

ABSTRACT

LEADERSHIP INTEGRITY IN KENYA: THE BEST LEADERSHIP PRACTICES THAT PROMOTE LEADERSHIP INTEGRITY AMONG LEADERS IN CHRISTIAN INSTITUTIONS OF HIGHER LEARNING IN KENYA

by

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The value of leadership cannot be overstated because leaders are the key drivers of institutions and organizations. Leadership has been researched and discussed through many lenses including leadership theories, leadership principles, leadership traits, leadership behavior, and leadership competencies. Leadership research and leadership studies have delved into best leadership process and practices in an attempt to promote good leadership including transformational leadership, transactional leadership, and servant leadership. Organizational leadership shapes organizational performance and institutional culture. However, leadership does not occur in a cultural vacuum. Paying attention to the overall context within which organizational leadership takes place is key to arriving at valid conclusions and proposals. This project located its Christian leadership discussion in the African cultural leadership context, localized in the Kenyan institutional context. It intentionally focused on integrity in leadership, otherwise termed leadership integrity. Such leadership integrity was gleaned through contextual lenses as proposed by scholars such as Vhumani Magezi, John Brown Ikenye, Jeremiah Ole Koshal, Timothy A. Brubaker, Gregg Okeson, Tite Tienu, Emmanuel Katongole, and Foday-Khabenje, among others.

The purpose of this research was to propose best practices that promote leadership integrity in Christian institutions of higher learning in Kenya. It sampled participants from three Christian institutions with a sample population of five leaders, ten former students and fifteen current students from each institution studied, a total of ninety participants. The leaders and former students responded to questionnaires while the current students interacted in researcher-facilitated focus groups. The data was analyzed and corroborated to provide findings and conclusions on promoting integrity in leadership in the African context.

The project concluded that the levels of leadership integrity in Christian institutions of higher learning in Kenya are low, and that although there are efforts being put in place to promote integrity in leadership the efforts face enumerable real hinderances. This project suggests some of the best practices and processes that may promote integrity in leadership in the African cultural context. Key to promoting leadership integrity among Christian leaders in Kenya is paying critical attention to the cultural nuances around power structures through a patron-client lens and to African cultural leadership virtues such as community, relationships, mentorship and a holistic non-dualistic spirituality and cosmology.

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LEARNING IN KENYA

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by

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TABLE OF CONTENTS

Table of Contents

ABSTRACT.....	1
LEADERSHIP INTEGRITY IN KENYA: THE BEST LEADERSHIP PRACTICES THAT PROMOTE LEADERSHIP INTEGRITY AMONG LEADERS IN CHRISTIAN INSTITUTIONS OF HIGHER LEARNING IN KENYA	1
TABLE OF CONTENTS.....	iii
LIST OF TABLES	ix
ACKNOWLEDGEMENTS.....	x
CHAPTER 1	1
Overview of the Chapter	1
Personal Introduction	1
Purpose of the Project	8
Research Questions	8
Research Question #1	8
Research Question #2	8
Research Question #3	8
Rationale for the Project.....	9
Definition of Key Terms	11
Delimitations	13
Review of Relevant Literature	13

Theological and Biblical Foundation.....	13
Organizational Leadership.....	14
Spiritual Leadership.....	14
Servant Leadership.....	15
Leadership in Africa.....	16
Research Methodology.....	17
Type of Research.....	18
Participants.....	18
Instrumentation.....	19
Data Collection.....	19
Data Analysis.....	20
Generalizability.....	20
Project Overview.....	21
CHAPTER 2.....	23
LITERATURE REVIEW FOR THE PROJECT.....	23
Overview of the Chapter.....	23
Biblical and Theological Foundations of Leadership Integrity.....	25
Integrity in The Bible: Hebrew and Greek Rendering.....	25
Integrity in The Trinity.....	28
Integrity in Creation.....	32

Integrity in Imaging God	35
The Making of Leaders with Integrity in the Old Testament	42
Leadership Integrity in The New Testament	48
The Holy Spirit in Leadership Integrity	55
Integrity – Overview of Meanings and Usage	61
Integrity - Range of Meanings	61
Integrity and Philosophical Ethics	63
Three Main Approaches to Integrity in Contemporary Scholarship	65
Integrity and Servant Leadership	68
Leadership Integrity in Africa	71
Power and Integrity in African Christian Leadership	79
Research Design Literature	83
Summary of Literature	85
CHAPTER 3	88
Overview of the Chapter	88
Nature and Purpose of the Project.....	88
Research Questions	90
Research Question 1	90
Research Question 2	90
Research Question 3	91

Ministry Context	91
Participants	94
Criteria for Selection.....	94
Table 3.1. Sample Size and Distribution	96
Description of Participants.....	97
Ethical Considerations	98
Instrumentation.....	99
Questionnaires.....	100
Focus Group Interviews.....	101
Expert Review.....	102
Reliability & Validity of Project Design	103
Data Collection.....	104
Data Collection Process	105
Data Collection Tools	107
Data Analysis	109
CHAPTER 4	111
Overview of the Chapter	111
Participants	111
Table 4.1 Distribution of Participants According to Institution and Research Tool	113

Table 4.2 The Distribution of The Participants According to Their Gender	113
Table 4.3 Distribution of The Participants According to Age Brackets	115
Research Question 1: Description of Evidence	115
Table 4.4 Range of Meaning for the Concept “Integrity”	117
Table 4.5 Opinion on Levels of Integrity according to various participants	118
Table 4.6 Awareness of Integrity Policies in the Colleges	119
Table 4.7 Leaders as Servants or Bosses	121
Research Question 2: Description of Evidence	121
Table 4.8 Institutional Efforts to Promote Integrity	122
Table 4.9 Integrity Levels Among Institutional Leaders in Kenya	123
Table 4.10 Summary of the Hinderances to Promoting integrity	126
Research Question #3: Description of Evidence	126
Table 4.11 Extent to Which Leaders are Held to Account According to Former Students and Leaders	128
Table 4.12 Leaders’ Sensitivity to the Leading of The Holy Spirit	129
Table 4.14 Proposed Means of Preparing Students for Leadership	131
Table 4.15 The Extent Institutions Promote African Cultural Leadership Values	133
Table 4.16 Means of Promoting Integrity in Leadership in Africa	136
Summary of Major Findings	136

CHAPTER 5	138
Overview of the Chapter	138
Major Findings	138
First Major Finding: Meaning and Value of Integrity in Christian Institutions of Higher Learning in Kenya	138
Second Major Finding: Levels of Integrity in Institutional Leadership in Kenya	141
Third Major Finding: Hinderances to Promoting Leadership Integrity	143
Fourth Finding: Best Leadership Practices that Promote Leadership Integrity in Christian Institutions of Higher Learning in Kenya	150
Ministry Implications of the Findings.....	154
Limitations of the Study	156
Unexpected Observations.....	156
Postscript	158
APPENDICES.....	160
Appendices C. Focus Group Questions	172
Appendices D. Informed Consent Letters/Forms	174
Works Cited.....	177

LIST OF TABLES

	Page
Table 3.1. Sample Size and Distribution	96
Table 4.1 Distribution of Participants According to Research Tool.....	113
Table 4.2 The Distribution of Participants by Gender	113
Table 4.3 Distribution of The Participants According to Age Brackets	115
Table 4.4 Range of meaning for the Concept “Integrity”	117
Table 4.5 Opinion on Levels of Integrity according to various participants	118
Table 4.6 Awareness of Integrity Policies in the colleges	119
Table 4.7 Leaders as Servants or Bosses	121
Table 4.8 Institutional efforts to promote integrity.....	122
Table 4.9 Integrity Levels Among Institutional Leaders in Kenya	123
Table 4.10 Summary of the Hinderances to Promoting integrity	126
Table 4.11 Extent to Which Leaders are Held to Account.....	128
Table 4.12 Leaders’ Sensitivity to the Leading of The Holy Spirit.....	129
Table 4.14 Proposed means of preparing students for leadership	131
Table 4.15 The extent Institutions Promote African Leadership values.....	133
Table 4.16 Means of Promoting Integrity in Leadership in Africa.....	136

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CHAPTER 1

NATURE OF THE PROJECT

Overview of the Chapter

This chapter introduces the nature of the entire research project. It begins with a personal introduction to the project stating the impulses and experiences that led the researcher to pursue a study on best practices that may promote leadership integrity in the African context. Thus, the chapter states the problem and the purpose for the study, including a justification and rationale for the inquiry. Given that this is an academic exercise, key terms are defined as they are used for this study, in addition to a thematic overview of the relevant literature consulted for background knowledge from the studies already undertaken and for prospective themes and gaps that could be addressed by project. The chapter concludes with a description of the research methodology to be utilized for the study, which is a pre-intervention qualitative project.

Personal Introduction

African Christian leaders who belong to my historical zone link the first generation of African leaders who took over leadership from western missionaries on the one hand with those who may not have served in any close proximity to that first generation of African leaders on the other. They often evaluate and censure the first generation of national leadership against the backdrop of missionary leadership rather haphazardly, with little or no due consideration of the cultural background that those first national leaders came from and how that background affected their leadership styles and practices. This personal introduction to my area of research seeks to tell the story of my exposure to both sets of leaders. This exposure has left me with the feeling that those

African leaders wrestled to apply leadership styles and principles that were generated and imported from a cultural milieu different from their own by the missionaries in Africa.

The missionary leaders were not nearly as influenced by African cultural values in their leadership practice as were the national leaders who took over leadership from them.

I belong to that group of second-generation African leaders who have had some interaction with western Christian leadership both locally and abroad. I was born and brought up in a Christian family that faithfully attended the missionary-initiated Africa Inland Church. My conversion to the faith and early Christian growth in my teenage years was influenced greatly by the ministry of the Campus Crusade and The Navigators, both of which had missionary leadership at the time. I took my undergraduate and graduate studies in Kenya at Christian institutions of higher learning established by missionary enterprises, where quite a few of my instructors and college leaders were western missionaries. I have served in some of these institutions as an instructor for close to ten years. I am currently the leader of a theological college that was initiated by the Africa Inland Mission. The institution was run by missionary leaders for thirty-four years (1972 – 2006). In fact, most of the theological institutions, health care facilities, and formal schools associated with the mainstream denominations in my country were established and led by western missionaries for many years before transitioning to national leadership.

It is no secret that after the transition from western leadership to national leaders, most of these institutions have suffered a major decline in terms of efficiency, ministry impact, and service delivery. Some theological institutions of higher learning have come to near closure or have been converted into secular liberal arts universities

while others, especially Christian high schools and some health care facilities, have been handed over to government authorities to manage. Thus, it may be asked, what accounts for the decline of missionary-initiated institutions after their nationalization in Kenya? It is not clear if the national leaders that take over the leadership of these institutions are incompetent leaders, lacking in professional leadership training or if there are other factors in the cultural context that negatively influence African leadership. Leaders have been accused of autocratic leadership, financial dishonesty, nepotism, tribalism, leadership incompetence, and compromised morality. Some of the leaders of these failing institutions have quit leadership ministry all together due to what has turned out to be lack of integrity in their leadership. Indeed, I have sat in committees and councils that have handled the cases and witnessed firsthand men and women that I respected withdrawn from ministry leadership for what may be termed lack of leadership integrity.

After serving for close to fifteen years under a church led by a second generation of African leaders, I had the privilege to study for a Master of Theology in the United Kingdom. While in the UK, I served as a visiting minister for two years (2008-2010), in that western context, under the Free Church of Scotland. After that experience in Europe, I returned to Kenya to serve at Crossroads Fellowship Nyali - Mombasa, a vibrant contemporary Church established and run by three missionary-pastors from the US. Serving as the Executive Pastor and the first African among the senior pastoral team in a church that attracted the multicultural middle and upper classes of society in an urban center, I was exposed firsthand to the dynamics of missionary leadership in practical and personal terms for four years. In general terms I would summarize what I observed as key elements of their missionary leadership to be a deliberate pursuit for efficiency in

performance, intentional transparency with ministry funds, and attention to the nuclear family. It was not clear what impact these elements had on leadership integrity in the African context or to what degree the western cultural background and values informed missionary leadership practices or whether they were learned through formal leadership training.

In 2014 my wife and I answered a call to establish a church-planting ministry. Currently, twenty church-planting pastors have joined the ministry, registered as LifePoint Ministry Kenya (LifePoint). These pastors have established church-planting teams around them. To date thirty young LifePoint congregations have been established. Two-thirds of the pastors in the church planting ministry are former Africa Inland Church (AIC) pastors, trained for ministry in AIC colleges. All of them, without exception, expressed great disappointment and disillusionment with aspects of the AIC leadership. As the founding leader of LifePoint, I find myself faced with the challenge to urgently put into place organizational foundations, structures, processes, and systems that promote best leadership practices. This is in order that LifePoint may emerge as an effective twenty-first century missional organization, whose leadership foundations are both biblical and culturally responsive, finding a way for the pastor-leaders to effectively run community-transforming churches in the contemporary African context. I have the conviction that a key facet to effective transformational leadership is leadership integrity. The question becomes how to embed and promote integrity among LifePoint pastors and leaders at this crucial stage of the infant Church.

In February 2017 I was appointed to serve as the leader of a Christian college that was established by Africa Inland Mission (AIM) missionaries. I am the third national

leader of the college (principal) after decades of missionary leadership. From records and reports, including council and court proceedings, the college drastically declined in many ways due to mismanagement of funds and poor leadership after transitioning to national leadership. Such mismanagement may be attributed to several factors but lack of integrity in leadership stands out. Having entered its leadership at one of its lowest points, evidenced by low student population (six at the time), few and unmotivated faculty (four of them), dilapidated physical facilities, detachment from the local churches and the community, and severed relationship with international partners coupled with a growing list of creditors, I had to wrestle with the problem of how to make the college great again for the glory of God. To answer that question, we needed to interrogate how the college got to where it and find ways to restore confidence with the various stake holders and partners to ensure that such greatness was sustainable in the long haul. We had to determine how to promote high levels of integrity among the leaders of the college, That would have to be done in ways that paid specific attention to the cultural background and context of the leaders in question.

The most recent and explicit suggestion that integrity is key to effective leadership was presented at the National Leadership Conference training conducted by the International Leadership Institute as part of my course work in the first and second semester for the Doctor of Ministry program at Asbury Theological Seminary. The discussion on “The Eight Core Values” of effective spiritual leadership left no doubt in my mind that leadership integrity was the pivotal virtue for effective and sustained organizational leadership.

In my graduate studies in Church History, I interrogated the challenges that hindered the western missionaries from penetrating the core of the African belief system. Lack of adequate understanding of the African culture among the missionaries emerged as a key hindrance. In the transition of leadership from western missionaries to national leaders, the reins of power were mainly handed over to those African Christians who were deemed loyal to the missionaries, partly demonstrated by total detachment from all cultural practices because they were considered antithetical to the gospel. Many of those beliefs were central to African cultural identity and pride. Such an approach to Christianizing indigenous people created various blind spots and pitfalls in the application of many Christian principles and practices in the missionary-initiated churches in Africa. For instance, western missionaries did not adequately interrogate or respond to the African cultural concept of leadership. In particular, they did not provide a contextual theology of leadership that addressed the concept of power, which shapes the African understanding of leadership greatly. “Patron-client” dimensions of leadership that dominate the African concept of leadership were certainly not engaged.

The topic of leadership integrity is not a new subject in discussions on effective leadership. Although it is generously promoted in theory and in leadership training, in practice the levels of such integrity are still wanting, especially in the African context of leadership. The African cultural context has not been adequately interrogated for clues leading to appropriate application and implementation of the tenets of leadership integrity. Key aspects of the African cultural value system that relate to leadership may need to be interrogated rather liberally in order to suggest effective guidelines for the

application of biblical and theological principles of leadership integrity in the African cultural context.

I have carried within me the passion to promote integrity in leadership for a long time, but in recent times events in my ministry journey and study have heightened my resolve to investigate how best to promote leadership integrity among leaders in Christian institutions of higher learning in Kenya.

Statement of the Problem

There is a perennial problem of bad leadership in the African church. Such inept leadership exhibits itself primarily in abuse of power, misappropriation of financial resources, and sexual misconduct among the top leaders of Christian institutions (Kohls 107). This malpractice among Christian leaders is indicative of low levels of leadership integrity. Although the topic of leadership integrity has attracted some good scholarship in recent times in both Christian and secular forums the pivotal question of how to promote high levels of integrity specifically among Christian leaders in the African context has not been interrogated adequately.

As global Christianity expands steadily in the majority world, Christian leaders in Africa stand the chance to play a major role to shape and influence society in the emerging future (Kohls 107). However, unless its leaders, especially those in institutions of higher learning who are expected to shape the next generation of spiritual leaders, practice highest levels of integrity themselves, the church is faced with a major leadership crisis. This study investigated how best to inculcate highest levels of integrity among the leaders of Christian institutions of higher learning in the hope that the looming leadership crisis in African Christianity may be addressed and that the church may play its key role,

that of offering spiritual and social direction, promoted by highest levels of integrity among those in its leadership ranks.

Purpose of the Project

The purpose of this project was to discern best practices for promoting leadership integrity among leaders in Christian institutions of higher learning in Kenya.

Research Questions

In order to discern the best practices that promote leadership integrity among leaders in Christian institutions of higher learning in the African context the following questions guided the research process.

Research Question #1

How do people self-evaluate leadership integrity amongst leaders of Christian institutions of higher education in Kenya according to current and retired leaders, current students, and graduates?

Research Question #2

What hindrances prevent higher levels of integrity among leaders in Christian institutions of higher learning in Kenya according to current and retired leaders, current students, and graduates?

Research Question #3

What best practices moving forward might contribute to higher levels of integrity among leaders in Christian institutions of higher learning in Kenya according to current and retired leaders, current students, and graduates?

Rationale for the Project

This study was carried out primarily to establish how to promote integrity among leaders in Christian institutions of higher learning within the African context. However, the findings of this research may benefit a wide array of constituencies. As Dwight D. Eisenhower observed, "The supreme quality for leadership is unquestionably integrity. Without it no real success is possible, no matter whether it is on a section gang, a football field, in an army, or in an office" (Williams). A recent scientific survey carried out by the renowned Robert Half Management Resources concluded that integrity was the number one attribute of top corporate leaders (Weiss 1). In other words, leadership integrity is a foundational quality for successful leadership in any sector, be it in secular or religious contexts.

The believing Community of God's in the Old Testament (OT) was led by people who were considered servants of God. God was revered as the supreme leader of His people while the human leaders were His regents. Leadership that honored God was one that reflected His character and attributes among His people. Kings, prophets, and priests in the OT were required to maintain the highest standards of integrity in their leadership. Some often failed to do so. In the New Testament (NT), the qualifications for leadership over God's people are a very tall order. Jesus is the perfect model and teacher of leadership integrity. Any leader in Africa who wishes to lead God's people to fruitfulness and prosperity will need to model after Christ Jesus, as revealed in the scriptures, applying biblical principles of leadership and best practices that promote leadership integrity in African contexts.

The Church is facing a leadership crisis about which Christian scholars and leaders themselves have bemoaned for decades. The crisis includes both quantity and quality of Christian leaders. The number of leaders dropping out from full time Christian ministry, especially in western Christianity, is at an all-time high while the character of many of those in leadership is being put to question. Thus, Jesus' passionate call for more workers to be recruited into the Lord's harvest fields in Matthew 9:35-38 is as urgent today as it was two thousand years ago. It must be added that the need is not for just any kind of leaders but for faithful ones (1 Corinthians 4:1-2, Matt 25:14-30). The findings of this study provide valuable insights into ways of stimulating passion among Christian leaders in general and for those leaders at the brink of ministry burn out in particular.

In recent times leadership development and training has become a sought-after product in the marketplace. Academic institutions have introduced units and even full specializations in the field of organizational leadership to try and mitigate the need for professionally-trained effective leaders. Christian institutions of higher learning have crafted similar programs to equip the clergy with the tools for effective church leadership. However, a number of these programs and workshop materials have tended to give preeminence to secular theories of leadership, merely adopting these for Christian religious contexts, at the expense of biblical and spiritual leadership principles which may be gleaned by means of good research (Kretzschmar 47). Judging by the literature being published in recent times mainly by African scholars, there is an ongoing effort to reclaim biblical leadership models for Christian leaders in Africa (Mwambazambi and Banza 9). Integrity in leadership should be foundational in any such endeavor. The

findings of this research enrich the contents of biblical leadership training by providing sound arguments and data for inclusion in promoting integrity in spiritual leadership.

Leadership training endeavors to equip leaders with the tools they need for effective and successful service in the field. By and large, these tools are objectively presented, often as universal instruments expected to have comparable impact in any and every leadership venture and context. However, in the real sense, the extent to which such principles and theories achieve the desired outcomes largely depends on a thorough interrogation of the context within which they are applied. Cross-cultural missionaries, educators, and scholars would benefit greatly from the conclusions made in this work.

Definition of Key Terms

Integrity

For this study integrity refers to a holistic approach to life that encompasses authentic relationships, rightful handling of power, and strong moral principles. When used in the context of leadership, it encompasses all leadership morals and ethics that promote the wellbeing of the community served. Specifically, for this study, integrity is viewed from a biblical and theological standpoint within the African cultural context.

Imaging God

An all-encompassing phenomenon that incorporates the functional, ontological, existential, and mythical connotations of the idea of humans “visualizing” God as may be deduced from the textual context of biblical creation accounts and the historical context of ancient eastern traditions.

Sacralization

This may be define as “the process by which an extra endowment of sacred power becomes associated with a person or thing, whether: (1) intended for a particular purpose over a specific period of time; (2) inculcated within a person as a permanent aspect of their being; or, (3) perceived as self-evident by the masses” (Okesson, "Are Pastors Human?" 111).

Spiritual Leadership

Spiritual leadership, for the purpose of this study, is understood to manifest spiritual maturity in Christ-like leadership attracting people and leading them to achieve their God-given purpose. It is spiritual leadership because it is led by the Holy Spirit.

Contextualization

For the purpose of this study, contextualization refers to a dynamic process whereby the message of the gospel interacts with specific and relative human situation or context.

African Theology of Power

This is the theological perspective on leadership which reinstates the kingship of God to the center of the gospel but also redefines power within African cosmology as a multifaceted reality extending into all domains of human existence, which is felt more than seen, and moves between people to fashion identities that bring meaning in the world (Okesson, *Re-Imaging Modernity I*).

Servant Leadership

Servant leadership in this study refers to the leadership approach that emphasizes servanthood disposition of a leader. In this regard a servant leader focuses on serving others to benefit and development them.

Delimitations

The research into the best practices that promote leadership integrity in Christian institutions of higher learning in Kenya was limited to the leadership of institutions that claim to adhere to Christian values or were founded by Christian missionaries and churches. The study focused on institutions that claimed to offer learning from a Christian perspective and perceived themselves as founded on Christian principles. The Christian institutions among whom the research was conducted were those who offered training for post high school diplomas and degrees in Kenya. The institutions had existed for at least fifteen years and had experience at least three top-level leadership transitions.

In the selected institutions, participants for the research were drawn from both leaders and students. Leaders included those who occupied positions such as directors, deans, administrators, and managers. Current and former management board members or the leaders of the sponsoring denominations who had supervised the management of the selected institutions and in particular those who had overseen at least one top-level leadership transition at the institution were sampled. In addition, current students, those in their final year of study at the institutions, and a selected group of alumni were involved in the study.

Review of Relevant Literature

Theological and Biblical Foundation

To establish the theological and biblical foundation for the study of leadership integrity, theological and biblical encyclopedias, dictionaries, and commentaries were consulted for a basic understanding of the terms and concepts. For background

information selected texts such as Craig Keener's *Bible Background Commentary* and John Pilch's *The Cultural Dictionary of the Bible* were consulted alongside Baker's *Theological Dictionary of the Bible* and the *International Standard Bible Encyclopedia* edited by Orr and Nuelsen. The *African Bible Commentary* provides the much-needed contextual application of the texts. Tennent's *Theology in the Context of World Christianity* points out pitfalls that may hinder western theological scholars from detecting cultural blind spots while doing theology in the context of global Christianity. One of the blind spots in studies on leadership in the African context concerns the dynamics of power in leadership. For a contextualized evaluation of a Theology of power for African leadership, Okesson's final chapter in *Re-Imaging Modernity* and his journal article, "Are Pastors Human?", were quite insightful.

Organizational Leadership

There is an overwhelming amount of literature on the concept of leadership in general and a growing interest in organizational leadership in recent times. For the purpose of this research *The Bass Handbook of Leadership: Theory, Research, And Managerial Applications* (Bass and Bass) was the go-to resource for engaging the theory and practice of organizational leadership. However, Jack Burns' *Organizational Leadership: Foundations and Practices for Christians* among others, guided the study into the nature of organizational leadership from a Christian perspective.

Spiritual Leadership

Spiritual leadership, as defined in this study, is the unique element that makes Christian leadership distinctive. Spiritual leadership emphasizes the leader's sense of divine call and commission to leadership as a ministry and therefore their primary

concern is rightly to be connected with God. There is plenty of scholarship on Christian leadership, especially concerning general traits and disciplines. However, on the matter of spiritual leadership as the lens through which leadership integrity is engaged in this project, Oswald Sanders' *Spiritual Leadership* and Crawford W. Loritts' *Leadership as an Identity* provide insights concerning spiritual formation for such a leader. The biographic works in *Leadership the Wesleyan Way* by Perry and Easley and Carder's *Grace to Lead* gave the study a glimpse into the practice of spiritual leadership in lives and practices of the humble founders of the Methodist movement, which provided practical suggestions for its application.

Servant Leadership

Servant leadership is a key aspect of leading with integrity. Robert Greenleaf's groundbreaking book *Servant Leadership published in 2002* alongside the editorial and follow-up contributions of Larry Spears (Spears and Lawrence 2002; Ferch and Spears 2011), offer a fairly objective look into the nature of authentic servant leadership as an emergent theory in general and specific insights for church leaders. However, it is Parris and Peachey's co-authored article that provides a fairly comprehensive resource for literature in the area of servant leadership (Parris and Peachey 2012). John Maxwell's leadership motivational writings and public speeches take the theoretical, ideological assumptions of Greenleaf and provide a pragmatic framework for applying them in the practice of Christian organizational leadership in contemporary contexts. However, it is Vhumani Magezi's article in 2015, "God-Image of Servant King" which situates biblical servant-leadership in the African context and offers much needed insight into the African cultural attitude towards servant leadership.

Leadership in Africa

Scholarship in the area of leadership in Africa is an expanding academic field with the number of African scholars and the themes interrogated rapidly growing. A classic review of this phenomenon over the past sixty years is contained in *Sixty Years of Research on Leadership in Africa*. It is evident from this study that Africa has suffered bad leadership over the years. Analyses of the problem have yielded various explanations and have suggested a wide range of solutions. For the study of the findings, the well-researched, *African Christian Leadership* by Priest and Barine, provides much needed data into contemporary leadership experiences and its status in the continent. In addition, Enegho's article, *Leadership and the Challenges Facing Africa: A Christian Response* offer an insight overview of the integrity deficiency in African leadership. However, his so called "Christian Response" is merely a mention that Africa needs a leadership informed by the Judeo-Christian Bible. It is Ikenye's book, *Modeling Servant-Leaders for Africa* that offers a biblically-generated model of servant leadership for the African context. Ikenye, in this book, exegetes key Pauline texts on leadership and shows how the lessons drawn from these texts may be applied to promote leadership integrity under the servant-leadership framework in Africa.

Gregg Okesson's writings provided significant insights into the nature of the "power games" intrinsic in African leadership both at the churches and Christian institutions circles. Okesson offered clues to the tension between African perception of leadership integrity and biblical leadership integrity. His works were particularly beneficial given his western cultural background, extensive research, and writing, and ultimately his firsthand experience in top-level leadership in one of the Christian learning

institutions involved in this study. Paul Gifford's *Christianity Politics and Public Life in Kenya*, although it does not address the matter of leadership integrity directly, has an in-depth assessment of the various expressions of Christianity in Kenya and their role in the domain of public life today. The numerous positive scholarly reviews that the book has attracted are evidence to its value and impact in the study of various tenets of Christianity in the African context

Research Methodology

The research into the best practices in the promotion integrity in leadership in Christian institutions of higher learning in Kenya was qualitative in nature. The qualitative research method was utilized for this study because it was deemed to be the best tool in producing culturally specific and contextually rich data critical for the design, evaluation, and ongoing health of institutions (Sensing 58) like the ones in the study.

The research was a pre-intervention endeavor using more than one method for data collection. The data was collected through response to questionnaires and structured deliberations within interest groups. The data gathered was analyzed using multiple best tools for analysis. The participants were selected from current stakeholders in the selected Christian institutions of higher learning in Kenya and former leaders and alumni.

The study was carried over a period of two months. During this time, pre-arranged meetings for focus group interviews were conducted for the extraction of meaningful data while questionnaires were sent out and followed up, on and responses were received and processed.

Type of Research

The pre-intervention research utilized qualitative methods of questionnaires and focus groups. The study employed open-ended questionnaires for data collection from alumni of the institutions and from both current and former leaders of the institutions. Deliberations were facilitated within focus groups which were composed of current students in the selected institutions of learning.

Participants

This study involved only volunteer participants identified under the following criterion. First, there were a total of fifteen leaders who had at least five years' experience in top level leadership at the selected institutions at the time of the interview. A third of them were female to provide insights on leadership integrity from their perspective given that the African cultural context historically has a higher affinity for male leadership. They were all over forty years of age. Second, continuing students in their final year of study at the institutions were involved in focus-group deliberations of at least eight participants from each institution. They were deemed to have had a fairly extended experience under the current leadership in the institutions. Their age was above 18 years. Third, fifteen former students of the institutions responded to questionnaires. They gave valuable insight into the experience of the students under the former leadership regimes for comparison purposes. Fourth, the institutions selected represented different denominational affiliations that have existed for at least thirty years in Kenya; therefore, the findings provided valuable insights into the denominational perspectives on the need and processes of promoting integrity in leadership.

Instrumentation

To collect data on how to promote leadership integrity among leaders in Christian institutions of higher learning in Kenya a “Former Students Questionnaire,” coded FSQ, was sent out to the select former students of the institutions under the study, while a “Leadership Integrity Questionnaire,” coded LIQ, was used to gather data from the former and current leaders of the said institutions. For the current students’ focus group discussions, a “Current Students Focus Group” guide under the code name CSFG was used to raise questions for deliberation.

Data Collection

Data collection was undertaken for a period of two months between November 25, 2022, and January 25, 2023. During this time, the relevant authorities in the institutions chosen for the study were contacted to secure the necessary permission to carry out the research. Then, the questionnaires were sent as email attachments or via a link to the same questionnaire on SurveyMonkey. The email included a request for the recipients to confirm that they had received the questionnaires and were willing to participate. After the questionnaires were sent out, follow-up was done through telephone calls and short message texts. An appreciation note was extended to every correspondent who responded to the questionnaire and returned it to the research team. The questionnaires were then downloaded and prepared for analysis as discussed below.

For the focus groups, the researcher pre-arranged for the group meetings with select students with the help of the deans of students and student leaders. The focus group discussions were conducted at a venue and time convenient for the participants in question. The focus group discussions were moderated by the researcher and guided by a

researcher-designed “Current Students Focus Group Guide” (CSFG). The proceedings were recorded using an audio recorder, and the researcher took shorthand notes, especially capturing the non-verbal aspects and dynamics of the proceedings. No video recording was done. The researcher sought clarifications and additional information through creative follow up questions. The deliberations were later put into transcripts and prepared for further analysis.

Data Analysis

The study undertaken was pre-intervention research utilizing a qualitative research design. The data gathered through the three instruments was appropriately analyzed utilizing the best data analysis methods and processes available. Data analysis reporting tools included tables, graphs, and pie charts. In the process of doing the analysis, data was categorized under the major themes in the study and in line with the research purpose and research questions. This is explained in detail in Chapter 3: Methodology.

Generalizability

The study focused on promoting leadership integrity in Christian institutions of higher learning in a cultural context influenced by the concept of shame and honor. The research generated findings that are locked within a specific population and context. In this regard, the findings may not be generalized beyond the border defined by the study.

However, the research design, method, and process of generating the data and analyzing it are scientific and therefore may be applied in a broad spectrum of research engagements. The research built on academic research and the wealth of knowledge availed by other scholars and therefore contributed further insight on matters of

leadership integrity, insights that might be engaged further in the parliament of ideas. The lessons learned about the promotion of integrity in leadership in this context may be applied to inform leadership in general, specifically in those contexts where shame and honor is an influence to reckon with in social and formal transactions. Further, even though the findings were meant for application in promoting leadership integrity specifically in institutions of higher learning, they provide insights into the promotion of leadership integrity in wider religious and secular contexts, such as church leadership and para-church organizations' management, thereby extending the generalization of the study.

Project Overview

The purpose of the project was to discern best practices for promoting leadership integrity among senior leaders in Christian institutions of learning in Kenya. It was a pre-intervention inquiry that utilized the qualitative research design employing the instrumentation of a survey questionnaire and focus group deliberations. A review of related literature is conducted in Chapter Two in the attempt to gain insight into the nature of related scholarship that had been carried out and served as both the background to this inquiry and an indicator for blind spots in the field of study. Chapter Three of the project engages in the methodology of the study advancing the nature and purpose of the study, the major research questions, data collection and analysis instruments. The fourth chapter deals with evidence for the project in which it argues for the credibility of the major findings presented by each research question. Finally, Chapter Five offers a learning report for the entire project as it describes the major findings of the research and

indicates the implications those findings had over the practice of ministry in way of application.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT.

Overview of the Chapter

The purpose of this project was to discern best practices for promoting integrity among leaders in Christian institutions of higher learning in Kenya. This chapter presents a review of the literature that has been written regarding integrity in leadership in general, with a focus on institutional leadership in the African Christian context. The intention was to glean from these scholars the main theoretical and practical issues that relate to the topic and the efforts made to engage the issues. As Creswell and Guetterman have noted, “A literature review is a ... a written critical analysis of journal articles, books, and other reference materials that describes the past and current state of information, organizes the literature into topics and documents a need for a proposed study” (89). Toward that end, the review commences with a look at the theological and biblical foundations for integrity in leadership, under which selected literature by biblical and theological scholars addressing the concept of leadership integrity is explored. The review pays special attention to the roots of leadership integrity in the Old and New Testaments beginning with the Hebrew and Greek etymological and semantic renderings of the term “integrity.. It proceeds to ground leadership integrity in doctrines of the trinity, creation, and humanity as the image of God. Next the review highlights how leadership integrity is appreciated in the Jewish community. The review then engages the models of leadership integrity inferred from the New Testament’s portrayal of Jesus as the perfect example of leadership integrity, especially His “kenosis” and servant-leadership model.

After theological and biblical foundations are laid, the study reviews the attempts done by various leadership scholars to engage some of the leadership issues related to integrity, especially in the western perspective, to determine what principles might be cross-pollinated to the African-Christian leadership context. The discussion then focuses on literature concerned with issues in public leadership in Africa and pays attention to the socio-cultural considerations regarding integrity in leadership in that context. Afterwards, a review of scholarship concerning the state of Christian leadership in Africa is done with a particular focus on the tension between the cultural and biblical perspectives on leadership and power. The review concludes with an examination of the proposal made to promote higher levels of integrity in African-Christian institutional leadership through contextual engagement with key concepts under leadership integrity including power.

The essence of the literature review is to locate the research agenda for this project within the context of the broader issues of leadership in the African context. This pre-intervention research seeks to discern best practices by which integrity may be promoted among leaders in Christian institutions of higher learning in Kenya and thus contribute to the efforts underway to address the leadership challenges witnessed in African Christianity. The review led to the conclusion that there were low levels of leadership integrity in Africa in the public space as well as in African-Christian leadership. It also emerged from the readings that if integrity were effectively promoted among Christian leaders, it would mitigate some perennial problems of leadership ineffectiveness, mediocrity, and abuse of power that bedevil Christian institutions in Kenya.

Biblical and Theological Foundations of Leadership Integrity

In this section of the review, exploration of the concept of integrity from a biblical and theological point of view is made. The main aim of the section is to discern what biblical integrity is and how it may be motivated among Christian leaders. In other words, the question to answer is: what is the biblical basis for leadership integrity? To do that, an attempt is made to explain the biblical understanding of integrity by looking at the Hebrew and Greek uses of the word in the Bible. Next, an effort is made to locate “integrity” in the community of the Trinity, the creation accounts, and how God fashioned Old Testament (OT) leaders. The section then engages the concept of integrity in the New Testament (NT) with special focus on Jesus as the prime model of leadership integrity. Literature on the teachings of the apostles Paul and Peter regarding the primacy of integrity for Christian leaders as well as on the role of the Holy Spirit in promoting integrity in leadership is reviewed.

Integrity in The Bible: Hebrew and Greek Rendering

A look at the usage of the word “integrity” in both the OT Hebrew and NT Greek languages may be foundational to the understanding of biblical integrity. According to scholars, there are two Hebrew words that commonly are translated as integrity in several OT texts. These words are “tom” and “tummah.” Different variations of the root form of these two words are found in fifty occurrences in the OT but only in sixteen of these instances are they translated as integrity. Some of the texts in which this is the case include Genesis 20:5,6, 1 Kings 9:4, Psalms 7:8, 25:21, 26:1, 11, 41:12, 78:72, Proverbs 19:1, 20:7, 1 Kings 22:34, 2 Samuel 15:11, and 2 Chronicles 18:33. The basic meaning of the term in these texts is “completeness” or “wholeness.” However, there is a wide range

of meanings for the various terms translated as integrity in these texts including simplicity, soundness, uprightness, and perfection (Butler 1). It is informative to observe that several English translations of the OT prefer to use the word “blameless” for integrity, which may denote that a person of integrity in the OT times was seen by the community as one who was above reproach in religious, cultural, and social transactions (Butler 1). The plural rendering of “integrity,” the word “tummim,” was one of the words placed on the high priest’s official breastplate so as to underscore the high moral and ethical expectations that the God for Israel placed on leadership (Exodus 28:30; Deuteronomy 33:8; Ezra 2:63; Nehemiah 7:65). Several Old Testament personalities, who are presented by Biblical authors as people of high standing before God as well as in the community, are referred to as people of integrity. The list of these people includes Noah (Genesis 6:9), Abraham (Genesis 17:1), Job (Job 1:1 ,Job 1:1,1:8 ; Job 2:3), and David (1 Kings 9:4). A rather surprising addition to the list of the men of integrity is Jacob (Genesis 25:27) who is often remembered for his deceitfulness and conniving tendencies rather than for his integrity. However, the word used for Jacob’s integrity has been translated variously as “plain” (KJV), “peaceful” (NAS), or even as “a quiet man” (NRSV, NIV, REB). For Jacob, the authors probably referred to his outward demeanor with those around him. Butler further points out that the same Hebrew term for Jacob’s integrity appears to refer to “an act of innocence” as is the case of the shooter of the arrow that killed King Ahab in his disguise (1 Kings 22:34) (Butler 1). This last rendering of the term integrity may have informed the translation of the OT into Greek Septuagint, rendering it as “aletheia” which connotes innocence or naivety (Butler 2). The significance of Jacob’s addition to the list of OT men of integrity may

serve to stress the point that all men of integrity are human with their human flaws although those flaws may not have hit the limelight. David is such a man, after God's heart, but a human first.

The apparent minimal usage of the term "integrity" in the OT is carried over into the NT where the term itself occurs only a few times, even though the concept of integrity is a cardinal virtue according to its teachings. Scholars observe that in those few occasions where the word is used different Greek words are translated as integrity. For example, in Titus 2:7 the Revised Standard Version (RSV) translates the Greek word "aphthoria" as "integrity," carrying the idea of incorruption; while in Matthew 22:16 the New International Version (NIV) translates another Greek word "alethes" as "integrity" which connotes a state being "true, genuine, reliable, trustworthy and valid." (Brunson 1). Logical semantics, that is a sense reference presuppositions and implications of the use the word "integrity" in both the OT and the NT, may lead to the conclusion that "integrity is the state of wholeness and completeness, a dynamic that the life of faith is always striving to bring into being" (Hunter 397). In other words, the concept is more dynamic than sufficiently may be represented by any one term or collection of Biblical terms. The concept of integrity is so fundamental to what the whole Bible presents as the godly way of life or the abundant life that it is practically impossible to give it a definitive meaning without overlooking or compromising certain aspects of its implication. This may suggest that to interpret and understand its usage in scripture, rather than to limit oneself to mere lexical renderings of the terms, one must take into consideration perimeters such the textual, cultural, grammatical, and historical contexts within which the reference was used. The following sections of this literature review

offer such contextual musings of the concept of integrity in the Bible, especially as it relates to leadership, under such sub-themes as integrity in the Trinity, Creation, and OT leadership, as well as in NT leadership examples and teaching.

Integrity in The Trinity

A Christian understanding and application of integrity in leadership will necessarily draw from ones' theology because in the final analysis orthodoxy informs orthopraxis (Alva 3). Thus, basic persuasions about the nature of God and His operations promote or hinder the passion for integrity in serving Him. The conventional evangelical presentation of the God of the Bible is that He is "Trinity." According to the Westminster Confession of Faith, the Trinity is described as the unity of the Godhead in which, "there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost, the Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son" (Assembly Of Divines At Westminster 1647, Chapter 2:2). Even among the evangelicals, the concept, implications, and authenticity of the doctrine of the Trinity have been endlessly debated in theological arenas. Nevertheless, the literature reviewed on the historical development of the theology of the Trinity leads to the conclusion that the doctrine of the Trinity has been treated as foundational and central to the orthodoxy of the church since the days of the Church fathers. It was not until the enlightenment that the doctrine was heavily attacked by enlightenment thinkers who proposed and advanced a purely rationalistic approach to reality. Immanuel Kant, for instance, argued that the doctrine of the Trinity was beyond rational authentication and concluded that it did not offer Christianity much of practical value (Pasternack and Rossi 3). However, in the early

twentieth century, Neo-orthodox theologians led by Karl Barth spearheaded a move for the reinstatement of the doctrine of the trinity back into the center of theological discourses. Since then, the doctrine reclaimed its pivotal position in Christian Theology (Tuggy 5.0).

The literature reviewed, however, pointed to a theoretical separation between the doctrine of the Trinity and the practice of ministry in the past. The two were treated somewhat as exclusive realms of theological engagement. The question of the relevance, function, and even value of the doctrine of the Trinity for the promotion of the practice of Christian ministry in general, especially Christian leadership, was not given adequate attention by most scholars reviewed. The dichotomy largely may be attributed to the naturalistic approach to reality that was the outcome of enlightenment's influence on western evangelicalism (Seamands 16). It is therefore noteworthy that in the recent times theological discourse on the Trinity and its practical relevance for ministry and public life including marriage, gender relations, religious experience, power, and politics has been gaining traction through the efforts of the proponents of "a Trinitarian basis for authentic Christian ministry" (Tuggy 5.0). Those of this approach to ministry insist that a thoroughly Trinitarian theological outlook provides the fuel for our ministry. These scholars advance that, "no doctrine is, in fact, more relevant to our identity and calling as ministers than the Trinity" (Seamands 11). According to Seamands, "The Trinitarian circle where the Father, Son, and Holy Spirit indwell and are indwelt by one another is open, not closed", but that instead, "We have been invited into the circle to participate in the divine dance" (145). He advances that the Trinity invites one to participate in "the ministry of Jesus Christ, the Son, to the Father, through the Holy Spirit, for the sake of

the church and the world" (Seamands 9-10). In doing ministry, one participates in the divine dance by reflecting this Trinitarian pattern of God's love and life, which He graciously shares in union with Jesus through the Holy Spirit (John 14:15-23) (Seamands 10). Participation in trinitarian ministry models trinitarian leadership integrity.

Ministry inspired and grounded in the trinity models leadership integrity by promoting the key features of Trinitarian love and life. The first is Community. God reveals Himself as an intrinsically integral community, the Godhead. The Trinitarian community is basic to God's identity and function. It has been commented that "The very names of the three persons imply existence in relationship," for "the Father is identified as Father only by virtue of his relationships to the Son, and vice versa. The Spirit is Spirit by virtue of his interaction with the other two" (Seamands 34). The Trinity is the basis for Christian communion and fellowship (1 John 1:3). At the very center of the concept of community is diversity in unity. The particularity of the members of the Godhead manifests itself in persons, in characteristics, and in their operations or functions in the world (Grudem 210-13). Yet the scriptures reveal the triune Godhead acting in perfect unity in creation (Gen. 1:2, 26; John 1:3), ushering in the birth of the Messiah (Luke 1:35), the baptism of Jesus (Matt. 3:16-17), the earthly ministry of Jesus (Luke 4:14; John 3:34, John 3:34; 5:19; 8:28) and in effecting redemption (Rom. 8:1-11; Eph. 1:1-14; Col. 3:1-17). This understanding of the God of the Bible, as a community God, has far reaching implications for Christian leadership in Africa.

Even though the African cultural context is highly communal, a Trinitarian perspective in ministry should ground and advance its vision for authentic Christian community in the very nature of the Triune God and not merely as a traditional cultural

construct of the people. Jesus, in what is framed as His priestly prayer, earnestly prayed for a unity in the community of His followers, a unity that reflected the oneness of the Trinity (John 17:20-23). Integrity in leadership in Africa should exhibit and promote biblical Trinitarian unity-in-diversity in the community of believers as its foundation, witness, and mission in the world, leveraging on the pre-existing cultural frameworks that advance it.

Another key feature of the trinity that may be modeled after to promote leadership integrity is the primacy of healthy relationships. The Trinity has been described as “a divine family at work to love, exalt, enjoy, and serve one another by loving, exalting, enjoying, and serving redeemed sinners” (Shaw 64). Through the lens of the gospel of John, the perfection of the mutual relationship among the members of the trinity is manifested in loving intimacy (John 10:30,38, 17:23-24), mutual deference (5:18, 3:35, 16:14,26), and submission in self-giving service (3:34, 5:19,8:54,16:13) (Law 27–28). Humans, because they are created in the image of the triune God, are essentially relational beings. Thus, healthy interpersonal relationships are vital for integrity in the ministry (Seamands 35). This calls for Christian leaders, among other things, to cultivate the skills and habits that enhance relationships in the ministry. Seamands, in his book *Ministry in the Image of God*, has advanced seven biblical qualities drawn from reflections on the trinity that enhance effectiveness in Christian leadership. The first of the qualities is relational personhood. Others include joyful intimacy, glad surrender, complex simplicity, gracious self-acceptance, mutual indwelling, and passionate mission (Seamands 35-38). In the trinity one is invited to a vertical relationship that has horizontal implications. While western leaders, partly due to their individualistic cultural

orientation and context, may struggle with the practical implications of the communal and relational dynamics proposed by a Trinitarian approach to Christian leadership, African Christian leadership should take advantage of existing culturally-sanctioned expressions of kinship to advance Trinitarian deep mutual relationships in Christian service and community.

A third feature of the trinity that models leadership integrity is the divine use of power. Although the implications of the dynamic of God's power are revisited below, it is informative that the trinitarian power is creative and life-giving and not oppressive or manipulative. The members of the trinity do not jostle for dominance or supremacy. It is not dominating or coercive power. The members share power and use it to create and promote fruitfulness through creation and preservation. True power is life-giving, life-enabling, and life-empowering power. True power is strong enough to live for and with another. It is the power strong enough to be vulnerable for another, to suffer with and for another, to rejoice with and for another, to give one's all for another (Andrade et al. 10). The power of the Triune God is that of strong love in flowing through the community, and it is available for Christian leaders in Africa to leverage in restoring brokenness, reconciliation, and restoration. It empowers the leader to serve with humility those who are oppressed and marginalized in society and results in the empowering of those led to thrive in life.

Integrity in Creation

The events, processes, and implications surrounding the origin of the universe in general and that of the earth with humans as significant beings have continued to elicit much debate in various spheres of academic engagement. Christian theologians generally

subscribe to the view that creation came into being by the will, love, and act of the Triune God and that creation was endowed with intrinsic glorious unity and harmony (Granberg-Michaelson 10; Nash 187). Further, creation reveals the majesty of God as testified in the OT (Psalm 19) and the NT (Romans 1:18-32, Acts 17:20-31). Theologians have termed this “general revelation,” by which they mean that nature witnesses to the existence of God, adequately displaying His divine attributes for humans to figure out that there is a creator who made everything including humans themselves, a creator who deserves ultimate worship. In this general revelation humans are invited to acknowledge the transcendence of the creator, far removed and distinct from creation, as well as His immanence, which implies that He is not only a God who is interested in personal communion with mankind but is also one who is involved in the very essence and existence of humans and the entire creation (Magezi and Magezi 2). In the creation account thus an integral relationship between the triune God, who is the creator, and His creation is established. This then becomes the foundation upon which all relationships within the created order may be understood and promoted. Indeed, a narrative reading of the creation accounts in the Bible points to an inherent interdependence between humans and the rest of creation in which creation provides for the physical needs of the humans including food, water, and clothing while humans steward over nature for it to flourish and be fruitful (Nash 189). Scholars propose that the said interdependence between humans and the rest of nature was divinely envisioned and actualized in the very act of creation (Collins,14).

To further underscore integrity in creation, it may be noted that the accounts of creation in the Bible clearly indicate that God brought order and harmony out of chaos by

establishing within creation inherent relationships which included determining spaces, connections, and boundaries (Klein and Klein 109). In the particular incidence of creating humans, God reveals himself as a relational God existing in a harmonious dynamic relationship expressed by the plural inference in, “Let ‘us’ make man in our own image” (Genesis 1:26). In addition, when God created humans, He created them as “male and female” (Genesis 1:27) and then went ahead to declare that “the two shall become one” (Genesis 2:24). In creating humans in His likeness, the Triune God opened up and expanded the circle of His love relationships to embrace Adam and Eve (Coda 8–9). Adam and Eve were consequently expected to extend the circle of love through stewardship to the rest of creation with a warning that certain actions would constitute a failure to honor the Adamic covenant of Genesis 2:15-17 and would impact these relationships negatively (Collins 21–22). Even though the fall distorted and altered the outworking of these relationships, (Genesis 3) the intrinsic fiber of these relationships remained essential to and in creation. In a fallen world though, that relational integrity of creation is severely fractured by the presence and effect of sin (Scaer 30–32). However, redemption envisions holistic restoration of these relationships in this dispensation through the redemptive functions of redeemed humans (Romans 8:19 -23) (Klein and Klein 103–04). In addition, most theologians who hold an eschatological physical millennial rule of Christ on earth argue that the pre-fall integrity of creation relationships will be restored in the millennium (Smith 81, Oden 243, Ladd 567).

Some have lamented that a theology motivated by a dualistic cosmology, which spiritualized the concept of salvation thus disconnecting it from the material created world, contributed to the formation of two major cultural realities of the West. The first is

a science which perceived itself as detached from nature and treated it as an object, and the second is an economic system that approached nature with an understanding of “dominion” essentially as a license for the exploitation of nature (Rajotte 5-6). To address these detrimental conclusions, scholars call for the deconstruction of such a dualistic theology and for the construction of an integrative theology that refuses to separate human from nonhuman worlds, together with a simultaneous refusal to separate any one human world from another in the tangled skein of earth relations today (Rasmussen 165). It begins with a realization that the world in which God has made humans stewards is both material and spiritual. Humans are placed with power in the environment of the rest of creation to mirror God as stewards and shepherds over all of creation towards fruitfulness. Such a holistic theology should call for ethical and responsible implementation of the dominion mandate placed on humans by God as shepherds, rather than exploiters. It should thus promote responsible attitudes, acts of celebration, and stewardship over creation as an integrated comprehensive whole (Rajotte 15). The African leader would do well to embrace a spirituality of leadership that promotes the care for creation especially in a context where overexploitation of natural resources, pollution, and human-wildlife conflict over declining resources are rampant. A world transforming spirituality is not only to be embraced by leaders but also to be taught and championed in Christian institutions of higher learning in Africa as an integral element of Christian ministry.

Integrity in Imaging God

One may not adequately address the implications of integrity in the trinity and creation for leadership integrity without a fair discussion on the meaning and implication

of the “image of God” in humans as it relates to human’s stewardship mandate under God over creation. A critical reflection on the meaning of the image of God in Genesis needs to be done that encompasses considerations which address the ontological, existential, mythical, and functional connotations of the idea of humans “imaging” God as may be deduced from the textual context of biblical creation accounts and the historical context of ancient eastern traditions. In other words, the discussion should seek to engage, among other issues: what kind of a being is the human who is “made in the image of God”; how the human as the image of God ought to find meaning and purpose in life; what human functions are linked to divine representation, if any, and how that human is “to image” God on earth. Engaging all these questions comprehensively may be a task beyond the limits of this review. The current discussion focuses on those aspects that seem to have fundamental ramifications for the understanding and application of “the image” to leadership integrity.

The most common explanation of the image of God in the Genesis creation account appears to be the “dominance view.” According to this view, humanity was created in the image of God to exercise authority over creation on earth just like God rules in sovereignty over all creation, humankind included (Merrill 301). Genesis 1:26-28 is seen to state that the purpose for which humans were created in the image of God was to rule and exercise dominion over creation. As God’s image and vice-regents they were to carry out God's sovereign will and sway over the earth (Rad 146–47). Those who criticize this viewpoint hold that it lays the theological foundations that result in promoting human activities that are responsible for the overexploitation and the blatant destruction of natural resources. They also point out that nature has exposed the frailty

and vulnerability of humans with natural catastrophes and pandemics putting into question humans' ability to rule and to have dominion over the earth in physical, practical terms.

Another popular understanding for the image of God in man is the “resemblance view” which postulates that human beings resemble God in a number of ways including “in the matter of form, or corporeal shape, of the human body” (J. M. Miller 291). This view is based on the interpretation of the two Hebrew words used in Genesis 1:26. The word “tselem” is interpreted as “image” implying outward appearance and “demuth” for “likeness” denoting the inner qualities (Reiss 184–185). While humans possess certain inner qualities that enable them to reflect God’s communicable attributes, the Bible is categorical that in God is spirit (John 4:24), and thus He does not have physical form definable in space-time terms (Acts 17:24-28). Thus, one may wonder how human physical form may image the form of God. What is clear is that Biblical creation accounts such as Genesis 2:5, Ezekiel 2:19, and Jeremiah 12:2 indicate that God created humans as the epitome of creation and tasked them with the responsibility of ensuring fruitfulness and preservation of creation; not by irrational dominance or exploitation but by shepherding it on behalf of God (Vines 521). It may be argued therefore that it was necessary for humans to be and to possess the image of God if they were to carry out their stewardship mandate satisfactorily (Strong 154). Thus, the image was essential for human effectiveness in caring for creation in service or leadership.

A reflection on the historical and cultural usage of the concept of “image” among ancient eastern communities may offer valuable aspects of the concept of the image of God that best inform the quest for integrity in Christian leadership in Africa. It was

common for rulers in the Ancient Near East (ANE) to erect statues, monuments, or effigies of themselves within newly acquired conquests to mark those lands as their territories. Inscriptions on some of the statues indicated the belief that the king or governor was “an earthly manifestation of the divine, with powers akin to that of the gods” (Okesson, *Re-Imaging Modernity* 183). The erected “images” thus communicated the divine import upon the person of the king. Taking the ANE cultural background as historical context to the creation account in Genesis 1:26-28, one may conclude that humans were created as the images of the Hebrew God adequately and faithfully to represent Him on earth, in all His power and authority. In other words, humans “represent God’s regal agency in the world” while remaining “dependent on the source of power,” the image being derivational in nature (Okesson, *Re-Imaging Modernity* 185). Thus, the telos of such position of power is to work for the empowerment and fruitfulness of creation and of the society (Bongmba 103). The leader’s position of power as images of God is a position of both privilege and responsibility and is therefore a position of stewardship and accountability.

Since each person is created in the image of God, then each person has that special privilege and responsibility to represent God in the world faithfully. All human beings have equal value, dignity, and identity as images of God, and therefore leaders should treat the people they leader as such (Clines 447). By implication the converse is true, that followers should not treat leaders as beings of a superior nature or like those closer to the divine than the rest of humanity. In both Ancient Mesopotamia and Ancient Egypt the kings and sometimes priests were regarded as the only ones indwelt by the spirit of the gods, if they were not considered divinities themselves (Clines 487). It

should be inspirational for the Christian leader in African to remember that it was culturally antithetical for the Hebrews to declare that that both the leader and the led were images of God on earth.

Even though the fall (Genesis 3) distorted the outworking of this imaging mandate and brought about oppressive antagonism and exploitation within creation as humans forcefully sought to assert their power over each other and the creation (Okesson, "Are Pastors Human" 20), the image was neither lost nor obliterated. Successive texts in both the OT and NT indicate that humans still bore the image of God to some significant degree after the fall (Genesis 9:6, I cor. 11:7, James 3:9). Jesus' incarnation, as the perfect image of God (Colossians 1:15-20, John 14:9-10), "reorients humans to God by reimagining God's power for humans ... reveals divine power in human nature ... and reorients divine power for life growth" without "raising humans from their creaturely status" (Okesson, *Re-Imaging Modernity* 188–189). Elsewhere Okesson puts it thus, "The image of God is a central motif of salvation history that enables us to connect power with life, and orient it according to God's purposes within the created world" (*Are Pastors Human?* 21). Redemption, in its holistic terms, implies the re-establishment of God's image on the earth. Okesson further suggests that such restoration is expressed in terms of "ethical and moral values that pertain to the use of divine power" (Okesson, *Re-Imaging Modernity* 190). In this present age. However, the image of God in redeemed, and humans cannot be said to be as perfect as envisioned in biblical eschatology. Clines explains thus, "Christ is the one true image, humanity is image of God so far as it is like Christ... this is how humanity, already the image of God, can become fully human, fully the image of God" (Clines 497). The full and final restoration of the image shall be

realized in the culmination of all things (1 Corinthians 15:49, 1 John 3:2). That eschatological anticipation places upon redeemed humans an invitation to live and act redemptively in this dispensation, as God's faithful stewards over creation (1 John 3:3, Romans 8:8-27).

The challenge becomes determining the best way that individual believers and the church at large can image God's integrity today. First, God's people are called upon to reflect Him in holy living. The theme of holiness for the community of God is a central one in the Bible as God calls His people to manifest God's communicable attributes including relationships, worship, and witness as a lifestyle (Leviticus 11:44, 19:2 Deuteronomy 23:14, Matthew 5:49, 1 Romans 12:1-2, 2 Corinthians 6:14-18, Peter 1:15-16, 2:9). The Holy Spirit's presence in the lives of the believers enables them to live holy lives by the grace of God. Holy living is the outcome of a life surrendered fully to the filling of the Holy Spirit (Ephesians 5:18). Second, God's people are to image God through missional living. Adam was made in the image of God to serve the rest of creation on behalf of God. Throughout the Bible the people of God are commissioned to be a channel of blessing to the nations. Christopher Wright insists that "the mission of God is to bless all nations on earth" (Wright 99). Abraham and the nation of Israel were called upon to image a unique and peculiar God among the nations. Wright emphasizes that "Israel in the Old Testament was not chosen over against the rest of the nations, but for the sake of the rest of the nations" Wright 99-100). The church is under a commission to "go and make disciples" (Matthew 28:18-20) among the nations by being witnesses and ambassadors of Jesus (Acts 1:8, 2 Corinthians 5:20). The mission anticipates an eschatological culmination, the creation of one new nation, which will consist of people

from all tribes and nations of the earth under one king (Revelation 7:9-10). Missions are the key function of image bearers. Third, Christian leaders should image Christ by appreciating “given power” and “giving power” for the purpose of uniting, causing growth, and bringing healing rather than corrupting relationships by lording it over the people they lead (Okesson, “Are Pastors Human” 23). Humanity images God in its exercise of power only to the extent that it conforms to the likeness of Christ, a process made possible by the work of the Holy Spirit (2 Corinthians 3:18). This concept of “imaging God” should be central to the formulation of a theology of power in African leadership.

That concept of the “image of God” should be referenced, not merely to indicate a call for humans to authentically express the immanence of a transcendent God in faithful exercise of their God given power (Clines 497) but to reaffirm that humans are the imprint, statue, or emblem of God, “erected” on earth by God to declare the rule of God on earth, just as ancient middle-eastern kings would erect their statues on conquered lands to declare their sovereignty over those regions. Western interpretations of scripture have been blamed for ignoring the fundamental reality that the Bible is primarily the story of God becoming king on earth as in heaven. This oversight has resulted in the unfortunate reality that God and His power, biblical imagery of power, and kingdom relevance have been taken out of the debate on many crucial aspects of human life, including power and leadership integrity. The dynamics of power in African cosmology are central to understanding and mitigating integrity shortfalls in African Christian leadership. Contextual theologizing on power has been proposed later in this review.

The Making of Leaders with Integrity in the Old Testament

In the proceeding discussion, a look at the use of the terms for “integrity” in Biblical Hebrew and Greek gave way to a discussion on insight for leadership integrity in the Trinity, creation, and the image of God. Integrity is deeply rooted in the very nature and person of the Godhead and how God engraved integrity in every aspect of creation with humans being made in the image of God. That understanding of the basis for the concept of integrity allows an examination of how leadership integrity was fashioned in OT leaders, to draw lessons for the task of promoting integrity in leadership in the African context.

Covenant Context

It must be remembered that although Israel identified herself as a covenant community, set apart for a rather unique relationship with God and for a specific purpose as seen below, Israel was a community of human beings like any other community. God called the nation of Israel into a covenant relationship by His grace alone, not because they merited it at all (Deuteronomy 6:7-8, 2 Samuel 7:23-24). Thus, Israel’s leaders were mere people, and they led a community of mere people too (Psalm 113:7-8, 1 Samuel 2:8, James 5:17) (Freeks 246). Through that covenant relationship, God invited the community of the Hebrews to relate along clearly stated moral stipulations whether with Him, with one another, with their none-Hebrew neighbors, or with creation. In so doing they were to reflect the unique moral character of their God among the nations.

Adherence to the stipulations would lead them to flourish in the enjoyment of the blessings of God (Deuteronomy 27-28, Joshua 1:8). Texts like Deuteronomy 28, Leviticus 18:4-5, and Leviticus 26:3-10 express a holistic concept of God’s “shalom” for

His people where His gracious blessings will pervade every area of their lives: personal, family, community, animals, land, politics, relationships, and even worship (Franklin 3). Franklin adds that shalom envisions a reality where “People and their communities are characterized in their relationships with each other, God and creation as being just, peaceful, harmonious and enjoyable. It envisions a new community that breaks down the barriers of language, economy, race, gender and nationalism” (Franklin 3). Through the covenant it was envisioned that what was lost in Eden, namely the blessings that flow from an intimate relationship with God and among humans in effectual terms, would be restored (Wright 65). Thus, the good leader in Israel, a leader of integrity, was the one who promoted the covenant way of life. However, the story of leadership in Israel as found in the OT is one of men and women who often fell short of the covenant expectations for the leader (Vannoy 450). Only a few of them were commended as having “done what was pleasing in the eyes of the lord” in the OT. Bad leaders led the people away from the covenant way of life to idolatry, oppression of the poor, and immorality and attracted punishment by God: the withdrawal of the covenant blessings (McGonigal 12). One of the severest punishments, according to the Hebrew prophets, was expulsion of the community from “the land of promise” into a foreign land. That ultimately happened under the Babylonians.

Israel as a nation never fully realized the said shalom under their leaders. The OT prophets thus foretold the ultimate coming of “the anointed one” (Daniel 9:24, Isaiah 61:1 Micah 5:2 Isaiah 9:5) who would usher in the long awaited shalom: the reign of God’s anointed one in perfect peace and flourishing prosperity (Vannoy 450). That “messianic expectation” remained a national longing that Jesus would later claim to have

come to fulfill (John 1:41, John 4:24-26, Luke 7:19, 24:25–27). Jesus' leadership is engaged later in this review.

Divine Encounter

With that cultural and historical context in mind, a key question that needs to be addressed at this point concerns the fashioning of leaders in Israel and its implication for the preparation of Christian leaders with integrity in Africa today. Biblical Scholars who take a closer look into the lives of the leaders deemed as iconic in Israel's OT history suggest that most of them went through certain experiences deemed as pivotal aspects of their preparation for leadership integrity. First, most of the leaders had a form of life-changing divine encounter, which affirmed or confirmed their invitation into leadership by God. Examples include Moses, who was called and commissioned from burning (Exodus 3), David who was anointed by the prophet Samuel at a young age (1 Samuel 16), and Samuel himself who heard a voice from God calling Him to serve while he slept at the temple (1 Samuel 3). Others who experienced what may be referred to as visions of God are the prophets Isaiah, Jeremiah, and Ezekiel (Jeremiah 1, Isaiah 6, Ezekiel 1). These examples suffice to illustrate that "leadership in Israel had divine sanctioning and that men and women got into leadership not by self-imposition" (Kim 4). In fact, most of them confessed incompetence to serve in the capacities they were being asked to take up, and God had to somehow prevail upon them with the pledge to be with them or empower them to carry out their assignments successfully (Exodus 3-4, Judges 6:11-7:25, Jeremiah 1) (Reid 281). It may be concluded that these divine encounters prompted a consciousness in these leaders that henceforth they would be people on a mission under God to serve the community. However, the divine encounter did not mysteriously turn

these individuals into super-humans or usher them into realms of moral and leadership perfection. On the contrary, they each had monumental shortcomings, failures, doubts, and weaknesses at both the personal and leadership levels, even though they had experienced supernatural encounters with the divine. The pursuit for leadership integrity should seek to reaffirm this sense of divine invitation and commissioning to the ministry. However, such an experience does not have to be as dramatic as those experienced by some of these OT leaders. In addition, even where there is dramatic manifestation of divine encounters, leaders must remain attentive to the fact that they remain mere humans who must struggle with their fallen nature, just like any other person.

Holy Spirit Filling

Beyond divine encounters, in answer to the question of how OT leaders thrived in leadership, scholars have identified a common phenomenon of the presence and work of the Holy Spirit in their lives. The OT is rife with examples of men and women whom the Holy Spirit empowered mysteriously for specific tasks, including serving as leaders (Micah 3:8, Exodus 31:3) (Blomberg 344). Some of these leaders are Bezalel the son of Uri (Exodus 35:30-35), Gideon the Judge (Judges 6:34), Japhtha (Judges 11:29), King Saul (1 Samuel 10:10, 11:6), Amasai, leader of the David's mighty men of war (1 Chronicles 12:18), and Zechariah the priest (2 Chronicles 24:20). It is reported that occasionally Samson would be stirred up and empowered by the Spirit to act with super-human physical power (Judges 13:25, 14:19, and 15:14). It is informative that in the case of David, there is clear indication that the Holy Spirit, actually remained present in Him from the moment he was anointed with oil by Samuel (1 Samuel 16:13) and that when he sinned and was rebuked by the prophet Nathan, he prayed for God not to take the Holy

Spirit from him (Psalm 51:10-12). Indeed, the Spirit of God enabled the prophets to predict the future, to perform miraculous acts and to call the people of God back to the covenant way of life (Numbers 11:25-29, Ezekiel 11:1). Through prophetic utterances, the messiah was foretold. He would be indwelt and empowered by the Spirit to fulfill the longings of people of God with integrity (Isaiah 11:1-2, 42:1, 61:1-2).

It is evident from biblical texts that individuals who failed to operate under the influence of the Spirit by compromising their integrity forfeited His presence and empowerment all together. For instance, He departed from disobedient King Saul and in His place a tormenting spirit came over the king (1 Samuel 16:14). Similarly, Samson lost his mighty power on the laps of Delilah (Judges 16:20). David, as mentioned earlier, desperately begged God not to withdraw His Spirit from him after he had compromised his integrity through adultery and murder. That the Holy Spirit empowered OT leaders whose hearts were inclined towards God and that He even indwelt them for leadership effectiveness implies that submission to the Holy Spirit is paramount for leadership integrity. He was the distinguishing mark of godly leadership, maybe even a mark of God's grace for leadership. This, by implication, is an invitation for Christian leaders today to seek filling with the Spirit for authentication and empowerment to serve with integrity.

Leadership Mentorship

A third means by which OT leaders were prepared for the shepherding of God's people was through mentorship. Tucker defines mentoring as "a supportive, learning relationship between an individual—the mentor—who shares his or her knowledge, experience and insights with another less experienced person—the learning associate

(mentee)— who is willing and ready to benefit from this exchange” (v), adding that, “Mentoring is about relationships and it is also about unleashing people’s potential and to allow these people to be the best they can be” (Tucker iii). Gleaning from the OT, it is evident that “mentoring is one of the most powerful means God used to develop leaders (possible mentors) and the simplest definition of that leader (also possible mentor) is that of a helper to assist in the areas of personal growth and development” (Munroe 124). The OT is generous with examples of such relationships where a leader helped a younger or less experienced associate to develop leadership skills and finally transition into leadership. These mentoring relationships occurred in various leadership specializations including political leadership such as kings (cf. 1 Kgs 1: 2, 2:1-9, 14:8, 15:3-5.11, Sam 15:16 20: 2, 24:22-24) and religious leadership like the prophets (2 Chronicles 2:1-15) and priests (1 Samuel 3:1ff). Fathers, especially the kings, also mentored their own sons to succeed them as leaders. The key to the effectiveness of these mentors was their personal relationships and daily fellowship with God (Freeks 238). This was the case for Moses, the mentor to Joshua, and for David, the mentor to his son Solomon. Even though most of the apprentices were under the influence of the Spirit of God, they also required human training and the sharpening of their skills under the pupilage of seasoned practitioners in the ministries they aspired to take up. The indwelling of the Spirit did not negate the need for mentorship and training. Similarly, mentorship did not undermine the work and influence of the spirit in preparing the pupil for service (Yoon 42). The Spirit’s empowerment and mentorship were more than complementary because the Holy Spirit oversaw the mentoring process so that the student was mentored under the influence of the Spirit of God. In the NT, as shall be discussed below, Jesus prayed a whole night for

the leading of the Holy Spirit prior to appointing the twelve apostles into whom He would pour Himself through intensive mentoring and would later commission to lead His cause. It stresses that mentorship, in addition to Holy Spirit filling, must be considered an indispensable tool in the quest to promote leadership integrity in Africa.

The processes discussed above point to the fact that the OT places greater value and emphasis on the character of the leader than on mere performance of duties in office. Their success as leaders was judged against their love for God and passion for covenant communal life first and for shepherding the people of God towards His shalom, peace and prosperity, second (Van der Walt 499). The law which was given through Moses (Joshua 1:8) was the fundamental leadership manual. The central theme of the law regarded the promotion of relationships first with God through worship and then with others including family, neighbors, fellow citizens, foreigners, and the rest of creation. Yates notes thus, idolatry, injustice, and oppression of the powerless were some of the cardinal evils that leaders in the OT would be reprimanded for (Yates 191). Texts like Isaiah 58: 5-7 and Amos 5:21-24 support his observation. Old Testament leaders were fashioned for their service in various ways including divine encounter, empowerment by the Spirit of God, and mentoring relationships under experienced leaders.

Leadership Integrity in The New Testament

In the process of developing biblical and theological foundations for the promotion of integrity in leadership, a general overview of the usage of the term integrity in the original languages of the Bible was presented as well as integrity in the trinity, creation, and the image of God and reflections on how God fashioned leaders in the Old Testament. The concept of integrity in leadership has been woven in the fabric of God's

nature and mission in the world from the very beginning. The purpose of this section is to proceed from the OT into the NT and examine how the concept of integrity in leadership is presented in the NT, according to the relevant literature engaged. As noted earlier in the discussion various Greek words are translated as “integrity” by different English versions of the Bible. Integrity, as presented in the NT narrative, may be understood as a comprehensive ethical enterprise which was taught and exemplified perfectly by Jesus. His disciples came to understand and promote integrity as central to the flourishing of the church and success of the Christian community in executing God’s mission on earth (Dreyer 6). As the according to the *International Standard Bible Encyclopedia*, “integrity is a quality directly dependent on God’s work of justification and sanctification producing a life that is whole and complete, passionately reaching out towards community and creation” (Walker W. L). Jesus, according to the New Testament, was the perfect model of leadership integrity. It is worth examining how Jesus modeled leadership integrity and how Christian leaders may mimic him in life and ministry.

Most of the scholars reviewed agreed that Jesus’s leadership style remains the perfect exhibition of leadership integrity. Some suggest that Jesus modeled personal integrity in which “His inner life (intimate relationship with the father) and His outer life (relationship with people) were perfectly consistent” (Addison 38). The NT highlights that Jesus demonstrated perfect integrity from his early age growing up in four essential dimensions for a life of integrity. According to Luke 2:52, Jesus exhibited integrity by growing physically in stature, intellectually in wisdom, spiritually in favor with God, and socially in favor with people. Other texts demonstrate further that in his life and ministry Jesus honored God as stated in Matthew 22:16, loved people according to Matthew 9:36

and John 13:1, and also respected all created beings including inanimate nature as seen in John 12:14. One may argue that because Jesus was divine, He may not represent a fair standard of integrity against which to judge human leaders. However scholars such as Bekker (2006), Gyertson (2019), and Easley (2016) have argued that Jesus, “though He was fully divine, became fully human in the incarnation” (Ford 30) through “kenosis,” which refers to Jesus’ “emptying of Himself” (Philippians 2:7).

The Kenosis of Jesus

The theological debate over the right understanding and application of Jesus’ “self–emptying” may be beyond the focus of this review. For this discussion the Greek term “kenosis” in Philippians 2 is taken to refer to “Jesus putting aside His privileges and place of honor” (Keener, *The IVP Bible Background Commentary* 456) but “not His essence as divinity” (Gordon 95). Furthermore, Jesus not only emptied himself of his divine privileges but also willingly took “the form of a slave” (Philippians 2:17) and died “on the cross.” The social status of a slave was the lowliest in classical Rome, and “Slaves performed the most humbling services including washing the feet of their masters” (Hellerman 423). Death by hanging up on the cross was considered the worst form of Roman punishment. Ellerman underscores the significance of the use of the terms “slave” (δούλου) and “cross” (σταυροῦ) as the status-tags of a great leader then, because they represented “the most dishonorable public status” as well as “the most dishonorable public humiliation imaginable in the world of Roman antiquity” (Hellerman 424). In this manner Jesus advanced a countercultural leadership model that thrived in apparent weakness and sacrificial service. It may be informative to engage further the concept of

“kenosis” as an unequivocal leadership integrity model for Christian organizational leadership.

Scholars who advance Jesus’ “kenosis” as a model for Christian leadership argue that, “Philippians 2:5-11 was a common hymn in the early church as may be deduced from its literary texture” (Bekker 2). “Liturgical hymns, in the early church, served as key mnemonic and pedagogical devices in the formation of communal members “ (Guthrie 551). Thus, as a discipleship tool, this hymn served to advance a countercultural approach to leadership, power, and service. At the time across the Roman empire, “Caesar was seen as a god-incarnate, a super-human equal to the gods, a totalitarian ruler, obsessed with self-aggrandizement and honor, and demanded to be served as well as to be worshiped by all people in his kingdom” (Rees 108–09). Leaders in the provinces or the Roman Empire such as Philippi modeled after those attitudes, thus they aspired for power and recognition as men of a higher societal status who wielded much power as representatives of Caesar. Jesus in Matthew 20:25-28 rebuked such leadership motives and practices. Such were commonplace leadership experiences among gentile nations of His day. He most sincerely warned His disciples against that attitude and motive in leadership. It was against such a background that Philippians 2 proposed a kenotic leadership mind-set modeled after Jesus. According to scholars, Jesus’ leadership was marked by “self-emptying” reflected in His “self-limitation, vulnerability” (Barbour 224), “servant posturing, other-centeredness” (Baker 320), “embracing humanity, self-sacrifice, perfect humility” (Papanikolaou 1), and “obedience and voluntary powerlessness” (Szabolcs 10). A closer look at the life and ministry of Jesus therefore

may help underscore the key virtues that comprised His leadership and answer the question as to what He modeled as basic to integrity in leadership.

Jesus Modeled Humility

First, Jesus modeled humility. Humility has been described as “a multidimensional construct that includes (a) accurate self-appraisal (e.g., knowing one’s strengths and limitations), (b) a receptive orientation toward others, including an appreciation of human differences, and (c) the capacity for self-regulation of emotions, particularly shame and pride” (Ruffing et al. 3). This comprehensive definition imagines the possibility of fallen humans to effectively self-evaluate and self-regulate in the absence of divine intervention. However, Blanchard, Hodges, and Hendry rightly insist that “biblical humility results from keeping the heart focused on God and that edging God out of focus results in pride and fear leading to narcissistic self-centeredness” (Blanchard et al. 53, 78). Indeed, research has shown that “humility among servant leaders predicts better-quality relationships between leaders and subordinates, including more loyalty, professional respect, mutual trust, and good communication” (Krumrei-Mancuso 254). In Luke 7:28-32, “Jesus identified with the least, the last and the lost”. He declared that he was on earth for the sake of such as them (Luke 4:18-19, 19:10). Leaders manifest humility in identifying with and serving even the outcasts. They remain alert to the temptation to abuse power.

Jesus Modeled Service to Others

Second, Jesus modeled service to others. In Mark 10:45, Jesus was categorical that he came to serve and not to be served. His life was other centered in the model of a slave. A kenotic leadership model promotes “intentional status and role reversal where

the master puts on servant-hood and the leader leads by serving” (Bekker 4). The ultimate demonstration that authentic kenotic leadership prioritizes service to those led was in the upper room as recorded in John 13:17, where “He washed the disciples’ tired dirty feet and offered a passionate priestly prayer for them before heading out to offer the greatest service to humanity by dying for the redemption of the world. Serving others for their sake calls for sacrificial self-giving for their sake out of sincere love (John 13:1)” (Gyertson 9). In Jesus’ servant leadership, “the primary role of the leader is to serve followers, with the goal of promoting personal growth and development among followers” (Krumrei-Mancuso 254). Greenleaf declares that “The best test is: do those served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?” (Greenleaf and Spears 27). In Jesus’ world where culturally the leaders “lorded it over” their subjects, his leadership model of servant leadership was radically revolutionary (Matthew 20:25; 1Peter 5:3). Jesus’ leadership model confronts Christian leaders with the call daily to surrender their merited rights, comforts, and statuses so as to serve those they lead.

Jesus Modeled Shepherding

Third, Jesus modeled shepherding. Jesus fulfilled the OT prophecies, expectations, and longings of an ideal shepherd-leader. Psalm 23 and John 10 propose that “He fulfilled the vision of a leader who was passionate after God’s heart, caring and nurturing to the people, courageous in his trust and confidence in God, as well as offering visionary guidance” (Resane 4–6). According to Timothy Witmer, Jesus modeled that the key qualities of a good shepherd for the community of believers included knowing the sheep, feeding them, leading them, and protecting them. He concludes that “these four

functions address the most basic needs of the flock” (102). It is instructive that after Peter had quit waiting for the Holy Spirit, Jesus re-commissioned him, calling on him to demonstrate the genuineness of his love for Him by shepherding His sheep (John 21:15-19). Later on both Peter and Paul, who appear to have caught and sought to practice Jesus’ model of leading by shepherding, consistently prevailed on church leaders to serve as under-shepherds of Jesus (1 Peter 5:1-2, Acts 20:28-31). The shepherd-leader model emphasizes the role of leader as that of selfless sacrificial service for the good of the flock. Such service is driven by love for Jesus and His flock, and its goal is the wellbeing of the flock through the tender care of the shepherd. Present-day Christian leaders may scale up their integrity in leadership by focusing on the needs of the flock under their care, paying special attention to the lost, broken, and neglected in the community.

Jesus Modeled “Sentness”

Fourth, Jesus Modeled “Sentness.” In John 6: 38 Jesus emphatically declares, “I came down from heaven, not to do mine own will, but the will of him that sent me.” According to Craig Keener, “The gospel of John (4:34, 5:30, 6:38-39, 7:17, 9:31, 20:21) and the synoptics (Mark 9:37, Matthew 10:40, 26:39, Luke 4:18-19, 10:16) advance that Jesus was sent by the father and that always He did everything in obedience and willful subjection to the father” (“Sent” 22). In turn, Jesus sent His followers in explicit terms, “As the Father has sent me, so I am sending you” (John 20:21). Keener points out further that, “In antiquity, those sent with a commission were authorized representatives of those who sent them,” adding that, “The agent carried the full authority of the sender, to the extent that the agent accurately represented the sender's commission” (“Sent” 23). Thus, “full submission” to the father’s purpose and “deferring all honor to him” are ways that

Jesus models what it means to be divinely commissioned (Keener, “Sent” 23). According to Acts 1:8 and John 20:21, it is the Holy Spirit who effects and empowers those sent by Jesus, just as He empowered Jesus and made His mission effective. Integrity in Christian leadership thus begins with a Spirit-initiated response to Jesus’ call to live under the empowerment of the Spirit with daily obedience and service to the glory of God.

The discussion under theological and biblical foundations of leadership integrity in both the Old and New Testament unearthed the pivotal role that the Holy Spirit plays in Christian leadership integrity. It would therefore be a disservice to not put together the major ideas that may suggest how the Holy Spirit empowers humans for leadership integrity and find suggestions for how to promote biblical and spiritual Christian leadership.

The Holy Spirit in Leadership Integrity

It is worth exploring how the apostles and early Christian leaders effectively embraced and fostered the radically unconventional leadership style modeled by Jesus. Although the leadership integrity of the disciples of Jesus may be attributed to effective mentorship under Jesus and their sense of a unique commissioning by Him, it is evident from the NT that it was the filling of the Holy Spirit which brought about the transformation of the disciples into dynamic leaders with the highest levels of leadership integrity. In the instances where Jesus issued Great Commission, He demanded that the disciples “wait for the Holy Spirit” before they attempted any witnessing venture (Acts 1:4-5, 8, Lk 24:49). Notably, the Great Commission was given by Jesus to His disciples in various accounts in the New Testament (Acts 1:8, Luke 24:45-49, Matthew 28:16-20, Mark 16:15-18 John 20:21-23). In most of the instances of giving the commission to

engage in a world-changing movement, Jesus underscored the critical role that the Holy Spirit would play in the fulfilment of that commission. Indeed, although Jesus personally had called, taught, disciplined, and mentored the apostles, He underscored the necessity of being filled by the Holy Spirit for effective ministry. The significance of the filling with the Spirit for ministry would only become clear to the disciples on the day of Pentecost and in the subsequent ventures of the disciples and the Church.

The rest of the NT depicts the Holy Spirit as the principal leader of the exploits of the church in the mission of fulfilling Jesus' mandate. He empowered the disciples and believers at large to live and serve with integrity as passionate witnesses even when under great persecution (Acts 2, 4, 7, 26). The Holy spirit enabled them to perform miracles, signs, and wonders (Acts 2:43, 3:7-16, 5:12-16, 8:6-13, 16:16-18), interpret and teach the scriptures authoritatively (Acts 2, 3:11-26, 13:14-52, 17:1-33), discern the leading of the Spirit in decision making (Acts 13, 6:1-6, 15, 16:6-10), persevere under suffering (Acts 9:15-16, 20:23, 1Cor 1:18-25, 1 Thess. 1:6, 2 Thess. 1:4-8, Act 7:51-60, 1 Pet 4:1-5), maintain healthy relationships (Acts 2:42-42, 4: 32-37, 2 Cor. 5: 17-20), and live above reproach and with integrity in a corrupt cultural environment (Acts 20:18-38, 1Thess. 4:11, 1 Peter 4:15-16). In a nutshell, the Holy Spirit empowered the disciples to mimic Jesus' integrity in life and leadership.

The Gifts of the Holy Spirit

The question, of course, may be asked as to how the Holy Spirit empowers believers for leadership integrity. From the literature reviewed in this regard, there is a general consensus that the Holy Spirit empowers the spirit-filled leaders for effective service through "the gifts of the Holy Spirit" (Romans 12:6-8, 1Corinthians 12:8-10, 1

Peter 4:11, Ephesians 4:11-12) and by producing “the fruit of the Spirit” (Galatians 5:22-23). Four Greek terms used by Paul in 1 Corinthians 12 are often translated as “gifts.” These are “pneumatikos” (v.1), “charisma” (v.4), “diakonia” (v.5), and “energemata” (v.6). Taking the four terms together, it may be concluded that “spiritual gifts are abilities that God uniquely enables a believer to use, or motivates him to use, for His glory, to serve in the body of Christ, through the energizing work of the Spirit” (Stitzinger 161). In addition, “The purpose of these gifts is Christian service to edify the Church and fulfill the mission of Jesus Christ” (Stewart). “Through the gifts, the Holy Spirit enables what is humanly impossible (such as prophecy, healings or miracles), or it elevates a natural aptitude (such as teaching or administration) to a supernatural level of efficacy” (Clark and Haely 24–25). Every believer has at least one spiritual gift, and none have all the gifts, not even the leader in any given congregation (1 Corinthians 12, Hebrews 2:4).

The implications of the nature and function of the gifts of the Holy Spirit in Christian service are monumental and a full treatment of the subject may be beyond the scope of this review. However, the diversity of spiritual giftings among believers calls for leader to lead with humility and respect for each member of the body of Christ (1 Peter 4:10). Leadership integrity within a congregation or an institution would maximize the effectiveness of its ministry team by leveraging the various gifts availed by the spirit within its membership. M. Miller proposes that facilitation be made “for individual team-members to freely exploit and maximumly utilize their gifts for the edification of the Church and Christian witness” (M. Miller 187). Further, integrity in Christian leadership should promote gifts-based leadership appointments to overcome those leadership challenges that often emerge due to assigning positions of leadership based on the

personal preferences of the organization's leader or by public popularity through voting, in complete disregard of the person's gifts and sensitivity to the Holy Spirit. It is informative that in Acts 6 both the apostles and the congregation were involved in selecting the deacons, but the key qualification for those who would take to serving tables was "filled by the Holy Spirit and wisdom" (Acts 6:3-4). No wonder the exploits of some of them went beyond serving table to evangelism and cross-cultural outreach. Finally, it is important to note that the discussion on spiritual gifts in the NT exhorts for unity in the community of believers as the context within which the gifts may be maximized upon. "The gifts are for the mutual benefit of the members of the community and are crucial for the community to thrive and to be effective in its mission" (Carter 40). The texts referred to above warn that if the gifts of the Holy Spirit are not exercised in love and humility, disharmony and dysfunction in the community of believers are likely to occur. Thus, integrity in respect to spiritual gifts should seek to promote unity-in-diversity in the Christian community. One of the ways by which Christian leaders may advance and sustain such unity-in-diversity is by promoting spiritual maturity manifested as "the fruit of the Holy Spirit" in believers.

The Holy Spirit and the Calling to Lead

There is an ongoing debate about what is referred to as "calling" to a specific ministry, especially Christian leadership as it relates to receiving "gifts of the Holy Spirit." Whereas there are incidences where a few individuals were set apart for specific ministry assignments by clear instructions from God through the Holy Spirit (Acts 13:2), many others, outside the realm of the Apostles, did not experience a moment of "calling" to serve yet they were conscious of "a call" upon their lives, as it were, for service in the

Kingdom. Some authors argue that in fact a key means of discovering one's secondary calling is to locate one's spiritual gifts and that the Spirit of God activates innate potentials in the person so that the person begins to act with confidence and conviction exposing certain prowess in carrying out certain functions. It has been noted that "calling to serve encompasses everything that constitutes an individual including genetics, innate orientations, capacities, personality, heredity traits, life-shaping experiences, the time and place into which the individual was born and brought up" (Dolan 21). Thus, a calling is defined by one's holistic life experience as a human being. Such a calling in life becomes uniquely a Christian venture when one is filled by the Holy Spirit. Henceforth, those natural abilities and passions are empowered by the Him. In conclusion then, calling involves the Spirit's empowering and gifting upon a believer for service, whether through the occurrence of a spiritual encounter or through gradual discovery in service. The question then might be, how should the gifts of the Holy Spirit best be utilized in the body of Christ with integrity for maximum benefit for all concerned? The "fruit of the Holy Spirit" offer some insights.

The Fruit of the Holy Spirit and Leadership Integrity

While the gifts of the Spirit graciously empower believers for their varying integral functions in the life and mission of the community of believers, as observed above, it may be argued that the "fruit of the spirit" (Galatians 5:22-23) represents the "image of Christ in and through the believer"(Hopkins 4). The Holy Spirit forms this image by empowering the believer to align his will, values, and character to that of Christ. In John 15, Jesus likened effectual Christian living to "bearing much fruit" which results from the believer's intentional abiding in Him. In other words, "The fruit of the

Spirit represents the outworking of the spiritual life of the Christian through the indwelling Christ bringing the person to real maturity” (Crowther 25). Steven Crowther and other leadership scholars suggest that the “fruit of the Spirit” stated in Galatians 5 and implied in other references (John 15, 1 Corinthians 13:4-8, 2 Corinthians 6:6-7, 2 Peter 1:5-9) represents core values that are foundational to leadership integrity. Integrity is at the heart of character (Okoroafor 17).

Since on some level, leadership begins with the inner person, important values need to be formed in the core of the leader so that these values become the foundation for integrity in life and leading (Crowther 25). Crowther adds that Spirit-driven integrity is of vital importance to leadership because “externally it provides the point of trust that links leaders with followers and internally it provides the leader’s deepest source of bearings and strongest source of restraint in the use of power” (25). Further, the fruit of the Spirit is “the fountain that provides wisdom or the ethical foundation to image Christ in life and leadership” (Scott 254). Evidently, “love” is the generic term for the fruit of the Spirit in the New Testament. “The Holy Spirit fosters the cultivation, exhibition and promotion of a love-relationship between the leader and his God, as well as between the leader and his followers” (M. Miller 103). This, the Holy Spirit’s role in promoting leadership integrity, is a key distinguishing element of Christian leadership. Patterson puts it thus, “Though character may be treated as a desired trait but not necessarily required in some secular contexts, the expectation of consistent Christ-like character patterned after the relational standards of Galatians 5 are an essential component of spiritual leadership” adding that, “Spiritual leadership is not supported on competency alone” (17). Therefore, “Theological education should train leaders to be sensitive to the Holy Spirit.”

(Ayandokun 67) The pursuit for leadership integrity for the Christian leader begins and proceeds as a pursuit for filling with the Holy Spirit whose two primary functions in this regard are spiritual gifting for competency and engendering the fruit of the Spirit for the development of a Christ-like character.

Integrity – Overview of Meanings and Usage

In the proceeding sections, theological and biblical foundations for promoting integrity were suggested. In the process of laying those foundations an overview of the Hebrew and Greek understanding of the term “integrity” was exposed. In this section, an examination of how scholars understand and use the term “integrity” in related literature will be presented. First is presented the range of definitions for the term “integrity” as offered in selected reference works including dictionaries and encyclopedia. Second, the review outlines some of the common approaches taken by scholars in the study of leadership integrity in the hope that viable clues that may promote integrity in leadership will be suggested.

Integrity - Range of Meanings

It is rather surprising that even though “integrity” is a concept so widely used in academic disciplines and widely promoted as a cardinal leadership virtue, there is no consensus on a definitive meaning for the term. In 2005 for example, “integrity” was the most-searched word on Mirriam-Webster online dictionary (Beasley 1) highlighting the interest people have in term. Yet most English dictionaries do not define the term beyond offering a range of synonyms including honesty, uprightness, principle, honor, virtue, unity, unification, cohesion, soundness, and sincerity. The term “integrity” originated in the “Latin word ‘integer’ or ‘integritatem’ which means whole and complete” (Kang 1).

According to MacArthur, “The adaption of the word in the French language in 1450s took it a step further, coining the word ‘integrite’ to indicate not just wholeness but to be in perfect condition, as it may be said of a structure or metal beam where all the elements that form it are held together perfectly” (25). Thus, integrity originally referred to something much more concrete, tangible, and solid. It was only later that it was applied to abstract concepts as a moral quality. Davis suggests that “In view of the diverse scholarship and engagement with the notion of integrity, though complex, elusive, and analytically intractable, it may be concluded that integrity is at the core of our moral thinking, both in theoretical and practical terms” (Davis 1). Most scholars agree that their usage of the term refers to “some quality that certainly has a complex interplay of both extrinsic and intrinsic factors, and that when its original reference is applied to character, integrity should manifest in actions, words, decisions, methods, relationships and outcomes” (Huberts 4).

Some scholars, especially those from the west, suggest that “a person of integrity thinks and acts independently as an individual irrespective of external influences” (MacArthur 25). However, scholars from non-western perspectives advance a broader sense of the concept of integrity “that encompasses the material world, the spiritual or inanimate world, social structures and organizations as well as the religious spheres of reality” (Gyekye 7-8). Indeed, since the word’s original meaning carried the concept of the integration, interconnections, and incorporation of various elements into an all-inclusive whole, a more faithful rendering of the definition should consider the individual’s connectedness in society with all that comprises holistic existence. Gyekye insists that “African ethical standards for integrity emphasized the importance of mutual

helpfulness, collective responsibility, cooperation, interdependence, and reciprocal obligations” (Gyekye 8). Thus, the concept of integrity in African perspectives refers to a dynamic system whereupon various spheres of life and existence interconnect into a compressive whole.

Integrity and Philosophical Ethics

In the field of moral philosophy, the concept of integrity is most relevant to virtue ethics as opposed to utilitarianism and Kantian moral theories basically because the latter do not concern character or virtues. It may be argued that because most modern moral perspectives focus more on the qualifications of the actions and not the character of the actor moral integrity is not a common feature in such ethical discussions. Aristotelian moral theory, also referred to as virtue ethics, “concerns itself with the moral character of the individual and seeks to promote certain cardinal virtues that are necessary to qualify one as a person of virtue” (Hursthouse 20). Thus, virtue ethics may engage matters of integrity in the process of cultivating and promoting such virtues as those regarding human interaction and life in the polis. This may explain why philosophy scholars engage matters of integrity mainly under theories that overlap with studies in the areas of ethics, values, and morality (Khan and Khan 5).

To relate Aristotelian ethics to integrity, it may be needed to look to his celebrated dictum that “The human being is by nature a social animal,” and that “a human being is by nature a member of a ‘polis’” or a human community (Aristotle, book.1:ii). Aristotle argued further that he, who by nature and not by mere accident was without a state, was either “a bad man or above humanity,” a character he decries as tribe-less, lawless, and a heartless one (book.1:iii). For Aristotle and other ancient philosophers, ethics was

community sanctioned, and the virtuous person was a community person. Relationships and good habits were central to the virtuous life which in turn was key to the happy life. Anyone who did not advance and promote good relationships with others in the human society, the polis, was considered an outcast. Thus, “In order to determine what the right action ought to be in different contexts, the virtuous person applied ‘phronesis’, by which Aristotelian thinkers meant ‘practical or ethical wisdom’ which was a virtue in itself” (Hursthouse 1.2). It was argued that phronesis developed with experience, learning and maturity. By applying phronesis one lived as a civilized citizen, exercising self-control in actions and relationships for the benefit of all within the state. Additionally, “integrity manifested in at least the four cardinal virtues; wisdom, justice, temperance, and courage” (Stedman, 2010). Ultimately, only a person of virtue or integrity, as defined above, genuinely qualified to be put over the affairs of the state as a leader. Leadership integrity in ancient western thought was judged on relational scales that involved other-centered public and communal assimilation. It was not perceived in individualistic and atomic terms as may be observed from enlightenment thinking that dominates most contemporary discussions on leadership in the West.

To locate Aristotelian ethics in the current discussion on leadership integrity, scholars note that Aristotelian ethical thought, as found in the academia today, has come through several phases. The details of its journey through the phases may be beyond the current review. However, a brief overview will serve to update the discussion historically. Aristotle’s thoughts were elaborated upon by ancient philosophical schools including the Stoics, Cynics, and Epicureans, and generally it persisted as the dominant moral philosophy in western scholarship until the enlightenment. During the Dark Ages

Aristotelian ethics was preserved by Arab scholars. In the Middle Ages it was Christian thinkers who rediscovered it and popularized it in western society (Hursthouse 4.0). The Christian scholars, led by Thomas Aquinas, incorporated Aristotelian ethics into Christian moral theology. However, with the onset of the Enlightenment that propagated individualism and self-determination, classical Greek ethical constructs that advanced community-based morality were overturned. Vorster argues that “with the enlightenment, rationalistic dichotomies that advanced the separation of material realities from non-material spiritual ones led to the development of ethical formulations from secular naturalistic worldviews that considered virtues like love, benevolence and community as supererogatory” (Vorster 1). The said virtues are the ones most related to leadership integrity, therefore one may wonder whether there is much that contemporary western moral philosophy may contribute to promote a holistic approach to integrity for institutional leadership in the African context. This question is explored below by presenting the three broad approaches to the discussion on integrity.

Three Main Approaches to Integrity in Contemporary Scholarship

In general terms, contemporary scholarly works related to the subject of integrity may be clustered into three broad categories. First, there is that literature that highlights issues of integrity from a broad array of research traversing most disciplines and contexts. Texts such as, “Ethics and Integrity of Governance: Perspectives Across Frontiers” edited by Leo W.J.C. Huberts and Carole L. Jurkiewicz in 2008, as well as Huberts’s “The Integrity of Governance” published in 2014, illustrate such an approach. Both present conclusions from scholarly literature on integrity found in fields stretching from philosophy to neuroscience. Robinson critiques this methodology observing that “As

informative as such an approach on the subject may be, in general terms, the breadth of the studies and the discipline-by-discipline focus obscures the common analytical linkages of the concept across disciplines” (Robinson et al. 7). In other words, the findings are too fragmented to offer consolidated, broad-based conclusions.

Second, there is the approach that focuses on integrity within one discipline, sector, or context. Herein would fall most studies on leadership integrity such as from a biblical perspective, studies on academic integrity or the study of integrity in business including research conducted by business institutions. Menzel’s “Research on Ethics and Integrity in Governance” and “Research on Ethics and Integrity in Public Administration,” for example, reviewed scholarship on integrity and ethics in the context of public administration examining literature in only two journals. The value of this method “is that it can be analytically very thorough and detailed” (Robinson et al. 8). However, this approach may be unable to capture the full breadth of the concept of integrity as it may be understood from a multi-disciplinary thematic approach.

The work of Robinson, Cadzow, and Kirby represents the third main approach, which sought to integrate the first two approaches leveraging on the benefits of each of their strengths while seeking to overcome their apparent limitations (Robinson et al. 2018). Thus, this third approach seeks to show how the concept of integrity is deployed across multiple disciplines and then go further to build an understanding of the concept of integrity by analyzing what may be learned from these disciplines about the concept. From the findings of that integrative study, it may be concluded that the individual, the object and the institution in question constitute three units involved in integrity analysis. In other words, integrity in institutional leadership is multifaceted. Robinson and team

isolated “five key analytic themes” that a broader approach into the nature and function of integrity in institutional leadership and management may motivate. The first theme “takes seriously ‘the normative concern with integrity’ found in various disciplines and contexts” (Robinson et al. 11). In almost all the disciplines, the question of integrity is of great interest. This fact should never be overlooked by scholars, including scholars on leadership in Africa. The second theme is that “integrity is a rational basis for trust” (Robinson et al. 12). Evidently, when integrity is manifest in leadership those led find it a sufficient reason for them to respond in trust. Trust promotes loyalty, buy-in, and confidence in the leadership. A third theme concerns “the coherence of purposes and the consistency of action with those stated purposes”(Robinson et al. 13). Integrity is measured, by and large, by coherence and consistency between purpose and action. When the two are congruent and leadership decisions and actions are seen to support and address the stated purposes of the organization, leadership integrity is perceived to be high, but when purposes and actions are seen to be incongruent then integrity is perceived to be compromised. Where consistency is high, buy-in is equally high. A fourth theme regards the cultivation of an ethical culture above simple compliance to rules and regulations. Integrity concerns the creation of an “ethical state of affairs and not merely independent right actions” (Robinson et al 14). This is an important call for institutional leadership to promote a context in which integrity is felt and experienced as a reality in the values and ethos of the organization, not merely talked about. Robinson and team’s final theme concerns “the common persuasion that integrity is not merely the absence of corruption” (Robinson et al 15). Institutional corruption may be prevented by the enforcement of rules, regulations, rewards, and punishment. However, integrity involves

more than the adherence to rules and regulations but also the integration of all the facets of life and service in and around the institution which promotes the wellbeing and fruitfulness of the individuals involved in an atmosphere of freedom and free choice.

The proceeding reviews and discussion lead to the conclusion that integrity is dynamic and multifaceted even in its most basic understanding. When applied to leadership, in various contexts, it brings with it a wide array of ingredients that must be engaged in the promotion of effective leadership. The literature also reveals that integrity reflects on personality, character, and relationships, not merely actions and performance. Thus, for Christian institutions of higher learning in Africa, the question of promoting integrity in leadership goes beyond attaining higher academic qualifications, possessing various gifts, length of previous service, or even one's denominational affiliation. Integrity parameters should be included in recruitment criterion. Such parameters should extend to include the leader's character outside of the office and consider relationships in the family and community.

Integrity and Servant Leadership

Earlier it was noted that Jesus modeled servant leadership. This section will review literature on the theory of servant leadership which has propagated as a non-religious transformative approach attributed to the writings of Robert Greenleaf including "The Servant as Leader" (1970), "The Institution as Servant" (1972a), and "Trustees as Servants" (1972b). Later his works were compiled and published under the title "Servant Leadership; A Journey into the Nature of Legitimate Power and Greatness" which became the seminal treatise and the foundation upon which subsequent discourses on servant leadership have been built. Parris and Peachey add that "Greenleaf's servant

leadership theory seeks to contribute possible answers to questions regarding the best leadership practices that promote the wellbeing of employees, thus advancing their contribution to the organization which would in turn serve to augment the performance of an organization” (Parris and Peachey 189). Greenleaf, inspired by the character of Leo in Hermann Hesse’s “Journey to the East” conceptualized the leader as a servant. He argues that a servant leader is one whose primary motivation in leadership is to serve and therefore lead through serving. He points out that “A servant-leader pays special attention to the people they lead with the aim to improve their wellbeing through transformational and sacrificial service” (Sendjaya and Sarros 57–58). Scholars note further that servant leadership “begins with the person of the leader; leadership is not primarily about what one does, but first a matter of who one is” (Ayer 3). People lead from who they are. This understanding dominates the general perspective of most scholars who attempt to define servant leadership.

Some of the earlier examiners of Greenleaf’s leadership ideology proposed some functional and distinctive attributes of servant leaders. Russel and Stone in 2002 proposed nine core values for servant leaders: vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others, and empowerment. The two scholars made an additional list of eleven traits that accompanied the nine core values as supportive principles: “communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching, and delegation” (Russel and Stone 145-157). Russel and Stone seem to have in mind those qualities that promote leader-follower relationships. Such qualities are key to promoting leadership integrity. Other notable scholars who follow this model of engagement with Greenleaf’s work include Barbuto

and Wheeler who, four years later, offered a rather integrated model of servant leadership by synthesizing the attributes proposed by Russel and Stone into five key factors of servant leadership arguing that “servant leadership was marked by altruistic calling, emotional healing, persuasive mapping, wisdom, and organizational stewardship” (Barbuto and Wheeler 300–26). A similar approach to Greenleaf was taken in 2011 by Van Dierendonck who suggested six key characteristics of servant leadership including “1) empowering and developing people, 2) humility, 3) authenticity, 4) interpersonal acceptance, 5) providing direction, and 6) stewardship” (Van Dierendonck 1228 - 1261). The studies under review provide for a basic conclusion that although servant leadership may be viewed as a character trait it is one that is focused on serving others for their growth and wellbeing. It is other-centered.

The conceptual formulations of servant leadership, especially those core values that are attributed to a servant-leader, sparked further engagement, with particular interest in its application in Christian institutional leadership. John C. Maxwell, for example, although he may not be seen as a leadership researcher in the technical sense, is nevertheless a popular leadership motivational speaker and prolific author of modern times. His works apply most of the values advanced by servant leadership theory into biblical leadership. His books and speeches promote integrity as key to servant leadership under a wide range of topics including, but not limited to integrity itself, relationships, encouraging and motivating followers, leading through influence, and spirituality. Whereas John Maxwell takes the theoretical, conceptual, and maybe ideological assumptions of Greenleaf’s servant leadership and provides viable pragmatic frameworks for applying them in the practice of Christian organizational leadership, it is scholars such

as Vhumani Magezi, John Brown Ikenye, and Jeremiah Ole Koshal who attempt to situate servant-leadership in the African context and offer much needed insight into the African cultural attitude towards servant leadership.

Koshal for example, studies the potential for the application of servant leadership in Kenya and concludes that servant leadership in the African context is best promoted through role modeling. His suggestion is that “servant leaders modeled such values as sacrificing for others, meeting the needs of others (employees) thereby developing them through service as a primary function of leadership, recognizing and rewarding employees, treating employees with respect in genuine humility, and involving others in decision making” (Koshal 8–15). Another remarkable attempt to promote servant leadership in the African cultural context was done by Timothy A. Brubaker. He “compared the main tenets of Greenleaf’s servant leadership with those of the African concept of Ubuntu as they relate to leadership” (Brubaker 114–47). His conclusions indicate that the two concepts are congruent and that they might have comparable impact on leadership integrity in this context. However, the efforts to indigenize servant leadership in the African context are still minimal compared to its adaptation in the West as a leadership theory. Therefore, further research to investigate its effective application in specific organizational situations in Africa is needed. A starting point may concern a keen look into African appreciation of power and authority, as discussed earlier.

Leadership Integrity in Africa

This review establishes some theological and biblical foundations for leadership integrity and surveys how it is understood among scholars in general academia. Because the purpose of the study is to engage the means by which leadership integrity may be

promoted in the African context, the remaining sections of the review turn the spotlight to the African context. It examines the state of leadership in Africa and proceeds to review the perspectives offered by scholars as to how integrity in Christian institutions may be promoted. Several studies have been undertaken in the search for best management and leadership practices for African organizations. Basically, most of these studies filter themselves into two categories. First, there are those that are intended to assist non-African practitioners in understanding and serving with integrity within cross-cultural contexts. Most of these studies are often done by non-Africans. Terence Jackson's "Management and Change in Africa" is one such example. Second, there are those intended for consumption by African leaders or managers to aid them with possible solutions to their leadership needs. Most of these studies are carried out by African scholars, some of whom are leaders of organizations themselves. Nevertheless, "irrespective of the scholars' perspective, there is general consensus that at the practical levels of leadership and management there is 'more interest in the replication in developing countries of Western theory and practice than there is resistance to it'" (Blunt and Jones 7). The conclusion then is that "there is need for further study especially in the area of contextual organizational leadership with the aim to explore how leadership integrity in organizations within the underdeveloped countries can mitigate current and future organizational challenges" (Sharma et al. 13). Sharma adds that "Such research should attend to the unique and contextual issues in the specific nations and examine the influence that certain leadership styles have on organizational integrity in those various regions" (Sharma et al. 13). Thankfully, scholarship in the area of leadership in Africa is on the rise if the number of scholars interested in the continent's best leadership practices

and the widening scope of themes interrogated is anything to go by. The following discussion states some of the themes emerging from such studies.

One of the common ways that scholars have studied leadership in Africa is to survey the leadership journey that African nations have historically come through. This is done partly to situate the current leadership phenomenon in some political and historical context. Such studies have shown that from the beginning of Africa's independence from colonialism most leadership in African nations and institutions hit a downward spiral resulting in political instability and economic impoverishment for many of them. The general conclusion from these studies is that the many woes affecting the continent may be blamed on its leadership malpractices. Blunt and Jones illustrate it thus, "nationalist scholars in the past generally blamed the developed world for the impoverishment of the African continent through historical, political and economic injustices coupled with neo-colonialist maneuvers through imperialistic controls, unfavorable international policies, imbalanced trade and foreign aid with strings-attached" (Blunt and Jones 6). Most of these scholars lamented similarly that "Africa continued to be poor, ultimately, because its economy and society have been ravaged by greedy international capital, working in partnership with few local elites who are often propped up by foreign powers, to drain the continent of her resources which otherwise, if harnessed and shared fairly, should meet the needs of the peoples of Africa" (Bond, "The Dispossession of African Wealth" 171–74).

In more recent times however, several scholars appear to place the blame for the current underdevelopment of Africa squarely at the doorstep of the African leaders themselves. These leaders are accused of a lack of personal integrity as they selfishly

corrupt the continent's economy, politics, and society with impunity. The critics of past and current leadership in Africa argue that the fundamental cause of Africa's underdevelopment and conflicts lies in the vicious leadership on the continent since the 1960s. "Africa is poor," they lament, "because African leaders have made poor choices that have kept the continent in abject poverty" (Mbah 142). Africa's problems are not because of external factors such as an unfair global economic system per se but mainly because of the low levels of integrity among post-colonial African leaders themselves.

A rather radical approach to the study of leadership in Africa in recent times advocates for the deconstruction of the lenses through which most mainstream scholars examine leadership in Africa. Patrick Chabal, a strong proponent of this alternative approach, argues that rather than evaluating African realities from generalized western perspectives and methodologies, one should study it from within the African social-cultural experience, to explain the leadership situation occurring in that specific cultural milieu. For example, Chabal would have it that leadership integrity levels best be judged by examining how leaders employ power and authority over people in each specific context and how the people receive and respond to such leadership whether as subjects, clients, or citizens. Thus, leadership integrity in Africa "may be promoted through the means that best enhances the wellbeing of the people as dignified subjects, honorable clients and valued responsible citizens" (Chabal 5). In other words, one may find that administrative institutions, instruments of power, and government systems that are promoted, say in the west, as the best for those developed nations especially multi-party democracy, may end up being more divisive for a multi-ethnic African nation like Uganda, while a one-party political system may prove to be a more viable democratic

environment for promoting nationhood and cohesion. Thus, not much advancement can be achieved if Africa's low levels of leadership integrity are not tackled via means that are contextualized, if not indigenous, to the African cultural context.

A society's leadership style always has cultural dynamics which inform and regulate it. Cultural worldviews promote certain motives and means of doing things by attaching certain intrinsic values to those activities. Hofstede defines national culture as, "mental programming: the pattern of thinking, feeling, and acting that every person acquires in their childhood and then applies throughout their lifetime" (Hofstede 25) and argues that culture should be a major consideration in the analysis of leadership and management strategies in each context. He identified six sets of dynamics by which one may define a culture: power distance index, collectivism vs. individualism, uncertainty avoidance index, femininity vs. masculinity, short-term vs. long-term orientation, and restraint vs. indulgence. His argument is that different cultures gravitate differently towards either side of each of the set of factors. Ultimately the value system of each society is influenced heavily by the matrix of these cultural dictates. It follows then that leaders and managers in cross-cultural contexts pursuing integrity in their leadership should seek to understand the cultural context of the institutions in cultures different from their own as they make leadership decisions and management policies because in that cultural context reception, reaction, and response to leadership is determined by the cultural undercurrents.

Jeff R. Hale, in an attempt to apply Hofstede's taxonomy to a comparative look at the divergencies between American and West African leadership values observed that, while people from the American context expect a relatively low power distance between

leaders and followers, Africans expected a high power distance (5). Additionally, American culture is highly individualistic while in African culture the individual is subordinate to the group. In more traditional West African cultures there is a higher degree of gender separation than in the US context. West Africans generally have a higher degree of tolerance for ambiguity and uncertainty than people from the US and are much more willing to “go with the flow” because in their view everything is negotiable. Therefore, “West Africans generally consider American and Western leadership as inflexible, and rule bound” (Hale 5–6). These observations by Hale are far reaching in their implications on contextual leadership. In general, it means that western leadership perspectives, theories, and styles should not be uncritically applied in African institutions without proper contextualization. For example, the great distance between these two cultural value systems could easily lead to unintended dysfunctions in cross-cultural leadership contexts.

The benefits of paying attention to the cultural milieu within which institutional leadership takes place, such as Hofstede and Hale advise, include minimizing cross-cultural misunderstanding, improving collaboration between businesses across cultures, informing the formulation of culturally-sensitive organizational mission and value statements, and promoting leadership impact across cultures. In other words, leadership integrity needs to be analyzed and promoted through localized lenses. Hofstede did not address the phenomenon of having a plurality of cultures within one organization, which is a present reality with the globalization of institutions. However, understanding the impact of the national culture on management and organizational behavior is a prerequisite for effective management of cultural differences found within organizations.

This is especially necessary in the African context when westerners establish or lead institutions of higher learning. They ought to appreciate these dynamics and attend to their implications for leadership integrity in the African culture.

There is evidence that efforts are being made by African scholars and leaders to propose solutions for African leadership that take seriously the social-cultural context of the issues that they seek to address. One such effort at the continental leadership front was the establishment of the African Leadership Council and the promulgation of the “Code of African Leadership” in 2004. The code stipulates a set of guidelines for good leadership and effective governance for leaders in Africa alongside a proposed capacity-building curriculum for elected African leaders. Some of the proposed programs related to integrity matters included Leadership Best Practices, Models of African Leadership for Good, Governance and Good Governance Ethics and the Ethical Leader, Educational Frontiers, and Practices Accountability and its Uses (Africa Leadership Council 1). This was done in the hope that leadership best practices for the good of the continent would be promoted among their top leaders. However, it may be noted with a measure of disappointment that in the curriculum there are no courses specifically addressing African cultural values and how those values impacted institutional leadership on the continent.

Some of the scholars and commentators reviewed advance the opinion that good African leadership may be enhanced by intentionally returning to the principles expressed in pre-colonial traditional governance or other characteristically African leadership models. However, considering changes such as the globalization of almost all facets of human life today most scholars believed the task for African leaders in the process of motivating leadership best practices within the African context is to seek to blend

creatively African cultural values on leadership integrity with modern progressive theories and styles of leadership, rather than to treat the two as though they are mutually exclusive in Africa.

Further, to discover African cultural values that govern and promote leadership integrity in Africa, it must be appreciated that African culture has a wide variety of values and virtues due to the multiplicity of ethnic groups, rendering it difficult to generalize how and where these values may be found or applied. Nevertheless, several African scholars believe that some generalizations are still possible. Hale suggests a broad generalization classified under “(1) valued character qualities of sociality, patience, tolerance, sympathy, and acceptance; (2) community as paramount; (3) holistic worldview, of a “being” orientation; (4) open to foreign influence; (5) hierarchal power structures; (6) comfortable with uncertainty; and (7) gender role distinctions” (Hale 7). Most of these generalities and conclusions about African cultural values on leadership have been engaged earlier. However, possibly due to a failure to comprehend traditional African specialization of duties and roles, women and youth over the years have largely been sidelined and kept from full participation in leadership at almost every significant level in contemporary Africa. In many societies in sub-Saharan Africa women played key leadership roles including as monarchs, for example Nehanda of Zimbabwe and Queen Regent Ntatisi of Lesotho (Kretzschmar 44), and some led as family heads in traditionally matriarchal cultures like the Ashanti of Ghana (McGee 1). In recent times however, there has been progress in the push to integrate women and youth more fully into leadership on the continent (Makoro 61). It has been observed that when a society opens up leadership to women and youth, its progress and advancement is accelerated

substantially as it taps into their unique leadership qualities and energy (Lumby and Azaola 43). This observation may be informative, even transformative, for leadership in the Church in Africa in general, and especially for Christian leadership in institutions of higher learning, as a motivation to overcome retrogressive patriarchal leadership traditions advanced both by most African cultures and certain evangelical ministry theologies which discourage women and youth from participation in senior leadership roles.

Power and Integrity in African Christian Leadership

At this point of the literature review, the goal is to apply the key lessons from the theological and biblical foundation as well as insights from academic literature reviewed to Christian leadership in the African context described above. From the onset, the literature reviewed established that the Christian leadership arena in Africa is indisputably plagued by the challenge of misuses of power, very much like the political arena. One of the key factors that contributes to the abuses of power in African Christian leadership is the cultural perceptions regarding the interplay between leadership and power. From the literature reviewed, it may be summed up thus, religious leaders in the African cultural worldview were viewed and treated as divinely enthroned, endowed with power, in some cases even deified, and possessed the exclusive right to dispense it benevolently to the followers. Several aspects and mindsets led to such veneration of the leader in cultural Africa placing the leaders on a pedestal high above scrutiny or accountability in the administration of that power (Foday-Khabenje and Aiah 66). Due to the fact that in the African worldview there was virtually no dichotomy between the sacred and the secular (Adeyemo 82), such a crucial role as that of leadership had

elaborate spiritual and religious sanctions. In general terms, it was believed, in the African worldview that there existed some hierarchy of spiritual power which had at its very top the “almighty god(s)” and flowed down to human spiritual leaders through the spirits, ancestors, and the living dead. “The belief in that chain of command led to the perception that those beings that were seen as close in proximity to the ‘ultimate source’ of power were more powerful than the rest” (Kohls 14). The belief was that the gods and deities had bestowed power directly or through the mediation of the ancestors and spirits to the leaders. For this reason, “religious leaders were believed to have powers either as channels or custodians of the powers of the divinities” (Foday-Khabenje 65). Okesson observes that, “by linking leaders with this kind of spiritual power, there is little opportunity for people to hold them accountable, or question their governance” (Okesson, *Re-Imaging Modernity* 4–5). Foday-Khabenje adds, “They we retreated as beings of a higher realm, exercising power and authority on behave, and sometimes in the place of the deities themselves” (Foday-Khabenje 66). Paul Gifford opines that this may explain the reason African societies are attracted today to a neo-patrimonial system of authority where power resides within a person, rather than an office (Gifford *African Christianity* 6). It contrasts western rational-legal systems within which power and authority relate to the office and position in a structured organization rather than in the individual holding the office. Consequently, the person rather than the office wielded great power and authority in all aspects of life in the African context of leadership (Gifford *African Christianity* 5–6). On the one hand, if the leader treated all relationships as sacred and served with a personal sense of divine sanctioning to lead benevolently for the prosperity of the community, then a neo-patrimonial system might have promoted integrity in

leadership. Granted, “patrimonialism is not a synonym for corruption, bad governance, violence, or evidence of a weak state” (Pitcher et al. 126); however, as it has been observed by the majority of scholars reviewed, the neo-patrimonial system has led to the “big-man syndrome” which turns the individual into an untouchable demi-god placed above moral accountability (Foday-Khabenje 66). That way the floodgates to compromised integrity are flung open with impunity to unchecked abuses of power through autocracy, tribalism, nepotism, favoritism, and all forms of corruption.

One would imagine that Christianity and its teaching on servant leadership in the model of Jesus would undoubtedly redeem leadership in Africa from the abuses of power mentioned above. However, rarely did early Christian leaders pragmatically make the connection between such biblical models and their African cultural leadership heritage in regard to virtues such as servanthood and stewardship of power for communal good. Some argue that just as colonialism reinforced the idea of paramount authoritarian concepts of leadership in Africa, the missionary enterprise reinforced neo-patrimonial leadership tendencies in the African Church. Western evangelicalism with its emphasis on the origin of scripture that is divine in nature, Jesus as divine, and calling that is supernatural for some to become leaders reinforced the idea that pastors and matters of Christianity were mystical and therefore they were not subject to human questioning nor were pastors meant to be answerable to any earthly authority. Such attitudes towards leadership and power wielded strong attraction to both the church leaders and the congregants. Gregg Okesson argues that “in situations where such attractions were actualized, and there were plenty of them, the result was the deification of Christian leaders through a process that has been termed ‘sacralization’” (Okesson, ‘Are Pastors

Human?' 111). By his definition, "sacralization refers to the process by which an extra endowment of sacred power becomes associated with a person or thing, whether: (1) intended for a particular purpose over a specific period of time; (2) inculcated within a person as a permanent aspect of their being; or, (3) perceived as self-evident by the masses." ('Are Pastors Human?' 111). Further, "Through sacralization of Christian leaders, tiers of power are created and positions of leadership become positions of power with the tendency to degenerate to a common phenomenon where the leader perceives an entitlement to the position and gradually the person of the leader in the office becomes synonymous with the power attributed to the office" (Okesson, 'Are Pastors Human?' 112). Bediako opines that because "it is perceived that because power has its origin in the spirit world, it tends to rest as a divine entity upon leaders because the leaders are most close to God" (Bediako 209). Thus, autocratic church leadership with ecclesiastical impunity becomes an extant possibility.

It is important to effectively address the misuse of power in the African Christian context. Scholars on leadership in Africa are unanimous that the integrity crisis in Christian leadership arises from theological pitfalls. Therefore, reconstructive solutions to mitigate the blind spots in leadership integrity must be designed theologically. According to Bongmba, "if theology is going to play that pivotal new role it must delve into a fresh theological understanding and critique of 'power'" (Bongmba 106). This would call for the construction of a biblical "theology of power" for the Africa context of leadership. Such a theology must undergo good contextualization, a task described as "the dynamic process whereby the constant message of the gospel interacts with specific, relative human situation" (Ande). Okesson suggests that in the endeavor to contextualize a

theology of power for African Christian leadership it must be remembered that “at the very heart of the gospel lies the issue of power and therefore theological engagement with the dynamics of power in leadership must be grounded in the gospel” (Okesson, “Christian Witness to Institutions” 146). He further asserts that the foundation for a gospel-centric perspective on power should affirm that, “The kingship of God orients the entirety of the Christian faith” adding that the entire sketch of “salvation history is hinged upon God’s power: the belief that God will once again rule the world, and that this has already begun in the incarnation, life, death, and resurrection of Jesus” (Okesson, “Christian Witness to Institutions” 146-47).

In conclusion, a theology of power that is contextualized in the African cultural context of leadership should begin by “reinstating the kingship of God to the center of the gospel but also redefining power within African cosmology where it is perceived as a multifaceted reality extending into all domains of human existence, being felt more than seen, and moving between people to fashion identities to bring meaning in the world” (Okesson, *Re-Imaging Modernity 1*). Other Biblical imageries that are central to reframing power for integrity in African leadership include the creation, humanity as the image of God, the trinity, the incarnation, and suffering. These are given a fair treatment above under the “theological and biblical foundations” section of this review.

Research Design Literature

The descriptive research was a pre-intervention endeavor that utilized qualitative methods including interviews, questionnaires, and focus groups. The interviews were semi-structured and were electronically recorded while the questionnaires were open-

ended. Data from focus groups was gathered through guided deliberations. The research design employed was deemed most appropriate for the study at hand for several reasons.

A qualitative methodology was preferred to elicit knowledge through the process of “data collection from the field and inductively analyzing the information to provide findings that are richly descriptive” (Merriam 11). Because qualitative research is “grounded in the social world of experience” (Sensing 57), the inquiry into leadership integrity in the African social context greatly benefitted by employing qualitative research tools for inquiry into how Africans make sense of their surrounding through symbols, rituals, social structures, social roles, and so forth. Sensing adds that “qualitative research produces culturally specific and contextually rich data critical for design, evaluation and ongoing health io institutions like churches,” (58) and this is true for Christian institutions of higher learning as well. Thus, the findings were most reliable and readily applicable because they were culturally informed.

Practitioners divulge that although the descriptive research type employed in this study may not answer questions about why a certain phenomenon occurs or what the causes are, it provides critical information to describe the characteristics of the target population and thereby helps to answer a wide range of what, when, and how questions pertaining to the population of interest. Three data collection methods were utilized, namely semi-structured interview, open-ended questionnaires, and guided deliberations in focus groups. Mixed methods were most beneficial for “approaching the data collection from different angles but whenever such a multi-dimensional approach was used, the researcher had to ensure that coherence existed between the project’s problem, purpose, theology, action/intervention, and evaluation in each approach employed” (Sensing 61).

For example, “one-on-one interviews allowed the researcher to gain insight into the thoughts that were not expressed through a person’s actions or that were too sensitive to discuss in a focus-group setting” (Sensing 103). However, these forms of interviews may be compromised by “the information presented by the participants may be filtered through their views on the subject, the presence of the researcher and the varying levels of self-expression, articulation and perspective” (Creswell 186). For this study, the use of various data collection tools and the wide selection of the participants was intended to mitigate that drawback.

Summary of Literature

The goal of the study was to inquire how best to promote integrity in Christian leadership in the African context. The literature reviewed indicated that the nature of God as a trinity was the most logical starting point because ultimately theology shapes ministry practice. Therefore, the theology of integrity in ministry, especially leadership, should be grounded in the doctrines of the nature of God as trinity and His mission in creation and redemption. God’s kingship and His benevolent employment of power for the wellbeing of humans through creation and their fruitfulness, especially through redemption, should frame the lenses through which integrity is viewed. With that starting point, integrity takes a wider meaning than merely the absence of corruption as many would have had it. God invites humans to participate in His Trinitarian love and ministry, empowered by the spirit to enjoy a vertical relationship with horizontal implication. The literature emphasized that the purpose for the creation of humans in the image of God ultimately was to represent the triune God and reflect Him in all realms of the created order as an integrated whole including the material and the spiritual realms of reality

through what scholars have termed “imaging God” on earth. The implications of the connection between the doctrine of the trinity and the image of God in humans has far reaching implications including that all humans are image bearer whether they occupy any office of leadership or not and therefore leaders of integrity ought to treat all humans with dignity as fellow image bearers. Further, the leader should mitigate for the led to thrive and prosper in fruitfulness to expand the rule of God on earth through enriching relationships and fulfilling service.

The literature reviewed portrayed Jesus as the perfect example of leadership integrity who modeled servant leadership through His “kenosis.” Basic to servant leadership is self-sacrificial service in the power of the Holy Spirit for the benefit of those who are led. Several tenets of Jesus’ model of leadership were promoted as essential to leadership integrity. The implications of the incarnation, the kenotic way, for leadership integrity in Africa include the call for leaders to be born in the situation of the people they lead in order to mourn with those who mourn and celebrate with those who celebrate. Scholars would conclude that role and position reversal in the example of Jesus, where the leader sets out as the servant of the least and bears the burdens of the led, is antithetical and countercultural in the African context of leadership, yet it is the call of Christian leadership. Scholars called for a contextual theologizing of leadership in Africa and especially on the dynamics of power in the African cultural setting.

The reviewed literature on Christian leadership in Africa argues that sacralization of Christian leaders led to what was bemoaned as a chronic “big man syndrome” that places the leaders above scrutiny by the masses. One of the outcomes of such abuse was the loss of moral authority to hold political leaders and civil authority accountable. To

mitigate that leadership malady, scholars have called for a contextual theology of power. Such a theology would seek to locate legitimate power in the biblical and theological foundations presented above. It would apply those principles in the African cultural context by critically interrogating the context first. Ethical values found in African societies that are beneficial for the promotion of integrity in leadership such as a spiritual outlook to reality, community above individual interests, and a holistic approach to relationship would be reconstructed and reinforced.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This chapter gives detailed descriptions of processes that were used to study the best practices that promote leadership integrity in Christian institutions of higher learning in Kenya. To do so, the chapter restates the nature and the purpose of the project, the three research questions that the project set out to answer, and the ministry context of the study. It then describes the selection criterion for participants and the ethical considerations considered while undertaking the project. An argument for the validity and credibility of the study is also presented followed by a description of the types of instruments that were used to collect data. A step-by-step account of how the tools were administered and how the data was analyzed concludes the chapter.

Nature and Purpose of the Project

The purpose of this project was to discern best practices for promoting leadership integrity among leaders in Christian institutions of higher learning in Kenya. The literature reviewed in Chapter Two revealed that there is a growing need for the promotion of integrity among leaders in Africa. The need for high levels of integrity among leaders in Christian institutions of higher learning is critical because the institutions prepare the current and future generation of leaders. Therefore they need to promote and model biblical leadership integrity at its best. Although there may exist the desire to promote integrity among leaders in Africa, the question may be asked, how best

should such integrity be promoted. This project sought to address that gap through a pre-intervention qualitative research approach utilizing open-ended questionnaires and guided focus group discussions in the hope that the best leadership practices that promote leadership integrity might be proposed.

The qualitative research method was employed for this study because it was considered to be the best method “to generate culturally specific and contextually rich data critical for the design, evaluation and ongoing health of institutions like the ones under this study” (Sensing 58). Qualitative research aims “to discover patterns which emerge after close observation, careful documentation, and thoughtful analysis of the research topic. What can be discovered by qualitative research are not sweeping generalizations but contextual findings” (Maykut and Morehouse 21). In other words, the goal of qualitative research is not proof but discovery of the lived experience of a population, and that was the desired outcome of this research project. Because the qualitative method is an inductive and reflective inquiry, it may contribute to greater understanding of perceptions, attitudes, theories, and processes. It is thus the preferred method for identifying patterns in relationships, systems, and institutional cultures.

The research design for this study was a pre-intervention endeavor that utilized more than one method for data collection. The pre-intervention study seeks to fully describe a problem or a phenomenon, identify what contributes to the problem, and may also identify its significant next steps. The data was collected through questionnaires administered via electronic media and structured deliberations within focus groups.

Research Questions

To discern the best practices that promote leadership integrity among senior leaders in Christian institutions of higher learning in Kenya, three key research questions were formulated to guide the project. The tools and instruments employed in the project sought to address these three questions and help the researcher understand the current levels of integrity among leaders in the institutions selected, the hindrances to promoting it, and suggestions on how best to promote leadership integrity in those contexts.

Research Question 1

The first research question was stated as, “How do people self-evaluate leadership integrity amongst leaders of Christian institutions of higher education in Kenya according to current and retired leaders, current students and graduates?” To answer this question, Part B of the two questionnaires and the focus group discussion guide raised questions to generate data that evaluated the levels of integrity among the leaders of the institutions studied. The questions in that section determined the respondents’ understanding of the concept of integrity (Part B Question 1) including its possible synonyms (Part B Question 2) and requested that the respondents evaluate the levels of integrity in the institutional leadership (Part B Questions 4 and 5).

Research Question 2

The second research question was, “What hindrances prevent higher levels of integrity among leaders in Christian institutions of higher learning in Kenya according to current and retired leaders, current students and graduates?” To answer this question, Part C of the questionnaires and the group interview guide contained a cluster of questions regarding the challenges prohibiting the promotion of integrity in the institutions. For

instance, the first question in Part C asked, “In your opinion, what could have been the challenges that hindered the leaders from promoting integrity in their leadership?” This was followed by questions about how leaders were held to account for ethical and professional shortcomings (Part C Questions 2, 4, 5).

Research Question 3

The final research question was, “What best practices moving forward might contribute to higher levels of integrity among leaders in Christian institutions of higher learning in Kenya according to current and retired leaders, current students and graduates?” Although most of the questions in this study may have prompted suggestions as to how integrity may best be promoted through various efforts, the last section, Part D, in all the tools directly sought to draw the participants’ opinions on how best to promote integrity going forward. Part D sought to extract suggestions regarding viable measures to promote integrity in leadership including filling with the Holy Spirit (Part C Question 1), transparent recruitment and promotion processes (Question 2 and 3), and incorporating such African cultural virtues as community and relationships (Questions 5 and 6).

Ministry Context

This research sought to advance best practices that may promote leadership integrity in the Christian institutions of higher learning in Kenya. The universities selected were those that were founded by western missionary enterprises and had western scholars and churchmen as their founding leaders. At the time of the research, they still had connections with western missions and denominations of varying degrees including

funding and the participation of western personnel in some levels of leadership. In addition, many of the current Africans in leadership positions at these institutions took their graduate studies in western universities while others studied at local colleges taught by westerner missionaries or by African scholars trained in the west. Thus, if these leaders took any serious leadership training at all, it was most likely from a western perspective. However, many of them may not have taken substantial leadership training, and therefore they lead following the examples of those who went before them, mainly westerners. Consequentially, one may understand how western leadership ethos and practices have dominated the leadership processes of these institutions over the years. Even though the institutions were in Africa under African leaders at top management levels at the time of the research, the study on promotion of leadership integrity must take that phenomenon of western leadership influence into consideration.

It was observed in Chapter One of this dissertation that most of the theological institutions, colleges, health care facilities, and primary and secondary formal schools which are associated with the mainstream denominations in Kenya were established and led by western missionaries for many years before transitioning to national leadership. After the transition from western leadership to national leaders, most of these institutions suffered major declines in terms of efficiency, ministry impact, and service delivery. Most Christian seminaries have come close to closure or have been converted into secular liberal arts universities. Many high schools and health care facilities that were initially owned and managed by missionary entities that transitioned to national leadership have been handed over to the government to manage as any other public schools. Whereas there may be various reasons and explanations for the decline of the glory of these

institutions after the transition to national leaders, most of the woes bedeviling them may be blamed on bad leadership as the literature reviewed in Chapter Two revealed. In particular, the national leaders have been accused of financial dishonesty, leadership incompetence, compromised morality, and high handedness resulting in bad work-place relationships. The indication is that the number of Christian institutions in Kenya that are suffering due to the lack of integrity in its leadership is on the rise.

Power dynamics in the African cultural context of leadership greatly impact the promotion of leadership integrity. In African traditional and cultural contexts, religious and spiritual leaders were venerated as those endowed with divine power due to the belief that they were closest to the divinities and the source of all power. In the resulting patron-client matrix, misuse of power through abuse of office, its misappropriation, and the oppression of the powerless were prevalent. In Christian religious circles, similar attitudes to power and authority were prevalent where the “man of God” was sacralized, and, instead of being held to a higher integrity standard, he was held above any moral standards and thus above accountability. In most mainstream evangelical denominations, the marginalization of women and youth in leadership was sanctioned and perpetuated through suspect interpretations and applications of selected portions of scripture in a patriarchal and male-dominated leadership context. This research project was situated in that ministry context and sought to discern, therefore, the perception of leadership integrity in Christian institutions of higher learning, the hinderances to its promotion, and the best practices that may boost its promotion.

Participants

Criteria for Selection

The participants for the research on the best practices that promote leadership integrity in Christian institutions of higher learning were selected in line with proposals by experts in research methodology. It has been observed that in determining the participant sample of a study, a common assumption is that randomness assures accurate representation of the wider population. However, since the goal of this qualitative inquiry was to gain a deeper functional understanding of the perception and experience of a selected constituency of the population of interest, a carefully selected sample was essential, through what is referred to as “discriminate sampling” (Strauss and Corbin 211). Generally, participants may be selected to participate in a study because they represent extreme or typical cases; however, this study employed “maximum variation sampling” (Maykut and Morehouse 57), because it provided the research with “a method by which the variability characteristic of random selection can be addressed, while recognizing that the goal of a qualitative study is not generalizability ... but rather to select persons or settings that we think represent the range of experience on the phenomenon in which we are interested” (Maykut and Morehouse 57). Maykut and Morehouse further advise that “the chosen size of the sample may be smaller when the goal is not merely generalizability” (57).

In this study, the target population comprised of participants who were at the Christian institutions of higher learning at the time of the study or had been at the institutions either as students or as leaders. The study focused on institutions that claimed to offer education and training from a Christian perspective and perceived themselves as

founded on Christian principles. The Christian institutions among whom the research was conducted were those who offered training for post-high school students and above in Kenya. The institutions had existed for at least fifteen years and had experience at a minimum of three top-level leadership transitions. They were all located within a radius of sixty kilometers from Nairobi, a cosmopolitan city.

This study employed both probability and non-probability sampling methods to guarantee sample representation of respondents. The selection was done through stratified purposive sampling methodology. A purposive sampling is the rationale of selecting the target participants as well as the institutions in the study based on the judgment of the researcher regarding respondent attributes and information credibility. Stratified random sampling as a probability procedure was employed to select the targeted population of each of the three categories of participants: former students, continuing students, and current and former leaders of the institutions.

In the selected institutions, participants for the research were drawn from both leaders and students. Leaders included those who occupied positions such as directors, deans, administrators, and managers. Current and former management board members or the leaders of the sponsoring denominations who had supervised the management of the selected institutions and in particular those who had overseen at least one top-level leadership transition at the institution were interviewed. In addition, current students, those in their final year of study at the institutions, and a selected group of alumni were interviewed as well.

Whereas “In traditional scientific standards the size for qualitative studies relatively may be small the size should not be dictated upon by what makes for a good

random sample, but rather by how many people are required to reach the saturation point with necessary data” (Strauss and Corbin 212). As Maykut and Morehouse add, “When we reach a point of diminishing returns from our data collection efforts, we can be reasonably assured that we have conducted a thorough study” (62). They reason that “the saturation point could be reached with as few as twelve people but could take up to twenty or more depending on the kind of phenomenon under study” (Maykut and Morehouse 62). The study at hand selected a limited but adequate number of participants because “practically speaking, the sampling concepts of saturation of information and diminishing returns had to be balanced with limitations of time and money, among other factors that impinge upon the research enterprise” (Maykut and Morehouse 63).

The sample size was as shown in the table below.

Table 3.1. Sample Size and Distribution

Participant Title	Data Collection Instrument	Moffat Bible College	Scott Christian University (AIC)	ACK Bishop Hannington Institute of Theology and Development Studies	Total Sample Size
Former Students	FSQ	15	15	15	45
Continuing Students	CSFG	12	12	12	36
Former and Current Leaders	LIQ	5	5	5	15

Totals		32	32	32	96
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Key:

1. FSQ : Former Students Questionnaire
2. CSFG: Current Students Focus Group guide
3. LIQ: Leader Integrity Questionnaire

Description of Participants

This study involved only volunteer participants who had an extended experience as leaders or under the leaders of the institutions in the study. First, there were fifteen leaders who had at least five years' experience in top level leadership at the selected Christian institutions of higher learning at the time of the interview. At least a third of each category were female participants who were beneficial in providing insight on leadership integrity from the female perspectives given that the African cultural context historically has a higher affinity for male leadership. Ages of the participants ranged between thirty and seventy-five years old providing perspectives from both younger and older, more experienced leaders. Their age differences were compared with the responses they generated for possible related trends.

Second, thirty-six continuing students in their final year of study at the institutions were engaged in focus-group interviews. Those students provided valuable evaluations of the current leadership as first-hand recipients of their leading. Third, forty-five former students of the institutions who had studied under former leaders of the institutions responded to questionnaires. They gave valuable insight into the experience of students under the former leaders. Fourth, the institutions from which participants were drawn

were those that claimed to be Christian institutions established under the auspices of two large Christian denominations that have existed for over fifty years in Kenya. ACK Bishop Hannington College of Theology and Development Studies represented the Anglican Church tradition while Scott Christian University and Moffat Bible College represented the Africa Inland Church denomination. The findings provided valuable insight into possible denominational expressions and variations in the areas such as doctrinal inclinations, ethical and moral expectations, approaches, and perspectives regarding leadership integrity. Further, the three institutions were established under western missionary leaders and had continued to have had varying levels of collaboration with western Christian personnel and institutions. It was insightful to observe to what extent western leadership perspectives influenced the leadership ethos of those institutions.

Ethical Considerations

Ethical questions often emerge in conducting research with human subject; thus measures were taken to ensure that confidentiality was maintained for this study and that both the researcher and the respondents were well protected from any forms of abuse. For the purpose of this study, the researcher undertook an online training on protecting human participants and assented to “Human Subjects Review Policy” of the United States of America federal regulations 45 CFR 46. Further, due to the understandable sensitivity of the study, which involved asking questions that could be perceived as provocative to elicit criticism against the leadership of the institutions in question, letters of introduction and consent from the management were obtained. The respondents were informed that such authority to carry out the research was granted by the management. In addition, for

all respondents engaged, consent to interview them was obtained by signing a consent form, in which an assurance was given that information collected, together with all the electronically recorded data, was accessible to the research team only. The personal identities of the participants were protected in the dissertation report itself by the use of coding and generalized reference by grouping. No names or personal identifiers were used in the written report. The researcher strictly adhered to virtues of sincerity, honesty, truthfulness, and confidentiality in the data collection process. All the information received was treated with utmost confidentiality. Online confidentiality was secured and guaranteed by the online security protocols including those of Survey Monkey at www.surveymonkey.com/mp/policy/privacy-policy. All participants were informed upfront that the proceedings were being recorded for review and analysis by the research team and that their identities would be concealed using coded identification.

Instrumentation

The research project into best practices that promote leadership integrity in Christian institutions of higher learning in Kenya was a qualitative study. It thus utilized non-numerical and descriptive data collection instruments and procured information data in form of words and sentences. Data collection experts are in agreement that “qualitative instruments capture feelings, emotions, and subjective perceptions whose aim usually is to address the ‘how’ and ‘why’ of a phenomenon” (Kabir 202). They tend to use a variety of data collection methods to fully explore the topic. For this study, two types of data collection instruments were utilized. These were intentionally utilized for triangulation of data which increases credibility and authenticity of the findings. The instruments used

were researcher-designed semi-structured questionnaires and focus group interviews. Each is described below.

Questionnaires

A questionnaire is a “research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents” (Kabir 208). Closed-ended questionnaires formulate questions that require the respondent to pick an answer from specified options which limits respondents to merely premeditated responses and curtails richness of information solicited. Closed-ended questionnaires are most preferred for quantitative projects. However, for this qualitative study, semi-structured and open-ended questions were formulated for the questionnaires. “Open-ended questions allowed the respondents to formulate their own answers to describe their situations and put words to their interior lives, personal feelings, opinions and experiences” (Sensing 103), that may otherwise not be available to the researcher through closed-ended questions popularly utilized under most surveys (Sensing 115). Since these questionnaires were intended to be filled by the respondents in the absence of a face-to-face or verbal intervention, the questions were structured to be as clear, simple, and self-explanatory as possible to promote the accurateness of responses. Thus, they were reviewed by the research team before they were administered to the targeted respondents.

In addition to the benefits mentioned above, survey questionnaires were preferred for this study over other types of instruments because they were relatively cheap; they were quicker, and they did not require as much effort and time from the researcher to administer, as verbal or telephone surveys. Questionnaires had the added advantage that “they could be administered remotely or by use of research assistants with limited effect

on validity and reliability” (Bell 14). Additionally, since they had standardized questions for the various respondents it made it simpler to compile data for analysis. The questionnaires and group interviews were carried out in English because it was the official and formal language of instruction and communication in all institutions of learning in Kenya.

Focus Group Interviews

The second instrument used for the qualitative data collection is what is commonly referred to as the “focus group interview.” It is referred to as “focus” group because the moderator keeps the group focused on the topic under discussion. Abiwa reports that the focus group interview as an instrument “collects data by engaging a group of targeted participants in a structured discussion with the purpose of stimulating conversation around a specific topic led by a facilitator who poses questions and the participants give their thoughts and opinions” (Abiwa, sec.3.0). According to most research experts the ideal size of a focus group is eight to twelve participants, the facilitator, and a note-taker. Sensing advances that “Preparation for the focus group includes identifying the purpose of the discussion, developing the questions, selecting the participants, as well as picking the venue and time of the meeting” (Sensing 121). He adds that, “for the focus group to yield the best results the facilitator should set and enforce ground rules to govern participation in the entire process” (123). Ground rules should include a pledge to keep the information shared in the group confidential and to respect every member present and every opinion expressed in the discussion. Further, the facilitator should creatively promote free and open participation of all participants by containing dominating ones and ensuring every member contributes. Accordingly, “The

facilitator should mediate difficult or sensitive topics and tensions that may emerge in addition to redirecting the discussion in the likely event participants get off topic” (121). Soon after the conclusion of the meeting, the facilitator added comments to the notes, while they were still fresh in memory regarding such matters as nonverbal communication, emerging sub-topics, group dynamics, unclear information, and constructive feedback between the facilitator participants.

The focus group data collection method was used for the study because it quickly gathers data from several points of view. The synergy of the group often provides richer data than that of an individual personal interview. Since the participants of each focus group were drawn from the same institution, they prompted each other’s memory of the details of events or information which enhanced credibility of the data collected. The variation in gender, course specializations, socio-economic status, and denominational backgrounds of the participants prompted variety in the responses which may not readily have been achieved through other methods. The data retrieved through these focus groups comprised of current students incorporated well with that derived through the questionnaire surveys, because the focus group questions were designed to collaborate with those of the questionnaires in Parts B, C, and D of the focus group discussion guide (CSFG). The details of how the tool was used in the project is discussed below.

Expert Review

This project used researcher-designed instruments to collect the data. The instruments underwent a review by three experts including Dr. Gregg Okesson, the academic coach for this project; Dr. Martin Munyao, who is a lecturer and the assistant director of online and distant learning at Daystar University, and Mr. Joab Radak, a

freelance academic researcher and data analyst who was contracted to review the instruments and analyze the data for Chapter Four.

The experts guided the researcher to simplify the questions to make them specific and to avoid ambiguity and over generalized responses. Radak's input provided guidelines to align the sections of the questionnaires to the research questions so that analyzing the data would be more accurate. The project coach, Dr. Gregg Okesson, recommended formulating questions that were drawn from the major themes emerging from the literature review and in line with the problem statement as well as research questions. Dr Martin advised on formulating the questions and organizing them in logical progressions as well as in ways that would enable distant respondents to follow through and respond accurately with minimum need for follow-up clarifying questions as would be the case in face-to-face interviews.

Reliability & Validity of Project Design

According to researchers Cooper and Schindler, "Validity measures the degree to which a study succeeds in measuring intended values and the extent to which differences found reflect true differences among the respondents" (Cooper and Schindler 64). Thus, as Creswell notes, "validity concerns the extent to which results are consistent with and an accurate representation of the total population under study" (Creswell 196). That is, "If the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable" (Golafshani 599). In the case of the study at hand a high premium was placed on validity tests in the areas of the content, construct, and criterion-related conditions.

To enhance reliability of the project, the data collection instruments were designed by the researcher, rather than adopted from other sources. The researcher, in doing this, consulted and reviewed literature on the best practices in the formulation of reliable and valid research instruments. The researcher got further suggestions and comments from the research team, especially his dissertation coach. The data collection instruments were designed to generate accurate data that corresponded to the research questions. The tools were then standardized and reviewed by the experts mentioned above for reliability and accuracy. The study utilized two different kinds of tools, questionnaires and focus groups, to reach more participants and to validate the data. The use of different instruments helped provide a broader and deeper understanding of the problem investigated and allowed for triangulation of the data collected. “Triangulation in research happens when different methods yield similar data, thus validating the outcome of project” (Petrevska 1). In addition, the targeted respondents were those at the institutions under review or directly linked to them as former leaders and alumni of the institutions. In other words, the caliber of respondents interviewed during the study confirms the accurateness of the research data.

Data Collection

Data collection is “the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated research questions, test hypotheses, and evaluate outcomes” (Muhammad 1). The pre-intervention qualitative project utilized researcher-designed, open-ended questionnaires and guided focus group discussions to evaluate the levels of integrity among leaders at Christian institutions of higher learning, in the hope that the best

leadership practices that promote leadership integrity might be proposed. The following sections report on the steps taken to ensure the accuracy, reliability, and validity of the instruments and data collection process, which in turn safeguarded and fostered the accuracy of the findings of the study.

Data Collection Process

Data collection was undertaken over a period of two months between November 25, 2022 and January 5, 2022. During this time, the relevant authorities in the universities chosen for the study were contacted to secure the necessary permission to carry out the research. This was done through emails to the deans of students requesting permission to carry out focus group interviews with volunteers from among the current students. The deputy vice-chancellors in charge of administration were conducted for permission to send out questionnaires to the current leaders at the institutions and to assure them that they could respond to the questions honestly with no fear of apparent repercussions on their part as employees. The letter contained an introduction to the project, the three research questions being addressed, and a declaration of confidentiality regarding the data collected. The letter requested the addressee respond with an official note or letter acknowledging that such permission was granted.

After permission to carry out the research was granted, a list of possible respondents, including current and former leaders as well as former students of the institutions was prepared, and their email addresses were obtained with the help of the relevant personnel at the institutions and personal acquaintances to the research team. Then the questionnaires were sent as email attachments or via a link to the same questionnaire on SurveyMonkey. The email included a humble request for the addressee

to respond to the questionnaire as a valuable contribution to the research, an introduction to the project, and the research questions, as well as an affirmation that permission was granted by the institutions' authorities to carry out the research. A note on guarantee of confidentiality and security of the data provided was included in the email attached with the questionnaires. The email concluded with a request for the recipients to confirm that they had received the questionnaires and were willing to participate. After the questionnaires were sent out, follow-up was done through telephone calls and short message texts. An appreciation note was extended to every correspondent who responded to the questionnaire and returned it to the research team. The questionnaires were then downloaded and prepared for analysis as discussed below.

For the focus groups, the same process as for the questionnaires was followed to get the permission from the institutional leaders to carry out the research. The researcher then pre-arranged for the group meetings with the help of the deans of students and student leaders. The focus group discussions were conducted at a venue and time convenient for the participants in question. The venue for the meeting was booked and prepared in advance. The researcher ensured that the venue was conducive for the group interview, away from distractions or intrusions. Once the participants were settled at the venue, the moderator assured the members of the group that permission to hold the deliberations was granted by the relevant authority and that their submissions would be kept confidential with information only accessible to the research team. The group was informed that the proceedings were to be recorded by use of an audio recorder and in a notebook by the researcher for review and analysis by the research team later. They were further assured that upon the completion of the project and its publication the raw data

would be destroyed. No video filming was conducted. The focus group discussions were moderated by the researcher guided by a researcher-designed “Current Students Focus Group Guide” (CSFG). The proceedings were recorded using an audio recorder and the researcher took shorthand notes especially capturing the non-verbal aspects and dynamics of the proceedings. The researcher sought clarifications and additional information through creative follow up questions. The deliberations were later put into transcripts by the research team and prepared for further analysis.

Data Collection Tools

As indicated in the discussion above, three tools were used to collect data for this study. These included two questionnaires and one focus group interview guide. The three tools were structured by the researcher to utilize open-ended questions to establish the participants appreciation of the holistic dynamics of integrity in leadership and its application in Christian institutions of higher learning in the Kenyan context. The questions interrogated such areas as the stated vision, purpose, and values of the institutions, the presence or absence of processes that promoted integrity in relationships and stewardship, and appreciation and application of power by the leaders. A further area of interest was the value attached to the leading of the Holy Spirit in the lives and the administrative functions of the leaders. Three main segments of the tools, Parts B, C, and D, were designed to provide data that corresponded to the three research questions that the study sought to engage. That way, classification of the data collected was most accurately coded for further analysis. The tools were designed as explained below.

Questionnaires

Questionnaires were used to collect data from former students as well as current and former leaders of the institutions under the study. To collect data from former students a “Former Students Questionnaire” (FSQ) was devised while for former and current leaders of the institutions a “Leader Integrity Questionnaire” (LIQ) was designed. The FSQ and LIQ tools contained researcher-designed questions. They were segmented into four parts. Part A requested respondents to provide personal information including their age, gender, and the period during which they were at the institutions under this study. This information was essential in classifying the respondents into demographic profiles. Part B, C, and D of the FSQ and the LIQ utilized open-ended questions to generate the data that informed the research. Part B of both tools sought to generate the respondents’ personal evaluation of the integrity levels of the leaders in the institution of higher learning. Part C focused on the respondents’ opinions and evaluations of the hinderances to promoting leadership integrity in their respective institutions. The last section, Part D, sought to generate data concerning means and processes through which leadership integrity might have been promoted in those institutions.

Focus Group Interview Guide

This research instrument was a semi-structured interview protocol consisting of four parts with a total of ten questions administrated by the researcher. It was used with focus groups of students drawn from the institutions for which the study was designed. The instrument was given a code title “Current Students Focus Group” (CSFG). The CSFG discussion guide consisted of four parts that corresponded with those of the FSQ and LIQ instruments discussed above. That correspondence augmented the task of synchronizing the data collected by all the three instruments. Thus, Part A of the CSFG

guide sought to establish some demographic background information to profile the participants for better analysis of their responses. These included basic information regarding the participant's age, gender, the academic year they were in at the time of their participation in the focus group, their field of study, and whether they had any role in the student leadership at the institution. In Part B, participants' evaluation of the levels of integrity at the institutions were interrogated. Under Part C, participants' perspective on factors that hindered the promotion of integrity at the institution was inquired. Finally, Part D of the CSFG guide sought to elicit the participants' opinion on how best to promote leadership integrity in these institutions.

Data Analysis

Creswell defines data analysis as “the process of bringing order, structure and meaning to the mass of the data collected in order to make sense of the information at hand” (Creswell 190). It involves examining what has been collected and making deductions or inferences for the purpose of drawing conclusions related to the ideas, interest, and theories that address the research problem and the questions of the study.

Before any data organization and analysis was done, the researcher consulted literature that was written by experts in research methodology. The authors consulted included Wiersma (1997), Sensing (2011), Strauss and Corbin (1998), and Miller and Dingwall (1997). These resources provided helpful guidelines and suggestions on analyzing and coding data for interpretation and reporting.

For this study the data gathered was analyzed using multiple best tools for analysis to organize and analyze the information towards valid interpretation. Since the questionnaires were open ended, the process involved data editing to ensure that the data

was free from inconsistencies and incompleteness. After cleaning, the data was coded. Coding of data followed steps that included identifying the main themes, assigning of codes to the main themes, and classifying of responses under the main theme. This study utilized the digital program, “Statistical Package for Social Sciences” (SPSS) to analyze data. Data was summarized using descriptive statistics including ranges, frequencies, and proportions. Data reduction and clarity in categorization for reporting was sought throughout the process. Finally, the findings were presented on tables, figures, and pie charts. In the process of doing the analysis, data was categorized under the major themes in line with the research purpose and the three research questions. The information emerging from this process pointed to certain convergences and divergences in relation to the information deduced from the literature reviewed in Chapter Two and thus hinted to themes that provided some framework for reporting the findings in Chapter Four.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

The purpose of this project was to discern best practices for promoting leadership integrity among leaders in Christian institutions of higher learning in Kenya. It was a pre-intervention research project that utilized the qualitative methods of questionnaires and focus groups. For data collection, the study employed both closed and open-ended questions for selected alumni and leaders, both current and past. In addition, focus group deliberations were facilitated drawing participants from among current students in the selected institutions of learning. This chapter presents observations made and an analysis of the data collected utilizing various means of data presentation. The findings presented in this chapter will provide the evidence for the arguments made in the literature review of Chapter 2 and therefore validate conclusions made on how best leadership integrity may be promoted in Christian institutions of higher learning in Kenya. To do that, the chapter presents a report on the participants' demographics and then proceeds to avail key and relevant observations organized around the three research questions of the project. Towards the end of the chapter, a summary of the major findings is listed as an invitation for further reflections and conclusions in Chapter Five.

Participants

This project drew participants from three Christian institutions of higher learning in Kenya, namely Scott Christian University (46 participants), Moffat Bible College (19 participants), and Bishop Hannington Institute of Theology and Development (34 participants). They were drawn from three clusters including 47 current student who

participated in focus group deliberations guided by a “Current Students Focus Group guide”, coded CSFG; 43 former students who responded to a “Former Students Questionnaire” coded FSQ, and 21 participants drawn from the current and former leaders of the three institutions who responded to a “Leader Integrity Questionnaire” coded LIQ. Only one former student and one current student indicated that they were from Moffat Bible College. It is highly probable that the 12 respondents who did not indicate what college they came from were from Moffat since the distribution of among the other colleges for these categories is fairly even. In addition, Moffat provided more than the number expected for the focus groups, and this alleviates any concerns that the college’s population may have been lethargic to the study. The table below depicts this demographic data. The deans of academics and of the students at Moffat were very enthusiastic about the study which further endorses confidence in the suggestion that the 12 who did not indicate their college were most probably from Moffat Bible College.

Institution	Current Students (CSFG)	Former Students (FSQ)	Current and Former Leaders (LIQ)	Totals
Scott	15	27	4	46
Moffat	17	1	1	19
Hannington	15	6	13	34
Did Not Say	0	9	3	12
Totals	47	43	21	111

Table 4.1 Distribution of Participants According to Institution and Research Tool

Among the participants, sixty-nine (69) were male and thirty four (34) were female. Nine (9) participants did not wish to indicate their gender.

Gender	Current Students	Former Students	Current and Former Leaders	Total	Percentage %
Female	17	12	5	34	30.63%
Male	30	23	16	69	62.16%
Did Not Say	0	7	1	8	7.2%
Totals	47	43	21	111	100%

Table 4.2 The Distribution of The Participants According to Their Gender

Among the respondents, the youngest were between twenty-one and thirty years of age (21 - 30) while the oldest was above sixty years old (60). Those current students in the twenty-one to thirty years (21 - 30) age bracket make a total of thirty-nine (39) people, representing 35.1% of the total population while twenty-nine (29) of the former students were between twenty-five and forty (25 - 40) years old representing some 26.12% of the total population sampled. Of the twenty-nine (29) former students under the age of forty (40), thirteen (13) of them were under the age of 30 years. Among the leaders of the institutions three participants were under the age of thirty (30) years. Only one (1) participant was above sixty (60) years of age, representing 0.9% of the participants. Among the twenty (20) leaders who participated in the study, seven (7) were aged between forty-one and fifty (41 - 50) years translating to 35% of the twenty (20)

respondents, while three (3) others were aged between fifty-one and sixty (51 - 60) years, representing 15% of the twenty (20).

The figures above lead to the observation that more than three-quarters of the participants (76%) were aged between 21- 40 years of age. Another 9.0% were between the age of forty-one and sixty (41 - 60). In other words, more than 85% of the participants were adults who had personal life experiences at the institutions, either as students who were the recipients of the institutions' leadership services or as leaders who participated in the leadership milieu at the institutions at the time of the study or previously. Those participants who were aged below thirty (30) years totaled fifty-five (55), comprising thirty-nine (39) current students, thirteen (13) former students, and three (3) leaders. This constitutes virtually half (49.5%) of the participants, meaning that the voice of youth was adequately represented in the study findings. Eighteen (18) participants were over forty (40) years of age. The age differences provided for a healthy balance of young and old, experienced and relatively experienced respondents. It also indicated whether or not certain trends in leadership had been the same over a long period of time or if they had changed over time especially with transitions in top leadership. The gender distribution of 30.63% female and 62.16% male participants presented a sample of at least one-third (1/3) female meaning each gender's voice was heard.

Age Bracket in Years	Current Students	Former Students	Leaders	Total
60 and above	0		1	1
51 - 60	0		3	3
41-50	0	7	7	14

31 - 40	9	16	6	31
20 - 30	38	13	3	51
Below 20	0	0	0	0
Did Not Say	0	7	1	8
Total	47	43	21	111

Table 4.3 Distribution of The Participants According to Age Brackets

Research Question 1: Description of Evidence

In order to discern the best practices that promote leadership integrity among leaders in Christian institutions of higher learning in the African context, the first research question endeavored to discover how people self-evaluate leadership integrity amongst leaders of Christian institutions of higher education in Kenya according to current and retired leaders, current students, and graduates. In order to determine how people evaluate leadership integrity the research questionnaires had questions that sought to gather the participant's understanding of "integrity" as a concept. It is notable that a large number of the participants, 43%, did not answer the direct question on the meaning of integrity. From those who gave their understanding of the term integrity, a wide range of words and phrases were used to define it. The range of meanings may be categorized into seven (7) general clusters. The most frequent cluster observed was "good moral character." It was stated and implied some thirty-nine (39) times (59.09%). It was described using words and phrases such as "good conduct," "principles," "values," and "ethical behavior." The idea of "honesty and transparency" was suggested twenty-nine (29) times (43.9%) while "trustworthiness" was captured sixteen (16) times (24.24%) and included concepts like being "dependable" and "truthful." Participants also suggested that

integrity is an “inward private quality” twelve (12) times (18.18%). Other understandings of integrity include “wholesomeness” which appears nine (9) times (13.64%), “public approval” eight (8) times (12.12%), and “justice,” underscored only one (1) time (1.51%).

When asked what they perceived to be the value, if any, of integrity in leadership, (Question 9 in the LIQ), 75% of the leaders who responded to this question stated that integrity was the key pillar to good leadership. They qualified its value with terms like “very good,” “great worth,” “highest value,” and “top priority.” A significant number, 25%, opined that “integrity buys trust” for the leader and “leads to openness and transparency” in the workplace. Two leaders noted that leaders with integrity make good models for the next generation. This information has been captured in the table and pie chart below.

Integrity – Range of Meanings	Other Words	Frequency (of the 66 times all the words are used)	% of the Total Terms Used
Good Moral Character	Good conduct, Ethical behavior, Uprightness, Principled	39	59.09%
Honesty	Transparency, Nothing to hide	29	43.9%
Trustworthy	Dependable, Truthful,	16	24.24%
Private Quality	No one is seeing, in the dark, inward	12	18.18%

Wholesomeness	Undivided, always, in both private and public, in speech and action	9	13.64%
Public Approval	Above reproach, respected	8	12.12%
Justice	-	1	1.51%
Total		66	100%

Table 4.4 Range of Meaning for the Concept “Integrity”

% of the Total terms used

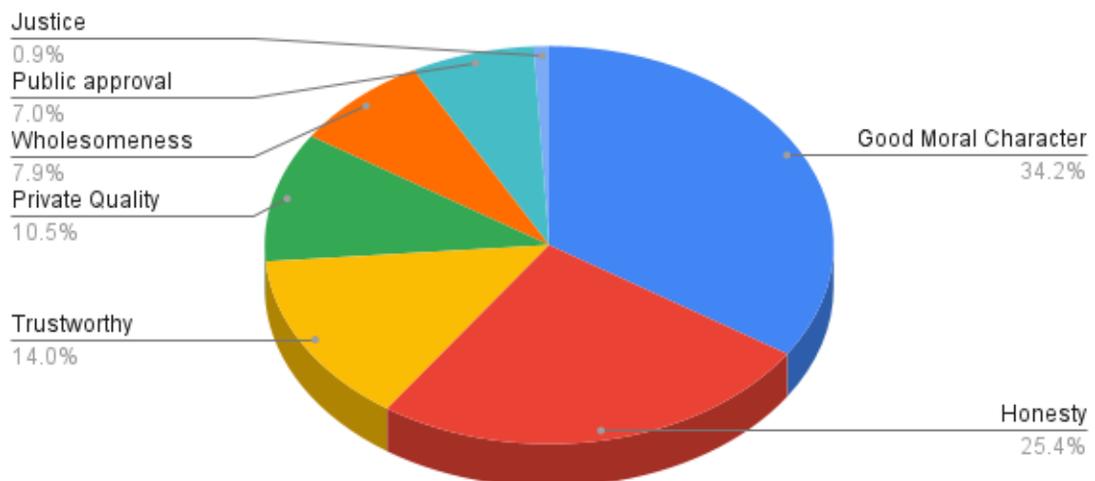


Chart 1.0 Percentage of Total Terms Used

Pie Chart 4.1 Range of Meaning for the Concept “Integrity”

In response to the direct question on how the participants rated the levels of integrity leadership in Kenyan institutions, there is a divergence of opinions between former students and the institutional leaders on various counts. Whereas 16.67% of the students suggested that leaders in Kenyan institutions had high levels of integrity, none of the institutional leaders rated themselves as above average on matters integrity. Only five

leaders thought that integrity among institutional leaders was at an average level, while the rest (58%) believe that the levels of integrity are low among Kenyan institutional leaders. Cumulatively, 11.9% of the respondents who answered this question observe that the levels of leadership integrity in Kenya are high; 33.33% believe they are on average; 40.47% say the levels are low or poor, and 11.9% were unsure of the ratings. Thus, 73.80% of the participants reported that the level of integrity in Christian institutions of higher learning were average and below average.

Table 4.5 Opinion on Levels of Integrity according to various participants

Levels of Integrity Among Kenya Institutional Leaders	According to Former Students	According to Former and Current Leaders	Cumulative Opinion by Fractions	Cumulative Opinion by Percentages
High – Above Average	5	0	5/42	11.9%
Average	9	5	14/42	33.33%
Low – Below Average	11	7	17/42	40.47%
Not Sure of the Rating	5	0	5/42	11.9%
Total Responses	30	20	50/65	76.92%
Skipped The Question	14	9	(23/65)	(35.38%)

Most respondents reported that their institutions had some form of an integrity policy. Among the former students 89.66% of those who responded to this question said their colleges had a form of an integrity policy. Among the leaders, 84.62% of the respondents said they had an integrity policy. Cumulatively, 88.09% of those who responded to the question indicated they had an integrity policy while 11.9% reported not being aware of the existence of one.

Institution had an Integrity Policy	Frequency out of 42 Responses	Percentage of total Responses
Yes	37	88.09%
No	5	11.90%
Total	42	100%

Table 4.6 Awareness of Integrity Policies in the Colleges

When the respondents were asked to break down the contents of the integrity policies they were referring to, none had a clear or comprehensive list, tabulation, or code of ethical conduct. Most referred to “guidelines in job descriptions of the ethical and moral conduct” expected of Christian employees and students. Among the students, the most reported forms of ethical guidelines were those governing honesty in taking exams and writing academic papers to guard against stealing and plagiarism. Among the leaders who responded that their colleges had an integrity policy (Q12), they suggested that the policy included such ideas as “being responsible,” “practicing teamwork with colleagues,” “openness in the tendering process,” “being honest, trustworthy in all undertakings as a teacher,” and “standards that need to be maintained that go in line with biblical expectations and internationally accepted standards.” In the focus groups, when asked about an integrity policy, the students sought clarification on what such a policy would look like, and when the researcher indicated that he was talking of a list of moral or ethical standards to govern the relationships and processes in the daily operations of the institutions, the participants were unanimous that such policies did not exist in any of the three colleges under the study.

As to what may be said to be the indicators for the low levels of integrity among leaders the respondents mentioned rampant corruption, tribalism and favoritism, sexual immorality, embezzlement and misappropriation of funds, authoritarian leadership, and manipulation. From the focus groups, a question was asked to clarify on the reasons leaders with low levels of integrity continued to serve in Kenyan Christian institutions with impunity to which one participant replied that “many Christian institutions employ worldly systems” of leadership, while another at a different institution observed that, “poor organizational systems that lack processes to evaluate leaders’ integrity levels at all,” and another reported that, “lack of calling for the ministry of leadership means that for many it is just a job.” Other explanations for the low levels of integrity in leadership in Kenya include “personality flaws,” “spiritual immaturity,” “unfavorable contexts of leadership,” and “financial and economic struggles” among many of the leaders. Another cluster of opinions reasoned that “pride over the big positions,” “staying in the positions for too long,” “treating the colleges as personal property,” and the “love for material things” accounted for the low levels of integrity among leaders.

A related question had to do with whether the participants evaluated institutional leaders to perceive themselves as bosses or as servants. Notably, 75% of the leaders who responded to that question (Q18 of the LIQ) observed that the leaders in these institutions perceived themselves and behaved more as servant leaders rather than as bosses. That reduces to 45% when the same question is raised with the former students. This indicates that leaders self-evaluated themselves greatly as servant leaders, but those they led thought that the level of servant leadership was below average. When these figures are computed together it emerges that 60% of the respondents opined that the leaders were

more of servants, not bosses, while 23% of the responses indicated that the leaders were more of bosses than they were servants. It is to be noted that even though the majority of the respondents concluded that there were low levels of integrity among institutional leaders in question (Table 4.5), those same leaders were perceived as servant-leaders by most of the questionnaire respondents. From the focus group discussions, however, it emerged that the servant-leadership concept had to be explained to the participants and that led the participant to rate the leaders servanthood as low. This finding is further reflected upon in the next chapter.

Table 4.7 Leaders as Servants or Bosses

Choice of Responses	Former Stud.	Leaders	Average
Servants	45%	75%	60%
Bosses	20%	25%	23%
Both Bosses/Servants	33.33%	0%	17%
Totals	100%	100%	100%

Research Question 2: Description of Evidence

The second research question was, “What hindrances prevent higher levels of integrity among leaders in Christian institutions of higher learning in Kenya according to current and retired leaders, current students and graduates?” Four questions in the questionnaires and two in the focus group discussion guides (LIQ Questions 14, 15, 16; FSQ Question 13, and FGDG Question B.2 and C.1) sought for responses primarily directed to this question. In addition, responses to questions that were in other sections of the research instruments provided data that collaborated the finding deduced from the

questions indicated above. Almost half of the participants (46.51% former students and 42.86% of current and former leaders) did not answer the particular questions on the hinderances to promoting integrity in their colleges (Q13 of the FSQ; Q16 of the LIQ). However, in the focus discussion groups, the questions (FGDG B.2 and C.1) generated very vibrant and extended deliberations to the point that the facilitator had to ask the participants to move on to the next question repeatedly.

Participants reported different evaluations of the efforts currently undertaken to promote integrity in their respective institutions. On the scale of 1- to-5 (1 being very low and 5 very high) respondents rated their institutions as captured in the table below

Levels of Effort to Promote Integrity	Former Students	Leaders (Former and Current)	Total
5 – Very High	16.0%	0	8%
4 - High	40.0%	58%	49%
3 - Average	32.0%	25%	28%
2 - Low	8.0%	8.33%	8.17%
1 -Very Low	4.0%	8.33%	6.17%
Total			100%

Table 4.8 Institutional Efforts to Promote Integrity

A comparison of the levels of integrity among leaders in the institutions and the levels of the effort being made to promote it, as perceived by participants, reveals that although they rated the levels of integrity as being currently very low (40.7% below average as compared to only 11.9% above average), a good number (44.68%) believed

that substantial effort was being put in to promote integrity as compared to only 10.64% who thought only little effort was being put.

Integrity Levels Among Institutional Leaders in Kenya	Levels of Integrity	Levels of Effort to Promote Integrity
Above Average	11.9%	44.68%
Average	33.33%	23.40% %
Low – Below Average	40.47%	10.64%

Table 4.9 Integrity Levels Among Institutional Leaders in Kenya

As to what specific efforts were being undertaken to promote integrity in leadership at these institutions, Table 4.16 below gives some suggestions, which are analyzed there and reflected upon in Chapter Five.

As to the hinderances in promoting integrity, a third of the leaders (33.33%) reported that they faced no hinderances in promoting leadership integrity at their institution. However, about nine clusters of challenge and hinderances to promoting integrity were highlighted by the rest of the respondents. Among the leaders and former students, 18.52% of those who answered the question reported that “complacence,” including moral compromise, was one of the key hinderances to promoting leadership integrity. Complacence was indicated by the feeling that such attempts would not amount to much. One responded reasoned that, “The populace being led is not ready for integrity. The society has not embraced it or rather don't believe in fighting for it.” Spiritual immaturity” was reported 16.67% of the times to be another hinderance to promoting integrity among leaders. This included lack of spiritual discipline, carnality, “lack of the fear of God,” and “not being led by the Holy Spirit.” Another 12.96% indicated that

“poor organizational systems” such as the absence or weak checks and balances to leaders’ powers and the “lack of a clear moral code for all leaders” hindered attempts to promote integrity effectively. Dishonesty was presented as another hinderance by 11.11% of the participants. Dishonesty included the lack of intentionality to promote integrity, lack of transparency, and outright hypocrisy on the part of top leaders.

Although no former student indicated fear of negative repercussions as a hinderance to the promotion of integrity in their former institutions, a half of the leaders who addressed the issue mentioned that “being misunderstood,” reprimanded, or scoffed at repressed their desire to promote it. According to one leader, “there is no good way (without getting disciplined or fired) to offer concerns about integrity of the university or its leaders without being seen as challenging authority and therefore disrespecting the leadership” and adds that “this was seen as a threat to power- top down authoritarian leadership.” Deliberations in the focus groups with current students collaborated this hinderance as they shared the fear of being victimized, which may result in one being reprimanded by the authorities or in intimidation by their fellow students because they would appear as setting themselves on a high moral pedestal or being judgmental. “Lack of models” to “inspire” and “mentor the young leaders” was indicated by 7.41% of the responses received as another hinderance. A similar number (7.41%) noted that the “lack of the knowledge” and set skills on how to promote integrity was another impediment. Cultural issues were highlighted 3.70% of the times. In one instance a missionary lecturer observed that, “as a missionary lecturer, it was not our place to give our concerns about integrity,” while a female responded that “They do not want the opinion of women pastors.” A final 5.56% of respondents mentioned “financial struggles” among the

leaders as an obstacle to promoting leadership integrity. At one of the focus-group deliberations it was said that “If the institution is struggling financially and the leaders are not well remunerated, they may be tempted strongly to take college money to meet their needs.”

Type of Hinderance	Other Words and Phrases Used	Frequency in Numbers	Frequency In Percentage (%)
Complacency	Not intentional, compromise, ignoring the issues, pleasers of men	10	18.52%
Spiritual immaturity	Lack of discipline, not sensitive to Holy Spirit, no calling, moral corruption, tribalism	9	16.67%
Poor organizational systems	No checks and balances, no ethical code	7	12.96%
Dishonesty	Untransparent, not open, hypocrisy,	6	11.11%
Fear of negative repercussions	Misunderstood, reprimanded, may be scoffed, fired, or “disciplined”	5	9.26%
Lack of models	No mentors	4	7.41%

Lack of knowledge	Know how, ignorant, untrained, unqualified, no set skills	4	7.41%
Financial struggles	Poor earning, lack of funds	3	5.56%
Cultural Issues	Women, missionary	2	3.70%
TOTAL		54	100%

Table 4.10 Summary of the Hinderances to Promoting integrity

The analysis above (Table 4.10) leads to the observation that the hinderances to promoting integrity are many. Some of these hinderances portray a lack of intentionality to promote integrity such as fear, complacency, lack of mentorship, and poor organizational structures. Others denote that even if the leaders wished to promote integrity they are incapacitated by the lack of the knowledge and skills to promote integrity. How these hinderances are to be overcome or circumvented is the subject addressed below in answering the question on how best to promote leadership integrity in Kenya and forms part of the discussion in the next chapter.

Research Question #3: Description of Evidence

The third research question for this study sought to find out “What best practices moving forward might contribute to higher levels of integrity among leaders in Christian institutions of higher learning in Kenya according to current and retired leaders, current students and graduates?” A direct question was asked in all the research tools to prompt specific suggestions. Most of the responses that addressed the low levels of integrity and the hinderances to promoting it inversely pointed to and suggested ways by which integrity in leadership may be promoted.

Question 17 in the LIQ and Question 15 in the FLQ asked for the respondents' evaluation as to what extent the leaders were held to account for both their private and public lives. From the responses, two-thirds (66.66%) of the leaders felt that they were held to account "to large extent," while the other third felt they were either moderately held to account or not held to account at all. The figures change with the responses from the former students with 70.83% of them reporting that the leaders were either moderately or not at all held to account. Deliberations in the various focus groups involving current students collaborated the responses of the former students' that leaders were not adequately held to account and went further to observe that the mechanisms for holding the leaders to account were themselves wanting. One respondent in a focus-group discussion claimed that "the leaders do their best to hold everyone else to account but we do not know who holds them to account or how they should be held to account." Another current student opined that, "There seems to be a law for us students and a different kind of a law or none for the leaders here."

Choice of Responses	Current and Former leaders (LIQ)	Former Students (FSQ)
To a Very Large Extent	8.33%	8.33%
To a Large Extent	20.83%	58.33%
Moderate Extent	58.33%	16.67%
Low extent	8.33%	8.33%
To No Extent	4.17%	8.33%
Totals	100%	100%

Table 4.11 Extent to Which Leaders are Held to Account According to Former Students and Leaders

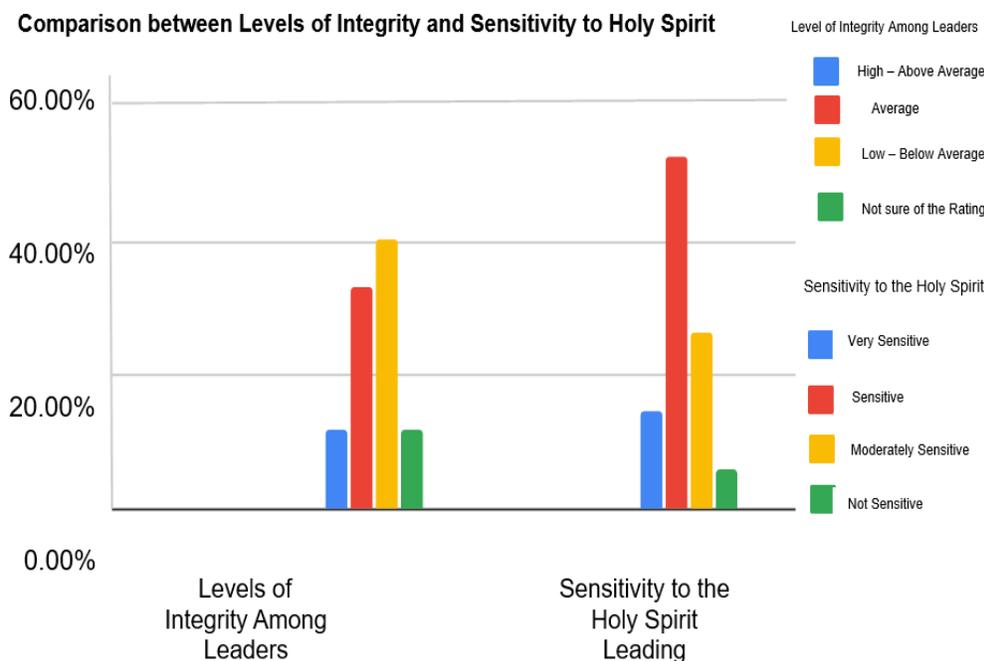
From the findings represented by the table above, it emerges that whereas the leaders felt they were being held to account to a large extent, those they led felt the leaders were not adequately held to account and one of the reasons was that the accountability framework was not effective. This divergence in opinion presents a hinderance to effective promotion of leadership integrity in that the leaders may not discern the need to endorse a robust accountability framework while the students would agitate for one.

In regard to sensitivity to the leading of the Holy Spirit among top leaders of the institutions in the study, 67.62% of the respondents to both the LIQs and FSQs indicated that leaders to a great degree were sensitive to His leading while only 5.88% felt that leaders were not sensitive to His leading. Focus group discussions gravitated towards the opinion that sensitivity to the Holy Spirit was a variable hard to evaluate objectively in official and professional contexts like an institution where duties were assigned, and people were evaluated based on their delivery of desired goals such as completing course syllabuses in time and students passing their exams. However, for those who opined that most leaders were sensitive to the Holy Spirit, certain indicators pointed to sensitivity to His leading including attending chapel services, praying over decisions, and praying in class over their teaching. A former student responded to Question 19 of the FSQ thus, “The leaders were very prayerful men of God. They engaged in Bible studies a lot and allowed the word of God to influence their lives and their families. They shunned evil in their leadership and encouraged students to detest sin in their lives.”

Sensitivity to the Holy Spirit Leading	According to Leaders (LIQ)		According to Former Students (FSQ)		Cumulative	
Very Sensitive	1	(9.09%)	4	(17.39%)	5	14.70%
Sensitive	8	(72.72%)	10	(43.48%)	18	52.92%
Moderately Sensitive	1	(9.09%)	8	(34.78%)	9	26.47%
Not Sensitive	1	(9.09%)	1	(4.35%)	2	5.88%
Total	11		23		34	100%

Table 4.12 Leaders' Sensitivity to the Leading of The Holy Spirit

These figures and responses warrant some interrogation in relation to the observations made above indicating that the levels of leadership integrity were seen as low, yet here the leaders are rated highly as being sensitive to the leading of the Holy Spirit. The question arising is, can a leader be Spirit led and still fail the integrity test? This question forms part of the reflections of Chapter Five especially on the role of the Holy Spirit in Christian leadership.



Graph 4.1 Comparison between Levels of Integrity and Sensitivity to Holy Spirit

Levels of Integrity Among Leaders		Sensitivity to the Holy Spirit Leading	
High – Above Average	11.9%	Very Sensitive	14.70%
Average	33.33%	Sensitive	52.92%
Low – Below Average	40.47%	Moderately Sensitive	26.47%
Not Sure of the Rating	11.9%	Not Sensitive	5.88%

Table 4.13 Comparison between Levels of Integrity and Sensitivity to Holy Spirit

In answer to the question on how the institutions may best prepare the students to serve with integrity in their future leadership roles, former students called for leaders to model integrity (32%) in addition to offering leadership mentorship (28%). They also called for formal training through intentional programs and course work on leadership

integrity (24%), and they called for opportunities for them to serve (16%) so they can practice and grow in integrity while still at school. Current and former leaders laid their emphasis on training and teaching on integrity in classrooms (50%), and only a few felt that either modeling or mentorship (25% each) were important elements of such preparation. None of the leaders indicated that giving the students an opportunity to serve was part of leadership training.

How to Prepare Students for Leadership Integrity	Former Students		Leaders	
	Out of 25	Percentage	Out of 12	Percentage
Modeling	8	32%	3	25%
Mentorship	7	28%	3	25%
Training	6	24%	6	50%
Opportunity to Practice	4	16%	0	0%
Total	25	100%	12	100%

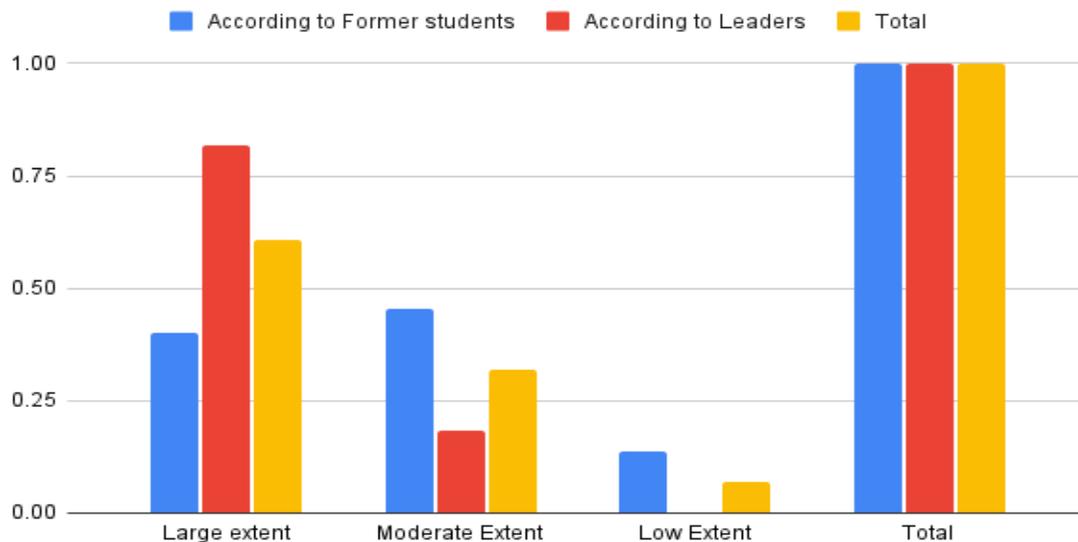
Table 4.14 Proposed Means of Preparing Students for Leadership

On the promotion of African cultural leadership values in the institution, the leaders felt that they were doing it to a large extent, giving themselves a rating of 81.82%, while the majority of former students (59.8%) felt it was done moderately or to a low degree. Cumulatively most of the respondents indicated African leadership values were being promoted to a large extent (60.9%). As to how such promotion was taking place, the opinions included showing compassion and care, promoting teamwork, teaching on the inherent good aspects of the African culture. Some observed that traditional African values have been influenced by foreign cultures to a significant extent,

and according to one respondent, that calls for the need “to seek for help from the older Christians in the community.” In one specific college, both the former students and current students concurred that western conservative Christian views and practices were promoted above African values because, according to one focus-group participant, the institution had “western missionary background and was controlled by western forces through financial support.” The nature and extent of the “control” by “western forces” in question was not elaborated upon. None of the respondents stated any other African leadership values except relationships and community which were already given by the researcher as examples in the questionnaires. This begs the question of whether or not the participants had an adequate and critical understanding of African leadership values. This may require further research. For this study, the literature review will be revisited to address this gap in the next chapter.

Promotion of African Leadership Values	According to Former Students	According to Leaders	Total
Large Extent	40%	81.82%	60.90%
Moderate Extent	45.45%	18.18%	31.82%
Low Extent	13.63%	0%	6.82%
Total	100%	100%	100%

Table 4.15 The Extent Institutions Promote African Cultural Leadership Values

**Graph 4.2 The Extent Institutions Promote African Cultural Leadership****Values**

In response to the final opened-ended questions in the three data collection tools (Q24 in the FSQ; Q26 in the LIQ, and Q6 in the CSFG) which asked participants to suggest any other ways by which Christian institutions of higher learning may promote leadership integrity, various ideas were suggested. The topmost proposed strategy (24.5%) was intentional formal training on integrity. This may include topics in biblical leadership, leadership values, and ethics of work. The opinions included making courses on leadership integrity compulsory for all students irrespective of their areas of concentration or making integration of leadership virtues key components of each program. Another approach was that of mentorship and modeling (22.5%). In this regard the opinion was that formal and informal mentorship be promoted “so that the young leaders can learn leadership values from older and more experienced leaders.” A key area of modeling was in the handling of college funds. Another 22.5% of the respondents felt

that the organizational and governance structures of the institutions needed to be restructured. A current student in a focus group suggested that such reframing of the systems of leadership should, “provide for clear checks and balances for the top leaders,” and to “provide for participatory team leadership where most people involved would contribute their suggestions and therefore feel like their ideas matter.” Further, the restructuring may include articulating “limits of tenure of office” for leaders,” “hiring processes,” and decentralization of power. A smaller population of 12.5% advocated for “open forums” where leadership matters might be “freely discussed without fear of being victimized.” They added that such forums include public lectures, guest speakers in conferences, or students’ “barazas” (a public open discussion forum). Some 10% of the respondents advanced the need to provide mechanisms for spiritual growth of both the students and the leaders. Some suggested inclusion of formal Bible study cell groups, prayer groups, and the involvement of faculty in guiding field ministry for students. One former student proposed that the leadership should “grow in their attentiveness to the Holy Spirit.” Only five percent, all students, proposed that such institutions should look “into the African cultural leadership values guided by the Bible to see what we can borrow from there.”

It is worth noting that most of the suggestions above offer possible solutions to help overcome the hinderances to promoting leadership integrity presented earlier as captured via Table 4.10. The hinderances included spiritual immaturity, poor organizational systems, dishonesty, fear of negative repercussions, lack of models, lack of the knowledge, and cultural Issues.

Means of Promoting Integrity	Other Terms/Phrases	According to Former Students	According to Leaders	Total	Percentage
Training on integrity	Seminars, leadership skills, African philosophy teaching, courses	6	5	11	24.5%
Modeling integrity	Honesty with funds, from home, mentoring	6	3	9	22.5%
Restructure governance systems	Office tenure, participatory decisions, accountability, decentralize power, hiring process	6	3	9	22.5%
Open forum	Discussions, speakers	2	3	5	12.5%
Promote spiritual growth	Attentiveness to the Holy Spirit	3	1	4	10%
Embrace African values	African culture	2		2	5.0%

Non-partiality			1	1	2.5%
Total		24	16	40	100%

Table 4.16 Means of Promoting Integrity in Leadership in Africa

Summary of Major Findings

The data organized, analyzed, summarized, and presented above leads to several major findings. From the proceedings above, some presuppositions held before the study have been clarified, and new notions and concepts have been generated. The major findings of the study are stated below, and these will be discussed further in the next chapter.

1. Meaning and Value of Integrity

Integrity is a dynamic concept, and therefore no synonym or simple phrase can adequately describe it. When applied to leadership, it implies a wide range of practices, states of affairs, character, attitudes, being, processes and procedures.

Integrity is a key pillar to good institutional leadership and governance.

2. Levels of Integrity in Institutional Leadership in Kenya

There are very low levels of leadership integrity in Christian institutions of leadership in Kenya. The lack of integrity is visible in such areas as financial misappropriation of funds, pride, compromise, complacency, low levels of spiritual maturity, insensitivity to the Holy Spirit, and victimization of those who call it out.

3. Hinderances to Promoting Leadership Integrity

The hinderances to promoting leadership integrity are multiple, and although there is some effort to promote it, these hinderances dampen such efforts. These hinderances include: a lack of clearly set out integrity policies that are intentionally promoted among leaders and students; systemic dysfunctions such as lack of clarity regarding standard hiring procedures, fixed tenure of office, checks and balances to check abuse of power, or transparency with financial dealing, and failure to adequately prepare students for leadership integrity through training, modeling integrity and mentorship.

4. Best Leadership Practices that Promote Leadership Integrity in Christian Institutions of Higher Learning in Kenya

The goal is to mitigate the low levels of leadership integrity in these institutions by promoting best leadership practices that foster leadership integrity. These include putting into place effective systems, procedures, and processes to hold leaders to account. These processes should guide the hiring process, present a clear integrity policy for all, include disciplinary mechanisms, and provide for inclusion for marginalized voices such as women and missionaries. There is need to facilitate institutional dialogue on integrity matters including open conversations and safe feedback channels.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

This final chapter of the study into the best practices that promote leadership integrity in Christian institutions of higher learning in Kenya discusses the major findings that the project has generated. Drawing from personal observations, the literature reviewed for the project, and findings of the field research, a comprehensive definition of integrity as it applies to leadership in the African institutional context is presented. The finding that there are low levels of leadership integrity in Christian institutions of higher learning in Kenya is discussed, and next is presented major hindrances to promoting integrity in Christian institutions of higher learning that the project has uncovered and then the best practices that can promote leadership integrity in the African context are proposed. The end of the chapter includes implications for this study and makes recommendations for its application and possible areas for further research.

Major Findings

First Major Finding: Meaning and Value of Integrity in Christian Institutions of Higher Learning in Kenya

Before engaging with the concept of integrity in this project, the researcher's understanding of the term was limited to moral uprightness, especially in matters of financial accountability and sexual purity. Integrity was perceived as referring to who a leader was on the inside attested by how such a person behaved away from the public eye. In other words, integrity is who one is when no one is watching. The assumption was

that leaders in Christian institutions of higher learning in Kenya were failing the integrity test primarily through misappropriation of institutional funds and marital unfaithfulness. Whereas data generated by the field research and reflections from the literature review for this project did not contradict these earlier assumptions all together, it has expanded, stretched, polished, and expounded the concept of integrity especially as it relates to leadership.

From the field research it emerged that good moral character including ethical behavior, honesty, trustworthiness, transparency, and being principled are evidently major attributes of leadership integrity. Others include public approval, wholesome speech, and upholding justice, although these were not very emphasized. While this understanding of integrity is broader than the initial persuasion it appears to enumerate autonomous qualities or character traits, a morality checklist against which a leader may be evaluated. In such a circumstance, one could query how many of these character traits one should possess in order to be classified as a leader of integrity. Furthermore, there would need to exist an objective standard of the basic and cardinal character traits that define leadership integrity.

By collaborating the findings above with the literature reviewed and the theological foundations for this study, it is clear that integrity refers to something more than a list of values and virtues but a holistic system that encompasses, but is not limited to, authentic and dynamic relationships, rightful appropriation of power, and culturally sensitive moral principles. When used in relation to leadership, it encompasses all leadership dynamics, especially relational, that promote the wellbeing of those that the leaders serve. In an institutional context, integrity should pervade all the processes,

procedures, and systems that make the institution thrive in offering its purposed services for the population it is meant to serve. As Huberts observed, integrity “refers to some quality that certainly has a complex interplay of both extrinsic and intrinsic factors, and that when its original reference is applied to character, integrity should manifest in actions, words, decisions, methods, relationships and outcomes” (Huberts 4). In the African context, “integrity is a dynamic system within which spheres of life and existence interconnect into a comprehensive whole, encompassing the material world, the spiritual or inanimate world, social structures, and organizations as well as the religious spheres of reality” (Gyekye 7-8). Integrity is thus much more than a mere rational or intellectual concept. It is relational, communal, contextual, pragmatic, and cosmological.

For this study, the meaning of integrity is reflected upon from a biblical and theological standpoint too. The etymological and contextual analysis of biblical integrity in the literature review concluded that the basic meaning of the term is “completeness” or “wholeness,” “a dynamic that the life of faith is always striving to bring into being” (Hunter 397), expressed in various terms translated as integrity including simplicity, soundness, uprightness, and perfection (Butler 1). In other words, the concept of integrity is so central to biblical abundant life, that a definitive meaning for it is virtually impossible to offer without compromising certain aspects of its implication.

As for the value of integrity in leadership, the initial impression that integrity is pivotal to effective leadership was confirmed by research observations and stressed by the literature reviewed and theological reflections. Participants were unanimous that integrity is key and a pillar to excellence in institutional leadership and governance. According to those participants, there is no good leadership without integrity. Scholars,

including Ann Davis, insists that integrity is at the core of moral thinking, both in theoretical and practical terms (1). In the African context, integrity is valued as the center that holds all things together, the point at which various spheres of life and existence converge into a stable comprehensive whole, the context within which meaning and purpose of life itself is appreciated. As a dynamic quality, integrity can be learned, and thus it can be and should be promoted among institutional leaders in Africa. The rest of this chapter proposes how this may be done.

Second Major Finding: Levels of Integrity in Institutional Leadership in Kenya

The interest to study how to promote leadership integrity in Kenya was prompted by observation that the levels of integrity in leadership among many Christian institutions in Kenya were low and that bad leadership in general was to blame for the collapse of some of these as well as the poor performance of many of the rest of them. Even with some efforts being made to mitigate the poor performance of these institutions, the impact that such bad governance was having on Christian witness in society was regrettable. The field research findings and analysis presented in Chapter Four confirmed that low levels of leadership integrity were prevalent in such institutions. According to the findings, low levels of integrity are manifested in leaders' unaccountability, mismanagement and misappropriation of institutions' funds, moral compromise and complacency, low levels of servanthood, and a shortage of role models and mentors among leaders. Further, low levels of spiritual maturity insensitivity to the leading of the Holy Spirit are prevalent. In addition, low levels of servanthood were reported among many leaders who carried themselves as bosses, not servants, lording it over other staff and students, even victimizing and reprimanding those who called out their lack of

integrity. Thus, generally speaking, low levels of integrity among Christian leaders have led to low levels of institutional integrity, poor organizational service delivery, and dampened witnesses to the kingdom of God.

Conclusions from the literature reviewed support the research finding that levels of integrity among Christian leaders in Africa are low. A key lens through which one easily notices the low levels of integrity in leadership is the abuse and misuse of authority by Christian leaders in both church and public spaces. Scholars, led by Gregg Okesson, bemoan “sacralization of leaders which places Christian leaders out of reach on matters accountability, be it in private, personal, or public leadership arenas” (Okesson, ‘Are Pastors Human?’ 111). Sacralized leaders never wish to transition from top leadership because of the unchecked power and prestige, material privileges, and life securities that come with the occupation of those positions in the African leadership context. Thus, Christian leaders are willing to engage in symbiotic leadership relationships with “secular” leaders, may it be political or business leaders, to promote one another’s power interests and in the process the Christian leaders’ integrity is compromised and their prophetic voice is silenced.

From the theological and biblical foundations for this study, it is evident that the lack of integrity is an indicator of low levels of spiritual maturity. Spiritual immaturity manifests itself in high levels of carnality. Carnality manifests in the “works of the flesh” listed in Galatian 5: 19-21 and 1 Corinthians 3-4, among other texts. Jesus called such unspiritual leaders “the blind leading the blind” (Matt.15:14) and rebuked their misuses of power for personal aggrandizement instead of shepherding the people. Their theology of power reinforced their positions of power “to lord it over” those they led (Matt. 20:25).

In the OT, whenever leaders compromised their integrity through abuse of their power, they were called out by the prophets. Samuel's rebuke of King Saul and Nathan's censure of King David are good examples of this. In both cases, these first two kings of Israel were reminded that they were appointed by God to represent Him by serving His people and thus they misrepresented God when they compromised their integrity and when they failed in their shepherding role as His stewards. Thus, in both the OT and NT, leaders fail the integrity test when they misuse their positions of authority and fail to shepherd the people under them. This is because human leaders are raised by God to image Him as stewards over creation towards fruition and prosperity. Leadership integrity in Christian institutions of higher learning in Kenya should be evaluated and promoted along those lines, as is discussed below.

Third Major Finding: Hinderances to Promoting Leadership Integrity

The desire to examine how to promote integrity in Christian leadership was because partly it was not clear what the real challenges were when it came to promoting it. The findings in Chapter Four and the reflections from the literature review show there are many hinderances to promoting integrity in leadership in Kenya, beginning with a failure to comprehend what the concept of integrity fully entails. The range of meanings in dictionaries and its usage in scholarly work and in conversations in the marketplace indicate that a holistic, dynamic, and comprehensive understanding of integrity as presented above is not widespread. Aspects of integrity are engaged and touted as definitive meanings of the concept while, in fact, they are merely fragments of the concept. In the end, the attempts to promote integrity become promotions of fragmented aspects of the whole. Thus, failure to fully comprehend integrity presents a challenge in

promoting it. In the African context, as advanced in the literature, “an understanding of integrity that brings on board all the aspects of life experience in community through relationship would be appreciated the most because it resonates with African ontology and cosmology” (Hale 7). Clever linguistics, semantics, and etymological definitions of integrity inhibits its promotion in this context right from the onset.

The thought was that leaders who failed to lead well would be those who were not qualified to take the offices they held in the first place. Thus, lack of relevant and adequate training for such leadership would lead to leadership incompetence. Most pastors and Christian leaders are not equipped for institutional management and leadership. In the researcher’s case, he was not formally trained to manage or lead any institution even though he had gone through three institutions of higher learning including two graduate seminaries. Yet, at the time he started this project had been placed in positions of top-leadership in three different institutions including the position of the president at a tertiary Christian college. Thus, one of the greatest hinderances to promoting leadership integrity in the institutions is lack of adequate leadership and management training.

The findings of the field research collaborated these assumptions. The overall perception by most of the participants is that, although there is some effort to promote leadership integrity in the institutions studied, the hinderances to such efforts are multiple and include a lack of clearly set out integrity policies that are intentionally promoted among leaders and students; systemic dysfunctions such as lack of clarity regarding standard hiring procedures, fixed tenures of office, checks and balances to mitigate abuse of power, and transparency with financial dealing; a failure to adequately prepare

students for leadership integrity through training, modeling integrity and mentorship, and failure to engage cultural leadership realities adequately. In regard to the failure to intentionally promote integrity policies, it was observed that most institutions have a form of an integrity policy for its leaders and students. However, the policies are not deliberately promoted within the institutions. Most participants could neither elaborate nor articulate the contents of such policies. This implies that a serious hinderance to promoting integrity in these institutions is not necessarily the absence of such policies, but the failure of the administrative leaders to publicize them among staff and students and to operationalize and apply them in the daily functions and processes of the institutions. The OT demonstrates the necessity to acquaint leaders and students in the institutions with the contents of integrity policies. In the OT, as discussed in the biblical foundations of the literature review, God gave clear instructions for leadership integrity ranging from how a leader, whether a priest or a king in Israel, would be identified, how they would ascend to office, how they were to carry out their functions, the limits of their authority, how they were to be removed from office if they failed the integrity test, and how they would be punished for their lack of integrity. This ensured that both the leaders and the community they led were aware of the integrity levels expected of the leadership and how to promote it.

Closely related to leadership's failure to operationalize integrity policies in institutions are systemic dysfunctions as another significant hinderance. From the field observations, it emerged that hiring procedures either were not clearly set out or were not faithfully adhered to, which led to installing leaders into offices, some of whom clearly were not qualified for such positions or had questionable integrity issues. In itself, that is

immoral, but it is also a major impediment to promoting integrity because it creates room for corruption in the recruitment process such as tribalism, nepotism, and bribery. Further, in the institutions studied, the duration that one is to occupy certain leadership positions is not clearly stated or is ignored. From the literature reviewed on power organization in the African cultural context along a patron-client outfit, it is possible that the tenure of office may have been extended intentionally to allow for such leaders to stay in power for longer than may be stipulated, however clearly, in the intuitional policies or constitutions. Some people, therefore, end up occupying leadership positions for far too long, even when their leadership competence and integrity are questionable. The result often is that such leaders privatize and personalize these public offices, abuse their authority with impunity and a sense of entitlement, ultimately becoming untouchables who do not account to anyone. This easily deteriorates to moral decadence and greatly hinders the promotion of integrity in such institutions. From the literature review for this study, especially the Biblical foundations, it was observed that even though the tenure of office for Israel's leaders was not stated in terms of the number of years they were to stay in office, the favor to remain in that office more often than not would be withdrawn by God if they persistently failed the integrity test. Leaders failed the integrity test by dishonoring God, abusing power, lording it over the people, or taking what did not belong to them, among other evils. Often prophets would rebuke such leaders, and if they did not change, then God would remove them from leadership unceremoniously. For example, King Saul was rebuked by Samuel, but he did not genuinely repent, and he was rejected by God (1 Samuel 15) while King David, when rebuked by the prophet Nathan, was remorseful and repentant of his sin, so God

preserved him in authority (2 Samuel 12). In other words, the Bible decries lack of bad leadership because it hinders the promotion of integrity among the community of believers.

Another hinderance to promoting integrity that was identified by the research observations was the failure by leaders of institutions to model integrity and the lack of intentional mentorship for young staff and students. As confessed earlier, this researcher did not have any formal training in leadership before he took up leadership roles. All that he learned about leadership was from leaders that he served under, who modeled leadership integrity and intentionally mentored him as a young leader in best leadership practices. They lived as examples of godly leadership and spoke about how to shepherd people, institutions, and resources. These men and ladies were not perfect, but they lived and led the best way they knew drawing from their understanding of biblical principles of leadership, years of experience, and probably mentorship by their senior leaders. Equally, this researcher has watched senior leaders fail to model integrity for younger leaders and instead compete for power with them, including intimidating them, instead of mentoring them towards leadership integrity. In such unfortunate but common instances, young leaders become disillusioned with Christian leadership. The biblical examples of good mentorship will be discussed below. However, it suffices to observe that the literature under biblical foundations indicated that when leaders did not mentor the next generation of leaders, more often than not, in the successive years, the nation or community of believers suffered under leadership which had very low levels of integrity. For example, Joshua was mentored by Moses, he became a great leader, but he did not mentor the next leader. After he died the nation fell into cycles of suffering under bad leadership and

anarchy as recorded in the book of Judges. Another example is David who mentored Solomon for leadership, but Solomon does not appear to have intentionally mentored his son into leadership with integrity, and the result was a divided kingdom. Thus, a failure to model good leadership and the absence of intentional leadership mentorship are major hinderances to the promotion of integrity in Christian institutions of higher learning in Kenya.

It seemed that western leaders in African Christian institutions appeared to have upheld higher levels of leadership integrity as compared to the indigenous leaders that took over the management of Christian institutions of learning after the western missionaries; it has emerged from the literature reviewed that, although that may be verified qualitatively, several blind spots were created as western missionary leadership transitioned leadership to local nationals. These culturally-oriented blind spots have created pitfalls and hinderances to the promotion of integrity in those institutions. Key among such pitfalls was the failure to intentionally mentor the prospective African leaders who would take over the reins of institutional leadership in the cultural contexts of such leadership. What most missionary enterprise did instead was to send African nationals they identified as potential leaders to study in the west, and then assumed they were competently equipped to lead missionary-initiated institutions back in Africa. Despite the benefits of global exposure for African leaders, the problem with that approach was that the African leaders were exposed to leadership approaches intended for European and American contexts but not necessarily trained to lead effectively in their own cultural context. This lack of training for contextual leadership among African leaders has been identified as part of the hinderance to promoting leadership integrity in

the African context. For example, the leaders were not equipped adequately to engage power dynamics through African cultural lenses. Another area of concern regards the place and role of women and youth in institutional leadership in an African cultural context, where many Christian outfits consider female leadership an undesirable exercise of authority by women over men. Many traditional African societies and the majority of evangelical conservative denominations resist female leadership. Youth are marginalized from top leadership roles because they are deemed as inexperienced. Such are some of the cultural pitfalls hindering the promotion of best leadership practices.

Spiritual immaturity is another hinderance to the promotion of leadership integrity in Christian institutions. The research unearthed indicators of spiritual immaturity including low sensitivity to the Holy Spirit's leading, carnality, pride, corruption, sexual immorality and compromise, complacency regarding sinful lifestyles, materialism, nepotism, and tribalism, among others, that the Bible terms "the works of the flesh" (Galatians 5:18-21) or carnality (1 Corinthians 3, 4). Most of the leaders with low levels of integrity in leadership exhibited spiritual shortcomings in other areas of life including godly relationships and financial accountability. The literature reviewed supports the view that leaders who are not sensitive to the Holy Spirit, though they may be gifted in many ways, fail to manifest the fruit of the Holy Spirit, which evidently is the nutshell of integrity. Scholars, among them M. Miller, Stanley E. Patterson, and Esther O. Ayandokun, opine that there is more to integrity in leadership than professional competency alone. Dependence on personal professional know how deprived of the leading of the Holy Spirit hinders the promotion of authentic integrity in leadership. Failure to recognize people's spiritual gifts, and thus fail to assign roles and

responsibilities in line with their gifts, hinders the promotion of integrity, in that misappropriation of spiritual gifts is a misappropriation of a key leadership resource, which denies institutions the blessing of spiritually empowered leadership and service. Leadership that is not spirit driven and not subjected to the filling of the Holy Spirit degenerates into leadership in the flesh, self-centeredness, disharmony, and dysfunction, which hinder the promotion of leadership integrity. The final finding presents proposals for promoting leadership integrity in ways that overcome these barriers and mitigate these hinderances.

Fourth Finding: Best Leadership Practices that Promote Leadership Integrity in Christian Institutions of Higher Learning in Kenya

The purpose of this ministry transformation project was to propose the best practices that may promote leadership integrity in Christian institutions of higher learning. The major findings related to a functional definition of integrity are presented above as well as a portrait of the low levels of integrity in the institutions under this study. Key hindrances to promoting leadership integrity in the institutions that this project has identified have also been discussed. This final major finding addresses specific strategies and practices that best promote leadership integrity in the Kenyan context of leading Christian institutions.

The report from the field indicated that most people have a segmented and limited understanding of the concept of integrity. The literature reviewed, including the etymology and semantics of the word, revealed a similar trend of defining integrity using various synonyms. In the original languages of biblical texts various words and concepts are related to its meaning. However, when studied and reflected upon in relation to

contextual usage of the term in both the Bible and African cultural contexts, integrity adopts a comprehensive web of interconnectedness that represents wholeness of fundamental relationships. It was observed above that the failure to offer a comprehensive and relational definition of integrity poses a hinderance to its promotion. Especially in the African Christian context, promoting integrity should begin with redefining it or reclaiming its contextual understanding. According to Foday-Khabenje, Paul Gifford, and Ann Pitcher, among other scholars, leadership integrity in the African cultural milieu means treating all relationships as sacred and serving with a personal sense of divine sanctioning to lead the community benevolently for its communal prosperity. The theological foundations of this study established that integrity was the essence of the trinity, purposed in creation, and expected of “the image of God” and that redemption’s goal is to heal broken relationships on earth and that the future hope envisions full and ultimate restoration of all relationships to the epicenter of trinitarian love and relationship. The incarnate Jesus, His life and leadership, are the definitive model for leadership integrity. Thus, the first task in the promotion of leadership integrity is to redefine integrity paying attention to biblical and African concepts of leadership integrity. Leadership integrity should be promoted as a comprehensive systematic whole integrating values and virtues that promote the total wellbeing of all in the community or institution in question.

Although the researcher did not undergo leadership training as part of formal ministry education, he gained leadership insights by observing the leadership styles of the leaders he respected and through their hands-on mentorship. The majority of the participants in the study underscored the value of mentorship for preparation of students

for leadership. They decried the failure by leaders to intentionally mentor the next generation of leaders in those institutions. They opined that, in addition to formal training and despite such classroom training, leadership mentorship was key to promoting integrity if done, especially, by those leaders the students considered role-models. The literature review engaged in Chapter 2 above reinforced the observation that mentorship is key to promoting leadership integrity. Defining mentorship as “a supportive, learning relationship” between a mentor and a mentee, “the purpose for mentorship is to unleash the mentee’s potential to become the best they can be” (Tucker iii). From the biblical foundations’ section of the literature review, the proposition is sustained that mentorship is one of the main ways of promoting leadership integrity. Gleaning from multiple biblical accounts it is evident that mentorship was one of the key means by which leaders were fashioned in both the OT and the NT. Examples abound in the Bible of such relationships where an experienced seasoned leader, in various specializations, helped younger associates to develop essential leadership skills so that the younger leader would excel once they transitioned into top leadership. Even though biblical leaders were also Spirit led, that Spirit’s leading did not negate the need for mentorship or pupillage, rather, the Holy Spirit enhanced and affirmed the mentorship relationship.

Another way to promote leadership integrity in Kenya is by tackling spiritual immaturity, which was decried as one of the key hinderances to promoting integrity by most participants in the research study. Spiritual growth happens primarily when one intentionally attends to the Holy Spirit in various practical ways. Spiritual growth manifests not only in personal inward devotion to God but is evidenced by exhibiting the fruit of the Holy Spirit in essential relationships, as discussed earlier. Spiritual maturity

may be accelerated through mentorship and discipleship. Discipleship aims at helping followers of Jesus to be transformed into His likeness, primarily through imitating the disciplines He modeled. Discipleship thus promotes leadership integrity. Further, biblical foundations for this project presented Jesus as the perfect model of leadership integrity. Jesus modeled, among other qualities, humility (Ruffing et al. 3), serving (Bekker 4), shepherding (Witmer 102), and what was termed “sentness” (Keener, “Sent” 23). Since the participants in the study reported that leadership integrity models were scarce, modeling after Jesus and helping people encounter Jesus, so as to model after Him in a transformative way, is key to promoting leadership integrity.

Although it has been cited earlier, it is important to underscore that promoting leadership integrity in the African context will flourish and be sustained if the unique cultural features of African society are adequately taken into consideration. These features have been given a fair share of discussion under the literature review, and it is key to revisit the discussion to re-orient and expand the appreciation of African cultural realities. Jeff R. Hale summarizes the African cultural construct in seven generalized categories or groupings which may have varying degrees of impact on leadership integrity. These include “(1) valued character qualities of sociality, patience, tolerance, sympathy, and acceptance; (2) community as paramount; (3) holistic worldview, of a “being” orientation; (4) open to foreign influence; (5) hierarchal power structures; (6) comfortable with uncertainty; and (7) gender role distinctions” (Hale 7). Leadership development efforts including training, mentorship, discipleship, and coaching will do well to interrogate these elements of the African context of leadership and equip leaders adequately to thrive in such a dynamic milieu. This proposal is underpinned by various

scholars reviewed who assert that theological training for leadership that would promote integrity in Africa should mitigate the apparent abuse of power in the African context by stimulating and fostering a biblical theology of power for the African leadership context. Such a theology, among other aspects, will draw from the kingship of God, the servanthood of Jesus, and the making of leaders in the OT and NT, the basis for theologizing power dynamics in the African context today. Contextual models of biblical servant leadership as suggested by Vhumani Magezi, John Brown Ikenye, Jeremiah Ole Koshal, and Timothy A. Brubaker, among others, need to be appreciated in the endeavor to effectively promote leadership integrity in Christian institutions of higher learning in Kenya.

Ministry Implications of the Findings

The findings of this study offer a fundamental resource for training on leadership integrity in the African context. Although a lot about leadership in general has been researched and written, this project addressed leadership challenges in the African context on the specific matter of promoting integrity in leadership. Students and practitioners of leadership in the African context will draw from this work particular inspiration to promote integrity in leadership on the continent. From this study, leaders in Christian institutions of higher learning will gain a better understanding of how they may enhance their leadership efforts to promote biblical integrity within institutional leadership and adequately prepare students to lead with integrity wherever they find themselves after graduating.

Further, the findings of this study pointedly inform the practitioners of leadership ministry in Christian institutions of learning in Kenya and by extension others of similar

nature where the levels of integrity are low. Right diagnosis must precede right therapy. Christian leadership has often failed to be honest about the low levels of integrity in its leadership. This study has taken the onus of pointing out that the levels of leadership integrity are low and that serious measures need to be put in place to address the situation if such institutions desire to remain worthy of the adjective “Christian” and a witness to kingdom values.

These findings are helpful for those interested in promoting leadership integrity because the findings state specific hindrances that such leaders will face. This information can aid such practitioners of leadership to interrogate these challenges, appreciate their magnitude, and thus establish effective means, such as programs and processes, that will mitigate the challenges foreseen in their specific contexts. The catalogue of hindrances to promoting leadership integrity may form part of performance evaluation protocols to assist top leaders in carrying out occasional leadership appraisals.

The findings in regard to the best practices that promote leadership integrity in Africa offers specific suggestions that leaders can apply in their institutions to promote integrity. If leaders promoted integrity in the ways suggested above, the African Christian leadership scenario would be transformed in significant ways. Specifically, effective leadership should be evaluated along such dynamic and comprehensive perimeters as essential relationships, spiritual maturity, and private and public lifestyles, not merely on professional performance scales. In addition, servant leadership would replace a boss mentality, while a community orientation would fuel team spirit. Spiritual growth would lead to Spirit-driven operations, and modeling after Jesus’s kenosis would promote incarnational leadership.

Limitations of the Study

Initially, the study was to involve institutions of higher learning offering at least graduate studies and were to represent a wide variety of denominational traditions so that comparisons could be made on whether or not denominational affiliations affected the promotion of integrity in its institutions. However, most graduate-level institutions proved to have such a bureaucratic and unfriendly process for authorizing research among their population that in the interest of time the researcher had to go for Christian colleges, two of which offered tertiary level programs and only one of the three was from a different denomination. There is a chance that most of the top leaders at the institutions initially approached to participate in the study may have become uncomfortable with the study because they believed it would provide a somewhat safe platform for staff and students to castigate the top leadership. It may also be that the measures to ensure confidentiality as proposed were not seen as adequate to guarantee it. Maybe the research title and tools could have been framed in ways that would not have been seen as an audit of top leadership. However, that could have compromised integrity of the findings all together.

Unexpected Observations

It was surprising that Christian institutions of learning would be unwilling to facilitate research among their populations and especially when the study was being done by a practitioner in the same profession and who is known by the administration having served as an adjunct lecturer in the institutions. The topic of promoting integrity was thought to be attractive for Christian institutions because the core of Christian training

objectives, even at Christian liberal arts' colleges, is to produce young leaders who will serve in the marketplace with the highest levels of integrity.

As for the study results, that participants did not highlight African cultural values as imbued with virtues central to leadership integrity was rather unexpected. Possibly, because most African Christians have not adequately interrogated and appreciated African cultural values, there is an assumption that African values are unpalatable or even antithetical to Christian virtues.

Recommendations

It is recommended that Christian institutions of learning should be intentional in promoting leadership integrity in practice and in preparing leaders for the future. Such efforts should include leaders' frequent self-evaluation in specific areas of integrity practice and promotion. Those in charge of the institutions, including boards of trustees, ought to put into place mechanisms to evaluate and promote leadership integrity. The formulation of "integrity self-assessment tools" is recommended specifically for leaders in Christian institutions.

This research focused on data from Christian institutions of learning, especially seminaries. Whereas these findings may be applied in many similar contexts, further research needs to be carried out in other leadership contexts such as local churches, denominational leadership, Christian charitable organizations and non-profits, indigenous missionary and church-planting agencies, para-church organizations, and Christian business entities. The findings would then collaborate to offer an overall and comprehensive picture of the state of leadership integrity in Christian institutions and

organizations in Africa. This research can provide a viable outline that may be contextualized as a starting point for research in diverse contexts.

Postscript

This study was undertaken through a most disruptive season in my life and ministry journey. It was started at a time when my body was adjusting to living with type 2 diabetes and hypertension which had been diagnosed barely a year before. The COVID-19 pandemic hit a year into the project which no one was prepared for, leading to the shutting down of most conventional ministry ventures and calling for creative and adaptive leadership shifts. The fear of death from the pandemic, especially for those with pre-existing conditions like me, heightened my anxiety. Towards the end of 2020 my mother, who was the family matriarch, died leaving me as the de facto leader of a clan-size extended family with hefty cultural expectations. My ministry leadership was stretched greatly in the same period. The church planting movement I had started only four years earlier was growing exponentially, while the Bible college that I lead as the principal (president) demanded more administrative attention to prepare it for accreditation by the government. At the same time the local church congregation that I had founded and where I was serving as lead pastor had to relocate to a piece of land that was located eleven kilometers away, which meant I had to virtually relaunch the four-year-old church plant in a new location on another side of the city. Due to these unexpected changes in my personal and ministry circumstances, I experienced serious ministry burn out which took a toll on my focus and drive. It has taken the gracious and professional help of a personal ministry coach, Phil Mydlach, and the patient

encouragement of my dissertation supervisor and coach Dr. Gregg Okesson to complete this project, just before the expiration of the final submission deadline.

Along this journey I have discovered that irrespective of how strong one may think he or she is physically, mentally, and emotionally, and how effective one believes he or she is as a leader, over-stretching oneself is detrimental to one's health, ministry, family, and other valuable relationships, not to mention that it lowers the quality of ones' work and leadership performance. If I were to do this again, I would take a leave of absence from all other ministry engagements to focus on the project as my primary calling for that season of life. In addition, I have come to appreciate in personal terms the value of support systems and teams including a godly and understanding wife, ministry colleagues, coaches, and mentors. All said and done, I have grown immensely through the experience of this ministry transformation project, including re-discovering the disciplines of prioritizing, delegation and saying no! I would not wish to trade the growth experience of the journey for anything else. Glory to God!

APPENDICES

Appendices A. Former Students Questionnaire (FSQ)

Part A – Personal Information – Please provide the personal details requested below

1. What is your age bracket?

◇ Below 20 years []

◇ 20 – 25 years []

◇ 26-30 years []

◇ 31- 40 years []

◇ Above 41 years []

2. What is your gender?

◇ Female []

◇ Male []

◇ I'd rather not say []

3. Which of these three colleges did you graduate from?

◇ Scott Christian University []

◇ ACK Bishop Hannington []

◇ Moffat Bible College []

4. Which year did you graduate from the college?

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5. What was your level and field of study?

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6. Were you a student leader?

◇ Yes []

What Position

For how long

◇ No []

Part B – Self-Evaluation of Leadership Integrity amongst Leaders of Christian
Institutions of Higher Education in Kenya

Please provide the information requested to the best of your judgement and knowledge

1. What do you understand “integrity” to mean?

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2. What other words are related to integrity?

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3. In your assessment what is the value of integrity in leadership?

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- 4. In your judgment, what would you say is the level of leadership integrity among Christian leaders Kenya?

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- 5. Did your school have some form of integrity policy?

Yes [] No []

- 6. If yes, what did it entail?

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Part C. Hindrances to High Levels of Leadership Integrity among Leaders in Christian Institutions of Higher Learning in Kenya.

Please provide the information requested to the best of your judgment and knowledge

- 1. In your opinion, what could have been the challenges that hindered the leaders from promoting integrity in their leadership?

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2. How would you rate your former university’s efforts to promote integrity in the institution’s leadership?

Very high [] High [] Average [] Low [] Very Low []

3. To what extent were the leaders held to account in both their private and public life?

Very large extent [] Large extent [] Moderate extent [] Low extent []

4. Did the leaders of your institution present themselves more as “bosses” or as “servants”?

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5. Kindly give reasons for your answer in question 5 above?

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Part D- The Best Practices that would Help Enhance Higher Levels of Leadership

Integrity among Leaders in Christian institutions of Higher Learning in Kenya.

1. How sensitive were the leaders of the university to the leading of the Holy Spirit, in your observation?

Very sensitive [] Sensitive [] Moderately sensitive [] Not sensitive []

2. Kindly give reasons for your answer to question 1 above?

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3. In your assessment, what were the main qualities or factors that were considered in appointing and promoting leaders in your former university?

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4. In what way do you think your former university would best prepare students for integrity in future leadership roles in society?

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5. How would you rate the leader's effort to promote African cultural leadership values such as community and relationships?

Very High [] High [] Average [] Low [] Very low []

6. Kindly give reasons for your answer to question 4 above?

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7. Kindly state any other things that you would consider important to promoting integrity in leadership in Africa?

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Thank you.

- **END** -

Appendices B. Leader Integrity Questionnaire (LIQ) – Current/Former Leaders

Part A – Personal Information – Please provide the personal details requested below

1. What is your age bracket?

◇ 25 – 30 years []

◇ 31- 40 years []

◇ 41 -50 years []

◇ 50 – 60 years []

◇ 60 years and Above []

2. What is your gender?

◇ Female []

◇ Male []

◇ I'd rather not say []

3. Which of these three colleges are/were you a leader at?

◇ Scott Christian University []

◇ ACK Bishop Hannington []

◇ Moffat Bible College []

4. For how long are/were you a leader at the university?

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5. What is/was your leadership position at the university?

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Part B – Self-Evaluation of Leadership Integrity amongst Leaders of Christian
Institutions of Higher Education in Kenya

Please provide the information requested to the best of your judgment and knowledge.

1. What do you understand “integrity” to mean?

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2. In your opinion which other words are related to integrity?

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3. In your assessment what is the value of integrity in leadership?

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4. In your opinion, with regards to integrity in leadership, why should one consider
this university a Christian institution of higher learning?

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5. What is your judgment on the level of leadership integrity among Christian leaders Kenya?

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6. Did/does the university have some form of integrity policy?

Yes [] No []

7. If yes, what did/does it entail?

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Part C. Hindrances to High Levels of Leadership Integrity among Leaders in Christian Institutions of Higher Learning in Kenya.

Please provide the information requested to the best of your judgment and knowledge

1. How would you rate the university's efforts to promote integrity in her leadership?

Very high [] High [] Average [] Low [] Very Low []

2. Please give reasons for your answer above?

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3. What are/were some of the hindrances you faced in your attempt to promote integrity in the university?

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4. To what extent were you held to account for both their private and public integrity, if at all?

Very large extent [] Large extent [] Moderate extent [] Low extent []

5. Did/do the top leaders of the university present themselves more as “bosses” or as “servants” among junior staff and among the students?

Bosses [] Servants []

6. Kindly give reasons for your answer above?

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Part D- The Best Practices that would Help Enhance Higher Levels of Leadership Integrity among Leaders in Christian institutions of Higher Learning in Kenya.

1. How sensitive to the leading of the Holy Spirit were/are you and the other leaders of the university, in your observation?

Very sensitive [] Sensitive [] Moderately sensitive [] Not sensitive []

2. Kindly give reasons for your answer above?

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3. In your assessment, what are/were the main qualities or factors that are/were considered in appointing and promoting leaders in your former university?

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4. In what ways can the university best prepare students for integrity in future leadership roles in society?

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5. How would you rate your effort to promote African cultural leadership values such as community and relationships?

Very high [] High [] Average [] Low [] Very low []

6. Kindly give reasons for your answer to question 5 above.

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7. Kindly state any other things that you would consider important to assist in promoting integrity in leadership in Christian institutions of higher learning in Kenya?

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- Thank you -

Appendices C. Focus Group Questions

Focus Group Discussion Guide for Current Students [CSFG]

Part A – Personal Information – Data to be gathered by Focus Group Discussion

Facilitator on a separate sheet

1. How many of you are of the age ...?

- ◇ Below 18 _____
- ◇ 18 – 23 _____
- ◇ 24 – 25 _____
- ◇ Above 25 _____

2. What are their gender proportions?

- ◇ Female _____
- ◇ Male _____

3. How many are in the following academic years?

- ◇ 1st _____
- ◇ 2nd _____
- ◇ 3rd _____
- ◇ 4th _____
- ◇ Other _____

4. Are any of them student leaders? Note them!

- ◇ Yes _____
- ◇ No _____

Part B – Evaluation of Leadership Integrity amongst Leaders of Christian Institutions of Higher Education in Kenya

1. In your own understanding what does leadership integrity entail?
2. What is your own evaluation regarding how the leaders of this institution demonstrate and promote integrity? Where do they succeed and where do they seem to fail?

Part C. Hindrances to High Levels of Leadership Integrity among Leaders in Christian Institutions of Higher Learning in Kenya.

1. What do you think are the main hinderances and challenges that the leaders of this institution seem to face in their attempts to promote integrity in their leadership?

Part D - Best Practices that would Promote Higher Levels of Leadership Integrity among Leaders in Christian institutions of Higher Learning in Kenya.

1. In what ways do you think the institution may intentionally and pro-actively promote higher levels of integrity among her leaders in the following areas?
 - A. Leadership recruitment process
 - B. Sensitive to the leading of the Holy Spirit
 - C. Accountability
2. If you were in some senior leadership position in the institution, what change(s) would you initiate to promote leadership integrity?
3. Is there anything else you would want to say that I may have not asked?

- END -

Appendices D. Informed Consent Letters/Forms

You are invited to be in a research study being done by **Mike M. Mutua**, a doctoral student from Asbury Theological Seminary. You are invited because you are a current student at this institution.

If you agree to be in the study, you will be asked to join a group of twelve (12) current students at the institution to participate in a focus group discussion, which will be facilitated by Mike Mutua. The group meeting will meet only once. During the discussions, open ended questions shall be asked relating to how you perceive and evaluate leadership integrity at the university and the measure you may suggest that best could promote it. Please note that participation in the study is voluntary.

Highest confidentiality measures will be taken including that the data collected in the notes will not include names or descriptions that may reveal your identity. No video or photographic images will be taken, and the audio recording done will be saved in a device that only Mike Mutua will have the password to access it. The data will be securely handled by approved members of the research team during the study and stored electronically in encrypted formats protected by passwords after the study. One year after the study is completed the raw data will be destroyed. However, although greatest effort will be made to safeguard your identity, perfect confidentiality cannot be guaranteed due to the presence of other participants. The possibility that the materials may fall into unauthorized persons in the course of the study is a potential risk in this study.

The study is expected to benefit students, employees, and leaders of Christian institutions in Kenya generally and in particular, those of higher learning like yours, Scott Christian University, because its findings may inform and promote best leadership practices and processes.

If something makes you feel uncomfortable in any way while you are in the study, please tell **Mike Mutua** who can be reached at mike.mutua@asburyseminary.edu, and telephone number +254721720069. You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time without penalty.

If you have any questions about the research study, please contact **Mike Mutua** at mike.mutua@asburyseminary.edu.

Signing this paper means that you have read this, or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be upset if you do not sign this

paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

Signature of Person Agreeing to be in the Study

Date Signed

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