

THE INFLUENCE OF TRANSFORMATIONAL LEADERSHIP ON
INTERVENTION FOR ORPHAN CHILDREN IN THE CHURCH – KENYA

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DECLARATION

This thesis is my original work and has not been presented for a degree or any other award in any other University.

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DEDICATION

This thesis is dedicated to my husband, Dr. Alfred V. Ochieng, and Children, Geoffrey Elly Ochieng, Kelvin, Clayton, Dorcus, Alex, and Georgina. Grandchildren, Sarah, Jelani, Victor Junior, and Lamuel. Mother, Ula Johnson, siblings, Janis and Royston.

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ABSTRACT

The growing numbers of orphans overwhelm available resources while the safety net that orphans would find in extended family networks crumble due to urbanization and nuclearization of the family (Kiambi & Mugambi, 2017; Njoroge, 2019). Orphanages have been started in response to this problem, yet the crisis continues to persist (Chege & Ucembe, 2020). There is need for increased support and involvement of the families and members of the community for adequate intervention for orphans. To this end, the leadership role of the church cannot be overemphasized as local churches always have the trust of the community and can be instrumental in mobilizing and leading local responses since they are always the first responders to the plight of orphans in society (Association for Alternative Family Care of Children, 2014). This study aimed to investigate the influence of transformational leadership on intervention for orphans in the church in Kenya based on the four dimensions of transformational leadership namely; idealized influence, inspirational motivation, intellectual stimulation and individualized consideration, using Christ Is the Answer Ministries as a case study. Qualitative research design was used with phenomenological approach to the collection and analysis of data. The population of the study was 98 leaders and stakeholders comprising of children pastors, youth pastors, family care and enrichment pastors, Sunday school superintendents, guardians of orphans, orphan children, school administrators, children centre, heads of mission, and head of administrators, donors, and community leaders. A purposive sample of 35 research participants was used. Data was collected using a questionnaire and a structured interview guide. The data gathered was then transcribed and analysed using the thematic technique. The study established that idealized influence manifested through leadership by example, whereby the leaders acknowledged their role as pacesetters and recognized the unique place and obligation of the church in leading interventions for orphan children in society. In terms of inspirational motivation, research participants deployed mentorship programs as part of personal initiatives they undertook towards an intervention for orphan children. Concerning intellectual stimulation, research data provided evidence of follower development and personal coaching across the respondent groups directly targeted at orphan children. This was characterized by practices such as confidence building, encouragement, and establishing a collegial relationship with the orphans. With respect to individualized consideration, the leaders-initiated fundraising, donations, and other forms of support from people of goodwill to cater for the basic needs of orphan children such as food, shelter, clothing, and education. The most outstanding feature of transformational leadership was a personal initiative. In this respect, the impact of orphan children was the product of mentorship, social action, advocacy, innovation, and creativity of the leader. The most salient factor in the equation of intervention to orphan children in Kenya was government policy and the ever-expanding orphan population in the country. In conclusion, the influence relationship between the two variables is affected by environmental factors, the chief of which are church policy and government policy. The study concluded that transformational leadership positively influenced intervention for orphans. From a church policy perspective, there is a need to match the overwhelming recognition of ministry to orphan children as mission-critical with policy decisions that guide the church's response plan. This study has affirmed transformational leadership theory as a viable theory for explaining intervention for orphan children by the church.

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ABBREVIATIONS

AGM	Annual General Meeting
CITAM	Christ Is the Answer Ministries
CL	Community Leader
CHL	Church Leader
FACE	Family Care and Enrichment
GD	Guardian
MLQ	Multifactor Leadership Questionnaire
NGOs	Non-Governmental Organizations
NIV	New International Version
PEPFAR	US President's Emergency Plan for AIDS Relief
SAAG	Social Action, Advocacy and Governance
SA	School Administration
UNICEF	United Nations Children's Fund
PAOC	Pentecostal Assemblies of Canada
CRRF	Children Relief and Rescue Foundation

DEFINITION OF TERMS

Idealize Influence: This is a dimension of transformational leadership in which the leader confers in stakeholders a sense of purpose and trust (Gregory, 2019).

Individualized consideration: This refers a leadership practice whereby the leader personally attends to needs of individuals thereby making them feel valued (Freeborough & Patterson, 2015).

Inspirational Motivation: This is a facet of transformational leadership whereby the leader highlight prospects and possibilities for intervention not previously put into consideration (Hassan, 2019).

Intellectual stimulation: This refers to an aspect of transformational leadership characterized by fostering creativity, looking at old interventions in new ways, and intervention problems in novel ways (Ng & Rivera, 2018)

Interventions: This is the intentional involvement in the situation of orphans by transforming a problematic situation (vulnerability of orphans) to a new, more positive situation (health, safety, and better life prospects) (Melaugh, 2016; Quezada, 2018).

Orphan children: These are children who have lost one or both parents (Daniel & Mathias, 2012; Stuckenbruck, 2013). Orphan children are further sub-classified into partial orphans if only one parent died or double orphan if the child lost both parents (Lee, Muriithi, Gilbert-Nandra, Kim, Schmitz, Odek, Mokaya & Galbraith, 2014; Stuckenbruck, 2013). Partial orphans are further sub-categorized into paternal

orphans if it is the father who died or maternal orphan if it is the mother who died (Lee et al., 2014).

Transformational leadership: This is a style of leadership that facilitate positive change of the situation, the person and the organization and is characterized by four dimensions namely: idealized influence, intellectual stimulation, inspirational motivation and individualized consideration (Freeborough & Patterson, 2015; Gergory, 2019).

CHAPTER ONE: INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

The chapter introduces the growing problem of orphans in the world as a matter of concern to the church and underscores the role of transformational leadership. The case of this study is a historical background of Christ Is the Answer Ministries (CITAM). The chapter subsequently explains; the research problem outlines the purpose and objectives as well as the research questions of the study. The rest of the chapter deals with justification, significance, scope, limitations, and delimitations of the study.

Background of the Study

According to the United Nations Development Program (2018), half of the world's poor people are children. Arguably, the death of parents is one of the risk factors behind their poverty, with a global increase in the number of orphans being witnessed as a result of factors such as wars, terrorism, poverty, and diseases (Ministry of Labour Social Security and Services, 2015). For instance, recent statistics suggest that there are more than 140 million children worldwide who have lost at least one parent due to various causes (Tadesse, Dereje, & Belay, 2014). With the number of double orphans being estimated at more than half a million people (Stuckenbruck, 2013).

Continentially, Asia has been reported to have the largest number of orphans (Herr, 2014). Asia is followed by Africa, whereby Sub-Saharan Africa alone accounts for 43 million orphans— nearly a third of all orphans in the world (Ministry of Labour Social Security & Services, 2015; Kiambi & Mugambi, 2017; Mutiso & Mutie, 2018). Specifically, the rising prevalence of orphans is high in Southern African countries,

with the numbers estimated at 19 percent in Zambia, 28 percent in Namibia, and 31 percent in Swaziland (Kanamori, Carter-Pokras, Madhavan, Lee, He, & Feldman, 2015). A high prevalence of orphans has also been reported in Zimbabwe (Patel, Matyanga, Nyamundaya, Chimedza, Webb, & Engelsmann, 2012) and Ethiopia (Kiambi & Mugambi, 2017; Tadesse, Dereje, & Belay, 2014). Similar prevalence rates are also reported in Tanzania and Malawi (Mutiso & Mutie, 2018).

Extant literature shows how transformational leadership as a practice has attained global relevance across sectors including intervention for orphans (Lestari, 2019; Melaugh, 2016). Drawing from insights of chief executive officers of orphanages in Minnesota, USA, Carter (2016) found that transformational leadership qualities such as positive role-modelling/leading by example, inspirational motivation through dedication and compassion, being visionary and being immersed into the lives of the orphans were central to effective intervention for orphans. The challenge of demonstrating value on investment, which comprised both financial and social return on investment emerged as a key issue, signifying that transformational leaders must also have a strategy to achieve transformation of the orphan's lives and the lives of those that closely interact with them, do so efficiently and stay focused to the realization of mission. This calls for intellectual self-stimulation to think critically and to solve problems, to innovate and stimulate creativity in thought and imagination.

In keeping with the finding of Carter (2016), results of a study by Lucey (2017) in Midwestern United States indicated that commitment to interventions for orphan was contingent on inspirational motivation by the leader. The more staff perceived that they were encouraged by their leader to contribute to the mission of the organization, the more they would exhibit organizational citizenship behaviours needed to effectively

intervene for orphans. This encouragement, was manifested through instrumental motivation, individualized consideration and idealized influence.

Outside of the United States, research advancing transformational leadership concept in intervention for orphans is reflected in Ireland in the works of Melaugh (2016) who took interest in emotional containment in a children's home facing fiscal austerity threats. The study identified the deployment of facets of individualized consideration which were demonstrated to mission critical as the interventions purposed to offer a safe, secure and nurturing for children. Specifically, encouraging participation was found to be a distinctive feature of transformational leadership practice which was linked to effective interventions for orphans. Funding cuts were identified as a major challenge confronting leadership, triggering the need to integrate leadership with strategy, and by extension, further underscoring the relevance of transformational leadership. From the study, opportunities lay in stakeholder capacity building to manage change through among others, the creation of safe spaces to foster positive adaptability and resilience of communities and actors for effective and sustainable intervention for orphans.

Lestari's (2019) research on foundations with a track record of success running orphanages in Indonesia established that intellectual stimulation, whereby reintegration into society is supported through training of orphan children on productivity to enhance skills for independence was one of the salient transformational leadership dimensions. Development of pathways for future collaboration in the intervention to orphans was an identified challenge in the study for sustainability of the interventions.

Within Africa, research on interventions for orphans is also burgeoning (Fadjour (2019; Kitonga, 2017; Pali, 2016). The study done by Pali (2016) focused on leadership and transformation in the African church and illustrated how the church

implemented intervention programs for orphans that showed elements of transformational leadership in South Africa but also revealed gaps in practice. The dimension of individualized consideration was demonstrated in the giving of food and clothes to orphanage homes. The researcher however lamented transformational leadership practices have been undermined in Africa and argued for its adoption not just for better intervention for the orphans and the vulnerable but for the wider societal transformation.

In Ghana, a study on intervention to orphans in a children's home documented by Fadjour (2019) revealed practices that evidenced individualized consideration dimension of transformational leadership. This was reflected in the provision of basic human needs such as nutrition, clothing and medical care. However, fairness and equity in doing was featured as one of the challenges, along with the need to develop human capital for promoting community integration, especially in the area of parenting and social skills as well as psychosocial self-care.

In Kenya, Kitonga's (2017) research on executive directors and project managers of non-profit organizations which included five institutions intervening for orphans (namely, Ignite the Orphan Africa, Kenya AIDS Orphans Rescue Organization and Kenya Widows and Orphans Support Programme, Orphanage Charitable Organization, Poor Bright and Orphans Kenya) found that visionary leadership and human capital development, both of which ingredients of transformational leadership, were positively correlated with intervention for orphans since these practices predicted the performance of these organizations.

While debate on the need for and effectiveness of orphanages continues to rage, the history of intervention for orphans dates back centuries Before Christ (BC). Scripture records that around the 13th Century BC, Moses relayed a raft of decrees from

God, one of which was the requirement to store a portion of their produce so that the fatherless (orphans) in their midst may have something to eat (Deuteronomy 14:28-29, NIV). An account of interventions for orphans in the ancient world is well documented by Fitzgerald (2016) who also noted that such practices were common during Ancient Babylon, Ancient Greece and Imperial Rome.

Fast forward to the second millennia, De Wilde (2018) places the origin of this practice to the 15th Century, with roots in the western world. In Europe, for instance, the idea of orphanages had taken root around this time, with the founding of a children's home in London in the year 1741 following a disturbing sight of street children in the city (Rossini, 2014). Proliferation of Orphanages also punctuated the history of the Ottoman Empire around the late 17th Century as children frequently got separated from their parents due to famines and wars (Maksudyan, 2014).

In the United States, Charleston Orphan House was the first public orphanage in, an imposing mega structure by then, described as a unique venture that took in children who were separated from their parents mainly by death, but also by disability or abandonment (Murray, 2013). Established in the year 1790, the orphanage brought Charleston City's vulnerable children under one roof and became a landmark feature of socio-political and economic significance, bringing together the rich, the poor and the political class into one curious amalgam of symbiotic relationships (Murray, 2013). Today, intervention for orphans continues to be a defining feature of the western world, largely in the form of child adoption (Mignot, 2019).

While for a long time, institutional care, typically in the form of orphanages and children homes have been the dominant model across the world, there is a growing paradigm shift in programming of intervention for orphans towards family-based care system (Goldman, Bakermans-Kranenburg, Bradford, Christopoulos, Ken et al., 2020).

This shift, which already took root in much part of the western world in the 20th century, has been informed by research which find that institutional care is detrimental to child development and that foster care or placement within a family offer a more promising alternative, with recommendations that de-institutionalization of interventions is urgently needed (Ijzenboom, Bakermans-Kranenburg, Duschinsky, Fox, Goldman et al., 2020, Njoroge, 2019).

In pre-colonial Africa, as opposed to the western world, orphan-hood was not a problem, thanks to an extended family system where the welfare and upbringing of the child was a community, rather than a family affair (Thwala, 2013). In fact, up until the early 20th century, there was no such a thing as an orphan, because it was the norm that all brothers were automatic fathers of each other's child, whereby the definition of the term "brother" was as extended as the family system itself (Kuehr, 2015). That is, the kin of any child whose parent died would assume the responsibility of caring for the child by accommodating them in the family where they would receive not just food and shelter but also emotional, psychosocial support and the protective buffer that is characteristically found in familial structures (Clark, Coll-Seck, Banerjee, Peterson, Dalglish et al., 2020; Gibbons, 2013). The clan was essentially regarded as the basic family unit and any member of the clan would willingly participate in raising a child, orphan or otherwise. As such, children did not need to depend on a particular parent for livelihood (Thwala, 2013).

A growing modernization and westernization that has since characterized much of the 20th and 21st century life in Africa has seen a gradual neglect of the African family value systems, and with it, a decrease in extended families and a corresponding rise of institutionalized care for orphans (Dziro & Mhlanga, 2018); Ojua, Lukpata, & Chimezie, 2014). As a result, institutionalized models of interventions for orphans,

described as a distinctively western concept, has become pronounced (Kanjanda, 2014; Njoroge, 2019). So pronounced is this phenomenon that the label ‘orphan’ “has become a permanent identity for children on a continent that is overburdened with debilitating characterization such as the dark continent, land of poverty, corruption, and disease” (Lombe, Mabikke, Enelamah, & Chu, 2019, p. 63).

Recent discourse on the orphanage phenomenon however attempts to debunk the orphan narrative in Africa as a myth as evidence suggest that over 80 percent of children living in orphanages have a living parent (Lumos, 2015). This revelation, coupled with empirical evidence in disfavour of institutionalized care, has emboldened many governments in Africa to de-institutionalize interventions for orphans (Boadu, Osei-Tutu, & Osafo, 2020; Chege & Ucembe, 2020; Embleton, Ayuku, Kamanda, Atwoli, Ayaya et al., 2014; Kuehr, 2015). The Rwandan government for instance, “engaged in an ambitious, state-initiated deinstitutionalization project that anticipated the closure of all officially registered orphanages between 2012 and 2014” (Kuehr, 2015, p. 1). Around this time, Kenya also began a de-institutionalization program by issuing guidelines for alternative family care, though without much progress on this front (Miseki, 2018).

The central role that the religious sector, especially the church, should play in intervening for orphans is implied across both the Old and the New Testament. The Old Testament warns against mistreating a fatherless child (Exodus 22:22-24) and called upon the Israelites to bring justice to the fatherless (Isaiah 1:17) while God Himself is referenced as father and upholder of the fatherless (Psalm 68:5; 146:9). In the New Testament, visiting orphans in their affliction is described as religion that is pure and undefiled before God (James 1:27). These scriptures set the foundation for the church to respond to the plight of orphans with the compassion of Christ (Nyakenanda, 2017).

Research evidence suggests that church leaders have heeded these scriptures by developing intervention programs for orphans in their midst. A 2003 study involving 686 faith-based organizations (82 percent Christian) in Kenya, Uganda, Mozambique, and Namibia documented by Unicef (2003) revealed that churches' contributions through initiatives involving spiritual, material, education, and psychosocial interventions were significant.

In Kenya, the prospects for intervention and response of the church towards the plight of orphans is well documented (Eagle, Kinghorn, Parnell, Amany, Vann et al., 2020; Kariuki, 2018; Njoroge, 2019, Nyakenanda, 2017). Njoroge (2019) explains that an orphan care movement with links to the western world, was the first to respond to the growing crisis of orphan population in Kenya, noting that most of the orphanages currently in existence in the country are run by church-based institutions courtesy of donor funding from America and Western Europe. Subsequently, orphanages became a central feature of childcare system with legal recognition in the Children Act. However, following mounting criticism of institutional model of intervention for orphans, a de-institutionalization program was initiated in Kenya in the year 2018 in western Kenya orphanages continue to thrive (Chege & Ucembe, 2020).

The church in Kenya, and especially the local church, has great prospects in advancing interventions for orphans because it is uniquely placed to “fill the gap left by government institutions to support and develop socially as well as economically marginalized individuals within their locality” (Kariuki, 2018, p. 46). The role of the church is recognized in the National Psychosocial Support Guidelines for Orphans and Vulnerable Children developed by the Ministry of Labour, Social Security and Services Department of Children Services (2015). The guidelines identify spiritual development

as an important development domain when intervening for orphans, alongside physical, cognitive, social and emotional development.

The Ministry of Labour Social Security and Services (2015) outlines five thematic intervention areas reflecting child development domains: physical development (growth and ability of a child to use body and physical skills), cognitive development (enhance decision making, problem-solving, and language development), social development (ability to build relationships and interact with others), spiritual development (ability to relate with God and have a purpose in life) and emotional development (awareness and control of feelings and reactions to diverse situations). Kiambi and Mugambi (2017) layered these interventions into four hierarchical clusters, beginning with interventions relating to child survival such as access to food, health, and sanitation, followed by interventions relating to child development such as psychosocial, education, and welfare support. Then interventions relating to child protection such as registration of birth, foster care, and guardianship; and lastly, those that relate to child participation such as play and involvement in economic activities. Marcus and Page (2014) outlined a raft of intended outcomes of these interventions. These include reduced risk of abuse and increased developmental opportunities for children, increased economic empowerment, improved material, emotional well-being, and increased health and safety. Notably, the exclusive investigation of the phenomenon of orphan-hood from a leadership perspective is still rare (Maksudyan, Nazan 2014).

The paradigm shift towards de-institutionalization signals a critical juncture in Kenya's history of interventions for orphans (Miseki, 2018). It is during such a moment transition that leadership plays a critical role. However, the problem of orphans has hardly been examined from a leadership viewpoint. A joint study by the Government of

Kenya, Unicef and Global Affairs Canada (2015) noted that a collaborative, participatory approach to interventions for orphans is needed to take child protection in the country to the next level. This suggests the actors' recognition of the potential for transformation in the intervention for orphans that can be achieved through the adoption of participation and collaboration which are tenets of effective leadership.

The basic feature of transformational leadership is that it is about transformation of the situation, the person and the organization (Gergory, 2019). As a concept, transformational leadership is a multidimensional idea with four components: idealized influence (charisma, conferring in stakeholders a sense of purpose and trust), intellectual stimulation (fostering creativity, looking at old interventions in new ways, and intervention problems in novel ways), inspirational motivation (highlighting prospects and possibilities for intervention not previously put into consideration) and individualized consideration (personally attending to needs of individuals and making them feel valued) (Freeborough & Patterson, 2015; Gregory, 2019; Hassan, 2019; Ng & Rivera, 2018).

Extant literature on leadership theory and practice suggest that transformational leadership promises the best positive outcomes during times of transition and change (Leybourne, 2016; Ndirangu, 2018). Drawing from empirical evidence, investigations into pastoral transformational leadership and human service provision suggest that transformational leadership “plays a key role in determining whether the church becomes involved in human service initiatives, and he or she remains involved throughout initiation, implementation, and sustainability” (Allen, 2017, p. 4). This is corroborated by Van Wyk’s (2017) exploration of the church as a reformation agency in South Africa which showed evidence to the effect that churches that intentionally take action on societal issues become voices of the marginalized.

Within Kenya's broader humanitarian sector, a case study conducted by Njeri and were (2017) at Hand in Hand Eastern Africa found strong links between several elements of transformational leadership collaboration, intellectual stimulation and program outcomes, signaling the potential role of transformational leadership in interventions for orphans. Studies on church response to the problem of orphans in the country especially puts emphasis on the need for a more collaborative and participatory approach to the interventions (Mukaria, 2019; Nyakenanda, 2017).

Of all the players concerned with the plight of orphans, the local church is arguably the most uniquely resourced intervention avenue as a sustainable agent of transformation and change (Pillay, 2017). It is one of the institutions recognized as possessing the power to stand in the gap by mobilizing resources and communities to intervene for orphan children not just spiritually but also materially and emotionally (PEPFAR, 2012). Among the distinctive features of the local church that makes it stand out from other actors is its grassroots presence and regular interaction with the local community, psychosocial and pastoral care of orphans as a central pillar of its mission and its volunteer model of operation which it can tap into.

Leadership articulates the vision for the church through successive strategic plans which are put in the public domain. Each plan covers ten years, with the current plan spanning from 2016 to 2025 (CITAM, 2016). The mission and vision of the church are clearly set out in the plan, and strategies for interventions for orphans is included (CITAM, 2016). Corporately, the leadership attempts to institutionalize their response to the needs of the community, whereby compassion of Christ is reflected in their commitment to values of grace and mercy to the lost, love, and compassion to the least, and dignity and respect to the last (CITAM, 2016). It was expected that such

values should inspire the clergy to spur one another towards love and good deeds, which ultimately should reflect in interventions for orphan children in society.

Reports of the effectiveness of mentoring program for orphans in Rwanda suggest that mentorship programs can improve psychological outcomes among program participants (PEPFAR, 2012).

Statement of the Problem

The growing numbers of orphans overwhelm available resources while the safety net that orphans would find in extended family networks crumble due to urbanization and nuclearization of the family (Kiambi & Mugambi, 2017; Njoroge, 2019). Several orphanages have been started in response to this problem, yet the crisis continues to persist (Chege & Ucembe, 2020). Recently, there has been a policy shift towards de-institutionalization of interventions (Miseki, 2018). However, many such programs are implemented without a clear exit plan or community reintegration program (Kibigo, 2018). Further, the voices of orphans, their families and their caregivers have not been represented as important parties (Miseki, 2018).

Prior research suggests that there is need for increased support and involvement of the families and members of the community for adequate intervention for orphans (Embleton et al., 2014). To this end, the leadership role of the church cannot be overemphasized as local churches always have the trust of the community and can be instrumental in mobilizing and leading local responses since they are always the first responders to the plight of orphans in society (Association for Alternative Family Care of Children, 2014). However, this role remains an under researched area (Allen, 2017). This study sought to fill the knowledge in the interventions for orphans in Kenya by exploring the influence of the facets of transformational leadership using Christ Is The Answer church as a case study.

Objectives of the Study

The study aimed to investigate the influence of the four dimensions of transformational leadership namely; idealized influence, inspirational motivation, intellectual stimulation and individualized consideration, on intervention for orphans in the church in Kenya. The specific objectives of the study were:

1. To evaluate the influence of idealized influence on interventions for orphans by Christ Is the Answer Ministries church in Kenya
2. To determine the influence of inspirational motivation on interventions for orphans by Christ Is the Answer Ministries church in Kenya
3. To establish the influence of intellectual stimulation on interventions for orphans by Christ Is the Answer Ministries church in Kenya
4. To investigate the influence of individualized consideration on interventions for orphans by Christ Is the Answer Ministries church in Kenya

Research Questions

Four research questions guided the study:

1. What is the relationship between idealized influence and interventions for orphans by Christ Is the Answer Ministries church in Kenya?
2. What is the influence of inspirational motivation on intervention for orphans by Christ Is the Answer Ministries church in Kenya?
3. How does intellectual stimulation influence interventions for orphans by Christ Is the Answer Ministries church in Kenya?
4. What is the influence of individualized consideration on interventions for orphans by Christ Is the Answer Ministries church in Kenya?

Assumptions of the Study

The following assumptions were made:

1. There were orphan children within communities where there are established local assemblies. For instance, Christ Is the Answer Ministries Rongai Church is located in Kajiado County where poverty levels and adult mortality rates are particularly high.
2. Some orphan children within communities where there are established local assemblies were vulnerable as a result of the death of their parents and were therefore in need of interventions by the church. For example, Christ Is the Answer Ministries Kiserian Children Center had started, to rehabilitate orphans and vulnerable children who had turned into street urchins.
3. Research participants responded honestly and truthfully to the research questions. This is because of the ethical measures of confidentiality, voluntary participation and data protection measures that were taken in the process of conducting this study.

Justification of the Study

In Kenya, the number of orphans and vulnerable children is estimated at 3.6 million, of which 646,887 are double orphans (Unicef, 2017). A child without parents loses their support structure, leaving them exposed to all sorts of vulnerabilities including but not limited to poverty, discrimination, abuse, emotional strain, exploitation, and neglect (Herr, 2014; Marcus & Page, 2014; Otolo, Oboka, & Okoth, 2014). Often, orphan children are desperate to survive and, as a result, sometimes live dangerous lifestyles as street children, beggars, delinquents, or child prostitutes (Herr, 2014). Sometimes orphan children are forced into engaging in adult roles long before

they should, such as caring for younger siblings and contributing financially to the household or assume the role of head of the household (Daniel & Mathias, 2012; Mutiso & Mutie, 2018). These circumstances can exact both physical and emotional toll on the children

Leadership is generally a subject that has attracted a lot of scholarly interest. The ensuing debate has led to the development of several leadership theories, models, and viewpoints, with transformational leadership emerging as the most popular. However, the relationship between leadership and interventions for orphans remains a relatively under-researched field. This research offers fresh perspectives on the role and application of leadership in the church as an antidote to the growing problem of orphan children in the world. This study may not only benefit CITAM assemblies but Kenyan churches and the universal church at large. A study by Nuru (2015) done among orphaned learners in Kisauni Sub-County of Mombasa County found that teachers applied a number of leadership practices associated with transformational leadership such as individualized attention, provision of moral support and encouragement, role-modeling, and cultivation of a closer relationship with orphans. However, the research participants were teachers rather than church leaders. Kiambi and Mugambi (2017) also undertook a study that assessed how management competence influenced the performance of orphans and vulnerable children projects in Imenti North Sub County, Meru County, Kenya. It was found that management competence was a key factor in the success of orphans and vulnerable children projects.

Significance of the Study

Notably, this study may be of benefit to a number of stakeholders. Firstly, church leaders may have an illumination of the role they play as agents of

transformation in the problem of orphan children in the world. Orphan children may benefit from the application of recommendations that ensued from the current study as ways of enhancing interventions through leadership practices.

The study was of particular relevance to the management of CITAM children's home at Kiserian, who can draw from the concepts and findings of the study to develop intervention programs that enhance the well-being of orphan children in the home. Policymakers in the churches may find the study helpful in coming up with progressive policies that promote the interests and protect the cause for orphan children in the church and society.

The study may also benefit government agencies and other non-governmental organizations dealing with orphan children. This is because it highlights how the same can collaborate with church leaders to accelerate their program impact. By intervening on behalf of orphans in all facets of the church, a child may find his or her own identity, having a better position to integrate into society as a Christian. In this way, children with this status may be recognized through intentional efforts in the church, as transformational leaders bridge the gap between the orphans and the rest of the church members that may have been created unconsciously.

The study may also be valuable to researchers and scholars who wish to extend studies on the nexus between leadership and orphan children. Such researchers can make the current study their reference point in advancing research on interventions for orphan children. The report can act as a repository of knowledge to other students exploring the theory and practice of leadership within the church context.

Scope of the Study

This study was undertaken in CITAM assemblies located in Kenya. The church has a number of assemblies in Nairobi and other major towns in Kenya and beyond, including East Timor, Romania, and the United States. In Nairobi and its environs alone, since 2016, the church has over 20 assemblies and several mission stations in other parts of Kenya, which together are attended by an estimated 45,000 congregants and served by 250 regular staff (CITAM 2016-2025).

CITAM's intervention programs, like many other actors responding to the growing population of orphans in Kenya, is confronted by the problem of over-reliance on institutionalization as an intervention model which have counterproductive developmental effects on orphans (Chege & Ucembe, 2020). The root causes of this problem, which remains to be resolved, are poverty, inequality, social stigma and weak regulatory oversight (Chege & Ucembe, 2020). In the year 2020, the poverty index of Kajiado County where the church operates children's center had reached 47% (Nutrition International, 2020). These challenges are complex and calls for a multifaceted approach to intervention that involves many actors

The study was based on the transformational leadership theory. The choice of this theory was inspired by literature which suggests that it explains the transformation of the situation, the persons involved in it and the organization at the center of it (Melaugh, 2016; Sajjadi, Karimkhani, & Mehrpour, 2014).

Limitations and Delimitations

A few limitations were envisaged in this study. The geographical spread of CITAM assemblies made it difficult to collect data from assemblies outside Nairobi due to the distance involved. To mitigate this challenge, respondents in far-flung areas

participated in the study online via email. Some target respondents might decline from participating in this study due to fear of victimization. An assurance to the participants was made through a non-disclosure agreement.

Chapter Summary

This chapter has provided a background overview of the problem of orphan children and delved into the global, regional, and local trends. The chapter has also briefly discussed the vulnerabilities orphan children are exposed to and located the issue of interventions for orphans within the context of the church. A brief history of Christ Is the Answer Ministries has been presented as well as the problem statement. Subsequently, the purpose, objectives, and research questions have been outlined. This chapter has equally explained the justification, significance, assumptions, scope, limitations, and delimitations of the study. The next chapter critically reviews related literature.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter introduces the phenomenon of orphan children and discusses the global, regional, and local trends with respect to related social issues. It also reviews the theoretical and empirical literature on transformational leadership concerning interventions for orphans. The chapter is thematically organized according to the specific objectives. The literature covers various dimensions of transformational leadership and discusses them within the context of interventions for orphan children. Subsequently, a critical review of the empirical literature is presented. Lastly, the conceptual framework for the study is discussed.

Idealized Influence and Intervention for Orphan Children by the Church

The relationship between idealized influence and intervention for orphan children can be derived from the extant literature on idealized influence and organizational outcomes (Newton, 2018; Thrift, 2018; Viau, 2018). These scholars maintain that when the leader's behavior is admirable and the leader displays convictions and takes stands on matters of social justice, followers identify with the leader. Notably, this is because the leader has a clear set of values and acts as a role model for the followers (Odumeru & Ogbonna, 2013). Jesus demonstrated leadership and influence when He intervened for children brought to him by the people when the disciples rebuked them. In Matthew 19:13-14, Jesus said, "let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these." In this passage, Jesus is role-modeling to the disciples on how children should be treated – with acceptance and love. What this demonstrates is that when the leader show example

to his subjects about the right thing to do, followers are more encouraged to act likewise. It can thus be surmised that the leader's conduct towards orphans have implications on the treatment that his followers accord them. In other words, there is a contagion effect that role modelling has on a constituent.

Similarly, it is expected that church leaders emulate Jesus Christ in setting an example on interventions for orphan children. James 1:17 tells us what true religion should be, "To visit the fatherless..." Fortunately, nothing is preventing us from accomplishing significant ways to aid orphans in ways that point to Jesus' sacrifice for the world. This means that Jesus, through his idealized influence, laid the ground work for intervention for orphans. Besides, there has never been a better time than now to follow in the example set by Jesus in our interaction with the orphan community (Morton, 2014).

Earlier on, Jesus had taught the disciples about greatness in the kingdom of heaven, during which he recognized that children occupied lowly positions on earth and set their acceptance by the followers as the litmus test of a true relationship with him. This is implied in the addendum, "And whoever welcomes one such child in my name welcomes me" (Matthew 18:1-5, NIV). Jesus' demonstration of care and protection for children is particularly evident in the stern warning to his followers: "But if anyone causes one of these little ones who believe in me to stumble, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea" (Matthew 18:6, NIV). This warning is repeated later when Jesus admonished the disciples not to look down on children because their angels in heaven always see the face of God (Matthew 18:10, NIV). From these scriptures, Jesus led by example both by demonstrating how vulnerable children should be treated and taking a stand on matters of justice for the children.

According to Kotter (2012), people only need to establish a sense of urgency to act, suggesting that when leaders communicate this sense of urgency, people are motivated to take positive action that may be beneficial to the orphans' lives. The work requires great cooperation, initiative, and willingness to make sacrifices from many people. At least two dozen must go beyond the call of duty to produce a significant change for the orphan community. Guest (2001, p.13) reported that across Africa, "many compassionate individuals recognized the scale of the crisis and continuously calls for urgent attention from African governments, NGOs, and international donors". It can therefore be speculated that idealized influence through creation of a sense of urgency has potential influence on intervention for orphans in Kenya. It is noteworthy that in this sector, the church has been instrumental, a fact that may be attributable to leadership (Kariuki, 2018).

According to MacMillian (2001), leadership is the act of influencing others toward accomplishing a specific task or purpose. Wright (2009, p.144) explained that leadership is a relationship in which one person invests in another to influence their behaviors. Influence has three purposes: the growth of the follower, the leader, and the accomplishment of the mission shared by both. Ultimately, the leader succeeds because the next generation of leaders exceeds the results of the current generation (Ulrich et al., 1999, p.191). Situated within the context of intervention for orphan children, it can be argued that positive transformation of orphans would be the natural outcome of an idealized influence process through the church's investment in the holistic development of orphan children.

Extending the discourse on idealized influence through holistic development of the led, Duru et al. (2017) argue that a transformational leader is a morally responsible manager who focuses on developing the moral maturity, values, and standards of his or

her subordinates and strengthening their devotion to serving the well-being of others, their organization, and society goes beyond self-interest. This argument implies that through transformational leadership, the church, which is regarded as the custodians of morality, have a transformative effect on its constituent, which is not only the staff and congregants that it ministers to but also the orphans in the midst.

Inspirational motivation and intervention for orphan children by the church

According to Allen (2017), inspirational motivation is a facet of transformational leadership that focuses on the leader as a source of inspiration, which links inspirational motivation to human service provision. Although not explicitly mentioned in the study, by definition, human service provision includes intervention services offered to orphans and vulnerable members of the community. This is implied in the definition of human service provision as “the delivery of basic social services that help improve the quality of life for individuals” (Allen, 2017, p. 14). Thus, from the facet of inspirational motivation, it can be speculated that due to transformational leadership practices at Christ Is the Answer Ministries, concerned clergy may feel motivated to intervene for orphan children.

Transformational leaders can articulate a vision of the future that appeals to and inspires the followers, and as a result, followers of transformational leaders are motivated to commit to goals and shared ambitions because they find meaning in their work (Alarifi, 2014; Lucey, 2017; Odumeru & Ogbonna, 2013). In this respect, due to the rapid growth of orphans in society and the church, the researcher deems it essential for transformational leadership to intervene with inspiration and motivation treating them as full human beings. In this case, when church leaders make references to

scriptural verses which advocates for intervention for orphans, they are in effect seeking to influence outcomes for orphan children through inspiration from scripture.

Like idealized influence, the nexus between inspirational motivation and intervention for orphans is implied in the scholarly literature on the inspirational effect of the church on society (Rehman, Shareef, Mahmood, & Ishaque, 2012; Sosik, Zhu, & Blair, 2011). Rehman et al. (2012) suggest that the actions and behaviours of church leaders towards orphan children inspire team members to have an optimistic view of the future for all and communicate a vision for the community that is articulate and realizable. This means that leaders have a critical inspirational role in shaping organizational outcomes for orphan children as they can influence attitudes and perceptions of the church and the society towards the plight and welfare of orphan children.

Secran (2016) contributes that when leaders clearly articulate intervention expectations and emphasize commitment to the plight of orphans, and do so with enthusiasm, the chances are high that organizational members will follow suit. It can thus be deduced from this viewpoint that there is a direct influence relationship between inspiration motivation as a dimension of transformational leadership and intervention for orphans.

Exploring leadership and transformation in the African Church, Pali (2016) suggested that inspirational motivation have effect through adoption of spiritual language that communicates to congregants about God's plan for orphans, a plan which God desires the obedience of man through commitment to the cause for orphans. It follows, therefore, that inspirational motivation from the leader fosters partnership of man with God in intervening for orphan children.

Intellectual Stimulation on Intervention for Orphan Children by the Church

Intellectual stimulation is another facet of transformational leadership exemplified by the leader challenging assumptions, stimulating and encouraging creativity in the followers, and providing a framework for followers to see how they connect to the leader, the goal, and the organization (Odumeru & Ogbonna, 2013). In this case, it can be argued that leaders can challenge the beliefs and attitude held by the church towards orphans, stimulate thinking on how the church can intervene on the growing problem of orphans and foster creativity on approaches to intervention. It also means that leaders become intentional in drawing followers' attention to the interrelationship between their own welfare and that of the orphans.

Transformational leaders stimulate their followers intellectually by increasing followers' awareness of problems and helping them to become more innovative and creative (Alarifi, 2014). Mentorship is one way through which transformational leaders achieve this. Mentoring is defined as “the process of investing oneself into someone else to enable him or her to realize their fullest potential and thus live with purpose and satisfaction” (Boldeau, 2013, p.23). Jesus has been recognized as a mentor to his disciples, whereas Apostle Paul is seen as a mentor to Timothy (Freeks & Lotter, 2014). For example, Jesus taught the disciples how to pray. Paul exhorted Timothy with words of encouragement, “Let no one look down on your youth, but be an example for believers in the word, in conduct, in love, in faith, in purity” (1 Timothy 4:12, NIV). In the current study, it was hypothesized that mentorship of the clergy has positive spillover effects on interventions for orphans in the church. This assumption was tested empirically.

Individualized Consideration on Intervention for Orphan Children by the Church

At the heart of transformational leadership is the dimension of individualized consideration, where focus of the leader is to confer a sense of acceptance and competence. Where these are lacking, the transformational leader develop them based on the belief that the potential for success is hard-wired in everyone, no matter their status in society (Church, 2012). This, the leader achieves through a show of appreciation to the contribution of each member to the collective success of the community. Such leaders make their subjects feel special. It can therefore be surmised that when church leaders recognize the individual contribution of each member to intervention for orphans, they will be inclined to do so even more.

Alarifi (2014) identifies that individualized consideration is demonstrated when the leader attends to the developmental needs of followers by supporting them, coaching them, and delegating assignments to them as well as providing them opportunities for growth. In these ways, children with this status will be recognized through intentional efforts in the church, as transformational leaders bridge the gap between the orphans and the rest of the church members. The concern of the leader here is the development of close, interpersonal relationship with the follower, showing social and emotional support, showing genuine care and compassion, and making followers feel comfortable about themselves, their colleagues, and their situations (Holloway, 2012; Renjith, Renu, & George, 2015).

A transformational leader is said to demonstrate individualized consideration when the leader is intentional about meeting the needs of the follower. Also, when the leader makes a genuine effort to develop followers to reach their greatest potentials through two-way communication; personal interactions and effective listening (Allen, 2017). In the early church, the Apostle Paul is a classic example of a transformational

leader who demonstrated individualized consideration. This is evident in his letters to Timothy, where on several occasions, he refers to Timothy as his son. The first letter is addressed to “Timothy, my true son in the faith” (1 Timothy 1:2). In this letter, Paul renews his charge to Timothy in a deeply intimate character; “Timothy, my son, I am giving you this command...” (1 Timothy 1:18). In his second letter to Timothy, Paul expresses compassion by referring to Timothy as “my dear son.” He makes it known to Timothy that he continually prays for him and longs to see him so that he may be filled with joy (2 Timothy 1:2-4). Through his personalized letter to Timothy, the Apostle Paul demonstrates to Church leaders how they should also cultivate a personal relationship with their subordinates. This is in line with the characterization of transformational leaders as those who stimulate followers to achieve extraordinary results and, in the process, enhance their influence (Alarifi & Althonayan, 2013).

In the next section, the empirical literature on leadership at the intersection of interventions for orphans in the community is critically reviewed. This is discussed from a transformational leadership perspective as it applies to the church context.

Empirical Literature Review

A review of the empirical literature suggests that although there has been a lot of research attention to transformational leadership related to organizational outcomes, its application to social interventions and programs by the church is under-researched (Allen, 2017). Specifically, with respect to orphan children, existing research has focused on the challenges confronting orphanages and adoptive families while intervention studies are mostly limited to the evaluation of government and non-governmental programs (Abashula, Jibat, & Ayele, 2014; Fauk, Mwakinyali, Putra, & Mwanri, 2017; Goldberg & Short, 2012; Moyo, Gudyana, & Susa, 2015; Simuforosa &

Wiseman, 2016). Nonetheless, there is increasing interest in the human services field in transformational leadership and the association between this style of leadership and employee engagement, thus impacting the quality of services delivered (Middleton, Harvey, & Esaki, 2015).

Alarifi's (2014) study of transformational leadership and innovation at the individual level in Saudi Arabia established that transformational leadership is positively and significantly correlated to follower creativity and organizational innovation. This finding has significance for the current study because of the need to develop innovative intervention programs for orphan children, which, in this case, identifies transformational leadership as an essential antecedent.

A qualitative study of transformational leadership undertaken by Middleton et al. (2015) revealed that with respect to idealized influence, the leaders saw themselves as role models for the actions and behaviors espoused by the organization. They understood that they needed to live the tenets of the organization, not only to mirror it for staff as a way of teaching and to reinforce the concepts of interventions but also to ensure that staff would accept the organizational changes being made and that implementation would be successful. The authors further reported that leaders intellectually stimulated staff in a variety of positive ways, such as helping staff look at problems from a different perspective and questioning assumptions they carried about problems within the organization as well as assumptions about their roles as staff members. They identified that including staff in discussions showed respect for staff voices and participation in organizational matters. The findings underscore the aspect of role-modeling and stimulating creativity and innovation as dimensions potentially significant in the nexus between leadership and interventions for orphans.

Porter (2015) studied the relationship between transformational leadership and organizational commitment in non-profit long-term care organizations, focusing on the direct care worker perspective. Results revealed a statistically significant relationship between overall transformational leadership and organizational commitment. However, the correlation was weak, suggesting that transformational leadership had limited predictive power on organizational commitment. Furthermore, while the study was undertaken among direct care workers, the study was not undertaken within the context of an orphanage.

Nuru (2015) undertook a study of management of orphanages of orphaned learners in Kisauni Sub-County of Mombasa County in Kenya. The findings of the study showed that teachers' ways of handling orphaned learners included guidance and counselling, giving individualized attention, creating room for dialogue, and referring them for further help. Further initiatives taken by the teachers included offering them moral support, encouraging them to work hard, and enhancing their self-esteem. They also made efforts to be surrogate parents to the orphans by cultivating a closer relationship with them, providing material support to them, and being role models for them to emulate and building their self-esteem by accepting them as they are. Reflected in these results are facets of transformational leadership. Thus, the findings highlight the significance of transformational leadership practices in intervening for orphan children. However, the study participants were teachers rather than clergy; hence the contribution of transformational leadership to interventions towards the growing problem of orphan children in Kenya remains unknown.

Mutiso and Mutie (2018) studied orphans and vulnerable children support programs in Embu County intending to explore the challenges they faced. They found that although extended family provided a safety net for 90 percent of orphan

children, the families were under extreme pressure and could benefit from interventions that target their increased capacity to cope. Otherwise, the quality of lives of the orphan children and foster families remained at risk. The results, by extension, raise the question of what contribution church leaders, as moral agents, are making towards interventions for orphan children in Kenya. According to Rohs & Estrine (2012), how can society provide impoverished, orphaned, and abandoned children with the tools to become contributing members of society? The current study attempted to answer this question.

Theoretical Framework

Transformational leadership theory was the main theoretical lens for the study. Literature has theories, models, and styles that offer explanations on the approaches to leadership in different contexts, with transformational leadership identified as the most prominent of them all (Sajjadi, Karimkhani, & Mehrpour, 2014). Transformational leadership theory was developed in the 1980s by Bernard Bass, an American professor who was the director of the Center for Leadership Studies at the State University of New York. The theory describes a transformational leader as one who considers followers individually and charismatically inspires as well as intellectually stimulate followers to move beyond immediate self-interest towards a higher moral purpose and goal (Alarifi, 2014). The transformational leader aims to change the personal values and self-concepts of followers and shift them to a new level of needs and aspirations (Alarifi & Althonayan, 2013). Followers are made more aware of the importance and value of their input, thereby causing them to transcend self-interest for the sake of a collective goal (Mittal, 2015).

Literature suggests that transformational leadership has its roots in the early works of James McGregor Burns, who published a seminal book on leadership in the late 1970s after studying how great leaders of history influenced followers (Burns, 2012). In this book, transformational leadership is described as a process through which “leaders and followers raise one another to a higher level of morality and motivation” (Burns, 1978, p. 20). Transformational leaders achieve this feat by paying attention to the individual concern and developmental needs of each follower. Also, changing the followers’ awareness of issues, building their capacity to look at old problems in new ways, and arousing exciting ways to inspire them to go the extra mile to achieve mutual goals (Odumeru & Ogbonna, 2013; Nanjundeswaraswamy & Swammy, 2014). Followers put in extra effort because they feel trusted, admired, respected, and thus feel obligated to reciprocate (Alarifi, 2014; Al Khajeh, 2018). The importance of leadership is the reminder that leaders must be adaptable and able to change their leadership style to match the maturity level of their followers in order to grow them; if not, their followers tend to keep at one static level of maturity (Wright 2009, p. 58).

According to Odumeru and Ogbonna (2013), transformational leaders deploy various mechanisms to motivate and achieve results through people. Such leaders create a sense of identity of the followers to the collective identity and ownership of the organization. They also act as role models for followers and this makes them inspirational. These leaders appreciate the followers’ strengths and weaknesses so as to achieve a fit between followers with tasks. Allen (2017) extends this discourse further by alluding that transformational leaders are aware of community needs and are involved in the community. As its name implies, transformational leadership is a process that changes and transforms people. It is concerned with emotions, values, ethics, standards, and long-term goals. It includes assessing followers’ motives,

satisfying their needs, and treating them as full human beings. It is a process that often incorporates charismatic and visionary leadership (Northouse, 2016).

Transformational leadership theory was applied because there is generally a great need for the church to contribute to positive transformation of the lives of orphan children and reduce their vulnerability (Herr, 2014). This underscores the vital role that transformational leadership within the church plays in responding to orphan children's needs in society. However, this role remains an under-researched area (Allen, 2017). “If nothing is done, the risk of not meeting the prospect of future socio-economic development will remain gloomy” (Subbarao & Coury, 2014, pp. 6-7). This study on intervention on orphan children by the church is documented in a report by Unicef (2003), which revealed the contribution of churches through initiatives involving spiritual, material, education, and psychosocial interventions as significant.

Communication Theory was used to complement transformational leadership theory. According to Littlejohn et al. (2011), communication has been systematically studied since antiquity, but it became an especially important topic in the twentieth century. W. Barnett Pearce describes this development as a “revolutionary discovery,” largely caused by the rise of communication technologies (such as radio, television, telephone, satellites, and computer networking), along with industrialization, big business, and global politics. Clearly, communication has assumed immense importance in our time. Communication studies developed considerably in the second half of the twentieth century because of pragmatic interests in what communication can accomplish and the outcomes it produces.

There has been a considerable cross-fertilization between communication and other disciplines: “While many disciplines have undoubtedly benefited from adopting a communication model, it is equally true that they, in turn, have added greatly to our

understanding of human interaction.” Gradually, however, separate departments of speech like speech communication, communication, and mass communication developed. Today, most departments are called departments of communication or communication studies, but whatever the label, they share a focus on communication as central to the human experience. In contrast, researchers in other fields like psychology, sociology, anthropology, or business tend to consider communication as a secondary process— something essential for transmitting information once other structures are in place. (Littlejohn et al. 2011), added the communication theory of identity, whereas when you ask, “Who am I?” you are exploring the topic of personal identity, a composite picture of yourself as a person. In Africa, identity is most often seen as an outcome of a lifelong search for balance in life and relies partly on the strength people get from their past ancestors. In addition, identity is joining individuals and society, which becomes a communication link that allows an intersection to occur. This includes feelings, thoughts, actions, and a sense of relationship that transcends as a source of motivations and expectations in life. Again, communication is the means by which identity is established. As a result, identity in one’s own eyes and those of others is established when you interact socially with other human beings across one’s lifespan.

In summary, this study focused on transformational theory as the leading theory because it aims at changing the personal values and self-concepts of followers and shifts them to a new level of needs and aspirations (Alarifi and Althonaya, 2013). In this way, individualized leadership as a leader-follower relationship is assured to the degree to which the leader attends to each follower’s needs and acts as a mentor or coach, so the leader can align followers with tasks that enhance their performance (Odumeru & Ifeanyi, 2013).

The communication theory would supplement the main theory and is relevant to this study based on transformational leaders to intervene, to inspire, and to motivate followers through communication. Notably, this is carried out through leader-follower relationship coaching, vision-casting, and commitment to set goals, which are captured in the conceptual framework. In this way, the leader articulates a vision that appeals to and inspires the followers with optimism about future goals and offers meaning for the current task at hand (Odumeru and Ifeanyi (2013).

Conceptual Framework

A conceptual framework represents the researcher's schematic illustration of how the research problem will be explored and how the main concepts of the study relate (Adom, Hussein, & Agyem, 2018). Idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration are illustrated in the conceptual framework in figure 2.1. The figure depicts the relationship between the independent and the dependent variables. The figure depicts the four faces of transformational leadership as the independent variables. They are Idealized influence, Inspirational motivation, Intellectual stimulation, and Individualized consideration.

Idealized influence was evaluated and measured by the positive regard church leaders have for their subordinates, the trust cultivated by the leader, and the degree to which the leader acts as a role-model on matters concerning orphan followers.

Inspirational motivation was demonstrated by vision casting, communication of the need to intervene for orphans, and commitment to the goal initiatives.

Intellectual stimulation was indicated by the leaders' encouragement, mentoring process, and promoting creativity.

INDEPENDENT VARIABLES

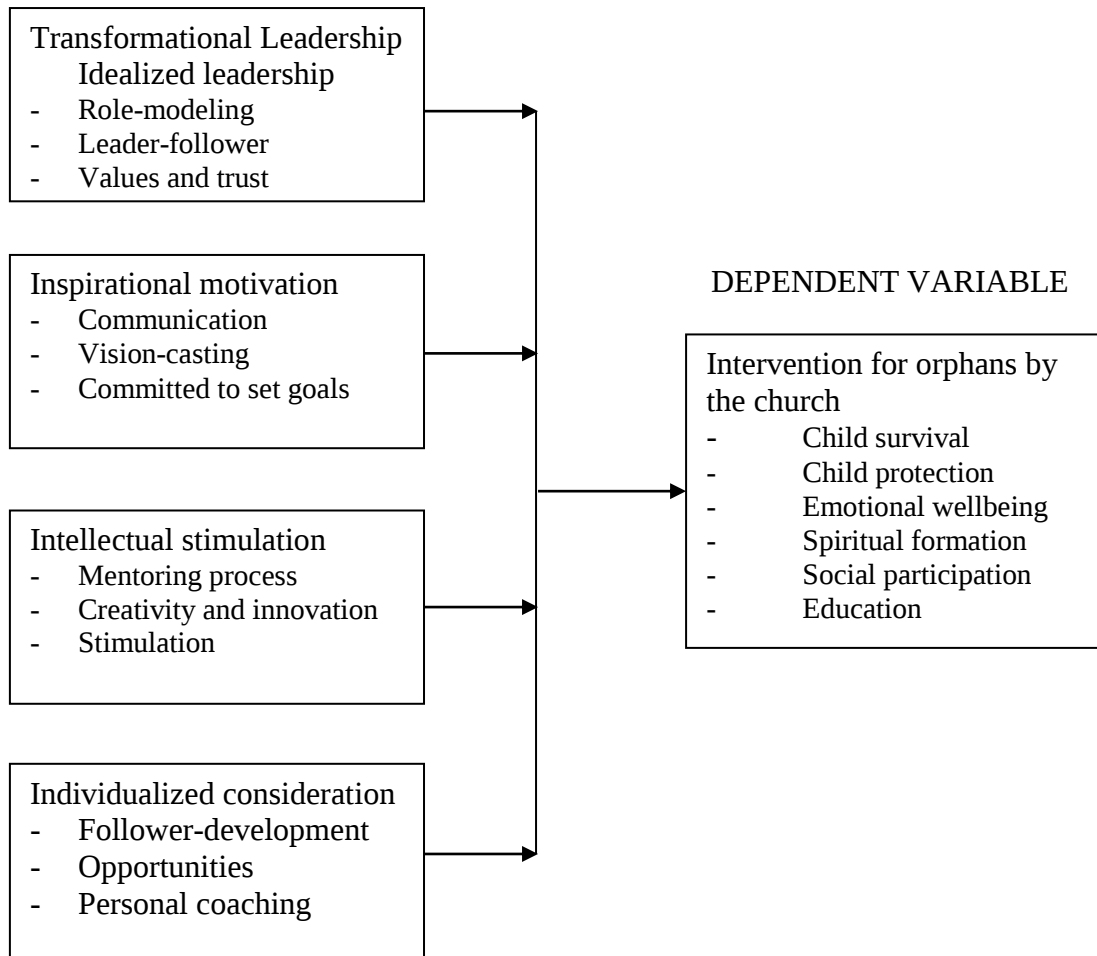


Figure 2.1 *Conceptual framework*

Individualized consideration was reflected in the degree of investment in follower development, frequency of feedback to subordinates, and the personally coaching the leaders accord them.

Transformational leadership as a construct was estimated using the four facets in combination.

The independent variables were measured by dimensions of interventions for orphans in all facets of the church, such as child survival and protection, emotional

well-being programs, spiritual formation, social participation, and educational interventions initiated by the research participants.

Chapter Summary

This chapter has critically reviewed the pertinent theoretical and empirical literature. It has discussed the literature gaps and explained how the current study filled them. The chapter has also explained the conceptual framework used. In the next chapter, the research design and methodology are discussed.

CHAPTER THREE: RESEARCH METHODOLOGY

Introduction

This chapter presents the blueprint that was followed in undertaking the collection and analysis of data. It comprises an explanation of the research design chosen, the population and sample, the sampling technique, type of data to be gathered, the data collection methods, issues of validity and reliability of research instruments, pilot testing, data analysis plan, and ethical considerations.

Research Philosophy

Interpretivist research philosophy was employed. According to Zukauskas, Vveinhardt, and Andriukaitene (2018), this philosophical viewpoint rests on the belief that orphan-hood and interventions towards it are socially constructed and the reality experienced depends on the subjective values and social experiences of the individual. This facilitates the integration of human interest into a piece of research inquiry through a focus on the meaning that the population of interest makes of the phenomenon. By obtaining direct experiences of the participants, an accurate representation of reality is obtained.

Research Design

This is a qualitative research design that facilitates a deeper understanding of a complexity of issues through an in-depth inquiry into the experiences of human beings within their social-cultural context, whereby phenomenology approaches used to the collection and analysis of data. Qualitative design, involved the gathering of human-interest stories as told by key informants to be selected (Schoonenboom & Johnson, 2017). Notably, this allows for the gathering of nuanced data, which provides a depth

of insight into the subject of investigation. In the current study, this was achieved through triangulation of methods, which means the findings from two or more rigorous approaches were combined to provide a more comprehensive picture of the variables being investigated (Heale & Forbes, 2013).

Target Population

The term “population” refers to all the subjects of interest that the researcher seeks to understand (Jacobsen, 2016). In this study, the subjects of interest were 98 leaders and stakeholders involved in the intervention for orphans in CITAM: children pastors, youth pastors, FACE Pastors, Sunday school superintendents, Guardians of orphans, adult orphans, Relevant School administrators, Kiserian Center, Heads of Mission, Donors to orphans, and Relevant community leaders.

According to CITAM strategic plan 2016-2025, three ministries handle matters related to orphans and vulnerable children. These are Family Care and Enrichment (FACE) ministry (also known as the Marriage and Family Ministry), Children’s Ministry and Social Action, Advocacy, and Governance (SAAG) ministry (CITAM, 2016-2025).

FACE pastors were targeted in the study because they are charged with the responsibility of designing and implementing a comprehensive program for widows, orphans, and other groups with special needs (CITAM, 2016-2025).

Children’s pastors were targeted in the study because they are assigned the mandate to enhance the capacity to reach and disciple children with special needs. They also tasked to advocate for children with special needs, from the pulpits as well as partnering with parents and guardians as key stakeholders in raising God-fearing children (CITAM, 2016-2025). In this respect, it is noteworthy that in the year 2010,

the Government of Kenya included orphans in the definition of children with special needs (Ministry of Public Health and Sanitation, 2010).

Missions Pastors were targeted in the study because SAAG ministry is under the docket of Mission pastors who share the responsibility of expanding and scaling up the church's approach to rescuing, rehabilitating, and re-integrating the vulnerable members of the society with the Missions Office and Kiserian Center. (CITAM, 2016-2025).

Children and youth pastors were targeted in the study because they are transformational leaders assigned to children. Also, orphan children were targeted in the study by an approved consent letter because they are the beneficiaries of this study.

Collectively, the 98 leaders and stakeholders served in the 13 CITAM assemblies in Nairobi and its precincts and in Kisumu. The local assemblies are: Valley Road, Woodley, Parklands, Karen, Thika Road, Buruburu, Embakasi, Clay City, Ngong, Rongai, Athi River, Thika Town and Kisumu.

Nairobi and its environs were chosen because of two reasons. Firstly, it has the highest concentration of Christ Is the Answer churches, accounting for more than two-thirds of all CITAM assemblies in Kenya, thereby representing the vast majority of local assemblies and the different population groups. Secondly, Nairobi has the highest concentration of orphan population, owing to the high population of residents, with Nairobi City alone accounting for a third of the urban population in Kenya (United Nations, 2016).

In addition, Kisumu and its environs were added because it has large populations of orphans that may benefit from the local church in Kisumu. Lastly, the orphan children, guardians, and community leaders are within the target population.

The other stakeholders were donors of orphans from Nairobi and Kisumu, school administrators, and community leaders from Nairobi and Kisumu. Table 3.1 presents the population of respondents.

Table 3.1 Population Distribution

Category	Population
Children Pastors	13
Youth Pastors	13
Face Pastors	13
Sunday- school Superintendents	13
Guardians of orphans	13
Adult Orphans	13
School Administrators (Nairobi and Kisumu schools)	13
Kiserian Center	1
Heads of Mission	1
Administrator	1
Donors to orphans (Nairobi and Kisumu)	2
Community Leaders (Nairobi and Kisumu)	2
Total	98

Sample

A sample is a subset of the larger population used in research to conclude the subject of interest. Mugenda and Mugenda (2003) propose the use of a sample size of between 10% and 30% of the population as an adequate representation of a study population. Notably, using this formula, the sample included 35 respondents, representing 15% of the study population of 98.

Sampling Methods

Sampling is the process of deciding which members of the population to include in the sample. For the purpose of this study, phenomenology was combined with descriptive approaches to the collection and analysis of data. These are stratified sampling for descriptive approaches to the collection and analysis of data and purposive sampling for qualitative design.

In stratified sampling, units are included in the sample in proportion to their share of the population. This method ensures that all heterogeneous population groups are represented in the sample. In this study, the ministries directly responsible for interventions for orphan children were used as the criteria for stratification.

Purposive sampling method was the most appropriate method of sampling for qualitative design in this study. Purposive sampling is a method that allows for the selection of participants to the study for a purpose, usually because of the unique position of the sample elements (Engel & Schutt, 2014). This approach of sampling was used to purposively select Kiserian Center and Missions because they are perceived to play a pivotal role in the interventions for orphan children by the church. The other stakeholders were: Donors of orphans from the two communities in Nairobi and Kisumu, School Administrators and Community Leaders. Table 3.2 presents the sampling size of 35 totals, which is 15 percent of each number of respondents giving a sample size of the study population.

Table 3.2 Sampling Size Distribution

Category	Population	Sample Size
Children pastors	13	4
Youth pastors	13	4
FACE pastors	13	4
Sunday-school superintendents	13	4
Guardians for orphans	13	4
Orphans children (Aged 12-17)	13	4
School Administrators	13	4
Kiserian Center	1	1
Missions	1	1
Administrator	1	1
Donors of orphans	2	2
Community Leaders	2	2
Total	98	35

Types of Data

The study collected both primary and secondary data. A distinction is made between two data types by way of definition whereby primary data refers to data collected “for the specific analysis in question, whereas secondary data are collected by someone else for some other purpose” unrelated to the original research (Salkind, 2010, p. 1330). Primary data was collected through direct interaction with respondents, whereas secondary data was obtained from annual reports published on the church’s website and social media handles.

Data Collection Methods

Data was collected using questionnaires and interview guides; the questionnaire for leaders comprised four brief sections, as shown in Appendix III.

The first section comprises questions eliciting respondents’ demographic information such as gender, age, level of education, marital status, years of service, years of assignment at the current local assembly, and tenure in the current ministry role.

The second section comprises a set of dichotomous questions assessing interventions for orphan children. Notably, this includes awareness/knowledge of the prevalence of orphan children within the church community, actions, and programs initiated on thematic areas of interventions as well as outcomes of such initiatives.

The third section comprises open-ended questions evaluating transformational leadership practices based on items derived and adapted from the Multifactor Leadership Questionnaire (MLQ) developed by Bass and Avolio (2000). The MLQ has been hailed as the most reliable and widely used tool for measuring transformational

leadership (Northouse, 2010). The tool comprises a battery of statements measuring the four facets of transformational leadership: idealized influence, intellectual stimulation, inspirational motivation, and individualized consideration.

The four sections also comprised specifically, constraints to intervention for orphans and contained open-ended questions eliciting respondents' views on ways of enhancing interventions for orphan children by the church.

Another questionnaire was used to collect data from orphan children. The respondent in this view were children between the ages of 12 to 17. The questionnaire comprised of two brief sections, as shown in Appendix IV. The first section comprised of questions eliciting respondents' demographic information such as gender, age, and level of education. The second section comprised of questions assessing orphan children. This includes awareness/knowledge of the orphan children within the church community.

A third questionnaire was administered to the guardian of orphan children between the ages of 12 to 17. The questionnaire comprises of two brief sections, as shown in Appendix V. The first section comprised of questions eliciting respondents' demographic information such as gender, age, and level of education. The second section comprised of questions assessing the guardian of orphan children.

Key informant interview guides were used to collect data from Kiserian Center and the Missions department at CITAM. School Administrators, community leaders, and donors for orphan children. An interview schedule was used, as shown in Appendix VI. The interview schedule contains questions guided by the following themes: attitude towards the problem of orphan children in society, the role of leadership on

intervention for orphans by the church, intervention programs in place, milestones achieved, and leadership challenges.

Instrument Validity

Instrument validity is the extent to which the items of a research instrument addresses the entire scope of the phenomenon under study in order to give assurance that the tool used measures what it intends to measure. According to Northouse (2010), the MLQ, which was the main tool used in this study, was subjected to a validity test by its developers who found strong support for the tool's validity. However, while the tool used in this study was informed by the content of the MLQ questionnaire, the questionnaire used in the current study was designed to collect qualitative data. As such, its validity was ascertained by ensuring rigor in the collection and analysis of the views expressed by the respondents to enhance trustworthiness of the data collected. This ensured transparency of the entire process by keeping an account of the research path (Korsjens & Moser, 2018). Description approach was used to represent the data collected, with verbatim responses used to support descriptions.

Instrument Reliability

Instrument reliability refers to the degree of consistency in generating the same results when the study is repeated several times or administered on different raters (Taherdoost, 2016). In qualitative studies, reliability of research instruments is indicated by the rigor that goes into the research process (Brigitte, 2017). Reliability was ascertained through the gathering of data on the same issue from different research participants in order to mitigate subjectivity. A decision-trail was maintained by keeping a record of the path from coding through to analysis.

Instrument Pilot-Testing

The questionnaire and interview guide instruments were pilot-tested among a small sample of 8 respondents comprising of three pastors, one orphan and his guardian, a school administrator, a community leader and a mission's ministry leader. The type of data tested was qualitative. Therefore, the purpose of this test was to ascertain the clarity, conciseness, completeness, correctness, and concreteness of the instrument. Notably, any ambiguities detected through this process were eliminated. This aided in making corrections where necessary before the final instrument was produced.

Data Analysis Plan

Qualitative data analysis was obtained from open-ended sections of the questionnaire. Key informant interviews, and document analysis were subjected to thematic analysis through following the stages put forward by Brown and Clarke (2013). This entailed noting initial ideas, generating and collating initial codes, then classifying the codes into themes, reviewing and refining the themes, and, lastly, identifying and discussing the salient themes. The Nvivo software was used to analyse qualitative data.

Ethical Considerations

Researchers are expected to adhere to ethical codes that govern conduct in the process of the study (Osho, 2017). NACOSTI permit was granted before proceeding to the field. In this study, the ethical principles that guided the researcher's conduct included: protection of the identity of research participants, handling them with dignity and respect, keeping their participation confidential, granting them rights of voluntary participation and informed consent, and protecting them from any harm due to this study. The researcher also maintained integrity in reporting of research results and

handling of participant's data. These ethical considerations are made explicit in the informed consent document provided in Appendix I and II.

Chapter Summary

This chapter has provided a detailed explanation of the research design and methodology used in undertaking the study. The population and sampling design has been discussed, and the type of data, data gathering, and analysis techniques has been explained. Once the data was collected, the results and analysis is presented in the next chapter.

CHAPTER FOUR: RESULTS AND DISCUSSIONS

Introduction

The purpose of the study was to investigate the influence of transformational leadership on intervention for orphans in church based on the perspectives of CITAM leaders in Kenya. This chapter presents, interprets, and discusses the study results. The chapter begins by presenting a descriptive analysis of the response rate and demographic findings of the research participants. Descriptive analysis of demographic data is an important first step that allows for comparison to be made across different studies and equips readers with an understanding of the specific populations that study findings can be generalized (Bein, 2009). Hughes, Camden and Yangchen (2015) explain that it enables the determination of whether the intended research participants did respond to the study and gives an idea of the representation of the population of interest in the study. They further aver that with descriptive analysis, readers are able to account for any similarities and differences from one study to another. In addition, decisions about replication of the study can be made.

The chapter then proceeds to analyse the perspectives of the respondents on intervention for orphans by the church. The rest of the chapter comprises a thematic analysis and discussion of the study findings on the impact of transformational leadership on intervention for orphans. The data analysis procedure involved first color coding responses and grouping similar codes together, theme coding and identifying sub-themes from data transcription of the in-depth interviews held with research participants, and finally, interpretation of the themes and patterns in the data. These were then discussed in light of the theoretical and empirical literature.

Response Rate

The research administered 35 questionnaires out of which 33 were successfully filled and returned. The response rate is presented in Figure 4.1. The figure shows that 94% of responses were obtained, which means that the response rate was very high. This is in line with the assertion by Groves, Fowler, Couper, Lekowski, Singer, and Tourangeau (2009) that any response rate exceeding 70% is excellent for analysis.

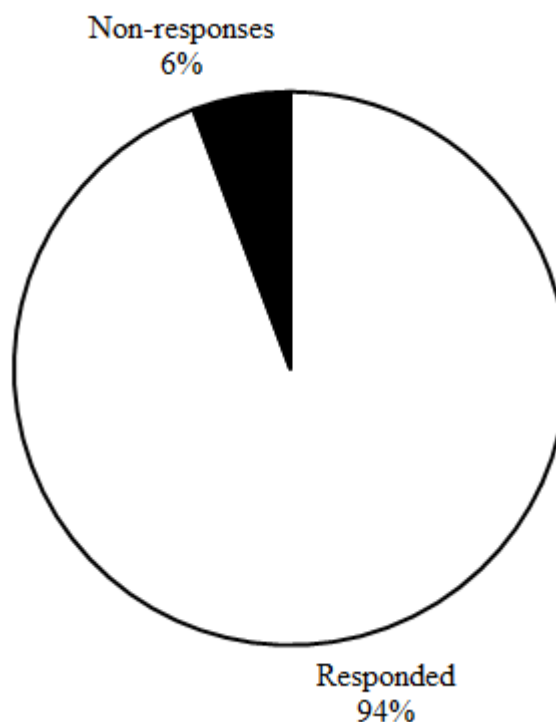


Figure 4.1 Response rate

Demographic Analysis

Demographic analysis was done to give an accurate report of the sample so as to make explicit whether the research participants comprehensively represented the target population for ease of replicability of the study (Hughes, Camden& Yangchen, 2015). In this study, respondents' characteristics such as gender, age, and level of education, among others, were elicited and the results presented in Tables 4.1 to 4.4.

Thematic Analysis and Discussions

This section thematically analyzes and discusses the findings on interventions for orphans by the Church as a result of transformational leadership. In total, nine salient themes were obtained. The first two themes responded to the first research question; what is the relationship between idealized influence and interventions for orphans by the church in Kenya? These themes were: collaboration and divine mission. The next three themes were in response to the second research question; what is the influence of inspirational motivation on intervention for orphans by the church in Kenya? These were: goodwill towards intervention for orphans, role modeling and planning and vision-casting. The sixth theme namely, personal initiative, responded to the fourth research question; how does intellectual stimulation influence interventions for orphans by the church in Kenya? The last three themes were in response to the fourth research question; what is the influence of individualized consideration on interventions for orphans by the church in Kenya? These were: hope for orphan children and neglect and abandonment of orphan children. Underlying sub-themes were also established accordingly. The transcribed data and their corresponding themes and sub-themes are annexed in Appendix V111. A sample of the theme file is shown in Table 4.6.

Table 4.1 Extract of Theme File

TRANSCRIBED RESPONSES	SUB-THEME	THEME
SA2 - “In most cases, it has been successful and there are many beneficiaries as a result of the intervention programs.” SA3- “The Church has been successful in mitigating this issue by having children’s homes where such children are taken care of. My Church has a children’s home in Kajiado County, where such children are taken care of. Though the facility is overstretched, it has helped in a big way. We also minister to these children by visiting their homes and giving donations from our members. Some of these children stay with various church members during school holidays to make them feel the warmth of family. We always encourage our members to donate clothes and foodstuffs for them. We invite these children to our churches to participate in children’s activities such as sports, children’s prayer days, and the Daily Vocational Bible School, which is an annual event.” CL1 - “We reach out to donors for financial support that help in partnering with feeding programs; we run an informal school in the countryside, and also supports individual orphans with education.” CH10 - “Well, in our Church- CITAM, the orphans are cared for. We have a children’s home in which they are cared for, educated until they are able to stand on their own in life. Some of these children have been rescued from the streets - street life. The church offers them a decent living.”	Positive change	Hope for orphan children

Influence of Idealized Influence on Interventions for Orphans by CITAM Church in Kenya

The first research question was; what is the relationship between idealized influence and interventions for orphans by the church in Kenya? Results showed that the themes of collaboration and divine mission were evident from the synthesis of responses obtained from church leaders and community leaders.

Theme 1: Collaboration

Within the theme of collaboration were two complementary sub-themes: interpersonal collegiality and inter-organizational partnership.

Sub-theme 1.1: Interpersonal Collegiality. The notion of interpersonal collegiality was salient from all the responses obtained from church leaders. This was characterized by affirmation and complementation of one another, provision of guidance, maintenance of an open-door policy and room for feedback, nurturing a sense of confidence and competence in workmates, and working with each other as a team. This potentially created a conducive environment for ministry work, including intervention for orphans. For instance, CH1 said, “We have a good working relationship with my immediate supervisor. He is a good leader. He affirms me and gives me a safe space to use my gifting and gives opportunities for different assignments.” This means there existed a collegial relationship between leaders and subordinates as work colleagues. This finding agrees with Alarifi (2014), who identifies that individualized consideration is demonstrated when the leader attends to the developmental needs of followers by supporting them, coaching them and delegating assignments to them, and providing them opportunities for growth.

Similar testimonies indicated an air of team spirit as respondents collaborated with one another, delegated responsibilities, and created an environment that fostered effective communication. These were suggested in the following verbatim excerpts:

“We collaborate and have complemented each other in the recent past in decision making and leadership” (CH2).

“I do engage a lot with the teams I work with before making any decisions. They own the ministry and this makes it easy for them to serve with joy. I delegate responsibility and enjoy teamwork. I detest one-man show syndrome” (CH10).

“My supervisor is approachable and relational in his leadership style, thus fostering healthy communication in the team. He also motivates me towards the work of the ministry by giving specific feedback and pointing specific areas for growth” (CH11).

The notion of two-way communication, as implied in the cultivation of an open demeanor and giving as well as receiving feedback. Transformational leadership theory suggests that such an environment fosters trust and collegiality, which is an indicator of the idealized influence dimension of transformational leadership. The finding concurs with the observation by Allen (2017) that transformational leaders make a genuine effort to develop followers to reach their greatest potentials through two-way communication, personal interactions, and effective listening.

Sub-theme 1.2: Inter-Organizational Partnerships. Analysis of the views obtained across the different respondent groups indicated that there was some evidence of inter-organizational partnerships towards an intervention for orphans, though in a very limited way. Although practiced, efforts to foster collaboration with other stakeholders in response to the plight of orphans seemed to be met with resistance. This was the experience of SA1, who said his attempts to forge partnerships with other credible, skilled workers were resisted. The views of other research participants corroborated this. For example, CL1 lamented this; “It has been and will be beneficial to the orphans if the church collaborates with institutions as a combined effort. I don’t see much of that happening around here.”

Similarly, while recognizing the interventions the church has made to orphan children through other organizations, some interviewees acknowledged the need to strengthen inter-organizational partnerships to have a greater impact. This was noted in the following verbatim excerpts:

“Through the diocesan umbrella, the church is linked to a children’s’ home and has an obligation to contribute towards its running expenses. However, this is all a collective

effort/obligation that reaches only a specific number of children within the home” (GD2).

“CITAM has been supportive of external organizations that take care of needy children, including orphans. This support can be heightened for Greater impact and accountability” (CH13).

The findings highlight the significance of inter-organizational partnerships.

Although entering into a partnership with other stakeholders is recognized in CITAM’s 2016-2025 strategic plan in principle as a worthy cause for the articulation of the voice of the vulnerable and disadvantaged members of the society. The findings suggest that inter-organizational partnerships were the exception rather than the norm, and this potentially constrained effective intervention for orphans in the society.

Theme 2: Divine Mission

All participating church leaders also echoed the central place of the church in ministering to the orphan population in society and recognized that caregiving to orphan children is mission-critical. This was evident in the way the respondents were quick to quote relevant scripture that draws attention to the need to minister to them. A classic example is a comment by CH10 citing the book of 1 Corinthians chapter 11 verse; “Follow my example, as I follow the example of Christ.” This scripture inspired the respondent to try his best to exemplify Christ in his private and public life. Further examples are implied in the following verbatim excerpts.

“James 1: 27 says: ‘Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.’ From the above text, I deduces that caring for the orphans in our church is a ministry to God and it should be our joy to do so. The church can invest in orphanages but can also encourage its members to adopt those children in their families /be foster parents to the orphans. This will enable

them grow up in a family set up, which is much healthier” (CH9).

“I Cor. 9:19 Apostle Paul was able to identify with people at various levels so as to win them to Christ. As I minister to various groups, I try my best to reach them at their level, handle them with dignity. They end up feeling valued and treasured as we interact and do ministry” (CH10).

The study finding exemplifies the high-value orientation of research participants, which is a manifestation of idealized influence. Their positive attitude towards orphan children draws from the inspiration of the word of God, which stirs in them a sense of obligation to intervene for orphan children. This finding agrees with the observation by Nyakenanda (2017) that the scriptures set the foundation for the church to respond to the plight of orphans with the compassion of Christ. It also affirms the idea that the church is one of the institutions recognized as possessing the power to stand in the gap by mobilizing resources and communities to intervene for orphan children not just spiritually but also materially and emotionally (PEPFAR, 2012). This means that the church leaders identified that they are uniquely positioned to lead by example as an intervention to orphan children is a God-given mandate.

The finding also concurs with the idealized influence dimension of transformational leadership, suggesting that research participants acknowledged the potential of transformational leadership as a leadership strategy for impactful intervention for orphans. The finding also agrees with the results of a previous study by Middleton et al. (2015), which revealed that transformational leaders saw themselves as role models for the actions and behaviors espoused by the organization.

Influence of Inspirational Motivation on Interventions for Orphans by CITAM Church in Kenya

The second research question was; what is the influence of inspirational motivation on intervention for orphans by CITAM church in Kenya? Three themes emanated from thematic analysis of the findings: goodwill towards intervention for orphans, role-modelling and planning and vision casting.

Theme 3: Goodwill Towards Intervention for Orphans

Synthesis of responses across research participants revealed that the need to increase commitment to intervention for orphans was salient. Responding to what they could do differently in the way the church deals with the issue of orphans in the community, most of the research participants would increase budgetary allocations and come up with a more structured approach, including increased campaign towards an intervention for orphans in the society. This was deduced from the following verbatim excerpts:

“I would sensitize the congregation to the great need by sharing it from the pulpit, bring awareness to the leadership to form a ministry specifically for those who fall in that category. Have a designated fund for orphans that can take care of their basic needs and connects with governmental agencies that support orphans” (CL1).

“I would encourage the church to form a department that looks into the affairs of the orphans attending the church from the community” (SA1).

“CITAM runs one orphanage in the whole country. With the growth of the church, there is a need to invest more even on the county level. But not necessarily in orphanages but indirect support of orphans where they are” (CH4).

The finding implies that leaders of different stakeholder groups had goodwill towards interventions for orphans. They are willing to promote their cause through

awareness creation, budget allocation, organizational design, and expansion of outreaches. This is in keeping with the need identified by Herr (2014) for the church to step in to reduce the vulnerability of orphan children and to see them through to adulthood. It can be inferred from the foregoing finding that there was an element of transformational leadership practice with potentially positive implications on interventions for orphan children: the message of hope corresponds with inspirational motivation through the communication of the message of a God who loves and cares for them.

Theme 4: Role modeling

Interview results showed that leadership by example was an overriding element in the intervention for orphan children, though more in principle than in practice. Most of the respondents observed that greater impact accrues to orphan children when the church leads from the front. This was well captured in the perspective of - CH3; “When it is the church leading then the uptake of the congregation to help the orphans receive better responses in terms of providing for the orphans.” By implication, this means that the commitment of church leaders to intervention for orphans was key. This finding agrees with the results of a study by Porter (2015), who studied the relationship between transformational leadership and organizational commitment in nonprofit long-term care organizations, focusing on the direct care worker perspective. In line with the findings of the current study, Porter’s results revealed a statistically significant relationship between overall transformational leadership and organizational commitment. It can thus be argued that transformational leadership is an antecedent factor to follower commitment to intervention for orphans.

The foregoing perspective was reinforced by another respondent – CH13 – who argued as follows; “The church leadership is the “engine” of the entire ministry. So, everything rises and falls with the leadership. They are the ones who give approvals, recommendations, mobilizations, budgetary allocations, and sometimes initiate the activities.” Yet another responding church leader – CH14 – concurred that the church leaders are the ones that the society looks up to set the pace. He observed thus; “As a pastor and as a leader of the ministries I head, the people that I lead. These people will look up to me because my mandate is also clearly stipulated in the church structure and of course, I must lead by example.” In line with the argument put forth by Odumeru and Ogbonna (2013), when the leader’s behavior is admirable and the leader displays convictions and takes stands on matters of social justice, followers identify with the leader because the leader has a clear set of values and acts as a role model for the followers. This finding demonstrates the element of inspirational motivation in line with Allen (2017), who states that the leaders recognized that they were sources of inspiration, which linked the facet of inspiration motivation to human service provision.

Theme 5: Planning and Vision-casting

The notion of planning and vision-casting for effective intervention to orphan population was also apparent from the responses obtained. The research participants recognized the need to document the orphan population and level of need in their midst, schedule intervention for orphans in the annual church calendar, brainstorm strategies for enhancing interventions and cast a long-term vision of sustainable ministry to the orphan population through the integration of orphans within their local community. The following verbatim excerpt from a school administrator well captures the planning and vision-casting sub-theme:

“Long term, perhaps the church should consider settling them in plots once they are out of the center as they begin life and getting absorbed into the market. Attempt to integrate former communal systems of bringing up everybody as our own while connecting with today’s realities and ways of doing things. It was unheard of to have old people’s homes or even an anathema if the community heard that some among them were planning to take their parents to old people’s homes. That explains why the issue of street or homeless children is frowned at without or outside cities (rural areas)” (SA4).

The finding suggests that respondents had good plans for the future concerning intervention for orphan children and could articulate a clear vision that can potentially move congregants into action. This is an indication of the inspirational motivation dimension of transformational leadership, suggesting that research the leadership trait of inspirational motivation manifested in the respondents. The finding is in line with Lucey’s (2017) observation that transformational leaders can articulate a vision of the future that appeals to and inspires the followers. As a result, followers of transformational leaders are motivated to commit to goals and shared ambitions because they find meaning in their work.

Influence of Intellectual Stimulation on Interventions for Orphans by CITAM Church in Kenya

The third research question was; how does intellectual stimulation influence interventions for orphans by CITAM church in Kenya? The theme of personal initiative was overarching.

Theme 6: Personal Initiative

The theme of personal initiative was the most salient throughout the study. This is in line with Kotter (2012), who lists this initiative as an essential trait of transformational leaders, suggesting that there was an element of transformational

leadership practice with potential implications for interventions for orphan children.

Underlying the theme of personal initiative were four sub-themes: mentorship, social action, advocacy, innovation, and creativity.

Sub-theme 6.1: Mentorship. At a personal level, there was evidence of follower development and personal coaching across the respondent groups directly targeted at orphan children. This agrees with the intellectual stimulation dimension of transformational leadership as theorized by its adherents such as Odumeru and Ifeanyi (2013), who associates this dimension with the degree to which the leader acts as a mentor or coach. In the current study, this was characterized by practices such as confidence building, encouragement, and establishing a collegial relationship with the orphans. Whether as existing or planned, these were indications of mentorship that respondents deployed as part of personal initiatives they undertook towards an intervention for orphan children. The following are some of the verbatim excerpts;

“I offer my time as a volunteer and mentor to young adult orphans through an organization set up. I also try to identify possible cases for one on mentorship and follow up. Working towards building their self-esteem and affirmation to reduce their vulnerability in the society” (GD2).

“I will continue the ministry of providing emotional support to orphans by regularly meeting with them, connecting them one with another and seeking to meet basic needs. Youth ministry offers a great platform to sensitize the young people on their God-given potential and I make use of this opportunity by challenging the various young people to steward their gifts and talents to the glory of God. I regularly speak with youth workers and youth leaders over the phone one-on-one to get a sense of where they are at in their walk with the Lord” (CH11).

The commitment to offering mentorship to orphan children is one aspect of intervention for orphans. It is in line with transformational leadership theory.

Mentorship is defined as the process of investing oneself into someone else to enable him or her to realize the fullest potential and thus live with purpose and satisfaction (Boldeau, 2013). This is a fulfillment of the strategic aims of the church, which identifies mentorship as an intervention for the cause of vulnerable members of society, such as orphan children. According to CITAM strategic plan, the church expressed keenness in designing and implementing a well-functioning mentorship program, suggesting that the church supports mentorship. Since mentorship is an indicator of intellectual stimulation, which is a dimension of transformational leadership, it can be surmised from the finding that transformational leadership potentially impacted intervention for orphans.

Sub-theme 6.2: Advocacy. Advocacy was a recurrent theme that manifested throughout the responses across the different respondent groups. As part of their personal initiatives, participants were engaged in awareness creation, sensitization of the community, lobbying, and resource mobilization. This finding is in line with transformational leadership theory, which is described by Alarifi (2014) as entailing intellectual stimulation by increasing follower awareness of problems.

Sub-theme 6.3: Creativity and Innovation. Thematic analysis of responses obtained from church leaders and school administrators also revealed the potential for creativity and innovation in the approach to intervention for orphan children by the church. In this respect, the concept of guardian-based homecare for orphans rather than children orphanages was an outstanding idea that emanated from the recommendations of the research participants. For instance, one church leader – CH3 – put it this way; “It’s important to get more involved in orphanage outreach, but the most important thing is for the church to embrace the orphans and put them in families where they can grow holistically.”

The foregoing was supported by one of the responding school administrators – SA2, who said, “Coming up with guardian-based homecare for the orphans, instead of orphanages or children homes. It is far much cost-effective than running a children’s home” (SA2). The notion of embracing satisfies the emotional needs towards orphans’ wellbeing as such gestures convey a sense of acceptance and belonging. The same can be said of the integration of orphan children within a family setup. This finding agrees with Radcliffe and Kalish (2017), who argued that connecting parents and children and addressing the conditions of their neighborhoods and schools could get more children on the pathway to success. This is a demonstration of innovation and creativity, which is an indicator of the intellection stimulation dimension of transformational leadership. This finding is resonant with Alarifi’s (2014) study of transformational leadership and innovation at the individual level in Saudi Arabia, which established that transformational leadership is positively and significantly correlated to follower creativity and organizational innovation.

Influence of Individualized Consideration on Interventions for Orphans by CITAM Church in Kenya

The fourth research question was; what is the influence of individualized consideration on interventions for orphans by CITAM church in Kenya? Results revealed two divergent themes: hope for orphan children and neglect/abandonment.

Theme 7: Hope for Orphan Children

From the study findings, there were testimonies of the positive impact that most research participants acknowledged. In response to whether the church provided holistic development for orphans and whether there was a future hope for orphans, the theme of hope was evident in the change stories of some beneficiaries and the goodwill

of leaders to enhance support for orphans. This was represented by two sub-themes: social action and positive change.

Sub-theme 7.1: Social Action. The results revealed that most of the respondents also initiated fundraising, donations, and other forms of support from people of goodwill to cater to the basic needs of the orphan children, such as food, shelter, clothing, education. This is in keeping with the individualized consideration dimension of transformational leadership, which Allen (2017) posits that it entails attending to the existential needs of followers. These were reflected in various respondent groups as suggested in the following verbatim examples;

“At a personal level with my family, we make it a point to donate clothing and shoes to at least one home every year in the month of December. I have stayed with several of these children during their holidays to show them the love of Christ. I would encourage the church members to make sure that every family adopts at least one child from these homes to make their lives better. They need not necessarily stay with the child but at least make frequent visits/support to the child and stay with the child once in a while” (SA3).

“The leadership plays various roles such as sensitizing the congregation on the importance of caring for orphans, mobilizing resources towards supporting orphans, planning effective ways of ministering to orphans, changing the culture of the church from self-centered to other-centered amongst other things” (CH11).

The finding leads to the inference that research participants took personal initiative to advocate for the welfare of orphan children. This reflects the devotion of the leadership to serve the wellbeing of orphans, which is a characteristic of transformational leaders, as explained by Duru et al. (2017). This suggests that transformational leadership fosters intervention for orphan children by stirring leaders to take social action and advocate for orphans.

Sub-theme 7.2: Positive Change. A glimmer of hope was evident for orphan children as indicated by the positive change stories, albeit few, that the respondents acknowledged. For instance, a section of the research participants, especially school administrators and church leaders, appreciated the church's role in meeting the physical and educational needs of orphan children. In this case, one children's home run by the church was explicitly mentioned as a success story. This was reflected in the responses as per the following verbatim excerpts:

“CITAM's children's center is by and large successful. Among the many children they have reached out to and assisted, a girl and a boy celebrated their university degrees last year. About two others are serving CITAM in various capacities, qualified and able to deliver. These are but a few examples of success stories. If the church and the state could combine forces/ synergize with a good strategic plan, better results would be seen, doing due diligence in involving the various communities since people are willing to help if directed with good leadership” (SA4).

“Well, in our Church- CITAM, the orphans are cared for. We have a children's home in which they are cared for, educated until they are able to stand on their own in life. Some of these children have been rescued from the streets - street life. The church offers them a decent living” (CH10).

The results suggest that there was evidence of transformational leadership through the positive impact of interventions for orphans on program beneficiaries. As reflected in the responses, this manifested in the way the church met the developmental needs of the orphan children in question. This is a demonstration of the individualized consideration dimension of transformational leadership, which, as noted by Odumeru and Ogbonna (2014), manifests through paying attention to the individual concern and developmental needs of each follower.

Besides interventions through the children's home run by the church, interviews with church pastors revealed that other outreach initiatives were undertaken by the

church through different ministries, albeit in a rather ad hoc and uncoordinated manner and during special occasions. Leadership was demonstrated in how church leaders promoted programs and initiatives geared towards the intervention for orphan children in society. The following excerpt is a representation of the various testimonies of participant church leaders:

“We encourage different church ministries to step in and intervene where there is a need within their ministries. During our “Outreach Emphasis Month in September,” some ministries choose to adopt a needy center or home for needy children, as part of our ongoing outreach at the community level; and also, through outreach to needy children in our Frontier Mission Centers in Northern Kenya. The church also assists if there are financial emergencies coming up through our “Relief Program,” and some of the children have had the church pay school fees for them” (CH12).

Theme 8: Neglect and Abandonment of Orphan Children

Notwithstanding the general perception by most respondents that the impact of interventions for orphans has been positive and the research evidence linking the same to the practice of transformational leadership, interview results also pointed to the existence of divergent views. The theme of neglect and abandonment was the most recurrent. Underlying this theme were five sub-themes: indifference towards orphans, ignorance of the plight of orphans, resource constraints, policy constraints and growing orphan population.

Sub-theme 8.1: Indifference towards the Plight of Orphans. Indifference towards the plight of orphans was underlying in the responses of both the orphan children and their guardians who participated in this study. There was near unanimity of perception among responding guardians that there was barely any help forthcoming from the church geared towards meeting the needs and development for orphans that give them hope in life. This was corroborated by the views of orphan children who

participated in the study. For example, responding to the question of whether they received any form of help from the church and whether it was enough, one guardian reported that nothing much is being done, another observed that no program that is directly aimed at orphan children within the church that exists. A similar account was noted from the perspectives of orphan children, some of whom expressed that they were only surviving by the grace of God. Evidence of the same is implied in the following verbatim excerpts:

“I have tried asking the church to give them uniform. They have promised to do it at some time” (GD4).

“It’s hopeless if we are going to depend on our church for support. [There is also] Lack of community support to push for support for the orphans and other vulnerable children” (GD6).

The findings suggest that from the perspective of guardians and orphan children, the impact of intervention programs initiated by church leaders, if any, was yet to be felt by those targeted by the programs. From this finding, it can be deduced that the church’s intervention efforts were not enough to make a transformative difference in the lives of orphan children. In a previous study of the plight of orphan children in Embu County done by Mutiso and Mutie (2018), it was found that a huge gap was left by programmers of orphan children interventions, risking the quality of lives of the orphan children and foster families. In view of this, the same reality may confront most of the orphan children reached through programs run by CITAM churches. The expressions of the orphan and guardian interviewees are quite suggestive of the perceived indifference of the church and community towards the plight of orphan children.

The notion of indifference towards the plight of orphan children was further acknowledged across the different respondent groups – church leaders, community leaders, and school administrators – most of who seemed to be overwhelmed by the needs presenting from this vulnerable population group. One responding church leader – CH3 – put it this way; “Because the cases are so many, I would let it be as the church has continued to help. Some orphans have relatives who offer to help, and, in this way, they continue to have family available for them.” Thus, the indifference was potentially fueled by a multiplicity of challenges, including the sheer number of needy cases. This lends support to a report by Unicef (2017), which pointed to the rising cases of orphan children in the country. In an environment of increase in numbers of orphan children, arguably, making an impact that can be felt by all program beneficiaries may be difficult.

The indifference also manifested through the relegation of ministry to orphans in the periphery due to many programs competing for resources and questionable effectiveness of established intervention measures. These are underlined in the following verbatim excerpts:

“Greater investments in orphanages has led to disrupted natural development of children and some cases, some guardians have abdicated their duty of supporting their children. The end result has been denial by the children, difficulty in integration, identity crisis by the children” (CH1).

“There is a general low uptake towards such programmes because they are perceived by some as peripheral to the work of the church. Thus, as a leader changing this mindset and moving people towards a genuine concern for the plight of the orphans has been one of the hindrances” (CH11).

“I know of churches that reach out to such vulnerable group in a small way, but because the numbers are growing, I don’t see sufficient interest in bothering with this special group of

people in some of the churches. We assume that others are taking care of them and that they are okay when, in essence, they are not. We just need to do more” (CL1).

The results suggest that the intervention measures put in place for the development of orphans had a dismal impact on the lives of the orphan children, as indicated by the consensus across all the respondent groups. It can be deduced from the finding that transformational leadership is not a cure-all solution to intervention for orphans but potentially serves as part of a balanced approach to reaching out to orphan children in society. This acknowledgment is in keeping with transformational leadership theorists (Bass & Riggio, 2006).

Sub-theme 8.2: Ignorance towards the Plight of Orphans. The views expressed across the different classes of leaders also brought out the notion of ignorance towards the plight of orphan children as an underlying factor in the neglect and abandonment expressed in this study. It was noteworthy that all orphan children participants in the study knew of children in Sunday school class who had no parents, yet church leaders did not have this knowledge. This revelation highlights the potential ignorance of some church leaders concerning the reality of the orphan population within the local church. This is inconsistent with transformational leadership traits, expressed by Allen (2017), who alluded that transformational leaders are aware of community needs. It means that this dimension of transformational leadership lacked among church leaders who had jurisdiction over the welfare of the responding orphan children.

The sub-theme of ignorance towards the plight of orphans was further reflected in the expressed need for awareness and sensitization of the church community on the existence of the problems of orphan children. This need was implied in the expression of the church leaders, guardians, and community leaders interviewed, meaning that general awareness levels in the community were low. For instance, one such

interviewee was yet to encounter orphans with requests at his new assembly and another had not thought of starting an orphan program yet. This is reflected in the following verbatim examples:

“There is a need to sensitize the local population to the plight of the orphans. The hindrances are getting people to acknowledge that orphans are a real problem facing society” (CL1).

“Bring more awareness and create proactive participation in more ways than already happening” (GD1).

“Hardly any awareness of the plight of the orphans is given in church” (GD2)

“Since they are not known to me at the church, it is challenging to provide services to them, unless the guardians, community come forward, it is not easy to tell who is an orphan” (CH4).

The findings suggest that ignorance was a challenge to intervention for orphans in society and not just the church. However, the implied lack of awareness, even among the church leadership, is indicative of the indifference with which the issue of orphans was treated. This is in contrast to transformational leadership theory, which, according to Northouse (2016), calls for proactive engagement with all members of the community towards positive change.

Sub-theme 8.3: Resource Constraints. Interview results with guardians, community leaders, church leaders, and school administrators revealed that human and financial resource constraints were a recurring sub-theme that also underpinned the apparent neglect and abandonment of the plight of orphan children. The constraint of finances was more salient and experienced across different respondent groups. One school administrator acknowledged, “It is expensive to run a home, especially where no means of income has been established except direct support by a donor or donors. Many donors shy away now since the economic meltdown” (SA4). This means leaders are

concerned about the sustainability of intervention programs in light of emerging economic realities and the reactions of the donor community. This potentially limits the extent to which leadership can intervene since every intervention initiated has corresponding financial implications.

The constraint of finance was also noted to be a key barrier to initiation of programs for the orphans, mainly due to donor dependency of programs started for the orphan population as the cost of meeting just the basic needs of food and shelter alone calls for significant financial outlays. The opinion of church leaders corroborated this. For instance, one church leader – CH12, said, “Resources have been a big constraint as well as getting congregants (volunteers) who are willing to walk with such children (orphaned and vulnerable) on a long-term basis” (CH12). This is further reflected in the verbatim comments as follows:

“The basic hindrance is lack of finances to initiate programs for the orphans. We need people to work with these children and a place to house them. The need for food and shelter is the most basic before initiating any other meaningful program” (SA3).

Finance constraints limit the number of children we admit due to infrastructure limit, post-primary school fees and care. Right human resources, particularly in child protection and project management, affect how many children we can have (CH2).

The results indicate that the observations by the research participants point to human resource limitations in addition to financial constraints. This may be explained by the fact that some of the presenting needs of orphans require skilled personnel who may not be readily available. Caregiving to orphans entails parenting, which is itself a heavy responsibility that has implications on the depth and breadth of programs.

Sub-theme 8.4: Policy Constraints. In addition to resource constraints, policy constraint was another emergent sub-theme identified as underlying the apparent neglect and abandonment of orphan children. However, church policy and related organizational challenges such as support structures emerged as a more salient constraint than government policy on matters concerning orphan children. Because of the absence of a clear policy regarding interventions for orphans, concerned leaders' capacity to act was potentially limited. For instance, one church leader – CH9 responded as follows; “We don’t have a structured way of supporting this vulnerable group of people at the assembly level. My umbrella church does not permit me.” A similar sentiment was expressed by another church leader – CH12 – who experienced policy-related bottlenecks in the quest to intervene for orphans: “unnecessary bottlenecks, frequent transfers from one station to another and lack of defined line of reporting.” These policy-related constraints at the church level are pointers to gaps in the church’s strategic plan, which serves as a policy document for leaders to refer to whenever confronted by a need to intervene for orphan children. It was noted that beyond strategic declaration to design and implement comprehensive programs for, among others, orphans in society, the performance indicator for this objective was not made explicit in CIITAM’s 2016-2015 strategic plan.

This church-instigated policy constraint seemed to go beyond CITAM church. However, similar policy barriers existed in the policy of other churches that had intervention programs for orphan children. This seemed to be the experience of one guardian respondent who narrated thus; “One of the orphans under my care gets paid for school fees by a Non-Governmental Organization for persons infected and affected run by Catholic Church but recently pulled out of the program since there is no proof that his parents died of HIV” (GD6). This finding means that church policy meant to

guide and promote ministry to the orphan children becomes the very barrier to intervention for orphan children.

Government policy was also a recurring constraint to intervention for orphan children, as expressed by most interviewed school administrators and church leaders. This was seen to contribute to the neglect of the plight of orphans. For instance, one respondent – CH2 – lamented; “Children Department expects one social worker per 25 children. Children department in Kenya has had many proposals on how children's institutions are to be run; this has delayed admissions for over three years.” This observation was also made by a school administrator – SA4 – who said, “State regulations are becoming a little hard to sustain. For example, when one is allowed to have a child for, say three years, then rehabilitate to the community they came from, one is not too sure what to do or not do because it costs.” It can be inferred from these perspectives that government policy, especially changes in the regulation of care for orphans, makes it difficult to expand outreach programs for orphans in the society. This was further implied in the verbatim responses as follows:

“The Church may not necessarily go the way of increasing orphanages, as number of orphans go up – this is being discouraged at the “National Policymaking” levels. The Government is encouraging children to remain within their kinship ties, so as not to disconnect them entirely from their roots” (CH13).

“We do not have strong state institutions that attend to such children – most, or almost all children's homes are private-run – which is becoming difficult because of state regulations that currently demand rehabilitation of children to their families – extended or otherwise after hypothetically three years, or thereabouts” (SA4).

Theme 9: Growing Orphan Population. The study participants expressed alarm over growing number of orphan children in the society and predicted that an impending crisis will be faced in the future as a result. Most of the respondents attributed the

apparent neglect of orphans to mismatch between existing interventions with the growing number of orphans in society. The perspective of one of the respondents – CL3 – vividly captures this; “There are many abandoned children that need to be set up in families. In the community there are tens of children’s home set up yet there are still very many homeless children”. This finding agrees with the viewpoint of Kiambi and Mugambi (2017) who pointed that intervening for orphans is one of the greatest social problems facing Kenya today as the growing numbers of orphans overwhelm available resources while the safety net that orphans would find in extended family network crumble due to urbanization and nuclearization of the family.

Associated with the concern over the increasing population of orphan children was the observation that neglect of the plight orphans increased their vulnerability to other social evils. This was expressed by one of the guardian respondents – GD2 – thus, “The numbers keep growing without proper care... Such vulnerability would easily escalate in the growth curve of this group, making them easily susceptible to societal evils.” The same views were shared by community leaders as reflected in the perspective of one of the interviewees – CL2 – who had the following to say; “There are many orphans living in situations where they are mistreated and feel they have no value.” This is consistent with the point of view of Subbarao and Coury (2004), who associated orphan-hood with increased social risks and vulnerabilities.

The interviewees further identified the escalating number of orphan population as a looming crisis due to a lack of adequate support for those already existing. For instance, another guardian respondent - GD5 – described the growing orphan population as “a very big crisis since the number of orphans keeps growing, yet there’s no support for the ones existing.” This was equally affirmed by the views of guardians,

community leaders and church leaders interviewed, implying that the growing number of needy cases potentially tempered the positive impact of leadership initiatives on interventions for orphans in society, especially due to the complexity of the needs of the orphan population as reflected in the views of one school administrator thus:

“Level of poverty and the number of orphan children is high. There is, therefore, a reason to provide psychological and psychosocial support. Most orphans are malnourished and do not have access to basic education. There is a need to provide basic needs such as clothing, shelter, and nutritional based education programme. To promote interrelationship between the orphan and the members of the community through the community-based and owned programme” (SA2).

The preceding findings suggest that issues surrounding intervention for orphans are complex and that the problems confronting the orphan population can be mutually reinforcing. This is in line with Herr (2014) and Otolu et al. (2014), who posit that a child without parents loses their support structure, thereby leaving them exposed to all sorts of vulnerabilities, including but not limited to poverty, emotional strain, and neglect. This, therefore, highlights the significance of the environmental condition under which leaders and stakeholders addressing the plight of orphans operate.

Chapter Summary

This chapter has presented, interpreted and discussed the findings of the study. The chapter began by presenting a descriptive analysis of demographic characteristics of research participants. This was followed by a thematic analysis and synthesis of qualitative data. The chapter has shown that nine overarching themes emerged from the data. These have been interpreted and discussed in light of existing literature.

CHAPTER FIVE: SUMMARY OF FINDINGS, RECOMMENDATIONS, AREAS FOR FURTHER RESEARCH AND CONCLUSION

Introduction

The purpose of the study was to investigate the influence of transformational leadership on intervention for orphans in the church on the perspectives of CITAM leaders in Kenya. A qualitative research design that involved the gathering of human-interest stories as told by key informants was used. Interviews were held with a diverse category of stakeholders such as church leaders, donors, school administrators, community leaders, orphan children, and guardians of orphans. A stratified sample of 35 research participants was selected. The data was collected using a combination of questionnaires and interview guides. Findings were analysed using the thematic technique. This chapter summarizes the key findings of the study, discusses their theoretical and practical implications, makes recommendations, and proposes areas for further research. The chapter concludes with the final thoughts of the researcher.

Summary of Findings

The key findings of the study are summarized per specific objective as follows:

To Idealized Influence and Interventions for Orphan Children. The first objective was to evaluate the influence of idealized influence on interventions for orphan children by the church in Kenya. The study established that idealized influence manifested through leadership by example, whereby the leaders acknowledged their role as pacesetters and recognized the unique place and obligation of the church in leading

interventions for orphan children in society. The study finding exemplified the high-value orientation of research participants who drew inspiration from the word of God, which stirs in them a sense of obligation to intervene for orphan children.

To Inspiration Motivation and Interventions for Orphan Children. The second objective was to determine the influence of inspirational motivation on interventions for orphan children by the church in Kenya. The study established that research participants deployed mentorship programs as part of personal initiatives they undertook towards an intervention for orphan children. The notion of interpersonal collegiality was also salient from the responses obtained. This was characterized by affirmation and complementation of one another, provision of guidance, maintenance of an open-door policy and room for feedback, nurturing a sense of confidence and competence in workmates, and working with each other as a team. Most respondents had good plans for the future concerning intervention for orphan children and could articulate a clear vision that can potentially move congregants into action.

To Intellectual Stimulation and Interventions for Orphan Children. The third objective of the study was to establish the influence of intellectual stimulation on interventions for orphan children by the church in Kenya. Research data provided evidence of follower development and personal coaching across the respondent groups directly targeted at orphan children. This was characterized by practices such as confidence building, encouragement, and establishing a collegial relationship with the orphans. Further findings revealed the potential for creativity and innovation in the approach to intervention for orphan children by the church. In this respect, the concept of guardian-based homecare for orphans rather than children orphanages was an outstanding idea that emanated from the recommendations of the research participants.

To Individualized Consideration and Interventions for Orphan Children. The fourth objective of the study was to investigate the influence of individualized consideration on interventions for orphan children by the church in Kenya. The study established that respondents appreciated the church's role in meeting the physical and educational needs of orphan children. The findings showed that other outreach initiatives were undertaken by the church through different ministries, albeit in a rather ad hoc and uncoordinated manner and during special occasions. Leadership was demonstrated in the way church leaders promoted programs and initiatives geared towards the intervention for orphan children in society. The results revealed that most of the respondents also initiated fundraising, donations and other forms of support from people of goodwill to cater for the basic needs of the orphan children such as food, shelter, clothing and education.

Implications

A number of practical and theoretical implications accrue from this research. From a practical point of view, transformational leadership elicits hope for the plight of orphan children in society and yields dividends both in terms of achievement of the mission and vision of the church but also to society. The most outstanding feature of transformational leadership was personal initiative. In this respect, the impact of orphan children was the product of mentorship, social action, advocacy, innovation, and creativity of the leader. The implication for leadership practice is that harnessing these leadership qualities in increasing measure promises the greatest impact not only to the beneficiaries but also to the church and wider society.

Notwithstanding the appeal of transformational leadership, reliance on it per se to achieve results is not advisable due to the complex nature of the problem of the orphan population in society. As its proponents such as Bass and Riggio (2006) themselves acknowledge, transformational leadership is indeed not a panacea for all the problems related to intervention for orphans. Still, it potentially serves as part of a balanced approach to reaching out to orphan children in society. What this implies is that consideration needs to be made of other facets of the problem when designing intervention programs.

Among the most salient factor in the equation of intervention to orphan children in Kenya are government policy and the ever-expanding orphan population in the country. These two environmental constraints seem to have a significant mediating effect on the perceived impact of transformational leadership on interventions for the orphan by the church. As government policy transitions from an orphanage-based intervention approach to a guardian-based homecare model, the role of the local assembly in intervention for orphans will assume increased importance that may affect budgetary allocations and trigger organizational restructuring. To this end, CITAM is arguably already well-positioned to realize a relatively smooth transition through its Family Care and Enrichment program.

On the same breadth, the role and place of guardians of orphans will also increase in significance in the wake of policy changes. For an effective intervention to be realized, the relevance of transformational leadership will also increase in tow for church leaders since the dispersal of care from orphanages to disparate family units need even lesser control on outcomes as the power shifts from the orphanage administrator to the guardian. This has implications for human resource leadership since the orphanage administrator is typically an employed professional on the payroll

of the church working in a highly structured and controlled, homogenous environment. In contrast, the guardian-based homecare environment is potentially characterized by zero structure, heterogeneity, and informality.

From a church policy perspective, there is a need to match the overwhelming recognition of ministry to orphan children as mission-critical with policy decisions that guide the church's response plan. As leaders of religious institutions, policymakers in the church, are reminded to deeply reflect on whether God would accept their policy response to the issue of orphan children in light of James 1:27 "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress..." (NIV). Conversations that emanate from such reflections should inform strategic reviews of CITAM's strategic plan 2016-2025 at a time when the church is about to start the second half of its strategic plan period.

The research also portends the implications for leadership theory. The study affirms transformational leadership theory as a viable theory for explaining intervention for orphan children by the church. However, it is the considered view from this study that policy is the most significant determining factor in the church response to the issue of orphans in society and can either serve as a catalyst or a constraint to intervention at all levels of leadership. In fact, an argument can be made that without the application of transformational leadership at the very top, the effectiveness of transformational leadership theory diminishes the further down subordinate leaders are in the organizational hierarchy. Thus, although Bass and Riggio (2006) recommend its development at every level of an organization, it is probably most critical at the top.

Conclusion

This chapter has summarized the major findings and discussed the implications of the study. In conclusion, transformational leadership does positively influence intervention for orphan children in the church in Kenya. However, the influence relationship between the two variables is affected by environmental factors, the chief of which are church policy and government policy. Practical recommendations have been put forward and areas for further research have been discussed.

Recommendations

The study makes recommendations as follows:

- i. The church leadership should come up with a clear policy that guides intervention for orphans in the society. Such a policy should make explicit the reporting system and structure and should include appropriate key performance indicators to guide the implementation at the local assembly level.
- ii. As the church responds to changes in government regulation with respect to care for orphans in society, they should create a fully-fledged department to cater to the needs of orphan children if none exists or strengthen departments where care for orphans is domiciled. For example, CITAM should strengthen its FACE ministry by reallocating the budget for its children center to the local assembly to be managed by the pastor in charge of FACE in each local assembly.
- iii. As a church, CITAM should adopt a more coordinated approach to interventions for orphan children in society. Rather than have each ministry operate in silos on this matter, all ministries should channel their initiatives through the FACE ministry to achieve meaningful impact. This calls for inter-

departmental collaboration. Cross-functional teams can be used as a vehicle for harnessing the team spirit and goodwill for orphans inherent in the church.

- iv. Churches should develop and implement intervention programs for orphans as a partnership. Successful implementation of programs will depend on a strong partnership between the local assembly, the children's department office at the local level, and the guardian.
- v. Church leaders should invest not only in the developmental needs of orphans themselves but that of their guardians too. This calls for the treatment of orphans and the family that takes care of them as a single unit rather than as separate entities. To this end, understanding the unique needs of each home is an essential first step in developing effective intervention programs for orphans.
- vi. Notably, to curb ignorance and indifference towards the plight of orphans in society, there is a need for awareness creation at the pulpit level. Local assembly leaders should periodically invite key stakeholders such as government officials from the children department to sensitize congregants on the need to embrace orphans within their respective homes and how to do so either as a guardian or a role-player in the social support system. Successfully, these children may discover their God-given role by integrating into society.

Scholarly Investigation

While the study objectives have been achieved, three limitations have been identified in retrospect. These limitations open an opportunity for further scholarly investigation of the subject matter:

- i) Two divergent themes emerged from this research signalling a dichotomy of opinion between program designers and implementers (church leaders,

community leaders, and administrators) and program beneficiaries (the orphans and guardians) regarding intervention for orphans through a transformational leadership lens. This suggests that it cannot be adduced from the study findings beyond a reasonable doubt that church interventions for orphans and their impact were genuinely significant. It is possible that a larger sample of program beneficiaries would have tilted the opinion in disfavour of transformational leadership. Therefore, a follow-up study could use an equal sample between program beneficiaries and program designers/implementers to confirm or refute the results of this study.

- ii) The research utilized qualitative methodology and analysis was based on perception data that, at best, only tells part of the story. While the methodology yielded rich data that offered a nuanced understanding of the church's intervention for orphans, a quantitative methodology would have provided hard data that would have provided a more reliable estimate of the value for money accrued from such interventions. In this regard, and in light of the shift away from orphanages, an "exit" study is recommended to quantify the return on investment in CITAM's children center and how much a part of it was due to transformational leadership. The results of such a study can inform future programming.
- iii) In order to appreciate the full impact of interventions for orphan children undertaken by CITAM church, a spillover study should be conducted among indirect beneficiaries.
- iv) As the church shifts towards the family care model of intervention for orphans, a pilot-study integrating transformational leadership in its design is necessary to

generate early lessons that can feed into the development of a more enduring intervention program.

- v) This research was undertaken using transformational leadership as the theoretical lens applied to a single case study. Similar research can be undertaken from the viewpoints of other leadership theories. A meta-analysis of such studies can then inform the development of the most appropriate leadership model that can be used by churches to intervene for orphans.

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APPENDIX I: INFORMED CONSENT FORM

Introduction:

My name is Roslyn Pauline McKenzie-Ochieng, a student pursuing a Master of Arts in Leadership at the Pan Africa Christian University. In partial fulfillment of this course, I am undertaking academic research in which I am seeking your informed consent.

Purpose of the Study:

The purpose of the study is to establish the influence of transformational leadership on intervention for orphans by the church in Kenya: A case study of Christ Is the Answer Ministries.

Confidentiality:

I assure you strict confidentiality of the information you will disclose during this study and I will keep your participation anonymous. For this purpose, please do not disclose your name anywhere on the questionnaire.

Statement of Informed Consent:

I understand that as a research participant, I am voluntarily participating in the study and reserve the right to withdraw from the study without consequence. I have been accorded the opportunity to clarify any issue of concern about the study, and what I don't understand have been clarified. I willingly give my consent.

Signature of Respondent

Date

APPENDIX II: CHILDREN CONSENT FORM

Introduction:

My name is Roslyn Pauline McKenzie-Ochieng, a student pursuing a Master of Arts in Leadership at the Pan Africa Christian University. In partial fulfillment of this course, I am undertaking academic research in which I am seeking your consent to have your child participate in this study.

Purpose of the Study:

The purpose of the study is to establish the influence of transformational leadership on intervention for orphans by the church in Kenya: A case study of Christ Is the Answer Ministries.

Confidentiality:

I assure you strict confidentiality of the information you will disclose during this study and I will keep your participation anonymous. For this purpose, please do not disclose your name anywhere on the questionnaire.

Statement of Guardian Consent:

I understand that as a guardian participant, I am voluntarily allowing to participate in your study and reserve the right to withdraw this child from this study without consequence. I have been accorded the opportunity to clarify any issue of concern about the study, and what I do not understand have been clarified. I willingly give my consent.

Signature of Respondent

Date

APPENDIX III: QUESTIONNAIRE

Dear respondent,

This questionnaire contains four short sections that should only take a few minutes of your time. Please read the instructions carefully before answering.

SECTION A: BIODATA

1. What is your gender? Male ☐ Female ☐
2. What is your age? _____ years
3. What is your highest level of education?
Diploma ☐ Degree ☐ Masters ☐ PhD ☐
4. How long has CITAM employed you? _____ years
5. How long have you been working in the current assembly? _____ years
6. Which ministry are you currently in charge of? (Please tick all that apply)
FACE Ministry ☐ SAAG ministry ☐ Senior Pastor ☐
Children Ministry ☐ C. Education Pastor ☐ Youth Pastor ☐
7. How long have you been in charge of the ministry mentioned above?
Less than 1 year ☐ 1 to 3 years ☐ More than 3 years ☐

SECTION B: INTERVENTIONS FOR ORPHANS

8. This section has a set of questions related to intervention for orphans. Please tick the appropriate answer based on your observations and practice at the local assembly.
 - a) Does your assembly have a record of the number of orphans within the church?
 - b) Do your followers have effective teams that can result in a positive impact on the orphans?
 - c) Do you believe your followers are aware of orphans in their midst?
 - c) Does your assembly have deliberate programs to ensure the survival of orphans after the loss of their parent(s) such as food, health and sanitation?
 - d) Does your assembly undertake programs that promote the protection of orphans in the community, such as registration of birth, foster care, or guardianship?
 - e) Does your assembly have interventions that promote the education of orphan children in the community?
 - f) Does your assembly have a welfare support program for foster families in the community?

- g) Does your assembly have specific programs aimed at nurturing orphan children in the church spiritually?
 - h) Are there deliberate initiatives by your assembly to identify and offer emotional support to orphan children undergoing emotional trauma in the community?
 - i) Does your church have specific programs aimed at involving and including orphan children in activities that enhance social participation such as play/games?
 - j) Should the church invest in more orphanages due to the growing number of orphans?
9. If you ticked “Yes” to any of the items in Question (e) above, please elaborate on how you go about the intervention in your assembly?

SECTION C: TRANSFORMATIONAL LEADERSHIP PRACTICES AT CITAM

This section provides a description of the leadership style. Descriptive questions are listed below on idealized influence, intellectual stimulation, inspirational motivation and individualized consideration.

A. *Idealized Influence*: Is there a relationship between idealized influence and interventions for orphans in CITAM churches in Kenya?

1. Do you associate well with your supervisor? Please explain.

2. How do you see yourself as a role model? _____

B. *Inspirational Motivation*: What is the influence of inspirational motivation on intervention for orphan children by the church in Kenya?

1. How often do you promote the welfare of orphans in the church? _____

2. Are there opportunities for you to inspire and motivate your followers to address the basic social services that would help improve quality of life in the church? _____
- _____

C. Intellectual Stimulation: How does intellectual stimulation influence interventions for orphan children by the church in Kenya?

1. How often do you stimulate and encourage your followers to be aware of their creativity? _____
- _____

2. How do you adjust your leadership style to match the maturity levels of your followers that benefits them? _____
- _____

D. Individualized Consideration: Does individualized consideration have an influence on interventions for orphan children in Kenya?

1. Do you have an individual two-way communication that makes your followers feel comfortable about themselves in their situation?
1. In your opinion, how adequate has been the interventions in transforming the lives of orphans in the church or community?
- _____
2. If there was one intervention that you could mention where the church has been successful, what would it be?
- _____
3. In your view, does the leadership of the church have a role to play in interventions for orphans in the church?
- _____
4. In what ways has the church's leadership promoted the welfare of orphan children in the church and community?
- _____
5. At a personal level, how have you promoted the welfare of orphan children in the community?
- _____

6. What hindrances have you experienced as a leader in your endeavor to initiate interventions for orphan children in the church and community?

7. If you could do one thing differently in the way, the church deals with the issue of orphans in the church and community? What would it be?

8. What is the first thing you would do to intervene for orphan children if there were no constraints getting in the way?

9. Do these questions raise any interests to be proactive in the near future for the orphans in your church? ☐ Yes ☐ No. If yes, where or how will you begin?

SECTION D: CONSTRAINTS TO INTERVENTIONS FOR ORPHANS

1. If your rating of any of the items in Q11 above is 2, 3, or 4, please explain in more detail how the factor is a constraint in your local assembly?

2. Please recommend ways through which your leaders can enhance interventions for orphan children in the community?

Thank you for your time and cooperation

APPENDIX IV: QUESTIONNAIRE FOR ORPHAN CHILD 12 and ABOVE

Dear respondent,

This questionnaire contains four short sections that should only take a few minutes of your time. Please read the instructions carefully before answering.

SECTION A: BIODATA

1. What is your gender? Male ☐ Female ☐
2. What is your age? _____ years
3. What is your highest level of education?
Primary ☐ Elementary ☐ High ☐ College ☐
4. How long have you been coming to this assembly? _____ years
5. Do you go to school regularly? Yes ☐ No ☐
If no, how do you provide for your needs? _____

1. Who do you live with? Grandparents ☐ Siblings ☐ Family member ☐
Other _____.
2. What would you like to do when you become an adult in the church and in society?

3. Do you have opportunities in the church to voice your concerns?

4. In what areas would you like this church to help you?

5. Do you know the children in your Sunday school class who have no parents?
Yes ☐ No ☐
6. What kind of help do you receive from the other sources?

APPENDIX V: QUESTIONNAIRE FOR CHILDREN WORKER

Dear respondent,

This questionnaire contains four short sections that should only take a few minutes of your time. Please read the instructions carefully before answering.

SECTION A: BIODATA

1. What is your gender? Male ☐ Female ☐
2. What is your age? _____ years
3. What is your highest level of education?
Primary ☐ Elementary ☐ High ☐ College ☐
Diploma ☐ Degree ☐ Masters ☐ PhD ☐
4. How long have you been coming to this assembly? _____ years
5. How long have you been serving in this ministry? _____ years

SECTION B: INTERVENTIONS FOR ORPHANS

6. This section has a set of questions related to intervention for orphans. Please tick the appropriate answer based on your observations and practice at the local assembly.
 - a) Do you know the number of orphans in your class?
 - b) Do the orphans in your class voice their concerns with you?
 - c) Does your assembly have a record of the number of orphans within the church?
 - d) Does your assembly have deliberate programs to ensure the survival of orphans after the loss of their parent (s) such as food, health and sanitation?
 - e) Does your assembly undertake programs that promote the protection of orphans in the church, such as registration of birth, foster care, or guardianship?
 - f) Does your assembly have interventions that promote the education of orphan children in the community?
 - g) Does your assembly have a welfare support program for foster families in the

church?

- h) Does your assembly have specific programs aimed at nurturing orphan children in the church spiritually?
- i) Are there deliberate initiatives by your assembly to identify and offer emotional support to orphan children undergoing emotional trauma in the church?
- j) Does your church have specific programs aimed at involving and including orphan children in activities that enhance social participation such as play/games?
- k) Should CITAM invest in more orphanages due to the growing number of orphans in the community?
- l) Do you have any suggestion for the orphan crisis?
- m) Do you face challenges providing services to the orphans?
- n) Do you feel a disconnect between the orphans and the rest of the church members?

7. If you ticked “Yes” to any of the items in Question F above, please elaborate on how you go about the intervention in your assembly?

Thank you for your time and cooperation

APPENDIX VI: INFORMANT INTERVIEW SCHEDULE FOR GUARDIAN OF
ORPHANS

Dear respondent,

This questionnaire contains four short sections that should only take a few minutes of your time. Please read the instructions carefully before answering.

SECTION A: BIODATA

9. What is your gender? Male ☐ Female ☐

10. What is your age? _____ years

11. What is your highest level of education?

Primary ☐ Elementary ☐ High ☐ College ☐

Diploma ☐ Degree ☐ Masters ☐ PhD ☐

Do you attend any of CITAM assembly? Yes ☐ No ☐

12. If yes, how many years? _____ years

13. If no, do you fellowship at another church? _____

SECTION A: INTERVENTIONS FOR ORPHANS

14. Do you receive any form of help from the church in which you attend? If yes, what form of help and how often?

15. If the church is providing holistic development for the orphans, in your opinion, is enough being done? Would you like to see more? Please indicate:

Do you see any hope for the orphans in the life of the church you attend?

16. What would you change if opportunities are available for orphans to voice their concern in your church?

17. In what ways has CITAM church intervened for orphan children in the community?

18. In your opinion, how adequate has been the interventions in transforming the lives of orphans in the church or community?

19. If there was one intervention that you could mention where church has been successful, what would it be?

20. In your view, does the leadership of the church have a role to play in interventions for orphans in the church?

21. In what ways has the church's leadership promoted the welfare of orphan children in the church and community?

22. At a personal level, how have you promoted the welfare of orphan children in the community?

23. What hindrances have you experienced as a leader in your endeavor to initiate interventions for orphan children in the church and community?

24. If you could do one thing differently in the way, the church deals with the issue of orphans in the church and community? What would it be?

25. What is the first thing you would do to intervene for orphan children if there were no constraints getting in the way?

18. Do these questions raise any interests to be proactive in the near future for the orphans in your church? ☐ Yes ☐ No. If yes, where or how will you begin?

Thank you for your time and cooperation

APPENDIX VII: KEY INFORMANT INTERVIEW SCHEDULE

Dear respondent,

This questionnaire contains four short sections that should only take a few minutes of your time. Please read the instructions carefully before answering.

SECTION A: BIODATA

1. What is your gender? Male ☐ Female ☐
2. What is your age? _____ years
3. What is your highest level of education?
Primary ☐ Elementary ☐ High ☐ College ☐
Diploma ☐ Degree ☐ Masters ☐ PhD ☐
4. How long have you been employed by CITAM? _____ years
5. How long have you been working in the current assembly? _____ years
6. Which ministry are you currently in charge of? (Please tick all that apply)
School Administrator ☐ Community Leader ☐ Donor for Children ☐
Kiserian Center Manager ☐ Head of Missions ☐
7. How long have you been in charge of your office?
Less than 1 year ☐ 1 to 3 years ☐ More than 3 years ☐

SECTION B: INTERVENTIONS FOR ORPHANS

8. In what ways has the church intervened for orphan children in the community?
9. In your opinion, how adequate has been the interventions in transforming the lives of orphans in the community?
10. If there was one intervention that you could mention where the church has been successful, what would it be?
11. In your view, does the leadership of the church have a role to play in interventions for orphans in the community?
12. In what ways has the church's leadership promoted the welfare of orphan children in the community?

13. At a personal level, how have you promoted the welfare of orphan children in the community?
14. What hindrances have you experienced as a leader in your endeavor to initiate interventions for orphan children in the community?
15. Are there plans to expand intervention programs for orphan children in the future?
16. If you could do one thing differently in the way, the church deals with the issue of orphans in the community? What would it be?
17. What is the first thing you would do to intervene for orphan children if there were no constraints getting in the way?

Thank you for your time and cooperation

APPENDIX VIII: TRANSCRIBED DATA WITH THEMES

TRANSCRIBED RESPONSES	SUB-THEME	THEME
CH1 - “We have a good working relationship with my immediate supervisor. He is a good leader; he affirms me and gives me a safe space to use my gifting and gives opportunities for different assignments.” CH2- “We collaborate and have complemented each other in the recent past in decision making and leadership.” CH3- “I associate well with my supervisor. I am now a year old at this assembly and am able to receive instruction and guidance on responsibilities that I am to undertake.” CH4- “Every organization has a culture of doing things, I would say my supervisor is very approachable and leads through example, so it is easier to associate well with them. We hold business meetings and quarterly outings just to go out and connect and reenergize. I also have an open day- every Tuesday is open for teachers to come to my office for counseling, connecting and prayer.” CH11- “My supervisor is approachable and relational in his leadership style, thus fostering healthy communication in the team. He also motivates me towards the work of ministry by giving specific feedback and pointing specific areas for growth.” CH12- “We have a good working relationship. I respect my supervisor, am loyal to my supervisor and my supervisor is growing me and mentoring me.” CH13- “Yes – because our different roles are clearly stipulated, and we must work as a team for the successful running of the Church.” CH10- “I do engage a lot with the teams’ I work with before making any decisions. They own the ministry and this makes it easy for them to serve with joy. I delegate responsibility and enjoy teamwork. I detest one-man show syndrome.”	Interpersonal collegiality	Collaboration
CL1- “It has been and will be beneficial to the orphans if the church collaborates with institutions as a combine effort. I don’t see much of that happening around here.” GD2- “Through the diocesan umbrella, the church is linked to a children’s’ home and has an obligation to contribute towards its running expenses. However, this is all a collective effort/obligation that reaches only a specific number of children within the home.” SA1- “Resistance in trying to partner with other credible, skilled workers.” CL3- “Yes but not with the mainstream church that I attend, with a different church.”	Inter-organizational partnerships	

CH4- “It’s in our year program, I also serve as the pastor in charge of Social Action, Advocacy and Governance, we have programs that promote the welfare of the orphans and not necessarily our own orphanage but others.” CH13- “CITAM has been supportive of External Organizations that take care of needy children, including orphans. This support can be heightened for Greater impact and accountability.”		
CL1- “Yes, I do, because mission is what caused Christ to see the need of the destitute and reached down to them, especially the children. Therefore, we, as leaders, must seek to reach the orphans at any cost. The leaders should lead from the front. God has given them responsibilities to feed the flock and to take care of it. One of them is to take care of the orphans and widows in their midst.” God loves and defends orphans so the Church have no otherwise but to intervene. I think so because the church is the only place that can show the love of Christ to these children (CH8).” CH9- “James 1: 27 says: “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world” From the above text, I deduce that caring for the orphans in our church is ministry to God and it should be our joy to do so. The church can invest in orphanages but can also encourage its members to adopt those children in their families /be foster parents to the orphans. This will enable them grow up in a family set up, which is much healthier.” CH10- “It is clear from Scripture that God cares for orphans and mandates His covenant people to exercise care for orphans. In the Old Testament, Israel is commanded to care for the orphan as a means (ultimately) of modeling to the surrounding nations what shalom looks like. i. The proof of care for orphans (at least partly) will be to invest in shelter, food, and clothing for them. Orphanages are set up to meet the basic needs of orphans, and thus, the church ought to invest more in this direction.” CH11- “God loves and defends orphans so the Church have no otherwise but to intervene. I think so because the church is the only place that can show the love of Christ to these children. The church is the body of Christ and Christ was the God of compassion. We see in the bible, Jesus feeding 5,000 men with 5 loaves of bread and 2 pieces of fish. This is a great sign of care and compassion that the church should embrace. The church should invest because the church is the only hope and safe home for orphans.”		Divine Mission
CH6 - “I would prioritize ministry to orphans.” CH11 - “Increase the resources allocated towards		Goodwill towards intervention

supporting orphans.” CH13 - “Increase budgetary allocations to go towards needy orphans and to ensure that adequate structures are put in place, for identifying, meeting needs and follow up until they attain the age of majority (18 years) and beyond - for those pursuing Tertiary Education.” CL1- “I would sensitize the congregation to the great need by sharing it from the pulpit, bring awareness to the leadership to form a ministry specifically for those who falls in that category. Have a designated fund for orphans that can take care of their basic needs and connects with governmental agencies that supports Orphans.” SA1- “I would encourage the church to form a department that looks into the affairs of the orphans attending the church from the community.” CH4- “CITAM runs one orphanage in the whole country. With growth of the church, there is need to invest more even on the county level. But not necessarily in orphanages but indirect support of orphans where they are.” CH9 - “The church leadership should include budget for the orphans due to the increasing numbers of orphans.” CH11 - “What needs to go up are the financial allocations and Congregational Ministry support and involvement.” CH12 - “Increase intake of the orphaned number of Children at the ‘CITAM Children Centre’ in Kiserian, Kajiado County. Increase support to Children Homes and organizations that are taking care of orphaned and vulnerable children until such a time that such children are able to support themselves support their siblings and also add value in their communities.”		for orphans
CL2- “Yes. Promoting awareness and by example. If people are aware of the need to see leaders stepping in to help in practical ways, they will also try.” CH2- “The church is the salt and the light to the world. Thus, she is the Greatest hope to orphans both in material and psychosocial support.” CH3- “When it is the church leading, then the uptake of the congregation to help the orphans receives better responses in terms of providing for the orphans.” CH13- “The Church Leadership is the “engine” of the entire Ministry. So, everything rises and falls with the Leadership. They are the ones who give approvals, recommendations, mobilizations, budgetary allocations and sometimes initiate the activities.” CH2- “Not bad, as the only pastor in the home, everyone		Role modelling

looks up to me for prayer, counsel and inspiration.” CH3- “Many young and older ladies look up to me and this makes my role one that is scary in that I have to be good conduct, character and God-fearing from my heart. It’s a role which, as I leader, I really cherish and pray for myself as I follow Christ Jesus.” CH10- “I concur with the words of apostle Paul in I Cor. 11: 1. “Follow my example, as I follow the example of Christ. I try my best to exemplify Christ in my private and public life.” CH11- “I recognize that God has endowed me with some level of influence through which I am able to model for young people what they can aspire to, especially in their walk with the Lord. Thus, I acknowledge that by the Grace of God, He has enabled me to be a role model for the young people whom I shepherd.” CH13- “I have maintained value systems that are godly. I practice what I preach; I do my work in an excellent manner.” CH14- “As a Pastor and as a Leader of the Ministries I head, the people that I lead will look up to me because my mandate is also clearly stipulated in the Church structure and of course, I must lead by example.” CH10- “I Cor. 9:19 Apostle Paul was able to identify with people at various levels so as to win them to Christ. As I minister to various Groups, I try my best to reach them at their level, handle them with dignity. They end up feeling valued and treasured as we interact and do ministry.”		
CH3- “I would be particularly interested to know the number of orphans in the church and how best to support them. Especially those that have not been adopted to other families. Every year we have planned calendar of events for the children home with activities that involve, spiritual social and emotional wellbeing of the children.” CH4- “Involve my church leadership in thinking more into adoption and foster parenting.” CH6- “I think the starting point would be to document the level of the need.” CH9- “Yes, I will begin by identifying orphans in my church and community.” SA4- “Long term, perhaps the church should consider settling them in plots once they are out of the center as they begin life and getting absorbed into the market. Attempt to integrate former communal systems of bringing up everybody as our own while connecting with today’s realities and ways of doing things. It was unheard of to have old people’s homes, or even an anathema if the community heard that some among them were planning to		Planning and vision casting

take their parents to old people's homes. That explains why the issue of street or homeless children is frowned at without or outside cities (rural areas)."		
GD2- "I offer my time as a volunteer and mentor to young adult orphans through an organization set up. I also try to identify possible cases for one on mentorship and follow up. Working towards building their self-esteem and affirmation to reduce their vulnerability in the society." CH3- "With the young mentees, I meet with them at a restaurant on in-home, so I adjust in terms of making the environment one where they will respond. With the older people, the responses I get from them directly or indirectly." CH11- "I will continue the ministry of providing emotional support to orphans by regularly meeting with them, connecting them one with another and seeking to meet basic needs. I will also show from scripture the big emphasis that God places on caring for orphans. James 1:7: says, religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world. I believe it God's command to take care of orphans."	Mentorship	
GD1- "Would create more awareness to the greater congregation that would lead to more participation." GD2- "Seizing any opportunity available to encourage the concern parties towards a structured way of dealing with this category of persons. At the same time, though in my own little way, I will continue to endeavor to make a change in one's life one step at a time." CH3- "I believe as the scripture tells us to take care of widows and orphans, it should be the responsibility of every church to do so." CH4- "Speaking on behalf of the orphans and propagating issues that benefits them, including their wellbeing and opportunities, including right to education and job opportunities." CH11a- "One of the opportunities is that of casting a vision to the leadership of the youth ministry regularly on the important work of caring for orphans in our community. The preaching of God's word should also highlight the important place that orphans have in God's heart and thus ought to have in the household of faith. The other opportunity is intentionally budgeting to cater for some of the needs of orphans such as foodstuff through the 'mercy basket'." CH11b- "The leadership plays various roles such as	Advocacy	Personal Initiative

sensitizing the congregation on the importance of caring for orphans, mobilizing resources towards supporting orphans, planning effective ways of ministering to orphans, changing the culture of the church from self-centered to other-centered amongst other things.” SA3- “I would encourage the Church members to make sure that every family adopts at least one child from these homes to make their lives better. They need not necessarily stay with the child, but at least make frequent visits/support to the child and stay with the child once in a while.” CH13- “Every Church Ministry has a Leadership Team that runs the Ministry and they are encouraged to be as creative, innovative and be as inclusive as possible in their yearly planning for the Ministry and in the implementation of the Ministry plans and activities, throughout the year. In CITAM, Church Ministries are run by the Members, as best as they know-how, while the Pastors give oversight.”		
CH3- “It’s important to get more involved in orphanage outreach, but the most important thing is for the church to embrace the orphans and put them in families where they can grow holistically.” CH4 - “Tailor programmes to meet their needs more directly, e.g., at the assembly/community level. Studies have sometimes shown children do better in a family setting. So, seek to support orphans where they are and advocate for fostering of children as a church.” SA2- “Coming up with guardian-based homecare for the orphans, instead of orphanages or children homes. It is far much cost-effective than running a children’s home.”	Creativity and innovation	
S A3- “At a personal level with my family, we make it a point to donate clothing and shoes to at least one home every year in the month of December. I have stayed with several of these children during their holidays to show them the love of Christ.” SA4- “Whereas I have not adopted a child into my family, I have actively supported some with fees, to help them clear school or proceed on with the same. As part of church leadership, am involved in decision making partly in ensuring success of the children center the church runs.” CH10- “By the grace of God, I try my best to minister to them as need arises. For instance, if one is struggling with getting school fees, I can look for ways in which she/ he can be assisted.” CH10- “We encourage our members to contribute towards the mercy basket as often as possible. Through this avenue, those in need of food, clothing and other essential needs get assistance as often as possible.”	Social action	Hope for orphan children

SA2 - “In most cases, it has been successful and there are many beneficiaries as a result of the intervention programs.” SA3- “The Church has been successful in mitigating this issue by having children’s homes where such children are taken care of. My Church has a children’s home in Kajiado County, where such children are taken care of. Though the facility is overstretched, it has helped in a big way. We also minister to these children by visiting their homes and giving donations from our members. Some of these children stay with the various church members during school holidays to make them feel the warmth of family. We always encourage our members to donate clothes and foodstuffs for them. We invite these children to our churches to participate in children’s activities such as sports, children’s prayer days, and the Daily Vocational Bible School, which is an annual event.” CH3- “We have a children’s home in place, with a Champlain and social worker in place for moral and emotional guidance and support.” SA4- “CITAM’s children’s center is by and large successful. Among the many children they have reached out to and assisted, a girl and a boy celebrated their university degrees last year. About two others are serving CITAM in various capacities, qualified and able to deliver. These are but a few examples of success stories. There are [also] great testimonies of success stories coming from genuine caregivers. CITAM’s children’s center is one such case. A good number that benefitted from the center are graduates, some have settled with stable families, while others have come back to the center to give back to the community that gave them life, so to say. If the church and the state could combine forces/ synergize with a good strategic plan, better results would be seen, doing due diligence in involving the various communities since people are willing to help if directed with good leadership.” CL1 - “We reach out to donors for financial support that help in partnering with feeding programs; we run an informal school in the countryside, and also supports individual orphans with education.” CL2 - “Overcomers caring ministries – providing food, education and caring for vulnerable children.” CH9- “Sometimes during special programs like women ministry, men’s ministry and young professionals ministry the orphans are normally ministered to.” CH10 - “Well, in our Church- CITAM, the orphans are cared for. We have a children’s home in which they are cared for, educated until they are able to stand on their own in life. Some of these children have been rescued	Positive change	
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from the streets - street life. The church offers them a decent living.” CH11- “Prior to the pandemic, we had a monthly ministry to care for orphans and children from single-parent families by providing emotional support, a care group where they could freely voice their struggles and a means of gauging areas of need such as food and school fees. The youth ministry leadership is aware of the importance of caring for orphans, but we acknowledge that there is so much more that can be done to show God’s love to orphans in our community.” CH12- “We encourage different Church Ministries to step in and intervene where there is need, within their Ministries. During our “Outreach Emphasis Month in September,” some Ministries choose to adopt a needy Centre or Home for needy children as part of our ongoing outreach at the community level, and also, through outreach to needy children in our Frontier Mission Centers in Northern Kenya. The Church also assists, if there are financial emergencies coming up through our “Relief Program,” and some of the Children have had the Church pay School fees for them.” CH13- “CITAM has a whole Department (Social Action, Advocacy and Governance Ministry – SAAG) whose objective is ‘to develop and implement a biblical response to matters of Social Action, Advocacy and Governance.’ Every Church Ministry is encouraged to make interventions as need arises within their Ministry and also collectively at the church level. “Every Church Ministry has a leadership team that runs the Ministry and they are encouraged to be as creative, innovative and be as inclusive as possible in their yearly planning for the Ministry and in the implementation of the Ministry plans and activities throughout the year. In CITAM, Church Ministries are run by the Members, as best as they know-how, while the Pastors give oversight.”		
GD1- “Not much is being done.” GD2- “There is no help or program that is directly aimed orphan children within the church.” GD4- “I have tried asking the church to give them uniform. They have promised to do it at some time.” GD5 - “I don’t receive any support from church.” GD6 - “It’s hopeless if we are going to depend on our church for support. [There is also] Lack of community support to push for support for the orphans and other vulnerable children.” OC1 - “None. I am surviving by the grace of God.” CH11- “There is a general low uptake towards such programmes because they are perceived by some as	Indifference towards the plight of orphan children	Neglect and abandonment

peripheral to the work of the church. Thus, as a leader changing this mindset and moving people towards a genuine concern for the plight of the orphans has been one of the hindrances.” CL1- “I know of churches that reach out to such vulnerable Group in a small way, but because the numbers are growing, I don’t see sufficient interest in bothering with this special group of people in some of the churches. We assume that others are taking care of them and that they are ok when, in essence, they are not. We just need to do more.” SA3 - “The intervention has not been adequate because we still have many orphans in church and the community.” SA4 - “A study that needs to be done is how we can integrate what we now know (conventional interventions like children homes, etc.) with what was known, where families/communities were key in ensuring everybody is covered. Then, you rarely saw street children because all had a home. For example, if my brother’s or sister’s children are orphaned, I took them in and raised them as my own – that is barely practiced now in communities where it used to be very vibrant. Now, it is everybody to himself (with their nucleus family) and God for us all – an aspect of individualism that is creeping among us in a subtle way.” CH1- “Greater investments in orphanages has led to disrupted natural development of children and some cases; some guardians have abdicated their duty of supporting their children. The end result has been denial by the children, difficulty in integration, identity crisis by the children.” CH9 - “Many have to speak for themselves and have no one in apposition of authority to vouch for their case.”		
CH3 - “I have not yet encountered orphans with requests at my new assembly.” CH10- “I haven’t thought of starting an orphan program yet.” CL1- “There is a need to sensitize the local population to the plight of the orphans. The hindrances are getting people to acknowledge that orphans are a real problem facing society.” GD1- “Bring more awareness and create proactive participation in more ways than already happening.” GD2- “Hardly any awareness of the plight of the orphans is given in church.” CH4- “Since they are not known to me at the church, it is challenging to provide services to them, unless the guardians, community come forward, it is not easy to tell who is an orphan.”	Ignorance of the plight of orphan children	

SA3 - “The basic hindrance is lack of finances to initiate programs for the orphans. We need people to work with these children and a place to house them. The need for food and shelter is the most basic before initiating any other meaningful program.” SA4 - “The other hindrance is cost, since it is expensive to run a home, especially where no means of income have been established except direct support by a donor or donors. Many donors shy away now since the economic meltdown.” CH1a- “Over-reliance on church support which on many occasions is limited, has not produced greater impact.” CH1b - “By human resource restraints I mean, having people with specialized skills and training to handle the needs of orphans. While we have a center that handles street children majorly orphans, I am of the opinion that those deployed in the institution do not have specialized skills to handle some of the traumas the children have gone through before being admitted in the center.” CH3- “Perhaps the more pressing needs that arise dictate that these urgent needs get more attention than the needs for orphans. The amount also made available for benevolence also gets shared by members with hospital emergencies as well as the office day to day running.” CH4a- “Sometimes, there is no monies to make this possible, and there are no many volunteers.” CH4b- “I wouldn’t say I have any hindrances with the leadership, I would say we are doing something, but monies sometimes is a challenge.” CH6- “Both finances and personnel are limiting factors because of competing needs. CH12a - “Resources have been a big constraint as well as getting congregants (volunteers) who are willing to walk with such children (orphaned and vulnerable) on a long-term basis.” CH2a- “Finance constraints limit the number of children we admit due to infrastructure limit, post-primary school fees and care. Right human resource, particularly in child protection and project management, affect how many children we can have.” CH10- “Our local assembly is situated close to Kibra, which means that we attend to several needs. This places a strain on the resources. The need is large, yet the resources are limited. In terms of human resource, that attracts a financial commitment if we are to have someone on staff to specifically attend to the needs of orphans. There is also the constraint of volunteers who will spearhead the ministry to orphans.”	Resource constraints
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CH2- “Unnecessary bottle-necks, frequent transfers from one station to another and lack of defined line of reporting.” CH6- “Lack of clear policy.” CH9- “I am not permitted by my umbrella church.” SA4- “State regulations are becoming a little hard to sustain. For example, when one is allowed to have a child for, say three years, then rehabilitate to the community they came from, one is not too sure what to do or not do because it costs.” CH13- “The Church may not necessarily go the way of increasing orphanages, as number of orphans go up – this is being discouraged at the “National Policymaking” levels. The Government is encouraging children to remain within their kinship ties, so as not to disconnect them entirely from their roots.” CH2- “Children department expects one social worker per 25 children. Children department in Kenya has had many proposals on how children institutions are to be run; this has delayed admissions for over three years.” CH9- “We don’t have a structured way of supporting this vulnerable group of people at the assembly level. So basically, we do help as individuals.” SA4- “We do not have strong state institutions that attend to such children – most, or almost all children homes are private-run – which is becoming difficult because of state regulations that currently demand rehabilitation of children to their families – extended or otherwise after hypothetically 3 years, or thereabouts.”	Policy constraints	
GD2- “An overview is the numbers keep growing without proper care... Such vulnerability would easily escalate in the growth curve of this group, making them easily susceptible to societal evils.” GD4- “The number is now increasing, and maybe they may not have enough space in the church.” GD5- “A very big one since the number of orphans keeps growing, yet there’s no support for the ones existing.” GD6- “If it’s true that COVID 19 may sooner kill an aged person than a youth, then they will be left to fend for themselves which they are unable to do even now.” CH3- “Because the cases are so many, I would let it be as the church has continued to help. There are also some orphans who have relatives who offer to help and, in this way, they continue to have family available for them.” CL2- “There are many orphans living in situations where they are mistreated and feel they have no value.”		Growing orphan population

CL3 - “There are many abandoned children that need to be set up in families. In the community, there are tens of children’s home set up, yet there are still very many homeless children.” SA2- “Level of poverty and the number of orphan children is high. There is, therefore, a reason to provide psychological and psychosocial support. Most orphans are malnourished and does not have access to basic education. There is a need to provide basic needs such as clothing, shelter, and nutritional based education programme. To promote interrelationship between the orphan and the members of the community through community-based and owned programme.”		
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APPENDIX 1X: CLEARANCE LETTER



P.O. Box 56875 - 00200
Nairobi, Kenya
Lumumba Drive, Roysambu
off Kamiti Rd, off Thika Rd
Tel: 0734 400694/0721 932050
Email: enquiries@pacuniversity.ac.ke
website: www.pacuniversity.ac.ke

8th June, 2020

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

**RE: RESEARCH AUTHORIZATION & ETHICS CLEARANCE LETTER FOR
ROSLYN PAULINE MCKENZIE OCHIENG REG. NO: MAL/00018/13**

Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing a Master of Arts in Leadership.

She is at the final stage of the programme and she is preparing to collect data to enable her finalise on her Thesis. The thesis title is **"Influence of Transformational Leadership Intervention on Orphan Children in the Church - Kenya"**.

We kindly request that you allow her obtain a research permit so as to proceed and conduct research at the selected churches in Kenya.

Warm Regards,

Lilian Vikiru

PAN AFRICA CHRISTIAN UNIVERSITY
REGISTRAR
P.O. Box 56875 - 00200
TEL: 0721 932050 0734 400694
NAIROBI, KENYA

Dr. Lilian Vikiru

Registrar Academic Affairs

Pan Africa Christian University

Lumumba Drive, Roysambu, off Kamiti Rd, off Thika Rd

P.O Box 56875-00200, Nairobi, Kenya

Tel: +254 721-932050/726-595863/734-400694

Email: registrar@pacuniversity.ac.ke

Web: www.pacuniversity.ac.ke

Where Leaders are Made

APPENDIX X: AUTHORISED LETTER-CITAM



HEAD OFFICE, CITAM Parklands, 2nd Parklands Avenue | P. O. Box 42254-00100 Nairobi, Kenya
Telephone: +254 725 357 180, +254 733 520 596 | www.citam.org

29 April 2020

Roslyn McKenzie-Ochieng
6190 Albanie, Brossard,
Quebec. J4Z 1G7
Canada.

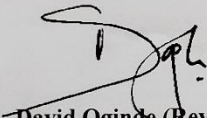
AUTHORIZATION TO CONDUCT RESEARCH WITHIN CITAM

This is to acknowledge your request for authorization to carry out your academic research work within CITAM. We wish to let you know that we are satisfied as to the same.

As a student of PAC University, we do expect you to maintain our organization structural ethics as stipulated in our policy.

This letter of authority is therefore granted within the merits of the above.

Sincerely in Christ,



David Oginde (Rev) PhD
Presiding Bishop

CC: Pan Africa Christian University
Lumumba Drive, Roysambu, Thika Rd.
P.O. Box 56875-00200,
Nairobi, Kenya.

OUR MISSION: To know God and make Him known through evangelism and discipleship

APPENDIX X1: NACOSTI PERMIT

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 969129	Date of Issue: 03/September/2020
RESEARCH LICENSE	
	
This is to Certify that Ms. Roslyn Pauline McKenzie-Ochien of Pan Africa Christian University, has been licensed to conduct research in Kisumu, Nairobi on the topic: Influence of Transformational Leadership on intervention for orphan children in the church-Kenya for the period ending : 03/September/2021.	
License No: NACOSTI/P/20/6516	
969129 Applicant Identification Number	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code 
NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.	

APPENDIX: X1I CERTIFICATE OF CORRECTION



Pan Africa Christian University
P.O Box 56875-00200
Nairobi, Kenya
Tel: +254 721-932050/734-400694
Website: www.pacuniversity.ac.ke

CERTIFICATION OF CORRECTION OF THESIS PROPOSAL

PART I: RELEVANT DETAILS OF THE DISSERTATION/THESIS

Department: Church Ministries Degree Title: Master's of Arts in Leadership

Candidates' Name: Roslyn P. McKenzie-Ochieng Registration No.: MAL/00018/13 Signature: 

Date of Oral Defense: 13th February, 2020

Title of Dissertation/Thesis: Influence of Transformational Leadership Intervention on Orphan Children in the Church - Kenya.

PART II: DECLARATION BY SUPERVISOR(S) AND THE REVIEWER(S)

I / we, the undersigned do hereby confirm that I / we have closely looked at the corrections as instructed by the Post Graduate Defense Committee and I / we do hereby certify that ALL the corrections have been effected as agreed.

NAME: Dr. Edward Nzinga (PhD SIGN: 
(SUPERVISOR)

DATE: 11.4.2020

NAME: _____ SIGN: _____ DATE: _____
(SUPERVISOR)

NAME: solomon M.Munyao SIGN: 
(REVIEWER)

DATE: May 24, 2020

PART III: CONFIRMATION BY GRADUATE SCHOOL

Confirmed that the Supervisor and Reviewer appointed to oversee the corrections have done so as per the Instructions of the Post Graduate Committee

NAME: Dr. Jane Kinuthia SIGN:  DATE & STAMP: 14th June 2020
Dean, Graduate School

The Leadership University of Choice