

AN ASSESSMENT OF COMPASSION INTERNATIONAL LEADERSHIP
DEVELOPMENT PROGRAM, KENYA

BY

Rose Judith Khangira Khaemba

THESIS SUBMITTED TO THE DEPARTMENT OF LEADERSHIP STUDIES IN PARTIAL
FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF THE DEGREE OF
MASTER OF ARTS IN LEADERSHIP STUDIES OF THE INTERNATIONAL LEADERSHIP
UNIVERSITY

AUGUST, 2015
NAIROBI – KENYA

DECLARATION

This Thesis is my Original Work and has not been presented for a Degree in any other University.

ROSE JUDITH KHANGIRA KHAEMBA

Sign: _____

Date: _____

AUTHORIZATION AND SIGNATURES

Sign: _____
PROF. ERIC MASINDE ASEKA
(FIRST SUPERVISOR)

Date: _____

Sign: _____
PROF. MARTA BENNETT
(SECOND SUPERVISOR)

Date: _____

DEDICATION

I wish to dedicate this piece of work to my mother for being with me in joy and in sorrow. Consistent support through prayer and encouragement that helped me to remain focused throughout my studies. To the Compassion children: that they may always find commitment in their utmost strength of purpose to please God. To Compassion International: As she shines her light at the dawn of this new horizon-which her delight would be in transforming the children and to pronounce their destinies to the nations. To the leadership development program-Compassion International: “that thou may observe to do all that is written in the book of the law”.

ACKNOWLEDGEMENT

I acknowledge the support of Dr Josephine Waudu, Dr Oludhe-a great sacrifice of your time; you surely inspired me as you read through my work. The Khaembas: for your support through this prolonged season of sickness and affliction. Professor Aseka: Your fatherly counsel, your commitment and sacrifice, you laid down your life for this cause. You celebrated me and helped me to overcome my weaknesses as you ushered me to this great day. Professor Bennett -A masterpiece of God's doing. Thanks for your devotion, conviction and energy in embracing my weaknesses; Monica Nuna, you prayed for me. The family of Compassion International: especially Floice and Vidolo. I felt your presence in this walk. I thank God for every good and perfect gift comes from above.

ABSTRACT

This study was inquisitive about the new level of leadership development approaches for the 21st century. The model of holistic child development used in Compassion International seeks to raise Servant Leaders to transform the world and in this context Kenya. The LDP is reviewed and discussed in this study. The key practices of servant leadership as defined by Spears are outlined and modeled by global servant leaders from the entire globe.

The LDP is based on the biblical principle of servant leadership as demonstrated by Jesus Christ. There are common biases and practices that do not support the elevation of Christians to leadership positions based on stereotyping opinions that Christians are too merciful and hence ineffective leaders.

The world's history and present context point to the need for Godly and committed individuals capable of becoming servant leaders and contributors to the enhancement of the good in society in all professional and ministerial fields. CI uses an intentional biblically based training curriculum that addresses servant leadership concepts, identifies and trains participants to contribute at all levels of society throughout their lifetime. Believers are selected because they have begun to demonstrate the character of a servant-leader but are in need of further training and empowering beyond what their particular environments can offer.

ABBREVIATIONS AND ACRONYMS

ALA	-	African Leadership Academy
CI	-	Compassion International
GSP	-	Global Scholars Program
CPC	-	Church partner Committee
FGD	-	Focused Group Discussions
LDP	-	Leadership Development Program
AST &D	-	American Society of Training and Development
CDSP	-	Child Development through Sponsorship program
CSP	-	Child Survival Program
CITAM	-	Christ is The Answer Ministries
FOCUS	-	Fellowship of Christian Unions
LV's	-	Experience Bank Leadership Program
ICPs	-	Implementing Church Partners
STEM	-	Short Term Experience in Ministry Program
MCU	-	Mother Child Unit

LIST OF TABLES

Table 1: Sample Size.....	62
Table 2: The Distribution and Received back Questionnaires in Percentage.....	66

LIST OF FIGURES

Figure 1: Compassion's Christian Holistic Child Development Model.....	6
Figure 2: Conceptual Framework.....	12
Figure 3: The Profile of Respondents.....	67
Figure 4: Rating of the LDP Students/Alumni in LDP Program.....	68
Figure 5: Leaving Comfort Zones.....	72
Figure 6: Emotional Intelligence and Political Savvy.....	73
Figure 7: Competency: Motivating &Monitoring Others.....	74
Figure 8: Humility & Flexibility.....	76
Figure 9: Molding others.....	77
Figure 10: Big-picture visions and leading through change.....	78
Figure 11: LDP Student/Alumnus' Self Evaluation.....	81

TABLE OF CONTENTS

.....	I
DEDICATION	V
ACKNOWLEDGEMENT.....	VI
ABSTRACT	VII
ABBREVIATIONS AND ACRONYMS.....	VIII
LIST OF TABLES.....	IX
LIST OF FIGURES	X
TABLE OF CONTENTS	XI
CHAPTER ONE: INTRODUCTION	1
BACKGROUND TO THE STUDY	1
LEADERSHIP IN THE CONTEXT OF COMPASSION INTERNATIONAL	4
IMPORTANCE OF DEVELOPING SERVANT LEADERS IN KENYA.....	7
STATEMENT OF THE PROBLEM	8
PURPOSE OF THE STUDY	9
OBJECTIVES OF THE STUDY	9
RESEARCH QUESTIONS	10
SIGNIFICANCE OF THE STUDY	10
JUSTIFICATION OF THE STUDY	11
LIMITATIONS AND DELIMITATIONS OF THE STUDY	11
CONCEPTUAL FRAMEWORK	12
CONCEPTUAL MODEL SHOWING HOW SERVANT LEADERSHIP IMPACTS OUTPUT.....	13
DEFINITION OF KEY TERMS OF SERVANT LEADERSHIP	13
SERVANT LEADERSHIP IN OTHER RELIGIONS.....	15
SERVANT LEADERSHIP IN THE CONTEXT OF LEADERSHIP STYLES.....	17
CHAPTER TWO: LITERATURE REVIEW	19
INTRODUCTION	19
THEORETICAL LITERATURE REVIEW.....	19
LEADERSHIP THEORIES AND MODELS.....	21
SERVANT LEADERSHIP THEORY	22
COMPASSION INTERNATIONAL LEADERSHIP DEVELOPMENT THROUGH HIGHER EDUCATION AND LEADERSHIP TRAINING	25
PURPOSE	26
VISION.....	26
PROGRAM EXCELLENCE.....	26
LDP CURRICULUM	30

FIRST YEAR	30
SECOND YEAR	31
THIRD YEAR	31
FOURTH YEAR	31
LDP STUDENT STATUS: OVERVIEW	32
STUDENT SELECTION	33
EXAMPLES OF SERVANT LEADERSHIP DEVELOPMENT PROGRAMS.....	34
ROLE MODELS FOR SERVANT LEADERSHIP	34
SUMMARY	44
CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY	47
INTRODUCTION	47
RESEARCH DESIGN	47
VARIABLES	48
LOCATION OF THE STUDY	50
TARGET POPULATION	50
SAMPLING TECHNIQUES AND SAMPLE SIZE.....	51
<i>SAMPLE TECHNIQUES</i>	51
SAMPLE SIZE.....	51
RESEARCH METHODS AND INSTRUMENTS	52
PILOT STUDY	54
VALIDITY.....	54
RELIABILITY	55
DATA COLLECTION TECHNIQUES.....	55
DATA ANALYSIS.....	55
LOGISTICAL AND ETHICAL CONSIDERATIONS	56
CHAPTER FOUR	58
DATA PRESENTATION, ANALYSIS AND INTERPRETATION	58
INTRODUCTION	58
THE PROFILE (DEMOGRAPHY) OF RESPONDENTS	58
EFFECTIVENESS OF MOLDING CHRISTIAN LEADERS TTHROUGH THE LDP PROGRAM	59
RATING OF THE LDP STUDENTS/ALUMNI IN LDP PROGRAM	60
THE COMPLIANCE AND BEHAVIORAL MATURITY OF STUDENTS ADMITTED INTO AND GRADUATED FROM THE LDP PROGRAM	64
SERVANT LEADERSHIP ATTRIBUTES AND CAPABILITIES.....	67
HUMILITY AND FLEXIBILITY.....	68
MOLDING OTHERS	70
BIG-PICTURE VISIONS AND LEADING THROUGH CHANGE	71
AN ACCOUNT OF THE LIMITING FACTORS IN DEVELOPING INFLUENTIAL CHRISTIAN LEADERS ...	74

LDP STUDENT/ALUMNUS' SELF EVALUATION	74
CHAPTER FIVE	76
CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS	76
INTRODUCTION	76
SUMMARY OF THE MAJOR FINDINGS.....	77
IMPLICATIONS OF THE STUDY	80
CONCLUSION	85
RECOMMENDATIONS	85
RECOMMENDATIONS	87
AREAS RECOMMENDED FOR FURTHER RESEARCH	90
BIBLIOGRAPHY	92
INTERNET AND OTHER SOURCES	ERROR! BOOKMARK NOT DEFINED.
APPENDICES.....	95
APPENDIX 1: INTERVIEW SCHEDULE-FOCUS GROUP DISCUSSION	95
APPENDIX 2: QUESTIONNAIRE FOR LDP ALUMNI/STUDENTS.....	96
AN ASSESSMENT OF COMPASSION INTERNATIONAL LEADERSHIP DEVELOPMENT PROGRAM IN MOLDING CHRISTIANS INTO BEING INFLUENTIAL LEADERS	96
APPENDIX 3:	101
QUESTIONNAIRES FOR MENTORS, SPECIALISTS, SPONSORS ETC.....	101
AN ASSESSMENT OF COMPASSION INTERNATIONAL LEADERSHIP DEVELOPMENT PROGRAM IN MOLDING CHRISTIANS INTO BEING INFLUENTIAL LEADERS	101
APPENDIX 4: OTHER EMERGING ISSUES IN THE FIELD FROM INTERVIEWS	105
APPENDIX 5: MAP OF NAIROBI COUNTY	109

CHAPTER ONE: INTRODUCTION

Background to the Study

The term leadership emerges with a lot of definitions and interpretations. According to Kruise (2014), leadership is a process of social influence, which maximizes the efforts of others, towards the achievement of a goal. Barnard (1938) defined leadership as the ability of a superior to influence the behavior of subordinates and persuade them to follow a particular course of action.

Patterson (1996) defines leadership as the notion of focusing the followers towards the organization's mission and objectives. It would include the process of strategic planning in which the leader provides guidance and mobilizes followers to shared aspirations regarding the organization. Perhaps one important question to ask is why leadership has become a major issue in the world today.

Leadership is for everyone. In the modern organization, everyone is a team member and every one is a project manager. So everyone needs to learn and to exhibit leadership qualities. Leadership involves learning. The leader is one who uncovers new knowledge and knows how to share it with others (<http://www.manage2001.com>). More than ever before, knowledge is truly power and leadership will be shown by spreading learning that exemplifies servant hood, leadership and followership. This study advocates the developing of options that can make a servant leader more authentic and reliable in his quest to transform organization through service.

Leadership is at times viewed as an individual affair. However; servant leadership alludes to a team-based kind of leadership. Hierarchy will continue to exist, but the best organizations will be those that empower their members to be leaders. No one will want to work as an underling when they can work somewhere else and be treated as an equal. Leadership authority comes from what one says and does. Effective leaders communicate with people, not to people. New methods of communication will result in new styles of leadership. Leadership

includes followership. Some people will have more leadership responsibility than others, but everyone will learn from everyone else. With teams as the norm, everyone will have the experience of being a contributor. The best leader will be the one who is best at developing, listening and empowering (Kouzes and Posner, 1995).

Leaders have existed since the beginning of humankind. It would not be an exaggeration to say that, the history of humanity has been the history of its leaders; Julius Caesar and Martin Luther King are among many others mainly because much has been written about them.

The historical transitioning from the period of the “Great Depression” in the 1930's to the recent global financial crisis reveals the failure of leadership to act in order to avert calamitous situations in the world. King (1967) was of the view that a time comes when silence is betrayal. Time has come for Kenyans not to keep mute but be up and about doing the right things in matters concerning leadership. As Burke (1997) postulated; “All that is necessary for evil to succeed is that good men do nothing”. The time has come for the proponents of leadership to tackle the problem of leadership once and for all or be overwhelmed by events. The problems of the world are daunting and few problems today lend themselves to simple solutions. The world has been seared in the flames of withering bad leadership and we cannot help but to believe that the bank of competent and visionary leadership is bankrupt.

This study is influenced by the interest in developing leaders for the 21st century. With emphasis towards enhancing motivation and social responsibility in order to secure success, leadership development has been suggested to be a key factor and an innovative component. Compassion International (CI) presumes that it's of great value to raise up a new generation of leaders. It will therefore be important to understand quality of leadership that exists and the factors that influence CI to select servant leadership in their effort to raise the future generations. This is why an organization like CI considers leadership as a point of entry in the transformation of society and embarks on a program of leadership development that targets the disadvantaged

children by supporting them and molding them into competent and influential leaders. For over 57 years, Compassion International has effectively responded to the Great Commission by serving as an advocate for children, releasing them from their spiritual, economic, social, and physical poverty, and enabling them to become responsible and fulfilled Christian adults. One aspect of this response is found in the Leadership Development Program's (LDP) intentional identification, selection, and equipping of outstanding emerging leaders to transform their communities and nations. In addition they serve as exemplary leaders in their sphere of influence, become a voice for the voiceless, and promote/sustain the vision and mission of Compassion International. What makes the LDP unique is that the program is preparing leaders of Godly character. Character is the inner world, motives, values, and actions. Not all countries where Compassion works are lacking university graduates, nor are they lacking competent, experienced and skilled leaders. What they are lacking are leaders of Godly character. It is with this background that Compassion made a choice to identify and select only outstanding Christian young men and women as direct beneficiaries of the LDP.

Emphasizing Christ-like character is a philosophy of Compassion International's leadership development program. Character is at the foundation of servant leadership. Equipping and instilling biblical values sets Compassion's Leadership Development Program apart from any other university scholarship program. It is Compassion's goal to identify outstanding Christian young men and women from Child Development through Sponsorship Program (CDSP) to educate, train, and disciple them to become mature, and fulfilled Christian servant leaders. This is achieved through regular systematic holistic training, mentoring, care groups, tutoring, and service opportunities (Compassion International, 2013).

Recent developments in the growth of corruption, tribalism and immoral conduct by leaders reinforce the image of a growing cadre of purposeless and confused leaders. Corruption, tribalism and immorality involve abuse of power. Servant leadership is about whom one is as a

person and his/her character. In many countries corruption is one of the biggest barriers to prosperity and the question that needs to be addressed is how to eliminate it. The pervasive prevalence of corruption and moral decadence in our societies notwithstanding, it has been common for world leaders to meet to espouse their own personal philosophies and concepts and not reach a resolution on how to tackle the seeming simple and complicated problems of the world.

Christians only make the right choices and decisions; they will be able to transform this pending global dirge into a creative psalm of peace. The question arises as to why this should happen. Could the answer be that it is due to leadership failure? The ordinary citizen suffers the follies of their leaders (Gyamfi, 2009).

Compassion International Kenya's leadership development program has been in existence for the last 13 years yet servant leaders ever seem to be elusive in Kenya as a nation, despite the existence of initiatives such as Compassion leadership development program. Kenya as a country has 66 universities that train managers, leaders and experts in different ways yet transformation and servant hood are still wanting in the country. For this reason, this study is focused to explore the reason for the lack of such attributes in the country especially in the case of Compassion assisted partnerships yet a few of such partnerships are led by the former leadership development program (LDP) beneficiaries.

Leadership in the Context of Compassion International

CI attempts to bridge part of the leadership gap through the LDP by working with the church to develop leadership capabilities of its members. CI as a ministry to children, to release them from poverty, was started in 1952 by an American evangelist, Everett Swanson in South Korea. CI is currently ministering in 25 countries worldwide (including the USA). The corporate headquarters for CI are in Colorado Springs, Colorado, in the USA. It was first registered in

Kenya on 24th July 1980, and re-registered under section 10 of the NGO Co-ordination Act of Kenya on 25th June 1993. It exists as advocates for children, to release them from their spiritual, economic, social and physical poverty and enable them to become responsible and fulfilled Christian adults.

Compassion International's envisioned future statement is: “As a result of our ministry to children in poverty, Compassion will be recognized by the church worldwide as the leading authority for holistic child development and will be the global benchmark for excellence in child sponsorship”. CI serves the spiritual, physical, social and educational needs of a child. This is achieved through four programs: the Child Sponsorship Program, the Child Survival Program, the Leadership Development Program (LDP) and Complementary Interventions.

CI's Leadership Development Program (LDP) was established in 1996 in the Philippines. The same was established in Kenya in 2001 with only 20 students. Currently, it has 221 students and CI continues to grow. Through higher education and leadership training, the LDP sees young people emerging from poverty, go into college, and returning home as true leaders. It identifies young Compassion-assisted men and women who have shown potential to become Christian leaders who can, in turn, influence their own families, churches, communities and nations. Christian young men and women have the opportunity to get an undergraduate degree and develop and enhance Christian leadership skills and abilities, all while promoting and modeling world citizenship.

Compassion's LDP's vision statement is that Compassion's Leadership Development Program will be the premier Christian leadership ministry for university students in the developing world. Recognized for their Godly character and influence, graduates will mobilize to end the cycle of poverty that undermines their nations. By 2020, the Leadership Development Program will expand to 21,000 students worldwide. The vision for LDP Kenya is that the LDP

in Kenya will be a recognized brand that provides servant leadership training for all university and college students.

The prophet Isaiah captures the mission of Compassion International's Leadership Development Program: "They will be called oaks of righteousness, a planting of the Lord for the display of his splendor. They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations" (Isa. 61:3-4 NIV).

Paul, a mentor to Timothy, encouraged him saying: "Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity" (I Tim 4:12). God calls young adults to assume great roles of Christ like leadership. They should pursue it confidently. And the Leadership Development Program is one way the Church can see that it happens.

The LDP curriculum is implemented through four major pillars: mentorship, care group meetings, LDP trainings and seminars and service opportunities.



Figure 1: Compassion's Christian Holistic Child Development Model

The organization's child development model/ approach is holistic, serving the spiritual, emotional, physical, social, educational and economic needs of a child. As such, CI

accomplishes this through core Compassion programs and Complementary Interventions, which complete the core programs. The CI model is as follows: Child Survival Program (CSP), Child Development through Sponsorship Program (CDSP), Leadership Development Program (LDP) and Complementary Interventions.

CI Leadership Development Program identifies candidates from the Child Development through Sponsorship Program who have exceptional Christian leadership and academic potential. Students receive a first-class education and are trained and disciplined to become Christian leaders both now and for the future. Every graduate is prepared to serve and use their considerable skills and influence to end poverty. They will transform their communities and nations. Leadership Development Program students seize the opportunity to develop their God-given gifts and become skilled professionals and Christian leaders of influence in their churches, communities and nations.

Compassion International uses an intentional biblically based training curriculum that addresses servant leadership concepts, identifies and trains participants to contribute at all levels of society throughout their lifetime. Believers are selected because they have begun to demonstrate the character of a servant leader but are in need of further training and empowering beyond what their particular environments can offer.

Importance of Developing Servant Leaders in Kenya

With regard to Kenya, Gambari (2008) notes that leadership is a critical factor in nation-building and it should be understood in two related ways. Firstly, there are the personal qualities of integrity, honesty, commitment, and competence of individual leaders at the top. Secondly, there are the collective qualities of common vision, focus, and desire for development of the nation as a whole. The standards for recruitment and the performance of individual leaders over the years have left much to be desired.

The common characteristic of leaders in Kenya has been skewed towards ethnicity instead of national cohesion. Based on this it seems that leaders do not understand the economic and political problems of the country, not to talk of finding effective solutions for them. Leaders are more interested in silencing their opponents, than in pursuing justice in addition to preaching one thing, and doing the exact opposite. Further, leaders place themselves above the laws of the country, as they do not lead by upholding and respecting the law.

If Kenyans are to succeed in nation-building, they must have a leadership that is committed to the rule of law and has a demonstrable sense of fair play and democratic tolerance; a leadership with accountability and integrity; above all else, the leadership must see beyond the ostentatious pomp of office. Kenya must have visionary leaders with a focus for a better future; leaders who lead by deeds and not by words; achievers, not deceivers. The leadership that will not only leave its foot-prints on the sands of time, but one, which by dint of hard-work, fair play, dedication and commitment, will live forever in the hearts of Kenyans. All must not relent in this struggle for quality leadership as it is the key to nation building (Ondeng, 2003). This quality leadership can be realized by leadership development programs such as LDP, Compassion Kenya.

Statement of the Problem

For more than three decades now Compassion International has been running a leadership development program which has largely been focusing on an individual organizational approach to leadership development. Despite this veteran practice, CI has not had any formal and documented assessment into the achievements and challenges of her operational theory. Whilst the researcher acknowledges the fact that there have been many studies of leadership using different leadership theories and approaches, it appears that there is hardly any study that focuses on an individual organizational approach to leadership development as a program.

In view of the fact that CI has such a program running for many years, there is need for an enquiry to be made on this program. An assessment of the effectiveness as well as impediments of the CI's LDP model is deemed pertinent with a view to contributing to the improvement of its interventions in leadership development.

Purpose of the Study

This study was aimed at highlighting experiences, concerns and approaches to leadership training/molding that will be useful in the improvement of institutional approaches to leadership development. It aims at highlighting the unexplored areas of leadership training in relation to the development of servant leadership as a unique type of leadership. The researcher being an employee of Compassion International that runs LDP had the interest to do research to assess how the graduates of the program exhibit the servant leadership attributes in these endeavors.

Objectives of the Study

The purpose of this study is to assess Compassion's Leadership Development Program in molding Christians into being influential leaders.

The objectives of this research were:-

1. To assess the effectiveness of the model Compassion International leadership in Kenya uses in molding Christian leaders in the LDP program.
2. To evaluate the compliance and behavioral maturity of students admitted into and graduated from the LDP program.
3. To demonstrate the servant leadership attributes and capabilities of students produced in the LDP program of Compassion International.

4. To provide an account of the limiting factors in developing influential Christian leaders.

Research Questions

1. What is the effectiveness of the model Compassion International leadership in Kenya uses in molding Christian leaders in the LDP program?
2. What is the compliance and behavioral maturity of students admitted into and graduated from the LDP program?
3. What leadership attributes and capabilities do students produced in the LDP program of Compassion International demonstrate?
4. What are the factors limiting the development of influential Christian leaders in the LDP program?

Significance of the Study

This study is useful in helping identify important weapons in equipping the leaders with capabilities to influence character, values, and virtues acquisition by citizens of Kenya. Such leaders are crucial to influencing the development of a morally upright society by role modeling. In addition, information gathered in this study is strategic in providing the opportunity for Compassion International as an institution to review the Leadership development program as need be. There are few studies of leadership that are engrossed in African practical experiences; most literature is written by non-Africans reflecting on challenges obtained in different historical circumstances.

In this sense, the study is significant in enabling the location of discourses of servant leadership within an African context. This domestication of the concept is vital in order to identify variables and dynamics that are particularly African. This is conceived to be vital to the

embodying of our re-definition of servant leadership from an African biblical point of view. This would enable the researcher to advice the organization on the challenges the graduates face as servant leaders and hence possible intervention measures.

Justification of the Study

This study was necessary because the study and practice of leadership needs to be undertaken on very clear terms. There is need to develop an African discourse that will be informed by authentic research. There is need for Africans to contribute to the growing literature in the study of leadership. This research is a humble contribution to the study given the fact that Kenya is in dire need of leadership.

This study is an attempt to apply concepts and principles of effective servant leadership in a Christian organizational setting where individuals share a passion for people. While Greenleaf's theory of servant leadership has generated great impetus in leadership training and has provided many people with justification for leaders to reorganize different leadership styles, the temptation still exists for leaders to ignore the objectives of their organizations.

It is worth noting that Compassion International is a Christian organization that exists as an advocate for children to release them from poverty in Jesus' name and enable them to become fulfilled and responsible Christian leaders. Although, the LDP of Compassion International has been in existence in Kenya for 13 years, the fulfilled and responsible Christian leaders in the country have been inadequate.

Limitations and Delimitations of the Study

The LDP model is practiced globally by Compassion International. It may also be in practice elsewhere by other organizations. However, this study features on Nairobi where the study population may be homogeneous in some ways including environmental affiliations and

other factors. Although the study may give a general picture on the effectiveness of the Compassion International's LDP model, it is limited to study subjects in Nairobi.

All of the respondents were persons who had had earlier interactions with CI. A number of them (students) were beneficiaries of the program as well. The researcher might have had a biased view and attitude towards the program with regard to her close interactions and familiarity as a member of staff at Compassion International Kenya and thus may have failed to bring out the real situation. The researcher incorporated methodologies that would enhance free sharing of the respondent's views including hiring of research assistants who were by no means related to CI.

Conceptual Framework

Through the conceptual framework, the researcher was able to conceptualize the relationship between the variables in the study showing how they correlate. The conceptual framework therefore shows the relationship diagrammatically. In this study, the independent variables were virtues and values upheld by the LDP, the intervening variable was the strategy of developing servant leaders, and dependent variable was the servant leadership. The interacting of the variables was to lead to outputs such as listening, conceptualization, foresight, and stewardship, commitment to the growth of people, building community, empathy, healing, and awareness, and persuasion, moral convictions.

Conceptual model showing how servant leadership impacts output

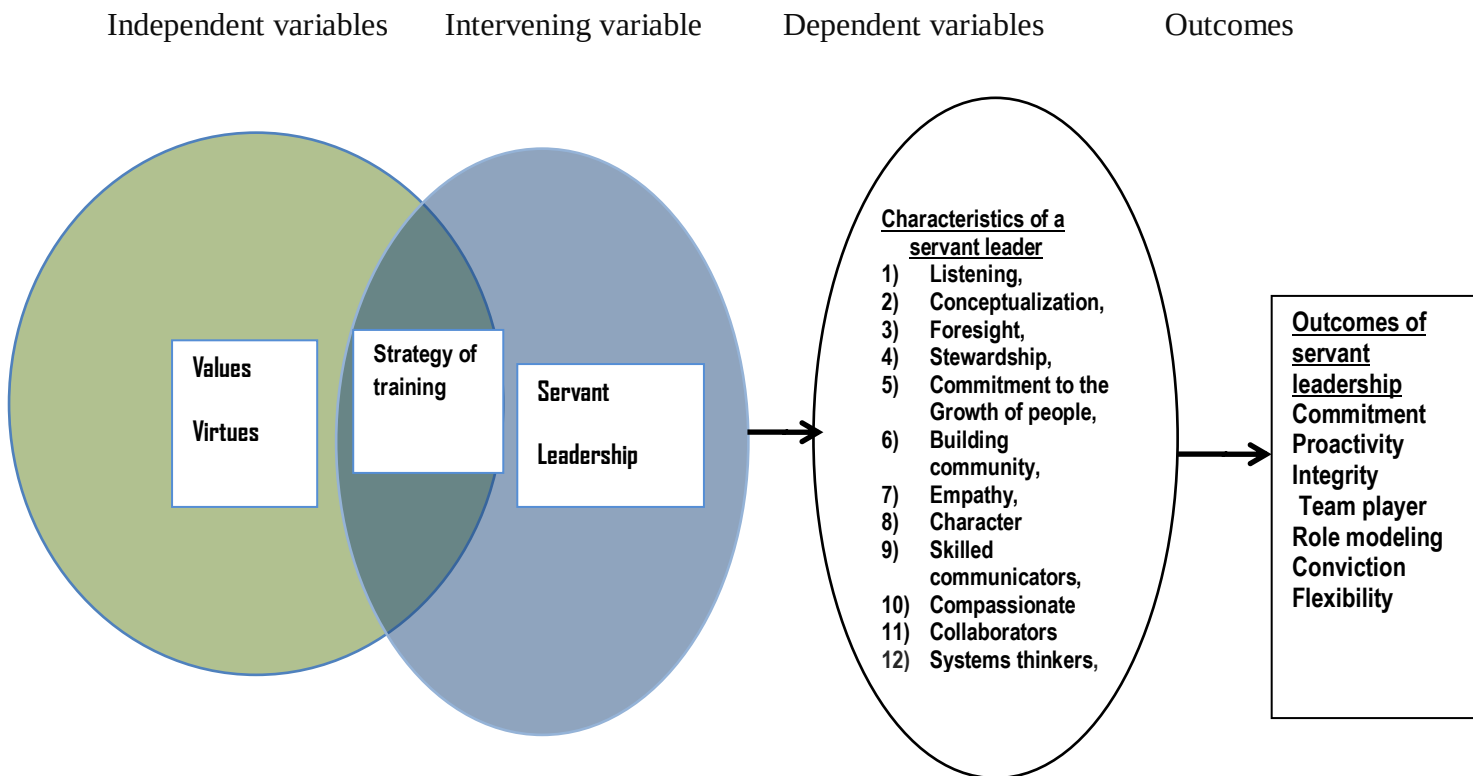


Figure 2: Conceptual Framework (Khaemba, 2015)

Definition of key terms of Servant Leadership

According to Spears (1996), Greenleaf coined the term servant-leadership in 1970 in the essay entitled, 'The Servant as Leader', after reading from Herman Hesse's (1956). After reading the story, Greenleaf concluded that the central meaning of this novel was that a great leader must first of all become a servant and get the experience as a servant, and that this is central to his or her greatness. There are many passages in the Bible which depict the servant leadership qualities of Jesus Christ of Nazareth, who lived in the first century A.D. and taught his disciples. For example, "But he who is greatest among you shall be your servant" (Matthew 23:11). Jesus modeled his teaching on servant leadership by washing the feet of his disciples, including Judas Iscariot, who was to betray him.

Servant leadership particularly resonates with Christians leaders because of Jesus' example and sayings: Whoever wants to be great among you must be your servant, and 'whoever wants to be first among you must be your slave – just as the Son of Man did not come to be served but to serve, and to give his life as a ransom for many' (Matthew 20:26-28). "But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant. For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves. '(Luke 22:26-27)' Jesus was a model of servant leadership and his most dramatic teaching of servant leadership occurs when he washes his disciples' feet (John 13:1-17) to indicate that in God's kingdom, rulers rule for the welfare of the people, not their own.

Christian leaders serve Jesus Christ; Christian leaders must be spiritually sensitive to receive God's leading: "For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2: 10). Christian service includes not only what is done, but also how it is done, so Christian leaders serve Christ by working on Godly goals in Godly ways. Christian leaders serve their beneficiaries: Christian leaders, exist because God wants them to be a light to the world through whom all people will be blessed, so Christian leaders serve their ministry's beneficiaries first by understanding them and their circumstances, and then by working for their welfare.

Christian servant leadership is not just about doing, it is also about a way of thinking. It is about recognizing a higher authority than one's self, and acknowledging that the goal of leadership is to benefit others. Here are some of the essential attitudes that support servant leadership. Humility: Christian leaders realize they are serving in their leadership role not by right or by merit, but by the grace and call of God, which is jointly discerned by the leader and those who are in authority over the leader. Gratitude: There is a healthy sense of wonder that

comes with being appointed to a position of leadership, a wonder that keeps the focus on service and away from self.

Leadership is never about the leader, but about the mission. The Gospel of Mark is often quoted in discussions of servant leadership: “But Jesus called them [his disciples] to himself and said to them, “You know that those who are considered rulers over the Gentiles lord it over them and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Mark 10:42-45).

Christian leaders serve with an attitude of gratitude. They are thankful for the opportunity to serve and for the confidence that others have placed in them. Sober self-assessment: Examining one’s own performance is a way of acknowledging accountability for service given to another. A leader might assess: Motives - what is driving me? Would I be willing to admit my deepest motives in public? (Pellowe, 2013). Servant leadership is one of the most popular theories of leadership, especially among Christian leaders who vigorously cite Jesus as the ultimate example of servant leadership.

Servant Leadership in other Religions

Servant leadership can be found in many religious texts. Though the philosophy itself transcends any particular religious tradition, servant leadership is an ancient philosophy, one that existed long before Robert Greenleaf coined the phrase in modern times. There are passages that relate to servant leadership in the Tao Te Ching, attributed to Lao-Tzu, who is believed to have lived in China sometime between 570 BCE and 490 BCE: The highest type of ruler is one of whose existence the people are barely aware. Next comes one whom they love and praise. Next comes one whom they fear. Next comes one whom they despise and defy. When you are lacking in faith, others will be unfaithful to you. The Sage is self-effacing and scanty of words. When his

task is accomplished and things have been completed, all the people say, ‘We ourselves have achieved it’ (Heskett, 2013).

Islamic concept of leadership embraces the notion of servant leadership. Leadership in Islam is a trust (amanah). It represents a psychological contract between a leader and his followers that he will try his best to guide them, to protect them and to treat them fairly and with justice. Hence, the focus of leadership in Islam is on doing good. In Islam "the leader of a people is their servant" (Beekun and Badawi, 1998)

In Hinduism, the Bhagavad Gita is part of the Mahabharata and is a revered Hindu religious manuscript written by Rishi Veda Vyasa, who is one of the two major Sanskrit epics of ancient India, the other being the Rāmāyana. Hee, (2007). Rarick and Nickerson (2009) based on the Gita tradition were emphatic that a humanistic leader is a person who acts without self-gain, and who has great personal concern for the followers. In the Bhagavad Gita, the qualities of a superior person are stated as one who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving (Sivananda, (2000: 12:13).

Thus, the *Bhagavad Gita* teaches some important concepts of servant leadership. Sendjaya et al. (2008), in ‘*The Journey to the East*’ states that Greenleaf was prompted after reading the book to propose and propagate the concept of servant leadership. This book is rich in ancient Eastern religious traditions, primarily the Hindu tradition.

Kautilya, an adviser on management for King Chandragupta Maurya, who ruled North India in the 4th century B. C. wrote in the book *Arthashastra* that the happiness of the king laid in the happiness of his subjects, their welfare was his welfare. Whatever pleased the king he considered not as good, but whatever pleased his subjects he considered as good (Muniapan, 2008). Trompenaars (2010) cites examples from Indian culture to show that servant leadership

was practiced in ancient India. Rabindranath Tagore, the Nobel Laureate for Literature from India, said philosophically, 'I slept and dreamt that life was joy. I awoke and saw that life is service. I acted and behold, service was joy' (Tagore, 1861-1941). Thus, there are ample evidences in the Indian literature that servant leadership was propagated and practiced in India.

Servant Leadership in the Context of Leadership Styles

Servant leadership can be most likely associated with the participative leadership style. The highest priority of a servant leader is to encourage, support and enable subordinates to unfold their full potential and abilities. This leads to an obligation to delegate responsibility and engage in participative decision-making. In the managerial grid model of Blake and Mouton, the participative style of leadership is presented as the approach with the greatest possible performance and employee satisfaction. However, there is the question whether a leadership style can be declared as universal and universally applicable. (Messiah college,2013)

Redd (2013) of the The Center for Servant Leadership at the Pastoral Institute in Georgia defines servant leadership as a lifelong journey that includes discovery of one's self, a desire to serve others, and a commitment to lead. Servant leaders continually strive to be trustworthy, self-aware, humble, caring, visionary, empowering, relational, competent, good stewards, and community builders.

Keith (2008) observes that, servant leadership is ethical, practical and meaningful. He identifies seven key practices of servant leaders: self-awareness, listening, changing the pyramid, developing your colleagues, coaching not controlling, unleashing the energy and intelligence of others, and foresight.

Frick (2009) states that servant-leaders are individuals of character, put people first, are skilled communicators, are compassionate collaborators, use foresight, are systems thinkers, and

exercise moral authority. Unlike leadership approaches with a top-down hierarchical style, servant leadership instead emphasizes collaboration, trust, empathy, and the ethical use of power. At heart, the individual is a servant first, making the conscious decision to lead in order to better serve others, not to increase their own power. The objective is to enhance the growth of individuals in the organization and increase teamwork and personal involvement. A recent behavioral economics experiment demonstrates the group benefits of servant leadership. Teams of players coordinated their actions better with a servant leader resulting in improved outcomes for the followers but not for the selfless leaders (Redd, 2013).

CHAPTER TWO: LITERATURE REVIEW

Introduction

In this chapter, the researcher made an effort to review the related literature and accounts for the theoretical framework. This enabled the researcher to link the study to the work carried out by other renowned researchers in the area of leadership and especially servant leadership. The related literature is organized into various broad thematic areas namely: examples of leadership training programs, ways through which servant leaders exhibit their attributes that have produced servant leaders and the challenges faced by servant leaders.

Theoretical Literature Review

This study was based on the servant leadership theory. Having analyzed the related literature, it was appropriate that the theoretical and conceptual frameworks based on leadership theories be developed to enable one understand the theories on which the concept of servant leadership was founded and the resultant servant leadership attributes.

Proponents of leadership emphatically expound on the attributes that indicate one as a servant leader. For instance, Keith (2009) stated that leadership is a process of social influence in which one person can enlist the aid and support of others in the accomplishment of a common task. Leadership is ultimately about creating a way for people to contribute to making something extraordinary happen. Leadership deals with theories involving traits, situational interaction, function, behavior, power, vision and values, charisma, and intelligence among others.

According to Ogbonnia (2007), effective leadership is the ability to successfully integrate and maximize available resources within the internal and external environment for the attainment of organizational or societal goals. He defines an effective servant leader as an individual with the capacity to consistently succeed in a given condition and be recognized as one who inspires others to achieve the expectations of an organization or society.

In this study, there is awareness that leadership is one of the most relevant aspects of the organizational context. However, defining leadership has been challenging. According to McSwain (2012), leadership is about capacity: the capacity of leaders to listen and observe, to use their expertise as a starting point to encourage dialogue between all levels of decision-making, to establish processes and transparency in decision-making, to articulate their own values and visions clearly but not impose them. Leadership is about setting and not just reacting to agendas, identifying problems, and initiating change.

The servant leadership theory advanced by Greenleaf (1970) states that, the most effective leaders are servants of their people. Servant leaders get results for their organization through whole-hearted attention to their followers and followers' needs. Unlike many approaches to leadership, which offer suggestions on how top-level leaders can influence and motivate those further down the hierarchy, servant leaders puts its emphasis on collaboration, trust, empathy and ethics. The leader should be a servant first, leading from a desire to better serve others and not to attain more power. The assumption is that if leaders focus on the needs and desires of followers, follower will reciprocate through increased teamwork, deeper engagement and better performance.

However, its effectiveness in organizations is still being debated. A number of researchers and theorists have argued that servant leaders can become so focused on the needs of their followers that the needs of the organization suffer as a result. In any case, Servant leadership theory has a place within the spectrum of leadership theory, as it represents the strongest emphasis on followers of any theory (Burkus, 2010).

Interest in leadership increased during the early part of the twentieth century. During this time, leadership theories focused on what qualities distinguished between leaders and followers, while subsequent theories looked at other variables such as situational factors and skill levels , many different leadership theories have emerged.

Leadership Theories and Models

Although the interest of this study is on servant leadership as the model that Compassion International strives to uphold, it will be prudent to explore other forms of leadership with a view to have a comparative opportunity across the different models and/or theories. White et.al (1996) cites some four leadership theories and how they operate: the situational, contingency, transactional and transformational theories. Situational theory tends to focus more on the behaviors that the leader should adopt, given situational factors (often about follower behavior). Contingency theory takes a broader view that includes contingent factors about leader's capability and other variables within the situation.

Leaders who are very effective at one place and time may become unsuccessful elsewhere. Transactional leader works through creating clear structures. Work requirements are clear as well as reward structure is clear. Punishments are not always mentioned, but they are also well-understood and formal systems of discipline are usually in place. A transactional leader engages others in the reciprocal activity of exchanging one thing for another. It is participatory dynamic. Transformational leader examines and searches for the needs and motives of others while seeking a higher agenda of needs.

For decades, the older leadership theories (e.g. traits, behavioral/styles, situational and functional) did not explicitly support or address the philosophy of servant leadership. However, this changed with the emergence of Integrated Psychological leadership theory as represented by Scouller's (2011). Scouller's Three Levels of Leadership model attempts to integrate the older theories while addressing their limitations by focusing on the leader's psychology, emphasizes the idea that leaders should care as much about their followers' needs as their own and view leadership as an act of service. Thus, the link between the philosophy of servant leadership and modern leadership theory has strengthened in the 21st century.

Servant Leadership Theory

Greenleaf first presented the theory of servant leadership in a 1970 essay, 'the Servant as Leader'. However, numerous others theorists have contributed to our understanding of servant leadership. One theorist outlined ten characteristics of servant leaders by analyzing the writings of Greenleaf (Spears, 2004). Scholars generally agree that these characteristics are central to the development of a servant-leader. These characteristics are:

- i) **Listening:** Traditionally, and also in servant leadership, managers are required to have communication skills as well as the competence to make decisions. A servant leader has the motivation to listen actively to subordinates and support them in decision identification. The servant leader particularly needs to pay attention to what remains unspoken in the management setting. This means relying on his/her inner voice in order to find out what the body, mind and spirit are communicating.
- ii) **Empathy:** A servant leader attempts to understand and empathize with others. Workers may be considered not only as employees, but also as people who need respect and appreciation for their personal development. As a result, leadership is seen as a special type of human work, which ultimately generates a competitive advantage.
- iii) **Healing:** A great strength of a Servant Leader is the ability for healing one's self and others. A servant leader tries to help people solve their problems and conflicts in relationships, because he wants to encourage and support the personal development of each individual. This leads to the formation of a business culture, in which the working environment is dynamic, fun and free of the fear of failure.
- iv) **Awareness:** A servant leader needs to gain general awareness and especially self-awareness. He has the ability to view situations from a more integrated, holistic position. As a result, he gets a better understanding about ethics and values.

- v) Persuasion: A Servant Leader does not take advantage of their power and status by coercing compliance; they rather try to convince those they manage. This element distinguishes servant leadership most clearly from traditional, authoritarian models and can be traced back to the religious views of Robert Greenleaf.
- vi) Conceptualization: A servant leader thinks beyond day-to-day realities. That means he/she has the ability to see beyond the limits of the operating business and also focuses on long term operating goals. A leader constructs a personal vision that only he/she can develop by reflecting on the meaning of life. As a result, he/she derives specific goals and implementation strategies.
- vii) Foresight: Foresight is the ability to foresee the likely outcome of a situation. It enables the servant leader to learn about the past and to achieve a better understanding about the current reality. It also enables the servant leader to identify consequences about the future. This characteristic is closely related to conceptualization.
- viii) Stewardship: CEOs, staffs and trustees have the task to hold their institution in trust for the greater good of society. Servant leadership is seen as an obligation to help and serve others. Openness and persuasion are more important than control.
- ix) Commitment to the growth of people: A servant leader is convinced that people have an intrinsic value beyond their contributions as workers. Therefore, they should nurture the personal, professional and spiritual growth of employees. For example, they spend money for the personal and professional development of the people who make up their organization. The servant leader will also encourage the ideas of everyone and involve workers in decision making.
- x) Building community: A servant leader identifies means to build a strong community within his organization and wants to develop a true community amongst businesses and institutions.

As a result it has to be emphasized that these 10 characteristics are by no means exhaustive. They should not be interpreted as a certain manner to behave and they do not represent the best method to gain aims. Leadership experts such as Bolman, Deal, Covey, Fullan, Sergiovanni, and Heifetz also reference these characteristics as essential components of effective leadership (Bogotch, 2005). The servant leadership approach goes beyond employee-related behavior and calls for a rethinking of the hierarchical relationship between leaders and subordinates. This does not mean that the ideal of a participative style in any situation is to be enforced, but that the focus of leadership responsibilities is the promotion of performance and satisfaction of employees (The servant leadership development model, 2013).

Servant leadership is the practice of placing others before self in the organization. Servant leaders, in the process of achieving organizational goals and objectives, recognize the value of all employees, who themselves are leaders in their organization. Servant leaders focus on improving people under their charge as a means of improving the organization as a whole. Additionally, servant leaders lead from a moral base, establishing a moral authority upon which trust and confidence is built.

Servant leadership involves a mentoring process to improve not only performance, but also the individual team member under the leaders' mentorship. Following servant leadership practice leaders build relationships with those they lead and helps make them more autonomous, better employees and citizens, and empowers them to being more proactive in their work. Centrality of servant leadership means the great leader is first experienced as a servant to others, and that this simple fact is central to the leader's greatness. True leadership emerges from those whose primary motivation is a deep desire to help others. Servant-leadership emphasizes on a holistic approach to work, promoting a sense of community, and the sharing of power in decision making.

In the contemporary world, what is depicted is more of autocracy and bossy mentalities that have entrenched decay such as abuse of office through corrupt deals, insensitivity to transformation by getting trapped in leadership aura and prestige. The concept of Compassion International leadership development program is to ground leaders with values and virtues that can be admired. CI aspires to help such leaders to avoid pitfalls by devoting themselves to personal development that cultivates their inner moral compass.

Compassion International Leadership Development through Higher Education and Leadership Training

Compassion's Leadership Development Program (LDP) identifies young Compassion-assisted men and women who have shown potential to become Christian leaders who can, in turn, influence their own families, churches, communities and nations and gives them the opportunity to get an undergraduate degree, develop and enhance Christian leadership skills and abilities, all while promoting and modeling world citizenship.

In the early 1990's, the President of Compassion International Dr. Wess Stafford grew more and more concerned as he watched truly remarkable young people graduating from Compassion's sponsorship program without further training. These talented and bright students were filled with spirit and passion for life, but it all ended with high school graduation. While this might be considered a tremendous academic journey for most graduates, Wess also knew that some of these young people had emerged as the "cream of the crop" and needed a program that would extend beyond high school to hone all of their God-given potential. These exceptional students needed an opportunity not only to attend university, but also to participate in an intense leadership program enabling them to give back as a generation of outstanding Christian leaders influencing their societies.

Wess' heart grew heavier with each year that passed without such a program in place, knowing that outstanding emerging leaders were leaving Compassion's program not yet fully equipped to make a significant contribution within their society. Compassion's Leadership Development Program began in 1996 in The Philippines and added one country per year during its early years. Today, Compassion is witnessing the impact of this great ministry and is dedicated to grow and further the reach of the Leadership Development Program. From humble beginnings, the Leadership Development Program now equips over 3000 students in 19 countries.

Purpose

In partnership with the Church worldwide, Compassion's Leadership Development Program launches outstanding graduates from its Child Sponsorship Program into their full, God-given potential. They are equipped with a university degree; mentored in their Christian life, and instilled with a passion to service that transforms their communities and nations.

Vision

The vision of compassion's Leadership Development Program is that Compassion International will be the premier Christian leadership ministry for university students in the developing world. Recognized for their Godly character and influence, the graduates will mobilize to end the cycle of poverty that undermines their nations. By 2020, the leadership development program will expand to 21,000 students.

Program Excellence

In order to develop outstanding Christian leaders, the program provides exceptional mentors, training, materials, and leadership development staff. CI utilizes effective in-country LDP promotional strategies and evaluation tools to measure development. As LDP students demonstrate accomplishment of outcomes with excellence, the model has been thoroughly researched and sought after.

Compassion's Leadership Development Program is a natural extension of the Child Sponsorship Program (CDSP). It is a part of the Core Strategy of "Christian holistic development of children in poverty through sponsorship. Her leadership development program works with young people who have been sponsored by Compassion, helping them finish well the work that was started so many years earlier. The leadership development program is a validation of CDSP. LDP students are "real-life proof texts" of the value of holistic child development through sponsorship.

Compassion's leadership development program identifies candidates from the child sponsorship program who have exceptional Christian leadership and academic potential. Students receive a first-class education and are trained and disciplined to become Christian leaders both now and for the future. Every graduate is prepared to serve and use their considerable skills and influence to end poverty. They will transform their communities and nations.

Training: Beyond the university classroom, students participate in experiential leadership training, such as: retreats, camps, seminars, and service opportunities that equip and inspire them to be confident Christian leaders. Christian leadership training is outcome-focused, based on a comprehensive 24-module global curriculum framework, country electives, and service opportunities.

Educating: Full-time university students are working toward a bachelor's degree at an accredited university in their own country. The bachelor degree programs in the countries LDP works in range from three to seven years, with an average of five years. LDP students pursue additional degrees on their own volition.

Discipling: Each student is disciplined through four transformational opportunities availed through defined processes of:

1. The local Church: Each student is committed to and actively involved in a local church.

2. Peer Discipleship: Each student is rooted and established in God's Word through a peer level care group either in his/her church or on campus.
3. Mentoring: The success of the Leadership Development Program depends a great deal on shepherding and accountability that helps students become servant leaders and Christian professionals. During a student's journey in the program, he or she will face challenges. Rather than walking this journey alone or depending solely on Compassion staff, each student is required to have a same-gender, mature, Christian mentor who can accompany, guide, and encourage him or her.
4. Sponsorship: Sponsors plays a vital role in the growth of the LDP student. The adult-to-adult relationship of sponsor and student allows for deeper levels of communicating, challenging, and encouraging. Prayer during this formational time of education and leadership development creates graduates empowered with vision to seek significant changes in their sphere of influence. Sponsors can act as "mentors at a distance," reinforcing a student's value in their own eyes, and creating a personal ministry purpose for the sponsor as well.

Servant Leaders: In the Bible, the words leader or leaders appear three times while the words servant or servants appear more than 700 times. In fact, when the concept of leadership is referred to in Scripture, God uses the word servant. Clearly, God's call to leadership is founded on service to others. Throughout the students' tenure in the program, they volunteer in a variety of service activities at their local church, university, and community. Time and again the students come out of poverty, with a great passion to serve others as they have been served. They know that they have been blessed to be a blessing.

The LDP currently operates in the following field offices: Bolivia, Honduras, Brazil, India, Colombia, Indonesia, Dominican Republic, Kenya, East India, Peru, 6. East Indonesia,

Philippines, Ecuador, Rwanda, El Salvador, Tanzania, Ethiopia, Thailand, Guatemala, Uganda and Haiti.

Compassion International LDP Ministry Outcomes and Indicators are as herein below:

Upon completion, a young person sponsored through Compassion's Leadership Development Program demonstrates the following outcomes and their respective indicators:

1. Outcome number 1: Demonstrates commitment to the Lordship of Christ.
 - i. Indicator 1: Applies, teaches and defends the Word of God.
 - ii. Indicator 2: Cultivates spiritual disciplines and develops their God-given spiritual gifts.
 - iii. Indicator 3: Commits to a local church.
2. Outcome number 2: Chooses good health practices and is physically healthy.
 - i. Indicator 1: Practices self-care disciplines and takes responsibility for medical needs.
 - ii. Indicator 2: Maintains sexual purity and inspires others to do the same.
 - iii. Indicator 3: Teaches adolescents the consequences of harmful health activities.
3. Outcome number 3: Exhibits the personal and professional skills to be economically self-supporting.
 - i. Indicator 1: Completes a university degree and required certification.
 - ii. Indicator 2: Knows basic entrepreneurial and job placement skills.
 - iii. Indicator 3: Demonstrates responsible management of personal finances.
4. Outcome number 4: Displays positive self-worth and healthy relationships.
 - i. Indicator 1: Views themselves as God sees them.
 - ii. Indicator 2: Practices effective communication skills.
 - iii. Indicator 3: Exhibits empathy and respect for others.
5. Outcome number 5: Demonstrates servant leadership.
 - i. Indicator 1: Lives out Compassion's biblical model of leadership.

- ii. Indicator 2: Commits to an ongoing mentoring relationship.
- iii. Indicator 3: Advocates in the fight against poverty.

LDP students complete a curriculum that covers 24 leadership topics taught from a Christian worldview. Leadership topics assist LDP beneficiaries in reaching all five outcomes. The training is implemented through self-study, care groups, seminars, workshops and service opportunities. LDP students are pursuing their first degree past secondary school. This is at minimum a bachelor's degree. LDP global resource curriculum topics are as enlisted herein below:

LDP Curriculum

The LDP Curriculum is designed to provide a comprehensive framework of goals and objectives to promote the five holistic outcomes in the life of each student.

The globally mandated curriculum topics are as listed hereinafter:

First year

- i) LDP overview and program expectations
- ii) Sponsor communication requirements and documentation
- iii) University life, career guidance, and academic expectations
- iv) Mentoring Handbook
- v) My Plan for Tomorrow
- vi) Assessment of computer skills
- vii) Planning, budgeting, and reconciling expenses
- viii) Bank account management
- ix) Basic Principles of Bible Study
- x) Principles of Identity and Position in Christ
- xi) The Local Church: Its Importance and Your Commitment
- xii) Stewardship of the Body and Healthy Practices

- xiii) Time Management and Study Skills
- xiv) Principles of Leadership (Part One)- 4 leadership principles

Second year

- i) Christian World View and Comparative Belief Systems
- ii) Biblical View of Sexuality
- iii) Basic Principles of Financial Management
- iv) Biblical Principles of Integrity and Stewardship
- v) Effective Communication and Public Speaking Skills
- vi) Effective Mentoring Relationships
- vii) Emotional Intelligence Skills
- viii) Principles of Leadership (Part Two)- 4 leadership principles

Third year

- i) Spiritual Gifts in the Life of the Christian
- ii) Entrepreneurial and Small Business Skills
- iii) Evangelism and Discipleship
- iv) Intrapersonal and Interpersonal Skills
- v) Advocating for Children
- vi) Principles of Influencing and Educating Peers
- vii) Principles of Leadership (Part Three)- 4 principles

Fourth year

- I. Friendship, Dating, Courtship, and Marriage
 - i) Helping Others Overcome Harmful Health Practices
 - ii) Job Placement Skills

- iii) Conflict Management and Reconciliation
- iv) Biblical View of Poverty and Understanding Your Social Responsibility
- v) Principles of Leadership (Part Four)- four principles
 - i. Additional country-specific electives;
 - a. Sexuality and HIV/AIDS
 - b. Drugs and alcohol abuse

The LDP Curriculum includes two components:

University Education: Students graduate with a bachelor's degree or equivalent. This program funds school related costs to support this goal.

Discipleship Opportunities: Students are subjected to monthly meetings with a Christian mentor who provides professional and spiritual advice or monthly meetings with a peer care group to develop community and accountability. It is a requirement that the student should regularly participate in the service in a local church. Compassion only accepts Christians into the leadership development program. (International, LDP Curriculum user's guide, 2009)

LDP Student Status: Overview

It is Compassion's goal that each LDP student achieves all the five outcomes and completes the program successfully. As with many young adults, this success may not come easily or without challenges. Each student is a work in progress. There are moments when students need specific interventions, encouragement, discipline, guidance, and suspension to ensure timely support, decision-making, and communication to sponsors.

This means that student monitoring is essential to tracking the student's participation in formal and non-formal activities. Student participation is measured against global standards that all field offices have with the LDP. At any point in the program, it is possible that the monitoring reveals a student's struggle in an area and that it is impacting his or her ability to reach the outcomes of the program. The LDP specialist will write up a report and will seek counsel from

the LDP Disciplinary Committee. This is a subcommittee of the LDP Advisory Committee, and as such, they will ensure local accountability, contextualization for key decisions, make timely decisions, and provide support to students that receive interventions, discipline, suspensions, or departures.

Student Selection

Eligible CDSP graduates must meet the following qualifications:

1. Has successfully demonstrated above average achievement in CDSP outcomes and milestones, as well as:
2. Confesses Jesus Christ as personal Savior.
3. Exhibits Christ like behavior.
4. Demonstrates active involvement and/or leadership in their Implementing Church Partner and child development center.
5. Has completed and achieved outstanding grades in secondary school.
6. Has been assessed by local educators as having exceptional post-secondary scholastic potential.
7. Has passed an academic institution/university entrance examination or equivalent.
8. Demonstrates financial need.
9. Displays drive and passion to excel in scholastic and leadership training.
10. Is currently registered in the CDSP or graduated from the CDSP within three years of the proposed enrollment date in the LDP.
11. Is not married.
12. Communicates a sense of God's leading in their personal life and future professional life.
13. Communicates a desire to impact one or more of the following: profession, church, community, or nation (International, LDP Ministry Blueprint, 2013).

Examples of Servant Leadership Development Programs

According to the American Society of Training and Development (AST &D), businesses spend more than \$170 Billion dollars on leadership-based curriculum, with the majority of those dollars being spent on Leadership Training. However the proponents of leadership are emphatic that leaders are not trained but developed (McCartney, 2003). For effective service delivery, the leader needs to be a servant leader who is not only selfless but committed to listening to people's views and serving them (<http://www.astd.org/ASTD-employee-learning-week>).

The AST &D have established that the graduates of the training program are able to provide focused leadership. In the making of a servant leader, leadership development program exist to support the same. Some of the programs are global and others regional.

Role Models for Servant Leadership

Martin Luther: As a Christian minister, Martin Luther King's main influence on leadership was based on Jesus Christ and the Christian gospels, which he would almost always quote in his religious meetings and speeches at church; but also in public discourses. He stated that Servant leadership is the philosophy and practice of leadership that encourages leaders to participate for the good of society by being of service to others (Kakiewrites.wordpress.com).

The Autobiography of King (1998) explained that Martin Luther's resolve to servant leadership practice was further inspired by the works of Mahatma Gandhi's success with non-violent activism in India and Thoreau's essay On Civil Disobedience, which King read in his student days, which advocated for the idea of refusing to cooperate with an evil system. He was also greatly influenced by the works of Protestant theologians Reinhold Niebuhr and Paul Tillich, as well as Walter Rauschenbusch's, 'Christianity and the Social Crisis'. All three men: Tolstoy, Gandhi, and King had been influenced by Jesus' teachings on non-resistance to evil forces.

On describing Martin Luther's servant leadership traits, James Perry said that it is easy to spot servant leaders in a room where others are jockeying for attention, they are the ones listening to someone others might consider unimportant. When faced with a problem, they look for solutions that benefit everyone. When something goes wrong, they take the blame. When things go well, they share the credit. They tell everyone the same story, even when it is inconvenient or difficult. They know that they don't have all the answers, so they seek advice from others. They work hard and inspire others to do the same (Clifford, 2012).

We can hardly consider the discourse of good leadership without mentioning the question of integrity. Integrity goes together fairness and equality of opportunity. Martin Luther King's legacy, fighting for fairness and equality was unmatched during his time. It is important that all people, regardless of race, income, sexual orientation, or disability be treated fairly (www.twitter.com/jamesperry2010)

Dr. King asked that he be remembered not for the prizes and accolades he won in life, but rather than he be remembered as a drum major for justice. He asked all Americans to join him in recognizing that to be great we need to do only one thing, serve other people by relentlessly demanding for equality in all areas. Dr. King the servant leader once said, "Change does not roll in on the wheels of inevitability, but comes through continuous struggle. That struggle for change bears fruit when we seek to serve others first, to find common ground, to use power ethically, and to insist on fairness and equality (www.twitter.com/jamesperry2010)

Desmond Mpilo Tutu: In South Africa, Desmond Mpilo rose to worldwide fame during the 1980s as an opponent of apartheid. He was pious but advocated for human rights for all people in South Africa. After the fall of apartheid, Tutu headed the Truth and Reconciliation Commission. In another incident, Tutu resigned following the passage of the Bantu Education Act, in protest of the poor educational prospects for black South Africans. Tutu as a servant leader campaigned for the fight of HIV and AIDS, tuberculosis, poverty, racism, and sexism;

amongst other social problems. Through all these we realize his strength in building of the community,

Julius Nyerere: Julius Nyerere helped form the Tanganyika African National Union In 1954, and had outstanding qualities of a servant leader by showing concern for the underprivileged and promoting equity in resource distribution and management. He demonstrated the ability to promote unity and peace: Nyerere's servant leadership traits were demonstrated as he was instrumental in the union between Tanganyika and the islands of Zanzibar. In the same spirit, Nyerere selflessly adopted the Ujamaa policy to ensure equitable distribution and management of resources in Tanzania.

Further Nyerere was a rare type of an African leader who did not attempt to amass wealth and lived a very simple life like the people KIE (1994). Nyerere as a servant leader demonstrated the ability to empower people through Ujama in order to promote economic development. Equally essential in his leadership was the question of taking risks. When in power, Nyerere implemented a socialist economic program (known as the Arusha Declaration), establishing close ties with Mao Zedong of China, and also introduced a policy of collectivization in the country's agricultural system, known as ujamaa or family hood. A policy he was not sure of its success. In 1967, nationalization transformed the government into the largest employer in the country. The state expanded rapidly into virtually every sector. It was involved in everything from retailing to import-export trade and even banking. Much progress in services such as health and education had been achieved by the time he handed over the throne in 1990.

Wangari Mathai: Examples of servant leaders in Kenya include the Kenyan environmentalist and first African woman to win a Nobel Prize, Wangari Mathai. She stood up for environmental care and conservation by demonstrating courage .Her environmentalism was combined with social and political activism, earning her a reputation and a standing far beyond

the limits of the green belt movement. Mathai became an icon for women in Kenya, Africa and the world over. In 1997, Wangari Mathai inspired people in Kenya to care for the environment. She not only set up the Green Belt Movement but also planted 30 million trees. Good leadership models emphasize the question of mentorship in leadership development.

As a servant leader, Mathai mentored her followers. All who admired Mathai's determination to make the world a more peaceful, healthier, and better place to live in such as the Nelson Mandela Foundation and the former United Nation Secretary General, Kofi Annan and the former Prime Minister of Kenya Raila Odinga described her as an exceptional environmental activist with a lasting legacy and with a greater awareness and work in protecting the environment in the world and championing women's rights. She was a hero of national struggles. Hers had been heroism easily recognized locally and abroad, one attained in her lifetime and therefore not left to historians to interpret. This self-determination is the kind that should be depicted by any servant leader.

In the 1980s and 1990s in a different setting Mathai clashed with the government of former President Daniel Arap Moi as she tried to halt forest destruction and land grabbing that was used by politicians to enrich themselves and repay political favors. Wangari Mathai was a force of nature who mobilized resources for sustainable development. (Achim Steiner, 2011, UNEP executive director). She earned Moi's personal ire when she successfully campaigned against a planned skyscraper to be built on Uhuru Park in Nairobi. In 1977, Mathai set up the Green Belt Movement which benefited poor rural women as they planted 30 million trees in Kenya. This has helped to slow, if not reverse, environmental degradation. In 2004 Wangari Mathai became the first African woman to win a Nobel Peace Prize for her contribution to sustainable development, democracy and peace. She was emphatic that the forests in Kenya were facing extinction and it was a man-made problem.

Mathai went out of her way sensitizing people on environmental protection. She accepted to be labeled as ‘anti- establishment’. Mathai worked on a plan to plant a billion trees worldwide by involving many people in the planting of trees. Given that servant leadership is both a leadership philosophy and set of leadership practices, this commitment to common good of the country demonstrated high qualities of a servant leader as depicted in her leadership style (<http://www.globalpost.com/dispatch/news/regions/africa/kenya/110926/wangari-maathai-nobel-peace-winner>).

Lincoln: Servant leaders must be willing to maintain a reciprocal relationship with the followers. Lincoln was able to demonstrate this quality although he found that it was often difficult for him to do with several members of his cabinet. He believed in their abilities as leaders and in their own rights and thus gave them much lee-way so as to accomplish his vision for the country. That is not to say that leading was easy for him. Rather, he appeared to demonstrate a natural ability to work through those obstacles and bring together a diverse group of people and to forge ahead with his vision for America. His relationships and handling of the American people and the soldiers that he engaged with points to his compassion and genuine fondness for others. He was particularly burdened by the trials of others. This could further support any conclusion of Lincoln’s servant leadership.

Lincoln’s capacity to use this unique group of individuals for the purpose of keeping the United States together despite the Civil War depicts unique virtues that can be categorized as servant leadership capabilities. Lincoln’s commitment as a servant leader was to serve the greater good for people. This was depicted through preservation of the Union and the freeing of the slaves and in totality revolutionized and changed a nation forever for the generations that have followed. Effective communication forms part of the assemblage of crucial attributes. As a servant leader Lincoln involved people in his thoughts and activities so that they could own the decisions (Northouse, 2004). He was very aware of the importance of faith and its role in the

lives of Americans and used that knowledge to communicate more effectively with the public at that time 1948a).

Lincoln's careful and prudent leadership as a servant leader throughout his presidency produced a radical and transformational change in America. Abraham Lincoln seized the opportunity before him to confirm America's position in the world as the premier example of a working democracy. Additionally, he extended the opportunity for liberty to all Americans. Lincoln recognized that the fundamental American values of liberty, life and the pursuit of happiness were possessed by all Americans. However, the culture of the 19th century America suggested that only a selected portion of the population was entitled to the opportunity to pursue these liberties.

Some proponents of servant leadership have noted that servant leadership shares some ideas in common with Christian principles. It was actually stated that Lincoln made connections between religion and leading. According to Wellborn (2011), Lincoln had a religious sensibility and found it easy to piece together servant leadership with Christianity, especially when many perceive Jesus to be the ultimate example of a Servant Leader. However, not all Christians are servant leaders nor are all leaders Christians. So to assume that this leadership style is directly correlated to only Christian principles is a bit of a stretch. Servant Leadership does however, share commonalities amidst the different religions, although Wellborn (2011) did not find any evidence that Lincoln used religion to dictate his leadership.

Lincoln's writings and speeches point to the fact that Lincoln must have believed that God's hand was at work in the events that surrounded America during those turbulent times. There is no evidence that Lincoln understood the servant leadership concept during his time in office. Many people who are in the realm of influence by a servant leader do not recognize that fact until the leader is gone.

The residual effect of servant leadership is evidenced by the lasting change to the organization (or country in Lincoln's case) and its people. His leadership kept the country intact and gave a voice to millions who had been silenced prior to their freedom. While the change was slow, it had a profound impact on America, long after in the late 19th century. Servant leaders like Lincoln must be very sure of the path on which they are leading their organization. For Lincoln, he remained steadfast in his conviction of what he wanted for America and its people, even when he was criticized and the obstacles facing that vision seemed impossible (Keli Wellborn, 2011).

Commitment for service: The agenda that servant leaders set is for the good of the organization itself, but most importantly, for the improvement of the people within that organization. Lincoln's aspiration to become President stemmed from his desire to serve his country. This suggests that Lincoln did not seek the position of executive leader solely for the sake of power that such an opportunity would create for him. He understood that the Presidency was the ultimate position to serve his fellow Americans and move the country toward a more perfect Union. The position of executive leader would provide him with the platform necessary to fulfill this vision for the people and the nation. He recognized that he would have to exercise a position of power in order to accomplish this goal.

Transformational or servant leadership forms are characterized by the dynamic of leading change and the effective management of change. In initiating change, Lincoln set out to challenge the unwritten cultural beliefs held for several generations in America. This leadership task involves uncovering the precepts and held beliefs that contradict the true values of humanity and, in America's case, the additional belief that the sovereignty of a state superseded the establishment of an entire nation. He spearheaded changes in the Constitution of USA.

The 13th, 14th, and 15th Amendments to the Constitution set in motion the evidence of lasting leadership. These permanent changes to America's Constitution, the rulebook by which

the people's rights were guaranteed, showed the direction in which Abraham Lincoln was leading the country. These changes were evident in the laws that Congress passed. The inevitable changes had taken place. The desire to continue to pursue a "more perfect Union" in the wake of Lincoln's exit from the executive office by the subsequent leaders is proof of his servant leadership (Keli Wellborn, 2011).

Nelson Mandela: Mandela inspired others, for example: While in Robben island, fellow prisoners who were with him looked up to him and said that watching Mandela walk across the courtyard upright and proud, was enough to keep them going for days. Though Mandela felt frightened, as a leader, he could not let others know. And that's precisely what he learned to do: pretend and through the act of appearing fearless, inspire others. As a servant leader, one should be a mediator and a reconciler of people, this trait was advocated for by Mandela as a peaceful way of solving conflict. He explained to the African national congress that negotiating with the apartheid leadership would be more beneficial than armed confrontation.

It was a quality Mandela perfected on Robben Island, where there was so much to fear. He knew that he was a model for others and that gave him the strength to triumph over his own fear later. Nelson Mandela had charisma and persevered extensively in the face of brutality and imprisonment for the sake of championing the rights of the people of South Africa. We see tactfulness when, in 1985 Mandela was operated on for an enlarged prostate. When he was returned to prison, he was separated from his colleagues and friends for the first time in 21 years. They protested, but as his longtime friend Ahmed Kathrada recalls, that the servant leader Mandela, said to them, 'Wait a minute, chaps. Some good may come of this. 'The good that came of it was that Mandela on his own launched negotiations with the apartheid government. This was anathema to the African National Congress (ANC). After decades of saying that prisoners cannot negotiate and after advocating an armed struggle that would bring the

government to its knees, Mandela decided that the time was right to begin to talk to his oppressors.

Mahatma Gandhi: Mahatma Gandhi displayed an inspirational dimension of leadership. As a servant leader Gandhi interacted freely with the students and the elite of Oxford University in various public meetings and discussions. Lindsay (1948) was later to say that having him in their house was like having a saint in the house. Gandhi showed the mark of a great and simple man as he treated every one with the same courtesy and respect whether one were a distinguished statesman or an unknown student (Fischer, 1982) .

Gandhi's behavior and attitude inspired many people in different walks of life. Gandhi went to Pretoria, South Africa in 1893 (Fischer, 1982) and within a week after he arrived in Pretoria, he summoned the local Indians to a meeting to discuss their wretched conditions. He collaborated with them to fight for their rights (Fischer, 1982). Seeking the Almighty God in life activities was also exhibited by Mahatma Gandhi who always meditated and read the Gita (Gandhi 1948).

Similarly, Gandhi's life was also driven by his religion, truth and non-violence and a life of service to others (Nair, 1994). As a congress leader; he always worked and made plans in consultation with his co-workers. As a servant leader, Gandhi resolved, as he wrote in 1906, that "sacrifice" was the "law of life." He gave up his pleasures as a British barrister, his Saville row suits, and sexual relations with his wife, vowing to focus all the heat of his passion toward helping India's émigré and indentured community.

Barnabus (2012) emphatically stated that Gandhi's commitment to non-violence and his belief in simple living, making his own clothes, eating a vegetarian diet, and using fasts for self-purification as well as a means of protest has been a beacon of hope for oppressed and marginalized people throughout the world as it shows empathy. Hay and Hodgkinson (2006) argued for a more grounded conception of leadership and as such puts leadership back in the

grasp of ordinary people by saying that a leader is an ordinary individual who is imperfect and subject to existential struggles like all of us and not seen as one who is a heroic figure with super natural powers. Gandhi was a great leader, yet he practiced the characteristics of leadership which an ordinary man can follow.

The book entitled *The Mind of Mahatma* quoted Gandhi, saying, that he did not doubt that any man or woman can achieve what he had, if he or she would make the same effort and cultivate the same hope and faith (Prabhu & Rao, 1945). According to Sendjaya et al. (2008), as a servant leader, Gandhi had the quality of authentic self where he was always considering others needs before his. Gandhi did not seek after influential posts. He was the leader of the Indian National Congress on its formation, but when young leaders like Jawaharlal Nehru rose up, he gave way to them to become leaders of the Indian National Congress. After independence, he did not hold any post in the government but remained a humble servant who sacrificed his life for the cause of India.

One appreciates the role personality in effective leadership. Humility and authentic personality are vital for a servant leader. Gandhi knew how to make friends with the most ignorant peasants as sincerely as with a man of his own educational level. To him, no man or woman was common or unclean. This was not a beautiful theory that he preached but it was daily practice. Moral reasoning: Gandhi was able to influence people by moral reasoning to do what is right.

Britain declared war (First World War) on August 4, 1914, and Gandhi (1948) reached Britain on August 6, 1914. Even though India was under British Government and was fighting for independence, Gandhi, along with Indian men and women whom he mobilized, did their part in the war by treating the injured and providing for the injured. According to Gandhi (1948) if he and his people would improve their status through the help and cooperation of the British, it was then their duty to win help by standing by the British in their hour of need.

The other principal concept of good leadership is accountability. Accountability is evident in Gandhi's leadership and in particular when Gandhi returned to India from South Africa, Ghanshyam Das Birla, one of the famous business dynasties of Birla, overly responsible for most of the privately owned industries in India, was a follower and benefactor of Gandhi. Business tycoon Birla financed most of Gandhi's spiritual activities during this period (1930 – 1947). Birla testified about the accountability of Gandhi by saying that Gandhi sent him detailed accounts of everything that he spent or that was spent on his behalf, down to the last paisa, even though he had been told that he could spend the money in any way he liked.(Mehta, 1977)

Adherence to Moral values Gandhi's way of fighting with the British was using Satyagraha, which, when literally translated, means insistence on truth (Shridharani, 1939). Gandhi championed love, non-violence, forgiveness, and peaceful civil disobedience as a response to the unjust laws by the British, and successfully led Indian masses to a largely bloodless revolution and finally independence (Fawell, 2007)

Summary

Servant-leadership as demonstrated the foregoing account is basically a way of being in relationship with others. The nature of these relationships can be servant-leadership to empirical investigation. Greenleaf's servant-leadership approach aims at creating organizations where leaders remove barriers and obstacles that would prevent employees from growing as individuals and performing well in the workplace. It places emphasis on the sharing of power in decision-making and the promotion of a sense of community within an organization. There is need to find out how listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community which are core

features of servant leadership can be subjected to empirical investigation. These are features which fall within the ambit of influence.

When explaining the Law of Influence Maxwell (1998) states that job titles do not have much value when it comes to leading. True leadership including servant leadership cannot be awarded, appointed or assigned. It comes only from influence and that cannot be mandated. Even after Princess Diana was stripped of her title, she was still able to lead a global effort toward banning land mines because of her sophisticated ability to influence others (Maxwell, 1998). Instead of thinking of heroic leaders, there is need to focus today on servant leaders as hero makers. Management experts have written extensively about the importance of empowerment through delegation, participative management, visionary leadership but what has not been emphasized about the empowering process in today's leadership and management literature, is what Robert Greenleaf over 25 years ago called servant leadership (Greenleaf 1970).

To what extent is the servant leadership model a transformative leadership style? The analytical approach of servant leadership emphasizes increased service to others, a holistic approach to work promoting a sense of community and the sharing of power in decision making. Hence, the servant leader's focus is on the followers. This makes the achievement of organizational objectives a subordinate outcome.

Although academic research on servant leadership is still in its infancy, it has been said that the extent to which the leader is able to shift the primary focus of leadership from the organization to the follower is the distinguishing factor in classifying leaders as either transformational or servant leaders. Given that the focus of servant leadership is on others rather than upon self, and on an understanding of the role of the leader as a servant (Greenleaf, 1977), self-interest should not motivate servant leadership; rather, leadership should ascend to a higher plane of motivation (Greenleaf, 1977; Pollard, 1996) in view of the servant leader's primary

objective being to serve and meet the needs of others. This, in essence should optimally be the prime motivation for leadership (Russell and Stone, 2002).

CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

Introduction

In this chapter the procedures and strategies that were used to carry out the study are described. These are the research design, location of the study, target population, sample size and sampling procedure, research instruments, pilot-testing of the instruments and the methods of data collection and data analysis plan.

Research Design

The needs and challenges of organizational research associated with leadership of Compassion International were analyzed on the basis of a multidimensional and holistic framework to leadership called servant leadership. A case study research design which uses quantitative and qualitative evidence was deployed to show how servant leadership is operationalized in the organization. This kind of research calls for a mixed methods research design incorporating multiple sources of data which require both qualitative and quantitative approaches. The research therefore employs the Pragmatic Case Study Method (“PCS Method”).

The pragmatic approach to science involves using the method which appears best suited to the research problem and not getting caught up in philosophical debates about which is the best approach. Therefore, this study reserved the freedom to use any of the methods, techniques and procedures typically associated with quantitative or qualitative research. Owing to the fact that every method has its limitations and that the different approaches could be complementary. Different techniques were used to construct questionnaires, face-to-face interviews as well as focus group discussion with respondents. The data collected was analyzed using tables and graphs.

Variables

Malcolm, (1980) and Cartney, (2003) on leadership state that close interplay of various crucial factors contribute towards efficient and effective management of leadership training program. This study was based on the systems analysis approach which explains the co-relation between independent and dependent variables and the intervening variables. The Independent variable in the study was values and virtues stipulated in the curriculum content of the LDP. The dependent variable was the servant leadership aspect of the graduates of the LDP, while the intervening variable was the strategy employed in the training of the students in the program. Values constitute the foundation of servant leadership. These values are therefore vital indicators of servant leadership that should result from a good leadership training program:

- i) **Listening:** Servant-leaders reinforce these important skills by making a deep commitment to listening intently to others. Servant-leaders seek to identify and clarify the will of a group. They seek to listen receptively to what is being said (and not said).
- ii) **Empathy:** The ability to empathize is vital in leadership training. Servant-leaders strive to understand and empathize with others. People need to be accepted and recognized for their special and unique spirit. One must assume the good intentions of coworkers and not reject them as people, even when forced to reject their behavior or performance.
- iii) **Healing:** Learning to heal is a powerful force for transformation and integration in leadership training. One of the great strengths of servant-leadership is the potential for healing one's self and others.
- iv) **Awareness:** General awareness, and especially self-awareness, strengthens the servant-leader. Making a commitment to foster awareness is vital. Awareness is not a giver of inner security.

- v) Persuasion: Servant-leaders rely on persuasion. Servant-leaders seek to convince others, rather than coerce compliance. The servant-leader is effective at building consensus within groups.
- vi) Conceptualization: Servant-leaders seek to nurture their abilities to “dream great dreams”. The ability to look at a problem from a conceptualizing perspective means that one must think beyond day-to-day realities. Servant-leaders must seek a delicate balance between conceptualization and day-to-day focus.
- vii) Foresight: Foresight is a characteristic that enables servant-leaders to understand lessons from the past (hindsight), the realities of the present (insight), and the likely consequence of a decision in the future (foresight). It is deeply rooted in the intuitive mind.
- viii) Stewardship: Stewardship demands accountability and responsiveness. All leaders play significant roles in holding their institutions in trust for the great good of society. Integral to stewardship and organization success is moral leadership and organizational integrity. The ethical orientation of the leader, therefore, is a key factor in promoting servant-leadership and stewardship among organization members.
- ix) Commitment to the growth of people: Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, servant-leaders are deeply committed to a personal, professional, and spiritual growth of each and every individual within the organization. There is need for creating commitment as a way of enlisting everyone's contribution rather than manipulation or some other superficial form of motivation.
- x) Building community: Servant-leaders are aware that the shift from local communities to large institutions as the primary shaper of human lives has changed

our perceptions and has caused a feeling of loss. Trusting relationships as the foundation for collaboration and service, affirming that all relationships should be based on trust and mutual respect, not power, status or coercion. Community building to create environments in which people can trust each other and work together, recognizing that people work best in collaboration, in teams.

- xi) Spirit of teamwork: Nurturing the spirit of teamwork and creating the conditions in which everyone can find meaningful work and satisfaction through their contributions.

Location of the Study

The study was conducted in Nairobi County, which is one of the forty-seven counties in Kenya. This is the county where majority of the LDP graduates are working. Singleton, (1993) observes that the ideal setting for a research study is one that directly satisfies the researcher's interests.

Target Population

With reference to the LDP Compassion International Kenya a total of 683 students have been graduated since the beginning of the program between the years 2001 and the year 2013. Due to the fact that graduates are spread all over and outside Kenya, in different public and private organizations, the researcher carried out a case study of those engaged in different organizations within the Nairobi County. The study sampled LDP graduates working in public and private enterprises in Nairobi County. The facilitators were also studied as a whole. The study equally sought to interview students that were currently undertaking the LDP program in different institutions in Nairobi. Partners who work in close collaboration with CI also formed part of the respondents as well as staff/specialists engaged in molding the students.

Sampling Techniques and Sample Size

Sample Techniques

According to Mugenda and Mugenda (1999), the sampling techniques are the schematic ways of deciding the sample size from the target population. This descriptive research survey design used random and purposive sampling techniques. Mugenda and Mugenda (1999) further stated that generally 10% of accessible population is adequate for a sample whose population is more than 20 and less than 500. The graduates of LDP between the year 2001 and 2013 who were from Kenya totaled 683 and of this 346 are in Nairobi. These are distributed as follows in different organizations. The sampling is taken from 10% of graduates in Nairobi. Of the 47 counties in Kenya, Nairobi County has many public and private organizations where the graduates were engaged in gainful activities. The pieces of paper were placed in a chalk box and shaken, and then the organizations picked out one at a time. The process was repeated until 10% sample of the organization was reached. The repeating process gave a chance to each organization to be included in the sample. Gay (1992) observes that where the population is less than 20 in number, the whole population should be studied. The LDP facilitators during the period under study were 3 specialists per batch and thus all were selected to be respondents.

Sample size

The sample size of 104 constituted of groups of respondents across different persons who had had interactions with CI. These included the following:

1. Graduates/Alumni-200 of them were sampled in view of the Mugenda and Mugenda (1999) technique cited above. A similar number of students (20) currently in college were sampled for the exercise
2. 20 ICPs in Nairobi, 16 CIK staff and a total of 4 different employer representatives were considered for the study, making a total of 60.

3.Four sponsors (sponsoring children from between 2001 and 2013) were also sampled for the study.

The table below summarizes the sample size:

Table 1: Sample Size

No.	Category	Sample size
1.	Alumni	20
2.	Current Students	20
3.	CI partners, mentors & other stakeholders	40
4.	CI specialists/facilitators	20
5.	Sponsors	4
Total Sample size		104

Research Methods and Instruments

There is nothing as fulfilling like seeing a young person emerge from poverty, go to college, and return home as a true leader after undergoing a training program. That is what Compassion's Leadership Development Program (LDP) does in the sense that it identifies young Compassion-assisted men and women who have shown potential to become Christian leaders who can, in turn, influence their own families, churches, communities and nations. Therefore, this study intends to use multiple methods including qualitative and quantitative research methods within the framework of a case study research design. Quantitative data collection usually involves numbers, graphs and charts, whereas, qualitative data collection methods deals with feelings and other non-quantifiable elements.

The most popular appropriate qualitative methods of data collection and analysis for this study are interviews, focus groups and case study of Compassion International as an organization carrying Leadership Development Programs. Questionnaires are used for both qualitative and quantitative research ends. The researcher sent questionnaires to alumni and current students. Of these.....were returned.

According to Krejcie et.al (1970) a questionnaire with clearly constructed question items is a valuable research tool for descriptive research survey design. The questionnaire was used to collect data on how the graduates of LDP from Compassion International exhibited servant

leadership attributes in their areas of operation. The questionnaires were divided into two sections; closed ended and open ended question items. The closed ended question items enabled the researcher to obtain demographic information such as age, gender, academic qualifications and work experience. On the other hand, the open ended questions were useful in obtaining information relating to the respondents on challenges facing servant leadership and how the training could be improved so as to mitigate the challenges.

In these questionnaires, open-ended questions are used for qualitative data analysis providing for phenomena to be described in a narrative fashion. Closed-ended questions are used in a quantitative approach to data analysis providing for phenomena to be described numerically.

The study uses a semi-structured questionnaire, interview schedules or guides and Focused Group Discussions will be undertaken on the basis of questions which are classified by the type of information they provide. The researcher uses questions which are more specific to CI situation and organizational context. To gain the broadest possible perspective, she attempts to create a balance between the types of information she seeks to harness through her interview process. She seeks to serve as a facilitator who guides the group based on a predetermined set of topics. In this exercise, she recognizes that the researcher as the facilitator creates an environment that encourages participants to share their perceptions and points of view. It is valuable to point out that Focus Groups are a qualitative data collection method, meaning that the data harnessed is descriptive and cannot be measured numerically.

Focus Groups discussion is meant to provide in-depth information on perceptions, insights, attitudes, experiences, or beliefs. The interview guides were constructed for guiding focused group discussions. Asembo (2003) underscore the importance of using a variety of appropriate instruments for the collection of the relevant information. A variety of research instruments

helps in getting a holistic view of the research situation. In addition, the researcher also consulted her supervisors on the suitability of the research instruments used.

The researcher used the interview schedule to collect data from the facilitators at Compassion International to compliment and corroborate the quantitative data from the questionnaire responses. Morgan (1970) emphasizes the importance of using interview schedules to collect data from a population that gives collaborative information as this assists to clarify issues and provides additional pertinent information. FGD guides were used to generate informative discussions with the students and graduates. Five FGDs were conducted to cover the 40 students and graduates and stakeholders sampled for the study.

Pilot Study

The pilot study was meant to contribute to rigorous social science research and program evaluation by helping the researcher identify the impact on the developmental experiences of students undergoing the program to assess perceived transformational leadership behavior. The research instruments used in the pilot phase of the study were vital in helping to ascertain their validity and reliability. This was key to assisting the researcher to check for ambiguity, contractions and poorly structured question items. With the assistance of a research assistant, a total of 5 questionnaires were distributed to the alumni and current students as a pilot study. There was a quick response and the realization that a few questions needed to be rephrased. This helped that researcher to proceed into also introduce the chitchat tactic in order to gather more information.

Validity

Validity is the method of determining that the question items of the research instruments are suitable to elicit correct responses from the respondents. The items should be structured to measure specific variables such as suitability, clarity, accuracy and time frame (Wiersma, 1986). The researcher did a pilot of the instruments in Nairobi County. These respondents were

conveniently sampled and were not included in the main study sample. The pilot respondents responded to question items relating to how they exhibited servant leadership attributes in their areas of operation. To confirm further the validity of the content, the instruments were given to the supervisors and their comments were incorporated.

Reliability

Reliability is the measure of the degree to which research instrument yields consistent results on data after repeated trials, (Mugenda and Mugenda, 1999). They further state that reliable instruments should produce consistent results when used more than once to collect data from any sample randomly drawn from a population. To establish the reliability of the research instruments, the researcher used the test–retest method. She gave the instruments to the respondents in the pilot organizations and ranked the results. The responses were then ranked based on research observations as suggested by Gay (1992), that research instruments be pilot tested on small population and the results used to revise the questions.

Data Collection Techniques

The researcher collected data in the month of October 2014. She sought written authority from ILU to collect data after which she visited the concerned stakeholders, assuring the respondents of the confidentiality of the information they provided and requested them to question items in the questionnaire and interview schedule.

Data Analysis

Basing on observations of Mugenda and Mugenda (1999) that in order to obtain quantifiable information from a sample population using descriptive research survey design, one has to analyze detailed descriptions of documents. In view of this, the detailed information in the research documents was coded and analyzed according to the category of respondents. According to Gay (1992) coding data assists in developing meaningful categories and essential

patterns. The data was analyzed using quantitative and qualitative analysis procedures to get balanced analysis and to uphold freedom of expression.

Quantitative data was analyzed by generating frequency counts out of which percentages were calculated. As for qualitative responses, which deal with value judgment, the Likert rating scale (Likert, 1967) was used. In addition, the statistical package for social sciences (SPSS) version 10.0 programs was used to analyze the data further for corroboration. The analyzed data was presented in frequency tables, percentages and pie charts. Basing on the findings, the researcher drew conclusions on the suitability of LDP at Compassion International in developing Servant Leaders. The needs and challenges of organizational research associated with leadership of Compassion International were analyzed on the basis of a multidimensional and holistic framework to leadership called servant leadership.

Logistical and Ethical Considerations

The researcher was cautious to put in to place all logistical and ethical considerations in order to avoid issues that may attract disrepute of the study. In this case, the researcher sought all necessary requirements for introduction to carry out research where needed. The research study went on as scheduled and study was conducted by only engaging the stakeholders of LDP – Kenya in order to get accuracy of the study.

All data collected from the respondents was kept in anonymity for ethical consideration. The researcher needed one research assistant and for the purpose of the research study to be realized she trained the latter by explaining the objective of the study to him. She made various consultations with those who have done the research previously on the mode of training a research assistant in order to get the best in the field. The purpose of research assistant was distribution and collection of the questionnaires from the respondents. The researcher was very careful to keep all the data gathered in the field in order to avoid situation that would bring

confusion in event force her to reconstruct the information gotten from the field; Vyhmeister, (2008:154). In this case, the researcher developed a system that was simple and easy to manage in the storage of information in consideration of logistical and ethical issues that relates to research.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

Introduction

In this chapter, the researcher presented data, analyzed it and interpreted the same. The purpose of the research was to assess the Compassion International Leadership Development Program in Kenya. The researcher targeted population from amongst the sponsors, mentors, ICP specialists, stakeholders, LDP students and alumni.

The researcher applied pragmatic case study method (PCS Method). This kind of research called for mixed methods research design and incorporated multiple sources of data which required both qualitative and quantitative approaches. In this case, the researcher wanted to assess the leadership development program of Compassion International in Kenya. The researcher desired to determine its effectiveness and its shortcomings and for that reason she had to involve both qualitative and quantitative approaches in order to attain the purpose of the research.

The Profile (Demography) of Respondents

The researcher had the target of sampling 104 respondents. However, due to reasons beyond her control she was able to reach out 84 respondents and below is the table explaining the number of respondents reached.

Table 2: The Distribution and Received back Questionnaires in Percentage

No.	Category of Respondents	Distributed Number of Questionnaire	Returned Questionnaire	Expect Response in %	Received Response in %
1.	Current LDP Student	20	15	100%	75%
2.	LDP Alumni	20	15	100%	75%
3.	CI partners, mentors & other stakeholders	40	35	100%	87.5%
4.	CI specialists/facilitators	20	15	100%	75%
5.	Sponsors	4	4	100%	100%
Totals		104	84	100%	80.76

The above table shows how the researcher distributed questionnaires. She expected 100% results. However due to technicalities beyond her control she obtained results of 80.76%. This implied that 20 (19.23%) questionnaires out of 104 distributed were not received back.

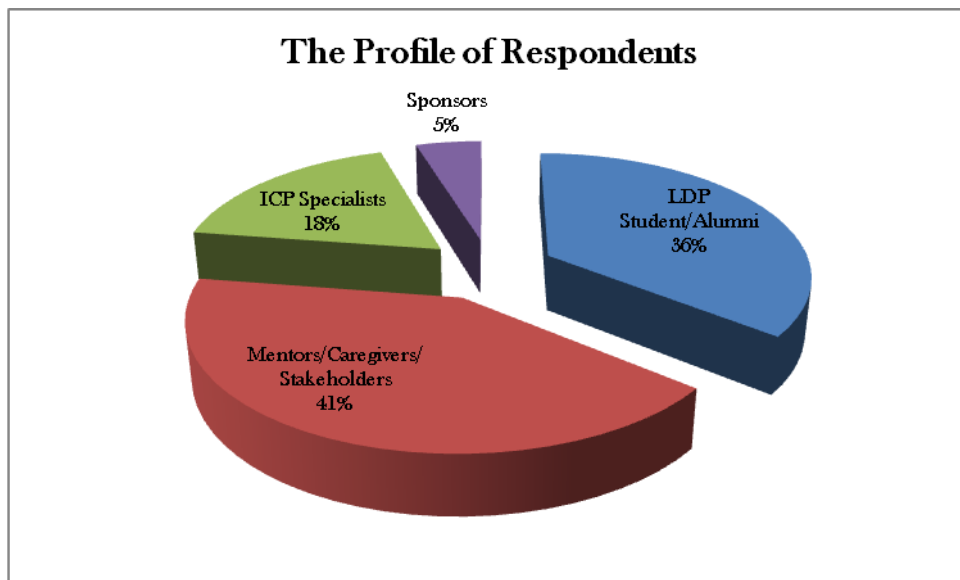


Figure 3: The Profile of Respondents

The above pie chart explains the demography of the respondents. Thirty out of 84 respondents (36%) were either the current LDP students or alumni. Thirty five out of 84 respondents (41%) were CI partners, mentors & other stakeholders. 15 out of 84 respondents (18%) were CI specialists/facilitators. four out of 84 respondents (5%) were sponsors.

Effectiveness of Molding Christian Leaders through the LDP Program

The first objective of the study was to assess the effectiveness of the model Compassion International Leadership in Kenya uses in molding Christian leaders in the LDP program. In assessing the leadership model, the researcher explored the mind of respondents through questions in the questionnaire from among the CI partners, mentors and other stakeholders, CI specialists and facilitators and the sponsors. The column chart below is the response of the respondents.

Rating of the LDP Students/Alumni in LDP Program

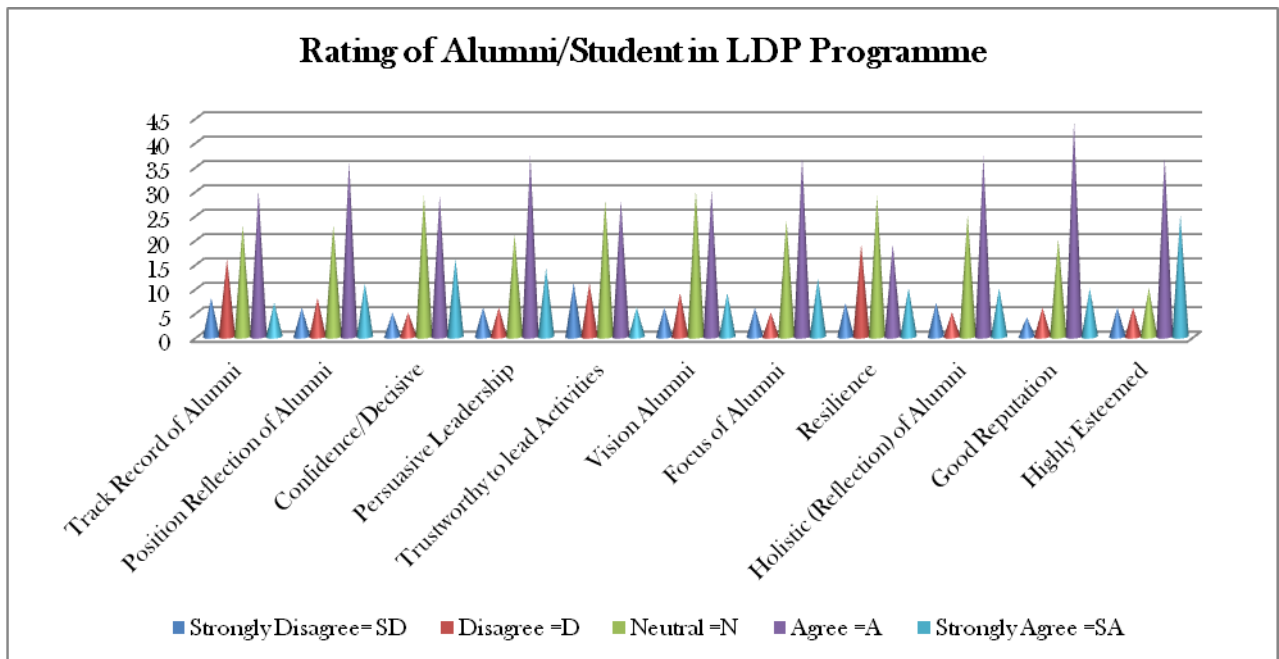


Figure 4: Rating of the LDP Students/Alumni in LDP Program

The chart above is the assessment done by the CI partners, mentors and other stakeholders, CI specialists and facilitators and the sponsors and the current LDP students/Alumni. Below is their assessment.

LDP alumni have a proven track record for accomplishing impressive results – not just meeting expectations. In response to the above statement, eight out of 84 (9.52%) and 16 out 84 (19.05%) of respondents respectively were either disagreeing or strongly disagreeing that LDP had a proven track record for accomplishing the impressive results, not just meeting expectation. Twenty three out of 84 (27.38) respondents took a neutral stand in that they neither disagreed or agreed that LDP alumni had track record for accomplishing impressive results, not just meeting expectations. 30 out of 84 and 7 out of 54 (44.05%) respondents respectively were either agreeing or strongly agreeing that LDP alumni had a track record for accomplishing the impressive results, not just meeting expectation.

LDP alumni take charge and make things happen without being coerced. In regards to the statement above, six out of 84 and 8 out of 84 (16.67%) respondents were either strongly disagreeing or disagreeing that LDP alumni/students were taking charge and make things happen without being coerced. 23 out of 84 (27.38%) respondents took a middle ground stand by neither agreeing nor disagreeing that the LDP alumni/students were taking charge and make things happen without being coerced. 36 out of 84 and 11 out 84 (55.95%) respondents took a stand that the LDP Alumni and students took charge and made things happen without necessarily being coerced.

LDP alumni make decisions that people have confidence in. Now concerning the alumni making decisions that people had confidence in, 10 out of 84 (11.90%) respondents were either strongly disagreeing or disagreeing in regards to the statement. 29 out of 84 (34.52%) respondents were neutral in that they neither agreed nor disagreed that students and alumni of LDP were making decisions that people had confidence in. 45 out of 84 (53.57%) respondents were either strongly agreeing or agreeing that LDP Alumni/students were making decisions that people had confidence in.

LDP alumni lead through persuasion and influence- they serve as effective sounding board to others who are struggling with complex issues: 12 out 84 (14.29%) respondents either strongly disagreed or disagreed that the LDP students/alumni lead through persuasion and influence- they serve as effective sounding board to others who are struggling with complex issues. 21 out of 84 (25%) respondents took a middle ground by being neutral (neither disagreed nor agreed) that LDP alumni/students lead through persuasion and influence- they serve as effective sounding board to others who are struggling with complex issues. 51 out of 84 respondents (60.71%) either strongly agreed or agreed that the alumni/students lead through persuasion and influence- they serve as effective sounding board to others who are struggling with complex issues.

LDP alumni can be trusted to lead projects and teams, even without a leadership title: 22 out of 84 (26.19%) respondents strongly disagreed or disagreed that the LDP students can be trusted to lead projects and teams, even without leadership title. 28 out of 84 (33.33%) were neutral that the LDP students can be trusted to lead projects and teams, even without a leadership title. 34 out of 84 (40.48%) either agreed or strongly agreed that LDP alumni/students can be trusted to lead projects and teams, even without a leadership titles.

LDP alumni are visionary- able to see the outcome before charting the path: 15 out of 84 (17.86) respondents strongly disagreed or disagreed that LDP students/alumni were visionary- able to see the outcome before charting the path. 30 out of 84 (35.71%) respondents were neutral that LDP students/alumni were visionary- able to see the outcome before charting the path. 39 out of 84 (46.43%) respondents strongly agreed or agreed that the alumni were visionary- able to see the outcome before charting the path.

LDP alumni have the bigger picture in mind- have apparent priorities, are not tied to the details and tactics: 11 out 84 (13.10%) respondents strongly disagreed or disagreed that LDP alumni/students had the bigger picture in mind- have apparent priorities, are not tied to the details and tactics. 24 out of 84 (28.57%) respondents were neutral that LDP students/alumni had the bigger picture in mind- have apparent priorities, are not tied to the details and tactics. 49 out of 84 (58.33%) agreed or strongly agree that LDP alumni had the bigger picture in mind- had apparent priorities, were not tied to the details and tactics.

LDP alumni are not stopped by obstacles - Obstacles represent challenges, not threats: 25 out of 84 respondents (29.76%) strongly disagreed or disagreed that LDP alumni/students were not stopped by obstacles - Obstacles represent challenges, not threats. 29 out of 84 (34.52%) respondents were neutral that LDP alumni/students were not stopped by obstacles - Obstacles represent challenges, not threats. 29 out of 84 (34.52%) respondents agreed or strongly agreed

that LDP alumni/students were not stopped by obstacles - Obstacles represent challenges, not threats.

The LDP alumnus is an all rounded leader—not limited to one scope of leadership. Twelve out of 84 (14.29%) strongly disagreed or disagreed that LDP alumni/student were all rounded leaders—not limited to one scope of leadership. Twenty five out of 84 (29.76%) were neutral that LDP alumni/student were all rounded leaders—not limited to one scope of leadership. Forty eight out of 84 (57.14%) respondents agreed or strongly agreed that LDP alumni/student were all rounded leaders—not limited to one scope of leadership.

LDP alumni have great regard for good conduct respect and good character: 10 out of 84 (11.90%) strongly disagreed/disagree that the LDP alumni/students had great regard to good conduct, respect and good respect. 20 out of 84 (23.81%) respondents were neutral that the LDP alumni/students had a great regard for good conduct, respect and good character. 56 out of 84 agreed or strongly agree that LDP alumni/students had a great regard for good conduct, respect and good character.

LDP alumni are more often elevated by Compassion International- to levels higher than what they really reflect in society. Twelve out of 84 respondents (14. 29%) strongly disagreed/disagreed that LDP alumni/student were more often elevated by Compassion International- to levels higher than what they really reflect in society. 10 out of 84 (11.90%) respondents were neutral that LDP alumni/student were more often elevated by Compassion International- to levels higher than what they really reflect in society. 62 out of 84 (73.81%) respondents agreed/strongly agree that that LDP alumni/student were more often elevated by Compassion International- to levels higher than what they really reflect in society.

The Compliance and Behavioral Maturity of Students Admitted into and Graduated from the LDP Program

The second objective of the study was to evaluate the compliance and behavioral maturity of students admitted into and graduated from the LDP program. The questionnaires were given sponsors, ICPs specialists and facilitators, mentors and stakeholders. In evaluating the compliance and behavioral maturity, the researcher engaged the mind of the respondents as shown in figures 4, 5 and 6. Below is the explanation:

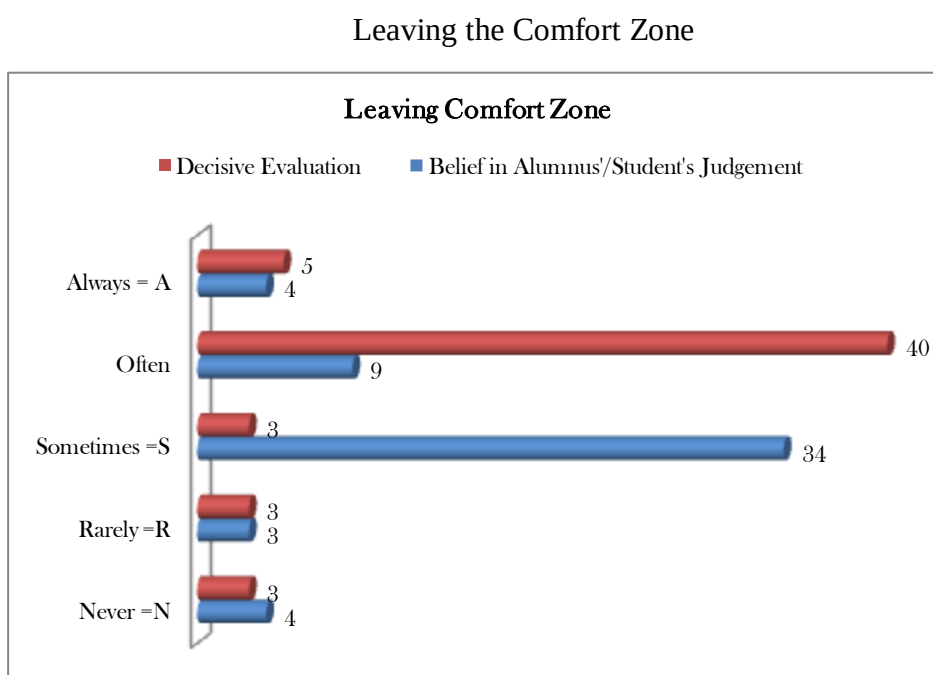


Figure 5: Leaving Comfort Zones

Do I trust this person's judgment in complex, ambiguous situations? In answering the above questions, four out of 54 (7.41%) respondents had never had trust either in alumnus or the LDP student's judgment in complex or in ambiguous situation. Three out of 54 (5.56%) respondents rarely had trust in the student or alumnus' judgment or ambiguous situation. 34 out 54 (62.96%) respondents sometimes had trust in person's judgment or in ambiguous situation. 13 out of 54 (24.07%) respondents were either often or always had trust in person's judgment in complex or ambiguous situation.

Has their decision-making been tested when leading a team outside of their area of expertise and in situations of great complexity and ambiguity? In response to this question, 3 out of 54 (5.56%) respondents had never tested decision-making of the alumnus or the student of the LDP program when leading the team outside the area of expertise. 3 out 54 (5.56%) respondent rarely tested the decision-making of the alumnus or LDP's student when leading a team outside the area of the expertise. Three out of 54 (5.56%) respondents sometimes had tested the decision making of the students or LDP's alumni when leading a team outside the area their expertise. Forty five out of 54 (83.33%) had either tested decision making of the students or alumnus when leading a team outside the area of their expertise.

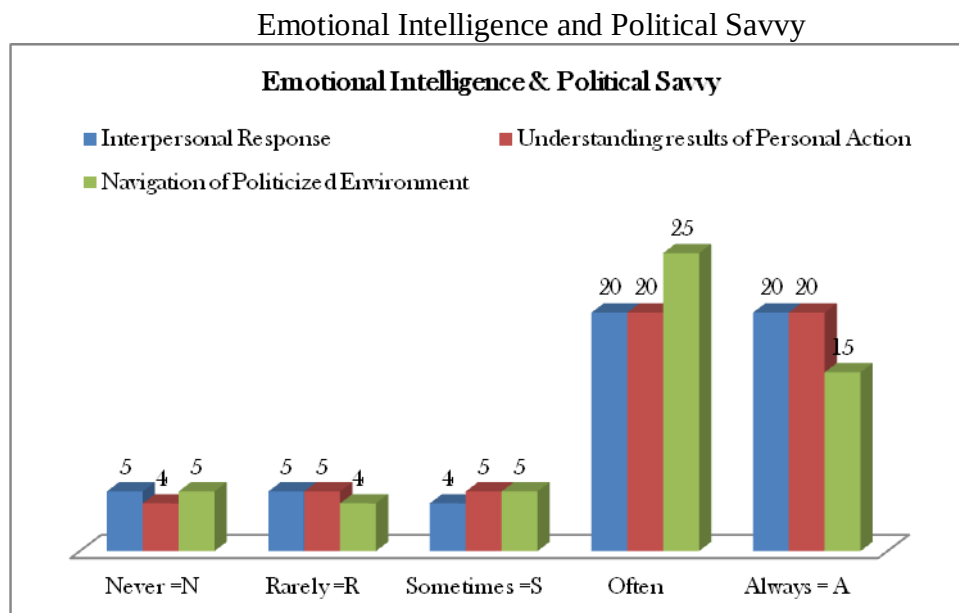


Figure 6: Emotional Intelligence and Political Savvy

How effectively does the LDP student/alumni read and respond to interpersonal dynamics in sensitive, high-stakes and complex situations? In response to the above question, the respondents had the following stand to take: 10 out of 54 (18.53%) respondents had stated that LDP Students/Alumni both never or rarely read and responded to interpersonal dynamics in sensitive, high stakes and complex situations effectively. 44 out of 54 (81.48%) respondents were of the view that the LDP students/ alumni had sometimes responded to interpersonal dynamics in sensitive, high-stakes and complex situation effectively either sometimes, often or always.

Does the LDP student/alumni understand the power of his/her words and actions on others and quickly create alignment among stakeholders with divergent interests? The following were the positions taken by respondents: 9 out of 54 (16.67%) respondents were either stating that the LDP students/alumni never or rarely understood the power of their words and actions on others and quickly create alignment among stakeholders with divergent interest. Whereas 45 out of 54 (83.33%) respondents stated that LDP students/Alumni both sometimes, often or always understood the power of their words and actions on others and quickly created alignment among the stakeholders.

Can he/ she successfully navigate politicized situations where personal relationships and a cooperative style are not sufficient? In response to the above question in the questionnaire; the respondents had the following stands to declare concerning the LDP alumni/students: 9 out of 54 (16.67%) respondents both never and rarely agreed that alumni and students can navigate politicized situations where personal relationship and a cooperative style are not sufficient. 45 out of 54 (83.33%) respondents took the stand that the alumni/student of the LDP were both sometimes, often or always navigated the politicized situations where personalized relationships and cooperative style are not sufficient.

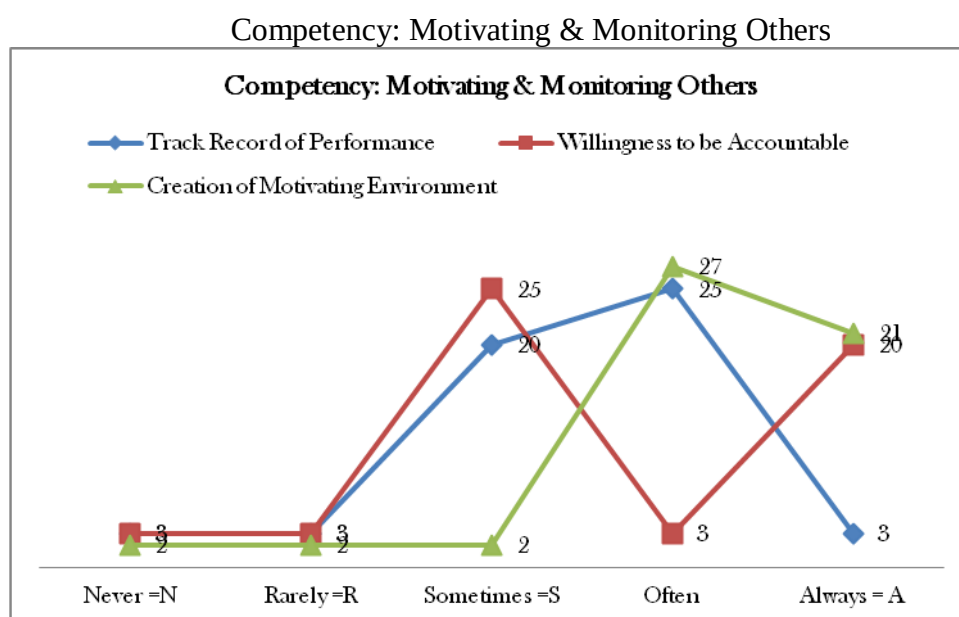


Figure 6: Competency: Motivating & Monitoring Others

Does this person have a track record of building high-performing teams? On matter pertaining to motivation and monitoring of others; the respondents had the following stand to make concerning the LDP students/alumni: 6 out of 54 (11.11%) respondents stated that both never and rarely the students/alumni had a track record of building the high performing teams. 48 out of 54 (88.89%) respondents stated that LDP students sometimes, often or always had a track record of building high performing teams.

Is he or she willing to hold people accountable when they fail to meet objectives? On the subject of accountability the respondents had the following to say: 6 out of 54 (11.11%) respondents stated that the LDP students/alumni both never and rarely were willing to hold people accountable when they fail to meet objectives. 48 out 54 (88.89%) respondents stated that LDP students and alumni were sometimes, often and always willing to hold people accountable when they fail to meet objectives.

Does this person create an environment where people feel motivated to contribute, while also holding high standards? 4 out of 54 (7.41%) respondents were of the view that the LDP students/alumni never or rarely created an environment where people feel motivated to contribute, while holding high standards. 50 out of 54 (92.59%) respondents were of the view that the alumni and students of LDP sometimes, often or always created an environment where people feel motivated to contribute, while also holding high standards. In brief majority of the respondents were of the belief that the alumni or the current LDP students were competent and were in position to motivate and monitor others.

Servant Leadership Attributes and Capabilities

The third objective of the study was to demonstrate the servant leadership attributes and capabilities of students produced in the LDP program of Compassion International. In demonstrating the servant leadership capabilities of students produced in LDP program, the researcher explored the mind of respondents who included sponsors, mentors, ICP

Specialists/facilitators and stakeholders by asking various questions in the questionnaires and the explanation is given in figures 7, 8 and 9 as follows:

A key attribute of servant leadership is listening. Listening calls for virtues of humility and flexibility. Listening to others goes together with humility and sincerity. As such, humility is a positive leadership trait in servant leadership. Mike Myatt reminds us that all great leaders possess humility. For him, “While feigned humility is the height of insincerity, authentic humility is the most sincere form of confidence and strength”. Therefore, leaders need to understand that being authentically humble humanizes them. It allows them to build stronger trust bonds, and engenders confidence and loyalty from peers and subordinates alike (Myatt, 2010). We can appreciate benefits of humility as a leadership trait. Humility is a powerful state of being. It replaces the focus on self with focus on others. When harnessed it gives room to flexibility.

Humility and Flexibility

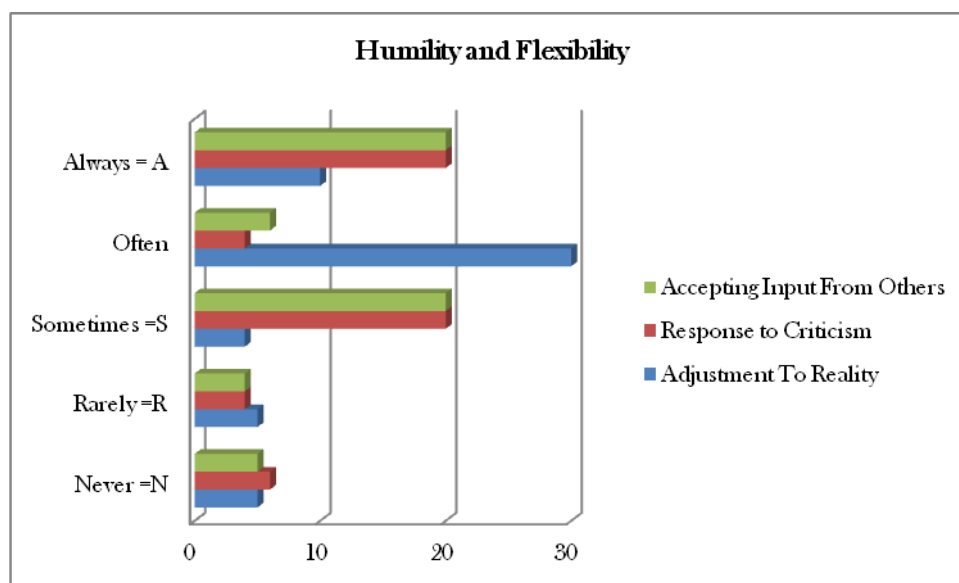


Figure 8: Humility & Flexibility

On matters pertaining to the competency on humility and flexibility, the respondents answered the questions below in the following manner:

Does the individual show the mental flexibility to quickly evolve her/his thinking based on others' inputs? 10 out of 54 (18.52%) respondents both never and rarely accepted that individuals shown mental flexibility to quickly evolve their thinking based on others' inputs. 44 out of 54 (81.81%) respondents were categorically stating that students/alumni sometimes, often and always shown the mental flexibility to quickly evolve their thinking based on others' inputs.

How is her/his reaction to feedback or criticism of ideas? 10 out of 54 (18.52%) respondents were of view the students/alumni of LDP never or rarely reacted to feedbacks or criticism of ideas. 44 out 54 (81.48%) respondents stated that sometime, often and always student/alumni of LDP program reacted to feedback or criticism of ideas.

Does he or she really listen to substantive input from people? Does he or she seek it out? Is this person's Christianity or testimony appropriated in their leadership? 9 out of 54 (16.67%) respondents had stated the students/alumni of the LDP never or rarely listen to substantive input from people or seek it out. In other words the students/alumni's Christianity and testimony are not appropriated in their leadership. 45 out of 54 (83.33%) respondents were of the students/alumni sometimes, often and always really listen to substantive input from people or seek it out. In other words, their personality, Christianity and testimonies are appropriated in their leadership.

Molding Others

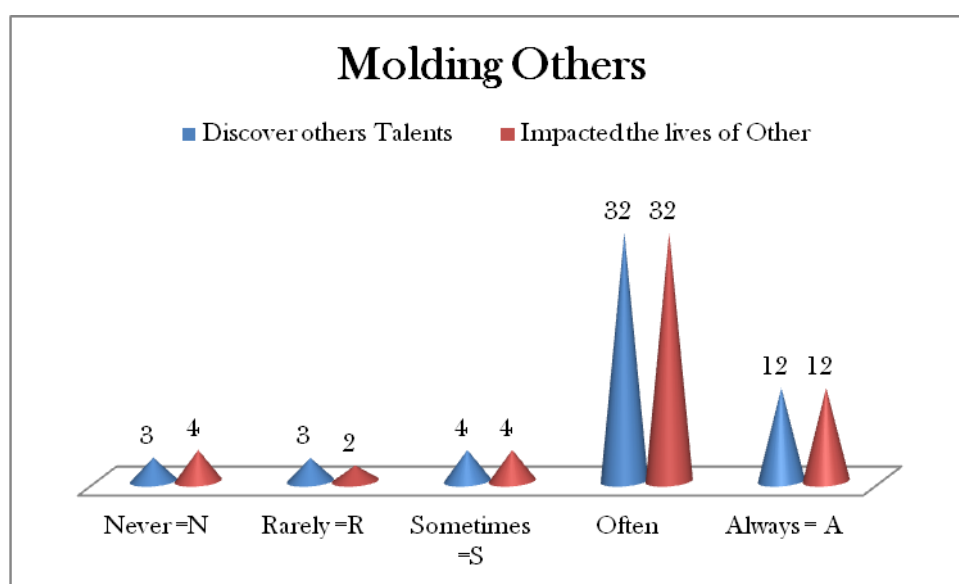


Figure 9: Molding others

On matters regarding the competency of molding others below are the responses of the respondents:

Is talent development a priority for this person? Has he/she demonstrated that it is a priority? 6 out of 54 (11.11%) respondents were of the view that students/alumni of LDP program never or rarely had a talent development priority or demonstrated it as a priority. 48 out of 54 (88.89%) respondents were of the view that LDP alumni sometimes, often and always put talent development a priority as well as demonstrated that it is a priority.

Are there a number of individuals in compassion international/Kenya whose careers have been shaped through their relationship with this person? 6 out of 54 (11.11%) respondents were of the view that LDP students/alumni never or rarely impacted individuals or shaped careers of individuals through their relationship. 48 out of 54 (88.89%) respondents were of the view that the LDP students/alumni sometimes, often and always impact and shaped some careers of individual within Compassion International Kenya Chapter.

Big-picture visions and leading through change

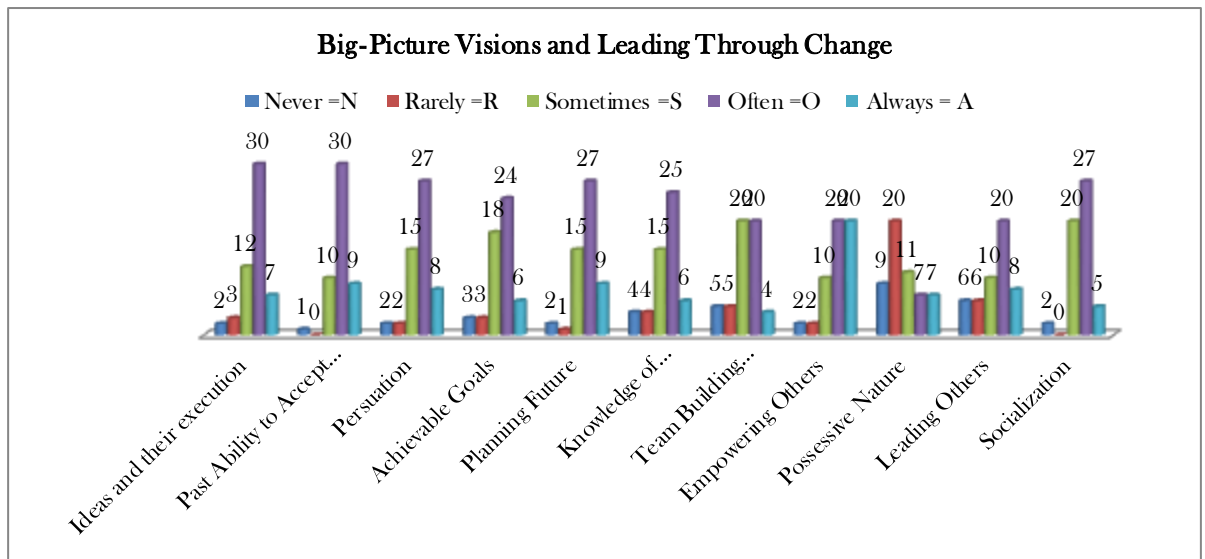


Figure 10: Big-picture visions and leading through change

The above column chart shows how the mentors, sponsors and ICP specialists/facilitators evaluate the LDP Students/Alumni.

Does he/she come up with the big ideas? Are they most skilled at executing an idea from elsewhere? 5 out of 54 (9.26%) respondents never or rarely stated that the LDP students/Alumni came up with big ideas or they are most skilled at executing ideas from elsewhere. 49 out of 54 (90.74%) respondents stated that the LDP students/Alumni sometimes, often and always came up with big ideas or they are most skilled in executing at executing ideas from elsewhere.

In past situations of change, did this individual have a role in developing the vision, influencing and motivating others to embrace the idea, and driving to a result? 1 out of 54 (1.85%) respondents stated that students or alumni of the LDP program never in the past situations of change had a role in developing the vision, influencing and motivating others to embrace the idea and driving to results. 49 out of 54 (90.74%) respondents stated that students or alumni of the LDP program sometimes, often and always in the past situations of change had a role in developing the vision, influencing and motivating others to embrace the idea and driving to results.

Persuasion: Does the individual use positional power to coerce others for results or influence through earned authority? Does the individual seek to build consensus or make many executive decisions? 4 out of 54 (7.41%) respondents stated that LDP students or alumni never or rarely did not use their positional power to coerce others for results or influence through earned authority nor do the individuals seek to build consensus or make many executive decisions. 50 out of 54 (92.59%) stated that sometimes, often and always the LDP Alumni or student used their positional power to coerce others for results or influence or they sought to build consensus or make executive decisions.

Conceptualization: Does the individual create –Stretch goals that are achievable, with measurable milestones? 6 out 54 (11.11%) respondents stated that LDP students/alumni never or rarely created stretch goals that are still achievable with measurable milestone. 48 out of 54 (88.89%) respondents stated that LDP students/alumni sometimes, often and always created goals that are still achievable with measurable milestone.

Conceptualization: Does the individual seem to spend more time planning for the future? 3 out of 54 (5.56%) respondents stated that student/alumni of the LDP program never or rarely planned for future. 51 out 54 (94.44%) respondents stated that LDP students/alumni sometimes, often and always seem to spend more time planning for the future.

Foresight: Does the individual seem astute at understanding the consequences current decisions will make on future outcomes? 8 out of 54 (14.81%) respondents were of the view that LDP students/alumni never or rarely seemed astute at understanding consequences current decisions will make on future outcome. 46 out of 54 respondents (85.19%) were of the opinion that LDP students/alumni sometimes often and always seemed astute at understanding consequences current decisions will make in future.

Stewardship: Does the individual treat resources as possessions? Do they make comments like "MY budget" and "MY team" rather than "OUR team" and "OUR budget"? 29 out of 54

(53.70%) respondents were of the view that LDP students/alumni never or rarely treated resources as possessions nor made comments such as "MY budget" and "MY team" rather than "OUR team" and "OUR budget". 25 out of 54 respondents (46.30%) respondents confided that LDP students/alumni treated resource as possessions or made comments such as "MY budget" and "MY team" rather than "OUR team" and "OUR budget".

Growing People: Is the individual truly committed to growing others through professional development? 4 out of 54 (7.41%) respondents were of the opinion that LDP students and alumni never or rarely were committed to growing other through professional development. 50 out of 54 (92.59%) respondents confirmed that LDP students/alumni sometimes, often and always were truly committed to growing others through professional development.

Growing People: Is the individual willing to make tough decisions, including leading others to new opportunities outside the organization, when appropriate? 12 out of 54 (22.22%) respondents confided that LDP students/alumni never or rarely were willing to make tough decisions including leading others to opportunities outside the organizations when appropriate. 48 out of 54 (88.89%) respondents were of the view that LDP students/alumni sometimes, often, and always were willing to make tough decisions, including leading others to new opportunities outside the organization, when appropriate.

Community: Does the individual work to create community in the organization? 2 out of 54 (3.70%) respondents were of the view that the LDP students/alumni never worked to create community in the organization. 52 out of 54 (96.30) respondents were of the opinion that LDP students/alumni worked to create community in the organization. In summary, the vast majority of the LDP Alumni and students are in position to see and have big picture visions through leading through change.

An Account of the Limiting Factors in Developing Influential Christian Leaders

The fourth objective of the study was to provide limiting factors limiting in developing influential Christians. In the provision of the account of the limiting factors in developing influential Christian leaders, the researcher explored the mind of respondents that consisted of students and alumni of the LDP program of the Compassion International, the Kenyan Chapter and in Figure 9 is the demonstration of how they responded;

LDP Student/Alumnus' Self Evaluation

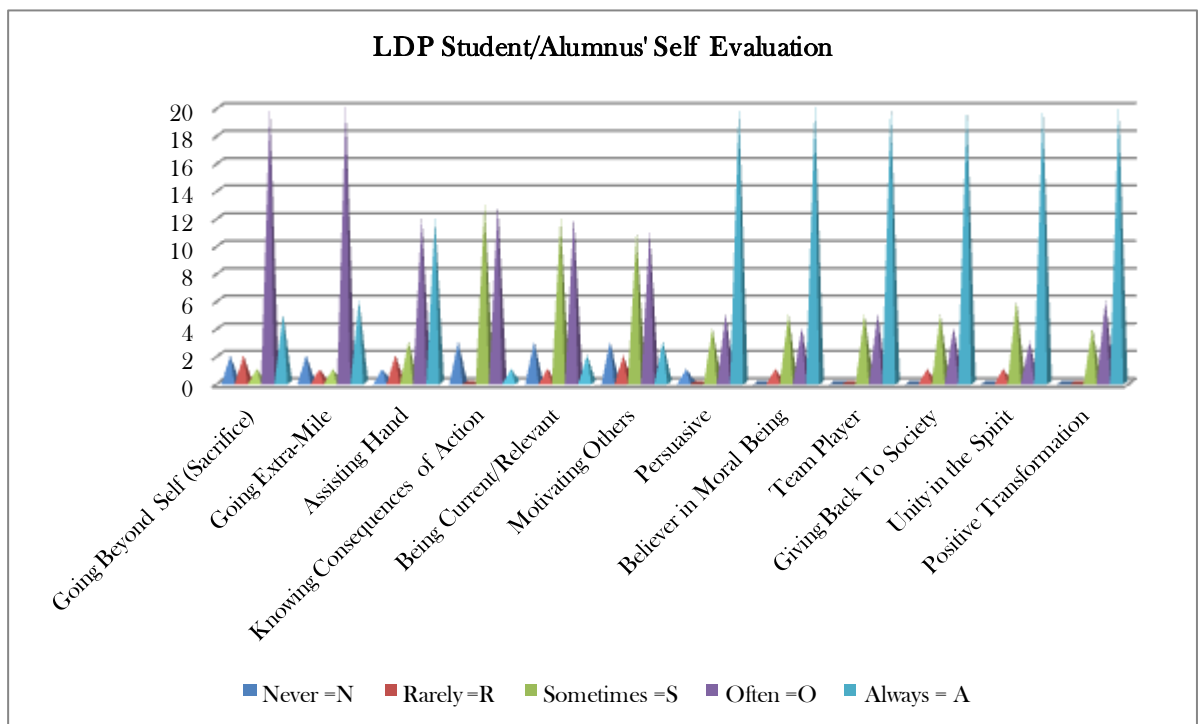


Figure 11: LDP Student/Alumnus' Self Evaluation

I sacrifice my own interests to meet others' needs: 4 out of 30 (13.33%) respondents were of the opinion that they never or rarely sacrifice on interests to meet others' needs. 26 out of 30 (86.67%) respondents were of the opinion they sacrifice their own interests to meet others' needs.

I go above and beyond the call of duty to meet others' needs: 3 out 30 (10%) respondents confided that they never or rarely go above and beyond the call of duty to meet others' needs. 27

out of 30 (90%) respondents confirmed that they sometimes, often, and always go above and beyond the call of duty to meet the needs of others.

I am someone that others turn to if they have a personal trauma: 3 out 30 respondents (10%) stated never or rarely are they someone that the others can turn to if they have a personal trauma. 27 out 30 respondents confided that sometimes, often and always they are people who other turn to if they have a personal trauma.

I am good at anticipating the consequences of decisions: 3 out of 30 (10%) respondents were of the view that they never or rarely were good at anticipating of consequences of decisions. 27 out of 30 respondents were of the opinion that sometimes, often and always were good at anticipating the consequences of their decisions.

I have good awareness of what's going on around me: 4 out 30 respondents (13.33%) never or rarely had good awareness of what is going around them. 26 out of 30 respondents (86.67%) sometimes, often and always had good awareness of what is going around them.

I encourage others to dream "big dreams" about the country: 5 out 30 (16.67%) respondents never or rarely encouraged others to dream "big dreams" about the country. 25 out of 30 (83.33%) respondents sometimes, often and always encouraged others to dream "big dreams" about the country.

I am good at convincing others to do things: 1 out of 30 (3.33%) respondents affirmed they were never good at convincing people to do things. 29 out 30 respondents (96.67%) affirmed that they were sometimes, often and always good at convincing others at doing things.

I believe that my organization/church/community needs to play a moral role in society: 1 out of 30 (3.33%) rarely believed that their organization/church/community needed to play a moral role in society. 29 out of 30 (96.67%) respondents sometimes, often and always believed that their organization/church/community needed to play moral role in society.

I believe that my organization/church needs to function as a community: 30 out of 30 (100%) respondents sometimes, often and always believed that their church/organization needed to function as a community.

I see my organization/church/community for its potential to contribute to society: 1 out of 30 (3.33%) respondents rarely saw their organization/church/community for its potential to contribute to society. 29 out of 30 (96.67%) respondents sometimes, often and always saw their organization/church/community for its potential to contribute to society.

I encourage others to have a community spirit in the organization/church/community: 1 out of 30 (3.33%) respondents rarely encouraged others to have a community spirit in the organization/church/community. 29 out 30 respondents (96.67%) sometimes, often and always encouraged others to have a community spirit in the organization/church/community.

I am preparing my organization/church/community to make a positive difference in the future: 30 out of 30 (100%) respondents sometimes, often and always prepared their organization/church/community to make positive difference in the future. In brief, the alumni and LDP students of vast majority are able to do self-evaluation through personal self-examination and judgments.

CHAPTER FIVE

CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

Introduction

The purpose of this thesis was to do an assessment of Compassion International Leadership Development Program in Kenya. The researcher gave the background information of leadership development that entails servant hood as well as that of the Leadership Development Program of the Compassion International the Kenyan chapter, provided the description of the

problem statement, the purpose of the study and the significance of the study. The report also gave definitions of variables and main terms that were to be referred to in the thesis report.

Summary of the Major Findings

In Chapter one, the researcher gave the background information, outlining the purpose of the study, as well as stating the problem of the study. The researcher asserted that leadership is for everyone. In the modern organization, everyone is a team member and every one is a project manager. So everyone needs to learn and to exhibit leadership qualities. Leadership involves learning. The leader is one who uncovers new knowledge and knows how to share it with others. More than ever before, knowledge is truly powerful and leadership will be shown by spreading learning that exemplifies servant hood, leadership and followership.

In chapter two the researcher did both theoretical and empirical literature reviews. She also outlined the vision, purpose and mission inclusive of the core values of the Compassion International. At the same time the researcher stated the nations of which Compassion International is found. She outlined the models of approach that LDP applies as the organization mentors the next generation of leaders. The researcher in giving leadership theories mentioned different styles of leadership that included transformational leadership, servant leadership, transactional and situational leadership. She dwelt more on the theory of servant leadership in which she affirmed that leadership is ultimately about creating a way for people to contribute to making something extraordinary happen. Leadership deals with theories involving traits, situational interaction, function, behavior, power, vision and values, charisma, and intelligence among others.

Servant leadership theory advanced by Greenleaf (1970) stated that, the most effective leaders are servants of their people. Servant leaders get results for their organization through whole-hearted attention to their followers and followers' needs. Unlike many approaches to leadership, which offer suggestions on how top-level leaders can influence and motivate those

further down the hierarchy, servant leaders puts its emphasis on collaboration, trust, empathy and ethics. The leader should be a servant first, leading from a desire to better serve others and not to attain more power. The assumption is that if leaders focus on the needs and desires of followers, follower will reciprocate through increased teamwork, deeper engagement and better performance.

Moreover, the researcher in reviewing the LDP program also reviewed other leadership programs while asserting that the purpose of them was to mentor the next generation to be leaders who are all-round persons in future. She further asserted that the LDP program identifies young Compassion-assisted men and women who have shown potential to become Christian leaders who can, in turn, influence their own families, churches, communities and nations. Christian young men and women have the opportunity to get an undergraduate degree and develop and enhance Christian leadership skills and abilities, all while promoting and modeling world citizenship.

In chapter three the researcher gave a detailed outline of methodology and process to be followed in carrying out the study. The researcher defined the target population and sample size. She applied the research design of pragmatic case study. The pragmatic approach to science involves using the method which appears best suited to the research problem and not getting caught up in philosophical debates about which is the best approach. Therefore, this study would reserve the freedom to use any of the methods, techniques and procedures typically associated with quantitative or qualitative research. Owing to the fact that every method had its limitations and that the different approaches can be complementary.

In chapter four, the researcher gave a detailed report of results gotten from the field, analyzed and interpreted the data based on research objectives, research questions and questions on questionnaires and below are the findings;

- I. The first objective of the study was to assess the effectiveness of the Model Compassion International Leadership in Kenya uses in molding Christian leaders in the LDP program. In assessing the leadership model, the researcher explored the mind of respondents through questions in the questionnaire from among the CI partners, mentors and other stakeholders, CI specialists and facilitators and the sponsors. The findings of the above objective concluded that LDP Program was about 50% effective and 50% failure and thus the need for review of the program as whole.
- II. The second objective of the study was to evaluate the compliance and behavioral maturity of students admitted into and graduated from the LDP program. The respondents were sponsors, ICPs specialists and facilitators, mentors and stakeholders. In evaluating the compliance and behavioral maturity, the researcher engaged the mind of the respondents asking questions in the questionnaire and below are the findings;

On the matter pertaining to evaluating the compliance and behavioral maturity, more than 50% of respondents affirmed that students admitted into and those graduated from the LDP program were compliant and exhibited maturity in their behavior. Few of the respondents less than 25% affirmed that students admitted into and the alumni graduated from the LDP program were not compliant and exhibited maturity in their behavior.
- III. The third objective of the study was to demonstrate the servant leadership attributes and capabilities of students produced in the LDP program of Compassion International. In demonstrating the servant leadership capabilities of students produced in LDP program, the researcher explored the mind of respondents who included sponsors, mentors, ICP Specialists/facilitators and stakeholders by asking various questions in the questionnaires and the findings are as the following:

On the objective above, more than 80% of respondents were of the view that the student admitted into and the alumni graduated from the LDP program demonstrated the servant

leaders' attributes and capable to lead competently. However, less than 20% were doubtful if the students or alumni from the LDP were in position to demonstrate the servant leadership attributes and capabilities.

- IV. The fourth objective of the study was to provide limiting factors in developing influential Christian. In the provision of the account of the limiting factors in developing influential Christian leaders, the researcher engaged the mind of respondents that consisted of students and alumni of the LDP program of the Compassion International, the Kenyan Chapter and below are the findings;

In response to the above objectives, with more than 85%, affirmed that there was nothing limiting the Compassion International Kenya in developing influence leaders because the students admitted into and those alumni who had graduated from the LDP program were willing to go beyond self by sacrificing themselves and invest the time needed for. On the other the CI on its side provided for the resources needed to develop influential leaders. However, less than 15% of respondents affirmed that none of the above went beyond themselves in developing the leaders of influential despite the provision of resources by the CI.

Implications of the Study

Revelations from this study present lots of lessons to Compassion International. The following are the key implications derived; views from respondents present concerns on the biblical intensity and grooming of the LDP student. There are two things that are timeless: great advice and the appeal of a well-groomed man. In my view, biblical grooming is in essence mentoring and coaching. Mentoring has two main aspects one, it is learning, and then, it is being a coach to the learner. Being a mentor is in essence modeling and teaching other Christians the precepts of the Bible and Christian life-mainly. These are mainly prayer, doctrine, Christian living, and worship. It is the practicing of what Romans calls mutual faith, which means

encouragement, support, and our spiritual gifts an aspect of discipleship. It is important and imperative. In fact, this is the sum total of what the purpose of the Church is all about. Christ calls us to encourage and equip people so that we can all worship Christ and thus live out a real, effectual, impacted, Christian life (<http://www.discipleshiptools.org/pages.asp?pageid=64822>). The incapacity of the Curriculum to process and subject the beneficiary to absolute conformity into the patterns of servant leadership only works as a setback to the process. Informants felt that the curriculum CI'S LDP has taken long without review. The fact that the beneficiary is extremely dynamic in nature places the need for a review to the forefront. The curriculum's flexibility to adjustment and incorporation of the changing global needs was emphasized.

Indications from the survey noted poor conception of the LDP program by not only the people who are meant to implement it but also the intended beneficiaries of the same. The fact that the implementation of the program has not been to the desired levels, points a question on to whether people really understood the same. Moreover, the part celebrated more is the sponsorship aspect with some patrons quoted to have sneaked some students into the program by faking testimonies. Hence the program has been perceived as a mere free scholarship. The need to work on this misconception cannot be overemphasized.

There was a general consensus amongst the respondents that the program design of the LDP is sound and good in that the beneficiary gained;-Opportunity to finish well and become a fulfilled Christian adult. There's the packaging of the Soft skills, personal management, time management for leadership, University education, and general exposure that comes through the training program. Hence LDP creates a pool of people that can be modeled to be a source of inspiration to other. It was generally agreed that LDP was a brand that exemplifies the mission of CI .Students were able to gain access to competent staff from CI. This was seen as role model for the young people, and a continuous accountability process that helps the LDP to keep the

narrow path i.e. (care groups), mentorship, Success stories at the LDP have had positive impact as a model for the CSP and CDSP program .Overly, the LDP was well documented.

The challenges were sighted on actual implementation. Aspects such as the rightful program beneficiaries were disputed. Apparently more than half of the respondents felt that the program had not necessarily reached out to the category of needy children that it was meant for.

Respondents across the 2 calibers (beneficiaries and stakeholders) criticized the process through which LDP beneficiaries were brought on board. The aspects of academic (performance) qualifications, Spiritual commitment, Integrity and neutrality by the LDP selection process, need based selection were not well adhered to in the selection process. The quota criteria of selection was said to be quite limiting and demotivating for the students who were not selected. This case would often allow the elevation of the academic grade over all other aspects including the spiritual and thus affected the output by producing people who lacked servant leadership. This in turn shattered lot of potentials by denying other children –would be servant leaders the opportunity to appropriate their dreams.

Mentorship and role modeling as key components of the LDP model was also queried. An overwhelming majority of the mentors felt that the mentorship component had not been appropriated. Many argued that some beneficiaries did not even have good relationships with their mentors and did not adhere to the mentorship policy. There were concerns from both the beneficiaries and other stakeholders that the time spent between mentor and mentee was insufficient to inculcate the desired transformation that the program calls for. The beneficiaries also cited lack of mentorship skills/ concern on the side of the mentors by citing the concern that most of the mentors were more interested in compliance to the program schedules rather than addressing their pertinent concerns. Some felt that they were given very limited listening and

often realized that after engagements they often felt dissatisfied and actually not heard. This was because of the existing mindset that draws conclusions.

As pointed in the previous chapter, professional ethics was cited as a missing component, with some being involved in swindling and misappropriating funds. The most disturbing concern amongst the alumni as stakeholder was involvement in swindling and misappropriating of funds. The alumni and beneficiaries would never accept assignments and would create excuses not unless they were attracted by some form of reward. The program was intended to be a conduit out of which well-groomed professionals would emerge to serve the world and most important God and humanity as reflected in the servant leadership model of leadership. However, the reality on the ground is not reflective.

Alumni Competency: Different competency measures applied to get the true level and caliber of the alumni revealed some underperformance. Competencies on leadership, interpersonal relationships, decision making, and visionary all were just averagely rated. The general picture was that the intended results of the LDP program could not be exhibited by the beneficiaries.

Alumni accountability, sustainability and follow up: There was a strong argument that whereas the LDP program had picked out just a few students from amongst many others in the CDSP, the LDP was extravagant by the way it spilled its resources that would otherwise be enough if extended to other students who may have been barred from qualifying for LDP by low marks but whose potentials seemed to be evident if given a chance. The alumni were said to be generally irresponsible as a result of the said extravagance.

Whereas the students are young, LDP detaches the student from the original mentors (the church). Students are then under the LDP specialists at CIK plus their said mentors who were not necessarily close. This has created a gap in the life of the student after coming from a life of direct accountability to the projects. There is no evidence that their accountability to church is

sustained. Most of them are unable to manage the transition and thus fail to identify with their local church. Most of the stakeholders confessed that the LDP students actually look down on them.

Apparently the fact that it was an absolutely free venture made it a subject of abuse and triggered a care free attitude from amongst the students. All the respondents were concerned on whether the LDP and the alumni program can sustain itself from a local base. The aspect of alumni cannot be measured effectively measured because there is no accountability platform in the existing programming. Some of the concerns by the sponsor were that the alumni were frequent in settling abroad. Hence they detached instead of returning to transform their communities. It was said that the majority did not identify with their local churches apart from detaching from their communities.

LDP Program ownership by staff and beneficiaries: The research revealed a sense of alienation between the staff and beneficiaries to the LDP program. Most of the stakeholders were quite cynical, though having good thoughts towards the program; they felt that the program design had deterred them from exploiting the gains of innovation. The feeling was the expected outcomes of the LDP as on paper was quit limiting and had failed to serve as evidence of a fulfilled Christian servant leader.

A sense of sincerity coupled with ray of hope and optimism: It was encouraging to get the level of constructive criticism from the staff, beneficiaries and other stakeholders of the LDP. It was obvious that people may not want to critique projects when they are beneficiaries for fear of victimization. This study presented a picture of stakeholders that would give more feedback if engaged in the appropriate context and environment. Likewise there was the sense of optimism; that the program can be at its best if some of the issues raised in this study are addressed. There was a general sense of commitment by the CI staff to improve on the situations.

Conclusion

The purpose of the study was to do an assessment of Compassion International leadership development program in Kenya. There were pertinent concerns raised in this study and ideally, the effectiveness of the program was challenged by the observations of other stakeholders. The personal assessment by the beneficiaries through the questionnaires was contrary to the stakeholders' observations. For example all the LDP graduates felt that they were competent and could be entrusted to perform tasks, but the stakeholders raised concerns of trust after encountering very serious issues of financial embezzlement and misappropriation of funds by program directors who had been LDP graduates. The general feeling especially at interviews by the stakeholders was that LDP performance had been overrated /hyped. (It had succeeded in 99% success on its outcomes). Hence, as the LDP develops new strategies, it should also focus on the dynamics of measuring its outcomes.

Recommendations

The discussion above evolved around the following recommendations, which touch on all aspects of the variables examined in the thesis report and in the line with the research questionnaire, interview guide and research objectives as indicated in the beginning of the study. Findings from this study have revealed important issues to the concern of all stakeholders.

To assess the effectiveness of the model Compassion International leadership in Kenya uses in molding Christian leaders in the LDP program. Essentially the study intended to address itself to the following objectives:

To assess the effectiveness of the model Compassion International leadership in Kenya uses in molding Christian leaders in the LDP program: The LDP program design was said to be a good document established with good intent meant to mentor young people to be responsible in the

society and Kenya at large. The program has a structure of implementation and is very well documented and scheduled. It is measureable in terms of implementation and has clearly known outcomes. One of the compliments was that it is very well-funded. The scope for the student enrolled is defined. There is a curriculum in place and it is age appropriate/palatable for the age. However the implementation was queried; the curriculum design, mentorship, selection criteria were all queried; the fact that the ultimate products (graduates/alumni) do not entirely reflect the expectations of the LDP program is a true indication that the effectiveness of the program is yet to be realized.

To assess the compliance and behavioral maturity of students admitted into and graduated from the LDP program: This left a lot to be desired. Key selection criteria which included academic performance, spiritual commitment, real need(y) and general self-discipline were assessed. Apparently there were some noticeable misgivings in putting the students on board. There have been cases of fraud, misappropriation of funds and cases of immoral conduct registered by some of the stakeholders with regard to the alumni.

To demonstrate the servant leadership attributes and capabilities of students produced in the LDP program of Compassion International: The study presented series of competencies on which the students/alumni were rated and the results not unlike above indicated some inadequacies. Leadership attributes that included the ability to positively influence others, to build formidable teams, to respond appropriately to interpersonal reactions, to take up initiatives among others were generally scored at average. This meant the alumni/students did not meet the threshold as would be expected of LDP graduates. Some mentors and facilitators said that the LDP students detached themselves from their projects and would never accept tasks without the offer of some reward. To demonstrate their dissatisfaction; the question of where the alumni are

and how they are positively influencing the society was echoed by different stakeholders during the interviews.

To give an account of the limiting factors in developing influential Christian leaders: Some of the hindrances to effective performance of the LDP and by extension developing influential Christian were discussed. Aspects such as lack of understanding of program, for instance the misconception of the LDP program sighted above, the lack of integrity (for instance in selecting the rightful youth to benefit from LDP program) and the lack of ownership- where some respondents describes LDP as a CI project are key in barring the development of influential Christian leaders. Rigidity of the program, lack of flexibility in operations e.g. curriculum, assessment and review also denies implementers the opportunity to adjust their undertakings in order to respond to needs appropriately. Other hindrances include but not limited to lack of poor mentorship and incompetency and gaps in the accountability mechanism.

Recommendations

The researcher would thus wish to recommend the following in an attempt to address the shortcoming revealed by the study:

1. *Capacity building of stakeholders on the LDP program:* There has been a general sense of misunderstanding of the real concept of LDP, the vision, mission and objectives of the program. This was somewhat evident across the stakeholders. The sense of alienation and lack of ownership by part of the stakeholders is a true indication of this ignorance/misconception. Capacity building programs to enhance the vision of the stakeholders is vital.
2. *LDP Program Evaluation:* An evaluation that will provide an opportunity to understand the gains and challenges is necessary. Aspects such as the program design, the

curriculum, the financial and resource management as well as budget among others should be evaluated and findings should provide bearing for the future.

3. *Review of LDP beneficiary identification/selection criteria and process:* This was an area that was rated quite low and the need to address it cannot be underestimated. A review of the process facilitating the recruiting of students to the LDP is herein recommended. Integrity measures should be fostered and those failing to be held culpable. Selection is key and the actual starting point and failure at this primary level will not yield success in the other levels.
4. *Review of the mentorship program:* The concept of mentorship need to be redefined. The objectives, role and responsibilities of the mentor and mentee are all important considerations in this review. Assessment on how the program has performed will bring in important ideas for improvement in the future.
5. *Accountability, Sustainability measures of the LDP program:* Critical questions for CI to ponder with regard to sustainability. Can the Alumni be considered for a giving back program, where they would be conditioned to serve in the program for a specified period after their graduation? The claims of the overfunding of students is said to be extravagant and addressed appropriately.
6. There should be more emphasis on accountability and ownership of the program. In order to identify the role and strength of the alumni, entrepreneurship should be introduced as part of the assignments in the program
7. Compassion's Leadership Development Program should be integrated into the Child Development through Sponsorship to make one program that incorporates discipleship, mentorship as parts of the curriculum for the graduating leaders. The graduating leader should therefore be able to write a 3-7 year development plan covering their spiritual, social development, inspiration in bringing change within the society.

8. With regard to the selection of LDP students, the Criteria for recruitment should cease to be an event but rather be made to be a process.
9. In reviewing the curriculum there should be an intentional discipleship program owned by the church. The LDP should be incorporated in the said program which should Start early instead of being confined into a 4 year period.
10. CI should incorporate a thorough discipleship process that will subject the students to real challenges in order to be processed and refined e.g through programs offered by FOCUS (the STEM program). FOCUS Kenya is a movement of Christian students in Universities and Colleges in Kenya. It is the umbrella body that links and Networks Christian Unions standards for while STEM stands for..... The students should be subjected to an orientation period of at least one year where they would be subjected to service and accountability in a structured set up. In this venture, Compassion would have to interact with programs that have been said to have groomed worldwide servant leaders and in the church e.g. focus, CITAM.
11. More interaction of Leadership Development Program students on social/leadership forums. The alumni should channel a local Sponsor network through collaboration; transformation, charisma, knowledge, inspiration, for the people within their communities.
12. The funding implementation should be restructured in order to fund a group instead of individual students.
13. Introduction of an education fund channeled through the (CIV) for the children not qualifying for the LDP. Allocation of resources; reduce scope of funding –tuition etc.

14. The children belonging to the CPC should be addressed-it is impossible for the CPC to reach out to the LDP students without conflict of interest
15. LDP students should be guided by a thematic biblical character (get a name to arouse passion in them)

Areas Recommended for Further Research

There was scope of research in this particular topic that was wide, since this study was confined to a selected area on an assessment of Compassion International Leadership Development Program in Kenya with a sample study in Nairobi. It would be of great advantage if the research was extended to cover all the other areas in relation to Compassion International leadership development program in Kenya and by extension to other countries that run LDP as listed earlier in this study.

In reference to the above areas of further research, the researcher did strongly propose for further study in the following areas:-

1. Mentoring and training stimulate Youth to be resourceful in performance in the areas of their specialization. For this cause, the researcher recommends for a study to be done on the power of mentoring/training and modeling in lives of the next generation of leaders.
2. The Child Survival Program is the basic foundation of the partnership between the Compassion International assisted projects in church partnership. It is here where the MCUs are directly involved in the program together with the child. The researcher therefore recommends the study to be done on effects of Child Survival Program into the households concerned.

3. Child Development through Sponsorship Program (CDSP) is the second church assisted program that brings Compassion International and church partnership. It also play impetus role in transforming the life of a child from age 3 to 22 years old. It is therefore in mind of researcher that a study should be done on the impact of CDSP on the lives of the child, does the program attains its purpose in raising young and responsible Christian youth or not?
4. Complimentary Interventions is the effort by CI to raise money and other necessary elements in ensuring that the child attains its goal. For this reason, the researcher recommended a study to be done if other avenues can be explored or navigated in order to expand the program to those who are left out of selection criteria in the LDP so that they may continue to college.

BIBLIOGRAPHY

- Adair, J. (2010). *The leadership of muhammad*. London: Kogan Page LTD.
- Aburdene, J. N. (2000). *Ten new directions for the 1990's Megatrends*. William morrow and co.
- Alan, C. L. K. (2011) Ellen Johnson Sirleaf, Leymah Gbowee and Tawakkul Karman win Nobel prize, *New York Times*.
- Avolio, B. J. (1999) "Re-examining the components of transformational and transactional leadership using the multifactor leadership questionnaire." 'IN' *Journal of Occupational and Organizational psychology*, 72,441-462.
- Barnabus and Paul (2012) "indian origin of servant leadreship concept." 'IN' *International Journal of Leadership Studies*, vol .7Iss.2.
- Barry Posner, J. k. (1995) *The leadership challenge*. in j. k. barry posner. Jossey-Bass.
- Bennis, W. and B. Nanus (1985). *Leaders: Their strategies for taking charge*. New York: Harper and Row.
- Block, P. (2013) *Stewardship*. San francisco-California: Berrett-Koehler Publishers
- Burkus, D. (2010). "We lead, Servant Leadership leading today.org. we lead." 'IN' *Learning; E-Journal of Organizational Learning and Leadership*, Volume 12, Number 1.
- Carson, C. (1998). *The autobiography of martin luther king, jr.*
- Charge, H. B.E. (1999). *Everyone is a Leader*. New York.
- Edmund. B(1997) *Selected writings and speeches vol 3*. New york: Liberty fund inc.
- Frick, J. S. (2009). *The seven pillars of servant leadership*. Paulist Press.
- Gandhi, M. K. (1948) *Gandhi's autobiography - the story of my experiments with the truth, translated from gujarati by mahadev desai*. Washington DC: Public Affairs Press.
- Gandhi, M. K. (1948). *Delhi diary (prayer speeches from 10-9-47 to 30-1-48)*. Ahmedabad: Navajivan Publishing house.
- Gambari I A. (2008). *The challenges of nation building*. Abuja.
- Gyamfi, S. T. (2009, October 16). *World leadership crisis*. Modern Ghana.

Hybels, B. (2002). *Courageous leadership*. Michigan: Grand rapids Zondervan.

International, C. (2009) LDP Curriculum user's guide .

International, C. (2009) Mentoring handbook for the leadership development program, Version 1.0.

International, C. (2010) Leadership Development Program Blue Print.

International, C. (October 2009). Program field Manual version 1.3.

International C, November 2009, LDP Curriculum user's guide.

John W. and J.V Best (1998) "Research in education,8th edition." 'IN' *U. O. Michigan. Allyn and Bacon*.

Keith, K. M. (2008) *The case for servant leadership*.Atlanta, GA:The Greenleaf Center for Servant Leadership

Kothari. (1990). *Research methodology*. Jaipur, India : New age International publishers.

Krejcie, R. K. (1970) "Determining sample size for research activities." 'IN' *Educational and Psychological Measurement*. 30,607-610.

Kruise, K. (2014). *Fast forward to the future*. Barcelona : Forbes publications.

Likert, R. (1967) *The human organization: Its management and value*. New York: McGraw-Hill.

Lorraine R. G.E Gay (2011) "Educational research." 'IN' *Competencies for Analysis and Applications (10th Edition)*.

Maxwell, J. C. (1998). *The 21 irrefutable laws of leadership*. Nashville, Tenn: Thomas Nelson Publishers.

Muniapan, B. and M. Dass (2010) " Corporate social responsibility: A philosophical approach from an ancient indian perspective." 'IN' *International Journal of Indian Culture and Business Management*, 1(4), 408-420. 24. Kellerman, B. and Matusak, L. (Eds.). (2)

Northouse, P. G. (2004) *Leadership: Theory and practice*.Thousand Oaks,CA,SAGE Publications, Inc; Third Edition edition

Mugenda, O.M and A. G. Mugenda (1999). *Research Methods: Quantitative and Qualitative Approaches* . African Centre for Technology Studies.

Ondeng, P. (2003). *Africa's best moments*. Asset capital publishers.

Patterson, B. E. (1996). An Integrative Definition of Leadership. *International Journal of Leadership*, Volume 1, Issue 2.

Redd, K. (1996) "iLead2serve.Lead through Personality & Self-Awareness" 'IN' *International Journal of leadership Volume 1, Issue 2*

Sipe, J.W.and D.M. Frick (2009) *Seven pillars of servant leadership: Practicing the wisdom of leading by serving*. Paperback, New York Paulist Press.

Singleton , R. A. (2004) *Approaches to social research*. New York: Oxford university press.

Spears, L. C. (2004) "Practicing servant leadership." 'IN' *Leader to Leader*

Spears, L. C. (1996)." Reflections on robert k. greenleaf and servant leadership." 'IN' *Leadership and Organization Development Journal*, 17, 33-35.

Scouller, J. (2011). *The three levels of leadership: How to develop your leadership presence, knowhow and skill*. Cirencester: Management Books 2000.

White. R et al (1996). *The future of leadership: Riding the corporate rapids into the 21st century*. Washington, DC: Pitman Publishing.

Winston, B.G and K. Patterson (1996) "An Integrative Definition of Leadership." 'IN' *International Journal of Leadership Volume 1, Issue2*

Wiersma, W. (1986) *Research methods in education: An introduction, 4th edition*. Boston: Allyn and Bacon.

Wofford, J. C. (2010) *Transforming Christian leadership*. Arlington, Texas, Baker Bookhouse.

Norup.A and A. Larsen. (2013). *Courses help young kenyans in work*.
<http://www.fic.dk/eng/News/Courses-help-young-Kenyans-in-work>.

King.M.J. (4 April 1967). Beyond vietnam, a time to break silence. Riverside Church, New York: <http://www.ssc.msu.edu/~sw/mlk/brkslnc.htm>.

Fosdick.H.E. (2012). Discipline.(<http://www.quoteland.com/author/Harry-Emerson-Fosdick-Quotes/1012/>).

21st Century Leadership. *what time do you want it to be your organization?*
(<http://www.manage2001.com>)

Pellowe, J. (2013). An exploration of Christian leadership practices. Servant leaders: Whom do they serve? <https://www.greenleaf.org/about-us/about-robert-k-greenleaf/>.

APPENDICES

APPENDIX 1: INTERVIEW SCHEDULE-FOCUS GROUP DISCUSSION

1. In your own assessment do you think that LDP-CIK has influenced the young people to become servant leaders?
2. What is the extent of their accountability, ethical and moral conduct?
3. What is your opinion towards the policy and processes of LDP with regard to promoting servant leadership? Do you think the LDP students/alumni have necessary skills and convictions that can be of essence in spearheading innovation, accessing job markets or establishing and generating community projects?
4. What would you change to enhance holistic transformation and positive impact in the LDP?
5. What approaches should be applied to inculcate values and virtues and to escape any indecent and corrupt practices in the LDP, and in the prevention against irresponsible activities in the program?
6. What are the highs of the LDP?
7. What are the factors that have hindered you or others involvement in:-
 - a. the running of the program
 - b. developing good conduct of the LDP students/alumni
8. How does the LDP program meet your expectations in developing Christian servant leaders?

APPENDIX 2: QUESTIONNAIRE FOR LDP ALUMNI/STUDENTS

AN ASSESSMENT OF COMPASSION INTERNATIONAL LEADERSHIP DEVELOPMENT PROGRAM IN MOLDING CHRISTIANS INTO BEING INFLUENTIAL LEADERS

This questionnaire comes to you because of your affiliation to the LDP program at Compassion International. Your part counts in the program and hence you are requested to respond by giving an honest response to these questions. Please note that your identity in this survey remains absolutely confidential.

INSTRUCTIONS:

There are 2 sections. Section 1 is on self-assessment while section 2 covers your general views on the interactions you had with the LDP program.

Please read the statements and select your appropriate choice by marking the box.

In Section 2, skip number 2 if you are interviewing a graduate and pick number 3 instead.

SECTION 1: SELF ASSESSMENT.

1. I sacrifice my own interests to meet others' needs
☐Never ☐Rarely ☐Sometimes ☐Often ☐Always
2. I go above and beyond the call of duty to meet others' needs
☐Never ☐Rarely ☐Sometimes ☐Often ☐Always
3. I am someone that others turn to if they have a personal trauma
☐Never ☐Rarely ☐Sometimes ☐Often ☐Always
4. I am good at anticipating the consequences of decisions

- ☐Never ☐Rarely ☐Sometimes ☐Often ☐Always
5. I have good awareness of what's going on around me
- ☐Never ☐Rarely ☐Sometimes ☐Often ☐Always
6. I encourage others to dream "big dreams" about the country
- ☐Never ☐Rarely ☐Sometimes ☐Often ☐Always
7. I am good at convincing others to do things
- ☐Never ☐Rarely ☐Sometimes ☐Often ☐Always
8. I believe that my organization/church/community needs to play a moral role in society
- ☐Never ☐Rarely ☐Sometimes ☐Often ☐Always
9. I believe that my organization/church needs to function as a community
- ☐Never ☐Rarely ☐Sometimes ☐Often ☐Always
10. I see my organization/church/community for its potential to contribute to society
- ☐Never ☐Rarely ☐Sometimes ☐Often ☐Always
11. I encourage others to have a community spirit in the organization/church/community
- ☐Never ☐Rarely ☐Sometimes ☐Often ☐Always
12. I am preparing my organization/church/community to make a positive difference in the future
- ☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

SECTION 2: YOUR VIEWS ON THE LDP PROGRAMME

13. (a.) Are you a born again?

☐

Yes

No

☐

(b.) If yes, specify the duration.

☐ 0-2 years ☐ 3-5 years ☐ 6-8 years ☐ 8-10 years

14. (a.) When did you join the LDP PROGRAM?

☐ 1 year ago ☐ 2 years ago ☐ 3 years ago ☐ 4 years

(b.) Is the program relevant to your calling/job/practice?

☐ Yes ☐ No

15. (a.) When did you graduate?

(b.) Was the program relevant to your calling/job/practice?

☐ Yes ☐ No

16. What were your expectations as you joined the program?

☐ Gain knowledge of the LDP model

☐ Improve spiritual aggrandizement

☐ Build access to the job market

☐ Serve humanity

☐ Any other, specify

17. What do you plan to achieve in the next 10 years?

☐ Become a successful spiritual leader

☐ Improve status of the less fortunate in the society

☐ Improve my profession to my match the utmost job market needs

☐ Redeem the face of the church and restore its reputation in the society

☐ Any other, specify

18. How were these expectations met during your period in the program?

☐ Exceeded expectations

☐ Expectations fully met

☐ Expectations partially met

☐ Expectations not met

19. (a.) Were there any surprises in the program?

☐☐

Yes No

(b.) If yes, which were they?

20. (a.) Were there any disappointments in the program?

☐ Yes ☐ No

(b.) If yes, which were they?

21. If you were given a chance to contribute to policy in running the program, what would you do differently?

22. Do you render any services to the community?

(a.) ☐ Yes ☐ No

(b.) If yes, please Specify

23. a) Are you in any leadership role?

☐ Yes ☐ No

(b.) If yes, please explain

24. (a.) If you lived your dream, would you explore a high position of leadership?

☐ Yes ☐ No

(b.) If so, please specify

25. (a.) Have you discovered a calling of the lord in your life?

Yes ☐ No ☐

(b.) If yes, please explain which one?

26. (a.) Have you joined or formed any peer/professional group that you constantly interact with and are accountable to?

☐ No ☐

(b.) What is your position in such a group if any?

☐ Executive/senior

☐ Middle level position

☐ Support level

☐ Ordinary member

27. (a.) Does the country leadership appeal to you?

☐ Yes

☐ No

(b.) If no, how would you choose to lead this country if you became the president of Kenya?

APPENDIX 3:

QUESTIONNAIRES FOR MENTORS, SPECIALISTS, SPONSORS ETC

AN ASSESSMENT OF COMPASSION INTERNATIONAL LEADERSHIP DEVELOPMENT PROGRAM IN MOLDING CHRISTIANS INTO BEING INFLUENTIAL LEADERS

TOOL3: LDP/CI AFFILIATES AND STAFF QUESTIONNAIRE

Respondent Code	1 = Mentor	☐
	2 = Caregiver	☐
3 = ICP specialist		☐
	4 = LDP specialist	☐
	5 = CI Country office	☐
	6 = CI Regional office	☐

This questionnaire comes to you because of your affiliation to the LDP program at Compassion International. Your part counts in the program and hence you are requested to respond by giving an honest response to these questions. Please note that your identity in this survey remains absolutely confidential.

INSTRUCTIONS:

This section should be completed by either the mentors/caregivers/ICPs/ LDP specialists)/ CI-Country office / regional office. Please select the students mentored at your project and key in separate details for each case. This questionnaire has 2 sections. Section 1 assesses your views on the performance of LDP students in different competencies while section 2 seeks to understand your general and personal views on the effectiveness of the LDP program. Please use your own words in answering this section.

SECTION 1: PERFORMANCE OF LDP STUDENTS

Competency 1: Leaving the comfort zone

1. Do I trust this person's judgment in complex, ambiguous situations?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

2. Has their decision-making been tested when leading a team outside of their area of expertise and in situations of great complexity and ambiguity?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

Competency 2: Emotional intelligence and political savvy

3. How effectively does the LDP student/alumni read and respond to interpersonal dynamics in sensitive, high-stakes and complex situations?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

4. Does the LDP student/alumni understand the power of his/her words and actions on others and quickly create alignment among stakeholders with divergent interests?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

5. Can he/ she successfully navigate politicized situations where personal relationships and a cooperative style are not sufficient?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

Competency 3: Motivating and monitoring others

6. Does this person have a track record of building high-performing teams?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

7. Is he or she willing to hold people accountable when they fail to meet objectives?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

8. Does this person create an environment where people feel motivated to contribute, while also holding high standards?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

Competency 4: Humility and flexibility

9. Does the individual show the mental flexibility to quickly evolve her/his thinking based on others' inputs?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

10. How is her/his reaction to feedback or criticism of ideas?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

11. Does he or she really listen to substantive input from people? Does he or she seek it out? Is this person's Christianity or testimony appropriated in their leadership?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

Competency 5: Molding others

12. Is talent development a priority for this person? Has he/she demonstrated that it is a priority

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

13. Are there a number of individuals in compassion international/Kenya whose careers have been shaped through their relationship with this person?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

Competency 6: Big-picture visions and leading through change

14. Does he/she come up with the big ideas? Are they most skilled at executing an idea from elsewhere?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

15. In past situations of change, did this individual have a role in developing the vision, influencing and motivating others to embrace the idea, and driving to a result?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

16. Persuasion: Does the individual use positional power to coerce others for results or influence through earned authority? Does the individual seek to build consensus or make many executive decisions?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

17. Conceptualization: Does the individual create stretch goals that are still achievable, with measurable milestones?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

18. Conceptualization: Does the individual seem to spend more time planning for the future?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

19. Foresight: Does the individual seem astute at understanding the consequences current decisions will make on future outcomes?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

20. Stewardship: Does the individual treat resources as possessions? Do they make comments like "MY budget" and "MY team" rather than "OUR team" and "OUR budget"?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

21. Growing People: Is the individual truly committed to growing others through professional development?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

22. Growing People: Is the individual willing to make tough decisions, including leading others to new opportunities outside the organization, when appropriate?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

24. Community: Does the individual work to create community in the organization?

☐Never ☐Rarely ☐Sometimes ☐Often ☐Always

SECTION 2: YOUR VIEWS ON THE EFFECTIVENESS OF THE LDP PROGRAMME.

1. Does the LDP program meet your expectations in developing Christian leaders?
2. Are you convinced that the content produced is leaders and if so do they meet the criteria of Christian servant leaders?
3. What have been your limitations in your attempts to mentor Christian servant leaders in this LDP program?
4. What would you do differently if you were given a chance to live as by your dreams for LDP?

APPENDIX 4: OTHER EMERGING ISSUES IN THE FIELD FROM INTERVIEWS

1. When student/alumni were asked about their faith if they were born again they all said that they were born again.
2. Years they have been in salvation: All the students /alumni interviewed had been in salvation between the span of 1 year to 10 years and above.
3. Level of education: 9 out of 30 (30%) were those had finished their undergraduate studies while the remaining 21 (70%) were in pursuit of undergraduate studies.
4. Future Plans of the students/Alumni of LDP program: all had students had future plans that included, serving in the community through community service, pursuing political leadership, civic education, pursuing further studies, getting married and many other to mention but few.
5. The time they joined LDP Program: they joined the program 2007 and 2014 some have graduated in 2010 to 2014. Majority will be graduated in the year 2015 and 2017.
6. Expectation of the students/alumni of the LDP program was learning and getting experience through mentorship.
7. Meeting the expectation of the students/alumni: All 30 students/alumni were of the view that the program had met their expectation.
8. Surprises in LDP Program: All said that they were surprised by many things. However, the most remarkable thing that tickled in their mind was that support and treatment received from the ICPs specialists was amazing beyond expectation.
9. Disappointments in the program: Majority of students/alumni were not able to see any disappointments but few who saw disappointments asserted that remarkable disappointments were the failure by the LDP students/alumni to grasp opportunity availed by the Compassion International and the failure by the facilitators/specialists to have enough time. They felt that issues were rushed because of busy schedules causing many engagements to be superficial.
10. Doing the program different: All students/alumni of LDP had different opinions of how to do the program in various ways but one that came strong among the interviewees was the

integration of students from various regions of Kenya and those from Nairobi instead of giving different treatments as it had been done previously.

11. Relevance of the LDP program: All agreed that LDP was relevant because leadership touches on all aspect of life and profession.

12. Serving Community or Church: all said they were rendering service to the community through ministering to children homes and through Compassion assisted program or serving in their respective churches in various churches.

13. Involvement in leadership: All students/alumni interviewed confirmed that they were serving or involved in various leadership capacities such as social work activities, administration, volunteering and many more to mention but few.

14. Seeking Leadership Position: 70% of students/alumni were of the view that they will seek leadership position in politics and in the church or any available leadership position in the community. 30% of students/alumni interviewed were of the view that they do not have in ambition to seek leadership position.

15. Their opinion on politics: 70% of students/alumni of the program were of the view that politics was good and calling and if opportunity would avail itself they will seek political position. 30% were of the view that politics was bad and were not interested in seeking it.

16. Discovering Purpose in Life: all were in position to state that through the program they were able to discover their purpose through the teachings, life skills and interaction with various facilitators and experts.

17. Peer/Professional; leadership position in the group: All affirmed they had joined peer or professional group and were either holding leadership position as chair persons, secretary and committee members or ordinary members of the same.

18. Outreach to community: all said that their peer/professional groups reached out for society through visits to prisons, children homes, schools, colleges and universities. They were of the view that through them serving they will leave a legacy of being remembered that they served the community.

19. Leadership of Kenya as a nation: 70% of those interviewed were of the view that the current leadership of the nation rarely appealed to them and had no desire to seek top leadership of the

nation. 30% of those interviewed were of the opinion that leadership was good and if given opportunity they will seek the top position and will be governing the nation through participatory democracy.

The Views of Stakeholders, ICPs, Facilitators and Sponsor Concerning the LDP Program

LDP Program in meeting expectation of developing Christian Leaders: 30% interviewed were of the view that program succeeded in meeting the expectation while 70% were of the opinion that it failed to meet expectations in the following ways;

- a. Gaps realized in selection criteria whereby vested interest by stakeholders in Compassion assisted projects or favoritism in which other more qualified are left out.
- b. Students of LDP program had different expectations-in other words student see the program as scholarship opportunity they have been given.
- c. The LDP program has been elevated above CSP and CDSP exceedingly. This has left other graduates from CDSP to be left and thus the gap because success stories of CI children had focused too much on the LDP.

Conviction of that content produced leaders that met criteria of Christian servant leaders: All agreed that the program met the prerequisite of the same. However they had some reservations such as;

- a. Students were still young and needed a lot of guidance and counselling.
- b. There was no close active mentorship and followership because facilitators/experts had other responsibilities and also the availability of LDP students was an issue.
- c. Shaky background of students in faith- not sustained in projects where accountability is an issue.
- d. Coming from poor background to lucrative environment and thus works negatively for the program.

Limitation in attempts to mentor Christian Leaders (Servants) in LDP Program: all were of opinion that youth had different priorities and interests and required some people who understood their dynamics to mentor them. There were also some issues emerging that were that LDP Program was;

- a. Rigid, too strict, formal and structured and thus a limitation to mentorship
- b. Lacked social forum interaction and thus the students were half-baked to face realities
- c. Children from CPC were ignored- it was impossible to reach out LDP without vested interest.

What to be done differently should be facilitators given opportunity: all were of the view that they will introduce a very heavy discipline among the LDP students. They were of the view that if given opportunity they will establish the following programs that will address the gap created by LDP program;

- a. Establish a fund that will educate and mentor those left out by LDP
- b. Accept vulnerabilities in order to grow
- c. Be all inclusive rather than exalting one program over the others.

APPENDIX 5: MAP OF NAIROBI COUNTY

