a different leadership style.

Further, Kariuki (2018) argues that charisma actually means "gift of grace," according to the Weberian definition by Max Weber. The charismatic leaders' actions are impassioned, and as a result of this immense enthusiasm, fraternization and joyous community attitudes are formed. As a result, historical revolutionary forces are viewed as charismatic heroes and prophets. According to Weber, the charismatic leader is self-ordained and self-styled. The "mission" of the charismatic leader serves as the foundation for this self-styling. He thinks that his work and acts determine his fate. A follower's job is to identify this fate, and genuine charisma comes from the followers' responsibility to acknowledge the leader. Charismatic authority is intrinsically unstable since the source of charisma is continuously "going on." It will never be steady and continuous.

Dola (2015) sees several characteristics that set these leaders from others. Charismatic

leaders have total trust in themselves. It is like nothing can put them down. They could be in the cold Manchester weather, and they will be totally convinced they will give a presentation of a life time. They are ideologues, who believe that their vision of the world is the correct one, and just want people to join in so they are implement it. They are quite simply not satisfied with how things are, and want to change things now. These are not mere molly coddlers of the status quo. They are engulfed with the fierce urgency of now. They want to do things and engender change immediately. This immediacy is known marker for charismatic leaders. The fire in their eyes says make way or help me make a way. In addition, they are willing to take risks, and imperil money in investments in the pursuit of their vision. They know that an unfulfilled vision is worthless, it has no utility. As a result, they give it their all. They bet all or nothing. As a result, they are also willing to sacrifice and deep commitment for the fulfilment of their vision. Indeed, they exhibit behaviour that is out of the ordinary as well as radical change taking, which is the diametric opposite of non-charismatic leaders. Considering that prototypically matches to normative expectations, it is therefore associated with charismatic leadership. Charisma is defined as a leader's aura of extraordinary or exemplary qualities (Steyer, 1998). In general, leadership refers to the component of executive activity that can be traced back to the leader's inner life, such as her own vision, imagination, and dreams. Her self-assurance and innate capacity to leave a lasting impression and cause a stir in people's hearts depend on a certain amount of melodrama.

Figure 4.4

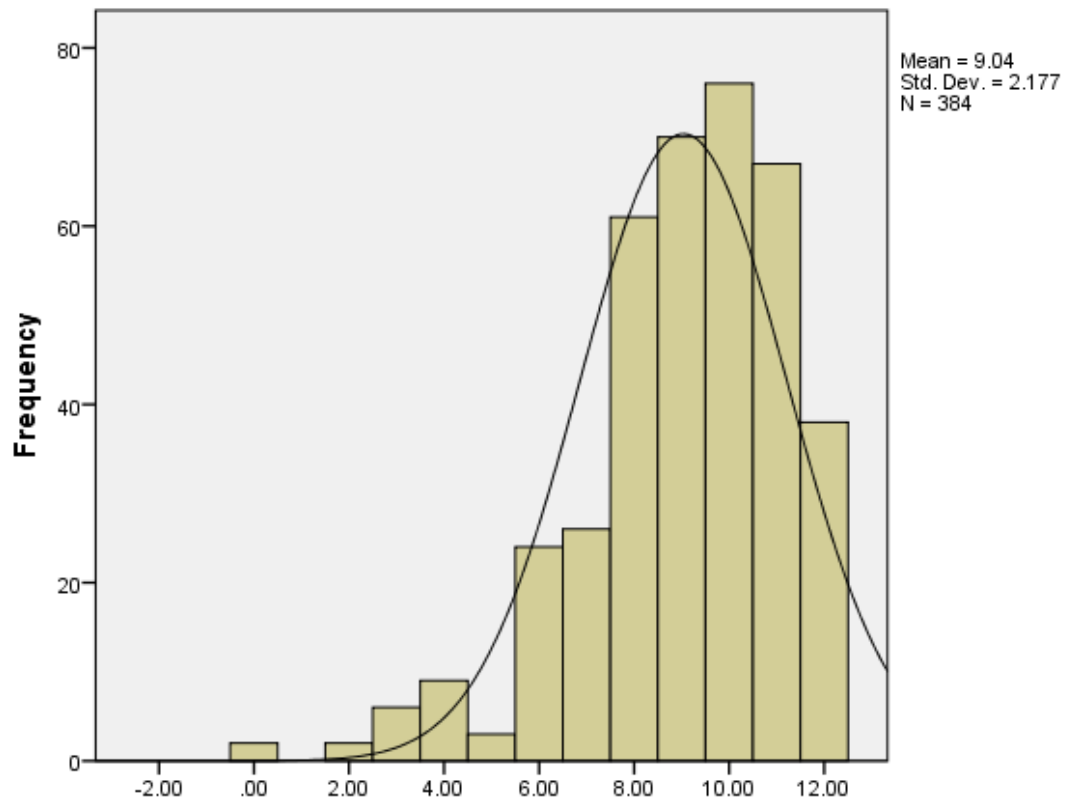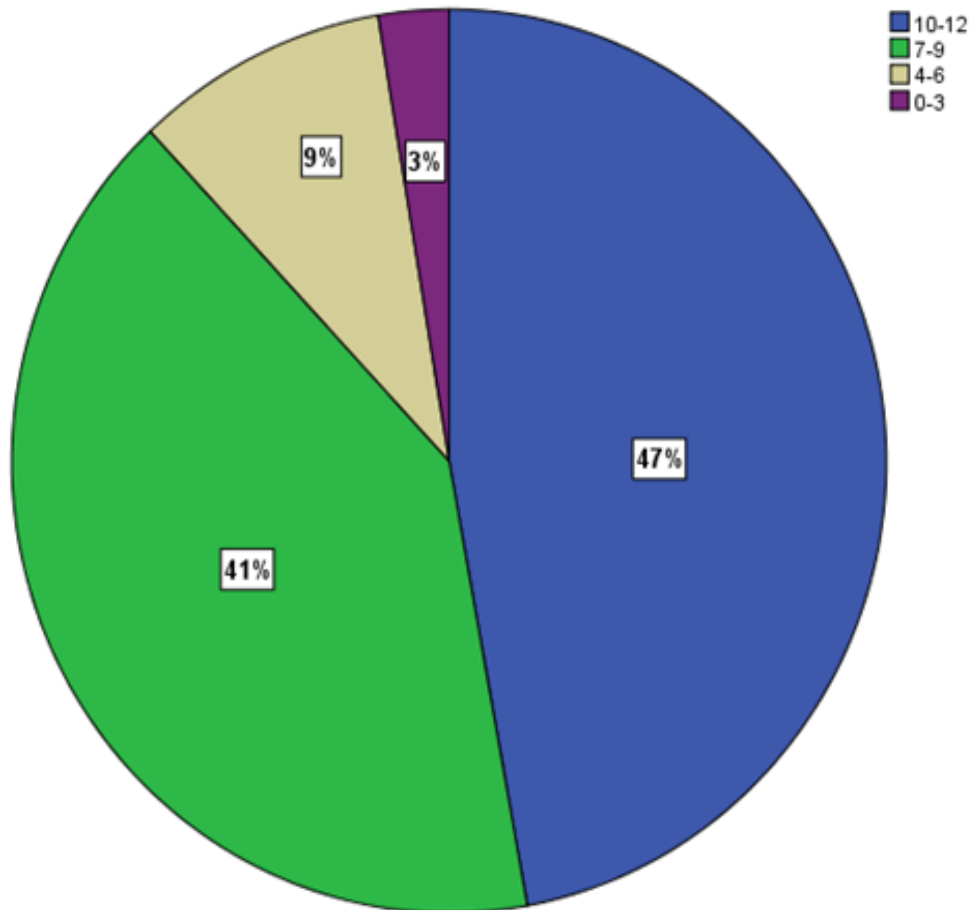*Social- individualised consideration distribution*

Figure 4.5

Representation of individual consideration attribute

The social – individualised consideration attribute, had a normal distribution across the population as shown in Figure 4.4 above show that it is negatively skewed, since it curves at the midpoint. However, this does not invalidate the findings, since this could be because of having a very high 'pass mark' of 54 out of 72, instead of the midpoint of 36 out of 72.   Therefore, the skewed nature of the normal curve should not mean that the findings re not useful. The pie chart (Figure 4.5) above shows that 47% of the population scored 10-12, and 41% scored 7-9, only 9% scored 4-6 and 3% scored below score three or 53 % scored 9 and below on the attribute of individual consideration.

The attribute of social – individualised consideration had a mean score of 9, which

indicates a strong tendency towards having social – individualised consideration among the leaders. The findings mean that the attribute of social – individualised consideration has started to be observed but has yet to be developed in MCK Kaaga synod. MCK Kaaga synod leaders are increasingly out to help others to learn by coaching and mentorship. The leaders have begun to expose the church members to learning experiences and to empathize with them in difficulties by offering help and guidance, are identifying with the followers, they can identify the areas of need among the followers, provide an empathic shoulder when others need help and are patient with followers. They are making attempts to mentor and develop other leaders; they also help others with their self-development and provide challenges to team members to help them grow.

The lack of individualised consideration also indicates team members and church members who are who may not be growing in some areas of life and could as well lead double life's because the leaders do not know them and are not keen to find out. The risk of burn out, discouragement and formation of cliques in the whole team is possible where individual consideration is not well developed. This agrees with findings by Tafvelin (2013) who noted that the sub variable of individualized consideration develops slowly, and hence takes time to cultivate. Accordingly to Tafvelin (2013), recommended that leaders and trainers of trainers be more tolerant with mentees at this point, and allow them to learn and internalize the dynamics of idealized influence.

As posited by Adams (2010) when the leadership functions of facilitation, leading, mentoring, are being manifested, or in sum, the leader embarks on a process to change a certain situation, it is referred to as individualized consideration. Here, they keep an eye on personal follower's individual's requirements for accomplishment and progress, and their followers or colleagues are developed to reach their full potential. As a way

of growing followers, the personally caring leaders listen well and assign tasks. These allocated tasks are tracked to identify if the followers require extra guidance or assistance, as well as to assess progress.

In medicine, there has been a lot of study done in favour of transformative leadership, including personalised attention. The following examples demonstrate how to apply it. McGuire and Kennerly performed a survey of nurse supervisors and staff nurses from 21 not-for-profit hospitals in the Midwest in 2006. The findings demonstrate that nurse managers evaluated themselves higher than staff nurses in terms of their use of customized attention, and that this transformational leadership component resulted in a favourable outcome and work satisfaction.

Vandenberghe et al. (2002) surveyed medical workers from Belgium infirmaries. Individualized consideration, according to the authors, is defined as the personalized assistance and attention given to followers in the pursuit of difficult goals. Transformational leadership that incorporated customized attention assured that followers put in extra effort, were happy with their leader and had overall work satisfaction, promoted goal fulfilment, and supported reduced employee attrition, good staff retention, according to the findings.

Hetland and Sandal (2003) reported a positive relationship in their use of the individualized consideration factor, which is described as when a leader shows personal respect to followers by giving them specialized attention and recognizing each one's different requirements. Ohman (2000) found a good association between the use of individualized attention and having a leader who guides, advises, and teaches employees while working toward the organizational goal in a study of 125 critical care managers in Minnesota. This dovetails with the conclusions with this study.

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In another study which confirms the findings from this study, 27 leaders of rehabilitation teams who used individualized consideration, who were defined as followers and treated differently but equitably by their leaders, Corrigan et al. (2009) found that their leadership factors improved significantly as a result of effective training and an organizational support environment.

When transformational leadership is combined with a focus on personalized attention, it produces effective healthcare teams and organizations. As a result, high-quality, responsive healthcare will be provided to patients and organizations, as well as other supportive and protective organizations and the community as a whole.

Vision - inspiration motivation

Figure 4.6
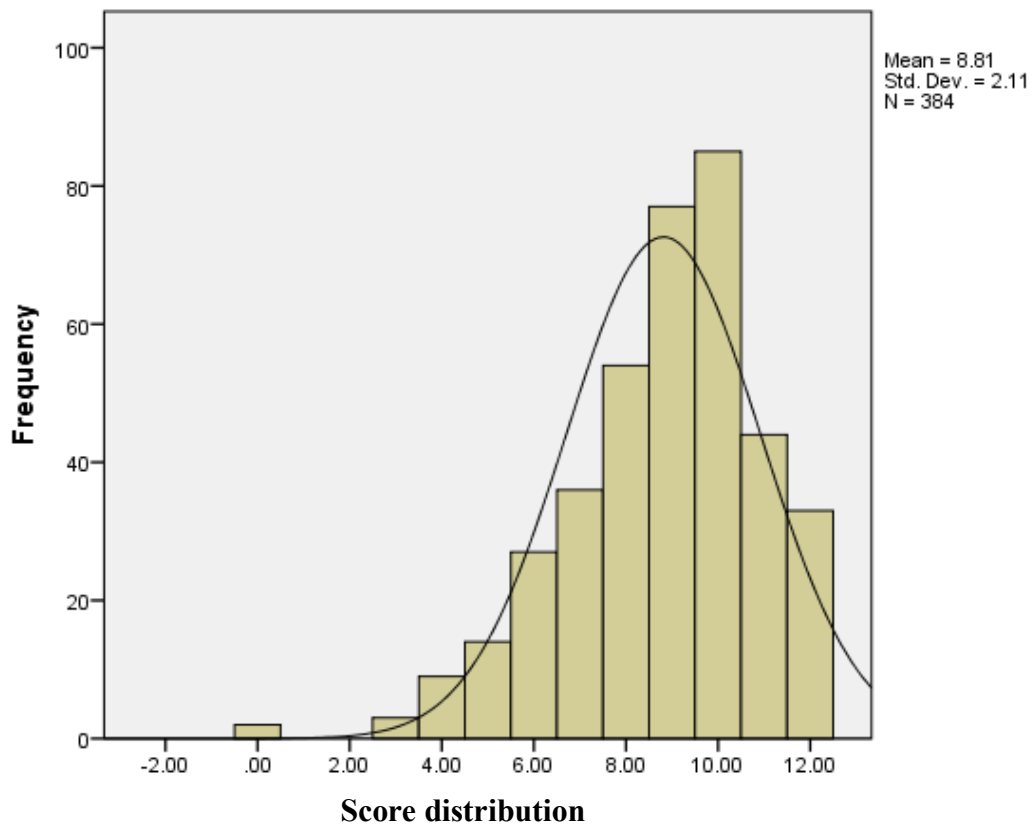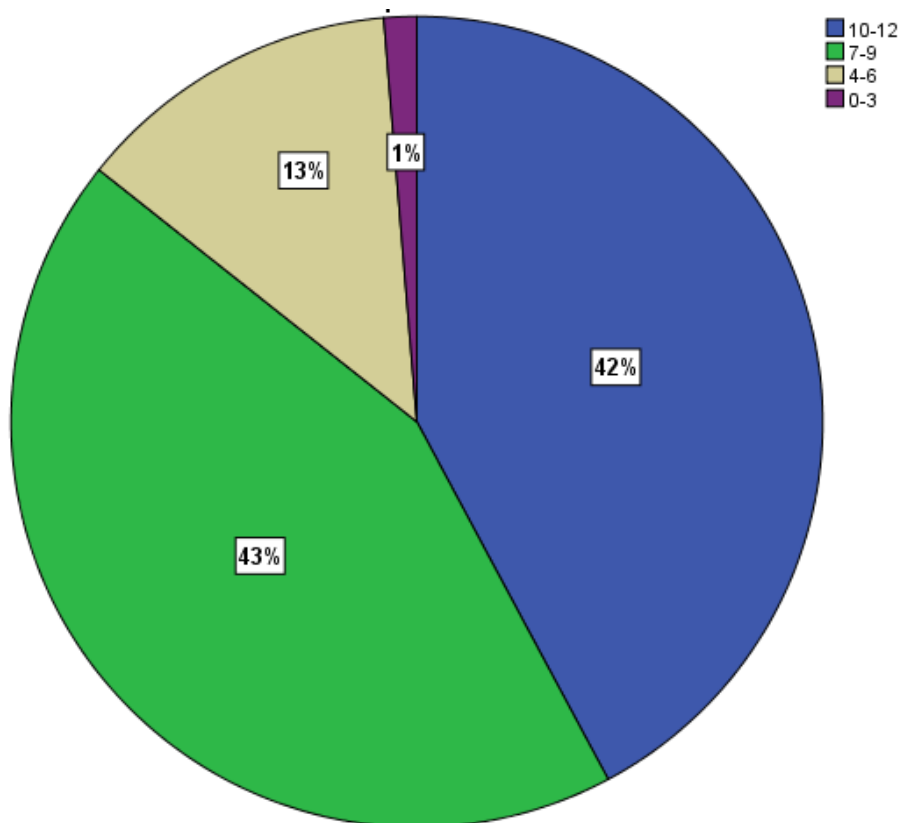
Vision - inspiration motivation

Figure 4.7

Representation of Inspiration Motivation

The vision – inspiration motivation attribute, had a normal distribution across the population, as shown in figure 4.6 above. However, the scoring showed a very high 'pass mark' of 54 out of 72, instead of the midpoint of 36 out of 72.   Therefore, the skewed nature of the normal curve should not invalidate the findings, Figure 4.7 shows that that 42% of the population scored 10-12, and 43 % scored 7-9, only 13% scored 4-6 and 1% scored below scored below three or 58% of the scored 9 and below.   The attribute of vision – inspiration motivation attribute had a mean score of 8.8 or approximately 9 which indicates a strong tendency towards having vision – inspiration motivation attribute among the leaders. This finding shows that leaders in Kaaga Synod

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are very strong on vision and inspiration. The leaders have started to show that they could provide challenging visions and direction in an eloquent and clear way achieving some levels of motivation among the church members which needs to be developed through training and mentorship. This agrees with findings by Deny and Vito (2014) that showed that transformational leaders tend to be persons of vision and motivation. They seek to transform society, and so they have to motivators, with a compelling vision, which they then imbue to their followers.

 The aim is to increase the leadership with the Inspirational motivation attribute from leaders who are known to be highly motivated leaders and who have grasped a very clear vision for the church or the specific area of leadership. Such leaders will need others to understand the vision through the use of tools such as images, stories, and models. Visionary leaders hone their good communication skills by using use simple words, images and symbols to convey to others what should or could be done and in this way motivate church members to be committed to the vision. The leaders in this category do not walk alone, they are collegial and they thrive in use of brainstorming sessions. In so doing they help others with new ways of looking at new and complex ideas or concepts but motivate working in a team such leaders encourage a team spirit to reach organisational and individual goals.

Vito et al. (2014) inspirational leaders are value based. This concurs with the findings from this study, since values are the key to inspirational leadership. Finding out what inspires you and using it as a catapult for encouraging others is the first step in inspiring yourself, which is necessary before inspiring others. Of all, a leader's primary responsibility is to lead others, so although self-awareness is critical, you must also be aware of what inspires others; what drives your employees? A leader who is as dull as yesterday's fish will not inspire anyone. He must first get his act together, and then he

can lead.

Of note is that effective leadership has always been a key component of ministry and corporate success. It is much easier to lead people that you share the same values with, but it is still not an impossible job even if the values do not dive tail with those with the followers. The leader simply has to find common ground with is followers, and then be careful of the hot points to avoid. Some issues may be way too sensitive and are best avoided, but thankfully, they are not necessary for the completion of the mission. One might encourage others to act by acting in line with one's own principles. Organizations realize significant advances when employees are not repressed, but rather motivated. Employees that are inspired are significantly more productive, and they motivate people around them to aspire for greater heights as well. If that vision and inspiration is lacking, leaders tend to become authoritarian so that they can be obeyed. They enforce roles through positions and their authority. It means that lack of vision and poor vision communication is also present in equal manner, leading to a significant part of the leadership that rule by fiat. Tasks could fail, abandoned or the organization could be in constant crisis due to lack of vision casting.

Transactional leadership distribution

Figure 4.8

Transactional leadership distribution

Transactional Attribute Scores
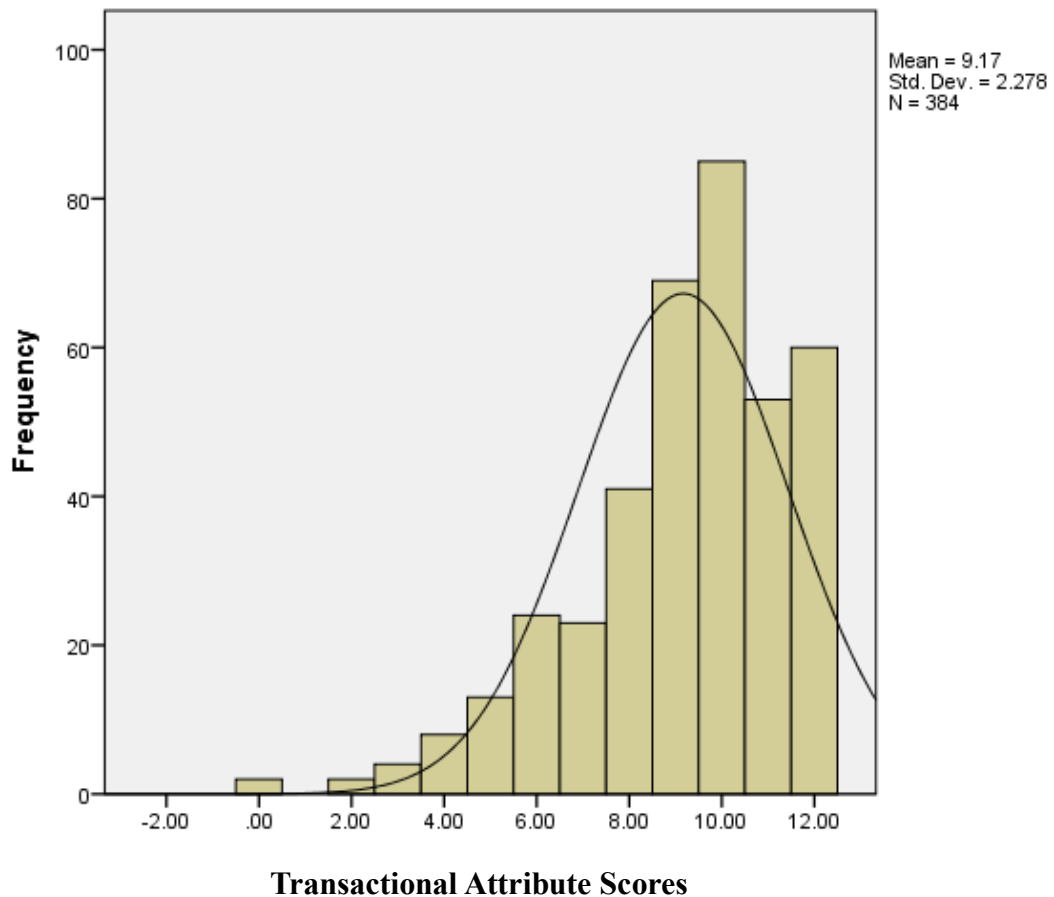
The Transactional attribute, had a normal distribution across the population, that has is negatively skewed as the rest of the distribution curves in this study possible because of the design of the scoring to have a very high 'pass mark' of 54 out of 72, instead of the midpoint of 36 out of 72. Therefore, the skewed nature of the normal curve should not invalidate the findings.

The attribute of transactional leadership had a mean score of 9, which indicates a strong tendency towards having transactional leadership among the leaders. MCK Kaaga Synod has leaders that are showing some rudimentary interest to understand the

expectations of the members of the teams through at through mutual understanding. This underscores findings from Bubble et al. (2017) who found out that incorporating a certain degree on transactional leadership makes a leader more effective when dealing with the team he is leading. Such leaders try their best to forestall results of poor performance to ensure it doesn't affect the morale of the team they lead. They discuss failure and try to see what could be done to empower the team members to deliver next time out. Usually, the problem could be as little as lack of confidence and poor training. The problem is that many leaders are also not keen on seeking to know the needs of the team members and could be presiding over very uncared for teams.

Performance in leadership must conform to the organizational goals of the organization. They are measured and evaluated in terms of what the organization originally set out to do. A performance that takes the organization way beyond their original intention is not contextually pertinent. Accordingly, a good leader will be careful to relate everything with the organizational goals.

Tafvelin (2013) posits that the order of the team is key in negotiated leadership. They set out expectations of different group mates, expressing the benefits of accomplishing jobs, defining the consequences of failure, and offering feedback on a regular basis to keep staff on track. A transactional leadership style, as previously said, is based on a managerial philosophy of reinforcement and exchanges, in which employees are managed by setting specific goals and then rewarding them for attaining them. The "transaction" in transactional leadership is exactly that. Effective transactional leaders quickly identify and reward their followers' successes.

In particular, transactional leaders are common in manufacturing since line staff are obligated to meet a specific production quota every shift. When the team and individual members are working hard to accomplish specific sales targets, a transactional

mentality is also beneficial. Transactional leadership is also effective when teams are

working on a project with tight deadlines and/or limited financial resources.

It has rightly been accused of making sure things remain in situ in organization. That

criticism has some merit. It is a more typical leadership strategy in established

businesses since it works effectively with inherent motivated who don't require a kick

to make them accomplish tasks since they are already set and ready.

Delegative / intellectual stimulation

Figure 4.9

Delegative / intellectual stimulation

Mean = 8.57
Std. Dev. = 2.084
N = 384
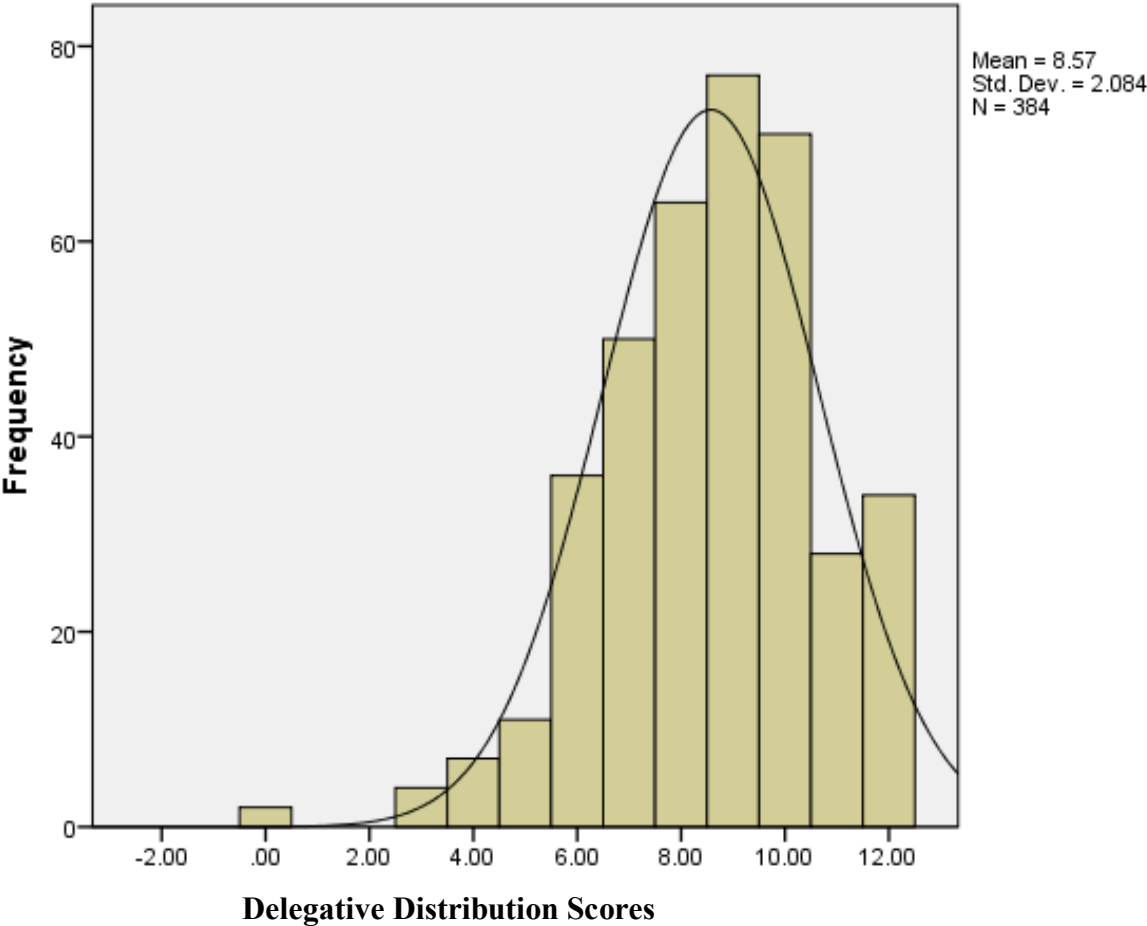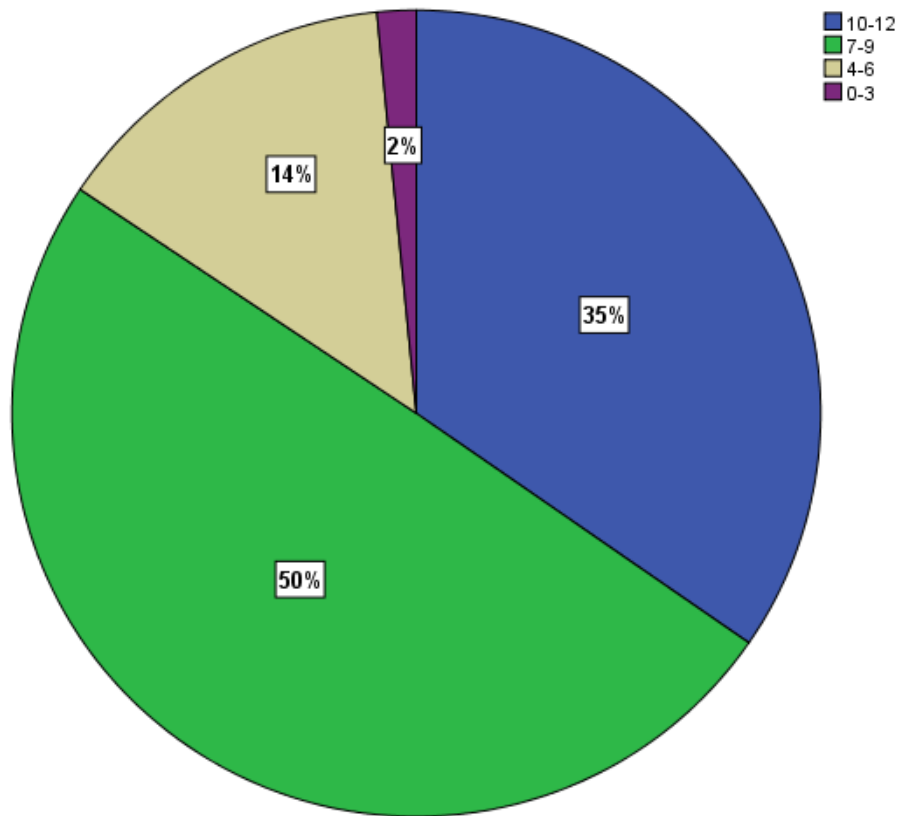
Delegative Distribution Scores

Figure 4.10

Delegative / intellectual stimulation

The delegative attribute, had a normal distribution across the population, as seen in Fig 4.9 above. As with the other results, the curve is because of the high 'pass mark' of 54 out of 72, instead of the midpoint of 36 out of 72. Therefore, the skewed nature of the normal curve should not invalidate the findings

The attribute of delegative attribute had a mean score of 8.5, which is below the average of 9. The pie chart in Figure 4.10 above describes the intellectual stimulation attribute score. 35% of the population scored 10-12, and 50% scored 7-9, only 14% scored 4-6 and 2% scored below three i.e. 65 % had a score of 9 and below.

The leaders in MCK Kaaga Synod are below average in the delegative attribute. The leaders in MCK Kaaga Synod do not view themselves as being 'Hands off' type, and

they could be abhorring Laizze-faire form of leadership and prefer being very directly involved in tasks. This break with findings from Kariuki (2018) who found out that transformational leaders, or leaders who aspire to be transformational, are very comfortable with the delegative nature of leadership. The MCK Kaaga synod leaders do not let others work in the manner that they want. They are quick in giving constant guidance or direction to others because they aren't confident that they can achieve their goals. The leaders are uncomfortable when they are away and others have to be in charge. On the other hand, they could be afraid that the delegates could fail them. Contextually, the church is desperately anaemic in the area of such leaders who will endeavour to upend existing frameworks and seek to create a new order, which is far more fulfilling than the old order. The challenge is religion is based on traditions and there is the fear that instituting new things may incur divine wrath. However, many things are not a matter of divine law. It is about the traditions of men, which can be replaced by traditions of other men. Such leaders are indispensable; since they encourage introspection, promote critical thinking and problem solving to make improvement of organisation performance.

It is impossible to overstate the importance of intellectual stimulation in transformative leadership. Through this most noble of attitudes, managers and leaders urge protégés to question their own ideas, religions, and principles, as well as the leader's set of life values, which may be out-dated or inadequate for addressing modern challenges (Sundi, 2013). According to Anjali and Anand (2015), intellectual stimulation promotes employee engagement to the organization. Leaders in intellectual stimulation encourage constant re-examination of existing presumptions, novel approaches to solve problems, and metaphorical and parallel utility (Stone et al., 2003).

Transformational leaders continually teach, illustrate, but also advocate and receive

fresh and innovative ideas for addressing issues from all organizational members by constantly seeking new information and intellectual stimulation (Bass & Avolio, 2004). Similarly, Bycio et al. (1995) revealed that perhaps the intellectual stimulation factor of the transformational leadership metric showed a significant warm relation with subordinates' extra effort. An intellectually stimulating leader, according to Avolio and Bass (2004), can distinguish, understand, and express to their associates the prospects and challenges facing their company, as well as its pillars, weak areas, and competitive advantage.

Additionally, they said that transformational leaders were teaching their followers to look for novel and imaginative answers to old problems by empowering them to seek intellectual solutions to difficulties, evaluate situations, and critically assess deeply held beliefs, assumptions, and values. Is'haq (2008) asserts that a leader who fosters intellectual stimulation is one who challenges his team members to think creatively about solving old problems in novel ways, fosters a culture that accepts seemingly extreme viewpoints, and encourages team members to question their own values and beliefs as well as the values and beliefs of the organization. The main goal of leaders is to find solutions to issues. Our goal as leaders is to keep issues to a minimal level; therefore we must have the guts to deal with them before circumstances force us to. Leaders need to be tenacious in order to create and keep momentum for the company and its clients. When given the option to engage in critical thinking, reinvent, and contradict preconceived "my way or the highway" views, people can be intellectually challenged to attain higher levels of potential and identity-leadership.

Executional Distribution

Figure 4.11

Executional Distribution

Mean = 9.26
Std. Dev. = 2.293
N = 384
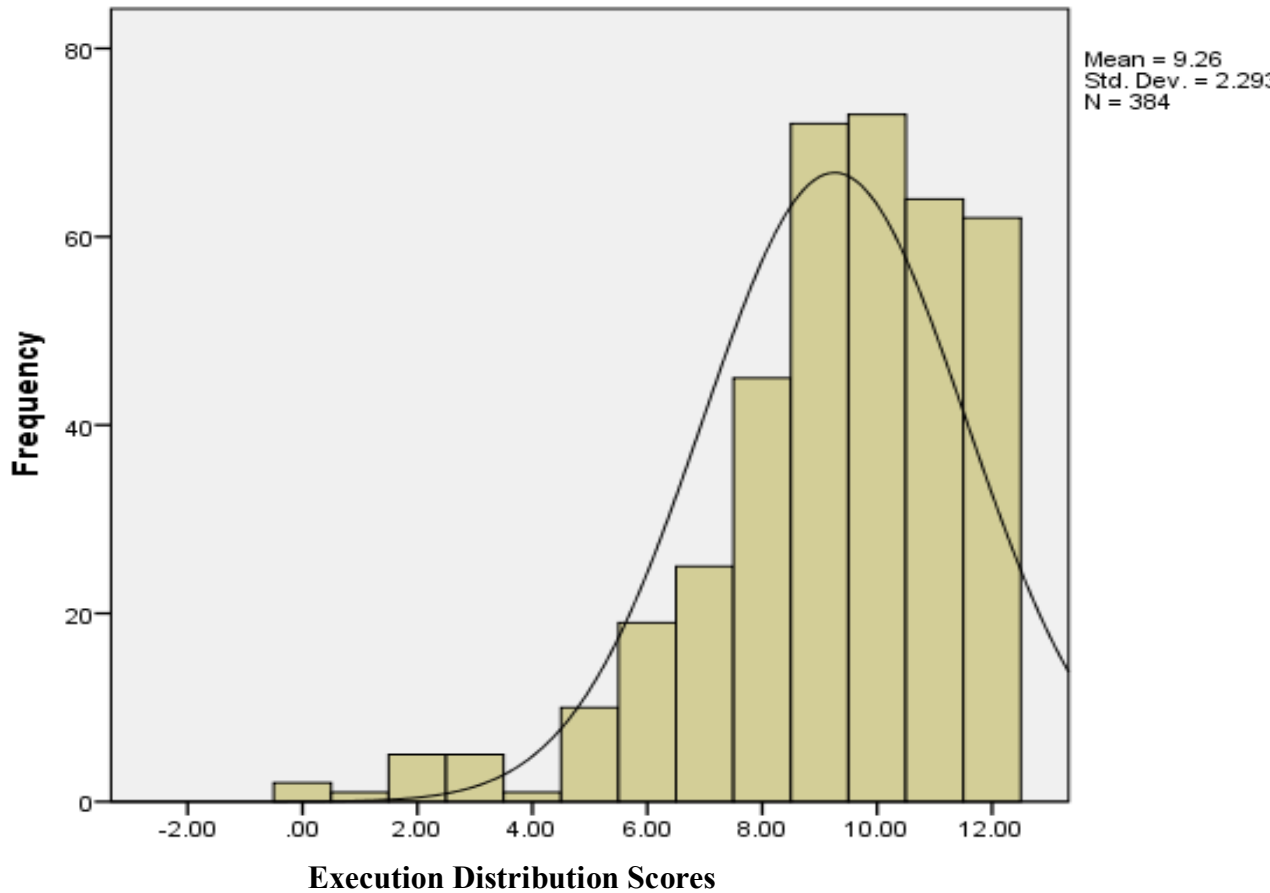
The executional attribute, had a normal distribution across the population. However, it was negatively skewed, because of the very high 'pass mark' of 54 out of 72, instead of the midpoint of 36 out of 72. Therefore, the skewed nature of the normal curve should not invalidate the findings.

The attribute of execution had a mean score of 9, which indicates a strong tendency towards having executional attribute among the leaders. The leader in MCK Kaaga synod have started to delegate some roles and tasks and are trying follow and supervise and have some level of success in ensuring that tasks are done on time and in the right way with minimum loss of the time and other resource. However, the score is not as

high as hoped, indicating that the leaders need training on executional leadership.

This corroborates conclusions by Foster (2019) who found out that leaders strong in inspiration and vision tend to be good with executional ability, since they want to see their vision and purpose implemented. They have a vivid vision for the community, and they just want to impose it on the community. Accordingly, inspiration and vision go hand in hand with implementation.

Execution and implementation go hand in hand with delegation, since a leader needs the team to participate in the implementation of the vision. Accordingly, it is pertinent to mention delegation. Delegation indicates that one has been given permission by one's superior to take charge of certain tasks (Gaddis, 2011). Important to note, delegation and empowerment go hand in hand. When people are handed something to do they at once feel trusted and stronger. They feel they are being recognised, and that more is in store. As a result, they are motivated to give their best. Empowerment was formerly thought to be a type of leadership conduct comparable to delegation, but it has more recently been characterized as a set of psychological experiences experienced by workers. Previous research has shown that empowering leadership behaviour and management empowerment practices are linked to psychological empowerment (Randolph & Kemery, 2011). Delegation, we suggest, is a prerequisite for employee engagement. When workers are given responsibility or power, they are frequently given a difficult, complex task to do on their own; the activity may need a high degree of ability and may be important. As a consequence, employees who are allocated jobs may feel better respected, useful to the company, and have a higher status within it. Deployment may also boost employees' ego by persuading individuals that they are capable of doing tasks well and that their activities count.

Delegation provides purpose, satisfaction, party autonomy, and a sense that one matter,

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which is helps locate someone in the community, and tie down significances, all of which have been identified as essential components of empowerment. By psychologically empowering subordinates and encouraging them to improve the quality of their work, delegation may create fertile ground for feedback-seeking. In addition to subordinates who are administrators themselves, managers are more likely to transfer to minions who have been working for them for a long time and are particularly capable. When subordinates are given power and responsibility, they may feel trusted and valuable to the organization (Gardner et al., 2004). It will also raise their self-esteem and give them the impression that their bosses see them as capable, task-competent, and in need of satisfaction. As a result, they are motivated to improve the quality of their job. As a result, subordinates may seek feedback more actively, which can help workers analyse their job and improve their performance. Delegation may not lead to feedback-seeking behaviour if employees do not feel empowered. Employees will feel more autonomous and task identity when given jobs or authority, making them feels more accountable for performance and more sensitive to negative criticism (Fisher, 2008). As a result, feedback-seeking behaviour is unlikely to grow. However, if delegating psychologically empowers employees, they are more likely to seek feedback. This is due to the fact that staff will be highly driven to do the assignment in a high-quality manner. Employees will be less responsive to negative comments if they are given more responsibility.

4.4.5 Transformational leadership overall view

The analysis turns to the overall summation of the findings of transformational leadership. The distribution of the total scores is analysed using bar graph, a select comparison with transactional leadership is made and a discussion on the case

transformational leadership is presented.

Figure 4.12
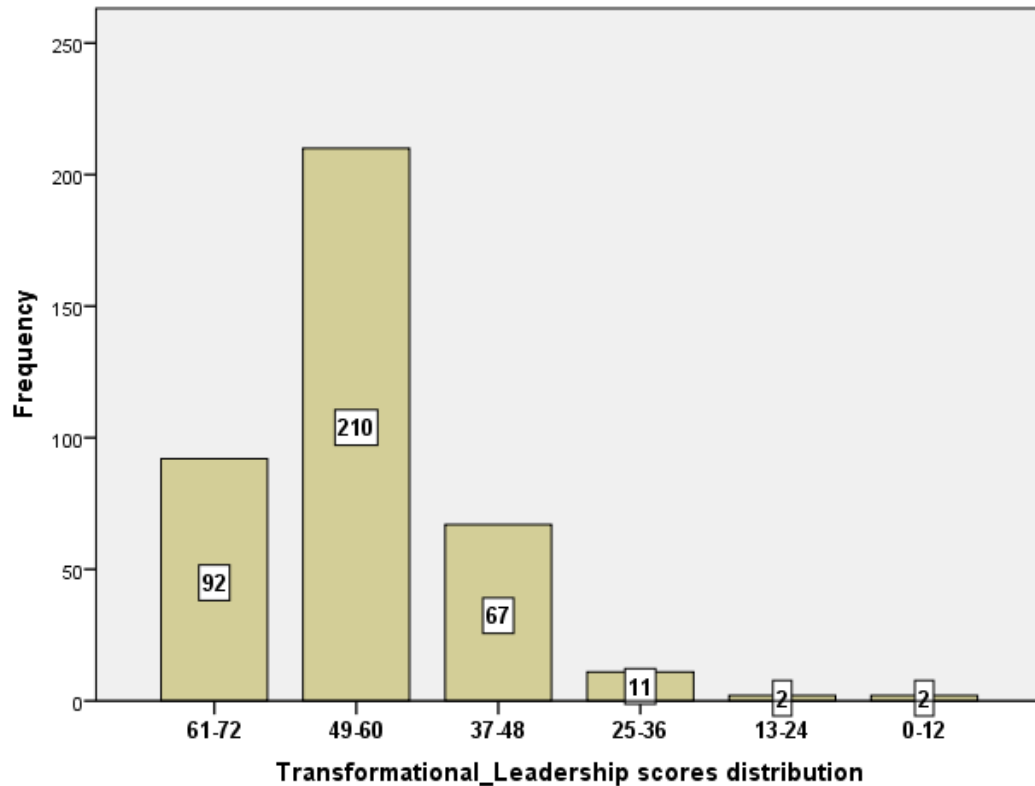
Summary of transformational leadership.

Figure 4.12 above shows a bar graph of the distribution of transformational leadership. The ranges of the scores could be better but at least portrays a picture that most of the population of leaders 210 in number are in range of 49-60, 92 score between 60 and 72, 67 scored between 37 -48 , 11 scored 25-36, Two scored between 13-24 and 2 had between 0-12. This indicates a normal distribution of the scores in the population and points to a population of leaders who are competitive and growing towards transformational leadership.

The findings established that Leadership in the MCK Kaaga synod are tending towards transformational leadership but still below the minimum score required. This confirms

findings by Kabugi (2019) who established that pastors who want to effect change in their communities gravitate towards transformational leadership, since it presents the best framework for teamwork, and implementing change that really matters in the community. The MCK Kaaga synod Church ministry requires these leaders, who care for those they lead, are good role models, articulate in presenting the vision and with the ability to mentor others to be developed.

Literature confirms that most findings, using the MLQ type studies show high score levels of both transformational and transactional leadership styles. Although the findings in MCK Kaaga synod indicate a score that is on the average cut-off score mean of 9, the distribution portrays the picture of a sharp peak at the mean showing majority of the population studied.

This is in line with the Wesleyan attributes of Commonality, Conflict, Conversation, Cultural Creativity and Charity (Perry, 2016) that define transformational leader could find corresponding characters attributes of transformational leaders.

Inspiration motivation,   commonality &charity

Intellectual stimulation,   conflict

Individual consideration,   conversation

Idealised influence   cultural creativity.

The high score of transformational leadership could be associated with these findings, although we cannot attribute causality as most respondents were not aware of the term transformational leadership.

Literature affirms this predominance where it concerns EBS practitioners as in in the case of Guerrero et al. (2015) who found out that most pastors gravitate towards transformational leadership. The conceptual framework above expected attributes of transformational leader are the independent variables and the socials action activities

are the dependant variable. The transformational leader(s) are the agents that were execute interventions or social actions that were transform the community. The relationship between the variables is as shown the figure 4.12 Conceptual framework of transformational leadership. The findings confirm an overwhelming score of transformational leadership ideals of; idealised influence, intellectual stimulation, inspiration motivation and individual consideration present among the leaders. The findings also clearly present evidence of social action initiatives implemented in Kaaga synod. The findings did not identify the intervening variables, because the methodology design could not achieve such results.

4.5 Church Initiated Social Action Programs in MCK Kaaga Synod

Table 4.6

Church Initiated Social Action Programs in MCK Kaaga Synod

Church initiated community projects

Name of project	Number of projects	Average number of beneficiaries	Active	Dormant
Schools	120	4000	120	-
Medical Provision	20	1000	20	-
Economic Empowerment program	200	2000	180	20
Outreaches to Orphans and Vulnerable children	40	500	38	2
Widows Care	10	100	7	3

Table 4.6 shows that the social action program with the most presence in MCK Kaaga synod is economic empowerment programs, followed by schools, and outreaches to orphans and the vulnerable children. This notwithstanding, there are quite a number of

dormant social action programs in MCK Kaaga synod, with 20 economic empowerment programs fagged as dormant. It is instructive to note, however, that the documentary analyses from the church records show that schools benefit the largest number of people in MCK Kaaga synod. In the interview with the 20 senior ministers, all agreed that they engage in social action programs because it is God's command in the bible, and so they are fulfilling God's mission.

The study sought to examine the influence of church initiated social action programs in MCK Kaaga synod.

4.5.1 Schools started by MCK Kaaga synod have enabled more students to have an education

Figure 4.13

*Schools have enabled more children to have an education*
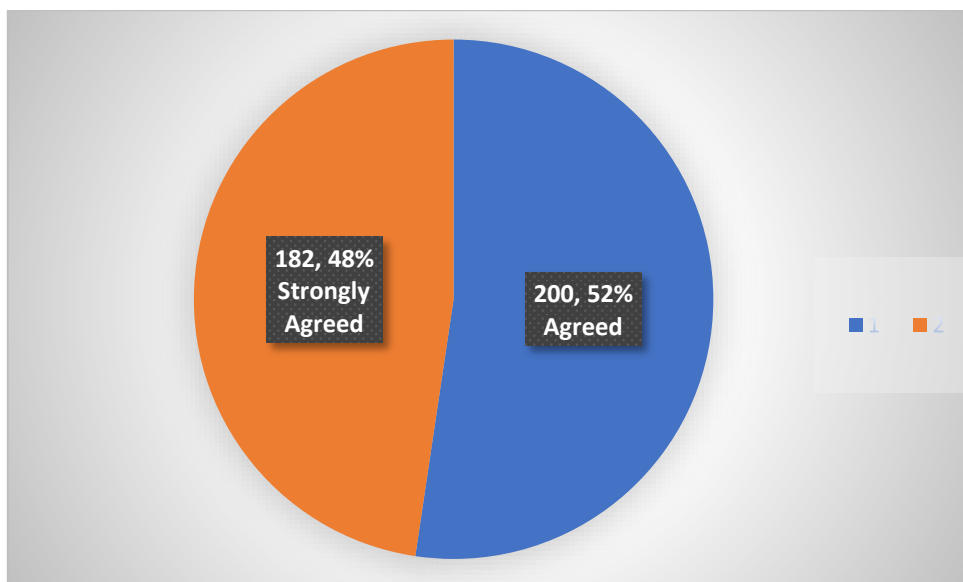
As figure 4.13 shows, 52% of the respondents (200) agreed, and 48 % (182) strongly agreed, that schools begun by MCK Kaaga synod have enables student to receive an education. The 20 senior ministers who were interviewed all agreed that the schools that have been started under their leadership have enabled more children to have an

education. Further, most of these education programs are within the Kaaga synod community. This finding concurs with Vale (2019) who found out that the pressing need for most societies in the third world, was education, since getting an education empowered the people to eke out a living later. To paraphrase an African proverb, if you give a man a fish, you teach him to depend on you, but if you teach him how to fish, you will have empowered him by teaching him to fish for himself. Accordingly, Vale argues that starting schools in a community should be ground zero in terms of social action in impoverished communities, just as the present study found out. The study discovered that schools have helped the community members to have an education.

4.5.2 Teachers Training Colleges have Trained Teachers

Figure 4.14

Teachers Training Colleges Have Trained Teachers
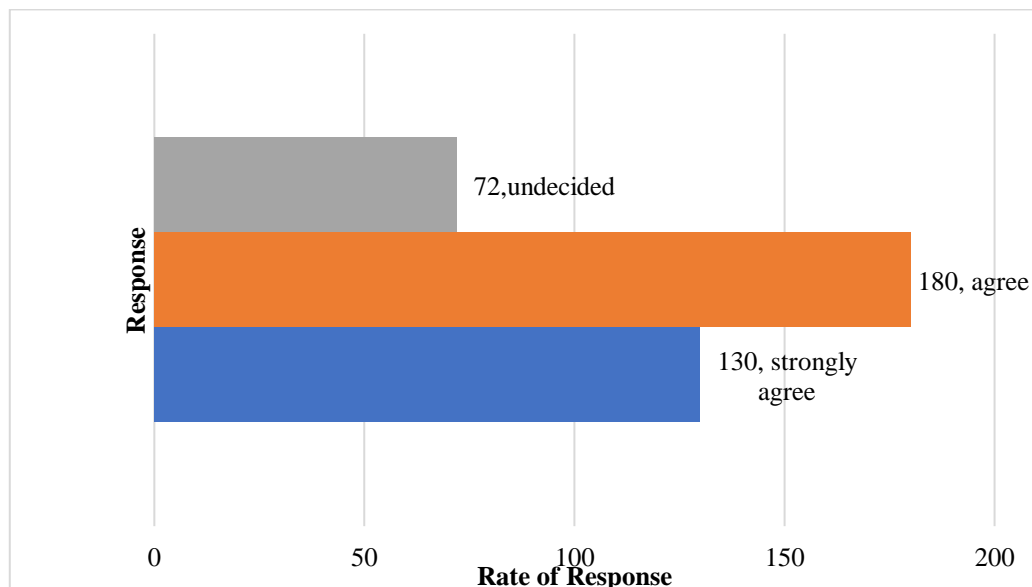
As figure 4.14 shows, 34% (130) respondents strongly agreed, 47% (180) respondents

agreed that teacher training colleges begun by MCK Kaaga synod trained teachers. However, 19% (72) respondents were undecided. The findings show that teacher training colleges have trained teachers in MCK Kaaga Synod. This is in line with the previously mentioned study by Vale (2019), who underscored the need for education provision in economically disenfranchised areas. Consequently, Vale argued that to properly provide education to the community, there is a need to build teacher training colleges who will train the teachers to teach. In sum teacher training colleges to train tutors, and schools to teach children, go hand in hand, as was the case in Kaaga synod.

4.5.3 Technical Training Institutions have equipped our youth with skill

Figure 4.15

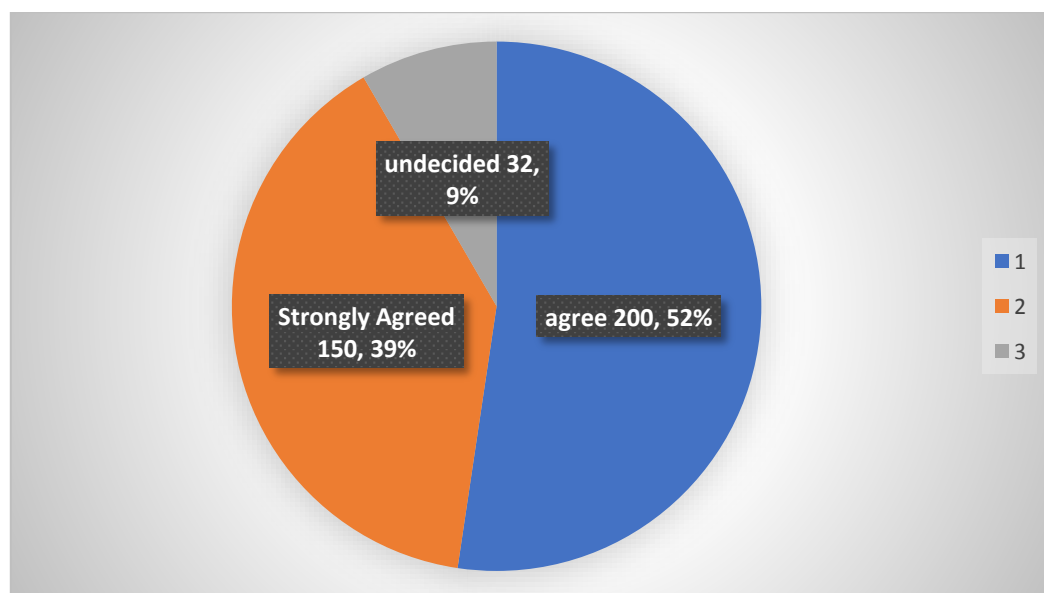*Technical Training Institutions have equipped our youth with skills*

Figure 4.15 shows that 52% (200) respondents agreed with the statement technical institutes had trained the youth in MCK Kaaga synod, while 39 % (150) respondents

strongly agreed. 9% of the respondents (32) were undecided. This indicates that the MCK Kaaga synod is placing an accent on giving youth technical skills, so that they can earn a living. The emphasis here is not theoretical knowledge, but skills like carpentry, masonry, plumbing and electrical work, so that the youth can support themselves financially. Allen (2017) sees this as the church bearing directly on the economic fortunes of her constituencies, and seeking to give them that which can allow them a chance at upward mobility. To Allen, a church that shows an interest in turning around the economic fortune of her people, and just wants to put money in people pockets, is a church that has connected with existential needs of the community, accordingly, this effort by MCK Kaaga synod should be lauded.

4.5.4 Medical centres by MCK Kaaga synod have provided medical services to the community.

Figure 4.16

Medical centres by MCK Kaaga synod have provided medical services to the community
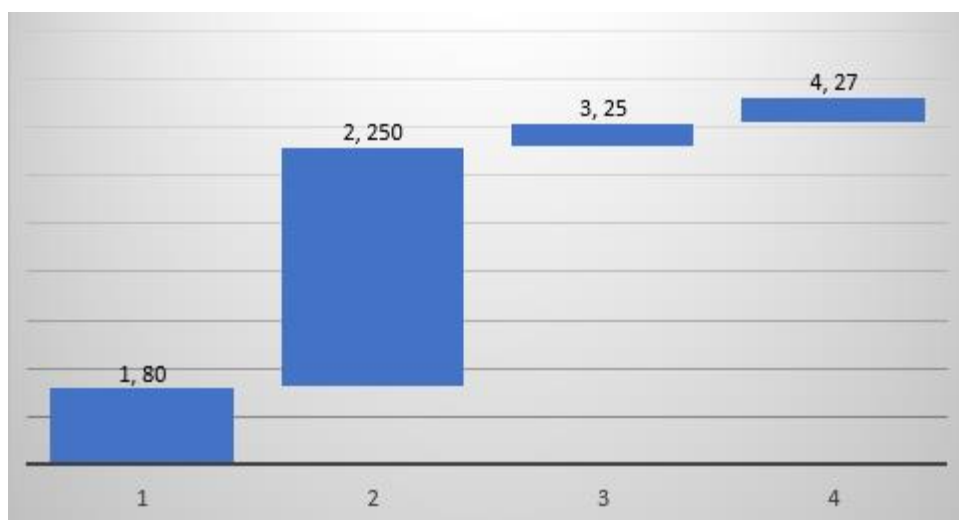
As figure 4.16 shows, 21% (80) respondents agreed, and 65% (250) respondents, strongly agreed that medical centres begun by MCK Kaaga synod have provided medical services to the community. However, 7 % (25) respondents were undecided, while a further 7 % (27) disagreed with the statement. This indicates that majority of the respondents feel that medical centres are useful to this community. They are providing a much-needed service, and they are much appreciated. This concurs with conclusions from Anthill (2015) who established that provision of medical services is a great door for ministry. To Anthill, since sickness is a reality in all humans, a church that seeks to meet the health concerns of the people is a church in touch with the needs of the community. If we harken back to the late 19th century, when the missionaries brought the gospel to Africa, we will recognize that the missionaries carved out huge swathes of Africa, and gained acceptability to do evangelism, through building hospitals and provision of medical services. Accordingly, this finding shows that the provision of medical services is meeting felt needs in the community around MCK Kaaga synod.

4.5.5. Our medical centres train the community on disease prevention activities such as healthy nutrition and hygiene

Figure 4.17

Medical centres train the community on disease prevention activities such as healthy nutrition and hygiene
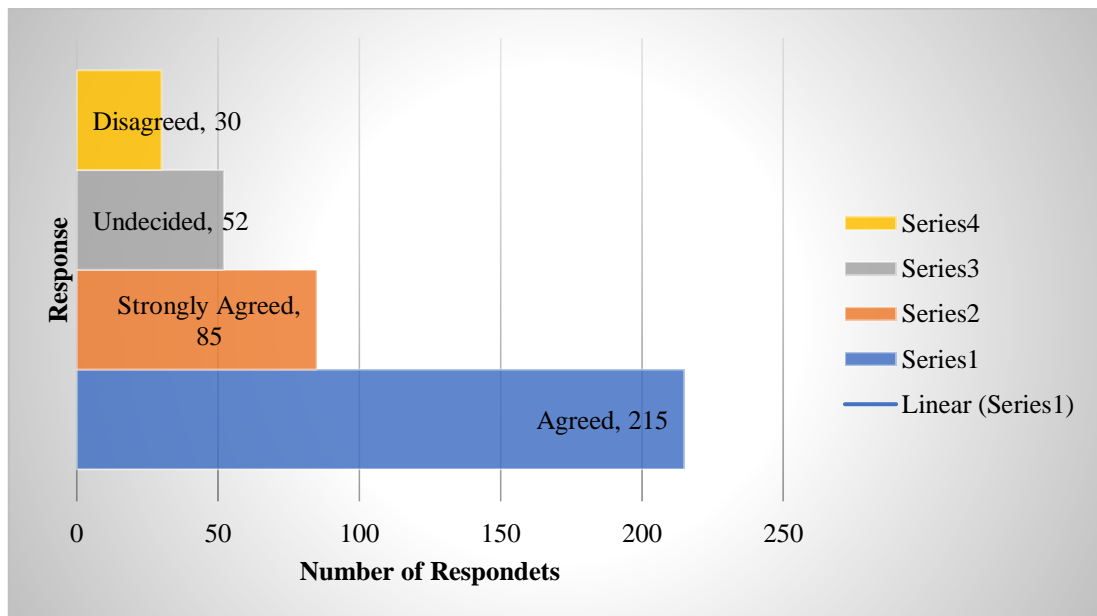
Figure 4.17 shows that 56% (215) of the respondents agreed that medical centres have trained the community on disease prevention activities such as healthy nutrition and hygiene, while 22% (85) respondents strongly agreed. However, 14% (52) respondents were undecided, while 8% (30) respondents disagreed. Accordingly, this study established that MCK Kaaga synod is very strategic in combating illnesses in the community. The synod has realized that it is not enough to start hospitals; rather, one should follow that up by training the community on preventative medicine. Tis agrees with conclusions reached by Chaison (2021) who found out that one ran the danger of stagnation, if one did not think outside the box on other ways to prevent sicknesses. That is to say, if an organization or a church did not work out how to prevent sicknesses,

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the hospitals would be outrun since there would be too many cases of sickness. Accordingly, this finding agrees with previous research.

4.5.6 Our medical training campuses in MCK Kaaga synod trains and equips medical workers

Figure 4.18

Medical training campuses in MCK Kaaga synod trains and equips medical workers
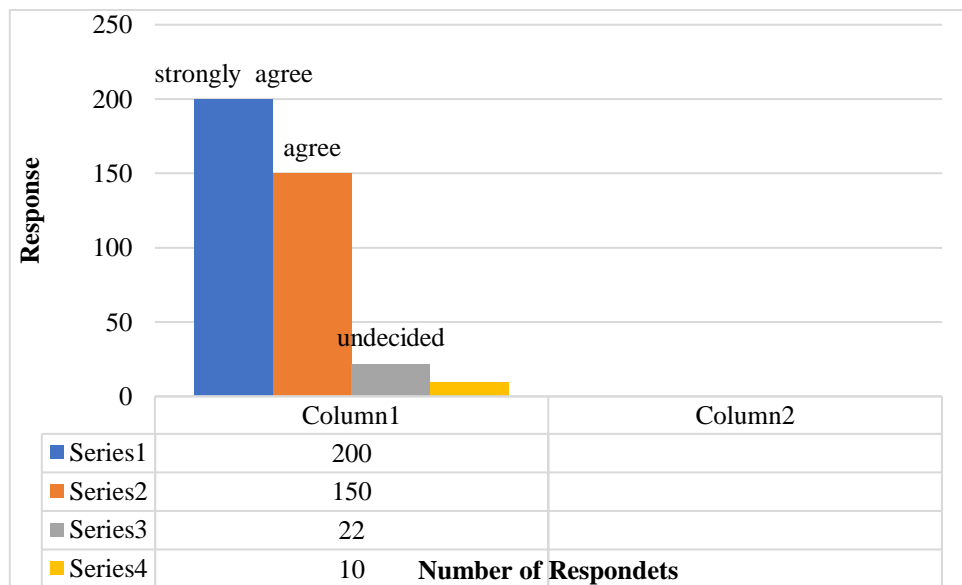
Figure 4.18 portrays that 52% (200) of the respondents agreed, and 39 % (150) respondents strongly agreed that the medical training campuses in MCK Kaaga synod trains and equips medical workers. However, 7 % (22) of the respondents were undecided, while 3 % (10) disagreed with the statement. This finding highlights that MCK Kaaga synod has sought not just to start medical centres, but to start training schools so that the medical centres can have doctors and nurses. This twin strategy, of starting medical centres and medical training schools, was pointed it by Kariuki (2018) who argued that by starting medicals centres, and then following it up with medical training schools, organizations thus ensured sustainability, since the medical centres will never suffer a dearth of trained workers. Accordingly, the dual strategy unearthed

by this study, and which has been lauded by the respondents, is buttressed by previous research.

4.5.7 Economic empowerment programs begun by MCK Kaaga synod have employed members of the community.

Figure 4.19

Economic empowerment programs begun by MCK Kaaga synod have employed members of the community
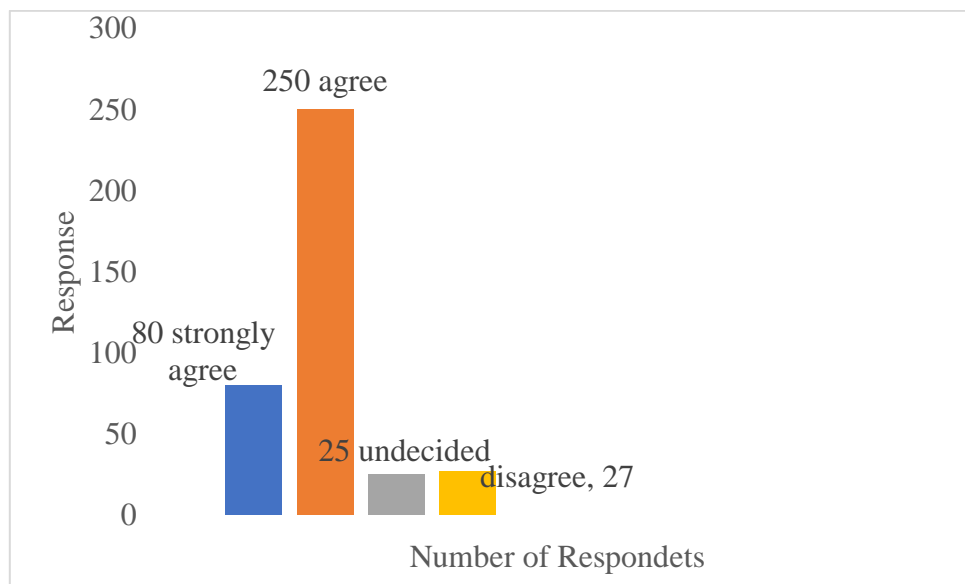
Figure 4.19 shows that 21 % (80) respondents strongly agreed, while 65% agreed that economic empowerment programs begun by MCK Kaaga synod have employed members of the community, thus empowering them economically. However 7 % (25) of the respondents were undecided, while 7% (27) were undecided. This sows that MCK Kaaga synod has invested in economic empowerment programs that touch the community. The programs employ the community, and thus empower them. Kabugi (2019) reported similar findings in his study. He found out that economical programs

must be well aligned with the needs of the community, so that the members can get jobs and hence grow. Kabugi warned against bringing abstract programs which were so abstract and technical that no member of the community would qualify to work there. But in the present study, the MCK Kaaga synod had done well by identifying economic empowerment programs with care. As a result, members of the community can get jobs there. Accordingly, the findings from this research are supported by previous conclusions reached by Kabugi.

4.5.8 Economic empowerment training by MCK Kaaga synod has inspired members to start and run their own businesses

Figure 4.20

Economic empowerment training by MCK Kaaga synod has inspired members to start and run their own businesses
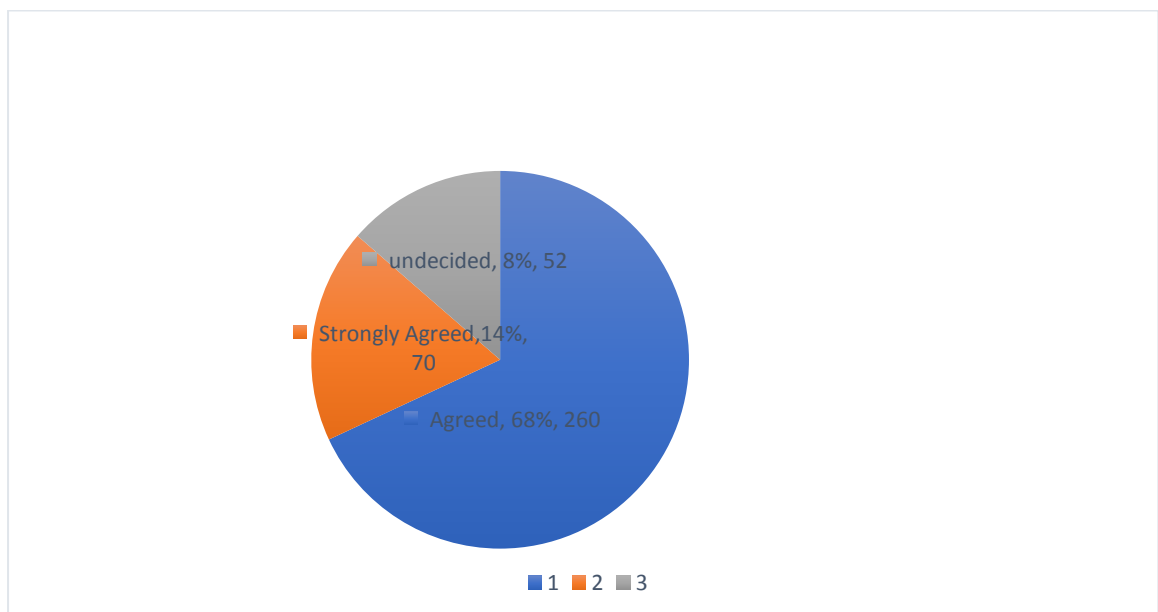
Figure 4.20 shows that 14% (70) of the respondents strongly agreed and 68% (260) respondents agreed that economic empowerment training by MCK Kaaga synod has

inspired members to start and run their own businesses. A further 8% (52) of the respondents were undecided. The finding means that MCK Kaaga synod understands that not all members of the community will be directly employed in the economic programs. As a result, MCK Kaaga synod has organizes trainings to empower the members so that they may catch the entrepreneurial spirit and begin their own businesses. This dovetails findings by White (2012) who averred that in the long run, is it more sustainable to empower people to be self-employed, and by extension employers themselves. When peoples start their own businesses, it is their baby, and hence will work harder at it since they are more invested in it. They have a personal stake, and they just want to see it prosper. Accordingly, since this is what I happening in MCK Kaaga synod, this finding agrees with previous research.

4.5.9 Economic empowerment programs begun by Kaaga synod have lifted the members of the community out of poverty

Figure 4.21

Economic empowerment programs begun by Kaaga synod have lifted the members of the community out of poverty
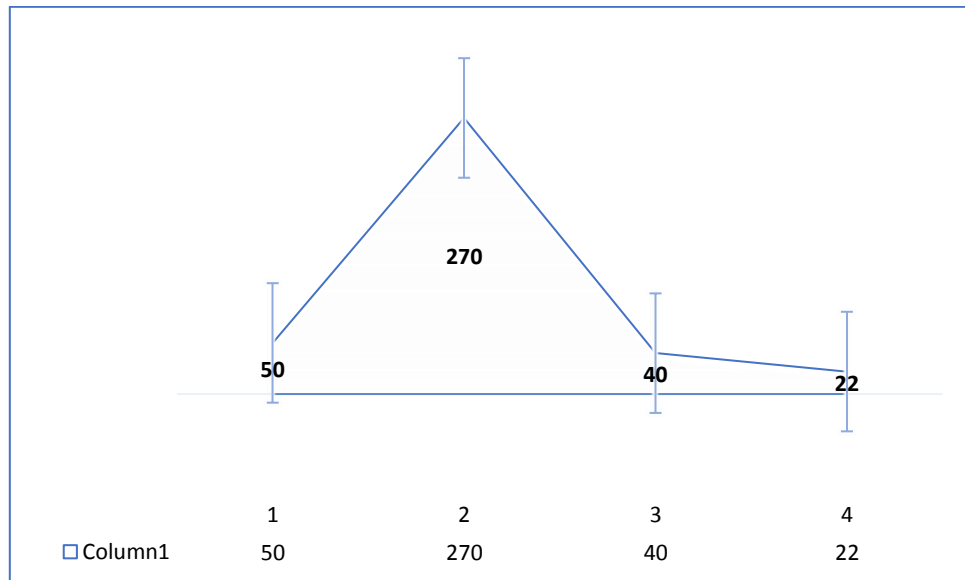
Figure 4.21 portrays the results. 13% (50) respondents strongly agreed, while 71% (270) agreed that economic empowerment programs begun by Kaaga synod have lifted the members of the community out of poverty. 10% 40 respondents were undecided, while 6% (22) disagreed. This finding shows that MCK Kaaga synod is achieving one of the primary goals of all social action programs, that is, raise people income levels and defeat poverty. If poverty is defeated, other things like going to school and access to quality medical services will automatically fall into place. Kariuki (2018) is emphatic on this, positing that poverty is the environment on which other problems cohere. That is, poverty is the main root, and once you uproot that, you uproot everything else. Accordingly, provision of medical services, building of schools, widow care, care for

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orphans and vulnerable children becomes easier once we lift the people involved out of poverty. Accordingly, this finding agrees with previous research, that lifting people out of poverty remains the nerve centre of social action programs, which the MCK Kaaga synod is doing.

4.5.10 Programs to Orphans and vulnerable children begun by MCK Kaaga synod provide food to orphans and vulnerable children

Figure 4.22

Programs to Orphans and vulnerable children begun by MCK Kaaga synod provide food to orphans and vulnerable children

Figure 4.22 shows that 22 % (85) respondents strongly agreed, while 56% (115) respondents agreed that Programs to Orphans and vulnerable children begun by MCK Kaaga synod providing food to orphans and vulnerable children. A further 22% (87) disagreed with the statement. This indicates that MCK Kaaga synod has taken up their duty and obligation to orphans and vulnerable children very seriously. They have embraced the role, and are involved in the care of orphans. These findings compare favourably with these from Vale (2019) who found out that transformational leaders

will want to take care of needs in society, and that includes feeding OVC. Vale (2019) posits that a transformational leader anchored on the bible will essentially want to take care of needy children, particularly in the light of Jesus teaching on the subject. Jesus told us to take care of the needy, and that includes children. Further, the Old Testament adjures us to take care of orphans, which would mean that taking care of OVC becomes a biblical injunction. The point here is that this finding agrees with previous research and with the bible, that churches and organizations should feed orphans and vulnerable children.

4.5.11 Programs to orphans and vulnerable children begun by MCK Kaaga synod enable orphans and vulnerable children to receive education

Figure 4.23

Programs to orphans and vulnerable children begun by MCK Kaaga synod enable orphans and vulnerable children to receive education

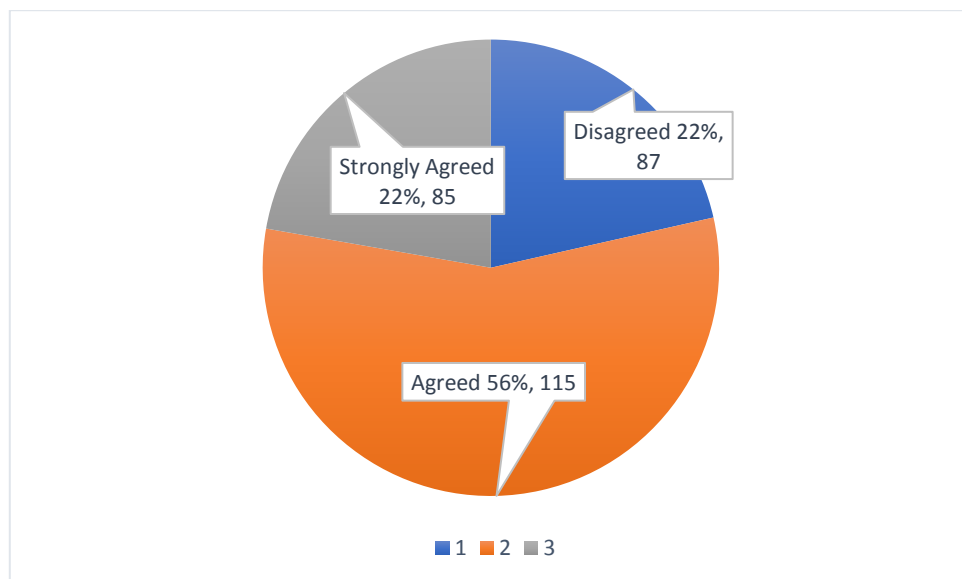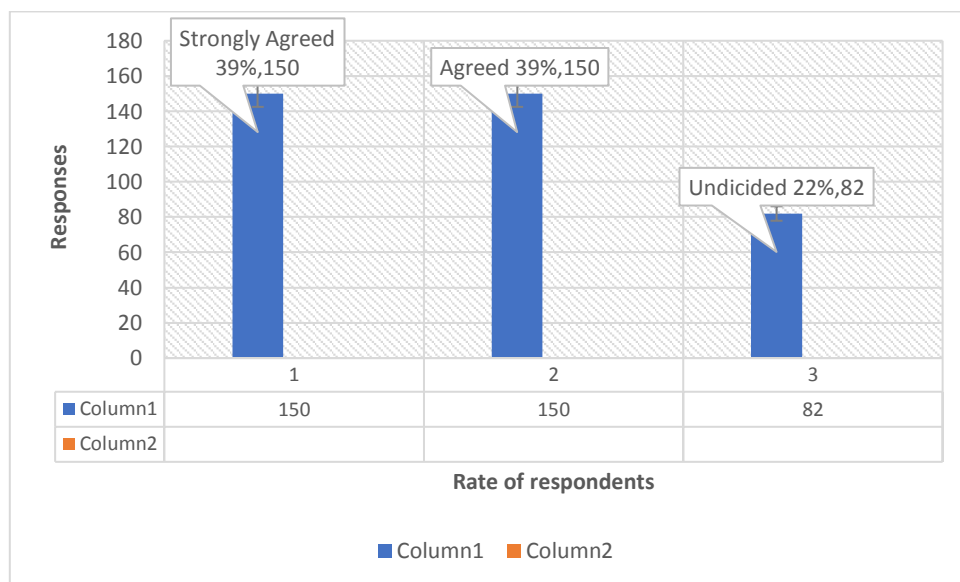Figure 4.23 shows that 39% (150) respondents strongly agreed and a further 39% (150) agreed that programs to orphans and vulnerable children begun by MCK Kaaga synod

enable orphans and vulnerable children to receive education. However, 22% (82) respondents were undecided. This implies that MCK Kaaga synod is using an integrated approach in their engagement with OVC children, since they feed them and take them to school. This is crucial, because it means we are now entering the empowerment phase, were the children are taught knowledge and trained with life skills. This concurs with findings from Ibathu (2014) who discovered that since OVC have no parents, money or any person to lean on, it is important to empower them at the first instance. That is, apart from feeding them, it is important to imbue them with knowledge by taking them to school. Additionally, Ibathu discovered that a compounded mix of education, which involves both school and training with skills such as masonry and carpentry, is paramount. Accordingly, the findings from the study are corroborated by previous research.

4.5.12 MCK Kaaga synod provides orphans and vulnerable children with housing

Figure 4.24

MCK Kaaga synod provides orphans and vulnerable children with housing

disagree,11%, 40	
undecided 13%, 50	
strongly agreed 22%, 85	
agree 54%207	
1	
Series4	40
Series3	50
Series2	85
Series1	207
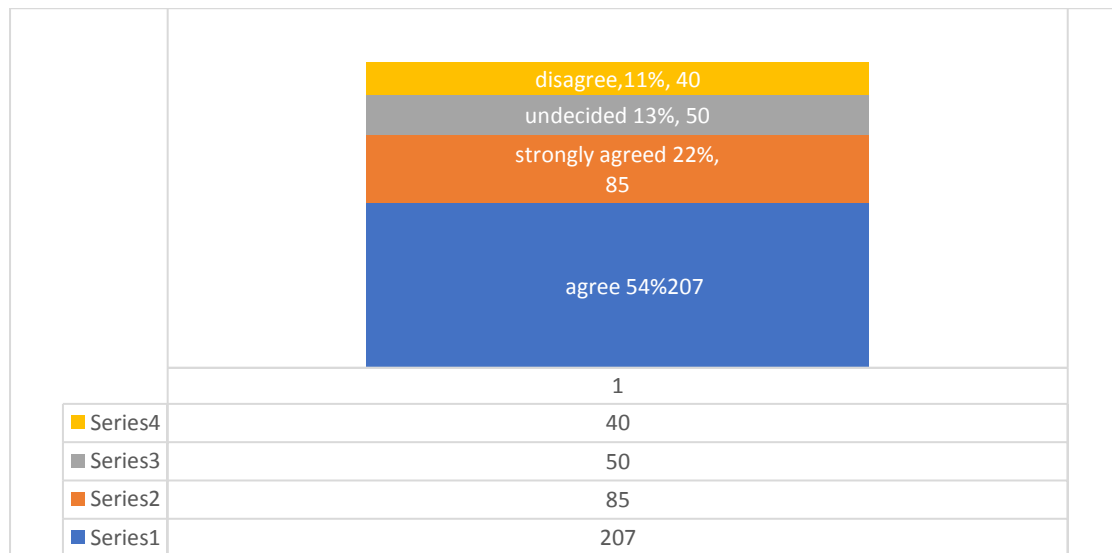
Figure 4.24 presents the results. 22% (85) respondents strongly agreed, and 54% (207) respondents agreed that MCK Kaaga synod has begun children which provide orphans and vulnerable children with housing. However, 13% (50) respondents were undecided, and 11% (40) respondents disagreed. In total, 77% of the responders either agreed, or strongly agreed, that MCK Kaaga synod provides orphans and vulnerable children with housing. This indicates that the OVC in MCK Kaaga synod are indigenes, and as such have no other source of housing. Additionally, it means that MCK is doing something about it, by providing the OVC with housing. This concurs with findings and recommendations from Kariuki (2018) who recommended that churches strive to establish children's home which can then house OVC children. To Kariuki, this was important since it meant that all the children were in one location, and hence could be

taught or fed from there. The home is such a central location, and makes care giving to OVC children easy.

4.5.13 MCK Kaaga synod provides widows/widowers with emotional support by offering counselling and organizing meetings and retreats for them

Figure 4.25

MCK Kaaga synod provides widows/widowers with emotional support by offering counselling and organizing meetings and retreats for them

	1
■ Series1	170
■ Series2	160
■ Series3	37
■ Series4	15
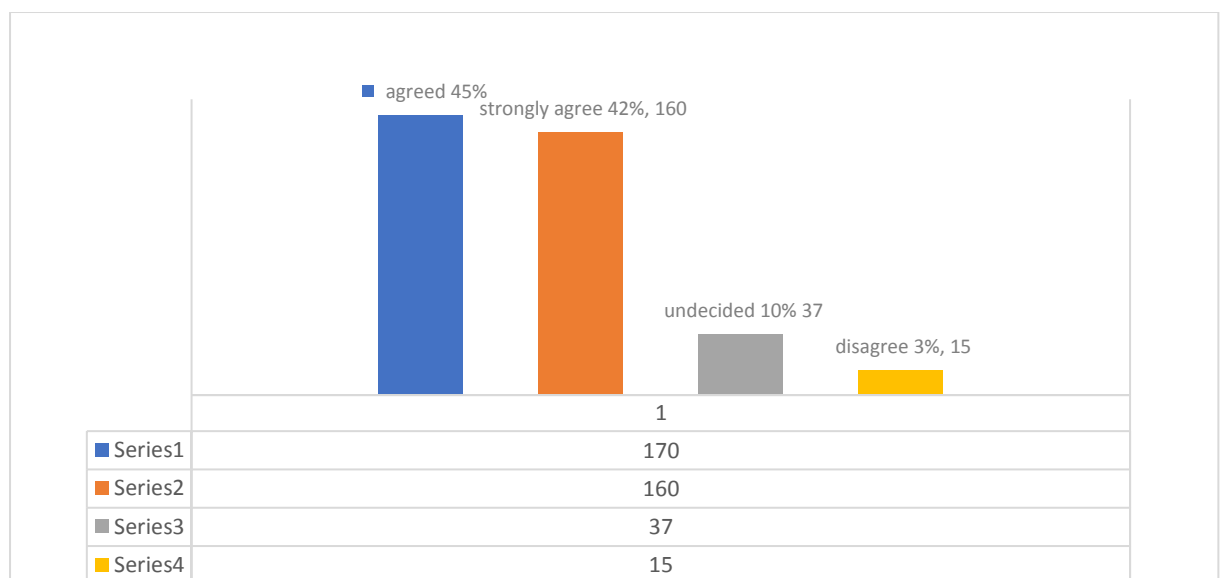
Figure 4.25 shows that 45 % (170) respondents agreed, 42 % (160) strongly agreed that MCK Kaaga synod provides widows/widowers with emotional support by offering counselling and organizing meetings and retreats for them, while 10% (37) respondents were undecided, and 3% (15) respondents disagreed. The findings indicate that 87% of the respondents agreed that widows are given emotional support by the synod. This is supported by Isanda (2016) who discovered that widows need a lot of support, chief among them being emotional and material support. He averred that sometimes the most potent need by a widow is emotional needs, since usually widows do not have anyone

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to talk to, and hence may need emotional baggage held up, or issues to share with someone. Accordingly, Isanda (2016) study recommended that widows encouraged to make friends, or to join emotional support groups so that the can share and unload. Tis seems to be what is happening here, since the MCK Kaaga synod clearly is rolling it sleeves so that it can provide emotional support to widows. Accordingly, this finding of emotional support to widows is supported by previous research.

4.5.14 MCK Kaaga synod has programs and trainings specifically tailored to empower widows economically

Figure 4.26

MCK Kaaga synod has programs and trainings specifically tailored to empower widows economically

	1
Series1	226
Series2	26
Series3	80
Series4	50
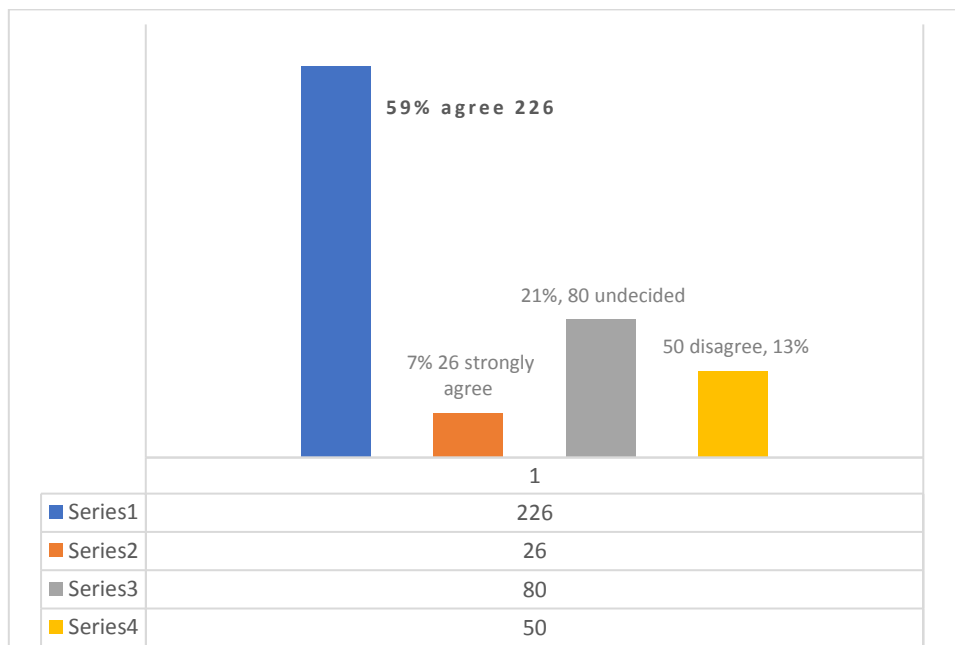
Figure 4.26 shows that 59 % (226) respondents agreed, 7% (26) strongly agreed that MCK Kaaga synod has programs and trainings specifically tailored to empower widows economically, while 21% (80) respondents were undecided, and 13% (50)

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respondents disagreed. The results indicate that 85% of the respondents agree, or strongly agree that MCK Kaaga synod provides widows with economic programs to empower them. This agrees with findings from Pali (2016) who discovered that the material needs of widows are the most pressing needs of widows. Pali (2016) argued that visiting widows to talk to them while important is not sufficient. More was required, and so economic empowerment of widows became the game change. Accordingly, he recommended that widows be trained to make money, so that they are not tempted to make look for money is sinful or unsavoury ways, which would bring dishonour them and to the church. So the findings from this study, is anchored in theory and in empirical research conducted by Pali (2016).

4.5.15 MCK Kaaga synod follows up on family members of widows to ensure that they are taking care of any widows in their families

Figure 4.27

MCK Kaaga synod follows up on family members of widows to ensure that they are taking care of any widows in their families
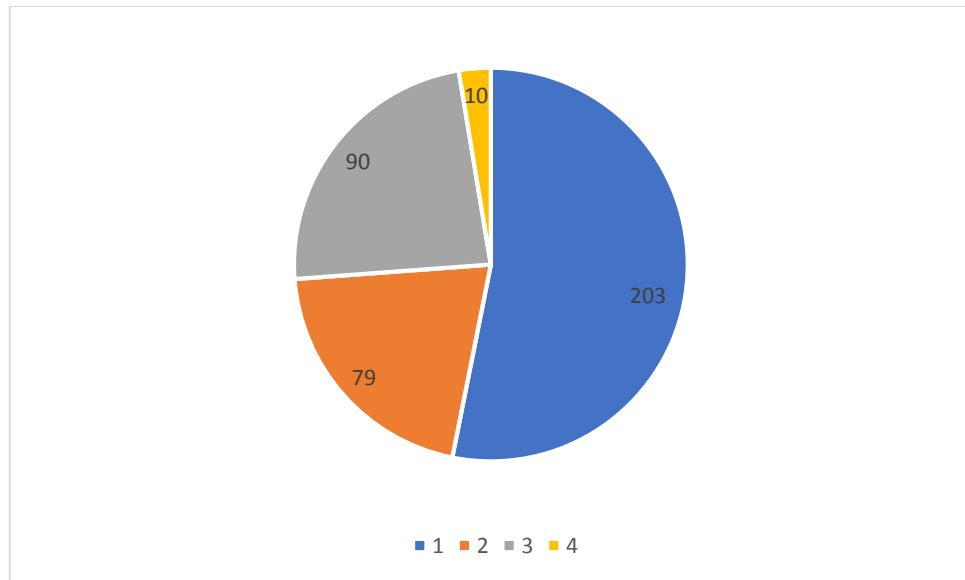
Figure 4.27 shows that 53 % (203) respondents agreed, 21% (79) strongly agreed that MCK Kaaga synod follows up on family members of widows to ensure that they are taking care of any widows in their families while 23% (90) respondents were undecided, and 3% (10) respondents disagreed. The findings portray the reality that 74% of the respondents agree that MCK Kaaga synod involves family members of widows to make sure that they follow the widows in their families, and take care of them. This conclusion agrees with findings from Rumbley (2011) who found out that it is easier to take care of widows when family members are involved, since the multivariate connections that they have with the widow ensure that they will follow the widow. Rumbley discovered that having a family member who either lives with the widow, or knows where the widow leaves, is crucial. He posited that follow-up is way

easier that way, and that also means that the scant resources that the church has can be best utilized to take care of widows who have no family members to take care of them. Accordingly, the findings from the present study are supported by previous research by Rumbley.

Results from Interview Schedule with Ministers

During the interview schedule, all the 20 ministers agreed that the social, action programs had some impact on the community. The impact included providing education, medical services and humanitarian help to the community. In addition, the senior ministers felt that it was crucial in attracting the assisted people to the church. Additionally, it brought joy to those assisted.

4.6 The relationship between the transformational leadership attributes of charisma, social influence, vision, transactional, delegation and executional distribution and social action in MCK Kaaga Synod.

4.6.1 My desire to help others in word and deed has led me start social action activities in MCK Kaaga synod.

Figure 4.28

My desire to help others in word and deed has led me start social action activities in MCK Kaaga synod
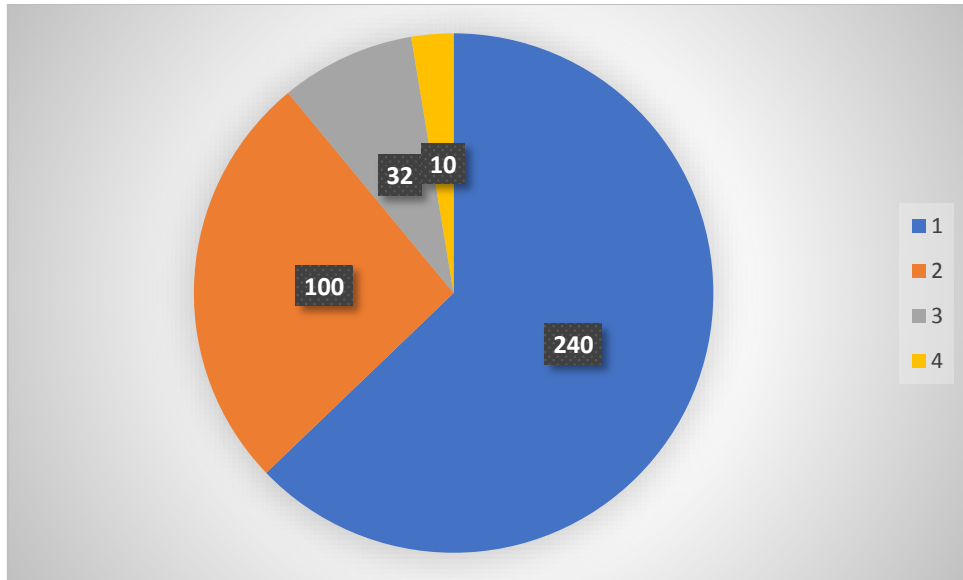
Figure 4.28 shows that 63 % (240) respondents agreed, and 26% (100) strongly agreed that their desire to help others in word and deed has led them to start social action activities in MCK Kaaga synod, while 8% (32) respondents were undecided, and 3% (10) respondents disagreed. This indicates that 89% of the respondents either agreed or strongly agreed that that their desire to help others led them to start social action programs. This concurs with findings from Clark (2021) who established that inherent charisma in leaders is what stirred them to implement projects that touch the community. To Clark, such a trait cannot be forced or faked. Accordingly, these stirrings provoke the leader to ask what he could do to alleviate suffering in humanity. Therefore, the findings from the present study are corroborated by Clark.

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4.6.2 I use my communication skills to pioneer social action programs in MCK Kaaga Synod

Figure 4.29

I use my communication skills to pioneer social action programs
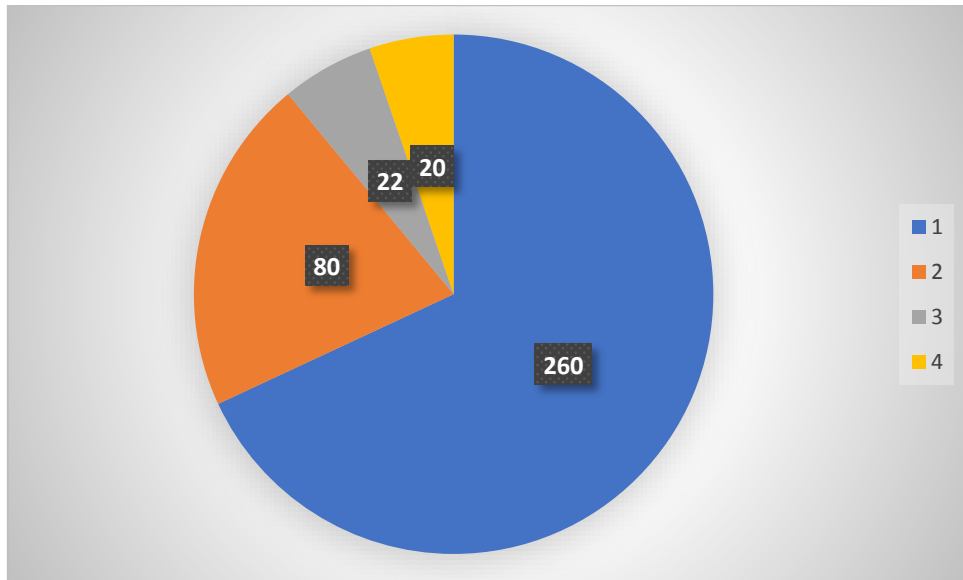
Figure 4.29 shows that 68 % (260) respondents agreed, 21% (80) strongly agreed that they would use their communication skills to pioneer social action programs in MCK Kaaga synod, while 6% (22) respondents were undecided, and 5% (20) respondents disagreed. Therefore 89% of the respondents agreed or strongly agreed that they used their communication skills to pioneer social action programs in MCK Kaaga synod. This indicates that communication is a major facet in social action programs. One must be able to communicate their vision for the re-engineering of society. This finding is corroborated by Gillet et al. (2016) who discovered that charismatic leaders were also more likely to communicate their vision to the people and provoke them to start new social action programs. To, Gillet et al. (2016) having a vision that one couldn't communicate was a nonstarter. Further, leaders who cared will use every

communication skill in their repertoire to start new social action programs. Therefore, the findings from the study are corroborated by past empirical research by Gillet et al. (2016).

4.6.3 I have natural self-confidence, and I use this to mobilize people for social action programs in MCK Kaaga synod

Figure 4.30

I use my natural self-confidence to mobilize people for social action
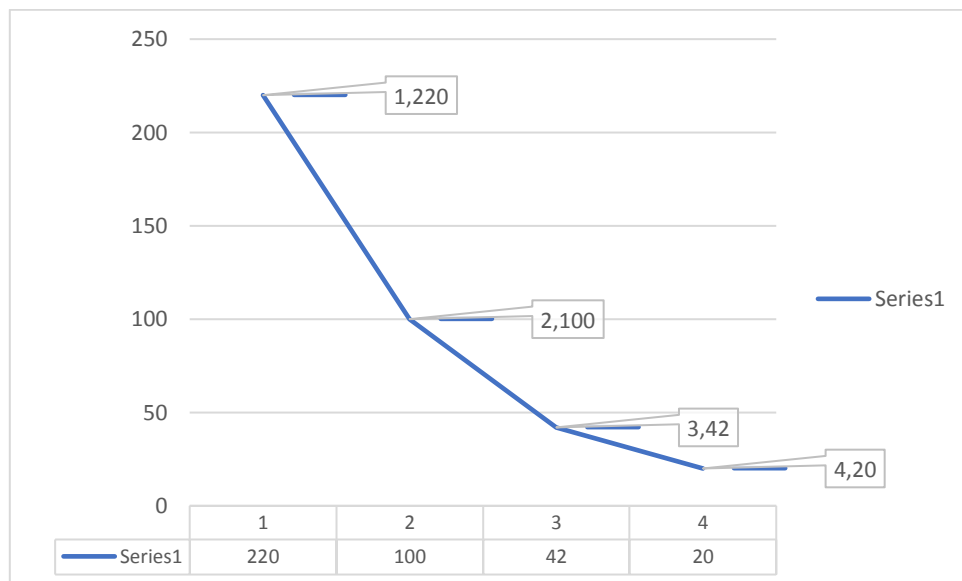
Figure 4.30 shows that 58 % (220) respondents agreed, 26% (100) strongly agreed that they had natural self-confidence, and they used this to mobilize people for social action programs in MCK Kaaga synod, while 11% (42) respondents were undecided, and 5% (20) respondents disagreed. Therefore, the findings show that 78% of the respondents use their natural skills to mobilize people for social action programs. Since natural self-confidence is a subset of charisma, it means that charismatic leaders are naturally confident. This is corroborated by Foster (2019) who found out that charismatic leaders have natural self confidence that they can use for good in their areas of service. Foster

saw the transformative leader as this beacon of hope, oozing charisma, and who used every gifting and talent at his disposal to serve the community. Accordingly, the finding in this study is analogous to the conclusions reached by Foster.

Social Influence

4.6.4 I engage in advocacy for social action activities such as schools, hospitals etc in MCK Kaaga synod

Figure 4.31

I engage in advocacy for social action activities such as schools, hospitals etc in MCK Kaaga synod
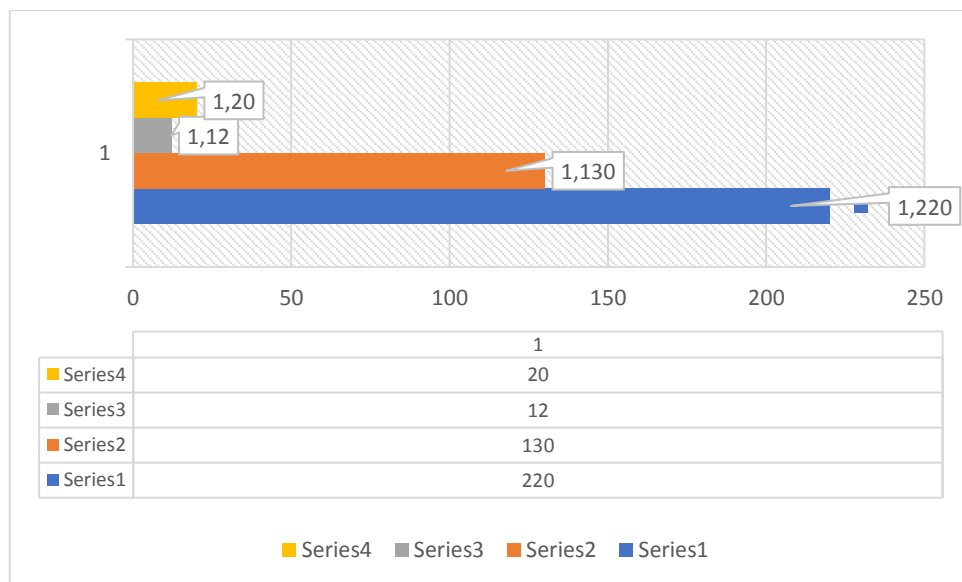
Figure 4.31 shows that 58 % (220) respondents agreed, 34% (130) strongly agreed that they engaged in advocacy for social action activities such as schools, hospitals etc in MCK Kaaga synod, while 3% (12) respondents were undecided, and 5% (20) respondents disagreed. Therefore, 92 % of the respondents agreed or strongly agreed that they use their advocacy skills for social action activities such as schools. This

augments findings by Kabugi (2019) who discovered that advocacy is a key facet for the successful execution of social action activities. Indeed, without advocacy, social action programs may not be initiated at all, since sometimes it requires huge amounts of negotiations, lobbying and engagements. Accordingly, Kabugi advised that a charismatic leader must learn advocacy skills so as to best help the community. Consequently, the findings from Kabugi confirm the conclusions from the present study, that respondents used advocacy skills to help pioneer and grow social action programs in MCK Kaaga synod.

4.6.5 I use my connections and friendships to start social action activities in MK Kaaga synod

Figure 4.32

I use my connections and friendships to start social action activities in MK Kaaga synod

agree	300
strongly agree	70
undecided	12
Series4	
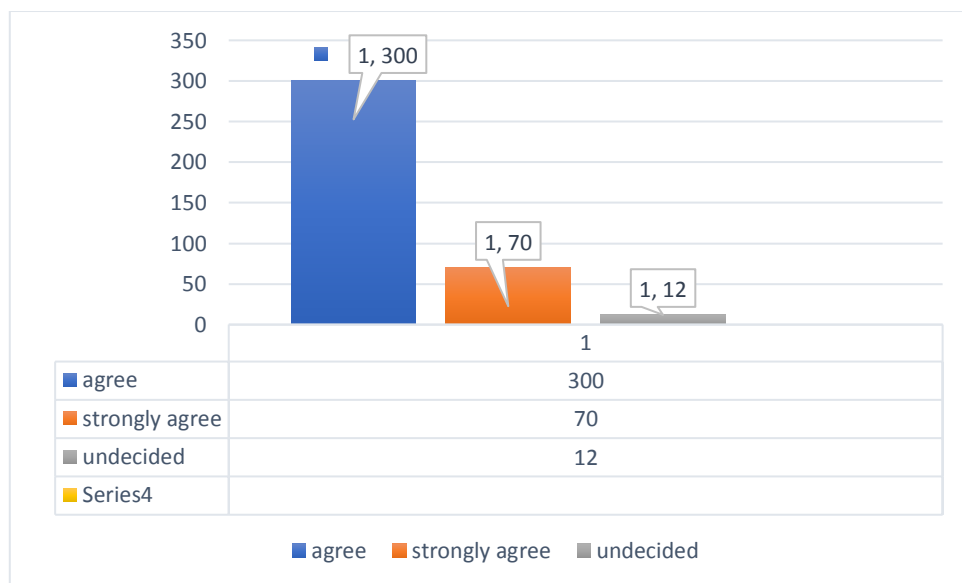
Figure 4.32 shows that 79 % (300) respondents agreed, 18% (70) strongly agreed that they used their connections and friendships to start social action activities in MK Kaaga synod, while 3% (12) respondents were undecided. Accordingly, 97% of the respondents either agreed or strongly agreed that they used their connections to start

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social media activities in MCK Kaaga synod. These findings highlight the crucial role social connections play in the prosecution of social action activities. Kariuki (2018) found out that one person alone cannot change community. So, to Kariuki, a leader with a compelling vision will seek out other stakeholders who can have a part in the programs. Changing communities is not a one man show. It needs others to come on board, as this study found out, and as Kariuki discovered in his study.

4.6.6 I engage in continuous mobilization of stakeholders to ensure sustainability of the social action programs we have started in MCK Kaaga synod.

Figure 4.33

I engage in continuous mobilization of stakeholders to ensure sustainability of the social action programs
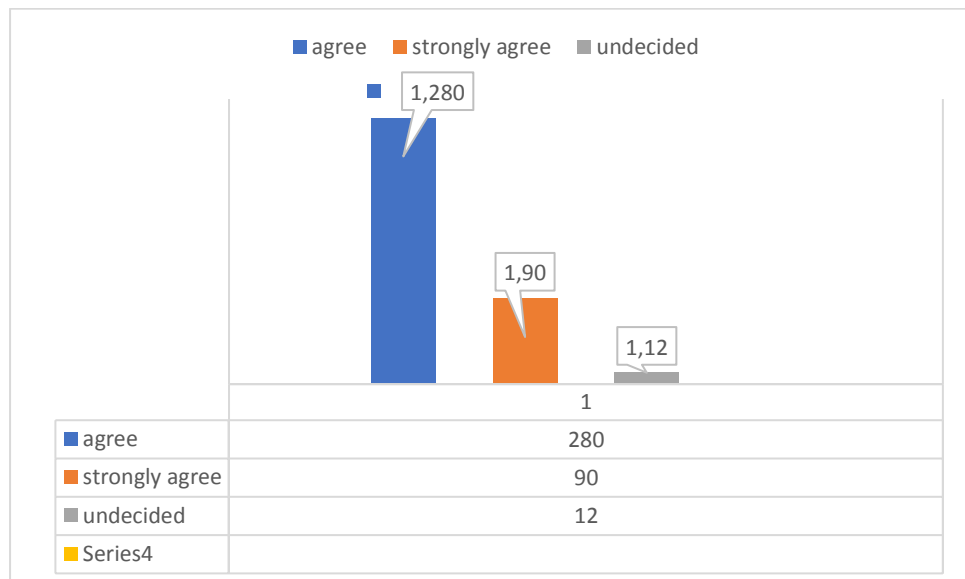
Figure 4.33 shows that 73 % (280) respondents agreed, 24% (90) strongly agreed that they engaged in continuous mobilization of stakeholders to ensure sustainability of the social action programs we have started in MCK Kaaga synod, while 3% (12)

respondents were undecided. Therefore, 97 % of the stakeholders agree that continuous mobilization is necessary to ensure sustainability of social action programs. This is critical, since social action activities are long terms, hence they require all stakeholders to come aboard. The importance of stakeholder mobilization was pointed out by Wilkinson and Velten (2016), who established that any leader who was committed to long term sustainability of the programs, made sure to involve all the stakeholders. This ensured that none felt left behind, and hence could give their full participation without feeling victimized. According, the use of connections is a crucial one, as the present study found out, which was confirmed by Wilkinson and Velten (2016)

Vision

4.6.7 My 5-year vision for MCK Kaaga synod includes starting schools, hospitals, OVCs and Widows care

Figure 4.34

My 5-year vision for MCK Kaaga synod includes starting new socal action programs

	1
■ Series4	
■ undecided	72
■ strongly agree	70
■ agree	240
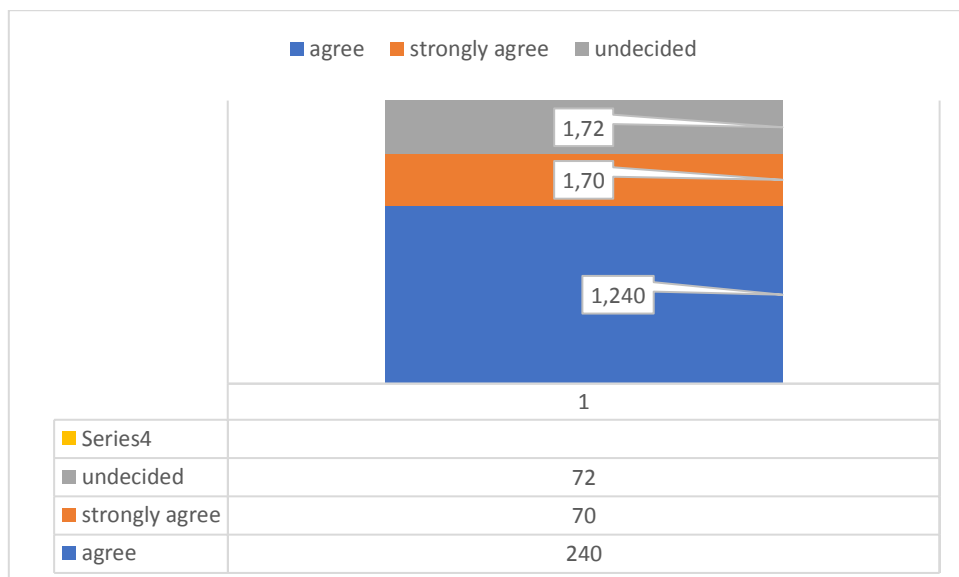
Figure 4.34 shows that 63 % (240) respondents agreed, 18% (70) strongly agreed that their 5-year vision for MCK Kaaga synod includes starting schools, hospitals, OVCs

and Widows care, while 19% (72) respondents were undecided. Therefore 81% of the respondents averred that their 5-year-old vision involved starting various social action activities. This implies that vision is integral in leadership, particularly in terms of pioneering and growing social action programs. This was established by Adams (2010) who found out that leaders who succeed in the social action arena must be possessed of a compelling vision, which then guides them. Accordingly, the finding that majority of respondents have a five year old vision that focuses on social action activities agrees with previous research.

4.6.8 I constantly communicate my social action vision to the members of MCK Kaaga synod

Figure 4.35

I constantly communicate my social action vision to the members of MCK Kaaga synod
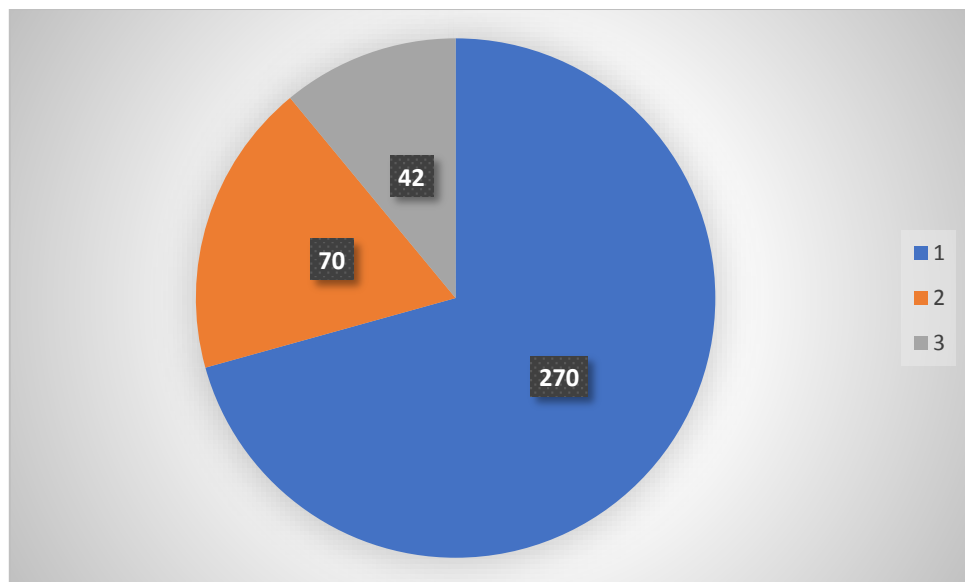
Figure 4.35 shows that 71 % (270) respondents agreed, 18% (70) strongly agreed that constantly communicated their social action vision to the members of MCK Kaaga

synod, while 11% (42) respondents were undecided. Accordingly, 89% of the respondents constantly communicated their social action vision to members of Kaaga synod. As mentioned under the charisma attribute, communication is vital in social action activities. Bubble et al. (2017) underscored that in order to have an impactful social action program, it is important to be able to communicates clearly the vision for the communicate, and what it is that one wants to do. These are the same sentiments that this study unearthed.

4.6.9 I am right now engaged in recruiting and training the teams to help me achieve the social action vision I have for MCK Kaaga synod

Figure 4.36

I am right now engaged in recruiting and training the teams to help me achieve the social action vision I have for MCK Kaaga synod
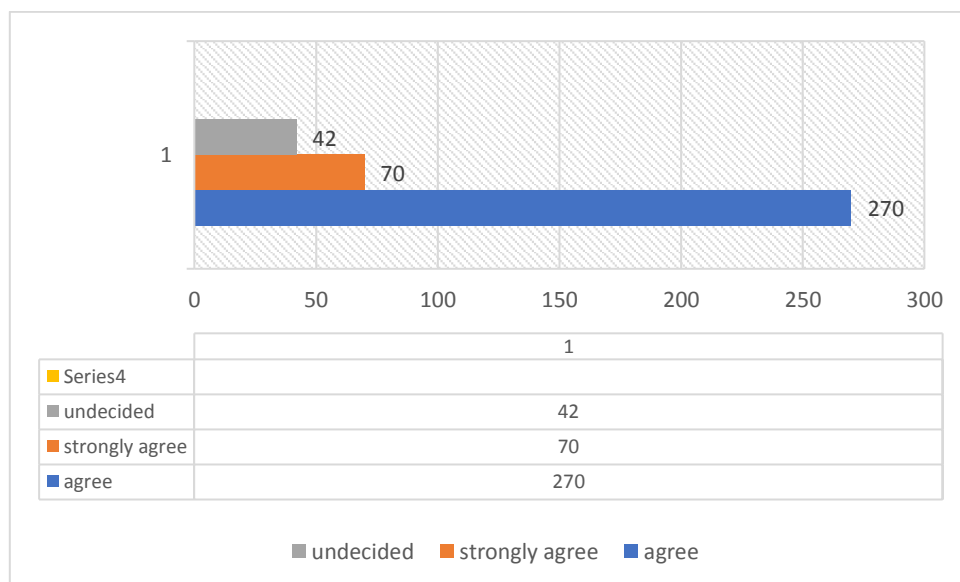
Figure 4.36 shows that 71 % (270) respondents agreed, 18% (70) strongly agreed that they were recruiting and training teams to help them fulfil their vision, while 11% (42) respondents were undecided. Here too, we have 89% of the respondents stating that

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they were actively involving with building teams through recruitment and trainings. This finding is consistent with findings from Anthill (2015) who noted that for transformational leaders, it important to have team that you recruit and train and imbue with your vision. This is crucial, since untrained teams will mess up the work. Accordingly, this finding is consistent with previous research.

Transactional

4.6.10 I discuss with the community and take their views into consideration before deciding what social action program to start

Figure 4.37

I discuss with the community and take their views into consideration before deciding what social action program to start
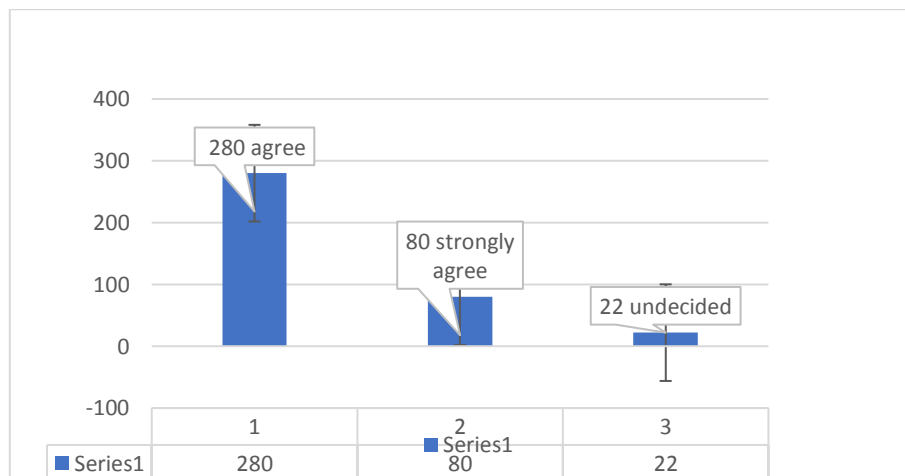
Figure 4.37 shows that 73 % (280) respondents agreed, 21% (80) strongly agreed that they discussed with the community and take their view into consideration before deciding what social action program to start while 6% (22) respondents were undecided. Therefore, 94% of the respondents posited that they engaged with the community before deciding what social action program to start. This implies that the leaders appreciate the need to engage and take the views of the community into consideration,

before acting. This finding is corroborated by Chaison (2021) who showed that leaders who consult the community are more likely to have more sustainable programs, because the community feel like they own the work, since they were involved before the programs started. Accordingly, this finding under transactional leadership is augmented by previous research.

4.6.11 I am willing to mobilize finances for a school, medical centre or widows' program even if the idea did not originate with me

Figure 4.38

I am willing to mobilize finances for a school, medical centre or widows' program even if the idea did not originate with me
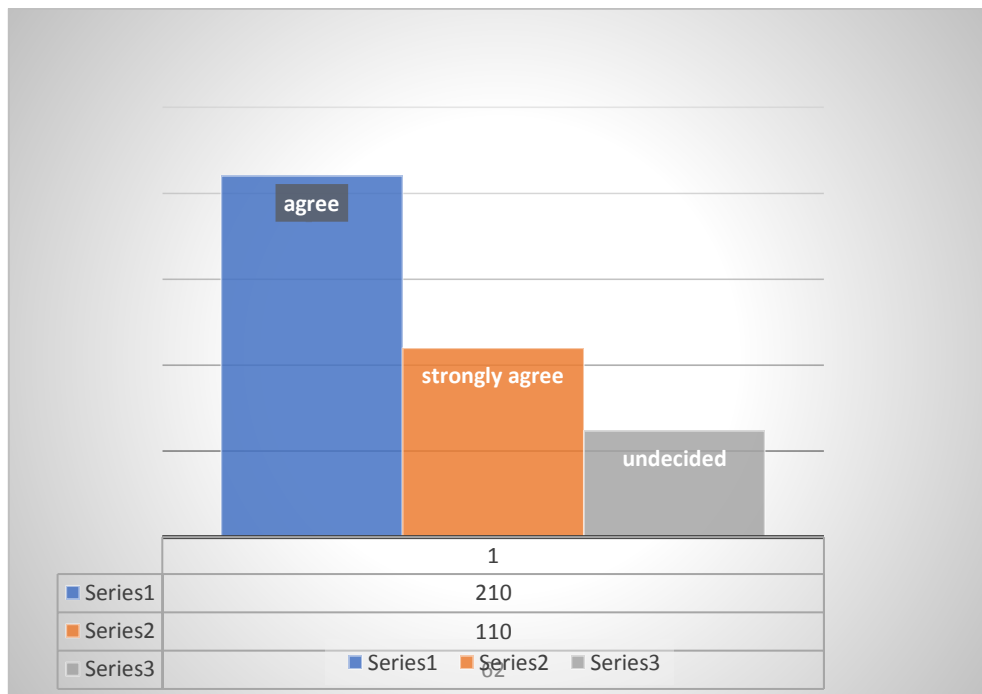
Figure 4.38 shows that 55 % (210) respondents agreed, 29% (110) strongly agreed that they were willing to mobilize finances for a school, medical centre or widows' program even if the idea did not originate with them, while 16% (62) respondents were undecided. Accordingly, 84% of the respondents were willing to get involved in either

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raising funds or mobilizing funds for a project even if the project idea did not originate with them. This is corroborated by Kariuki (2018) who observed that leaders who seek to transform society must not be selfish and think everything will begin with them. The selfishness idea comes in when the leaders denies a good idea support and funding just because it did not begin with him. Kariuki advises judging ideas on their merit, and supporting them irrespective of who started the idea. This is in line with the findings from the present study.

4.6.12 I let others work in the manner they want as long as the social action program goal is achieved

Figure 4.39

I let others work in the manner they want as long as the social action program goal is achieved
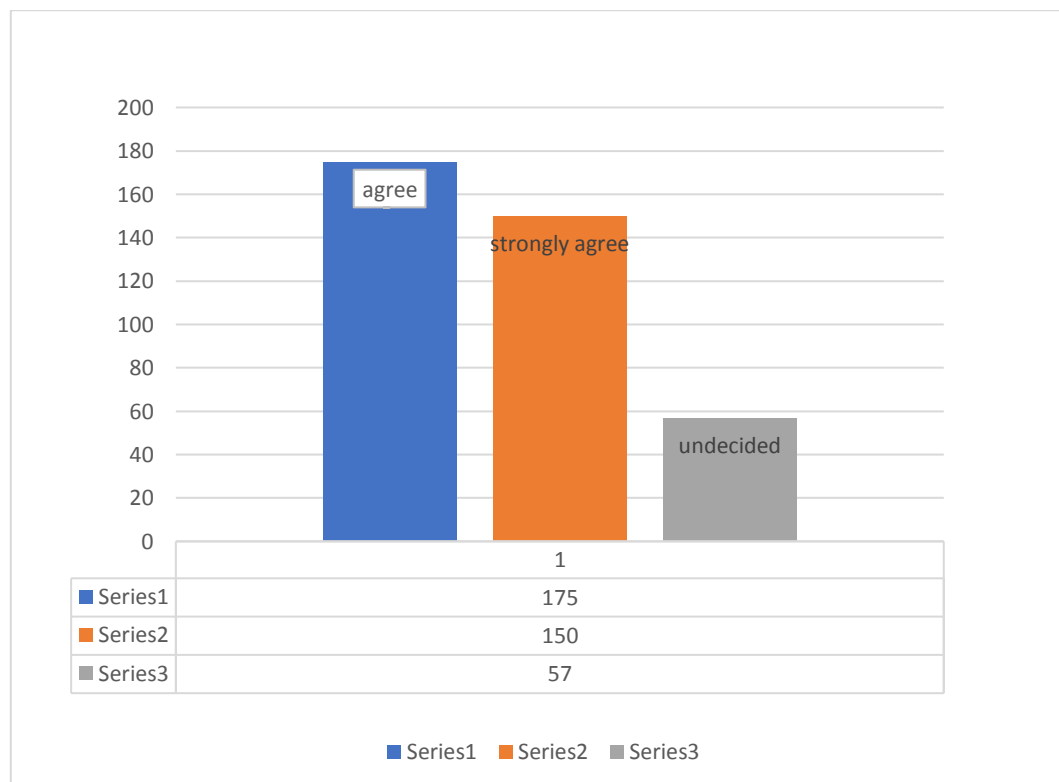
Figure 4:39 shows that 46 % (175) respondents agreed, 39% (150) strongly agreed that

they let others work in the manner they want as long as the social action program goal is achieved, while 15% (57) respondents were undecided. Therefore, 85% of the respondents were willing to give team members flexibility, as long as they delivered on set objectives. This ties with Vito et al. (2018) who found out that too much control stifles creativity. This meant that team members were subsequently unable to fully express themselves. Vito, Higgins and Denney advised that the leader should give members carte blanche to unbuckle their creativity. Accordingly, this finding the present study is in line with findings from previous research.

Delegation

4.6.13 I trust other members of my team with responsibilities for the success of the social action programs in MCK Kaaga synod

Figure 4.40

I trust other members of my team with responsibilities for the success of the social action programs in MCK Kaaga synod
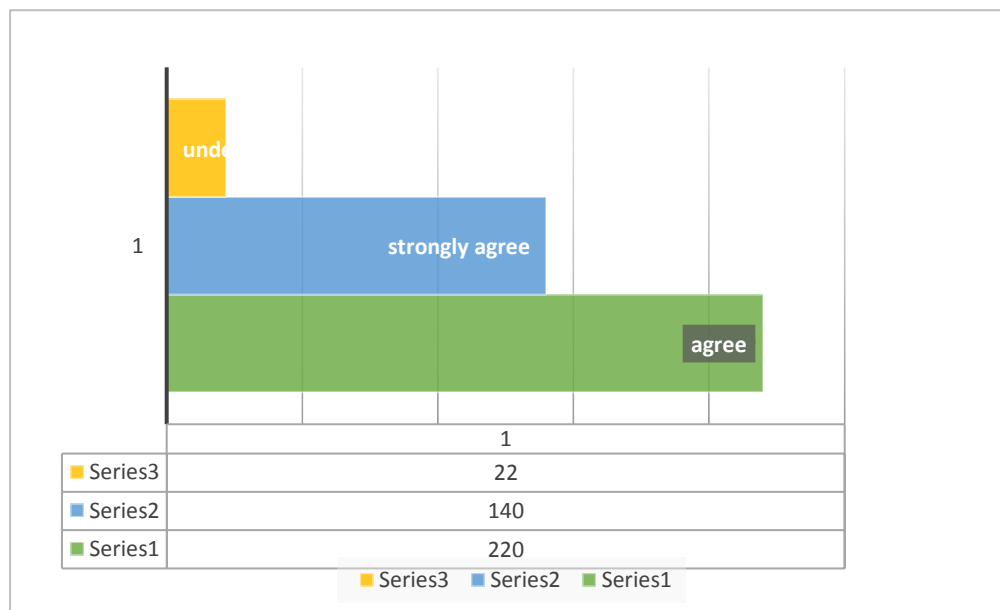
Figure 4.40 shows that 58 % (220) respondents agreed, 37% (140) strongly agreed that they trusted other members of their team with responsibilities for the success of the social action programs in MCK Kaaga synod, while 5% (22) respondents were undecided. This indicates that 95% of the respondents trusted other members of the team with responsibilities. This implies that they practiced delegation. Neither is this a stand-alone finding, since Durber et al. (2017) made a similar finding in a previous study. Durber et al warned of the stagnation that runs through the team when only the leader is allowed to do duties. The others members feel unable to channel their gifting and skills. Consequently, Durber advised leaders to trust their team members with responsibilities. This is in line with the findings of this research.

4.6.14 I allow questions about decisions that have been made to make sure the right decisions are being made about social action programs in MCK Kaaga synod

Figure 4.41

I allow questions about decisions that have been made to make sure the right decisions are being made about social action programs in MCK Kaaga synod
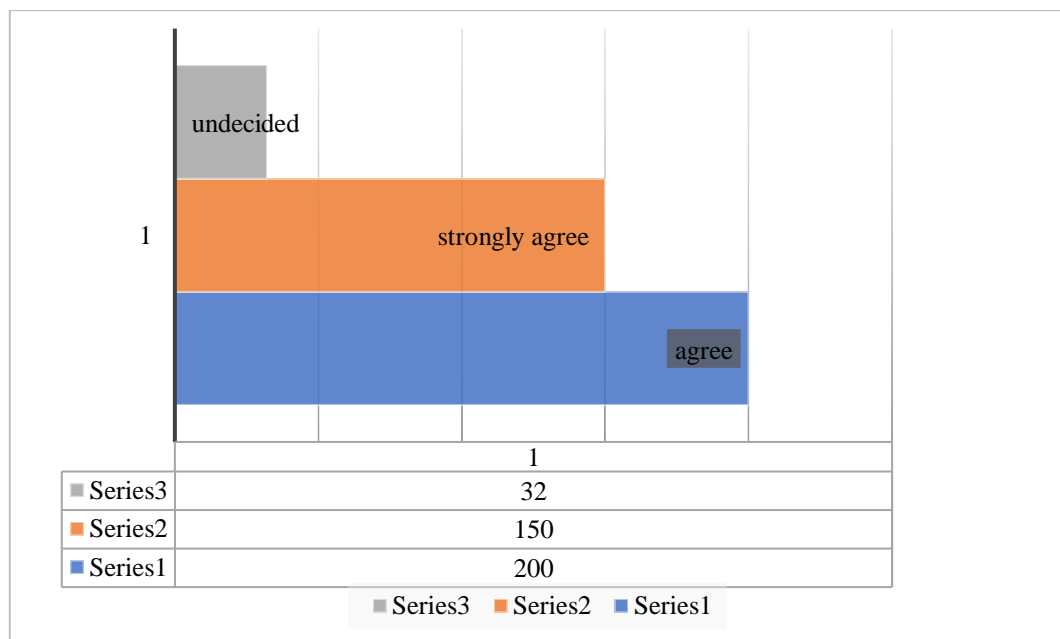
Figure 4.41 shows that 52 % (200) respondents agreed, 39% (150) strongly agreed that they allowed questions about decisions that have been made to make sure the right decisions are being made about social action programs in MCK Kaaga synod, while 9% (32) respondents were undecided. Accordingly, 91% of the respondents were okay with being questioned on decisions they had made. This implies being transactional and being open for feedback. Clark (2021) found out that the transactional attributed is key when dealing with grown-ups, since they want to feel respected, and not mere children to be told what to do. Accordingly, Clark advised leaders to consult and allow the team

to ask them questions. Consequently, this finding is augmented by previous research by Clark.

4.6.15 I provide challenges for my team members to make them grow

Figure 4.42

I provide challenges for my team members to make them grow
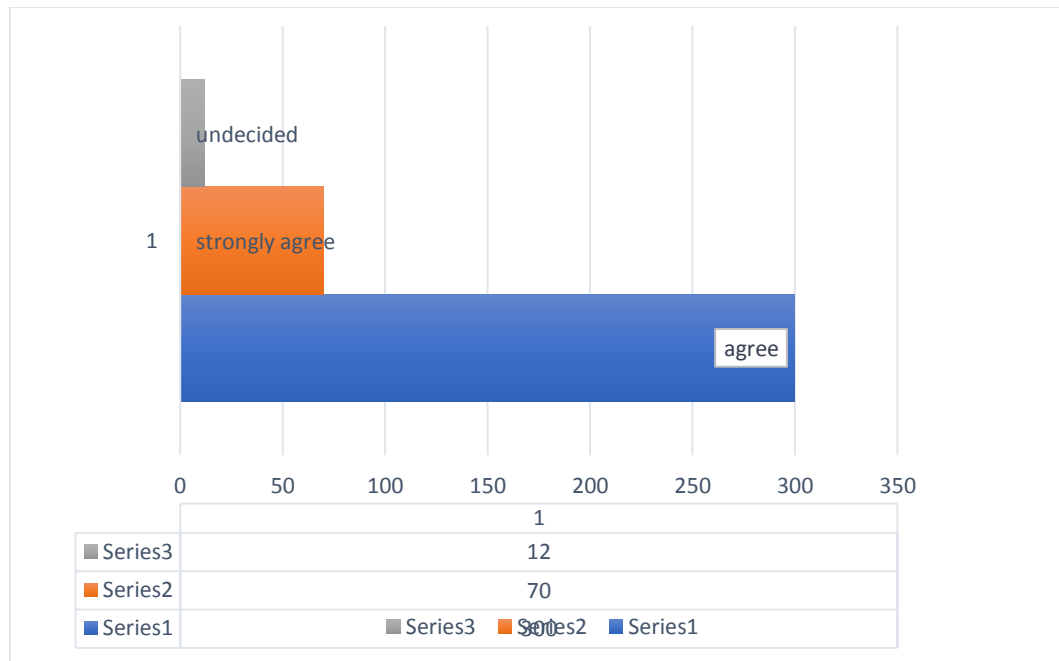
Figure 4.42 shows that 79 % (300) respondents agreed, 18% (70) strongly agreed that they provided challenges for my team members to make them grow, while 3% (12) respondents were undecided. Therefore, 97% of the respondents agreed to providing challenges to their team members to make them grow. This indicates that they were willing to engage the team members and seek their growth in their personal capacity. Kabugi (2019) study findings corroborate this point. Kabugi found out that the true leader seeks the growth and personal development of the team members, even if the personal development comes through difficulties. Accordingly, this finding is corroborated by previous research

Executional Distribution

4.6.16 I work hard to ensure that all the social action programs in Kaaga synod we have started are working as required.

Figure 4.43

I work hard to ensure that all the social action programs in Kaaga synod we have started are working as required
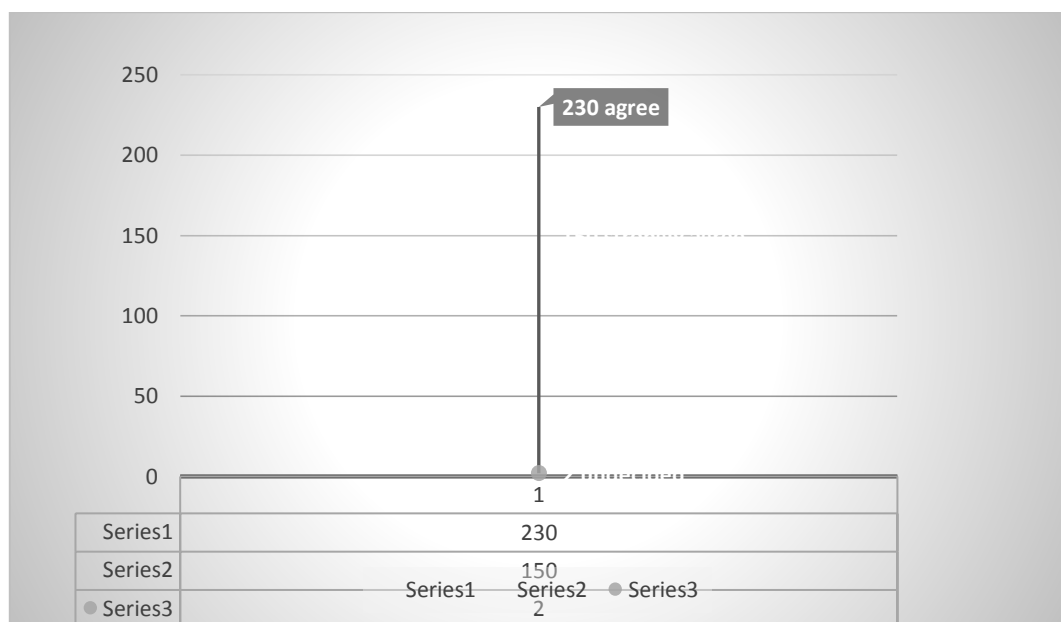
Figure 4.43 shows that 60 % (230) respondents agreed, 39% (150) strongly agreed that they work hard to ensure that all the social action programs in Kaaga synod we have started are working as required, while 1% (2) respondents were undecided. Therefore, 99 % of the respondents work hard to deliver on the social action programs. This indicates that the leaders are committed to executional distribution. They want to act in the executive role and deliver the program. This is supported by research by Samuel (2016) who found out that leadership without executional ability is leadership that does not deliver on the final goals, which is to see a program through to completion. Accordingly, past research underpins this conclusion.

4.6.17 I motivate the team to ensure the success of the social action programs in MCK Kaaga synod

Figure 4.44

I motivate the team to ensure the success of the social action programs in MCK Kaaga synod
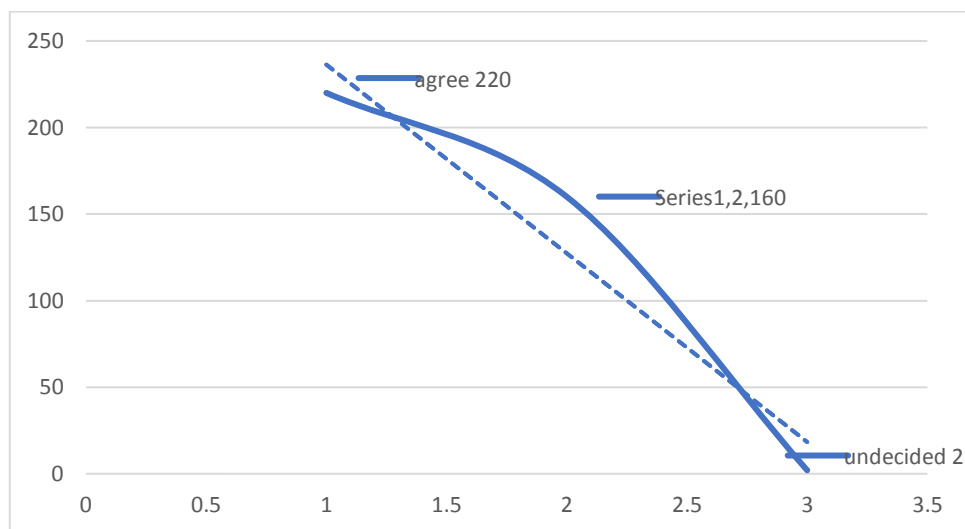
Figure 4.44 shows that 58% (220) respondents agreed, 41% (160) strongly agreed that they motivate the team to ensure the success of the social action programs in MCK Kaaga synod, while 1% (2) respondents were undecided. 99% of the respondents motivated their team members to ensure successful delivery of the social action programs in MCK Kaaga synod. This is supported by conclusions by Ibuathu (2014) which underscored the need for motivation so as to inspire team members to rise and implement social action programs. Accordingly, this funding from this study is consistent with previous reach**.**

4.6.18 when challenges arise, I view them as a way to think outside the box, and deliver on the social action programs we have in MCK Kaaga synod

Figure 4.45

When challenges arise, I view them as a way to think outside the box, and deliver on the social action programs we have in MCK Kaaga synod
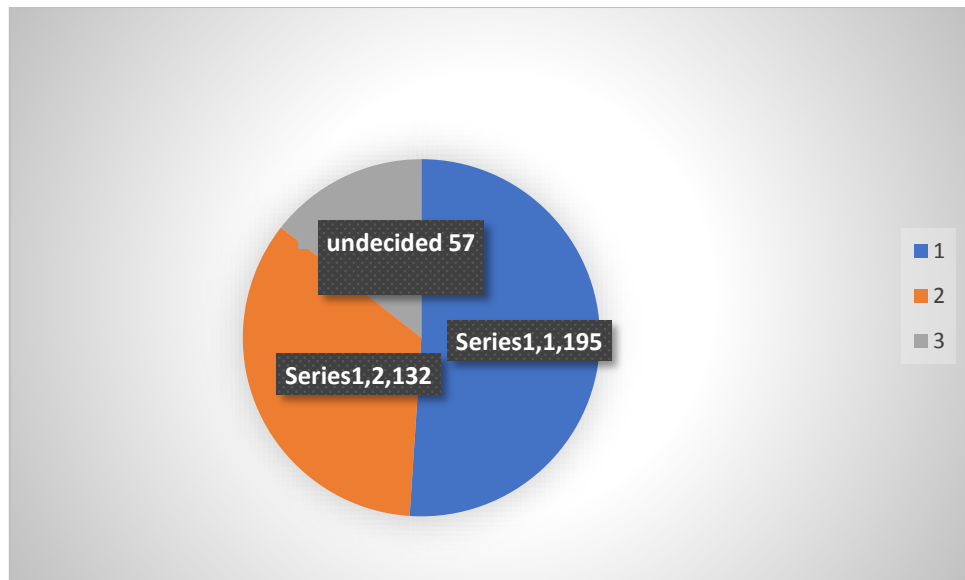
Figure 4.45 shows that 51% (195) of the respondents agreed, 35% (132) of them strongly agreed that they view challenges as a way to think outside the box, and deliver on the social action programs we have in MCK Kaaga synod, while 14% (57) respondents were undecided. 86 % of the respondents viewed challenges as an opportunity to think outside the box, and actually successfully implement the social action projects n MCK Kaaga synod. Hammond (2016) in his study highlighted this same point. He posited that challenges must not be a reason for us to give up, but rather an opportunity to rise even higher by thinking creatively on new ways to deliver on the social action programs. Accordingly, this particular finding was corroborated by precious research by Hammond (2016).

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Results from Interview with senior Ministers

The 20 ministers felt that transformational leaders inevitable seek to transform their communities through social action programs. They posited that a transformational leader will seek to start schools and hospitals, inaugurate programs to empower people economically, institute OVC programs, and seek to found widow specific programs.

4.7 Regression Analysis

The correlation analysis of the study's variables is presented in this section. Pearson's Product Moment Correlation, which is a non-parametric measure of the intensity and direction of association between two variables, was utilized. It is thought that the 0.05 threshold of significance is preferable since it lies in between the two extremes (Kay, 2011).

Table 4.6

Relationship between Transformational leadership and Provisional of educational services in MCK Kaaga Synod

Variable		Provision of educational services
Transformational Leadership	Pearson Correlation	0.0123**
	Sig. (2-tailed)	0.00

** Correlation is significant at $p < 0.05$

As reflected by the Pearson's Product moment correlation results described in Table 4.6, transformational leadership showed a positive, significant relationship with provisional of educational services at MCK Kaaga synod, since it had a coefficient of r = 0.0123, P<.05. This implies that transformational leadership is playing a vital role in provision of educational services in MCK Kaaga synod.

Table 4.7 Relationship between Transformational leadership and Provisional of Medical services in MCK Kaaga Synod

Variable		Provision of medical services
Transformational Leadership	Pearson Correlation	0.1605**
	Sig. (2-tailed)	0.00

** Correlation is significant at p<0.05

As reflected by the Pearson's Product moment correlation results described in Table 4.7, transformational leadership showed a non-significant relationship with provisional of medical services at MCK Kaaga synod, since it had a coefficient of r = 0.1605, P<.05. This implies that transformational leadership does not have a significant relationship with provision of medical services in MCK Kaaga synod.

Table 4.8

Relationship between Transformational leadership and Economic Empowerment in MCK Kaaga Synod

Variable		Economic Empowerment Programs
Transformational Leadership	Pearson Correlation	0.0231**
	Sig. (2-tailed)	0.00

** Correlation is significant at p<0.05

As reflected by the Pearson's Product moment correlation results described in Table 4.8, transformational leadership showed a positive, significant relationship with economic empowerment programs of medical services at MCK Kaaga synod, since it had a coefficient of r = 0.0427, P<.05. This implies that transformational leadership is playing a crucial role in economic empowerment programs in MCK Kaaga synod.

Table 4.9

Relationship between Transformational leadership and OVC programs in MCK Kaaga Synod

Variable		OVC Programs
Transformational Leadership	Pearson Correlation	0.0341**
	Sig. (2-tailed)	0.00

** Correlation is significant at $p<0.05$

As reflected by the Pearson's Product moment correlation results described in Table 4.9, transformational leadership showed a positive, significant relationship with OVC programs at MCK Kaaga synod, since it had a coefficient of $r = 0.0341$, $P<.05$. This implies that transformational leadership is playing a crucial role in OVC programs in MCK Kaaga synod.

Table 4.10

Relationship between Transformational leadership and Widows Care programs in MCK Kaaga Synod

Variable		Widows Care Programs
Transformational Leadership	Pearson Correlation	0.1590**
	Sig. (2-tailed)	0.00

** Correlation is significant at $p<0.05$

As reflected by the Pearson's Product moment correlation results described in Table

4.10, transformational leadership showed a non-significant relationship with widow's care in MCK Kaaga synod, since it had a coefficient of r = 0.1590, P<.05. This implies that transformational leadership does not play a critical role in widows care program in MCK Kaaga synod, since the relationship with this this particular program is not significant.

Model Summary

Table 4.11

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.634(a)	.461	. 473	.61320

Adjusted R squared as a coefficient denotes the variation in the dependent variable due to changes in the independent variable. As shown in table 4.11 above, the value of adjusted R squared was 0.473, an indication that there was variation of 47.3% on provision of education, provision of medical services, economic empowerment services, OVC programs and widows care programs, at 95% confidence interval. This shows that 47.3% changes in social action programs could be linked to the effect of transformational leadership on provision of education, provision of medical services, economic empowerment services, OVC programs and widows care programs at MCK Kaaga synod.

Table 4.12

Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
Constant	.529	.242	.245	1.183	.139
provision of education	.0123	.007	.346	1.734	.004
Provision of medical services	.1605	.050	1.35	3.116	.026
economic empowerment services	. 0231	.453	1.198	2.14	.083
OVC Programs	. 0341	.236	.523	1.53	.12
Widows care	. 1590	.027	1.375	2.142	.024

Drawing from the data in the above table 4.12 above, the established regression equation was $Y = 0.529 + 0.1605 X_1 + 0.0427 X_2 + 0.0231 X_3 + 0.0341 X_4 + 0.1590 X_5$.

Following from the above equation, the study established that the performance of social action programs in MCK Kaaga synod would be 52.7% if the effects of transformational leadership on provision of education, provision of medical services, economic empowerment services, OVC programs and widows care programs were kept to a constant zero. The coefficient of provision of education services is 0.0123. This implies that for every unit increase in education services due to transformational leadership, we

expect a 0.0123 increase social action program in MCK Kaaga synod, *ceteris paribus,* holding all other factors constant. Further, the coefficient for medical services is 0.1605. This means that the transformational leadership has no significant relationship with provision of medical services in MCK Kaaga synod even when we hold all other factors constant. The coefficient of economic empowerment services is 0.0231. This denotes that for every unit increase in economic empowerment programs due to transformational leadership, we expect a 0.0231 increase in social action programs in MCK Kaaga synod, *ceteris paribus*, holding all other factors constant. Moreover, the coefficient of OVC programs is 0. 0341. This denotes that for every unit increase in OVC programs, due to transformational leadership, we expect a 0.0341 increase in social action programs in MCK Kaaga synod, *ceteris paribus*, holding all other factors constant. Finally, the coefficient for medical services is 0. 1590. This means that transformational leadership has no significant relationship with widows care programs in MCK Kaaga synod even when we hold all other factors constant.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The chapter is concerned with the summary, conclusion and recommendations of the study. The Summary recapitulates purpose of the study, the process of the study and the major findings of the study. The conclusion describes the uses and effects of the study giving a broader perspective of the same with possible action. How these effects of the study affect the stakeholders is discussed. The recommendations of the study were outlined. Moreover, areas for further research, guided by questions that remain unanswered were also presented here. Methodological issues that could be refined to improve similar future studies and action that should be taken to address the problem based on research findings were also included in this section.

5.2 Summary

The study sought to examine transformational leadership attributes among the leaders, social action initiatives, and establish their relationship in transformation in the community in MCK Kaaga synod. The study employed both quantitative and qualitative methodologies. The researcher recruited data collection assistants from the various circuits of MCK Kaaga synod who were tasked to collect data using the questionnaires, observation checklists and the interview schedules. The study was guided by two major variables namely leadership and social action. The data was coded and computed using the statistical program of social sciences (SPSS) version 23. Descriptive statistics was generated and presented as graphs, tables and charts summarising the findings. Qualitative data was presented in emerging themes and linked with the descriptive date in the analysis. Moreover, linear regression was also

conducted to establish the relationship between the independent and the dependent variables. Based on the research questions and the data analysis in chapter four, several important findings have emerged. The following is a summary of what the study found out: a majority of the leaders are unaware of the term transformational leadership, with 82% indicating they were unaware of the term. Most of the 18% who were aware of the term transformational leadership had heard it in workshops and seminars.

Kaaga MCK Synod grows its leaders organically from within, with emerging leaders first suggested brought to the attention of the clergy by the congregation. Those are then mentored and trained according to their area of gifting. The church elders that consist of the current church committee office holders and past office holders play a critical role in mentoring new leaders and influencing their election into church committee roles.

The findings on transformational leadership attributes revealed that they obtained a mean score of 50 showing that the leaders in MCK Kaaga Synod do not view themselves as not yet having transformational leadership style. However, little effort such as awareness could shift them to be transformational leaders as the mean score was 9, a cutoff point to being transformational. Kisima circuit has the highest score in terms of awareness and practice of transformational leadership, with a score of 61. This is closely followed by Chugu (score 59), and Mulathankari (59).

MCK Kaaga synod have established social action initiatives in education with 53 public primary schools with an enrolment of 14,849, 31 public secondary schools with an enrolment of 9,368, 15 private schools with an enrolment of 2,361 and 3 Colleges with an enrolment1,192 and the compassion children sponsorship for that benefits 3,338 students. Other social initiatives included dispensaries, a drug rehabilitation centre, voluntary counselling and testing (VCT) centre, care of orphans, Savings and credit

cooperatives (SACCO) farming loans, counselling services, Feeding program, widow assistance program. This indicates a positive association between transformational leadership and social action where increase in one lead to the increase of the other. The study affirms that MCK Kaaga synod is growing towards being a church led by transformational leaders and strong in social action.

Church initiated social action programs are positively influencing the community. All the respondents agreed that schools begun by MCK Kaaga synod are enabling access education. In addition, 81% strongly agreed, or agreed that training colleges and training institutes are training the youth on job skills.

Medically, Kaaga Synod is playing a positive role, with 81% strongly agreeing that the provision of medical services by the synod is good for the community. In addition, MCK Kaaga synods attempts at reducing poverty in the community is bearing fruit, with 82% of the respondents strongly agreeing, or agreeing that the economic empowerment projects initiated by MCK Kaaga synod has inspired members of the community to start their own businesses.

In terms of OVCs, 78% agreed that MCK Kaaga synod provides food to the children, 78% agreed that OVC programs has enabled vulnerable children to go to school, and 76% agreed that OVC programs have provided children with housing.

Relative to widows, MCK Kaaga synod is enacting helpful programs. 87% of the respondents agreed that MCK supports widows through counselling or offering emotional support, while 66% agreed that Kaaga synod has programs tailored to empower widows economically, and 74% agreed that the synod follows up the family embers to make sure they take of the widows in their families.

In terms of how the transformational leadership attributes influence social action, the attribute of social influence and executional distribution both with a mean of 95%, had

the most influence on social action in MCK Kaaga synod. They were followed by delegation with the attribute of delegation with a mean score of 94%.

In terms of regression analysis, transformational leadership has a significant, positive relationship with provision of education services with a regression coefficient of 0.0123 $p < 0.005$. Additionally, transformational leadership was significant correlated with economic empowerment programs, with a coefficient of 0.0231, $p < 0.005$. Moreover, transformational leadership was positively correlated with OVC programs, with a regression coefficient of 0.0341, $p < 0.005$. However, transformational leadership has no significant relationship with provision of medical services $r = 0.1605$, $p < 0.005$, and widows care programs, $r = 0.1590$, $p < 0.005$ in Kaaga synod.

5.3 Conclusion

From the research findings, the study concludes that there is a dearth of transformational leadership in Kaaga synod. The results show that transformational leadership could be lacking in the training in theological seminaries. The leadership of the MCK Kaaga synod has not been adequately trained in transformational leadership as a style adopted by the Wesleyan movement. The results also show that no seminars and leadership forums organized in the MCK Kaaga synod teach on transformational leadership. However, even with the limitations in terms of conceptual understanding and praxis, transformational leadership is influencing social action in MCK Kaaga synod. The organic growth of leadership means that the leaders come from within the community and so they are amply placed to know the community and its needs. Accordingly, they are aware of the existential needs of the community, and can formulate relevant and pertinent programs. This study concludes that MCK Kaaga synod programs have a positive impact on the community, but the synod can do more

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programs particularly in the area of medical provision and widow care programs. The ideals of the transformational leadership were found to be predominant, even without teaching or training raises specific concerns.

5.4 Recommendations

It is evident from the findings of this study that transformational the transformational leadership style is influencing social action programs in MCK Kaaga synod. The followings recommendations are made based on the findings of the study:

To address the lacunae of transformational leadership in its leaders, the MCK Kaaga should conduct trainings teach the chapter and verse of what transformational leadership really entails.

This training should encourage development of a challenging and attractive vision, which seeks to pioneer social action programs all over Kaaga synod. Further, church leaders should seek to connect the vision communicated to a workable implementation strategy, that will be energising and acceptable, including actions, modes of communication and specific achievable goals to be milestones of progress.

Further, MCK Kaaga synod leadership must seek to streamline the social action programs to the priorities that the church has, and how we can turn the existing public schools and colleges for ministry and impact in the community.

5.5 Suggestions for Further Studies

The results of this study have raised important questions that call for more investigation. The following topics are suggested for more study:

The study only explored transformational leadership style and its influence on social action programs in MCK Kaaga synod. A further study can explore how other

leadership styles for instance lasses faire or democratic styles influence social action in other jurisdictions.

The study geographical scope was limited to MCK Kaaga synod. A further study an explore if these results can apply in other locations, for instance in Nairobi synod, which may have different needs from Kaaga synods.

In terms of methodology, the use of the MLQ tool has grown popular in use but it is limited as a qualitative data collection tool. Purely qualitative methodology using in-depth interviews and participatory observation should be employed over a period of time among some leaders to really establish their leadership style.

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APPENDIX I: QUESTIONNAIRE

Are the leaders in MCK Kaaga Synod practicing transformational leadership?

I am Rev Nicholas Mutwiri a PHD student of the Kenya Methodist University. I am conducting a research study on transformational leadership in the context of social action. The objectives of the study are: To determine the influence of transformational leadership in resolving family crisis, to ascertain the influence of transformational leadership in addressing drug and substance abuse and to establish the influence of transformational leadership in improving economic status of people within Kaaga Synod.

Respondent Profile

Name (optional)_____

Genders   Male_____Female_____

Age bracket – (20and Below), (21-25), (25-35),(36-50), (50and above)

Position in the church – Superintendent minister ____,Lay minister _____, committee member_____, Steward____, other (specify)_____

Transformational leadership

Are you familiar with the term transformational leadership?			
	YES	NO	Not Sure
If you answered yes in a) above how did you come to learn of it _____			
Tick what best describes the statements below about your leadership			

I go out of the way to make others feel good to be around me.					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I help others with their self-development.					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I help others to understand my visions through the use of tools, such as images, stories, and models.					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I ensure others get recognition and/or rewards when they achieve difficult or complex goals.					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I let others work in the manner that they want.					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Avoid making decisions					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Wait for things to go wrong before taking action					

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Keep track of all mistakes

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Make clear what one was expect to receive when performance goals are achieved

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Helps others to develop their strengths

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Allows questions about decisions that have been made to make sure that the direction is appropriate.

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Are optimistic about the future

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Consider the moral and ethical consequences of decisions

	Strongly	Agree	Undecided	Disagree	Strongly

agree				disagree

Go beyond self-interest for the good of the church.

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I get things done.

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I have an ever-expanding network of people who trust and rely upon me.

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I provide challenges for my team members to help them grow.

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I use simple words, images, and symbols to convey to others what we should or could be doing.

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I manage others by setting standards that we all agree with.

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I rarely give direction or guidance to others if I sense they can achieve their goal.

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I consistently provide coaching and feedback so that my team members know how they are doing.

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

People listen to my ideas and concerns not out of fear, but because of my skills, knowledge, and personality.

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I provide an empathic shoulder when others need help.

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I help others with new ways of looking at new and complex ideas or concepts.

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I ensure poor performance is corrected.

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

As long as things are going smoothly, I am satisfied

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I monitor all projects that I am in charge of to ensure the team meets it goal.					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

The following statements relate to the influence of church initiated social action programs of schools, medical provision, economic empowerment, Orphans and vulnerable children and Widows Care among the communities within the geographical area of the MCK Kaaga Synod. Kindly tick where appropriate

Schools started by MCK in Kaaga synod have enabled more students to have an education					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Teacher training colleges in Kaaga synod have trained and equipped teachers					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Technical training institutions have equipped our youth with skills					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Medical centers begun by MCK Kaaga synod have provided medical services to the community					
	Strongly	Agree	Undecided	Disagree	Strongly

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agree				disagree

Our medical centres train the community on disease prevention activities such as healthy nutrition and hygiene

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Our medical training campuses in MCK Kaaga synod trains and equips medical workers

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Economic empowerment programs begun by MCK Kaaga synod have employed members of the community.

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Economic empowerment training by MCK Kaaga synod has inspired members to start and run their own businesses

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Economic empowerment programs begun by Kaaga synod have lifted the members of the community out of poverty

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Programs to Orphans and vulnerable children begun by MCK Kaaga synod

provide food to orphans and vulnerable children

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Programs to orphans and vulnerable children begun by MCK Kaaga synod enable orphans and vulnerable children to receive education

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

MCK Kaaga synod has begun children which provide orphans and vulnerable children with housing

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

MCK Kaaga synod provides widows/widowers with emotional support by offering counselling and organizing meetings and retreats for them

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

MCK Kaaga synod has programs and trainings specifically tailored to empower widows economically

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

MCK Kaaga synod follows up on family members of widows to ensure that they

are taking care of any widows in their families					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Kindly describe any other Influence of church-initiated church projects in Kaaga synod

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4.The following statements are designed to portray the relationship between the attributes of charisma, social influence, vision, transactional, delegation and executional distribution and social action in MCK Kaaga Synod. Kindly tick where appropriate.

i)Charisma

My desire to help others in word and deed has led me start social action activities in MCK Kaaga synod					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
I use my communication skills to pioneer social action programs in MCK Kaaga synod					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
I have natural self-confidence, and I use this to mobilize people for social action programs in MCK Kaaga synod					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

ii)Social Influence

I engage in advocacy for social action activities such as schools, hospitals etc in MCK Kaaga synod					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
I use my connections and friendships to start social action activities in MK Kaaga					

synod					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I engage in continuous mobilization of stakeholders to ensure sustainability of the social action programs we have started in MCK Kaaga synod.					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

iii) Vision

My 5 year vision for MCK Kaaga synod includes starting schools, hospitals, OVCs and Widows care					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
I constantly communicate my social action vision to the members of MCK Kaaga synod					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
I am right now engaged in recruiting and training the teams to help me achieve the social action vison I have for MCK Kaaga synod					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

iv) Transactional

I discuss with the community and take their view into consideration before deciding what social action program to start					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
I am willing to mobilize finances for a school, medical center or widows' program even if the idea did not originate with me					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
I let others work in the manner they want as long as the social action program goal is achieved					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree

v) Delegation

I trust other members of my team with responsibilities for the success of the social action programs in MCK Kaaga synod					
	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
I allow questions about decisions that have been made to make sure the right					

decisions are being made about social action programs in MCK Kaaga synod

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I provide challenges for my team members to make them grow

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

vi) Executional Distribution

I work hard to ensure that all the social action programs in Kaaga synod we have started are working as required.

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

I motivate the team to ensure the success of the social action programs in MCK Kaaga synod

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

When challenges arise, I view them as a way to think outside the box, and deliver on the social action programs we have in MCK Kaaga synod

Strongly agree	Agree	Undecided	Disagree	Strongly disagree

Describe or list any other relationship between transformational leadership attributes of charisma, social influence, vision, transactional, delegation and executional distribution

and social action in MCK Kaaga Synod.

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APPENDIX II: OBSERVATION CHECKLIST FOR SOCIAL ACTION

INITIATIVES

Church initiated community projects				
Name of project	Number of projects	Average number of beneficiaries	Active	Dormant
Who started the projects listed above? (Ourselves)(the Connexion) (Foreign initiative by friends of the Church)				
What is the source of funds for the project(s)?				
What are the benefits of the project(s) to the member's community?				
What are the benefits of the project(s) to the church?				

What are the challenges encountered in running the project?
What is the role of the leaders in running of the projects?

APPENDIX III: INTERVIEW SCHEDULE FOR KEY INFORMANTS

i. Tell me a bit about your history with the Methodist church. What made you join the Methodist Church, and not any other Church? How long have you been a leader with MCK Kaaga synod?

ii. What do you understand by the term transformational leadership?

iii. In your view, what are some of the characteristics that mark out a transformational leader?

iv. What do you understand by the term social action?

v. Is the MCK Kaaga synod involved with social action programs? Can you tell me some examples of these social action programs or activities?

vi. Where are these programs being carried out?

vii. What makes the MCK Kaaga synod want to get involved in social action programs?

viii. What is the relationship between transformational leadership, and social action programs in MCK Kaaga synod?

ix. What is the impact of these social programs in MCK Kaaga synod?

APPENDIX IV: MCK KAAGA SYNOD GEOGRAPHICAL LOCATION

MAP