LEADERSHIP IN SMALL CHRISTIAN COMMUNITIES AND ITS EFFECT ON PARISH STRATEGY: A CASE OF ST FRANCIS CATHOLIC CHURCH IN KASARANI, NAIROBI COUNTY

BY

BERNADETTE MWIKALI NZISI

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BERNADETTE MWIKALI NZISI

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SUMMER 2017
STUDENT’S DECLARATION

I, the undersigned, declare that this is my original work and has not been submitted to any other college, institution or university other than the United States International University in Nairobi for academic credit.

Signed: ________________________ Date: _____________________

Bernadette Mwikali Nzisi (547767)

This project has been presented for examination with my approval as the appointed supervisor.

Signed: ________________________ Date: _____________________

Fred Newa

Signed: ________________________ Date: _____________________

Dean, Chandaria School of Business
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The purpose of this study was to assess the leadership style at the Small Christian Communities, popularly known as Jumuiya, and the impact on the strategy of the St. Francis Church Parish, Kasarani. The research questions that guided this research included: What role do Jumuiya (small Christian communities) leaders play in determining the strategic direction of St Francis Church? What is the role of Jumuiya leaders (small Christian communities) in communicating the strategy of St Francis Church to the church members? How are the Jumuiya (small Christian communities) leaders involved in implementing the strategy of St Francis Church?

A cross-sectional descriptive design was used to sample 30 SCC leaders in the St. Francis Parish, Kasarani. Data was collected by means of a self-administered questionnaire during a parish council meeting and each respondent was allowed 30 minutes to complete the questionnaire, so that the data collection process does not interfere with the activities of the SCC leaders. Data was presented using tables and figures through descriptive and inferential statistics.

From the findings, it can be surmised that SCC (Jumuiya) leaders have a huge role to play in the strategy direction, communication of strategy, and implementation of strategy in the parish and in the wider Roman Catholic Church. Importantly, almost all of the respondents asserted that the church had a clear strategic direction and a majority of the respondents stated that the strategy of the parish was in line with that of the overall Roman Catholic Church. The findings showed that a significant number of the respondents agreed that the SCC contributes in assisting the parish meet its objectives while others stated that the SCC and its leaders helped the parish in alignment of strategy. In communication, it was almost unanimously agreed among SCC leaders that they have an important role in coordinating communication between the parish and the parishioners towards realization of the objectives of the parish. Further, coordination and control systems were reported as critical in implementation of strategy.

In sum, this study showed that parish are well organized into SCCs (Jumuiya’s) with leaders who have critical roles in strategy direction, communication of strategy, and aligning the parish strategy with the strategy of the wider church, and hence,
consequently impacting the strategy of the parish, as inferences from St. Francis Catholic Church Kasarani show.

Based on the study findings it is recommended that the SCC leaders should work towards making the strategy of the parish clearer, increase meeting time, and seek for further funding from parish to enable them attend to those who are in dire need in the parish. The study also recommends further studies on the role of SCC members in strategy of the parish and the strategy of the Roman Catholic Church in general.
ACKNOWLEDGEMENT

I would like to acknowledge my supervisor Fred Newa for his tireless support and critique of my work. His guidance has been instrumental in the completion of this thesis. I would also like to thank the leadership of St Francis Catholic Church Kasarani Led by Fr Francis Murira who was key in this study, I also deeply thank the Priests in the parish, the Parish Council, Catechist Richard Ndolo Kitaka and the team working in the parish office, their support played huge part in this study. I acknowledge my family for their vital role, their love, care and support has enabled me reach greater heights, this support throughout the course was vital. Last but not least, I would like to thank the Almighty God who has brought me this far. I praise His Holy Name.
DEDICATION

I dedicate this research to my family, fellow parishioners and the Church.
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<table>
<thead>
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<th>Abbreviation</th>
<th>Full Form</th>
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<tr>
<td>CEO</td>
<td>Chief Executive Officer</td>
</tr>
<tr>
<td>PPC</td>
<td>Parish Pastoral Council</td>
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<tr>
<td>SCC</td>
<td>Small Christian Community</td>
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<tr>
<td>SD</td>
<td>Standard Deviation</td>
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<td>SPSS</td>
<td>Statistical Package for the Social Sciences</td>
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CHAPTER ONE

1.0 INTRODUCTION

1.1 Background of the Study

Currently, leadership is one of the most discussed concepts in organizational and business studies and scene (Bush & Glover, 2014; Silva, 2014). It is hard to turn to any media without coming across this concept either in forums, reference material, or news item. A search in literature and databases return over 10,000 results for the term leadership alone, while in-depth mining in publications reveals how widely assessed the concept is as outcomes subsume a staggering 26,100 valid scholarly material on the topic. It invokes the question if researchers, consultants, leaders, and scholars are not the cause of the elusiveness of the concept as parts of it have been examined, but not in whole. As such, the realization that there is so much on leadership than what has been vaguely addressed has sparked even more interest especially when leadership and management are put in the same context (Kumar Sharma & Shilpa Jain, 2013).

Leadership is fundamentally a big determinant of the effective running of organizations. Leaders not only manage the affairs of the organization but they also deal with people on a daily basis. Sharma and Jain (2013) define leadership as a process through which one is able to influence others to make certain feats and accomplish specific objectives. Leaders are entrusted with the role of communicating visions, organizational goals, and ideas to the people (Avolio, Walumbwa, & Weber, 2009). Antonakis (2012) contends that leaders have to be able to develop a compelling vision and devise strategies to assist others in attaining the vision. Leaders are also mandated with the task of implementing and maintaining key organizational systems and rules and even having an important say in the discipline of those within the organization (Antonakis, 2012). As such, leadership entails a process of social influence through which one can enlist the help of others in attaining a goal.

Strategy and strategic, a noun and an adjective, are imperative words in management (Eden & Ackermann, 2013). Given the very high stakes of these terms for leadership and organization in the Church, misconstruction and hence misapplication of the concept of strategy can have its demerits (Davis, Bell, & Payne, 2010). Management employs this
old concept from the military to associate the roles and actions of a general in the army with the activities of a leader in an organization (Yarger, 2006). Since it stands as an important tool for management of communities and organizations in different scenarios including turbulent times, it subsumes the objective and systematic deployment of skills, internal resources, and qualifications. A trace of the definition of the phrase ‘strategy’ over time shows that it entails pre-empting various scenarios and making plans for actions to encounter them (Mantere, 2013; Porter, 1996). In the field of management, the term has been employed indiscriminately to mean anything from a concisely formulated course of action, positioning in a specific milieu, and approaches that can lead to organizational success.

Today, the goals of strategies are identified as offering intended outputs for institutions operating in the uncertainty environment as strategy offers opportunities for the institutions to be opportunists as per their aims. Being opportunist stands as an advantage to institutions operating in environments with fierce competition (Mantere, 2013). On this note, strategy subsumes sustained choices. Plans that carry out strategic thinking, in reality, involve aim, extent, and period of control in the organization. It depicts formulation of goals, aims, and tools systematically. This close connection between strategy and plan has led to the proliferation of strategic management in modern practices of management (Frynas & Mellahi, 2011). This concept that involves foreseeing the future through prudent planning has captured the attention of scholars and has become a core subject of discussion in management literature.

In the quest for success, competitive advantage, or simply an achievement of set objectives, managers have always noted that some organizations tend to gain more and flourish in a seemingly effortless manner while others grapple (Nedelea & Păun, 2009). The reason for such differences is a strategy, which has long been studied in order for a clear insight on which are the most critical managerial actions that separate those with success from those who fail. Nedelea and Paun (2009) note that in successful organizations, leaders have a clear vision of the direction and purpose of the organization and do not hesitate to approach new paths or to invoke significant changes. In unsuccessful firms, the authors contend that managers are preoccupied with details and current issues that they simply fail to identify direction and purpose.
According to Ilesanmi (2012), no business or organization in the real world can work without employing strategic thinking. The argument is that strategy enables leaders in organizations to break free from entrapments that stifle failed organizations. Other literatures in the field support this concept stating that effective strategies and strategic management should make an organization agile enough to respond aptly to changes in the environment, replace outmodeled ideas, and introduce novel processes that can assist in meeting objectives in dynamic markets (Penbek, Zaptçıoğlu, & Günerergin, 2011). Also, strategic thinking has been associated with the competitive edge, where organizations that focus on enhancement, usually through innovation and creativity, build a vision for the future of the organization prior to the linear process of construing a strategic plan. The overarching need for strategy that is well documented, and the benefits that organizations can derive from implementing the strategy in the right way are evidenced elaborately in literature.

To churches, inclusion of organizational design is aimed at making the churches achieve their organizational goals, objectives, vision and mission. At the moment, it is evident that both internal and external forces are continually in motion impacting the church from all angles. Yet, more often than not, change is resisted by churches, especially by church leaders who hold on to traditional modes of operation rather than current styles of management that require clear leadership roles, leadership at the grassroot level, and strategy development (Ganz, 2010). But if contemporary churches desire to increase the effectiveness of their ministry and experience enduring success, they have to develop strategies and redesign themselves.

Strategy is needful and important in the church for various reasons. Some sources cite that growing membership needs a strategy, which in some Christian communities comes as a church planting strategy while in others entails community outreach and inreach activities. According to C. Peter Wagner, the single most effective method of evangelising under the heavens is planting new churches. Pearse (2011) notes that strategic leaders are responsible for leading change as part of their responsibilities of leading the organization (Wagner, 2010). The author continues to acknowledge the importance of strategic leadership during the phase where a church is undergoing transitioning to cell church design. This concept of sense in community has been taken up by various church communities, including the Roman Catholic Church where Small
Christian Communities espouse the importance of laity as leaders in undertaking the work of evangelization.

This element of strategic management involves the critical aspect of just how the set objectives are to be achieved by putting the formulated strategy in place. Implementing strategy requires appropriate planning within every organization, hence it is essentially an administrative task (Ilesanmi, 2011). It has been cited that successful implementation would thus involve ensuring the organization in focus is able to carry out the strategic plan, develop programs and budgets that support the strategy, link reward structure and motivation directly to attaining the required results, developing a culture that is in keeping with the strategy in every respect, developing a system of acquiring information and reporting the information to control and track progress, and install procedures and policies that facilitate the implementation of strategy (Tanković, 2013).

Organization within institutions is imperative in order to ensure that the development and implementation of strategy involve all members. In a case of Latvian organizations, an organization in the process of implementing strategy was shown to include the creation of action plan, regular assessment of attained results, revision of the strategy, comparing and contrasting the use of different approaches for success, and general assessment of strategy (Khan & Khalique, 2014). The manner of implementation determines the success, and the process involved may vary depending on whether or not an organization uses an external firm, simulation techniques, buggering time, and an incremental approach. The implementation has also been shown to be subject to myriad factors, which attracts the attention of the role of organizational culture in organizations.

Turning the spotlight to the Church as an organization, the Small Christian Communities (SCC) is a strategy and phrase that looms wide on the discourse of many Catholic Christians in Africa, especially in Ghana, South Africa, Cameroon, and Kenya. Other terms used to denote to Small Christian Communities subsume the following: Living Base Ecclesial Communities, Basic Christian Communities, Small Church Communities, and Small Faith Communities. The concept ‘base’ denotes from the “grassroots” that is the foundation of the society, the basis where people can exercise real social influence on established order and structures, or where leaders can ignite change. Ecclesial accentuates the notion that the involved communities serve as the ‘church’ at the grassroots level.
This stresses the Second Vatican Council interpretation of the Church as God’s people.

A significant historical note is the generation of Catholic bishops who were ordained in the 60s, the 70s, and 80s. These groups of bishops clearly understood the vision of SCCs and implemented the direction in their local dioceses. Notable bishops include Bishop Mwoleka from the Rulenge Diocese, Bishop Mayala from the Tanzanian Mwanza Diocese, Bishop Kalilombe from the Lilongwe Diocese, and Bishop Ndingi Mwana’a Nzeki from Kenya. The bishops benefited from the 1973, 76, and 79 plenaries, hence developing a robust theological foundation and SCC practice (Healey, 2009).

The value and significance of Small Christian Communities have been included in theological and seminary training and is encouraged because of the benefits the concept accrues. The significance of Small Christian Communities varies from promoting peace, justice, and unity to assisting in embodying values of solidarity and inclusiveness. SCC also help communities realize their identity as a family model in the church. A major part of this change is a deeper evangelism that declares that the water of baptism is much thicker than the blood that breeds differences in communities and tribalism (Fanwong, 2015; Healey, 2009).

In the Roman Catholic Church, a parish subsumes a community of faithful and staunchly established Christians within a particular church, whose pastoral care is under the authority of diocesan bishop. Each parish also consists of the Parish Pastoral Council where the pastor presides and that serves as a channel for the Christian faithful along with those who share in the pastoral care of the parish in virtue of their office to give their help in fostering pastoral activities. The PPC poses consultative vote only and is governed by the norms determined by the Archdiocesan bishop. The elections of PPC take place in the grass roots and the representatives of either sub parish or small Christian communities and ecclesial movements form the PPC. The members of the PPC based on representation elect the PPC Executive from among the leaders of the sub parish or SCC. The executive members include the chairman, vice chairman, secretary, vice secretary and treasurer (Evangelical Lutheran Church in America & Department for Communication, 2006).

According to the guidelines of the Archdiocese of Nairobi, the PPC have various functions. The main functions include assisting the church apostolic work in
evangelization, sanctification, charity, social work and catechesis, enhancing communication from different levels of the parish to the faithful and vice versa, formulating pastoral and physical development plan for the parish, and assist the father in charge in parish administration. The Canon Law of the Church augments these roles by stating that in every parish of the diocese, a Pastoral Council shall be established, if the diocesan Bishop, after consulting with the Council of Presbyters, so decides. The pastor presides over the Pastoral Council. It also adds that the Pastoral Council is composed of members of the congregation together with those of the parish staff who have pastoral care by reason of their office. Finally, the Law asserts that the Pastoral Council assists in promoting pastoral action in the parish (“Parish Pastoral Council Guidelines | The Roman Catholic Diocese of Corner Brook and Labrador,” n.d.).

The global Roman Catholic Church is represented in virtually every country in the world and every country has its own hierarchy that in turn links up directly to the Vatican in Rome. The global organization is under the Pope, the Bishop of Rome (Holy See) with offices at the Vatican. The Church is organized into hierarchies within every country. National Conferences are situated in every country coordinate local policies. Alongside the global Latin Church, there are 23 Ritual Churches that run under Major Archbishop in coordination with the Holy See.

In every nation, the church is organized into dioceses that are administered by Archbishops and Bishops. The leaders are responsible for appointment, ordination, and supervision of priests in parish and in the oversight of the affairs of the church in general. Bishops run their functions in coordination with Auxiliary Bishops. The administration of the diocese can also run under an apostolic administrator in cases where the diocese becomes vacant owing to death, resignation, transfer and other situations of similar sort (Catholic Online, 2017).

In Africa, the Roman Catholic Church has grown in unprecedented rates over the past century with similar structures as in other countries. Reports quantify the country as having around 16% of the Roman Catholics of the world. According to statistics, this is a huge increase as a century ago there were less than 1% of Catholics in Africa (Socolovsky, 2013). Today, though, Africa is perceived as Europe when it was first Christianized. African Catholics are depicted as worshiping in a style that is colourful, but it hews to the orthodoxy of the Vatican. Many Catholics believe Africa has the power to
reinvigorate the rest of the church (Gettleman & Goodstein, 2015). The organization of parishes in Archdioceses are similar to the organization in other European and Western nations.

St. Francis Catholic Church, Kasarani is part of the parishes in the Catholic Archdiocese of Nairobi. The region of Nairobi has deaneries that include Thika, Mang’u, Gatundu, Githunguri, Kikuyu, Limuru, Kiambu, Central, Western, Ruaraka, Outerring and Makadara. St Francis Kasarani is under Ruaraka deanery which has now 10 parishes: Queen of Apostles Ruaraka, St. Benedict- Thika road, Madre Teresa- Zimmerman, Holy Mary Mother of God- Githurai 45, St Joseph Mukasa- Kahawa West, Christ the King- Githurai Kimbo, St Joseph- Kahawa Sukari and Sacred Heart-Baba Ndago, St Francis Kasarani and the latest addition being St Dominic Savio Mwiki. According to Catechist Richards Ndolo Kitaka the serving catechist who has been present since when St Clare was an out station to date, St Clare was an outstation of Queen of Apostles Having both St Francis Kasarani and St Dominic Savio Mwiki. It was created a parish in 2002 at a Mass and ceremony presided over by His Grace Archbishop Raphael Ndingi Mwana A’ Nzeki. St. Clare 2 churches, namely St. Francis – Kasarani and St Dominic Savio Mwiki were served by same parish priest. Recently (July 2017) both St Francis Catholic Church Kasarani and St Dominic Savio Catholic Church, Mwiki. Were made separate parishes by His Eminence Cardinal John Njue. The parish is noted as the primary presence of the church in the neighborhoods and it is the place and instrument of Christian life, which is able to offer opportunities for dialogue among people, for listening to and announcing the word of God, for organic catechesis, for training in charity, for prayer, adoration and joyous Eucharistic celebrations. All the parishes in the region of Nairobi adhere to these guidelines with a vision is to be a witness of love reflecting the church of Christ that gives dignity to every person with a mission to fulfil the mission of Jesus Christ through evangelization and promotion of integral human development, the guidelines are for all. The aim is to present essential interior values for our faith and lifestyle that serves as a witness also for non-Christians since the mission is to evangelize.

1.2 Statement of the Problem

Pastoral leaders of Catholic parishes have a tough work of leading hundreds and in most cases even thousands of parishioners. Oswald (2017) notes that clergy are set up for a hard task when their churches grown or when they are moved from small congregations
to bigger congregations. In the Roman Catholic Church, participation is important, and the sense of community inclusion is critical, but parish leaders may not be able to minister to all members as adequately as it may be required. Further, improvement in the support and satisfaction of parishioners in dioceses is important, but it relies on strategic leadership championed by the bishops. However, when leadership, social, and emotional competencies of the leaders, especially where the concept of Small Christian Communities, also referred to as Jumuiya, is not efficiently implemented, the effects is evidenced in the strategy of the church. Studies have shown that where inspirational leadership and transparency versus self-confidence competencies are not exceptionally implemented the effect is to the satisfaction of the parishioner.

Furthermore, the vibrancy and resilience bulwarks of the Church are functions of good leadership. Leadership in the parish or the Small Christian Communities within the parish can also influence the evangelism and mission activities hence related to the growth of the parish. Empirical evidence for the role of Small Christian Community leadership include the changes in the Christ the King Catholic Parish in Kibera and St. Jude South Small Christian Community (SCC) near the main highway going to Uganda in Yala Parish in Kisumu Archdiocese. SCC in Kibera has assisted in promoting reconciliation, openness, forgiveness, and trust. In addition to that, the SCC played a major role in assisting post-election violence victims. The same was the case with the St. Jude South Small Christian Community where one of the parishioners stated that the SCC assisted him to forgive. As such, the strategy of the Church ought to reflect positive engagements at the family levels in the SCC, but that cannot be done effectively without clear demonstration on the difference that leadership at the SCC can have on the strategy of the Church as a whole. This paper assessed the impact of the leadership in the SCC in the strategy of St Francis Catholic Church Kasarani.

1.3 Purpose of the Study

The purpose of this study was to investigate the Role of leaders of Small Christian Communities, popularly known as Jumuiya, play in strategic direction, communication and implementation at St. Francis Church Parish, Kasarani.

1.4 Research Questions

The study will seek to answer the following four questions
1.4.1 What role do Jumuiya (small Christian communities) leaders play in determining the strategic direction of St Francis Catholic Church Kasarani?

1.4.2 What is the role of Jumuiya leaders (small Christian communities) in communicating the strategy of St Francis Catholic Church to the church members?

1.4.3 What is the role of Jumuiya (small Christian communities) leaders in strategy implementation at St Francis Catholic Church Kasarani?

1.5 Importance/Significance of the Study

This study accentuates the importance of strategic leadership in Small Christian Communities at the St Francis Parish, Kasarani. The findings will enable Church leadership to know the situation and address any gaps by placing more emphasis on Jumuiya and to support leaders of Jumuiya, being a key determinant in the strategy of the church, hence serving parishioners effectively. More specifically, the important work of the SCC leaders is highlighted through this study and their specific contribution to the overall strategy of the church is brought out in stark understanding.

1.5.1 Jumuiya (small Christian community) Leaders

The findings of the research may provide insight to leaders of Small Christian Communities regarding the roles and place of Jumuiya in the overall strategy of the parish. With such a clear direction, the leaders will be able to give their best, hence ensuring that Jumuiya meets its objectives and consequently the objectives of the parish.

1.5.2 Church Members

Church members are the bedrock of Small Christian Communities and enlisting the importance of Jumuiya will ensure that their commitment to participation does not wane. As such, the findings of this study will reaffirm their commitment to participation and serve through Jumuiya.

1.5.3 Academia

Findings from this study will add to the body of literature on Small Christian Communities, assisting in reducing the dearth of literature in the area. The results will serve as reference material to scholars and researchers in this field.
1.6 Scope of the Study

The study focuses on leaders in Small Christian Communities within the St. Francis Catholic Church in Kasarani. The study was carried out between May and July 2017. The study focused solely on the leadership of the various Jumuiya within the St. Francis Catholic Church parish in Kasarani. Due to its nature as an investigation into the effect of SCC leadership on parish strategy the study will only be limited to the leaders and not the entire assembly of parishioners.

1.7 Definition of Terms

1.7.1. Small Christian Communities – Pastoral model connected to the church involving Christians living in the same neighborhood (Healey, 2009).

1.7.2 Leader – A person who inspires a group of people towards the attainment of certain mutual goals or objectives (Goleman, 2014).

1.7.3 Parishioner – A member of a particular church within a region who has subscribed to a particular faith. (Hankerson et al., 2013).

1.7.4 Bishop – An overseer of collection of churches in a given region who is also a senior member of the Christian clergy. (Somers & Poppel, 2010).

1.7.5 Clergy - Ordained to provide spiritual needs to church members. (Barnard & Curry, 2012)

1.7.6 Communication-The process of transmitting information and common understanding from one person to another. (Lunenburg, 2010).

1.7.7 Strategy - A careful plan or method for achieving a particular goal usually over a long period of time (Varadarajan, 2010).

1.8 Chapter Summary

Chapter one has introduced leadership, strategy, and provided a concise but necessary background on the structure of Small Christian Communities. In specific, the chapter includes the research questions that guides this research endeavour, the problem statement provides the key issue underlying this study, the importance of the study provides the
significance of the findings, and definition of key terms. Chapter two introduces a review of literature, presenting information from past. It includes deeper look into key issues, this are leadership in organizations and more specifically the Catholic Church looking too in to the subject of study St Francis Catholic Church Kasarani. Strategy and communication are also elaborated in relation to this study. Chapter three covers the methodology. In specific the chapter includes the research design, study population, study location, sampling frame, data collection tool, data collection method, and the ethical considerations of the study. Chapter four includes the findings of the study while Chapter five subsumes the discussion, conclusions, and recommendations of the study.
CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

This section presents a review of the literature on the role of leaders within Jumuiya settings in the determination of the strategic direction of St. Francis Catholic Church Kasarani, the role of Jumuiya leaders, and the involvement of leaders functioning in the Jumuiya set up in the implementation of strategies in at the church. It highlights such key concepts i.e.: Strategy, leadership, communication and structure of SCC.

2.2 Role Small Christian Communities (Jumuiya) Leaders Play in Determining the Strategic Direction of Local Church

2.2.1 Strategic Direction

According to Liddell Hart (2016), strategy refers to measures used to attain successful ends. The author noted that it is easy to export the term from the military environment to the business context bringing the subject to an author considered to the father of strategic planning in business (Liddell Hart, 2016). Steiner, a professor and founder of the California Management Review noted that strategic planning defined strategy in various ways some of them being that strategy is that which top management does for the great importance of the organization, to the basic directional decisions, to the important actions needed to realize these directions, and to the answer to the question of how the answers can be attained (Steiner, 2008).

Various other authors have also defined strategy. For instance, Mintzberg, in his 1994 book dubbed The Rise and Fall of Strategic Planning, pointed that people employ strategy in various ways the most common being that strategy is a plan on means of getting from one point to another, a pattern of actions over time, a position that reflects decisions, and a perspective, that is, direction and vision. Mintzberg contended that strategy emerges over time as the intentions collide with and accommodate a dynamic reality (Mintzberg, 2013).

The process of formulating strategy is a process that involves decisions and actions. Decision making involves the rational application of information and knowledge to a
choice problem (Grattan, 2016). It needs seeking for answers to questions such as what are the alternatives, what are the results of every option, how desirable are the consequences and what criteria to apply to evaluate the alternatives. Such is possible with properly structured problems but where the problems are highly unstructured - strategic decisions—it is not possible to get all the information and specify all the set of alternatives (Kumar, 2010).

Decision making in situations of great conditions of uncertainty or ambiguity can be attained by a political process, particularly in conditions where several groups exist with each having their own legitimate views of organizational interests. In such instances power is exercised in the broader interests of the organization and not for serving self-interests not in line with organizational interests (Mortell & Hansen-Turton, 2014).

Mergers and acquisitions

Mergers and acquisitions continue to be used as a major strategy for growth by firms over the years despite evidence that more than 70% of these do not improve the firm’s performance (Hitt, Ireland and Harrison 2002; Hitt, Harrison and Ireland 2001). The factors cited for such a result are sluggish integration, illusionary synergies, managerial hubris (Barfield, 1998). Diverse cultures, structures and operating systems (Haspeslagh & Jemison, 1991) make integration of firms acquired or intending mergers extremely difficult, duly highlighting the added significance of effective implementation of strategies in the strategy – performance link (Larson & Finkelstien, 1999; Gary, 2005). Integration in mergers and acquisitions is facilitated when both the firms have similar management processes, cultures, systems and structures (Harrison & St John, 1998; Cartwright and Schoenberg, 2006).

Strategic alliances are voluntary arrangements between firms involving exchange, sharing, or co development of products, technologies, or services. They can occur as a result of a wide range of motives and goals, take a variety of forms, and occur across vertical and horizontal boundaries (Gulati, 1998).

The failure rates in alliances have been very high. Researchers have attributed lack of cooperation; conflict; poor information exchange and opportunistic behaviour as causes for a relatively high rate of failure in alliances (Das and Teng, 1998, 2005; Inkpen, 2001, Kauser and Shaw, 2003). Researchers have tried to explain alliance success by looking at
trust, control and risk inherent in alliance outcomes. Partner cooperation, which is the resultant behavior of these antecedents, determines the alliance performance. As can be seen the success of alliances is a function of management of interorganisational coordination which effectively links it to implementation.

For effective implementation of autonomous or new strategic initiatives that are not in line with the present strategic context, both recognition and incorporation into the strategic context is required. The process can be changed. Top management can effect changes in the structural context to effect changes in the way definition and impetus is managed. By changing the strategic context, and the cognitive frames of the managers, the definition and impetus process can be managed. External forces (customer and capital market feedback) can also be harnessed to effect change in the same processes.

In the whole process consensus at all levels is implicit. At the definition stage, the initiation may be in one department but the acceptance of the final definition is dependent upon the influence the project will have on other departments and hence their inputs will influence it. The final definition is thus, implicitly, a consensual decision either by participation or by imposition or a combination of both.

Figure 2.1 A diagram illustrating the Resource Allocation Process

Source: Bower and Gilbert, 2005

The implementation of the strategy is always a huge challenge for organizations across the spectrum; from profit-making organizations to not-for-profit making organizations. Implementation presents the strategic intent of an entity through myriad competitive and
tactical actions to attain the desired outcomes. After the formulation or development of strategies, the strategies have to be implemented for the whole process of strategizing to be sensible and useful for an organization (Flood, 2000). Translating strategy into action involves ensuring of the fact that strategies actually work in the real practice. Devising and the execution of strategies stand as the heart and soul of managing a body of the organization (Galbraith & Kazanjian, 2007). This entails structuring an organization in a manner that supports successful and optimal performance, thus enabling the success through methods and processes that separate resource regions in the organization and the having change management put in place.

Authors in the field of management, including the likes of Thompson and Strickland (2001), Johnson and Scholes (2002), and Pierce and Robinson (2000) have identified challenges in the implementation of strategies as the amount of communication concerning the strategy that actually comes from the top down to other levels of the organization, competing activities that lead to distraction and removal of attention from decision regarding implementation of the strategies, changes in the responsibilities of the employees in the organization, major formulators of the strategies, resource allocation, major implementation activities and tasks, and connecting performance and strategies (Johnson & Scholes, 2002). Addressing these areas sufficiently can actually assist in ensuring that strategies are well implemented in organizations (Thompson & Strickland, 2001).

Other critical factors have also been highlighted as being key to bridging the gap between effective execution and good strategies. One of the critical factors is good communication in an organization. More often than not, managers who are meant to deliver performance in an organization to meet the objectives of the organization, fail to develop a clear idea regarding the strategy and what the strategy is all about (Nadeau, 2002). As such, they do not understand what they should do and how to actually go about the things that they should do in order to ensure that the strategy is turned into meaningful action that ensures results. Studies show that most managers are unaware of the strategic game plan that they should abide by in order to ensure that strategy is understood by the people in the organization and hence translate into action (Sivage, 2009).

Faith and faith-based organizations attain their objectives through practicing sound business practices, innovative implementation of strategies, and integrating initiatives
appropriately. In other terms, the effective strategic organization or planning predicts a future of success, decides on it, and implements the best practices to attain this future. Developing and implementing winning plans and strategies for faith-based institutions is a continuous journey that needs progressive reviews and refinement of strategic plans as well as associated measures (Holt, 2010). Partnering with internal stakeholders, internal teams, and trusted consultants from outside environments can assist leaders to develop better strategic plans and implement the plans successfully.

2.2.2 Leadership in Small Christian Communities

Leadership is integral to the management and to the success of any organisation. There is a clear relationship between the abilities and performance of the CEO and senior management team of an organisation and the success of the organisation. The senior management team influence every stage in the strategic management process. The decisions and actions of the CEO and senior management, whether it is setting the strategic direction of the organisation, or exploiting the organisation’s core competences for competitive advantage, impact on the development and implementation of the strategy of the organisation.

In parallel, there are a number of relevant styles of leadership that senior management may deploy, depending on their personal characteristics and experience. The organisation and senior management need to utilise an appropriate balance of leadership styles to enhance the likelihood of longer term strategic effectiveness. Rowe would argue that ideally a CEO and perhaps other senior management would utilise a “strategic leadership style”, but at the very least Rowe concludes that the senior management team should seek a balance between the more visionary leadership style and more managerial leadership style. Ultimately, appropriate senior management leadership actions and leadership styles are integral to an organisation’s strategic effectiveness and long term success.

Rowe (2001) emphasises the need at the top of organisations of what he labels “Strategic Leadership”. He describes Strategic Leadership as the “…ability to influence others to voluntarily make day to day decisions that enhance the long-term viability of the organisation while maintaining its short term financial stability.”
A key element of this definition is the balance between the importance of the long term direction of the organisation, with the equally important short term financial stability. It is important to recognise that in this context Strategic Leadership is not an organisational position, it is an approach, or style that senior management may employ. Unfortunately, according to Rowe, the ability to deploy this style is comparatively rare.

2.2.3 The Visionary Leader

The Visionary Leader is a dreamer. They are able to connect with people in an intuitive and empathic way, and can change how people think about what is possible. They create excitement in the organisation. They understand the importance of organizational culture to the success and long-term viability of the organization. They are proactive and creative: they believe their decisions will make a difference in their organisations and in the environment. Ultimately, they seek to shape the future and will invest in human capital and in innovation to achieve this.

While these characteristics are admirable and potentially very useful from an organisational point of view, the Visionary Leader also brings with them significant possible downsides. The Visionary Leader focuses so much on the future; they do not pay close enough attention to the operational and shorter term management of the business. Through their style and approach, the Visionary Leader tends to create turbulence and uncertainty in the organisation, which can be energising, but which can alternatively confuse. More fundamentally however, the Visionary Leader takes significant risks. When the risk works out, the business performs exceptionally, but when the risk does not work out, the business can be badly undermined.

Named the “Worst CEO of 2013” by the BBC, Brazilian businessman Eike Batista is perhaps the archetypical visionary leader. He made his initial fortune in mining: in Brazil and Canada. In 2007, he promoted a huge opportunity in offshore oil off the coast of Sao Paulo, Brazil through a company called OGX. However, the gamble has not paid off and he lost an estimated 99% of his wealth of US$30bn!

To ensure that there is a level of consistency, Visionary Leaders need to be supported by a strong team of Managerial Leaders. If they are not, Visionary Leaders can even jeopardise the very existence of the firm.
2.2.4 The Managerial Leader

The Managerial Leader does not have time to dream. The Managerial Leader focuses more on the day-to-day and operational side of the business, and overtime they build an in-depth understanding of their part of the business. They tend to see themselves as implementers of procedures, policies and budgets, rather than providing creative energy or vision. The Managerial Leader will tend to react to situations and believe that the decisions they make are effectively determined – or limited - by the environment. They tend to interact with people in a formalised impersonal way, where the role is more relevant than the person filling it.

While not as exciting, Managerial Leadership is critical to the effective running of the organisation. However, it is possible that over time, rather than create wealth Managerial Leaders destroy it; or at best maintain it. In organisations lead by Managerial Leaders, there is more emphasis on financial and operational issues and insufficient investment and focus on innovation and creativity. This means that over time, the competitiveness of the organisation erodes.

2.2.5 The Strategic Leader

According to Rowe, the Strategic Leader is relatively rare. They are a synergistic combination of what is best about both the Visionary Leader and the Managerial Leader. They can balance the more short term financial and operational needs of the organisation with the longer term strategic opportunities that may become available. They integrate the vision, creativity and innovation necessary for long term success with the operational focus and understanding that maintains organisational stability. The Strategic Leader is able to connect with the people around them and has strong performance expectations.

As a result of their ability to balance the short and long term strategic requirements of the organisation, over the longer term, Strategic Leaders create the most wealth in organisations. Steve Jobs of Apple, further noted, would be a frequently cited example of a Strategic Leader, as would Michael O’Leary of Ryanair, albeit on a smaller stage. Both of these managers used vision, creativity and energy to reinvent their respective organisations and make them leaders in their sectors. This was balanced however with a strong managerial and operational understanding of their businesses.
This does not mean that the visionary or managerial styles of leadership are no longer required. Both of these styles contribute to the organisation and to senior management performance, but they must be balanced to gain the benefits both bring to the organisation. A dominant visionary may lead to overly risky strategic decision-making, while a conservative managerial style will likely result in cautious decisions that lead to organisational competitive decline over time.

Church programs and facilities, reduce dependency on pastors and priests, and reduce complacency as well as apathy. As such, visionary leaders are needed to give purpose, vision, and direction that will unify and insure the resources and energy of the congregation (Nichols, 2007).

2.2.5.1 Leadership qualities

Daft (2014) claims that a fundamental difference between management and leadership lies in focus: whereas management focuses on stability, standards and procedures, leadership deals with driving innovative thinking, future forward outlooks and creativity. Khaireddin (2015) stresses that leadership is about people, impact and objectives; consequently, leadership can be understood as the ability to organize and direct people's work towards a common goal by motivating them with an organization wide purpose. According to Samardžija (2015), leadership is an emergent quality that facilitates organization and goal orientation of a group of people that would in the absence of it (leadership) remain unachieved.

Among many theories of leadership, one that stands out recently is transformational leadership. It was Burns, who in his book Leadership, suggested that there is a need for a new type of leader who positively influences others and bring about change (Burns, 1982). This type of leadership connects leaders and followers into a larger purpose, driven by higher levels of motivation and mutual drive towards success. Transformational leadership engages not only the minds of all involved but their hearts as well (Burns, 1982). This type of leadership relies heavily on mutual trust and personality consistency.

In their book Transformational Leadership: Creating Organizations of Meaning, Hacker and Roberts (2003) explain what makes a great leader today. The characteristics that they focus on are in synch with the latest theory of the need for a responsible, conscious leader, or, as per Samardžija (2015), a sustainable leader. Hacker and Roberts define a
responsible leader as one who helps discover the power within others for their life purpose. Those transformational leaders are asked to create organizations of meaning drawing upon the power each individual has within themselves (Hacker and Roberts, 2003).

In this study, the visionary leader is the desired leadership style with several scholars supporting that the church requires visionary leaders. According Nichols (2007), churches today across the globe have myriad challenges and are experiencing limited growth, a factor that requires a visionary leader who can maintain the church, prioritize the sustenance of church programs and facilities, reduce dependency on pastors and priests, and reduce complacency as well as apathy. As such, visionary leaders are needed to give purpose, vision, and direction that will unify and insure the resources and energy of the congregation (Nichols, 2007).

2.3 Role of Small Christian Communities (Jumuiya) Leaders in Communicating the Local Church’s Strategy

2.3.1 Communication

Managers have traditionally spent the majority of their time communicating in one form or another (meetings, face-to-face discussions, memos, letters, e-mails, reports, etc.). Today, however, more and more employees find that an important part of their work is communication, especially now that service workers outnumber production workers and research as well as production processes emphasize greater collaboration and teamwork among workers in different functional groups. Moreover, a sea-change in communication technologies has contributed to the transformation of both work and organizational structure. For these reasons, communication practices and technologies have become more important in all organizations, but they are perhaps most important in knowledge-intensive organizations and sectors and, as such, are of great significance to science organizations and to public science management.

The field of organizational communication is highly diverse and fragmented, as evidenced by results of literature searches on the topic, textbooks in the area, and the Harvard Business Review’s (1993) compilation of its communication articles, The
Articulate Executive. It spans communication at the micro, meso, and macro levels; formal and informal communications; and internal organizational communication practices (newsletters, presentations, strategic communications, work direction, performance reviews, meetings) as well as externally directed communications (public, media, inter-organizational). Innovation, organizational learning, knowledge management, conflict management, diversity, and communication technologies are also addressed. As a new academic discipline, organizational communication is struggling to develop and convey some sense of coherency across these many areas.

In addition to its fragmented nature, organizational communication, perhaps more than any other aspect of organizational theory and practice, has been subject to dramatic change. Before 1920, communication in small organizations was largely informal. As organizations increased in size, formal top-down communication became the main concern of organizational managers.

Organizational communication in today’s organizations has not only become far more complex and varied but more important to overall organizational functioning and success. While research used to focus on understanding how organizational communication varied by organizational type and structure, the emphasis has increasingly turned to understanding how new communication technologies and capabilities can help bring about new and more effective organizational forms and processes (Tucker et al. 1996; Desanctis and Fulk 1999).

2.3.2 Communication channels

Three theoretical perspectives guide the study of communication: the technical, the contextual, and the negotiated perspectives. The technical view of communication is associated with information theory and usually traced back to Claude E. Shannon and Warren Weaver (1949). Shannon, an engineer at Bell Laboratories, portrayed communication as a mechanistic system, as shown in Figure 1. The important question in information theory is “how can an information source get a message to a destination with a minimum of distortions and errors?” In applying this mechanistic approach to interpersonal communication, the question is the same, although the mechanistic system is altered to some extent and the analysis is less technical and mathematical. The
technical view of communication persists as a common basis for discussions about organizational communication.

White and Chapman (1996) introduced into this communication system both human (the person’s horizon of experience, thoughts/feelings, the acts of encoding/decoding) and interpersonal feedback elements, as illustrated in Figure 2. Since that time, an array of human filters that are influenced by the person’s horizon of experience (such as motive, affect, attention, knowledge, attitudes, values, and beliefs) have been specified. Although the social context affects these human filters, the larger social context is not directly addressed in these approaches.

The contextual approach to communication focuses not just on content (e.g. the accurate exchange of information or adequacy of conveying the intended meaning) but on the larger context of communication. It focuses on nonverbal cues as well as verbal content. It also looks at the relational context between the sender and receiver within the larger social/organizational/cultural context. It sees words as symbols interpreted in context. Mead (1934) and Blumer (1972) stressed communication as symbolic interaction that created meaning and one’s sense of both self and society. Discourse analysis is an extension and elaboration of the contextual perspective. Rather than looking at a particular interpersonal exchange or sequences of exchanges, discourse analysis looks at an overall body of communication (including formal and informal, oral and written communication of all kinds). The goal of the analysis is to relate discourse patterns to patterns of social relations. It seeks to explicate how the creation and maintenance of social relations materialize in talk (Manning 1992; Pearce 1994, 1995; and Cronen 1991, 1995). Through discourse about itself, the organization enacts (shapes, defines, and marks the boundaries of) itself. Discourse gives rise to objectively known collective representations that have inter-subjective validity. In this sense, discourse is both interpersonal and collective, both inter-subjective and contextual.

Lazega (1992) goes beyond the contextual to the negotiated view of communication and meaning. Rather than examining how discourse helps create, maintain, and give meaning to social relations, he examines how the communication context itself is negotiated. For example, how judgements of appropriateness and knowledge claims (standards by which something is deemed to be technically satisfactory) come to be constructed. In this sense he elaborates on the interactive feedback component of the technical approach. Feedback
exchanges can be viewed as a process of interpersonal negotiation. This approach can be traced back to the notion of language games and word playing introduced by the Austrian philosopher Ludwig Wittgenstein.

![Diagram of Communication Process]

**Figure 2.2 The Communication Process**

**Source:** Lunenburg, 2010

### 2.3.4 Part Leaders of SCC play in the Communication Strategy

All big organizations develop their strength on small grassroots groups. Through the active participation of all members in the small units, bigger groups are able to get an avenue to actualize their goals. In the African context, participation in local groups and small groups such as family circles is not only the bedrock of African communities but also a determinant of the sustainability of bigger communities. This is affirmed in scholarly work on small groups where the notion that groups survive through the active participation of their members is held. Here, researchers have noted a strong relationship between leadership in small groups, effective communication, and satisfaction of members (Thompson & Strickland, 2009).

Just like in the society, churches are also made of different and small groups, out of which emerge Small Christian Communities. A rejuvenation of these local groups in communities follows the injunction by the Catholic’s Church Vatican II that states that the Church is the people of God and that Jesus Christ stands as the mediator between man and God, established and continually sustains his holy church on earth through which he provides communications of grace and truth to all men. Hence, the mission of the SCC is
to bring people in the Church closer to small groups as members get something to connect to each other (Kurgat, 2009). Therefore, communities are taken as an important component and they are identified through the liturgical celebration in small groups, something that is aimed to enhance sensitivity to life events and to celebrate the live events through the involvement of the society in a manner that is prayerful.

Sensitivity to the common issues of every day in the community and small groups is important and is noted as an active subject. Every person’s capabilities and talents are brought out in stark light through the involvement in small groups (Healey, 2009). Therefore, through effective communication and active involvement in small groups, call for the strategizing and disposal of all factors in a group, including physical factors, that resonate with participating teams and their commitment to the teams.

The inability to respond to the needs of church members emanates from the issue of leadership that is not inclusive and leaders with poor communication. Good communication styles and active participation are enhanced through leadership that engages the capabilities of members of the communities and includes all members in significant activities. The end point of an ideal Jumuiya is the creation of small groups of the laity who are not only well versed in the Word of God but who also view themselves as real members of communities where survival relies on the individual parts (Watts, Burder, Jennings, & Doddridge, 2009). Therefore, SCCs and Jumuiyas do much in integrating the faith of people with their lives and to change the people as well as their society at large.

Furthermore, the role of communities and organizations in the religious realm is that they should be able to assist members to deal with the ultimate matters of life, the differences that may exist among the people in the church, and settle everything as per the potential of the people (Bentley, 2010). Currently, the SCC concept proves to be an important element in the religious body because of the escalation of religious conflicts. In cases where there are conflicts, communication by key people in the church communities has proved to assist greatly. In the SCC leaders have poised as champions in solving issues and conflict (Healey, 2009). Their communication skills have proved beneficial both to the church and communities where they live.
2.4 Role SCC (Jumuiya) Leaders in Strategic Implementation

2.4.1 Strategy Implementation

Great strategies are not important if they cannot be implemented. It can be extended to say that better to implement effectively a second-grade strategy than to ruin a first-class strategy by ineffective implementation. Less than 50% of formulated strategies get implemented. Every failure of implementation is a failure of formulation (Powell et al., 2015). The utility of any tool lies in its effective usage and so is the case with strategy. Strategy is the instrument through which a firm attempts to exploit opportunities available in the business environment. The performance of a firm is a function of how effective it is in converting a plan into action and executing it. Therefore, implementation is the key to performance, given an appropriate strategy.

In literature, implementation has been defined as “the process by which strategies and policies are put into action through the development of programs, budgets and procedures” (Wheelan and Hunger pp15). This involves the design or adjustment of the organisation through which the administration of the enterprise occurs. This includes changes to existing roles of people, their reporting relationships, their evaluation and control mechanisms and the actual flow of data and information through the communication channels which support the enterprise (Chandler 1962; Hrebiniak and Joyce 2005).

Implementation has to be viewed along with strategy content. Strategy content literature can be grouped as those dealing with diversification, mergers and acquisitions, collaborative strategies, competitive strategies, and innovations driven strategies.

2.4.2 Implementation of innovations

Innovation has been defined as the adoption of an internally generated or purchased device, system, policy, program, process, product or service that is new to the adapting organisation (Daft 1982). Innovativeness is adoption of multiple innovations (Damanpour 1991). Adoption of innovation encompasses generation, development and implementation.
A Meta-analysis of studies on innovations (Damanpour 1991) has shown that specialization (Kimberly and Evanisko 1981), functional differentiation (representing diversity of knowledge (Balridge and Burnham 1975)), professionalism (Pierce and Delbecq 1977), managerial attitude towards change, technical knowledge resources (Dewar and Dutton 1986), administrative intensity (Damanpour 1987), slack resources (Rosner 1968), and external and internal communication (Miller and Friesen 1982) have a positive effect on adoption of innovations in organisations. Centralization (Thompson 1967) has a negative effect on adoption of innovations. Formalization, managerial tenure, and vertical differentiation were found to have no effect. While formalization and managerial tenure did not have any effect on both the initiation and implementation of innovations, vertical differentiation (which represents differential of power) had a positive effect on administrative innovations and a negative effect on technical innovations (Damanpour, 1991).

Mechanistic organisations were found to be less conducive for generating innovations than organic organisations. The archetypes of these two types of organisations can be put at the ends of an “no innovative – continually innovative) continuum, on which most of the organisations would tend to fall within the length of the continuum. Organisations which are more mechanistic are more appropriate for administrative innovations while organic form is more appropriate for technical innovations.

Literature on adoption of innovations has concentrated on individual variables affecting the process of adoption by way of bivariate relationships both at individual and organisational level (Dobni, 2006)

2.4.3 The Concept of SCC (Jumuiya)

As mooted in the 60s by Pope John XXIII, the philosophical understanding was that the early church served as a congregation gathering in the households found in towns and cities. The concept is similar to the gallivanting that Jesus did with His community of disciples owing to the fact that they did not have a specific place to hold their evangelization meetings. They sojourned and gathered in the local dwellings of the Christians of the time and hence giving birth to the basic unit of primitive Christianity. This methodology by early Christians is what motivated the family hierarchy and terms of brotherhood and sisterhood into the body of believers making the two as equal partners
(Mannion, 2016). The notion was to develop church-based life in communities while people did their everyday activities and at the very grassroots level.

The day of Pentecost when the body of believers received the Holy Spirit as they congregated in a small upper room is a perfect testimony of the concept that SCC is based on. On the Last Supper, Jesus celebrated with the disciples the first Eucharist and the event suffices as a perfect example of the feats of this collaboration (Groenewald, 2011). Even more significant is the feeding of the five thousand by Jesus, an action that symbolizes the Eucharist through the distribution of bread, and by all means, this serves as the development of SCC in the Christian faith in the early church (Farwell, 2004). In the latter event, people were fed with both physical as well as spiritual food.

Other than the above elaborate examples, proponents of SCC hold the belief that Christians should be able to know each other on a personal level and to hold fellowship with each other. This perception is in consonance with what Mamfe Diocese (2015) hold that SCCs are adapted to the life situations of people in offering hospitality and serving as a fraternity. Importantly, SCC members are to be loving, caring, supportive, and welcoming, particularly to those experiencing different issues such as marginalization, divorce, and poverty. In such scenarios, it has been denoted by some of the SCC proponents that people are able to have intimacy with God through the Word, which stands as the core of their existence where everyone knows their neighbor by name (Kurgat, 2009). That way, the experiences that Jesus held with the disciples at first depicts this clearly as the disciples asked Jesus – to whom shall we go as you have the word of the life? (John, 6:).

According to the Archdiocese of Nairobi pastoral guidelines The parish is the primary presence of the church in the neighborhoods and it is the place and instrument of Christian life, which is able to offer opportunities for dialogue among people, for listening to and announcing the word of God, for organic catechesis, for training in charity, for prayer, adoration and joyous Eucharistic celebrations (Pg v, vi).

The guidelines are for all the parishes in Nairobi with a vision is to be a witness of love reflecting the church of Christ that gives dignity to every person with a mission to fulfil the mission of Jesus Christ through evangelization and promotion of integral human development, the guidelines are for all. The aim is to present essential interior values for
our faith and lifestyle that serves as a witness also for non-Christians since the mission is to evangelize (Archdiocese of Nairobi Pastoral Guidelines 2013).

It is in keeping with this philosophy that the SCC and Jumuiya concepts derive their meaning and practice. As such, the concept is based on the Holy Family, which is the major patron especially given the trials and tribulations that areas such as the Middle East and Africa have gone through and continue to experience (Kurgat, 2009). Motivated by such actions, the Catholic Church and work at the Parish has been remodelled so as to include community participation and tapping of the leadership skills present among the congregations.

2.4.4 Jumuiya Leadership Roles and Strategy

Over a period of ages, basic small Christian communities, in some regions referred to as Jumuiya, have managed to change the countenance of the Church, offering it a personal, human, good-neighbourly, and spiritual face. According to Ngoyi (2009), Jumuiya has been considered as a significant strategy because of its openness, prophetic attitude, missionary attitude, and faith. Hernandez (2009), on the other hand, looks at small Christian communities from the perspective that they offer spirituality, which he considered to be the source of motivation. Regarding the spirituality of Jumuiya, Catholic scholars state that they have become a privileged society where they afford the chances for individual parishioners to develop and express their qualities (Ngoyi, 2009). Prior (2010) considers small Christian communities as different entities separate from the church organization and structures and as those that are as a result of participation and dialogue (Ngoyi, 2009). In his discourse, Fraas et al. (2011) denotes spirituality as an interaction between the Sacrament and the world and between gathering and sending out, and between agape and Christian creed.

The Catholic Church considers nurturing to be an important aspect of their work and hence includes maintaining the flock as part of the global strategy (Fraas, Hauptmann, Schulz, Tebartz-van Elst, & Brill, 2011). In Jumuiya leadership, the concept of ‘New Evangelism’ has taken precedence upon the realization of the important role that the SCC can play in ensuring that the Catholic Christians who have drifted from their Christian faith. This important task is espoused in the speeches of Pope Benedict XVI and Vatican documents, which extend the importance to the entire Global South, Africa being
included in this region. In the local cases in East Africa, Jumuiya has proved to be an effective strategy of evangelization whereby parishioners are included in the leadership of the church and hence are able to assist where the clergy may not be able to achieve significant feats on their own.

Vatican Council II -1963 – 1965 aim to change the Catholic Church through democratizing its leadership has been documented as being based on the assumption that the work of evangelization should not be the preserve of the clergy. As such, Pikiti, Healey, and Musimba (2015) assert that the laity has various gifts and their inclusion in the noble work could assist the church as a whole to achieve its targets. As such, current Small Christian Communities, referred to as Jumuiya, contrasts past practices where the Parish Priests dominated the functions of the church and liturgical activities in a centralized system. During the era, there were only a few Black Priests. The current leadership in Jumuiya also contrasts early missionary work where most of the work of evangelization was done by European missionaries. During that past epoch, missionaries conducted their evangelization work to enable newly converted Black Christians to read the Bible, understand the Word of God, and proclaim (2009).

Similarly, in the same era, funding for the activities that the church conducted emanated from the Vatican and the control of the resources was also done from the same location. Besides the dependence on donations as depicted above, some of the Priests who had undergone through professional training were motivated into action by the mantra Ora et Labora, Latin for “pray and work” (Wermter, 2015), for their livelihood. Those with skills in the area of farming were included in missionary establishments located in farm zones and became productive in various ways there. This approach weaned off such priests from the excessive reliance of the mutual fund as they were competent with skills that helped them to fend for their families instead of depending on alms from parishioners.

Within the above scenario, parishioners were asked and persuaded to humbly give their offertory and to embrace the spirit of giving as it is outlined in the Word of God. The concept was grounded on Acts 20:35, which states that there is more happiness when one gives than when one receives. The concept was further augmented in 1 Corinthians 1:2 and 2 Corinthians 9:7 which notes that giving presents myriad benefits to the person giving and that God requires and loves cheerful givers. The principle escalated at the time
when European missionaries were retreating back to their countries and the church delegated African to take up their posts. The donations that would come to the African churches started diminishing and this was perhaps the awakening that led the Vatican to seek ways to sustain the church. As such, the number of Africans in leadership in Catholic churches increased.

In the same fashion, local Catholics were now being motivated to minister within their local churches through proclaiming the Word of God and tithing, which served as a basis for the upkeep of the Parishes. It is this backdrop of occurrences that sparked and propagated the concept of Small Christian Communities and Jumuiya and to motivate parishioners to participate in various leadership and evangelization tasks.

**Organization of the Roman Catholic Church**

![Organization of the Catholic Church](image)

**Figure 2.3: Organization of the Catholic Church**

Source: St Francis Kasarani (2013)
2.5 Gaps in Literature

The review of literature on leadership and small groups and their impact in strategy of church organs in general is limited. Specifically, the review of literature showed that information on the impact of Small Christian Communities is scanty. Importantly, the impact that these leaders have on the strategy of the parish and the global Roman Catholic Church as well as Vatican II is highly limited, bringing us to the significance of this study in reducing the dearth of information regarding the SCC and its leaders in the church strategy.

2.6 Chapter Summary

In Chapter Two, pertinent literature relating to the research questions was reviewed. The literature covered key aspects. It demonstrated that leadership plays a big role in assisting an organization in achieving its strategy. Communication plays a vital role in any organization. Its effective use is vital. The concept of small Christian communities in the Catholic Church was a concept that was well thought. This chapter also looks at the organization of the Catholic Church and the root of SCC concept in the church. Chapter Three will make a description of the methods and procedures, which will be used to conduct the study, especially the research design, population, sampling design as well as the collection and analysis of data.
3.0 RESEARCH METHODOLOGY

3.1 Introduction

This research aims at assessing the contribution of leadership in Small Christian Communities on Parish Strategy. Hence, this chapter provides detail on how the research will be carried out. In specific, the section provides details on the research design, study area, study population, sample design, data collection tool, data collection procedure, data analysis, and ethical considerations.

3.2 Research Design

This study employed a cross-sectional, descriptive survey design where the researcher will obtain information form the study context at only one particular point in time and describe the information in response to the study questions. Descriptive research has been defined as either quantitative or qualitative research that is aimed at describing events and discovering causal associations or inferences (Blessing & Chakrabarti, 2009). Characteristically, this study intends to describe the impact of leadership at the SCC on parish strategy hence drawing inferences and relationships between the two. Cross sectional study designs, on the other hand, are aimed at collecting data at only one point in time (Jiang, 2009), exactly what the researcher in this case did with regards to collecting data from SCC leaders. Data was thus collected and statistical analysis conducted to elucidate leadership in small Christian communities and impact of that leadership on the strategy of the St Francis Catholic Church in Kasarani area, Nairobi.

3.3 Population and Sample Design

3.3.1 Population

The target population consisted of Small Christian Communities in St. Francis Parish Nairobi. This parish is part of the parishes that fall under the Archdiocese of Nairobi of the Roman Catholic Church. It is one of the parishes within its region (Ruaraka), others include Queen of Apostles - Ruaraka, St Benedict- Thika road, Madre Teresa-Zimmerman, Holy Mary Mother of God- Githurui 45, St Joseph Mukasa- Kahawa West, Christ the King- Githurai Kimbo, St Joseph- Kahawa Sukari and Sacred heart-Baba.
Ndogo and St Dominic. St Francis Catholic Church Kasarani and St Dominic Savio Mwiki were under St Clare and was made a parish in 2002 at a Mass and ceremony preside over by His Grace Archbishop Raphael Ndingi Mwana A Nzuki. Under St. Clare were St. Francis, Kasarani and St Dominic Savio Mwiki, which are headed by the same priest until they were made separate parishes recently.

St Francis Church has a population of about 4000 members. Where 2600 are adults and 1400 are under children 18 years. It is served by 3 parish priests and at the moment has Three Mass (Service) celebrated every Sunday.

The study population included leaders in Small Christian Communities of St Francis Parish in the respective families under the SCC. St. Francis consists of 20 SCC groups with 5 leaders each, hence 100 SCC (Jumuiya) leaders in the parish who make up parish council.

3.3.2 Sample Design

3.3.2.1 Sampling Frame

A sampling frame was identified and included to serve as a representative sample of the individuals in the (SCCs) leadership. A sampling frame is the total accessible population from which the study sample is drawn (Mugenda & Mugenda, 1999). The sampling frame comprised of the leaders from the 20 SCCs within the parish. Each SCC contains five leaders, namely: Chairman, Vice-Chairman, Secretary, Vice-Secretary and Treasurer. This means that in total there are 100 SCC leaders within the parish, distributed equally within the 20 SCCs.

3.3.2.2 Sampling Technique

The St. Francis Parish Kasarani consist of 20 SCCs with five Jumuiya leaders each and an executive leadership from the total of 100 leaders in the SCC. According to Mugenda and Mugenda (1999), a sample is a smaller group or sub-group obtained from the accessible population. This subgroup is carefully selected so as to be representative of the whole population with the relevant characteristics. Each member or case in the sample is referred to as subject, respondent or interviewees. Sampling is a procedure, process or technique of choosing a sub-group from a population to participate in the study (Ogula,
It is the process of selecting a number of individuals for a study in such a way that the individuals selected represent the large group from which they were selected. The study will apply Stratified sampling and random sampling, with the various SCC being used to stratify.

### 3.3.2.3 Sample Size

At least 30% of the total population is representative (Borg and Gall, 2003). Thus, 30% of the accessible of the SCC leaders that is 30 leaders from the 100 SCC leaders. It is from this 100 leaders from. This was deemed be enough for the sample size. Proportionately assigning the sample size gives a sample of approximately 2 (i.e. 1.5) leaders per SCC as shown in Table 3.1. The sample size increased to 40 leaders, due to rounding off.

| Table 0.1 Sample Size Breakdown per SCC |
|-----------------|-----------------|-----------------|
| SCC             | Population      | Sample          |
| St Jude         | 5               | 2               |
| St Ann          | 5               | 2               |
| St Michael      | 5               | 2               |
| St Gabriel      | 5               | 2               |
| St Augustine    | 5               | 2               |
| St Anthony      | 5               | 2               |
| St Catherine    | 5               | 2               |
| St Ignatius     | 5               | 2               |
| St Joseph       | 5               | 2               |
| St Monica       | 5               | 2               |
| St Mary         | 5               | 2               |
| St Elizabeth    | 5               | 2               |
| St John         | 5               | 2               |
| St Teresa       | 5               | 2               |
| St Mary Gorreti | 5               | 2               |
| St Peter        | 5               | 2               |
| Holy Family     | 5               | 2               |
| St Padre Pio    | 5               | 2               |
| St Josephine Bakhita | 5           | 2               |
| St John Paul II | 5               | 2               |
| **TOTAL**       | **100**         | **40**          |
3.4 Data Collection Methods

A standard semi-structured questionnaire was used in the collection of data. Semi-structured questionnaire refers to questionnaires that combine structured questions aimed at getting basic information as well as questions that allow more flexible responses to convey perceptions and ideas in a manner that is open (Desai & Potter, 2006). The semi-structured questionnaire contained both open and closed ended questions and sections as per the objectives to assess various aspects of the leadership and communication within Small Christian Communities by SCC leaders and the consequent impact on the strategy of the parish.

The questionnaire comprised of four sections: Socio-demographic data in Section A, Section B on Small Christian Communities and Strategy Direction, Section C on Small Christian Communities and Communication of Strategy and Section D was on Small Christian Communities and Strategy Implementation. In each of the three sections that followed the study objectives i.e. Section B, C and D, a 5-point Likert scales with responses ranging from: 1 – Not true, 2 – Seldom True, 3 – Occasionally true, 4 – Somewhat true, 5 – Very true. In addition, several open ended and multiple-choice questions were used to enrich the data.

3.5 Research Procedures

The study questionnaire was piloted among leaders, who did not take part in the study. They were 10 respondents and the questions were checked for clarity. The Likert scales had a reliability coefficient of 0.68, which rose to 0.72 after one question was deleted.

Assuming a non-response rate of 10%, a total of 45 questionnaires were administered across the 20 SCCs. The questionnaires were administered to the sampled leaders of the SCCs during a parish council. The SCC leaders gave consent prior to collection of data. The SCC leaders were recruited into the study as per the list of all leaders in the parish. These leaders make the parish council. The researcher informed the parish priest and received authorization to collect the data from the leaders. The study was held during a parish council and those in attendance participated in the study. Among the 45 filled, 4 were incomplete, while one was returned unfilled apart for demographics only.
Data collected from the sampled population was entered in SPSS version 23 and descriptive analysis will be conducted. Descriptive statistics included frequencies, percentages, and mean, aimed at depicting the pattern of response in the study. For the continuous variables, means and standard deviations were provided to give an approximation of the data patterns. Based on the Likert scale responses, additive indices were derived to give continuous variables on Strategy Implementation, Strategy Communication and Strategy Implementation. Spearman’s rank sum correlation coefficient was used to assess the socio-demographic variables associated with the Strategy Direction, Communication of Strategy and Strategy Implementation variables. The level of statistical significance was set at $p<0.05$. All statistical tests were two-sided.

3.6 Ethical Considerations

To conduct the study the researcher submitted a written proposal to the University States International University for approval. The participants where necessary was availed a subject information sheet that explains to them the purpose of the study as well as to seek for their informed consent. Data collected was treated as confidential and only used for the purposes outlined in this study.

3.7 Chapter Summary

In this chapter, the general research design used and defined the population and sampling plan. The data collection methods and research procedures applied were described, along with the data analysis methods applied in order to use the collected data to answer the research questions. Chapter four present results and findings of the data collected.
CHAPTER FOUR

4.0 STUDY RESULTS AND FINDINGS

4.1 Introduction

This chapter provides the empirical presentation of the study’s results after analysis of the data collected. The chapter provides the results according to the objectives of the study, as follows below. The chapter comprises of the Socio-demographic data, Small Christian Communities and Strategy Direction, Small Christian Communities and Communication of Strategy and finally Small Christian Communities and Strategy Implementation.

The study was oversubscribed with a response rate of 110% (44/40).

4.2 Socio-demographic Data

4.2.1 Age

Half of the respondents (50.0%) were aged between 31 and 40 years old. The second most populous group in terms of age was that of people aged 41 to 50 years (45.5%), with those who were aged 51 years and above comprising just 4.5% of respondents. This is shown in Figure 4.1.

![Figure 0.1 Age of Study Respondents](image-url)
4.2.2 Gender

Majority (56.8%) of the Jumuiya leaders interviewed for the study were women, with males comprising 43.2% of interviewees, as shown in Figure 4.2.

![Figure 0.2 Gender Distribution of Study Respondents](image)

4.2.3 Church Membership

Majority (54.5%) of the Jumuiya leaders who formed the respondents for this study had been members of St. Francis Catholic Church Kasarani for between 5 to 10 years. On the lowest end of the spectrum those who had been members for 15 years or more and those who had been members for 1 to 5 years accounted for 11.4% of respondents (2 groups).

Finally, leaders who had been members for between 10 to 15 years accounted for 22.7% of study respondents. This summary is well demonstrated in Figure 4.3.
4.2.4 Jumuiya (Small Christian Community)

Representatives from 17 out of 20 Jumuiya’s formed the study population, as shown in Table 4.1. This shows that the Small Christian Communities that make up the larger church were well represented in the study. St. Anthony, St. Maria Goretti, St. Mary and St. Peter Jumuiya’s each provided 9.1% of respondents, with St. Elizabeth, St. John Paul II, and St. Joseph providing only one leader each.

Figure 0.3 Length of Church Membership
### Table 0.1 Distribution of Respondents by Jumuia

<table>
<thead>
<tr>
<th>Name of Jumuia</th>
<th>Frequency (n)</th>
<th>Percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 St. Ann</td>
<td>2</td>
<td>4.5%</td>
</tr>
<tr>
<td>2 St. Anthony</td>
<td>4</td>
<td>9.1%</td>
</tr>
<tr>
<td>3 St. Augustine</td>
<td>2</td>
<td>4.5%</td>
</tr>
<tr>
<td>4 St. Catherine</td>
<td>2</td>
<td>4.5%</td>
</tr>
<tr>
<td>5 St. Elizabeth</td>
<td>1</td>
<td>2.3%</td>
</tr>
<tr>
<td>6 St. Gabriel</td>
<td>3</td>
<td>6.8%</td>
</tr>
<tr>
<td>7 St. Ignatius</td>
<td>3</td>
<td>6.8%</td>
</tr>
<tr>
<td>8 St. John Paul II</td>
<td>1</td>
<td>2.3%</td>
</tr>
<tr>
<td>9 St. Joseph</td>
<td>1</td>
<td>2.3%</td>
</tr>
<tr>
<td>10 St. Josephine Bakhita</td>
<td>2</td>
<td>4.5%</td>
</tr>
<tr>
<td>11 St. Jude</td>
<td>2</td>
<td>4.5%</td>
</tr>
<tr>
<td>12 St. Maria Goretti</td>
<td>4</td>
<td>9.1%</td>
</tr>
<tr>
<td>13 St. Mary</td>
<td>4</td>
<td>9.1%</td>
</tr>
<tr>
<td>14 St. Michael</td>
<td>3</td>
<td>6.8%</td>
</tr>
<tr>
<td>15 St. Monica</td>
<td>3</td>
<td>6.8%</td>
</tr>
<tr>
<td>16 St. Peter</td>
<td>4</td>
<td>9.1%</td>
</tr>
<tr>
<td>17 St. Teresa</td>
<td>3</td>
<td>6.8%</td>
</tr>
</tbody>
</table>

#### 4.2.5 Leadership in Small Christian Communities

Respondents reported that they had been part of small Christian Communities for an average of 7.1 years (SD=3.3), with a minimum of 2 years and a maximum of 15 years. During this period of time, the respondents had held various leadership positions in their respective Jumuia, as shown in Figure 4.4.
Respondents had held these positions for an average of 2.3 years (SD=1.1), with a minimum of 1 year and a maximum of 5 years.

### 4.3 Small Christian Communities and Strategy Direction

#### 4.3.1 Strategy and the Local Parish

All respondents reported that the church considered efforts geared towards reaching its members as a core component of directing strategy within the larger church community. While an overwhelming majority (93.2%) of respondents indicated that the church has a clear strategic direction, a few (6.8%) indicated that they were either not sure or that the church had no strategic direction.

When it came to alignment of parish strategy with that of the overall Roman Catholic Community, there was a wider variation in the responses. Slightly above four-fifths (81.0%) of respondents indicated that the parish strategy was congruent with that of the overall Roman Catholic Church. The rest (19.0%) indicated that they were either unsure.
or did not think that the parish strategy was in line with that of the overall Roman Catholic Church.

4.3.2 Role of Small Christian Community and Strategy Direction

Respondents were queried on the role of SCCs (Jumuia) in setting the Strategy Direction of the Church. The role of the Small Christian Community vis-à-vis strategy is summarised in Table 4.2.

<table>
<thead>
<tr>
<th>Role of SCC</th>
<th>Frequency (n)</th>
<th>Percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>SCC assists the parish meet its objectives to its members</td>
<td>15</td>
<td>34.9</td>
</tr>
<tr>
<td>SCC assists in making the parish strategy clear</td>
<td>4</td>
<td>9.3</td>
</tr>
<tr>
<td>SCC aligns parish strategy with that of the overall Roman Catholic Church</td>
<td>12</td>
<td>27.9</td>
</tr>
<tr>
<td>All of the above</td>
<td>12</td>
<td>27.9</td>
</tr>
</tbody>
</table>

To shed further light on the role of small Christian communities, respondents were queried on the source of their social support for their daily needs, as shown in Figure 4.5.

![Figure 0.5 Source of Social Support](image)
Respondents were further asked to rate their level of satisfaction with the support they received from the various sources.

For the most part, they indicated that they were satisfied with the support received. Half of them (50.0%) indicated that they were fairly satisfied with the support provided, 47.6% were very satisfied while only 2.4% indicated that they were not satisfied. Additionally, 63.4% of respondents reported that there was at least some truth to the thinking that members were leaving the church to join other churches due to lack of leadership and support from the church community.

4.3.3 Role of Leaders in Providing Strategy Direction for SCCs

Respondents were queried on the role of Jumuiya leaders in providing the strategy direction within the SCCs (Jumuiyas). According to their responses on what was true, a majority of the Jumuiya leaders were seen to be the frontline in solving conflicts (83.7%), communicating the values of the parish with their SCC (77%), and obtaining resources to support the work of the parish in the SCC (79.1%). On the other hand, most of the Jumuiya leaders responding in this assessment refused that they were aware ahead of time how parishioners would respond to new ideas (33%) and obtaining resources is hard (30%). The distribution of their responses is shown in Figure 4.6.
Figure 0.6 Role of Leadership in Strategy Direction of SCCs
Spearman’s rank sum correlation coefficient (rho) was used to assess the relationship between leadership and strategy direction, communication of strategy and strategy implementation in SCCs.

**Table 0.3 Correlation of Leadership vs Dependent Variables**

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Leadership</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Strategic Direction</td>
<td>-0.003</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 Strategy Communication</td>
<td>.075</td>
<td>.348*</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4 Strategy Implementation</td>
<td>.365*</td>
<td>.098</td>
<td>.066</td>
<td>1</td>
</tr>
</tbody>
</table>

The results of the correlation analysis show that there was no statistically significant correlation between SCC leadership and strategy direction ($\rho=-0.003$, $p=0.987$).

**4.4 Small Christian Communities and Communication of Strategy**

All the respondents (100%) indicated that the parish communicates to SCC leaders about the responsibilities and expectations in a proper manner. The role of SCC leaders in Strategy Communication is shown in Figure 4.7.
Respondents were further asked to shed light on the role of leaders in Strategy Communication. To the role of leadership, most of the Jumuiya leaders (95%) could state the role of the SCC leaders in their parish and a further 90% understood the mission of the church. Further, 88% understood the most important role of the SCC and 85% agreed that communication before, during, and after change in the organization is to be done in a timely manner. The result is shown in Figure 4.8.

Figure 0.7 SCC Leaders and Communication of Strategy
Spearman’s rank-sum correlation coefficient was used to assess the relationship between communication of strategy and leadership within SCCs in the study area. The results of the analysis show that there was no statistically significant relationship between the two variables ($\rho=0.075$, $p=0.667$), as seen in Table 4.3 above.
4.5 Small Christian Communities and Strategy Implementation

Respondents were further queried on the role of leaders in strategy implementation within Small Christian Communities. The analysis showed that most of the SCC leaders (88%) agreed that coordination is critical to ensuring that parishioners across the SCC knew what to do to ensure that they remained focused on the major pressures of everyday. Another emerging role of SCC leaders in the implementation of strategy in the parish was the control of systems in place to offer a mechanism to keep the actions done every day in congruence with the goals of the parish with 74% of the leaders stating that this was true. The summary is shown in Figure 4.9.

![Figure 0.9 SCC Leaders and Strategy Implementation](image)

Spearman’s rank-sum correlation coefficient was used to assess the relationship between leadership and strategy implementation. The results of the correlation analysis indicate that none of the variables there was a moderate positive correlation between the two variables ($\rho=0.365$, $p=0.023$) that was statistically significant, as seen in Table 4.3 above. This means that the key role of leaders within SCCs is strategy implementation.
Respondents were further queried on the areas they would change within their respective SCCs to have the parish run more effectively. The areas for change are described in Table 4.4.

<table>
<thead>
<tr>
<th>Rank</th>
<th>Areas for Change</th>
<th>Frequency (n)</th>
<th>Percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Increased Meeting Time</td>
<td>14</td>
<td>31.8</td>
</tr>
<tr>
<td>2</td>
<td>Providing Financial Guidelines</td>
<td>12</td>
<td>27.3</td>
</tr>
<tr>
<td>3</td>
<td>Minimum of 20 to 30 members</td>
<td>12</td>
<td>27.3</td>
</tr>
<tr>
<td>4</td>
<td>Improved communication with Parish</td>
<td>10</td>
<td>22.7</td>
</tr>
<tr>
<td>5</td>
<td>Increased emphasis on less fortunate</td>
<td>6</td>
<td>13.6</td>
</tr>
<tr>
<td>6</td>
<td>Improve praying style to more charismatic</td>
<td>1</td>
<td>2.3</td>
</tr>
<tr>
<td>7</td>
<td>Have a universal constitution for SCC</td>
<td>1</td>
<td>2.3</td>
</tr>
</tbody>
</table>

Respondents were also queried on the key qualities necessary for a Jumuiya Leader. The qualities mentioned are described in Table 4.5.

<table>
<thead>
<tr>
<th>Rank</th>
<th>Qualities</th>
<th>Frequency (n)</th>
<th>Percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Humility</td>
<td>26</td>
<td>59.1</td>
</tr>
<tr>
<td>2</td>
<td>Patience</td>
<td>26</td>
<td>59.1</td>
</tr>
<tr>
<td>3</td>
<td>Good Communication</td>
<td>22</td>
<td>50.0</td>
</tr>
<tr>
<td>4</td>
<td>Strong Prayer Life</td>
<td>22</td>
<td>50.0</td>
</tr>
<tr>
<td>5</td>
<td>Forgiving Spirit</td>
<td>14</td>
<td>31.8</td>
</tr>
<tr>
<td>6</td>
<td>Courtesy</td>
<td>3</td>
<td>6.8</td>
</tr>
</tbody>
</table>

Lastly, respondents were asked to mention the kind of support needed to help make SCC leaders more effective. The items mentioned are seen in Table 4.6.
### Table 0.6 Support Needed to Make SCC Leaders More Effective

<table>
<thead>
<tr>
<th>Rank</th>
<th>Support Needed</th>
<th>Frequency (n)</th>
<th>Percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Training and Seminars</td>
<td>40</td>
<td>90.9</td>
</tr>
<tr>
<td>2</td>
<td>Financial Support</td>
<td>26</td>
<td>59.1</td>
</tr>
<tr>
<td>3</td>
<td>Better Strategic Direction from Parish</td>
<td>13</td>
<td>29.5</td>
</tr>
</tbody>
</table>

#### 4.6 Chapter Summary

In summary, this section of analysis has provided the overall demographics of the respondents’ half of the respondents were aged 31 – 40 years, 56.8% of the Jumuia leaders were women, and most of the leaders in the study had been members at St. Clare Catholic Church between 5 to 10 years. While 20 Jumuiyas were available, representatives emanated from 17 of the SCCs: St. Anthony, St. Maria Goretti, St. Mary and St. Peter Jumuiyas each provided 9.1% of respondents while St. Elizabeth, St. John Paul II, and St. Joseph provided one leader each. The average amount the respondents had been leaders was 2.3 years.

All the respondents stated that they regarded reaching members of the SCC as a core component of directing strategy. With regards to aligning strategy of the parish to that of the Roman Catholic Church, four-fifths stated that the parish strategy was well aligned with the rest were unsure. The role of the SCC in providing strategy direction was assessed showing that the leaders main roles were to assist the parish meet its objectives, make the strategy of the parish clear, and most importantly align the strategy of the parish to that of the overall Roman Catholic Church. Further, Jumuiya leaders served an integral part in solving conflicts, communicating values of the parish, and obtaining resources to support the work of the parish in the SCC. In the communication of strategy, the Jumuiya leaders were shown to have an important role before, during, and after implementation of activities in the parish and SCCs. Bivariate analysis showed that SCC leadership is important in strategy implementation, indicating that this may be the most important role for SCC leadership in the study area.
CHAPTER FIVE

5.0 DISCUSSION CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This Chapter discusses the outcomes and discoveries of the study in line with the relevant literature. It further provides the conclusion of the discussion and gives recommendations, including recommendations for further study. The sections of this chapter are organized according to the research questions of the study, that is, Small Christian Communities and Strategy Direction, Small Christian Communities and Communication of Strategy and finally Small Christian Communities and Strategy Implementation.

5.2 Summary

This research has brought out significant aspects in the leadership roles of Jumuiya leaders and how they affect strategy of the parish within the Roman Catholic Church. This study sought to answer the question on the impact of the leadership style at the Small Christian Communities, popularly known as Jumuiya, and the impact on the strategy of the St. Francis Church Parish, Kasarani.

The study was carried out at St. Francis Catholic Church Kasarani, Nairobi. It is part of the parishes that fall under the Archdiocese of Nairobi of the Roman Catholic Church. A total of 40 leaders SCC leader formed the sample for the study. Data was collected by means of a self-administered questionnaire and each respondent was allowed 30 minutes to complete the questionnaire, so that the data collection process would not interfere with the duties and schedules of the SCC leaders.

The role of the SCC in providing strategy direction was assessed showing that the leaders main roles were to assist the parish meet its objectives, make the strategy of the parish clear, and most importantly align the strategy of the parish to that of the overall Roman Catholic Church. Further, Jumuiya leaders served an integral part in solving conflicts, communicating values of the parish, and obtaining resources to support the work of the parish in the SCC. In the communication of strategy, the Jumuiya leaders were shown to have an important role before, during, and after implementation of activities in the parish and SCCs.
Correlation analysis using Spearman’s rank-sum correlation coefficient showed that among the three dependent variables i.e. Strategy Direction, Communication of Strategy and Strategy Implementation, only the latter was statistically significantly correlated. This suggests that strategy implementation may be the most important role for SCC leaders within their respective Jumuiyas. In terms of areas of improvement for the Jumuiya, some of the areas mentioned included: Increased Meeting Time, Providing Financial Guidelines, Minimum of 20 to 30 members (or Families) per Jumuiya, Improved communication with Parish and Increased emphasis on less fortunate.

According to the Jumuiya leaders the qualities needed to lead were several. These included: Humility, Patience, Good Communication, Strong Prayer Life and Forgiving Spirit. The Jumuiya leaders listed three main items as the support needed from the parish. These were Training and Seminars, Financial Support and Better Strategic Direction from Parish.

5.3 Discussion

5.3.1 Small Christian Communities and Strategy Direction

The analysis in this study showed that all the SCC leaders were in agreement that the role of leadership in the SCCs in the parish was critical in reaching to the members of the church. The results are consistent with the results of the major role of SCCs and leaders in SCCs. For instance, Mwania (2013) writes on the missionary purpose of the church and all its elements including the SCC. Importantly, the missionary role or the function of reaching out to the members of the church attributed to the SCC leaders are pinpointed from the manner in which Jesus led the disciples in reaching out to communities (Mwania, 2013).

Similarly, Healey (2012) presents similar findings agreeing that the SCC have an important role in reaching out to the community. Healey (2012) notes that although the actual term of SCC is not mentioned in Vatican II documents, the work that the leaders in the small cells undertake and the work that lay people in the church undertake is important in reaching out to all members in the broader church community. According to Rahner (2009), a German theologian writing in *The Shape of the Church*, the future church will be based on communities such as those of the SCCs with leaders who are lay people functioning as links between the members and the leaders (Rahner, 2009).
The Number of leaders in SCC are 5 which include A chairperson and vice chairperson, Secretary and Vice Secretary and Treasurer. St Francis Catholic Church Kasarani and the subject of our study has 20 small Christian communities which are St Jude, St Ann, St Michael, St Gabriel, St Augustine, St Anthony, St Catherine, St Ignatius, St Joseph, St Monica, St Mary, St Elizabeth, St John, St Teresa, St Mary Gorreti, St Peter, Holy Family, St Padre Pio, St Josphine Bakhita and St John Paul II. This Small Christian Communities also known as Jumuiya cover Kasarani and Parts of Mwiki. (St Francis Kasarani 2014). Please find a map of the areas of the Jumuia at the Anex.

St Francis is in Kasarani constituency in the county of Nairobi. It covers Clay city, Kasarani and Mwiki Wards. For the East, It neighbours Githurai and Zimmerman and to the south It neighbors Dandora Njiru and Baba ndogo estates. St Francis Catholic Church Kasarani has a population of about 4000 parishioners, 2600 being adults and 1400 are below 18. St Francis is served by 3 parish priests and 100 Leaders from the 20 SCC (St Francis 2017).

With reference to strategy at the local parish, most of the leaders stated that they understood and perceived the strategic direction of the church as being clear. This awareness of the role of SCC in the strategy direction of the church was key and it reflected the overarching need and trend that has led to the formation of more than 120,000 Small Christian Communities with 45,000 in Kenya. Healey (2012) notes that the formation of these Small Christian Communities has been of monumental importance in evangelization.

5.3.2 Small Christian Communities and Communication of Strategy

In communication of strategy, the findings of this study showed that the Jumuiya leaders have an important role of communicating to the parishioners who are members of their SCCs. In specific, the study showed that the SCC leaders ensure that there is compliance with requirements that are imposed by the church, follow up communication that is received from the parish as well as the general Roman Catholic Church in general, and ensure steady flow of communication across the parish in discharging roles in an effective manner.

The above findings are reflected in St. Rita Catholic Community’s strategy document whereby the SCC and its leaders are mandated with communicating opportunities to all
parishioners, inviting the participation of parishioners, passing important mission and vision statements and other strategies to parishioners (Church, 2017). The gap filled by SCC leaders as far as communication between the church and its members is concerned, the findings in this study are also in agreement with other studies on the role of small groups.

They have been noted as model for urban churches that facilitate communication (James, 2014) avenues of communication through groups and discussion processes (Wheelan, 2005) and a place to develop leaders through the demonstration of communication skills (Hargie, 2016).

Like in the wider society, Olusula (2011) writes that the church is made of small groups out of which emerge Small Christian Communities. The Small Christian Communities, thus, express the command of Vatican II that perceives the Church as God’s people and holds that Jesus is the mediator between man and God, hence serving as a communication bridge (Leahy & O'Connell, 2011).

The same way, the SCC function to improve communication between the church - through the parish – and members hence bringing it closer to small groups as members finding a cord between mundane events and their faith (Mahogha, 1991). Therefore, the SCCs are seen as the celebration of liturgy and an attempt to make the church community continuously active.

The significance of small groups in relaying communication in the church setting is further accentuated by studies and theories on relational principles for effective leadership in the church. According to Matt (2014), the call to be a leader in the church can take various forms of preacher teacher, pastor, counsellor, small group leader, or any other church related ministry.

Like interpersonal communication relational communication in the church through small group leaders assist in ensuring flawless communication between people. It is usually the face to face communication in the small groups that act as vehicles through which the church is able to develop, maintain, and enhance communication in the church (Watt, 2014).
5.3.3 Small Christian Communities and Strategy Implementation

In this study, a majority of the respondents consented that coordination is critical in the implementation of parish strategy. Similarly, coordination of activities and streamlining of processes has been shown to be an important element that supports strategy implementation (Rajasekar, 2014). In business, coordination has also been identified as a key component of successful strategy (Riccaboni & Leone, 2010). Other authors such as Menguc (2005), interfunctional coordination and functional diversity are important in top management teams, hence agreeing with this study that coordination is critical in the implementation of strategy.

The results of the study showed that the presence of control systems was significant in the implementation of strategy. In the history of Missions in the Catholic Church, there has been evidence of control systems and well worked out methods to spread the mission and attain the goals of the church in general. According to Mathews (2013), the church has employed aggressive tactics with well laid out systems in its efforts to organize its body of believers and advance its mission workers.

Further, the impact of management control systems on performance of family businesses have been assessed. The assessment show that the use of control systems is more common in non-family based businesses than in family based businesses (Duréndez, Ruíz-Palomo, García-Pérez-de-Lema, & Diéguez-Soto, 2016). Hence, control systems are common in bigger more organized systems and organizations such as the case of the SCCs in the parish.

There are many other studies that support the positive correlation between control systems and implementation of strategy hence agreeing with the findings of this study. For instance, management control systems have been shown to impact organizational performance along with the strategies in organizations (Peljhan & Tekavcic, 2008). Performance measurement – including control systems – have been linked the success of organizations (Watts & McNair-Connolly, 2012). A paper on the management control systems and its elements show that the use of contingency approaches and elements such as control orientation, performance evaluation, and reward systems contribute towards the success of strategy in general (Smith, 2007).
The success of the SSCs in implementation of parish strategy relies on good coordination and management control as highlighted in the study. This is in tandem with findings in literature that show that evaluation of subordinates, focus on customer relations by executives, and rules and procedures go a long way in giving strategy success (Willert, 2016). Assessing how management control systems contribute towards success of implementation of strategies, Sandino (2007) assess the categories of management control systems noting that cost management control systems, risk management control systems, and revenue management control system are critical towards the success of strategy implementation (Sandino, 2007). Although the management control system in the SCCs was not clearly delineated into various categories, it is clear that literature backs the fact that they are critical.

Issues of coordination due to conflicting priorities were not greatly reported in the study. Similarly, in situation where there are effective strategies, managers are keen to ensure that factors that may lead to failure are avoided. Studies show that some of the key factors hindering the realization of strategies include lack of clear vision, lack of coordination in teams, and conflicting priorities (Mbaka & Mugambi, 2014). On the other hand, teams that bear the characteristics that support the implementation of strategy have been classified as either enablers depicting assessability, backing, cultural receptivity, and propitiousness or realizers flexibility, structural facilitation, priority, and familiarity (Kalali, Anvari, Pourezzat, & Dastjerdi, 2011).

5.4 Conclusion

The role and importance of SCC leaders in the implementation and influencing of parish strategy in the St. Clare Parish has been proven by the findings of this study. With a demographic of 40 SCC leaders of almost equal representation in terms of gender, the SCC leaders who were the target population revealed important information assisting in achieving the objectives of this study that included assessing the role of SCC leaders in determining the strategic direction of St. Francis Catholic Church Kasarani, communicating the strategy and in implementing the strategy of St. Francis Catholic Church, Kasarani.
5.4.1 Small Christian Communities and Strategy Direction

The results in this study showed that the SCC leaders have an important role in determining the strategy direction of the parish with specific roles such as assisting the parish in attaining its objectives and aligning with overall Roman Catholic Church strategy. As such, the SCC leaders assist in reaching the members of the church in the community. The results were backed by other findings by other studies in literature including studies within the Roman Catholic Church on Small Christian Communities and their functions.

5.4.2 Small Christian Communities and Communication of Strategy

The role of SCC’s in communicating the strategy of the parish to the parishioners in the SCC families was monumental as per the findings of this study. Importantly, the SCC leaders elaborated that their presence in the parish assisted in ensuring compliance and monitoring of requirements, relaying information from the parish to the people, and maintaining communication flows across the parish. Similarly, literature verified the role of leaders in small groups and recognized their role in ensuring a continuous link of open communication in the church. The importance of such leaders was further exemplified by the findings from the study that communication is important before, during, and after the implementation of changes in the parish. With the presence of leaders in the Small Christian Communities, thus, communication in the parish is not only flawless, but attains results in an efficient manner.

5.4.3 Small Christian Communities and Strategy Implementation

The implementation of strategy is critical as strategies are useless if they are not adequately effected in organizations. In this study, SCC leaders were shown to have an important function in supporting the implementation of parish strategy. According to the results of this study, SCC leaders assist in coordination that is essential in ensuring that parishioners across the SCC know what they need to do and how they should go about to stay focused on the main targets. In querying the areas that require change in order to ensure that the implementation of strategy was smoother, the SCC leaders named aspects such as meeting time, offering financial guidance, maintaining minimum number of leaders to around, improving communication, and focusing attention to those with needs as critical aspects that needed improvement. Qualities that supported SCC leaders in
implementing strategy include humility, patience, strong prayer life, good communication, and forgiving spirit. In literature, coordination was shown to be critical and the presence of control systems confirmed the importance of the SCC system and the leaders in the systems as they ensure that the parish is well coordinated.

5.5 Recommendations

The following are recommendations based on the results of the study

5.5.1 Recommendations for Improvement

5.5.1.1 Small Christian Communities and Strategy Direction

While this study showed that SCC leaders assist in aligning the parish strategy with that of the Roman Catholic Church, the response on making the strategy clear was low. Hence, there is need for SCC leaders to work out ways to ensure that they serve as the conduit important information regarding the strategy of the parish to the parishioners. The SCC leaders have been shown to be important in implementation of the strategy of the parish as well as that of the church in general and hence increasing the time given to make the strategy clear to the parishioners will serve as important in augmenting the understanding of the strategy by the parishioners.

5.5.1.2 Small Christian Communities and Communication of Strategy

Communication is critical, as shown by this and other studies. With the results on the role of the SCC leaders within the SCCs and parish, the significance of the leaders is unequivocal. However, this study shows that external parties do not review or follow up the actions of SCC leaders as far as communication is concerned, there may also not be clear laid out communication strategy that looks into the process including follow up and feedback. Hence, this study recommends collaboration with external parties and a clear documented communication process to enhance monitoring and reviewing of communication of the SCC leaders.

5.5.1.3 Small Christian Communities and Strategy Implementation

In the implementation of strategy, recommendations follow the areas that the respondents viewed as imminent in terms of requiring change. Thus, this study recommends that there
is need for reviewing meeting time so as to allow more time between SCC leaders and members of the SCCs, inclusion of financial guidelines, maintaining a steady number of members in the SCCs where most leaders preferred “manageable” numbers per Jumuiya, improving communication, and increasing emphasis to those with needs in the Jumuiyas and well laid communication in reference to what needs and where to seek assistance or guidance. The study also recommends trainings of the SCC leaders in various areas including leadership, communication, strategy and basic finance tips for the leaders to make sure the team is well informed and enhance team work. Other areas may be included to enable to ensure that they have the required qualities that include patience, humility, forgiving spirit, and good communication. Clear understanding of the Catholic Church teachings are key with brief talks and seminars and trainings being vital to enhance proper communication of Goals of the church, together with vision and mission too. The SCCs also require financial support from the parish to function effectively especially on finance intense activities such as supporting those with needs. Finally, the parish needs to review its strategic direction and relay the same to the SCC leaders so as to consequently reach the parishioners.

5.5.2 Recommendations for Further Studies

While this study provides important information contributing to the comprehension of the role of SCC leaders in strategy of the parish and the strategy of the Roman Catholic in general, there is need for further studies on Small Christian Communities and the parishioners within the SCCs in terms of their influence in achieving the objectives of the Roman Catholic Church and mission.
REFERENCES


APPENDICES

Appendix 1: Questionnaire

My name is Bernadette Mwikali conducting a study on the Small Christian Community (Jumuia) leadership and its impact on the strategy of the Church at St. Clare Parish. The information provided is for academic purposes only and your participation is not coerced.

1. Age:
   □ 20 - 25
   □ 26 - 30
   □ 31 - 35
   □ 36 - 40
   □ 40 and above

2. Gender:
   □ Male
   □ Female

3. What is the name of your Small Christian Community (Jumuia)?

4. How long have you participated in the life of this Community (membership)?

5. In what capacity are you or have you participated in the Small Christian Community?

SECTION B: SMALL CHRISTIAN COMMUNITIES AND STRATEGY

DIRECTION

6. Does the Church consider reaching to its member as an important part of its strategy?
   □ Very likely
   □ Likely Not sure
   □ Not likely
   □ Not at all

7. Is there a clearly laid out strategy to serve the parishioners?
   □ Yes
   □ No

8. Does the Parish have its strategy aligned to the strategy of the Vatican and the larger community of the Roman Catholic Church?
   □ Yes
   □ No
9. Would you say that the Small Christian Communities is:
   - [ ] Assisting the Parish meet its objectives to its members
   - [ ] Assist in making its strategy clear
   - [ ] Align with the strategy of the Parish as well as the larger body of the Roman Catholic Church
   - [ ] None of the above
   - [ ] All of the above

10. Where do you seek support in case of material needs in your daily life?
   - [ ] Family, relatives and friends
   - [ ] Parish-priest/ curate
   - [ ] Church community
   - [ ] Caritas office
   - [ ] Government offices
   - [ ] Other sources _____

11. Was the support satisfactory according to your particular need?
   - [ ] Very satisfactory
   - [ ] Fairly satisfactory
   - [ ] Unsure
   - [ ] Not satisfactory
   - [ ] Completely unsatisfactory

12. In your opinion, is the lack of leadership and support from Church community a reason for members of your Church switching to neo-Pentecostal churches?
   - [ ] Not true
   - [ ] Seldom True
   - [ ] Occasionally true
   - [ ] Somewhat true
   - [ ] Very true

13. In providing strategy direction, how would you rate the following:
   *Use the scale – 1 – Not true, 2 – Seldom True, 3 – Occasionally true, 4 – Somewhat true, 5 – Very true*

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<tr>
<th>Statement</th>
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<tr>
<td>I am effective with detailed aspects of my work within the SCC</td>
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<td>I usually know ahead of time how parishioners in the SCC will respond to a new idea</td>
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<td>I am effective at solving problems in the SCC families</td>
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<td>Understanding the social fabric of the church is significant to me</td>
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<td>When issues arise, I address them immediately</td>
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66
SECTION C: SMALL CHRISTIAN COMMUNITY AND COMMUNICATION OF STRATEGY

14. Communication is inherent in informing processing and strategy. Communication also takes place in a larger sense, dealing with the responsibilities and expectations of groups and individuals. Effective communication has to occur across, down, and up and with parties that are external. Please provide your responses on communication as provided below.

| The parish communicates to SCC leaders about the responsibilities and expectations in a respective manner | Yes | No |
| Communication channels are properly established between the SCC, parishioners and the parish |  |
| Communication flows across the parish adequately to enable people discharge their roles effectively |  |
| I, as an SCC leader, takes up appropriate action to follow up on communication received from the parish, church, and general body of the Roman Catholic Church or other external parties |  |
| Is the Jumuia subject to compliance and monitoring requirements imposed by the church? |  |
| Are there any external parties to the SCC I lead that review and follow up my actions? |  |
15. Please provide ratings on the following aspects of communication of strategy within the SCC

*Use the scale – 1 – Not true, 2 – Seldom True, 3 – Occasionally true, 4 – Somewhat true, 5 – Very true*

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<tr>
<td>I can state why there are SCCs in the Church</td>
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<td>I can state what the SCCs are to achieve</td>
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<td>I understand the communication roles of the SCC in the parish</td>
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<td>I understand what the mission of the church implies</td>
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<td>I know the most important role of the SCC</td>
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<td>I know and contribute to the responsibilities of communication of the parish strategy within my SCC</td>
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<td>Communication with parishioners in the SCC is usually delayed until changes have crystalized</td>
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<td>The parish has a good two way communication that permits and solicits for information from parishioners in the SCCs about issues concerning the formulated strategy</td>
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<td>It is essential both during and after changes in the organization to communication information concerning the developments in the parish in a timely manner</td>
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**SECTION D: SMALL CHRISTIAN COMMUNITY AND STRATEGY IMPLEMENTATION**

16. Please respond to the following aspects of implementation of parish strategy

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<tr>
<td>Coordination is critical to ensure that parishioners across the SCC know what to do and to ensure that they stay focused on the main targets under everyday pressures</td>
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<td>There are control systems in place to offer a mechanism for keeping actions of today in congruence with the goals of the parish in the SCC</td>
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<td>The effectiveness of coordination is an issue in the SCC and parish</td>
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<td>There are silent killers of strategy implementation including resistance to change, conflicting priorities, and weak coordination across the SCC and the parish</td>
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17. What would you require changed in the SCC in order to have the parish run more effectively?

________________________________________________________________________
_________________________________________________________
Appendix 2: Letter of Introduction and Informed Consent

My name is Bernadette Mwikali Nzisi, a student at United States International University. I am carrying out a study on “Leadership in Small Christian Communities and Its Effect on Parish Strategy: A Case of St Clare (St Francis) Catholic Church in Kasarani, Nairobi County.” The information is for my academic purposes and may help the Parish with baseline data that can help them on intervention strategies on leadership and other related areas.

Study procedures

In this study I and my two research assistants will ask you questions on demographics and questions on your perception on leadership in small Christian communities (Jumuia) on parish strategy.

You have the right to refuse participation in this study. Participation in this study is voluntary and you may ask questions related to the study at any time. You may refuse to respond to any questions and you may exit the interview at any time. You may also exit being in the study at any time without any consequences to your involvement in the Small Christian Communities.

Discomforts and Risks

There will be no risks involved during research process since the questionnaires will self-administered and only those who request to be assisted will be helped out by the research assistants. Personal information will be confidential in this study.

The interview will take approximately half an hour of your time.

Thank you very much

I do give my Consent Sign

I decline Sign

Name of Interviewer Sign
Appendix 3: Picture of St Francis Catholic Church and Map of its present Jumuiyas.