AN EVALUATION OF LEADERSHIP DEVELOPMENT STRATEGIES OF COACHING AND MENTORING ON SUCCESSION PLANNING WITHIN EVANGELICAL CHURGHES OF KENYA

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DECLARATION

This dissertation is my original work and has not been presented for a degree or any other award in any university. By submitting this dissertation, I declare that I am the originator of the work contained therein.

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DEDICATION

I dedicate this dissertation to my wife, Rev Elizabeth Gatheru Mang'eli, for her tireless support and encouragement throughout my studies. I also dedicate it to our children, Sarah Mwende and Jonathan Mwendwa. We look up to them as the next generation of leaders. This acknowledgement was a great inspiration to me as it spurred me to set the pace for our children by giving this dissertation my all.

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ABSTRACT

Leadership development and succession planning within the Church movements has been an issue of critical interest to Christians, mainly because of the weight with which spiritual leadership is viewed by humanity. Despite this importance, the pattern of leadership development and succession planning observed globally in most evangelical churches, have been characterized as dynastic succession. This study sought to evaluate the leadership development strategies, with an emphasis on Coaching and Mentoring, and their effect on succession planning in Evangelical churches in Kenya. To examine the phenomenon under study, the study applied the skill-based theory of leadership as well as the continuity and discontinuity perspectives in succession planning theory to define and test the theories within the Evangelical Churches in Kenya. The study applied a descriptive research design which guided on the research questions, data collection methods, and analysis. This research applied the mixed methods approach to collect both quantitative and qualitative data. There are 40 registered mainstream Evangelical churches in Kenya with over 300 branches: this formed the target population of the study. Through multistage sampling approach, the study purposively captured, using homogeneity sampling, 10 duly registered operational churches from three of Kenya's 4 city counties using set characteristics in line with the research questions, objectives and design. This sub strata of churches have a total of 198 branches with each branch led by a lead pastor. It is from this sub strata of churches that a sample of 20 branches from each of the churches was sampled for pre-test of the study in order to deliver desired reliability and validity of the instruments. This used a proportionate approach where the number of branches picked was directly proportional to that in each church. In line with purposive sampling, the study picked on 75% of the remaining 178 churches as the sample for the study with the number enhancing robust organizational decision making. From each of the purposively picked 135 branches with proportionate representativeness of each church, the lead pastor was picked as a respondent giving a sample size of 135. A questionnaire with both open and close-ended questions was used as the tool to collect primary data. Data analysis for qualitative data involved content analysis while quantitative analysis involved both descriptive statistics and inferential analysis using Social Science Statistical Packages STATA23. The qualitative findings were presented thematically with interpretive statements while the quantitative results were presented using tables, coefficients and narratives. The study confirmed that the leadership development strategy formulated by the evangelical churches' management specifies the actions that must be taken to retain, develop or acquire the leaders for succession planning. This is shown by 73 (91.5%) of the respondents who answered in the affirmative. The study found out that there is a statistically significant linear relationship between leadership development and its predictors of; succession planning, coaching and mentoring {$F(3, 37)$ =19.972}, significance level of .000, $p<0.05$. In addition, the study found out that the three predictors; succession planning, coaching and mentoring explain between 60.4% and 63.6% of the change in leadership development an empirical indicator of the significance of the three towards leadership development in evangelical churches today.

Based on the findings, recommendations were made that the subjects of mentoring and coaching be integrated into various leadership development strategies for succession planning.

Keywords: leadership development strategies, succession planning, mentoring, coaching.

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ABBREVIATIONS AND ACRONYMS

AFM: Apostolic Faith Mission

AG: Assemblies of God

CIA: Central Intelligence Agency

EAK   Evangelical Alliance of Kenya

HC: Human Capital

HR: Human Resource

KT: Knowledge Transfer

LD: Leadership Development

LP: Lead Pastor

M & C: Mentoring and Coaching

NC: Nairobi Chapel

NPO: Non-Profit-Organization

SDA: Seventh Day Adventist

SME: Small medium enterprise

SP: Senior Pastor

CIPD Chartered institute for personnel and development.

ZAOGA: Zimbabwe Assemblies of God Africa

DEFINITION OF TERMS

Coaching: Helping clients have the correct self-awareness, improve skills and increase their

morale so as to set personal goals and find appropriate solutions for the realities they are

faced with. (European Mentoring and Coaching Council, 2015).

Leadership Development: Leadership is the art of mobilizing others to want to struggle for

shared aspiration. (Kouzes & Barry, 2014).

Mentoring: Mentoring is a professional relationship in which an experienced person, mentor

a mentee, in developing specific skills and knowledge that will enhance the mentee's

professional and personal growth. (Clutterbuck, 2014).

Succession Planning: A process that aims at ensuring that organizations have a sufficient

flow of men and women who are available to meet future needs of the organizations (Mullins,

2016).

LGBTQ: lesbian, gay, bisexual, transgender and queer.
center for inclusion and social change. Regents of university of Colorado.
https://www.colorado.edu/cisc/

Commodification- having something everyone has a right to, that is presented like a product

for sale. Resane, (2017).

Dynastic systems -pattern of Leadership Development and succession observed globally in

most contemporary Pentecostal movements and churches. Tushima, (2016).

Lead Pastor: The minister appointed to head a church plant congregation. Nairobi Chapel

  Staff Handbook, (2018). www.nairobichapel.org.

<div align="center">**CHAPTER ONE**</div>

INTRODUCTION TO THE STUDY

Introduction

This chapter presents the background of the study, statement of the problem, objectives, research questions, assumptions, significance, limitations, scope and delimitations of the study. The study evaluates the impact of the current leadership development strategies on succession in Evangelical churches of Kenya.

Background to the Study

According to Gautsch & Setley (2016), Christianity in Africa has known three main trajectories. The first great trajectory was the initial evangelization of North Africa. This was during the first seven centuries by the early Christians from the Middle East. The second main trajectory was through the various African coasts (West Coast of Africa 1420-1780; East Coast of Africa 1490-1700; and South Coast of Africa 1652-1840) by various European explorers. The third and final trajectory was during colonialism by mainly colonialists and missionaries from Europe and America (1880-1960). There was major Christian growth during the post-colonial period in Africa, which also witnessed the indigenization of church leaders that had a significant impact on the growth of Christianity (Gautsch & Setley, 2016).

Christianity first arrived in North Africa in the first or early second century AD, which was among the earliest in the world (Kramer, 2018). Once in North Africa, Christianity spread slowly from Alexandria to the west and to Ethiopia. Soon it was embraced as the religion of dissent against the expanding Roman Empire. In the fourth century AD, the Ethiopian King Ezana made Christianity the kingdom's official religion (Ngandu, 2017). In the seventh century, however, Christianity retreated under the advance of

Islam but remained the chosen religion of the Ethiopian Empire and persisted in pockets in North Africa.

According to Fickling (2018), by the 15th century, Christianity had eventually spread to Sub-Saharan Africa with the arrival of the Portuguese. In the interior of the continent, most people continued to practice their own religions undisturbed until the 19th century. In areas where people had already converted to Islam, however, Christianity had little success. It was also the case that Christianity was an agent of great change in Africa in that it destabilized the status quo, bringing new opportunities to some, and undermining the power of others.

There also has been a noted explosion of the Christianity in Africa in recent decades. The evangelical movement is estimated to have about 631 million followers globally. This translates to one evangelical for every four Christians worldwide. It is estimated that, in 1910, only 9 percent of Africa's population was Christian, which, in 1970, had grown to 38.7 percent (143 million people). The world Christian encyclopaedia (2013), a report by Centre for the Study of Global Christianity captures this phenomenal growth and had estimated that by 2020, this growth would have gone up to 49.3 percent (631 million people). This figure represents a big shift from the numbers a century ago. From this study, it is evident that a majority of African Christians now lives in the south of the Sahara, in the Western, Eastern, Central and Southern parts of the continent. This phenomenal growth is also associated with the massive growth of many different churches, movements and denominations.

Nigeria, South Africa, Kenya and Uganda have experienced this exponential growth in their churches with mammoth crowds attending services. These countries are part of the fast-paced growth of churches in Africa, Akinbode (2022). It is estimated that Africa has a population of about 631 million worshippers. This number is estimated to be 40% of the continent's population and is expected to increase exponentially in the coming years. This current study observes that even within the Kenyan environment, the growth of Christians

and churches has been huge. This has led to the formation of many denominations out of the traditional ones that were previously known and recognized as mainstream denominations.

In Kenya, the Roman Catholicism was the first Christian church to be introduced and quickly spread in the country between the 15th and 20th centuries, first by Portuguese explorers and later by other European missionaries (Ngandu, 2017). The Portuguese Church of Malindi at the Kenyan coast was the first church built in Kenya in 1493 by Vasco de Gama. Today, however, most Christian believers in Kenya confess either the Catholic faith, the Protestant faith or the evangelical faith (Ngandu, 2017). These groups form the largest Christian groups in Kenya and have increased significantly in recent years due to the freedom of worship enshrined in the constitution.

According to the 2019 CIA report on Kenya, the predominant religion in Kenya is Christianity, adhered to by around 85.5% of the total population. Out of this, Protestantism constitutes 33.4%, Roman Catholicism 20.6%, Evangelical Christianity constitutes 20.4%, the African initiated churches constitute 7% and other small Christian churches 4.1%. This study focuses on the Evangelical Christianity in Kenya. The choice of evangelical churches as the unit of investigation in this research is justified by the fact that it is the most growing denominational church in Kenya, and therefore, if we are to understand the role and place of Christianity in Kenya, evangelical churches cannot be left behind. Evangelical Christianity is a worldwide inter-denominational movement that separates itself from the other forms of Christianity. It does this through the belief that the essence of the gospel is the doctrine of salvation by grace alone, only through faith in the death and resurrection of Jesus (Reich & Do Santos, 2013). In other words, evangelical Christians believe in the centrality of receiving salvation through a personal encounter with Christ. They also hold the position of being transformed by the authority of the Bible as a revelation from God to humanity, to proclaim the good news of salvation to all. The four key terms of evangelical Christianity are,

therefore, "good news", "proclamation", "personal encounter" and "transformation". To remove any of these concepts is to have something less than evangelical Christianity, as Ngomane & Mahlangu (2014) asserts.

Evangelicals worldwide share core theological commitments which include the centrality of a conversion experience to the Christian faith, referred to as Biblicism. These refers to accepting the Bible as the sole source of divine authority, an emphasis on missionary work to convert non-Christians, and an understanding of Jesus's crucifixion as an act of substitutionary atonement by God for human sin (Gausch & Setley, 2019). The evangelical conversion involves an explicit rejection of the region's dominant Catholic tradition. It also rejects syncretic forms of religious practices.

Stiller (2015) indicates that the evangelical movement, has an estimated population of 600 million worldwide, and is also estimated to have a ratio of one evangelical for every four Christians worldwide. Within the Kenyan context, and locality of the study, the Evangelical movement began at the onset of Kenya's independence, despite having been formed earlier than the 18th century. The Evangelical Alliance of Kenya (EAK) currently has a membership of 40 mainstream evangelical churches (EAK, 2019). This study, therefore, focused on the 40 mainstream evangelical churches in Kenya.

Table 1.1: Registered Mainstream Evangelical Churches

No.	NAME	Headquarters
1	Africa Brotherhood Church	Nairobi
2	African Christian Church and Schools	Nairobi
3	African Church of the Holy Spirit	Kakamega
4	African Independent Pentecostal Church of Africa	Nairobi
5	African Inland Church	Nairobi
6	African Interior Church	Vihiga
7	African Nineveh Church	Vihiga
8	Christ is the Answer Ministries	Nairobi
9	Church of God in East Africa (Kenya)	Vihiga
10	Coptic Orthodox Church	Nairobi
11	Deliverance Church	Nairobi
12	Episcopal Church of Africa	Nairobi
13	Evangelical Lutheran Church of Kenya	Nairobi
14	Free Pentecostal Fellowship in Kenya	Nairobi
15	Friends Church in Kenya	Nairobi
16	Full Gospel Churches of Kenya	Nairobi
17	House of Bread LCCI	Nairobi
18	Jesus Alive Ministries	Nairobi
19	Jesus Celebration Centre - Mombasa	Mombasa
20	Jesus Is Alive Ministries	Nairobi
21	Jubilee Christian Centre	Nairobi
22	Jubilee Christian Church	Nairobi
23	Kenya Assemblies of God	Nairobi
24	Kenya Evangelical Lutheran Church of Kenya	Nairobi
25	Kenya Mennonite Church	Nairobi
26	Lyahuka Church of East Africa	Kakamega
27	Mamlaka Hill Chapel	Nairobi
28	Maranatha Faith Assemblies	Migori
29	Methodist Church in Kenya	Nairobi
30	Nairobi Chapel Church	Nairobi
31	Nairobi Lighthouse church	Nairobi
32	National Independent Church of Africa	Nairobi
33	Overcoming Faith Center Church of Kenya	Nairobi
34	Pentecostal Evangelistic Fellowship of Africa (PEFA)	Nairobi
35	Presbyterian Church of East Africa	Nairobi
36	Redeemed Gospel Church	Nairobi
37	Reformed Church of East Africa	Eldoret
38	Salvation Army	Nairobi
39	Scriptural Holiness Mission	Kericho
40	Zion Harvest Mission	Kisii

Source: The Evangelical Alliance of Kenya (EAK) (2019)

Leadership Development Strategies and succession planning

There is recognition that leadership development is of great need to our organizations, Moldoveanu & Narayandas (2019). With organizations facing unprecedented volatile, uncertain, complex, and ambiguous environments, they need leadership skills and organizational capabilities different from those that helped them succeed in the past. The authors also point out that leadership development is not a preserve of those who occupy the C-suite only. There is, therefore, a need for a collaborative approach to solving problems. This can be achieved, the authors note, through adhocracy systems that compliment individual initiatives. The process should also enable employees to make decisions that are aligned to the organizations culture and corporate strategy, Moldoveanu & Narayandas (2019). An output of leadership development then, should be equipping the employees with relevant technical, relational, and communication skills.

With regard to the evangelical movement churches, the importance of leadership development cannot be over emphasised. This is because the greater the zeal the pastors have led with over the years, the harder the transition will be (Smietana, 2015). Founding leaders of organizations and churches combine zeal, hard work and charisma that draws people to themselves. In many instances, the line between the person and the organization grows thinner with time, hence the difficulty in separation at the time of a transition. This, on many occasions, has led to the founders lacking the emotional strength to develop succession plans because they have become the organization in all manner of speech and practice (Smietana, 2015). The process of birthing a new organization from scratch, investing time and emotion, pastoral leadership especially for religious organization, is demanding. The leader is left with time to only focus on the growth process.

When founding leaders do not transition out well, the churches are left to struggle with church splits and other internal wrangles. The influence of the leader at that time can be

described as leader-centred approach, that can be detrimental to the well-being of the church, Alvesson & Jonsson (2018). The leader-centered approach has been condemned, because with it comes the predominant emphasis on individual leaders, and not the institution. The authors point out that this approach deceives the leaders of their individual dispositions and abilities, depicting them as heroes and overestimating their influence and contributions Alvesson & Jonsson (2018). This study points out that the looming danger of a leader centered church that has no accountability, could a basis of cults movements, as witnessed across the world.

Collinson et al. (2018) states that the leader-centred approach exaggerates the impact of the individuals, creating heroes. Such a view is harmful and is disingenuous. The tensions and rigor of office complexities offer new leadership opportunities to learn, however, with a leader-centred approach, that learning opportunity is lost, Tourish, (2014). Leadership development should be viewed as an ongoing social interaction process which engages all organizational actors. This study is of the view that a leader centred approach can be misused by a leader who seeks to gain economically from churches. Cults and other harmful vices can take root under this type of leadership.

To avert this crisis, processual perspective on leadership is recommended, despite the challenges of implementing it, Alvesesson & Jonsson, (2018). The authors, and Tourish (2014) indicate that this process theorizes a fluid process emerging from the communicatively constituted interactions of diverse organizational actors. This study contends that if any other leadership style other than leader centered approach is applicable, it should be a positive approach to the evangelical churches to stem the tide of cults.

A critical component of leadership within the churches then should be the aspect of leadership succession planning. Passavant (2015) quotes Myatt in the Seamless Succession

who observes that succession needs to be part of the values, vision, strategy and culture of an organization. He states that succession planning for leaders must be viewed as a step forward and not a regression. Should a leader embrace succession planning as part of his leadership style, the ultimate succession will most likely have less challenges. Here, Passavant (2015) points out that the reality of succession planning is that it is a blending of the art and science of leadership, people, positions, philosophies, relationships, culture and a certainty of execution. All these traits are embedded in leadership and cannot be divorced from the reality that succession planning is inevitable.

In view of this, there is need for more rigorous leadership development strategies for leaders through mentorship and coaching. Such strategies will be of critical importance to the church in developing and growing leaders who can be groomed for leadership roles and capacities for its worldwide vision. This would ensure a seamless succession of leaders. Armstrong and Taylor (2014) observe that coaching consists of using whatever situations that may arise as opportunities to promote learning. They further note that coaching is a personal approach to helping people develop their skills and knowledge to improve their performance.

Mentoring, on the other hand, is understood as the process of using specially selected and trained individuals to provide guidance. Mentoring also provides pragmatic advice and continuing support that will help the person or persons allocated to them to learn and develop (Armstrong & Taylor, 2014). They state that the distinctive feature of mentoring, and in contrast to coaching, is the focus on long term learning and development. Mentoring also prepares people to perform better in the future while grooming them for higher and greater things, including career advancement. There is, therefore, need for more rigorous leadership development strategies for leaders, using mentoring and coaching. The use of this would be of critical importance to the church in developing and growing leaders who can be groomed

for leadership roles and capacities for its worldwide vision, ensuring seamless succession planning of leaders.

Shot (2014), has described mentoring as a process for the informal transmission of knowledge, social capital, and psychosocial support. It is perceived by the recipient as relevant to work, career or professional development. He also indicates that mentoring entails informal communication, usually face-to-face and/or during a sustained period, between a person who is perceived to have greater relevant knowledge, wisdom or experience (the mentor), and a person who is perceived to have less, the protégé.

Mentoring in leadership development can be appreciated from a collaboration perspective, Clayton et.al (2013). This occurs when veteran leaders collaborate to create and promote an environment that allows conducive learning. In developmental terms, mentoring is well understood as a one-on-one relationship between one who is inexperienced, mentee, and one who has more experience, mentor. It is imperative to appreciate that this process allows the support of the mentee in learning development, his wellbeing, as well as negotiating diverse cultures in an organization, Hobson (2020). When mentoring is incorporated alongside a leadership program Ladegard & Gjerde (2014), indicate that it bears great significance and impact. An area of output is the development of the leader's efficacy. It is critical that for this to happen, the levels of trust between the mentee and mentor must be high to allow for openness and the competence to receive feedback, they note.

From these views the study appreciates that within the evangelical churches, there lies great in-house capacity that can be established to sustain mentoring programmes due to the large numbers of congregants who are capable of being mentors. Mwangi, Wario, Nzulwa and Odhiambo (2018) observe that coaching helps people to improve their performance and enhance their quality of life. This happens as the coached seeks to elicit solutions and strategies from the coach as they believe that they are naturally creative and resourceful. The

role of the coach is to provide support to enhance skills, resources, and creativity which the coached already has. They further explain that coaching aims to empower people to create and help them discover their potential abilities and talents instead of focusing on what they cannot do. Coaching is a powerful strategy for the 21st Century workplace, as the determinant of a successful organization is the clear sense of individual values of all employees and the alignment of their goals with that of the firm. Coaching will also enhance the intergenerational gaps that exists in the workplace as each group seeks to understand the working ethos of the other.

These leadership development practices enhance human capital through the development of knowledge, skills, abilities and potential (Harris, McMahon &Wright, 2012). They also boost the careers of high-potential employees and their employability and help to align behaviour. As such, they allow high-potential employees to attain stamina necessary to compete in an environment of unpredictability. Leadership development and its various components is not only an important element within the business community, but also within churches. This is so because both entities, churches and businesses, have similar paradigms such as human capital and financial bases that need credible and competent persons to manage as well as the need for social transformation. It also is important that top leaders are developed, through continuous training, as is evidenced within the business sector across the world. It enables the organizations to be sustainable beyond the current leadership.

The purpose of the leadership development strategies is to equip competent leaders in the church who can effectively lead the congregation, succeed exiting leaders as well as implement the church policies and initiatives. It is focused on building the skills of the trainees to improve their competence and to prepare them as capable leaders and eligible successors for the older pastors. As such, the Leadership Development programme is linked to the success of the church in providing trained lead pastors, ministry directors and interns

for the various churches. Thus, it is critical to establish what leadership development strategies of coaching and mentoring on succession planning are within evangelical churches of Kenya. The evaluation of the same denotes the importance of succession planning on seamless transition in organizations, including churches.

Statement of the Problem

In many churches across the globe, leaders have attempted to deal with the succession planning issues by incorporating dynastic systems. Despite the importance of the church, Tushima (2016) indicates that the pattern of leadership development and succession planning observed globally in most contemporary Pentecostal movements and churches has been characterized as dynastic succession. Historic modern Pentecostalism, as defined by Ngomane (2013), prided itself on being biblical. But he states that the pattern of leadership succession planning observed in contemporary Pentecostal and charismatic movements and churches is often characterized by dynastic succession.

These kinds of system can be likened to family businesses, which are known to be the dominant form of enterprise organization and key drivers of economies around the world (Tushima, 2016). Despite this huge economic success, little is known about how family governance influences their capital structure as well as the allocation of funds. This is because it is done within family structures that are secretive and tightly controlled by family members. Ngomane (2013) examines the link between family ownership and debt ratios and moderation effects of equity performance and family control through involvement in management.

Whereas the founders of family businesses or Pentecostal churches may mean well in having family members run all the operations, it is the researcher's view that the net effect of

this is that members of the congregations have no say in the running of the ministries, in the planning of a successor or even grooming one using mentoring and coaching.

Leadership development strategies carries with it the weight of success or failure. Within the church setting, the leadership must have goals that they are shepherding their flock towards, one of those being leadership development and the grooming of the next generation of pastors. Ngomane and Mahlangu (2014) explain that the New Testament leaders, starting with Jesus, did not deviate from the norm of mentoring leaders for leadership succession. It is noted that this was a priority for Jesus because of the recruitment of disciples even before he took his ministry to the public domain. Ngomane and Mahlangu (2014) further allude to the fact that New Testament leaders, such as Barnabas and Paul, left a legacy of continuity in leadership through mentoring as well as the continuity in leadership succession when the change of vision and direction was required, for the current church to learn from.

In many churches, however, the leaders stay in office for an indefinite period, until they are relieved of their responsibility due to either age, moral or ethical failure. Wrangles in the Church leading to splinter groups, or a crisis occurring within the Church are other related issues that could cause the leader to be relieved of their responsibilities. Lack of personal fulfilment, excessive fatigue or burnout, have in the recent past been factors that have led pastors to exit leadership suddenly. There exists, therefore, the need to have proper succession plans in place, to mitigate any crisis happening within the Church.

Within the context of evangelical churches that are focused on growth, expansion and globalization, it is imperative that a leadership development strategy be in place and be adequately implemented with regard to succession planning so as to mitigate any form of potential crisis arising from lack of appropriate leadership as well as succession vacuums hence the timeliness of this study.

Currently, the literature that is available is limited in discussing the use of leadership development as a proponent of succession planning. This then mean's that there is little research being done to ascertain the extent to which leadership development, as a critical development framework for succession planning, is being utilised within the evangelical churches in Kenya. Thus, the problem in this dissertation is that we do not know the factors that are impacting succession planning. This dissertation focused on evaluating the leadership development strategies of coaching and mentoring on succession planning within the evangelical churches of Kenya.

Objectives of the Study

The general objective of this study was to evaluate the impact of the Leadership Development strategies on succession at Evangelical Churches in Kenya. The specific objectives were to:

1. Determine the leadership Development Strategies in Evangelical Churches in Kenya.

2. Evaluate the influence of mentorship on succession planning strategies within Evangelical Churches in Kenya.

3. Assess the influence of coaching on succession planning strategies in Evangelical Churches in Kenya.

4. Examine the effect of leadership development aspects of mentorship and coaching on succession planning in Evangelical Churches in Kenya.

Research Questions

This study was guided by the following research questions:

1. What are the leadership development strategies in Evangelical Churches in Kenya?

2. How is mentorship used as a leadership development strategy for succession planning in Evangelical Churches in Kenya?

3. How is coaching used as a leadership development strategy for succession planning in Evangelical Churches in Kenya?

4. What are the effects of leadership development aspects of mentoring and coaching on succession planning in Evangelical Churches in Kenya?

Assumptions of the Study

Several assumptions were made in conducting this study. It was assumed that the Evangelical Churches in Kenya and their Leadership Development programmes have an impact on succession planning. It was also assumed that the churches and church leaders sampled as respondents in this study were representative of the status of Evangelical Churches in Kenya at the time of the study. Another assumption made was that the respondents would answer all the questions correctly and truthfully. An assumption was also made that the data collection tools used captured the desired information adequately. A final assumption was that the cooperation of the church leaders promoted efficient collection of data for this study.

Significance of the Study

This study is important to the subject of leadership in relation to succession planning in that it creates new knowledge within the academia on the issue under investigation in the evangelical movement. The study sought to add onto the current knowledge base within Evangelical Churches in Kenya. In addition, it points out the need for churches to have succession plans to support continuity of effective and efficient ministry to the community of influence, during and after leadership transition. As such, it is hoped that the study findings

could provide a basis for Leadership Development programme review, with a view to encouraging adequate preparation towards succession planning of leaders.

In academia, the study findings and recommendations may be useful in suggesting a process that can be adopted for succession planning, particularly within the evangelical movement globally. It also provides a reference for church Leadership Development, leadership succession planning for institutions that have an interest in church succession and points out areas that require further research. Within the evangelical leadership circles, succession planning has become a major area of concern especially in relation to the preparation of handing over the mantle from one generation to another.

Wilson (2015) defines succession planning as the effort to ensure continued and effective performance of an organization, division, department, or workgroup. This is achieved, he notes, by providing for the development and replacement of key people over time. This study provides additional knowledge on how to manage succession planning positively using mentoring and coaching as preparation tools. In addition, this study may indirectly impact on the leadership succession planning experience by the church and society. The findings can also be used by Evangelical Churches in Kenya to enhance their capacity in providing smooth expansions and transitions that are free of leadership wrangles, dynastic succession and church splits.

Limitations of the Study

This study was prone to several limitations, which had to be mitigated in different ways. Firstly, openness by the respondents under study could have been influenced by possible exposure to victimization from the church leadership. To mitigate this, the study ensured strict anonymity and gave respondents assurance that confidentiality would not be compromised.

Secondly, there was a likelihood that the respondents would present biased feedback to the questions to suit their interests. To mitigate this, the study chose a sampling technique that ensured the population was inclusive of respondents from across socio-cultural and economic strata.

Third, there was a possibility of the respondents influencing each other on the responses due to group setting for data collection. To mitigate this, the study adopted a quasi-experimental design which allowed for simple random sampling in the same environment to ensure external and internal validity of the confounding factor. A study on the current leadership and governance modules of the Evangelic church will in future be imperative in establishing what modules can be incorporated in succession planning.

Scope and Delimitation of the Study

The Evangelical movement has 40 mainstream churches in Kenya, which have a combined total of slightly over 300 branches across the country (Table 1.1). Out of these, 10 evangelical churches were purposively sampled. These selected sample of evangelical churches in Kenya were selected because they hold many branches across the country and have branches in the selected geographical location for the study. The evangelical churches that have many branches were important for the study as they were likely to be affected by succession planning which is a major variable of the study. In addition, higher number increase the chances of the study being used for decision-making within the evangelical churches of Kenya, a key area of focus from the sampling approach applied.

Finally, the City Counties exhibit diversities among the leaders and followers including the congregants thus serving as a further need for effective succession planning for church continuity. For these reasons, Churches with fewer branches were therefore omitted. With regard to the geographical location, the study was limited to the City Counties of

Nairobi (and its environs), Mombasa and Kisumu due to time and resource constraints. Each of these Counties has major cones of influence in strategic leadership and planning of the church. This cone of influence tends to reduce with distance which results in having negligible effect on the outcomes of the study. Accessing evangelical churches in the other geographical locations would therefore have been time and resource consuming, prolonging the study longer than was required and having little effect on the findings.

The thematic scope of the study was the evaluation of the impact of the current leadership development strategies on succession planning in evangelical churches of Kenya. The Evangelical churches with the most branches or congregations as well as being in the selected geographical location were selected since at the time of the study, they had been established and were operational. The rationale was that each selected church congregation had a lead pastor. Inevitably they would require a second leader at the launch phase, or if a lead pastor exits for unforeseen reasons. The implication therefore is that successors are trained, coached and/or mentored to take over leadership when the time or need arises.

The target population and sample for this study then was the lead pastor of each of the selected sample Evangelical Churches by the time of this study. Consequently, the key characteristic of the respondents was being lead pastors. The study, therefore, took account of the differences in church succession planning practices occasioned by their respective strategies.

With regard to theoretical scope, the study focused on the leadership strategies of mentoring and coaching. Mentoring and coaching are anchored on the two contrasting perspectives of continuity and discontinuity regarding how leadership development requirements change across organizational levels. This study sought to evaluate the relevance of these two perspectives within the Evangelical Churches in Kenya, succession planning strategies and how they can be applied to be effective within the organization.

Summary of the Chapter

This chapter has presented the introduction and the background to the study. It has also stated the research problem as well as outlined the key objectives and questions that guided the research. Further, the chapter has explained the assumptions and significance of the study before moving on to present its limitations, scope and delimitations. The review of related literature, the theoretical bases of the study and the conceptual framework that shows the link among the variables focused in the study follow in the next chapter.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter presents a review of literature related to this study. First is a section on the leadership development at Evangelical Churches in Kenya which is followed closely by a review of works of other scholars in relation to the impact of leadership development, mentoring and coaching on succession planning. The chapter ends with a presentation of the theoretical framework underpinning the study as well as the conceptual framework that guided it.

Leadership Development Strategies

The illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn, and relearn, Berard (2013). That thought process signify's the reality that leadership development as a process is facing, and the need to change with time, this study reckons. Berard (2013) explores this thought by looking at Charles Darwin who said that the species that survive are not necessarily the strongest. Neither do those that survive the most intelligent. He says that those that survive are those that are responsive to change. In an article titled "The Other Side of Learning: Performance Is Everything," by Dr. Conrad Gottfredson and cited by Berard (2013), he indicates that learners in the 21st century resist options of learning which seem removed from their areas of interest. Further, they resist learning that seems to take too long and is prolonged. The author indicates that learners in this century also do not appreciate stepping out of their work zones to learn new things, unless those items are really critical for their work. This study acknowledges that with the workplace having younger workers, including the evangelical movement, the leadership development styles of learning should be relevant to meet the needs of the employees.

Technology has also caused disruptions that have enabled information's to be accessed easily.

This then echoes the sentiments of Berard (2013) that the measurement of illiteracy is not the

ability to read and write, but the ability to learn, and unlearn. Leadership development at any

level, should take into cognizant the diversity that has come with a mixture of older and

younger employees working together, this study reckons. The workplace is multi-generation

now, with diverse learning abilities and styles.

It is important to acknowledge that leadership transitions can be stressful. Berard

(2013) compares transitions in the workplace with other significant seasons in our lives. This

could be events such as getting married, having children or buying a first home. The question

to ask, this study reckons, is what makes it stressful? The author states that several issues

change, the political and power relationships in the organization change with new leadership.

Also, an issue that can cause stress, he indicates, is the level of complexity in managing the

organization for a new leader. This is coupled by the dynamics of human relations that

change with new leadership. This study recognizes the need then to have a wholistic

leadership development plan that equips the leaders with skills one can use in a transition

period.

The challenge with church movements is that when the leader transitions, a good

number of congregants go with him, this study observes. This then possess several challenges

to the incoming leader, such as low income, reorganization of ministries, discontinuity of

those who could have been key pillars in the church. This study observes the continuity of the

church would need patience, diplomacy, and learning and relearning in order to win and

succeed, this study reckons.

Leadership Development can be understood broadly as a process that includes both

individual and collective forms of development, DeRue and Myers (2014). They note that

leadership development is the process of enabling people to effectively engage in leading-following interactions. In expanding this definition, DeRue and Myers highlight the assumptions that the leadership development and the leader are fundamental in enabling effective leadership processes in an organization.

These practices boost the careers of high-potential employees in organisations. It also stabilizes their employability and helps to align behaviour while allowing them to attain the stamina necessary to compete in a fast changing and unpredictable business world. DeRue and Myers (2014) further indicate that Leadership Development practices are also regarded as critical for achieving sustainable competitive advantage through enhanced job performance. This would include other categories such as values for the organization, attitudes and development of potential top leaders. Even with the above views well-articulated in favor of leadership development, the question that Lambert (2014) asks is whether leadership development is a preserve of a few. These few are those who have been identified as potential leaders within an organization. Do organizations have a talent department that works to identify new talent, and train them through leadership development programs? The author queries this model, a critic that this study concurs with. If only a few of staff members have the opportunity for leadership development, then the output will be seen to be skewed and favoring a few persons.

Lambert (2014) attributes the development of leaders not merely as a succession planning process to fill a few spaces, but as an intentional plan to develop leaders within an organization. This then calls, he posits, for the organization to cultivate a process of fair development of leaders, whereas the leaders should have a posture of learning. This study appreciates that leader development is a two-way process. The organization should provide the platforms and resources for its employees to learn and grow. However, those being developed, they must be teachable and open to learning and be challenged.

The need for Leadership Development has existed for a long time, despite the different permutations of its definition. This need has continued to cut across both corporate companies and the church in general. The need for Leadership Development is, by and large, a cry for adequate equipping of leaders as they undertake leading roles in their organizations (DeRue & Myers, 2014). This is more so within the church setup, due to the myth that the role of a pastor is to minister to the flock and not to engage in organizational leadership. These current study points out that on the contrary, the greatest responsibility for any pastor is to provide leadership to fellow ministers in their care and to all the congregants. As it were, churches are organizations that need leaders who are visionary and can manage both the human and financial resources at their disposal. In instances where this has been ignored, the results have been disastrous. Over the last decade, this researcher observes that there has been phenomenal growth of the church within Kenya. That growth requires that pastors are equipped well to minister to these congregations. Jaqua & Jaqua observe sentiments by Kalz, the founder of the skills theory, that what is needed is technical, human, and conceptual skills by managerial teams at this level. Within the urban settings of Nairobi, Mombasa, Nakuru, and Kisumu, these study notes that there is a very high level of literacy especially amongst the middle class. This group thus demands leadership that is well equipped to minister to it.

There have been new approaches to thinking about leadership development from new perspectives. Seeing leadership as emergent, relational, and collective is becoming more and more evident in leadership theory and practice, Kennedy et al. (2013). This has necessitated a shift in the way we view leadership development, from an approach concerned with building people skills only, to one that is equally concerned about the issue of mindset.

Whereas that defines leadership, the term leadership development focuses on developing the capacity of collectives to engage in the leadership process. What is leader

development and leadership development? Within the EAK churches, both are required as part of the leadership development strategies of grooming new leaders.

DeRue and Myers (2014) broaden the definition of leadership development to include both individual and collective forms of development. They note that leadership development is the process of preparing individuals and collectives to effectively engage in leading-following interactions. In expanding this definition, they point out that several assumptions come into play: that both leader and leadership development are essential for enabling more effective leadership processes in organizations.

Individuals need the prerequisite leadership skills, motivations and beliefs necessary to effectively participate in the leading-following process. However, effective leading-following interactions also involve the emergence of leader-follower relationships and collective leadership structures. We can deduce from the authors' statement that the leader must be under a process of leadership development, for them to be effectively equipped to lead and carry out the mandate of leading others. Not only is leading necessary, being a leader who can be led is of great importance as it presents to us a holistic leader who adheres to leader follower principals.

As managers mentor and coach other leaders for succession planning, it is imperative that the mentees are teachable, practice inclusive leadership, but more importantly, will respond to instructions when given. The landscape that we have been accustomed to of leadership development as well as the mentoring and coaching of aspiring leaders and innovators is changing rapidly. This study observes that the new norm and current demand placed on organizations for innovation, sustainable performance and productivity requires strategic and constant engagement in the process of change.

Casserly (2013) observes that organizations and their leaders cannot stand still and rely entirely on prior performance or existing support structures to ensure productivity,

creativity, innovation or job satisfaction. Although a match of skills and values remains an important hiring criterion, the author states that workers today seek equitable monetary benefits. They also require stable career and financial pathways as well as growth opportunities. This new phenomenon is also within the churches, especially because many of the pastors are not only called but have been trained to the highest levels of theology to serve a very informed congregation.

In addition to this, workers are likely to actively seek better employment and growth opportunities in five or less years after initial employment in search of even greater stability as well as compensation, benefits and respect, as the author notes. Within the Kenyan context, these study notes that the issues of staff turnovers are common among younger employees who are constantly looking for a new challenge and opportunities. With this rapid change, the study concurs with the author's sentiments that the rapid attrition of employee's places even greater hiring, training, and financial demands on organizations, because of constantly having to spend money on recruitment. This study seeks to consider whether a process of mentoring and coaching teams in an organization could stem this tide. For those employees who leave, they carry with them experience, organizational history and culture, leaving gaps that need to be filled constantly. For these tides to be turned around, leadership development should be the focus of organizations, because it leads to increased levels of employee's job satisfaction, this study reckons.

Petrie (2013) notes that leadership development can also be delivered in a wrong way. He mentions that too much time can be spent passing on information and not allowing the critical content to be covered. This could also derail the personal development needed for everyone, this study notes. Lack of connectivity is also illustrated by the disconnect the leader feels when he returns to his workplace, the content covered may not be relevant to one's work and may not address the real problems the leader is going through.

This study notes that the conversation of content into practical steps a leader can take to solve the challenges in the organization lacks, because the focus of the training is information. It then infers that as we design leadership development programmes, the end needs to be captured well in the entire curriculum. Part of the need then is to figure out practical steps that need to be incorporated in the trainings to give them a more hands-on feel as opposed to having too much information. Petrie (2013) also alludes to the fact that many of the leadership development programmes are designed as events, rather than a process. This study concurs that leadership development cannot be unpacked in a single event and expect leaders to be able to process and utilize the material they have learned.

Another aspect that the author has raised is that leadership development is carried out in isolation of the support system that the leader needs. The study notes that most programmes fail to engage the leader's key stakeholders back at work in the change process resulting in the leader missing out on the support, advice and accountability of colleagues. The leader also more likely, will experience resistance from stakeholders who are surprised and disrupted by changes the leaders make in their behaviour.

Considering this statement, this study holds the view that any training whose impact cannot be shared across a team or seems to isolate the recipient from other work mates, is not worth undertaking. The intended outcome of leadership development should be wholistic inclusivity of those around the trainee, such that it impacts new minds and has a bigger spread within the organization.

On the value of succession planning, Beery (2018) indicates that in analysing the qualities and skills the church needs in its leaders, it helps the current pastor to develop himself/herself to best meet the church's needs. He also points out that when a pastoral position is vacant, knowing what is needed allows for creative responses to get the work

done, instead of a knee-jerk replacement and hoping for the best. Knowing what is required, he notes, provides the opportunity to train existing leadership before any change takes place.

In our day and age, leadership development has become a critical tool for developing leaders. Day et al (2014) allude to the fact that Leadership development has become a principal concern as organizations adapt it as the model used to address innovation for the 21st century workforce. They further state that systematic review reveals that the process of leadership development starts at a young age. It then involves the application of numerous skills and includes a perspective of developing needed competencies. Leaders should have good qualities and skills that enable them to manage the resources under them efficiently, Ollila & Ystrom (2016). This study notes that the workforce in the 21st century is very diverse, and that it is imperative that leadership development, especially mentoring, is deployed to those joining the workplace. This will allow for a seamless transfer of knowledge that has been accumulated by those who are senior. The diversity of the current workforce has been discussed intensely under the subject of millennials in the workplace. This study observes that there is need to be more sensitivity and attentive to these new workforces because of a new way of thinking and doing things that the former generations are not used to.

Parent (2013) observes that there has been continuing debate whether or not leadership is inborn. He however contends that leadership, is an outcome of a learning process. The development of an individual's capacities is requisite for becoming an accomplished leader in the current context and enabling organizations to survive and succeed in today's highly competitive environment, Seidle, Fernandez, and Perry (2016).

The need to develop leadership has been evolving in response to the internal and external pressures confronting organizations De Beer (2016). This study agrees with the authors view and contends that the pressure for good leadership is shared by religious

organizations of our time. The advent of a more learned and younger congregation has pushed for more accountability, well researched biblical teachings, as well as creativity in worship.

This researcher posits that the Evangelical church in Kenya faced this reality during the recent pandemic, Covid 19, in that church leaders had to rise up and deal with the challenging environments that they had never been exposed to. This included online services, online counselling, as well as initiating new online cash transactions. This period was also marked by high levels of pastoral care, because of the many deaths that occurred. There existed a great need to visit the sick in their homes, for prayers, and counselling. Not only was there external pressure to be innovative, but there was also need to work with limited resources due to minimal giving of tithers and offerings. Out this experience, new leadership strategies on running churches have emerged, of incorporating new ways of reaching a congregation that cannot come to the physical churches compounds due to old age, and fear of covid infections. These new strategies speak into the need of leadership development strategies as discussed in this study.

For that reason, leadership development can be viewed by organizations as constituting a real competitive advantage (De Beer, 2016; Maheshwari & Yadav, 2018). However, it is worth noting that the process of development is by no means predetermined. On the contrary, it constantly evolves over the course of an entire lifetime, in accordance with each individual's particular path and culminating in an individual's discovery of his or her identity as a leader (Fortin, 2015**).**

Leadership Development Strategies and Evangelical Churches

According to Stiller (2015), the evangelical movement has an estimated population of 631 million; and an estimated ratio of one evangelical for every four Christians worldwide.

Within the Kenyan context, the evangelical movement began at the onset of Kenya's independence, despite having started earlier than the 18th century (EAK, 2019). By the date of this study, the Evangelical Alliance of Kenya had a membership of 308 denominations with 40 mainstream Evangelical Churches, and with a national presence (EAK, 2019). The total membership of the evangelicals in Kenya was estimated at 10 million in about 38,000 congregations (EAK, 2019). The lack of regulation for mushrooming evangelical churches has, however, been a source of concern for both the church goers and the community. This study observes that of even greater concern is the leadership capacity of these founders and their impact on the adherents. This concern affirms the need to deal with the gap of mentoring and coaching as a leadership strategy in building sufficient human capacity to lead our local churches.

Reich and Dos Santos (2013) state that worldwide, the evangelical movement is generally known as the governing trend in global Protestantism, which covers charismatic Christians in leading protestant denominations, as well as non-denominational Pentecostals, who make up the largest and fastest-growing segment of evangelical Protestants.

According to Reich and Do Santos (2013), evangelicals worldwide share core theological commitments which involve the centrality of a conversion experience to the Christian faith known as Biblicism (Reich & Do Santos, 2013). Reich and Santos (2013) define it as the sole source of divine authority, which can also be attributed to the work of converting non-Christians to the Christian faith. In this study, this description is contrasted with evangelical conversion which Smietana (2015) indicates involves an explicit rejection of the region's dominant Catholic tradition, as well as syncretic forms of religious practice.

The word 'evangelical' has its etymological roots in the Greek word for gospel, with another meaning being good news (Smietana, 2015). Smietana has also pointed out four distinct issues that define the evangelical movement worldwide, namely the Bible being the

highest authority for what one believes, evangelism, Jesus Christ's death on the cross and God's gift of eternal salvation.

Leadership succession   planning is inevitable in any organization. Tichy (2014) argues that regardless of the type or duration of leadership, leaders are dispensable, whether they do it voluntarily or circumstantially. As such, he notes that the two ultimate goals of any sound and credible leadership are its importance and continuity. In this study, it was observed that a clear process of succession planning that is supported by development of new leaders, must be put in place. This dimension of succession planning brings with it new ideas and fresh insights that are of direct positive impact on the organization. At the same time, preparing for succession planning is greatly informed and impacted by the type and style of leaders in position.

The need for Leadership Development in churches has been an important topic for the emerging church with different scholars studying different aspects of the topic. Examples of such scholars include Moss (2013) and Appiah (2015). Moss (2013), for instance, studied leadership development in the local church with an emphasis on a seven-step process for developing leaders at every level. He contends that every evangelical pastor knows that they have a responsibility to make disciples and most of their churches have a system for doing so. Further, Moss (2013) observes that the pastor also knows that every healthy church needs healthy leaders. The healthy leaders, as Moss (2013) explains, are volunteer leaders who serve in the church without pay. The healthy state of these leaders is essential as they play a significant role in ministering alongside the pastor. Arguably, most church leaders would concur that developing new leaders is a critical responsibility of the local church, yet very few churches have an intentional leadership development process. Even worse, many pastors are confused as to how leadership development differs from standard discipleship. Utilizing surveys of sixty-four church leaders, Moss (2013) identifies the state of leadership

development among these churches and submits a model for implementing intentional

Leadership Development in the local church.

From a global perspective, research on Leadership Development has also been carried

out at the Renewal Christian Centre in Mitchellville Maryland (Appiah, 2015). Appiah

contends that for a local church to successfully fulfil its mission, its lay leaders must be

trained to attain biblical understanding and uphold church leadership responsibilities. This

need is even more acute for new churches, which typically are planted with a core group that

assists the pastor. In most cases, such individuals may not have received any form of training

to handle the responsibilities of church leadership, which as Appiah (2015) avers, hinders

effective service. As it were, the new lead pastor would require support from the volunteers

to deliver on his or her mandate. The nexus between the lead pastor, lay leaders, and church

leadership is important because it enables the leader of the church to deliver on his mandate.

This goes further to align itself with the premise that there is need for mentoring and

coaching within EAK churches, in order to fulfil the mandate that has been bestowed on them

by God.

With church numbers increasing and a new generation preparing to take over,

Christian leadership cannot be wished away. It is the contention of this current study that

mentoring and coaching should take a prominent place in grooming new leaders. Any

expansion of leadership, this study observes, will require the discipline of mentoring and

coaching in order to pass on leadership tenets that are important for new leaders. This

situation presents a great opportunity for empirical research.

Succession Planning and the Evangelical Churches

It is instrumental to note that as the evangelical churches have grown exponentially,

and the founder leaders have grown older, succession planning issues have become a

necessity. The question that begs, if they are really happening, this study posits. Muthusamy, (2018) alludes to the importance of tying career development to succession planning. The author states that its importance is to have the right people in the right place, at the right time. Because succession planning is not an event, but a process, this study indicates that the evangelical movement, due to its vast numbers of leaders, would best be served well by a succession planning process. This process should take into consideration the pastor's careers and align the training to coaching and mentoring process that is anchored on leadership development. That would, the study notes, remove the insecurity that is occasioned by the talk of succession planning in churches. Muthusamy (2018) observes that there are two critical job functions that organizations should carry out. This is the identification of job functions key to the functions of the organizations, and the task of identifying those who the organization should keep.

Grubb (2016) indicates that organizations can use a gap analysis as the basis for career development plan, which should tie into the succession planning document. The author further alludes to the fact that the most successful succession planning processes, that are tied to development plans, take from one to five years for great results to be realized. This study contends that time frame due the fact that many younger employees do not stay that long in the organization. It then requires leaders to begin the leadership development plans early, as well as allow younger employees to be part of the succession planning process. This way, they can see their future in the organization, this study notes. Wang & Wang (2017) indicate that one of the common experiences in the workplace today, is the fluid nature of roles and positions in our institutions. These disruptions occur due to preferences in workplaces, death, retirement, or even disabilities. The harsh economic times cannot be understated. In view of this, a deliberate succession planning process for leaders should be a priority in the evangelical church movement.

On succession planning in the church context, Vanderbloemen and Bird (2014) cite Ortberg from his foreword to the book *Next Pastoral Succession that Works* (2014), who observes that the stress, challenge and importance of leadership in churches has never been higher. As such, churches have become more complex to manage because of an ever-increasing change and challenge to their context. Notably, many churches globally are run and managed with similar complexities as corporate companies. Similarly, churches in Kenya have grown, bringing with it the challenges that any medium and large size companies face in staffing, training, managing finances and the test of getting succession planning and continuity right.

It is imperative to note that growth has brought with it a query on the soundness of the church doctrines and biblical interpretations. The question of relevance of the evangelical churches by both the adherents and the public remains unanswered. These is compounded by the mushrooming of unregulated churches, who by practice, fit the evangelical identity. With a national presence, standardizing soundness of doctrine and enforcing good governance have continued to be an area of growth and challenge for the churches, particularly in Kenya. These is due to the diverse of biblical interpretations and intentions of church leaders (EAK, 2019).

One of the challenges of succession planning witnessed, is in South Africa. This, Muthusamy (2018) states, is because of the slow pace of diversity transformation in that country. The author notes that there is a slow pace and inability to transition black people including women into senior roles. Organizational poor succession management processes, the author indicates, are blamed for the slow process of getting black people on the boards. The easier thing to blame then, becomes poor policy, process and implementation, the author asserts. We can only but ask the same question regarding the evangelical movement, especially where

succession planning is unknown, not discussed, and the founders are hanging on, this study acknowledges.

Muthusamy (2018) further indicates that the reason why succession planning is slow to happen in South Africa, is due to threads of distrust. This is compounded by stereotypes, racial gender and other biases. Others include other cognitive biases that color people's perceptions of the potential and readiness of successors.

With regards to the right ingredients for a good succession planning process, Guise (2015) outlines several imperatives that should be in place. This includes the top management commitment and ownership of the process, a good grasp of the current status of the organization, as well as a willingness to overcome traditional processes if they would hinder any of the succession planning process. Part of these imperatives, the author notes, also include a culture of honest performance evaluation, coaching and mentoring, and a heart to do things in a new way. This study underscores the issue of evaluations and acknowledges that many churches within the evangelical movement may not be consistent with this practice. This leaves talent search and selection of staff for development to the feelings of the senior person. If succession planning is to be effective, then an effective appraisal system should be in place all evangelical churches.

On the other hand, Muthusamy (2018) is critical of the succession planning module. The author indicated that the module used to be a relevant practice when there was stability, predictability and longevity in organizations. They also allude to previous practices where staff held onto positions for a long time, and staff would follow predictable career paths over lengthy periods of time. However, the author states that with the current world context of volatile, uncertain, complex and ambiguous environment, succession planning is no longer relevant. They further allude to a more intentional approach that would incorporate continuous changing variables that would be applied alongside a practice of succession

management. This study acknowledges the current global challenges that began with the covid 19 pandemic, something that shook all aspects of global businesses, and seems to have lingered on, at least economically. A study on the impact of covid 19 on churches, impact on numerical growth and financial strength is one that is needed.

Due to long periods of shut down, businesses and other economic activities shut down, and some have never recovered. This has been compounded by wars in Europe and Africa. If this new trend of economic upheaval continues, this study is of the view that in the very near future, succession management would be a module that organizations should invest in. The reality of shorter work contracts, changing business modules, fewer jobs, new jobs of the future that do not need office space, are realities that this study appreciates will demand a new approach of succession management as opposed to succession planning. Tunji (2021) is also of the view that the current knowledge available on succession planning is limited in providing tangible outputs to the problem. He asserts that many succession planning modules are too theoretical to provide solutions to the current knowledge gap that exists. It is also too limiting to give leaders the practical know- how to train their teams in succession planning. This study alludes to the perception held that succession plans are only designed to replace current leaders. However, it should be appreciated that succession planning can be involved in long-term strategic planning for an organization. This would involve searching for new talent, not necessarily replacing people win the organization.

Reference has been made to the exponential growth of the evangelical movement in Africa, with a population of about 631 million worldwide, Stiller (2015). It is predicated that one out of every four Christians is an evangelical. The author observes this exponential growth, that will only grow. However, this study holds the view that the trend is only in Africa, where there is exponential church growth, and not across the globe. As such, with dwindling numbers in Europe, a process such a succession management could be relevant.

However, within the African context, this study is of the view that succession planning may take a deeper root due to longevity in office of our clergy.

Leadership Development Strategies and Succession Planning

According to Peters-Hawkins, Reed and Kingsberry (2018) and Badara, Johari and Yean (2015), Leadership Development through succession planning refers to taking thoughtful decisions to embark on a process to identify and prepare for peaceful transitions as leaders exit and enter the organization. As it were, the work environment has been alive to the need for Leadership Development, hence, the literature on the subject, but mainly for the corporate world. Sufficient understanding on these subject lacks, especially within the churches, which could be a reason for inadequate preparation for succession.

Leadership Development through succession planning is also enshrined in an institution's overall strategic plan and endorsed as an institutional strategic outcome, Bozer *et. al* (2015). There is need for further study on the church's outlook on leadership, strategy and succession planning impact on Leadership Development in faith-based organizations. The flip side of this and what seems like the ideal situation, is what Leadership Development is as described by Ahsan (2018). Ali and Babu (2015) find Leadership Development to consist of deliberate efforts by institutions to broaden the successors' capacity, competence and skills in preparing them for future leadership positions. Here, there must be deliberate efforts on the part of church leaders in developing successors while being very clear about their position on Leadership Development and succession planning.

In view of this reality, Aginah, et al (2017) indicate that Leadership Development has a threefold dynamic influence during individual and institutional interaction. They state that while being nurtured as a successor is part of Leadership Development, the process of identifying and developing a successor is part of a manager's own development. The

involvement of the top management and its support allows for a sustainable supply of skilled leaders to meet present and future leadership challenges.

Yuki (2013) points out that Leadership Development is unlikely to happen in situations where the supervisor is dealing with his own career development crisis. Yuki notes that Leadership Development would not be effective where managers treat mistakes by their juniors as personal failures rather than learning experiences. As such, managers who are overprotective of their teams can also be a bottle neck to Leadership Development processes. By being overprotective, they deny their staff critical learning opportunities as they fail to provide enough challenge and honest feedback (Yuki, 2013). This current study notes that Yuki's (2013) observation, aligns itself to the gap that exists of lack of mentoring and coaching of leaders. If one is not trained, they will certainly not have the capacity and confidence to train others, for you cannot pass on what you do not have. Additionally, the evaluation of key knowledge, skills and behaviours is necessary in ensuring that one has good succession plans (Hughes, Ginnet & Curphy, 2015). This current study notes that failures in leadership, especially for junior staff, are important in shaping their style of leadership. It allows for maturity of the person if that failure is turned into a teaching moment. New leaders should be guided through their failures by those above them.

Jaguszewski and Williams (2013), in an article titled New Roles for New Times: Transforming Liaison Roles in Research Libraries, indicated that the need to have staff trained is not only for succession planning purposes. They indicate that staff development should grant one the ability to lead from any position within the organization. They argue that succession planning should not only be used for replacing staff but should be about utilization of the talents within the organization. They further observe that not all people in an organization have a people management posture and are interested in higher positions.

However, they should not be sidelined when it comes to training and development. The study appreciates that not all people have a career path that leads to senior management. But that notwithstanding, they should be accorded sufficient training to do what they are good at. With the evangelical movement of churches, this study holds the view that not all those who work in a church will be or are pastors. As such, equal opportunities should be accorded to the administrators, musicians, to enable them to serve with commitment and dedication. If the career paths are part of the larger strategic plans or the evangelical movement, then a more wholistic approach to succession planning will have been achieved.

Leadership Development and succession planning in Evangelical Churches

Vanderbloemen and Bird (2014) note that despite the much talk in churches about vision, there exists a big blind spot about the issue of succession planning that is not discussed enough. When the discussion is carried out, Vanderbloemen and Bird (2014) observe that the right questions are not asked, either for lack of wisdom on the church leaders, or just plain inability to deal with the subject. That notwithstanding, change is inevitable in whichever sphere of life. Church leaders age, burnout, grow weary or sick, which makes it difficult for them to continue leading. This is to say that church leaders are not indispensable, a fact that oversight bodies such as Evangelical Association of Kenya need to pay attention to. This would enable them to guide the presiding leaders of the denominations they represent. As such, it is incumbent on leaders to prepare the next generation to take over their roles and responsibilities, whether in business, corporate companies or churches.

Within the African context, where the issue of dynastic led churches is prevalent, many questions are often raised on the integrity of the financial processes of dynastic organizations. Does this then imply that churches with a dynastic governance structure do not

care about financial integrity, which should be a pillar of their organizations? In many churches across the globe, leaders have attempted to deal with succession planning issues by incorporating dynastic systems. Despite the importance of this institution, however, Tushima (2016) indicates that the pattern of Leadership Development and succession planning observed globally in most contemporary Pentecostal movements and churches have been characterized as dynastic. Historic modern Pentecostalism, as defined by Ngomane (2013), prided itself in being biblical. However, the pattern of leadership succession planning observed in contemporary Pentecostal and charismatic movements as well as churches are often dynastic. These churches are founded as personal kingdoms as opposed to the kingdom of God.

Ngomane (2013) also finds that the term kingdom is used to refer to the situation where the president and founder of a Christian ministry exercises complete rights and control over its finances and operations. These rights extend to the hiring of immediate family members to manage the affairs of the 'empire'. These kinds of kingdoms can be likened to family businesses, which are known to be the dominant form of enterprise organization and key drivers of economies around the world (Tushima, 2016).

Despite this huge economic success, however, little is known about how family governance influences its capital structure. Little is also known about the allocation of funds, more so because this is done within family structures that are secretive and tightly controlled by family members. Ngomane (2013) examines the link between family ownership and debt ratios as well as moderation effects of equity performance and family control through involvement in management. The founders of family businesses or Pentecostal churches may mean well in their own understanding in having family members run all the operations. However, it is this study's view that the net effect of this is that members of the congregation have no say in the running of the ministries. Consequently, they cannot participate in the

selection of a successor when that time comes because the governance structures of such churches are like those of a family business. This practice then, would best be dealt with by engagement in a leadership development practice undergirded by mentoring and coaching.

The founders also invest decades in the church, further enabling the church to be viewed as a personal outfit. Then the question that begs becomes: how does one separate their identity from the organization that is heavily identified by their personality? Passavant (2015) points out that succession planning needs to be part of the values, vision, strategy as well as the culture of an organization and that the succession planning of leaders must be viewed as a step forward and not a regression. As such, when a leader embraces succession planning as part of his or her leadership goal, the ultimate succession will most likely be seamless. The reverse, this study notes, is that without a deliberate succession plan, the churches face imminent collapse if and when the current leader leaves. The collapse of a church is catastrophic in a community because it provides not just a spiritual support mechanism, but also psycho-social support, a place of belonging and care for many.

The reality of succession planning is that it constitutes all the qualities of leadership, specifically philosophies, people, positions, culture, relationships and execution, Passavant (2015). All these traits are embedded in leadership and cannot be divorced from the reality that succession planning is inevitable. In analysing the value for succession planning, Beery (2018) indicates that the qualities and skills the church needs in a senior pastor are useful in helping them deliver quality service. He also points out that knowing what is needed to fill up a vacant pastoral position allows for creative responses rather than reacting to replace the leader and hoping that works out well. Knowing what is required also provides the opportunity to train existing leadership before any change takes place.

As indicated in previous sections, Leadership Development is a critical tool for growing leaders in any organizational context. According to Day *et. al* (2014)**,** Leadership

Development has become a principal concern as organizations adopt it as the model used to address innovation for the 21st-century workforce. They further state that systematic review reveals that the process of Leadership Development starts at a young age. It consistently involves the application of numerous skills with the perspective of developing needed competencies. This current study is of the view that the workforce of the 21st century is very diverse, making it imperative for those joining the workplace to be enlisted in Leadership Development, especially mentoring. Such an arrangement would allow for a seamless transfer of accumulated knowledge and skills to the new workforce from their seniors. It is also the contention of this current study that more sensitivity and attention should be accorded to the new workforce, owing to the new ways of thinking, and doing things. In contrast, the study acknowledges that the baby boomers, generation X and Y have very different perspectives over many matters. The need for inclusivity in the way of thinking and accommodating others is even more as one considers the role of a pastor.

It is also imperative to note that growth has brought with it a query on the soundness of the church doctrines and biblical interpretations. The question of relevance of the evangelical churches by both the adherents and the public remains unanswered, particularly when considering the mushrooming unregulated churches, who by practice, fit the evangelical identity. Standardizing soundness of doctrine and enforcing good governance have continued to be an area of growth and challenge for the churches, particularly in Kenya because of the diverse biblical interpretations and intentions of church leaders (EAK, 2019).

Bell *et. al*, (2017), indicate that organizational leadership should not simply assume that leadership development or mentoring will occur naturally in work-related contexts. An assumption such as this would lead the organization to have an inferior approach to achieving organizational leadership needs. Bell et al (2017) also point out that too many organizations take leadership development for granted with the assumption that leaders will develop as they

encounter new roles and assume progressive responsibilities. The same assumption, the study appreciates, can be made when it comes to mentoring of employees for new roles, which Bell et al (2017) find to suggest that a high degree of intentionality is required to shape developmental contexts within organization for effective experiential approaches.

Petrie (2013) states that in addition to passing on information, it is important to factor the critical content to be covered to provide everyone an opportunity for personal development. Here, the lack of personal integration is illustrated by the gap between theory and practice when a leader must address real situations in the workplace. According to Petrie (2013), at that point, leaders find out that the content covered is not relevant to their work or it does not address the real problems they are faced with, implying that Leadership Development can also be delivered in the wrong way. In this regard, this research infers that during the design of Leadership Development programmes, the expected outcome needs to be captured well in the entire curriculum.

Part of the need then is to figure out practical steps that need to be incorporated in the training to give the leaders a more hands-on feel as opposed to having too much information. Petrie (2013) also alludes to the fact that many of the Leadership Development programmes are designed as events, rather than as processes. As such, Leadership Development cannot be unpacked in a single event if leaders are expected to acquire and apply skills to their differing situations.

Studies have been documented on succession planning in Africa as outlined in the following text. The succession planning of leaders in business, politics, church and family businesses has been a subject of discussion for a long time owing more to the challenge it has posed as opposed to the frequency in happenings or peaceful transitions. In the present study, the observation is that transitions in churches and family businesses have featured more prominently as entities that seem unprepared for change of guard. As a result, the continuity

of business and church growth has been hampered. Even though the church is meant to be the salt and light of the world, the manner in which many succession planning processes have happened has left a bad taste for believers and unbelievers alike. The aspects of continuity and discontinuity theory discussed by Meuse et al. (2012) have a bearing to this in ensuring a smooth transition within business enterprises. Bernard (2017) observes that even within small medium sized enterprises in Africa, succession planning is a challenge. The challenge of control of the activities of the company, and poor leadership are contributory factors to this problem. This study poses the question, is this a unique problem for our church movements and our businesses?

Tushima (2016) postulates that succession planning, even within the church context, has been marked with controversy where many church leaders seemingly choose the dynastic system. Here, the patterns of leadership succession observed in contemporary Pentecostal and charismatic movements and churches are often characterized by dynastic succession. Churches and/or ministries that are run as dynastic are likened to personal kingdoms rather than God's kingdom. The family takes on the preserve to hire family members to manage critical functions of the church, including the finances. This description of a personal kingdom can be likened to what Ngomane (2013) describes as a church empire. The pastors in such churches have absolute proprietary rights over all the assets and authority of the church.

Within the African context, dynastic processes are equated to nepotism, which emanates from the feeling that because a leader has control and authority in an organization, they can use their position to hire members of their family. As such, it is observed that church leaders must respect the context and environment they serve in, one that demands of them the highest levels of ethical and moral standards. It is important to appreciate that church leaders within communities are looked upon as stories of success and that any pastor in a community

is respected out of reverence for God's word. It is the authority that pastors hold that makes the community to hold them in high regard. As such, it is noted that much of what pastors say, about politics, social issues, or even biblical teachings, is rarely questioned.

This fact is carried on even when churches practice dynastic leadership. The underlying expectation then is that they will support the communities they serve and not just their families. Dynastic forms of leadership have transcended all aspects of organization including politics.

Within the Kenyan context and during this study, Makokha (Daily Nation, 2020), reported that a pastor in Bamburi, in the coastal town of Kenya, stabbed his wife to death while she was on the pulpit. The couple, who had been running the church together, fell out and on several occasions had bitter exchanges over the church property. The reporter indicates that the pastor had called his wife to the pulpit, stabbed her, and then turned the knife on himself, inside the church. As it were, the fight for property often experienced by family members in a business setting is similar to that which dynastic churches go through.

Besley and Reynal-Querol (2017) indicate that hereditary or dynastic form of leadership has been an important feature of the political and religious landscape throughout history. In their paper, *The Logic of Hereditary Rule: Theory and Evidence*, Besley and Reynal-Querol (2017) argue that inherited leadership improves policy incentives.

Besley and Reynal-Querol (2017) concluded that hereditary or dynastic leadership is more likely to come to an end when the growth performance under the incumbent leader is poor. In their previous study, Besley and Reynal-Querol (2015) used the sample of leaders between 1848 and 2004 to show that hereditary rule was tolerated only where there are policy benefits. The study focused on the case of monarchies and found that using the gender of first-born children as an instrument for monarchic succession planning increased growth. In view of the above, a question can then be posed: could this be indicative of the fact that

pastors train their sons in preparation for taking over their churches? It is the contention of

the present study that if the success of a pastor is pegged on the dynastic leadership style,

then more in-depth research should be carried out to determine the extent of success for those

churches. Is there specific mentoring and coaching that goes on to prepare the incoming

pastor for success?

This current study observes that dynastic forms of leadership and churches that

subscribe to this system have also taken root in Kenya. This increase results from continuous

conflict and splits that happen especially amongst the Pentecostal movement. When conflict

occurs and is unresolved, the option taken is a split of the church by one faction. It then

follows that the pastor incorporates his family to help him manage the church and its

resources. That then begins a trail of dynastic church systems that are hard to stop, with some

even going to extremes in their doctrinal outlook. Leadership Development and succession

planning is never an issue for consideration in such cases.

To stem the trend of church splits and the creation of new unregulated churches, the

Kenyan government banned the registration of new churches in 2014, a rule that is still

upheld despite the protest by church leaders in Kenya (Attorney General, 2014). Bagby

(2019) alludes to a possible split within the United Methodist Church due to a vote that was

passed in February of 2019. This vote sought to uphold and reinforce the denomination's ban

on same-sex marriage and LGBTQ (lesbian, gay, bisexual, transgender and queer or

questioning) clergy from serving. The vote also upheld the message that homosexuality is

incompatible with Christian teaching and that the rule should remain in their Book of

Discipline (Bagby, 2019).

Within the broader African context, Ngomane (2013) indicates that those who

practice dynastic systems appoint successors from the family members and keep the wealth

accrued from the ministry within the family. The question to ask here is whether dynastic

succession is a result of a leadership crisis in these organizations, or whether it has been a result of a deliberate effort by those in leadership not to develop and groom a new set of leaders. Another question would be whether the wealth accrued from such churches is the motivation, or whether the motivation is the preaching of the word of God.

Dynastic systems or successions within the African context are mostly seen as a form of nepotism, which should be discouraged especially within the church. Church leadership must be seen to be above reproach. Here, Fickling (2018) points out that removing relatives from office in a dynastic system is complicated as it causes friction within the church due to conflicting interests. To counter dynastic succession, Tushima (2016) alludes to several principles that churches can adhere to, to prevent falling into the pitfall of dynastic succession. He advocates for team leadership as the biblical pattern, usually with a leader who is not necessarily from the family. Tushima also warns against using familial affiliations as the criteria for promoting people in a church setting, arguing that elevation within the organization should be based on meritocracy.

Regarding the call of God on church ministers, Tushima (2016) is of the view that leaders need to be appointed based on their love for God and for the body of Christ, Christian character, faith in sound doctrine and faithfulness to established norms (1 Timothy 3:1–13; Titus. 1:5–9). In this regard, mentoring and coaching, as a Leadership Development output, becomes a good basis for training potential successors as opposed to passing on the baton to immediate family members. When that happens, succession planning is seen from the eyes of fairness, devoid of dynastic processes that can be construed as nepotism.

In South Africa, Mapumulo (2017) alludes to a trend in the Pentecostal churches where young male pastors left their 'mother churches' to form independent churches. The breakaways were shown to occur after claims of disagreement in areas of spiritual tenets, policies and traditions of the mother church. Despite the perceived cause of the breakaway as

spiritual or doctrine issues, Mapumulo (2017) observes that the real reason for the separation is material and financial gains which these pastors would enjoy after the breakaway. The author also highlights the belief that the breakaways give opportunity to the leaders to take liberty to operate without any strict supervision from an oversight body, such as a church governing structure.

Breakaway churches are motivated by huge financial gains. This is recorded in a report by the Commission for the Promotion of the Rights of Cultural, Religious and Linguistic Communities on the commercialization of religion (Mapumulo, 2017). The establishment of a commission to investigate the motives and intentions of a church is an indictment on the body of Christ, not just on the breakaway churches, but casts doubt on whether churches are moral and ethical, (Mapumulo, 2017).

Similarly, Vester (2016) examined pastoral transitions involving a founding long-term pastor and the first successor and contends that too often the changes end poorly and are limited. Vester (2016) sought to fill a gap in the literature where most of the resources that specifically address this scenario represented the mega-church background.

Resane (2017) points out that elevating leaders to high status of achievement, prestige and power is the main distinguishing factor in commercializing churches. This commercialization of religion, Resane (2017) posits, can be understood from the context of the term commodification, which is defined as having something that everyone has a right to, presented like a product for sale. Generally, dynastic systems are presumed as guilty of having commercialized the gospel of Jesus Christ.

Mapumulo (2017) points that dynastic systems can be seen from work, where he describes the acts of the breakaway churches, alluding to some of their practices, as ill advised. The churches focus on marketing and selling of spiritual products such as holy water, church attire, disc holders, utensils, pens and pencils that are said to have healing

powers and/or that they bestow special blessings on congregants when they use them in their day-to-day interactions. The author refers to the commission report which showed that ordinary items like pens, cushions, among others were prayed for by the leader to give the membership 'blessings' in their daily endeavours. The Commission also found that t-shirts, towels and even petroleum were sold to congregants for good luck, meaning that congregants were made to believe that if they bought these items, they would have good luck (Mapumulo, 2017).

In the Kenyan context, there exists an opportunity to carry out extensive research to determine the extent of commercialization of religion, its impact on non-believers and possibly the extent of wealth gained from this practice. Anyango, (Star Newspapers, 2023) reported of a cult incident that had claimed nearly 100 lives in a town in Kenya. She reported that the people had been brainwashed to starve to death, in order to meet their maker. By the time of this study, 264 bodies had been exhumed from a 800-acre piece of land in Shakahola village, Kilifi County, Kenya, that is believed to be owned by the cult leader.

The news on commercialization of religion is common, yet the churches continue to thrive. It is not clear what causes a section of Christians to continue following those who commercialize religion even when the facts are laid obvious. The researcher reckons that if the people followed the true word of God, then the selling of such artefacts and exploitation in the name of God would cease (Seat II, 2019).

The depth of this practice was well captured by sentiments expressed by Trevor Noah (2018) that went viral on social media on 20th March 2018. He said that "instead of feeding the 5,000 hungry people as Jesus did, today's prophets are being fed by the 5,000 hungry people." This statement reflects the scenario in some Pentecostal churches where pastors finance their luxurious living from the congregants while giving little or nothing to the people. In a similar vein, Mapumulo (2017) cites the Commission's report, which found that

in South Africa, religion was being turned into a commodity where the motive was money and material gain. As such, many citizens remain very gullible to any doctrine that is peddled by pastors without taking time to clearly substantiate if it is the truth. The researcher deduces that pastors from any shade of life, find acceptance among the people because of the perceived god-like authority they wield, and the promise of a utopia living that is devoid of suffering and full of blessings.

There are several reasons as to why church splits almost always seem to end up in dynastic systems and nepotism. Mapumulo (2017) indicates that the propagation of miracles by pastors appears to be a reason peddled by the dissatisfied pastor who leaves the church in the pretext of being a miracle worker. This, the authors indicate, leads to the commercialisation and commodification of the gifts of healing and miracles characterized by the purchase of certain spiritualized items such as holy oil, water and handkerchiefs. The other reason is autonomy that is sought by the breakaway pastor, where one becomes the total monarch who cannot be questioned.

Nepotism in the leadership structure is practiced by the family members, especially the spouse and children of the splinter group leader, who become close associates and help the leader to run the organization. As Tushima (2016) observes, the family takes control of the church finances where the leader determines his pay and the use of his organization's resources. It is also the case that in many countries, churches are not taxed, which means the leaders receive millions of tax-free monies.

The extent to which this practice goes is witnessed even in the teaching of God's word, which is skewed to prosperity teaching. Mapumulo (2017) states that members are urged to give generously with the assurance to receive blessings and abundant life from God. The measure of one's blessings is determined by the amount offered to the church - the more the offering the greater the blessing. It is contended here that dynastic systems within the

church may not be the leadership style for the African church owing to a number of factors among them the lack of critical legal frameworks to regulate the churches, especially in terms of financial management. It is also the case that many communities are poor and lack the basic infrastructural components that would give the people some comfort. The poverty and despair are, thus, manipulated and abused by some pastors to create the belief that the masses are poor due to some spiritual deficiency on their part, and that they need extra miracles to get out of the poverty.

Additionally, the perceived elevation of pastors to godly status within the African setting has led many of them to operate dynastic systems, whose sole aim is to fleece money from the congregations this study observes. As a result, succession planning conversations within these entities are non-existent. Dynastic systems should, therefore, not be advocated for as a leadership process that would lead to succession planning. It is not only a bad leadership model, but also perpetuates the exclusion of others in the same manner that family businesses exclude outsiders from the decision-making process. Instead, the church leadership should emulate the teachings of Jesus Christ in every aspect.

Within the context of Evangelical Churches in Kenya, this study contends that buying talent would not be applicable because of the number of new leaders required to ensure that the succession planning process of lead pastors is achieved. The training and growth of talent may seem slow, but within an organization that requires a large number of leaders, the purchase of talent would be costly. This study further observes that it would also be difficult to pass on the culture of the organization to such a large group of leaders, a situation that would be detrimental to the ethos and identity of the organization. Grooming of leaders, therefore, remains the sure way of seeing to it that the leaders have the elements that the organization desires.

Could this then be indicative of the fact that for evangelical Churches in Kenya, a Leadership Development programme that is anchored on mentoring and coaching would be a sure way of producing the team of successors for the anticipated growth and expansion? Here, the nexus between Leadership Development, mentoring and coaching needs to be in place to produce sufficient leaders and their successors. This should happen, not just for the sake of the church's continuity, but also for posterity of the communities the leaders operate in.

Transitions have been extensively covered in the Bible (see for example Joshua 1: 1:18, Deuteronomy 31:1-13, 2 Tim. 4-7). In Joshua chapter one, a young leader was about to take leadership from an old, experienced leader. Joshua felt inadequate, incapable and ill-equipped. In many instances, this feeling is experienced when one is taking over from a founding leader, who has served for an extended period. Moving up the ladder in one's career can also be a challenging transition. Given that this assignment was ordained by God, the Lord reassured Joshua with the following words:

> "No one will be able to stand up against you all the days of your life. As I was with Moses, so I will be with you: I will never leave you nor forsake you. Be strong and courageous, because you will lead these people to inherit the land, I swore to their forefathers to give them. Be strong and very courageous, be careful to obey all the laws my servant Moses gave you: do not turn from it to the right or to the left, that you may be successful wherever you go." Joshua 1:5

Joshua's story illustrates that transitions have existed since biblical times and that the leadership mantle has been passed down from one leader to another. The mechanisms, processes and timings may have been different, but the foundational values and pillars have been the same. Several questions can be asked in relation to this, for example, what would have happened if the Lord had not appointed Joshua to take over from Moses? What part of scripture would have been unfulfilled? Would God have been termed as an irresponsible God,

for leaving a people without a leader upon the demise of Moses? Yet, this would seem like the inevitable outcome that can be anticipated when churches do not prepare church leaders for succession.

The same undergirding principle of appointing a successor used by God in the Bible should be the basis for transition within local churches, this study contends. It should be observed that the people being led belong to God and that any transition in the church is about Him and not necessarily about the leaders. If transitions within the church are less about power and money, but more about God's people, the church can witness less infighting and divisions. It is also important to observe that the Bible has given a lot of guidance and counsel with regard to succession planning (Acts 7:45, Numbers 27:17).

People are encouraged to be open and flexible to God's plans, purposes and surprises as illustrated in Isaiah 55:9, where God reminds His people that His plans are superior: "For as the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than your thoughts" (Isa 55:9), this study observes. God further encourages people to surround themselves with Godly counsel as illustrated in Proverbs 15:22. Isaiah 41:10 provides encouragement for any leader going through a transition reminding them to not fear. This verse suggests that church transitions are not events devoid of God but are part of His plans for the body of Christ. As such, transitions are inevitable and should be seen as part of the leadership cycle, suggesting the need to prepare for them adequately.

The Influence of Mentorship on Succession Planning

Mentoring is viewed as a well-defined concept that features two major elements, namely the mentor passing on information and skills to the mentee, Reeves (2023). This can also be referred to as the secrets of leadership that the mentee requires to thrive in their profession; by tapping into the experience and knowledge of someone else. Through this

process, the mentor undergoes tutelage under the experienced hands of the mentor and is then let to go on his way and later becomes a mentor to another person. It is the contention of this study that a model such as this can be applied within a church setting to bring about not only multiplication of leaders but also ensure that those who are mentored mentor others while building a strong and vibrant leadership pipeline. Given that the work ethos within a church setting is devoid of competition, this can be healthy for a mentoring process of grooming possible successors for different roles.

In carrying out a review of Leadership Development, Samani & Thomas (2016) point out that from their training experience, an overhaul in leadership development is not only possible, but also necessary for an organization to stay competitive. The authors also note that the most forward-thinking companies prepare for succession planning amid pursuing critical business objectives. This way, they keep Leadership Development relevant unlike if they engaged far-flung educational programmes. Pursuing Leadership Development training within the same environment that the leaders are in could enable them to become a better fit within their teams after the training.

Within evangelical churches, such a model would work well by pairing the lead pastor with a possible successor as the church is planted and begins to take root. The mentee would then observe all the strategic decisions that the leader is making, this study observes. Such an arrangement would also enable the leader to learn the strengths and areas of weakness of the successor mentee and be able to help correct the issues before they take over. Although there are many positive things that can be derived from mentoring, especially as a tool for training leaders for succession, it is important to note that there could be situations where mentoring becomes dysfunctional. The type of mentoring offered is dependent on the cultural context of the country the staff are in**.** The reality of power distance cannot be ignored in the context of evangelical churches of Kenya. Again, several questions can be asked in this regard: for

example, what does power distance in a church setting look like? What are the parameters that determine the distance? Could it be that it is levels of education, tribe or seniority? It is common to assume that all mentoring programmes end well and that the mentees obviously benefit from such programmes. Negative mentoring experiences are more likely to arise when the organization does not or cannot align the cost of implementation with the downstream benefits or outcomes (Short, 2014). Although the subject of negative mentoring is rarely raised, it is important to understand the downward trends of mentoring. Are there instances where mentoring can fail**?**

Further, Short (2014) indicates that the mentee may also have their own shortcomings that may affect the impact of mentoring. These include neglect of their core job, negative experiences that they may have gone through in the process of being mentored, unrealistic expectations which, if not checked, would lead to great disappointment, as well as being over-dependent on the mentor. It is important for the mentee to adhere to a code of conduct that defines the relationship between the mentor and mentee. This would enable the mentoring experience for both mentor and mentee to be governed by clearly defined processes.

Whereas the organization and the mentee play a critical role in ensuring that the mentee succeeds, the mentor may also contribute to the collapse of the entire project. Short (2014) notes that if the mentor does not dedicate time for the mentee and set unrealistic expectations for them, the goals for which the training has been set would likely not be achieved. This makes the code of conduct very important especially if the mentoring is conducted across gender. If any unrealistic expectations are placed on the mentee, for example, there must be a recourse that is well stipulated within the code of conduct.

Konopaske, Ivancevich and Matteson (2018) capture the impact that mentoring process has on employees. It promotes identification of unnoticed talent in the organization

which in turn boosts employee morale. This study is alive to the reality and pace of organizations, which at times can be too fast, leaving behind those who are not choleric in nature. A mentoring process would then ensure that those who are talented but less extroverted are also spotted and given an equal opportunity to lead.

It is important in formal work-based programmes to differentiate between the more effective and less effective mentoring strategies, and in particular, the behaviour of mentors and mentees that contribute to both positive and negative mentoring experiences. In their study on behavioural indicators of effective and ineffective mentoring within a major UK public sector organization, Hamlin and Sage (2018) sought to identify the behavioural criteria of mentoring effectiveness from both the mentor and mentee perspectives. Concrete examples of effective and ineffective mentor and mentee behaviour as observed by mentees and external mentors respectively, were collected using the Critical Incident Technique.

Hamlin and Sage (2018) analysed, reduced and classified the data using content and thematic analytic methods. Hamlin and Sage (2018) study made an inquiry into organizational-based formal mentoring relationships in which the mentors were drawn from other organizations. Given such a scenario, it is critical that as Evangelical Churches develop a mentoring programme with a focus on succession planning, there is need to be alive to the reality that not all mentees may end up being successors for the lead pastors. It follows then that the mentoring programme would need to have a wide scope to allow for failure, but also devise methods of dealing with those who fail to be appointed as successors to the lead pastors, this study observes. This could be indicative of the fact that a mentoring process may not always produce the leader an organization is looking for. This study notes that in such a case the onus is on the organization to encourage the mentee and find a place that best fits them within the organization, even if it is not in leadership.

Hodges (2017) alludes to the fact that mentoring utilizes a more directive approach than coaching in that the mentor passes on his expert knowledge to the mentee and fosters a supportive relationship. The holistic nature of the mentoring role distinguishes it from other learning or supporting roles, such as coaching. As it were, the mentor provides a very different kind of support that is based on reflective learning and something akin to pastoral care (Hodges, 2017). A mentor is also seen as a guide who can help the mentee find the right direction and assist in developing solutions to career issues (Hodges, 2017). In holding a mentee's hand and directing them on the why and how, the mentor should not seek to produce a clone of himself, but rather seek to better the career progression of the mentee (Hodges, 2017).

Mentoring is a powerful personal development and empowerment tool as described by Clutterbuck (2014). The author also describes mentoring as a professional relationship in which an experienced person, referred to as the mentor, assists another person, mostly called the mentee, in developing specific skills and knowledge that will enhance the mentee's professional and personal growth. The authors point out that this is an effective way of helping people to progress in their chosen career and is a helpful relationship based upon trust and respect. Regarding the approach, the author indicate that mentoring utilizes a more directive approach than coaching, in that the mentor passes on his or her expert knowledge to the mentee and fosters a supportive relationship. Mentoring provides a very different kind of support, which is based on reflective learning and something close to pastoral care. Given the experience of the present study's researcher obtained in a church setting, this description is important in understanding the depth of mentoring that is offered by a mentor.

Listening skills become very important for the mentors as they may enable them to identify experiences that the mentees may grapple with. Mentors are also able to empathize and help the mentee to navigate their unchartered waters. Additionally, mentoring provides

more general support to build confidence and the capability to meet current and future development needs. For this reason, mentoring is usually a long-term relationship compared to coaching and can last between six and eighteen months, sometimes even longer, Clutterbuck, (2014).

From an organizational perspective, mentoring is either arranged by the organization or initiated spontaneously by mentors and mentees with mutual benefits (Clutterbuck 2014). It is also the case that mentoring is increasingly being practiced in organizations (Clutterbuck 2014) with at least 75% of 470 organizations surveyed by the Chartered Institute for Personnel and Development being reported to use mentoring techniques (CIPD, 2015). Another 30% claimed that mentoring was an effective technique that was valued by employees while 13% intended to institute mentoring (CIPD, 2015). There is, therefore, a need to carry out research locally, particularly within the evangelical church movement, to find out whether mentoring is utilized as a Leadership Development tool.

An important output of mentoring in Leadership Development is retention of employees (Elnaga & Imran, 2013). In this regard, Elnaga and Imran (2013) point out that certain characteristics of the millennial generation suggest that mentoring could positively contribute to long-term retention. This generation specifically values mentorship and views it as a commitment on the part of the organization to them. The church movement should, therefore, be a big player on the mentoring space given its large population of young people. Since the church already has a good product that teaches values, it can best be delivered across the generations through inter-generational mentoring.

This consistency in the definition may have enabled the development of different modules of mentoring that are in use. Mentoring may be informal or formal, but typically, the primary functions associated with mentoring are role modelling, vocational and psychosocial support (Wang & Yang, 2014). In addition, the author observes that the successful mentor

helps the mentee to build new skills and deliver in challenging project assignments while maintain a psychological balance through friendship. It is also the case that when the protégé identifies with the mentor, they may try to imitate his/her (the mentor's) attitude, values and behaviour.

The nexus between mentoring and succession planning is important in ensuring that the leaders are groomed well and are ready to take over new roles. Neupane (2015) finds that mentoring and coaching ease the interactions between experienced individuals and newbies to overcome obstacles faced in organizations. Mentoring has also been reinforced as a key managerial behaviour that organizations must encourage for the purpose of employees' development and higher levels of performance achievement (Neupane, 2015). Similarly, Nkomo and Thwala (2016) observe that employees who receive proper mentoring and coaching are more likely to stay in the organization. As such, many employees feel cared for when the mentoring and coaching process is ongoing, this study observes.

Kottke and Pelletier (2013) point out that supervisors and managers who serve as mentors have a greater influence on their direct employees given that their interactions are more pronounced than with upper management. This happens because an immediate supervisor spends considerable amounts of time with the staff member, time that can be utilized for mentoring. If the employee has potential for leadership, then the supervisor would be well placed to mentor them into a higher role. Here again, Kottke and Pelletier (2013) assert that because a supervisor or a manager has more experience in the organization which increases their institutional knowledge, their direct contact with subordinates could be seen as a key link to the transferring of knowledge to the employee.

Direct immediate supervisor can influence an employee in their ethics, performance and leadership capabilities and that the relationship of a supervisor and direct subordinate is an example of informal mentorship (Kottke & Pelletier, 2013). Arguably, the proximity of

supervisor and employee is beneficial in the nexus between succession and mentoring. As it were, clear opportunities for mentoring are availed to the supervisor, who only needs to structure and define its goals (Kottke & Pelletier, 2013). Within a church context, this study notes that the opportunity for informal mentoring exists where pastors can play the role of mentors. Given the relational nature of work in the church, the environment for an informal mentoring process is conducive. With structured departments, the role could be taken up by the heads of departments, who could identify mentees and mentor them even as they engage in work related assignments.

An important area of mentoring is collaboration. Ghosh and Reio, (2013) allude to the fact that this relationship must be based on approaches that are aligned to both the mentee and mentor. They also indicate that since mentoring is a parallel process, either of the two can influence the outputs of the relation. Reciprocity, the authors indicate, is key to a successful mentoring relation especially in relation to succession planning. This study indicates that mentoring for succession planning is critical within the evangelical movement. Due to the nature of church work, the relationship could take years before any handing over happens.

It should also be appreciated that church life is very relational, and that any succession planning process may seek to cultivate relations in the church that have been held by the mentor for a long period. However, this study holds the view that the mentee, once he has been given new responsibilities, should strive to develop new relationships outside of the mentee. This study concurs with the views of McCray et al, (2015), in that the mentee and mentor should periodically review and redevelop their relationship, so as to meet their full expectations as stated when they started. This is so, as this study contends, that mentoring should provide more than just guidance, but have in place a supportive relation that enable both parties to have their expectations met.

The Effect of Coaching in Succession planning

When succession planning is discussed, it can at times be viewed from an organizational perspective only, limiting the fact that there are individuals involved. Grubb (2016) alludes to the fact that succession planning can involve a formal individualized plan for each staff member, because plans of this nature are not a one-size-fits-all. There are concepts that can be covered in sessions; however, other aspects of the plan need to be individualized. The author further states that these plans should be measurable, time bound and challenging. This study notes that succession planning involves an all-round approach in terms of training and exposing individuals to divers' aspects of the organization. As such a rotational system could be deployed, further allowing the staff member depth into different departments of the organization. Grubb (2016) alludes to the fac that coaching and mentoring at this point would be encouraged to guide the staff in building confidence, skills and knowledge in areas they are learning.

The authors indicate that there are different types of coaching practices, including coaching leadership (Beattie *et.al*, 2014), executive coaching (Grant, 2014) and peer coaching (Parker, Kram & Hall, 2014). Although each coaching type has a specific purpose and different coach-coachee relationship, they hold a common goal to help individuals, groups or organizations improve competence and performance.

Coaching, like mentoring, has been utilized for employee development over many years. As such, coaching within the church setting has not been heard of as much as mentoring. Zentis (2016) views coaching as process where both the coachee and coach engage in a professional self-discovery, carrying the assumption the person being coached is of high capacity. In view of this, the coachee could be selected to represent only those who have capacity for succession planning grooming. They could then be paired with the

organization's top leadership, in cases where the coaching has an intent of developing

succession planning. Elaborating coaching further, Zentis (2016, p. 88) had this to say:

> Coaching is around specific performance issues or goals. Coaches are subject matter experts, such as learning a new computer programme. Most coaching is short term; it typically doesn't last over a year. In mentoring relationships, you're usually talking about soft issues, people issue, and cultural issues; how to be a more effective communicator or motivating a high-performing team.

Succession planning coaching entails working with a succession coach who helps

assess potential candidates for senior management positions and prepares them for promotion

to more senior roles (Zentis, 2016). This type of coaching may be used in any organization

that is experiencing growth or turnover in its leadership ranks. Within the church setting, this

kind of coaching could be for the purpose of church planting or posting to a new church role.

Zentis (2016) also finds that because of the vast number of leadership theories to choose

from, it is easy to appreciate why many organizations rely almost exclusively upon

experience as a proxy for leadership development.

The dilemma for many organizations could be on how to harness the experience of its

long-term employees and use it for training and knowledge transfer for those being coached.

It is indeed the case that in the workplace, when longer-serving employees are intentionally

guided on what and how to train new colleagues, the results are phenomenal. There is,

therefore, a need to harness the experience of older employees by developing modules that

include experiential learning to facilitate more effective and efficient coaching within

organizations.

Similarly, the European Mentoring and Coaching Council (2015) defines coaching as

helping clients have the correct self-awareness, improve skills and increase their morale so as

to set personal goals and find appropriate solutions for the realities they are faced with.

In allowing the individual to improve their personal skills, coaching then provides a

close environment needed for skills improvement and preparation for succession. Bluckert

(2014) finds that the process includes what a client wants for their future that is enhanced through a developmental relationship by the coach. This makes it possible for a succession planning process to be enjoined in a normal coaching process, which is focused on coaching leaders about future roles, in addition to organizational culture and strategy. In the context of this study, however, such an undertaking must be initiated by the church leaders who appreciate that succession planning is pivotal to the long-term success of the church's life and its programmes.

Sharm (2017) posits that coaching adds value by developing self-confidence, self-awareness and aspects of one's personality. These attributes are important for any leader, especially within the church context. This researcher's experience with faith-based organizations is that the leader must be able to provide direction even to those who are more senior in age and status. Owing to the configuration of the church and its operations, this study notes that those who serve as lay leaders seek to be led by the pastors, thus, self-confidence and self-awareness become crucial in achieving this goal.

The individual-level coaching outcomes are perceived to manifest as improved people development skills in coaching (Sharm, 2017). The impact for senior leaders who go through coaching, according to Sharm (2017) is that it offers continued growth through developing executive presence and growth in influencing and negotiating skills. The author also finds that coaching is perceived to accelerate the learning curve for the junior staff who undergo coaching for new roles as a personalized and standardized training programme. These benefits the organization by reducing the likelihood of derailing or losing its focus in matters succession planning. Charmaz (2014) further alludes to the fact that coaching adds value by contributing to the achievement of organizational people strategies leadership development and employee engagement.

The one-to-one nature of coaching, which offers personalized support and development, fosters a feeling of being valued by the organization (Charmaz, 2014). There is, therefore, a need to have a coaching process as a means of developing leaders for succession. Not only does this provide value to the organization, but it also builds up the esteem of the leaders being groomed. This study concurs with the authors sentiments that while offering the rare privilege of feeling valued and appreciated by their organization, it will instil the necessary ethos in the organisation. This process sharply contrasts with the dynastic succession process which is much preferred by church leaders because it is open, transparent, and devoid of family machinations and manipulation. Such a model would serve the evangelical movement well in ensuring that its leaders are prepared for succession planning and have a full appreciation of being valued by the organization.

One of the leadership qualities that coaching has been found to enhance is resilience (Smith, 2015). This has been proved through research using a brief and structured skills-based coaching approach. As coaching opportunities are provided for leaders, a process of measuring the outcome is important**.** Ling and Palmer (2018) looked at understanding evidence-based coaching through the analysis of coaching psychology research methodology. They contend that the interest in evidence-based coaching practice has been awakened since the beginning of this millennium**.**

Yi-Ling and Palmer (2018) further explain that several coaching-related professionals started to focus on defining the distinctions between coaching and other similar interventions because it is an essential step to identifying the most fitting principles for evidence-based coaching practice. Some special interest groups of coaching psychology were to promote and strengthen psychological principles in coaching and coaching psychology practice (Yi-Ling & Palmer, 2018). After more than a decade's endeavour on the development of evidence-

based coaching, the psychological standing in the coaching field was assured through three meta-analysis studies and four systematic reviews (Yi-Ling & Palmer, 2018).

Rudolph (2019) explored a different angle to coaching in the church by focusing on a coaching model to care for the well-being of pastors using a multidisciplinary perspective. She observes that in a complex world, change is expected and wellness in the workplace is an important research subject that can promote employee and organizational productivity. Here, churches as organizations are not exempt from change dynamics in the world of work. As such, the well-being of pastors as employees of the church cannot be ignored given that they also look after the well-being of others under their care.

Rudolph (2019) also points out that coaching has emerged as a valuable and useful psychological helping process aimed at enhancing employees' well-being and facilitating their engagement, commitment and productive work behaviour. To develop a coaching model to care for and optimize the well-being of the pastors, Rudolph's (2019) multidisciplinary background increased her curiosity about pastors' experiences of well-being in a Christian faith-based South African church context. In her study, she first employed two qualitative research methods, namely interactive qualitative analysis (IQA) and narrative synthesis that contributed to a transparent and systematic way to collect, analyse and document the research report. Rudolph then used an auto-ethnographic reflection writing style to make inferences about the research findings and to think about the implications thereof on the rest of the research community. The study led to the development of a coaching model, which is proposed as a possible model to care for and optimize the well-being of the pastor (individual employee) and, by implication also, of a church (non-profit Christian faith-based organization) (Rudolph, 2019).

Coaching for the wellness of pastors is a critical aspect of the church's survival. In the recent past, research has shown that pastors are highly susceptible to burnout unless they are

coached to take care of themselves (Nicholas, 2019). Nicholas (2019) observes that burnout impacts those who serve others especially in ministry, academics or charitable work. According to Nicholas, pastors and aid workers love what they do, which is to serve others since they are answering a high calling. Since many of them are trained and well-resourced to undertake that role, they serve to the detriment of their bodies (Nicholas, 2019; Kramer, 2018; Francis, Robins and Wolf, 2013).

In most cases, a successor will likely work overtime to ensure that a new church plant is successful. Given this scenario, it becomes imperative that the coaching modules for succession planning in Evangelical churches incorporate aspects of coaching for the pastor's wellbeing to avoid burnout of their lead pastors. Burnout is not new, as is pointed out by Nicholas (2019). He refers to what the Apostle Paul wrote of being utterly burdened beyond strength that he despaired of life itself while complaining about the daily pressure he faced because of his anxiety for the churches (2 Cor. 1:8, 11:28). Augustine & Nicholas (2019) observe, wrestled with despair, calling it sin while Luther also was well known for his melancholy. It is in this same vein that Charles Spurgeon wrote knowingly of the *"Minister's Fainting Fits."*

Bolsinger (2015) alludes to the fact that the clergy and congregations have always had bad boundaries. In this regard, Bolsinger finds that there could be perception that pastors should work long hours, which in actual sense, only goes to feed into the pastor's ego. This study, however, notes that this is far from the truth of what a true calling from God should entail as working long hours is indeed a recipe for burnout, especially for new leaders. In recent times, suicide by prominent pastors point to the reality of emotional pressure for those who serve, as Nicholas (2019) rightly observes. This is also compounded by the many pastors who quit because they responded to the pressures of ministry in unhealthy, and sometimes, even destructive ways. Considering this, this study opines that any Leadership Development

programme, especially within the church, must be cognizant of the need to take care of its leaders, for the sake of continuity and posterity.

The Effect of Coaching and Mentorship Aspects of Leadership Development on Succession planning

Different views on how this change has manifested have been presented by scholars (see for example, McCaughey, 2016; Barentsen, 2015). Two of these views, namely continuous versus discontinuous leadership skill, form the discussion in the next few paragraphs, owing to their relevance to this study.

Meuse *et al.* (2012) present two theoretical perspectives on how succession requirements change across organizational levels: the continuity and discontinuity perspective. The continuity perspective describes jobs at successively higher levels that require all skills of the lower levels on the one hand. The discontinuity perspective, on the other hand, contends that managers need to relinquish some skills as they get promoted from one organizational level to another. In this regard, Shamiyeh (2014) finds the continuity perspective requires all levels of effective leaders to possess the same behavioural traits. As such, vertical movement in organizational hierarchy and promotions require leaders to perform more of those behavioural traits and gain skill efficiency on those behaviours (Shamiyeh, 2014). The discontinuity perspective is such that the changing skill requirement is discontinuous, thus, leadership behaviour that is positively related to effectiveness at a lower level may become negatively related to effectiveness at higher levels.

According to Meuse *et al.* (2012), managers need to stop performing those behaviours that are not contributing to effectiveness as they get promoted. As the author's argue, if such behaviours are sustained, the organization may begin a downward drift. Here, there is a risk of leaders failing to embrace the concept of discontinuity when they last too long in one position. Discontinuity may also become a threat if sufficient training on how to discontinue

some roles upon promotion is overlooked following longevity in one position. As more training is carried out on growth and competencies, therefore, it must also incorporate the roles that one must let go of upon promotion, but more importantly, address the feeling and perception of fear and loss.

Despite the difference in handling succession in organizations, the continuity and discontinuity perspectives share some similarities. One similarity is that both approaches acknowledge the changing nature of work along the organizational hierarchy where managers must gain skill efficiency on some new performance domains (Shamiyeh, 2014). Secondly, both perspectives have received empirical support where the contrasting views depict a picture of leadership skill transition from different aspects (Shamiyeh, 2014). When this notion (continuous versus discontinuous leadership skill transition) is applied in the context of succession based on mentoring and coaching, several outputs are expected. For example, the senior leader begins to hand over more responsibilities to the mentee leader, building his confidence in running the organization. It is also possible that the senior leader would devote more of his time mentoring and coaching as opposed to running the day-to-day operations of the organization, which can be a devolved function.

The current study benefits much also and concurs with Muese et al. (2012) on the view that managers should stop handling all functions as they move up the ladder. It is, however, important to note that other factors such as fear, low esteem and feelings of vulnerability in not handling some responsibilities that may seem superior to theirs, could arise and cause the manager not to delegate those responsibilities. The focus of discontinuity, in this researcher's view, should not be on the senior leaders only but also on the mid-level managers as well. As such, the discontinuity process could be embedded in a leadership pipeline that begins at middle-level management and spirals downwards. The training and

equipping for succession should cover all the leaders because there is a role that each leader leaves behind.

Moreover, confidence and trust must be engraved in the Leadership Development process to ensure that the cycle of leadership is fully inclusive, and that discontinuity is enveloped with continuity traits that give confidence to the incoming leader (Muese et al., 2012). The study holds the view that mentoring and coaching can be enjoined with Leadership Development to produce curricula and processes that aid in succession. In this regard, the more roles that leaders pass to those they lead, the higher the confidence they will build in executing tasks and assignments. The process of mentoring and coaching can be incorporated in succession planning training within organizations, including evangelical churches to build the necessary competencies required for the leaders to take over.

Another pastoral transition involving a founding long-term pastor and the first successor was by Vester (2016), who contends that leadership changes too often end poorly and are limited about the literature available given that most studies were carried out in the context of mega-churches (Vester, 2016). The purpose of Vester's study was to identify key elements unique to successions between founding long-term pastors and second pastors that are indicative of a positive transitional outcome in churches whose average weekly worship attendance was less than one thousand.

The study group included a total of twelve participants representing six pastoral pairs comprising a founding long-term pastor and a successor from six different churches. The findings indicate that half of the pastors experienced a positive transition while the other half experienced a negative one. The research methodology used for this study was a grounded theory qualitative design. The researcher-designed instrument was used to gather information from participants during semi-structured interviews which led to three major findings. Firstly, lack of preparation on the part of pastors and the absence of a written plan had a negative

impact on the overall process. Secondly, transition issues common among founding and second pastors are consistent with those presented in secular and church literature. Thirdly, small and average-sized churches benefit from strategic financial positioning ahead of a transition (Vester, 2016). The issues identified here could be resolved through training or a deliberate process of succession planning. It is also clear from these findings that there is lack of preparedness, whether by omission or deliberately, by churches on the whole issue of succession; implying that the continuity of the churches cannot be guaranteed especially after the exit of the founding leaders.

One of the realities that churches must be alive to is that good leaders are developed over a reasonable period. The hard work must be carried out over years to groom men and women for positions of leadership, using their God-given competencies. This study also acknowledges that the experiences and lessons of others should be utilised to mould leaders to become even greater leaders. Thinking carefully on this, there are several advantages that could be of direct benefit if Leadership Development plans that have a focus on succession planning are put in place. Jooste, Frantz and Waggie (2018) state that institutions should promote proper and timely impartation of knowledge between the outgoing and the incoming leaders to offer growth-oriented and meaningful prospects.

According to Jooste, Frantz and Waggie (2018), Leadership Development encourages optimal development of astonishing successes and guarantees the engagement of employees with high potential. Within organizations, the transfer of knowledge must be encouraged because it does not happen automatically. Organizational targets, individual self-esteem, social capital within the organization are just but a few hindrances that could jeopardize the institution from enjoying the advantages of Leadership Development as a means of succession planning. Leadership Development, with an eye on succession planning, also provides a strategic fit that assists institutions to define and deal with existing and future

leadership needs, Perrenoud and Sullivan (2017). Such a process guarantees uninterrupted leadership, workforce stability and competitiveness because a pool of successors is ready to assume leadership in cases of retirement, sudden illness, or unforeseen leadership vacancies (Perrenoud & Sullivan, 2017). The reality of organizations, including churches, is that any of the three issues mentioned could occur anytime.

This current research observes that the 2020 Covid 19 pandemic exposed many churches to the grim reality of unpreparedness when it comes to the absence of clear succession planning targets. With the exponential growth of the evangelical movement, (Stiller, 2015), we much appreciate that the movement leaders, just like those in other environments, work and leave in very complex and competitive spaces. They are expected to lead and grow teams that provide good results, as well as transcend cultural issues. Today's leaders, this study holds, must be able to multitask. With this array of multiple responsibilities, coaching can be an invaluable aid in giving much needed support to heads of organizations. Coaching, providing the one-on-one support, can help evangelical movements leaders in their growth and development, which in turn will enable them to provide sound leadership to their staff teams and congregations.

Pappas and Jerry (2015) allude to an article by Cox et all, (2014). In the issues of Advances in Developing Human Resources devoted to coaching and human resource development (HRD), of particular interest to this study was the advancement of adult learning theory and coaching. Adult learning, Cox et all (2014) alludes to the reality of adult learning and coaching as a nexus of experiential learning, transformative learning, and andragogy. Coaching, they assert, is a practice that is based on constructivist epistemology. The authors further indicate that the focus therefore is the learners experience which is of value, and an integral part of his growth. This study concurs with this view, especially taking into consideration the enormous amount of experience that the evangelical movement leaders

command. Coaching would then be an appropriate approach to utilize in the grooming of new leaders through succession planning initiatives.

Pappas and Jerry, (2015) indicate that one of the challenges of organizational learning initiatives is knowledge transfer. Even within the evangelical movement, this study holds the view that knowledge transfer from older clergy to younger ones has to be intentional, if it is to be a reality. Pappas and Jerry (2015) then indicate the need to have coaching, that will provide a valuable link from a specific learning event back to the learner's professional and perhaps even personal life along with a structured approach to reflective practice. The authors also point out that the goal of coaching is to see a client becoming more independent, and able to reflect and be intentional about their career, impact, and growth in their environment. This study appreciates that within the evangelical movement, such a learning module of coaching would provide the much-needed impetus to succession planning. This process of coaching if implemented, would remove the insecurities held by senior clergy of feeling that the younger generation are out to take over at all costs.

It then is imperative as we appreciate the coaching process, to interrogate the hiring thought process suggested by Berard, (2013). He indicates that as we hire staff, we should hire in terms of priority for integrity, motivation, capacity, understanding, knowledge and last, experience. The author points out that experience, which is what many base their hiring on, can easily be provided for and put to good use by a person who first has all the other qualities. This study concurs with that view and adds that integrity is key especially within the evangelical movement that handles God truth.

The Skill-Based Theory of Leadership

The Skills-Based Theory of Leadership is a theory that identifies what assets make up a good leader in addition to how we can identify a leader that is a best fit for the role in an

organization (Guerrer & Rowe, 2013). Yi and Zulaikha (2022) state that the skills-based

theory originated with Robert Katz, more so after his article "Skills of an Effective

Administrator" was published in the Harvard Business Review in 1991. Kalz in that article,

argues that there are three key issues that are imperative for efficient leadership; fundamental

people qualities, social, and conceptual.

Guerrer and Rowe (2013) indicate that leaders must have a set of skills they follow

within an organization, which includes technical, human and conceptual skills. They further

allude to the fact that with these set of skills, a higher- level leader needs to have stronger

conceptual skills as opposed to a hands-on leader who needs to have stronger technical skills.

They also indicate that a leader must develop human skills which encompass communication

and attention to relationships with others in an organization.

One must also develop technical skills which include techniques, practices, tools and

processes. The last set of skills the authors indicate are conceptual skills which allow the

leader to take in the big picture of the entire organization and use abstract ideas to set

strategic initiatives. A major benefit of the skill is that anyone can become a leader through

the set of skills and developmental stages in an organization. Guerrer and Rowe (2013) allude

to the fact that a leader is selected by his or her peers that feel comfortable in taking opinions

and direction from that person. A leader is also a role model, a person that can be

accountable, reliable, honest and loyal to the organization and those employed there. This

study deduces the sentiments that a leader through the skills-based theory can be groomed

and developed, as long as there is acceptance from his peers and an organization that can

invest in his growth and development (Guerrer & Rowe, 2013).

Guerrer and Rowe (2013) also state that these skills that a leader possesses can be

termed as traits. Leaders must have a set of skills they follow within the organization, which

include technical, human and conceptual skills. An overview of the skills by the author

indicate that Human Skills comprises of communication and attention to relationships with others in an organization, whereas technical skills include accomplishing tasks for those working on the front lines. The conceptual skills alluded to take into consideration the big picture of the entire organization and use abstract ideas to set strategic initiatives.

This study is then of the view that the skills that Guerrer and Rowe (2013) mentions, can be learned by any individual if they are keen to grow as a leader. Once a person is identified to have the capability to speak on behalf of others, or represent them and their grievances, or better still, represent the interests of the organization, the set of the skills required can be imparted through a well laid development programme.

From this description, it is evident that a leader is one who is expected to have multiple skills, that can be deployed to enhance quality of relations in the workplace. They should also have skills that enable the leader to excel in his role, thus study reckons. The Christian Today (2017) edition indicated learned knowledge and skills that are acquired as significant factors in the practice of effective leadership within the church setting. This was in line with the ongoing succession planning process at the Willow Creek church. It also alludes to the fact that coaching, mentoring and training can be seen as part of the skills-based theory, which will enable us to further observe that learned skills, plus developed styles and acquired knowledge are the real keys to leadership performance.

The study also indicates that a strong belief in skills-based theory often demands that considerable effort and resources be devoted to leadership training and development. Considering this, the skills-based theory was utilized in evaluating the Evangelical Churches in Kenya data on Leadership development strategies of Coaching and Mentoring that are critical for succession planning.

Continuity and Discontinuity in Succession

Business continuity has largely been seen using corporate lenses. However, this study alludes to the fact that recent global disruptions, either by covid 19, wars, or global recession, have caused church movements to embrace continuity and discontinuity theories. Hiles (2014) states that continuity aims at keeping all mission-critical business activities running uninterrupted: non-stop business. Our recent reality as a church movement was that even churches can be shut down due to pandemics, a phenomenon this study indicates, had not happened in many years, especially in Africa. Hikes (2014) further points out that continuity of operations provides for the availability of processes and resources that should mitigate disruptions of normal operations. This should provide continuity for the business in case of disruptions. This study holds the view that the evangelical movement needs to rethink about continuity based on the experience of Covid 19, which caused some churches to shut down permanently.

As employees go through continuity, it is presumed that they would go through this effortlessly, (Bronkhorst & Akkerman, 2016). Continuity assumes that there could be differences in social cultural norms and expectations in the new role. However, the authors indicate those who experience continuity, do not struggle with change in their new roles. Akkerman & Bruining (2016), allude to the fact that continuity enables us to build bridges of the two worlds as we go through continuity. These two worlds could be understood in the context of the old and new rile. This study acknowledges that change in roles may not always be desirable to employees, but it is inevitable for growth.

Psychology and Management scholars contend that leadership and succession planning skills requirements change across organizational levels because the nature of work differs substantially across management positions. Managerial jobs at different organizational levels differ in terms of time horizon, complexity, functional and scope of responsibility.

Managers, therefore, need to have different skill-sets to perform their jobs efficiently as they succeed their seniors and ascend the organizational hierarchy. Different views of how this change has manifested have been presented by scholars. Among these views of management transition are two perspectives in the literature, the continuous versus discontinuous leadership skill transition.

Meuse et al. (2012) presents two theoretical perspectives to how succession requirements change across organizational levels, the continuity and discontinuity perspective. They state that the continuity perspective describes jobs at successively higher levels that require all skills of the lower levels. On the contrary, the discontinuity perspective contends that managers need to relinquish some skills as they get promoted from one organizational level to another. Relinquishing positions can come with feelings of vulnerability. This study notes that when one is moving to a new position, the need to learn new roles can be seen as a threat to current experience and knowledge. It creates new knowledge gaps that demand new learning skills. However, early preparations through coaching can mitigate this, and give comfort to managers as they rise through the ranks.

Shamiye (2014) explains that the continuity perspective, on the one hand, requires all levels of effective leaders to possess about the same behavioural traits. Vertical movement in organizational hierarchy and promotions requires leaders to perform more of those behavioural traits and gain skill efficiency on those behaviours. The discontinuity perspective, on the other hand, contends that the changing skill requirement is discontinuous. Leadership behaviour that is positively related to effectiveness at a lower level may become negatively related to effectiveness at higher levels. Consequently, managers need to stop performing those behaviours that are not contributing to effectiveness as they get promoted (Meuse et, al., 2012).

Despite the difference in handling succession planning in organizations, the continuity and discontinuity perspectives share some similarities. One similarity is that both approaches acknowledge the changing nature of work along the organizational hierarchy where managers must gain skill efficiency on some new performance domains. Secondly, both perspectives have received empirical support where the contrasting views depict a picture of leadership skill transition from different aspects (Shamiye, 2014). This study then notes that when this theory is applied in the context of succession planning based on mentoring and coaching, several outputs come into play. It could be observed that the senior leader begins to hand over more responsibilities to the mentee leader, building his confidence in running the organization. It is this studies contention that the senior leader would devote more of his time mentoring and coaching as opposed to running the day-to-day operations of the organization which can be a devolved function. This study also concurs with Muese (2012) in the view that managers should stop handling all functions as they move up the ladder. It is, however, important to note that other factors such as fear, low esteem and feelings of vulnerability in not handling some responsibilities that may seem superior to theirs could come into play that cause the manager not to delegate those responsibilities, this study contends.

As such, the focus of discontinuity should not only be on the top leadership. The training and equipping for succession planning should cover all the leaders because there is a role that each is leaving behind, this study opines. Confidence and trust must then be engraved in the process to ensure that the cycle of leadership is fully inclusive, and that discontinuity is enveloped with continuity traits that give confidence to the incoming leader.

Theoretical framework

The skill-based theory of leadership as well as the continuity and discontinuity were selected theories as a foundation and basis of the argument that leadership development

strategies are critical and important in organizations in ensuring effective succession planning.

Research Gap

Mohammed and Eleswed, (2013) describes succession planning as one of the most discussed topics because global organizations are faced with fast-paced change and can no longer afford lengthy internal development of an apparent heir.

Hines and Miodoski (2013) studied Leadership Development and succession planning in case management. The proposed strategies were designed for the acute care hospital but also have applicability in other health care settings where there are case managers and a need for case management leadership. The findings indicated that the business community offered leadership research and Leadership Development models with relevance to case management (Hines & Miodoski, 2013). Identifying and developing internal talent for leadership roles was proven to be effective in preparation for advanced responsibilities, with a positive effect on staff morale and a minimized impact of vacant leadership positions during the recruitment and on-boarding activities.

Aldulaimi (2017) looked at the role of leadership improvement with succession planning with the aim of determining how organizations in Qatar efficiently combined Leadership Development and succession planning systems through linking management staff in the procedure. The research was conducted in the education ministry in Qatar, which was working hard to prepare for the safe replacement of leaders who were leaving their positions due to retirement, illness, or deployment to other government institutions. Here, the creation of leaders to step up and take the place of exiting leaders was a necessary strategic process.

The ministry deliberately set a plan of training and developing leaders with the opportunity for decision-making participation to allow the mid-level leaders to get close to the decision-making kitchen. The study findings acknowledged that technical skills' training

alone was not enough to develop future leaders. Knowing when positions could possibly become vacant allows internal candidates to plan their career path development and avail themselves for all opportunities provided (Aldulaimi, 2017). This meant that deliberate efforts had to be made to ensure continuity within the education sector in Qatar. It also brings out the need to have a nexus between management, Leadership Development and succession planning, which are all important functions of an organization in ensuring that there are smooth internal transitions. This study reckons that the Leadership Development trajectory for evangelical churches would then need to incorporate all those dimensions to capture and meet the needs of all three arms of the organization. Despite these studies being available for review, there is limited research on leadership development that focuses on mentoring and coaching in evangelical churches of Africa generally and in Kenya particularly.

Additionally, Barton (2016), through an ethnographic study, looked at how to prepare future leaders by exploring the culture of succession planning and Leadership Development in Christian higher education. A qualitative research design was adopted where the primary data were collected using an interview method. Five respondents from the two participating companies were selected as the sample to represent the population. The results of this research indicated that both companies had adopted succession planning and implemented the process according to their own unique cultures and that organizational culture did influence the implementation of succession planning in both companies (Barton, 2016).

Despite these studies and more being available to the researcher, there was limited research succession planning and leadership development in Africa and specifically in Kenya. Similarly, there was no research available with regards to leadership development and succession planning within churches and religious organizations. This is the gap that this research seeks to fill in undertaking the current study.

Conceptual Framework

Datt (2015) defines a conceptual framework as a graphic presentation of the relationships between the key variables, factors or concepts with each other. Datt alludes that drafting a conceptual framework comprises preplanning what to study. The conceptual framework in this study identifies the key variables, the various concepts as well as shows, through a flow chart, the linkages. As shown in Figure 2.1 Leadership Development strategies as an independent variable has aspects that aid in developing leaders for succession. This, as indicated in the conceptual framework, includes coaching and mentoring.

Coaching as a variable includes identifying unique talents and skills in the leadership candidates and unlocking potential through training to maximize performance. Mentoring as an aspect of Leadership Development includes variables like transfer of information and skill from mentor to mentee and application of skills acquired by the mentee. These form the independent variables that are discussed at length as important components of Leadership Development that ensure an effective succession process.

The dependent variable in the study is succession planning as the results of application or lack thereof, of the Leadership Development strategies. This covers identification of critical positions for succession, identification of competencies and talent of potential successors, implementation of succession planning strategies and processes and smooth transitions in succession, this study notes.

INDEPENDENT VARIABLE   **DEPENDENT VARIABLE**

Leadership Development   **Succession Planning**

```
┌─────────────────────────────┐        ┌─────────────────────────────┐
│         Coaching            │        │                             │
│  • Identification of unique │───────▶│  • Identify Critical        │
│    talents and skills.      │        │    Positions for Succession │
│  • Unlocking potential      │───────▶│    planning.                │
│    through training to      │        │  • Identify Competencies    │
│    maximize performance.    │        │    and talent of potential  │
│                             │        │    successors.              │
└─────────────────────────────┘        │                             │
                                        │                             │
┌─────────────────────────────┐        │                             │
│        Mentoring            │        │  • Implement succession.    │
│  • Transfer of Information   │───────▶│    planning strategies and  │
│    and skill from mentor     │        │    processes.               │
│    to mentee.               │        │  • Smooth transition.       │
│  • Application of skills     │───────▶│                             │
│    acquired by a mentee.    │        │                             │
└─────────────────────────────┘        └─────────────────────────────┘

                    ┌─────────────────────────────┐
                    │     Intervening Factors     │
                    │  • Organizational Culture   │
                    │  • Availability of resources│
                    └─────────────────────────────┘
```

Figure 2.1: *Conceptual Framework*

The intervening factors/variables include the availability of resources to implement the Leadership Development strategies identified and the organizational culture. The conceptual framework is a clear representation of what should be formulated within the Evangelical Churches succession plans, to ensure continuity of the Church.

Chapter Summary

This chapter has presented a review of scholarly works that discuss issues on Leadership Development, mentoring, coaching and succession planning. The need for grooming a successor well before a leadership crisis happens is covered in the review.

The chapter discussed the concepts of mentorship, coaching, succession planning and leadership development from the perspective of existing literature. This adhered to the objectives of the study by meeting the said objectives in exploring the role of mentorship, the effect of mentorship as well as coaching as a leadership development strategy. In so doing, the study met these objectives from literature perspective pending the empirical aspect, which will be explored in subsequent chapters.

Finally, the chapter explained the theoretical and conceptual frameworks that provide guidance to the thinking behind this study. The theoretical and conceptual frameworks used as tools to map out the research process for this study are explained. The conceptual framework summarizes the variables that are considered in this study. The next chapter provides the reader with the methodological considerations that guided the research procedure both in the design and in the field. The chapter will discuss in detail all the methods of data collection, data analysis, data sampling and every process that comes with those methods to indicate how the research was conducted.

CHAPTER THREE

RESEARCH, DESIGN AND METHODOLOGY

Introduction

Andrade (2020) defines research methodology as the systematic and theoretical analysis of methods applied to a field of study. This means that research methodology is an overview of how a given research is carried out. It defines the techniques or procedures used to identify and analyse information concerning a specific research topic. This chapter therefore provides a detailed description of the methodology that was adopted in this study, the different data collection methods, the tools and procedures used, as well as the justification for the different choices made. The chapter also covers the target population, sampling methods, reliability, validity and pre-testing of instruments, data analysis plan and ethical considerations for the purpose of allowing the phenomenon to be examined.

Research Paradigm and Design

This study followed the pragmatist paradigm as the main philosophy guiding the research process. The choice of pragmatism was informed by the fact that this paradigm allows for a mixed-methods approach in contrast to positivism which only allows for quantitative research, and constructivism or interpretivism which only allows for qualitative research. A pragmatism approach, as postulated by Willis and Lake, (2020), is conducive for research in that it incorporates the parallels and related arguments from an intellectual standpoint. It also connects to the nascent efforts to develop practice-oriented approaches to the conduct of research.

Research design is an important part of the research because it brings together the different components studied. In the words of Kombo and Tromp (2014), research design is that connector that brings all aspects of the research project together in harmony. This

generally means, according to Kothari and Garg (2016), that research design allows the collection and analysis of data to achieve relevance to the research objective. Data is collected from uncontrolled variables implying that the researcher has no control on the respondents or their behaviour's.

This study used a descriptive research design. According to Mitchell (2013) and Manjunatha (2019), descriptive studies are defined by their attempt to determine, describe or identify what is. It gives a description of existing characteristic, characteristics or various diverse aspects of a population or phenomenon under study (Manjunatha, 2019). On the other hand, analytical research tries to establish why this is so or how it happened. This is why Kombo and Tromp (2014) note that a descriptive design is used to describe a situation as it is and report on the results of the said study. Such a descriptive process, therefore, allowed this study to collect current data from potential respondents because the problem under study was not only current but also ongoing.

The premise according to which the phenomenon under investigation is both current and continuous is also taken up by Punch (2014) when he compares the descriptive methods and the explanatory methods with the relevance of each for a case study. As for the explanatory method, Punch notes that it considers what has already happened, while the descriptive method seeks to paint a picture of what is current but also futuristic. Using the descriptive design method, this study was, therefore, able to link the research questions to the conceptual framework, which speaks to the leadership development process that evangelical churches can undertake to ensure that they effectively prepare successors for the near future. These thoughts are also shared by Marshall and Rossman (2016) when they describe several rationales for choosing a design method. This includes, but is not limited to, reliability of the overall design, ethical considerations, as well as considerations for an interview site.

The descriptive design has four major areas of focus, namely formulating the objectives of the study, designing the methods of data collection, selecting samples, as well as collection of data and consequent data analysis that the study will undertake to achieve successful results for this process (Kothari and Garg, 2016; Manjunatha, 2019).

Target Population

Target population is defined as the units for which the outcomes of the survey are meant to generalize (Obwatho, 2014). Kombo and Tromp (2014) allude to four qualities of an effective population to be studied. They indicate that diversity, representation, accessibility and knowledge are important elements in ensuring that the population meets the criteria required for a population sample.

Within the context of this research study, the population was primarily the Registered Evangelical churches in Kenya. According to the Evangelical Alliance of Kenya, (2017), there are 40 registered mainstream evangelical churches in Kenya (Appendix I) most of which have different branches across Kenya. These Evangelical Churches have a cumulative total of over 300 branches with over 300 lead pastors across the country at the time of data collection. Each church has got one lead pastor.

Sampling Method

Sampling can be defined as the selection of part of an aggregate or totality on the basis in which inference about the aggregate is made (Kothari and Garg, 2016). The process of sampling considers various issues and depends on the organization type, purpose, complexity, time constraints and previous research in the area.

In view of these, the study used a multistage sampling technique. The first sampling technique was the purposive sampling method. Purposive sampling involves non-probability sampling techniques guided by specific characteristics of the population that are needed in the samples (Nikolopoulou, 2022). It plays a significant role in qualitative and mixed method

research. The use of purposive sampling granted the study the privilege to focus on aspects of the population that are of interest, and which gave the study the information that assisted in answering the research questions and objectives of the study. It also provided clarity in the choice of locality and proximity to the possible respondents, a view that is held by Acharya, Prakash, and Saxena (2013). According to Kothari and Garg (2016), a sample should be representative of the population as well as be able to provide the required information and data for the study. It was, therefore, critical to select a sample of evangelical churches that have multiple branches and were likely to be faced by leadership development and succession planning issues. Similarly, the study selected the branches of the selected churches that were within the selected City Counties of Nairobi (and its environs), Mombasa and Kisumu. These branches were purposively selected due to time and resources constraints.

It is important to appreciate the diversity of culture, ethnic, education status in the urban church. With a diverse ethnic representation in the urban church, this study reckons that inclusivity is an important criterion in succession planning of the churches. The city counties of Nairobi, Mombasa, and Kisumu are highly diverse. Diversity and inclusion are also appreciated in scripture. DeYmas (2020) refers to Romans 1: 14-15, alluding to the fact that Paul, who was Jew, didn't discriminate those he preached to. He preached to both the Greeks and Barbarians. The diversity then in our city county churches should be seen a strength, not a challenge to co-existing together. This inclusivity, this study appreciates, would then enhance succession planning with diversity as a strong pillar of leadership. However, where diversity is not appreciated, and ethnic dominance plays out, it risks the very survival of the church.

In this view, out of the 40 mainstream evangelical Churches, 10 fulfilled this criterion and were therefore purposively selected. Due to time and resource constraints, the study used a second purposive sampling technique where the samples picked were in the City Counties

of Nairobi, Mombasa, and Kisumu. This represents 75% of the City Counties of Kenya whose demographic characteristics are unique and hence different from those of rural areas and other urban areas. The 10 purposively selected evangelical churches are Nairobi Chapel Church (NCC) that at the time of the study reported to have had a total of 68 branches, PEFA Christ Church with 40 branches, Baptist Church with 26, Deliverance Church of Kenya with 25 branches, Christ is the Answer Ministries (CITAM) with 15 branches, Jesus Celebration Centre with 11 branches, The house of Bread – LCCI with 4 branches, Mamlaka Hill Chapel, Crossroads Church and Grace, all with 3 branches each. Cumulatively, these 10 purposively selected evangelical churches had a total of 198 branches spread across the country (Association of Evangelical churches in Africa, 2017).

Table 3.2: Sampled evangelical churches and branches.

	Cluster	Sampling techniques	Number of Branches in Nairobi, Kisumu and Mombasa
1.	Nairobi Chapel	Cluster / Purposive	68
2.	PEFA Christ Church	Cluster / Purposive	40
3.	Baptist Church	Cluster / Purposive	26
4.	Deliverance Church	Cluster / Purposive	25
5.	CITAM	Cluster / Purposive	15
6.	Jesus Celebration Centre	Cluster / Purposive	11
7.	The House of Bread – LCCI	Cluster / Purposive	4
8.	Grace Baptist Church	Cluster / Purposive	3
9.	Mamlaka Hill Chapel	Cluster / Purposive	3
10.	Crossroads Church	Cluster / Purposive	3
	Total		198

Finally, 75% of the remaining 178 branches were purposively sampled resulting in 135 branches. Homogenous sampling was used to select the lead pastor per branch out of the

135 branches and hence 135 lead pastors were the respondents. In line with descriptive research design, there is need for a larger number of respondents. This delivers a more robust study critical towards informing organizational decision making (Manjunatha, 2019). Besides, the purposive sampling and high number of different sub strata of cities, churches, branches and lead pastors reduced research bias by giving an equal chance to each of the churches despite the big difference in number of branches. In addition, it captured the relative sub populations of the sample from each of the branches with the branches being the last part of the multistage sampling. The focus on lead pastors gives a homogenous sample which has similar leadership; roles, hierarchy and experiences across the evangelical churches with the aim towards reducing variation (Nikolopoulou, 2022). They therefore share similar; characteristics of leadership roles, experiences in the implementation of leadership development strategies, mentorship, coaching and succession planning. This enhanced homogenous sampling within purposive sampling as an approach towards reducing variation of lived experiences and roles of the respondents which further enhanced methodological rigor.

Types of Data

Both primary and secondary data were systematically used in this research to reinforce the validity and credibility of the research. This study used primary data in addressing the research problem under study and to review existing literature. Furthermore, primary data was collected from the evangelical churches that were purposively selected to add weight to the research and balance the results in terms of representativeness. Secondary data involved already collected data in regard to the number of evangelical churches and the number of their branches. This was critical in the sampling process.

The study collected both the qualitative and quantitative data. The qualitative data referred to non-numerical data and sought to interpret the meaning of this data that helped

understand social life through the study of targeted populations or places as Crossman (2018) notes. The qualitative approach was used to understand the underlying reasons and motivations behind leadership development strategies on succession planning, and to uncover prevailing trends in thought and opinion within the evangelical churches. The quantitative data was used to quantify and generalize findings to measure the impact of various views and opinions in a selected sample. The statistical data is presented in the form of tables and the results are conclusive and descriptive in nature.

Data Collection Tools

The study used a questionnaire as primary data collection instrument. According to Punch (2014), a self-administered questionnaire is the only way to elicit self-report on people's opinion, attitudes, beliefs and values. The questionnaires were designed to give a brief introduction of respondents. The questionnaires were also divided into sections representing the variables for the study. This included both close-ended and open-ended questions that sought the attitude, opinions and views from the respondent. The questions were designed to collect qualitative and quantitative data. The open-ended questionnaires gave unrestricted freedom of answer to respondents, while the close-ended drew definite concrete conclusions about the respondents. The main method of data collection was quantitative with the qualitative data helping in triangulation for methodological rigor. The other objective of the mixed methods was to give a holistic understanding of the phenomenon under study.

In this study, preamble to the questionnaires clarified to the respondents the overall purpose of the study. This also acted as a consent-seeking document through which the respondents were given an overview of what the research was hoping to achieve (Humphreys, 2016). This is ethical given that respondents get to participate willingly without any form of

manipulation. Informed consent seeks to lessen the possibility of coercion or undue influence. Those involved should be given ample time to consider the options they have, Manti & Licari, (2018). Further it must be understood that it is a process in which the subject has an understanding of the research and its risks.

The questionnaire contained sections that collected information on the demographic characteristics of the respondents, the leadership development strategies in evangelical churches and in particular mentorship and coaching, succession planning and the effect of leadership development strategies of coaching and mentorship on succession planning.

Data Collection Procedure

Data collection is the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated research questions, test hypotheses and evaluate outcomes" (Dam Data Collection & Monitoring System, 2016, p.79). The data collection component of research is common to all fields of study including physical and social sciences, humanities or business. The data from the sampled evangelical churches was collected both physically and electronically, which allowed a faster access to the respondents and a quicker analysis of obtained information.

The physical questionnaires were administered by trained research assistants and were completed by the selected respondents. This was done by distribution to the selected respondents who were given a period within which they were required to respond. The researcher was responsible on matters pertaining to the data collection by facilitating editing of the questionnaires and cleaning to check the validity of the collected information. This acted as a means of ensuring genuine data were collected through overseeing the process of data collection in the field.

Reliability

Reliability is used to measure the consistency of the responses of each item and construct by a respondent, every time the test is repeated (Hair, Black, Babin, & Anderson, 2014). It specifically addresses how the constructs in the study are measured by the instrument (Hair et al., 2014). A number of tests for consistency exist including homogeneity, stability and equivalence (Hair et al., 2014). To measure the consistency of the responses from the respondents, this study used a homogeneity test by adopting the commonly used Cronbach's Alpha (α). An α value equal to or greater than 0.70 is described as desirable, characterising high reliability and hence a high internal consistency of the instrument (Taber, 2018). Pre-testing of the reliability of the instrument is a good research practice since it allows for the evidence-guided adjustment of the instrument in order to deliver acceptable internal consistency. It further enhances methodological rigour (Lewis et al., 2021). To test reliability of the instrument, a pilot study was conducted.

Piloting is the term for the initial testing of a small-scale sample size on the research procedures for a study (Crossman, 2018). In a pilot test, a sample size of 10% respondents is acceptable or a small number of 20 as the rule of thumb (Neuman, 1997). Such a sample must meet the characteristics defined within the research questions and the sampling method. Piloting serves as an evidence-based practice of identifying any flaws in the instrument (Srinivasan & Lohith, 2017). By making changes based on the findings of the pilot study, it aims to increase the reliability and validity, and hence the dependability of the data collection instrument.

The pilot was conducted across each of the 10 churches and a proportional number of purposively sampled branches. The formula for proportionality applied was as shown in the Table 3. 3.

Table 3.33: Number of branches per church used for the pilot study.

c	Cluster	Number of branches in Nairobi, Kisumu and Mombasa (N)	Number of branches picked for the pilot (n) (n=N/ ΣN) *20
1.	Nairobi Chapel	68	6
2.	PEFA Christ Church	40	4
3.	Baptist Church	26	2
4.	Deliverance Church	25	2
5.	CITAM	15	1
6.	Jesus Celebration Centre	11	1
7.	The House of Bread – LCCI	4	1
8.	Grace Baptist Church	3	1
9.	Mamlaka Hill Chapel	3	1
10.	Crossroads Church	3	1
	Total	ΣN =198	Σn =20

The proportionate representation resulted in a representative sample of 20 respondents, which is equivalent to 10% of the research study sample. The key characteristics of the respondents were being lead pastors in the sample Evangelical Churches of the study. This pilot sample was therefore representative both statistically in line with Mugenda and Mugenda (2012) and was also in line with the set homogeneity purposive sampling characteristics of the study. In line with good research practice involving pilot tests, the respondents were excluded from the main study. The α values for each variable were as follows; leadership development ($\alpha=0.821$), mentorship ($\alpha=0.849$), coaching ($\alpha=0.798$) and succession planning ($\alpha=0.864$).

Before the data was actually collected, the questions were revised to remove the errors and ambiguities unearthed through the pilot study. This served as part of improving the validity and reliability of the instrument. The use of Cronbach's α for each variable was adopted in order to test for the internal consistency of the research instrument. The outcomes

of the homogeneity test using Cronbach's α for the research study, were as shown in Table 3.3

Table 3.4: Cronbach Alpha Reliability test

No.	Variables	Number of variables	Cronbach's α
1	Leadership Development Strategies	13	0.826
2	Mentorship	12	0.857
3	Coaching	12	0.809
4	Succession planning	19	0.846

Table 3.4 presents findings of the Cronbach α in regard to their usage in this study. It was reported that leadership development strategies had 13 variables with an α coefficient of 0.826, mentorship captured 12 variables with a Cronbach α of 0.857, coaching incorporated 12 variables with an αcoefficient of 0.809 and, lastly, succession planning covered 19 variables with an α coefficient of 0.846. The alpha coefficient in this study implies that the data collection tool was reliable to be used for the study. The overall Cronbach's α for the instrument was 0.80, showing high reliability.

Validity

Punch (2014) states that an instrument's validity refers to how accurately it measures the concept under research. An instrument or tool which fails to accurately measure the concept of investigation is not valid which makes the research study poor evidence-based practice. As it is based on establishing whether the findings are accurate from the position of the researcher, the participant, or the readers account, validity is also one of the advantages of qualitative research (Creswell, 2014).

The study focused on content validity through ensuring that the concepts covered by each variable were adequately captured in line with the theoretical and conceptual

frameworks designed for the study. The various concepts of leadership development strategies, mentorship, coaching and succession planning core to the study objectives were captured through the specific items representing each of the constructs. This involved the contextualised application of relevant tools and literature review on each of the constructs, as well as discourses with specialists of leadership. According to Creswell (2014), the standard practice is to engage a professional or expert in a particular subject to help uncover the content of the questions, address language and sequencing issues prior to the study, as well as look into ways to enhance the study's overall quality. Among the specialists were the supervisors of the study, practitioners and university faculty members. Use of specialists and practitioners enhanced the face validity of the instrument, a subset of content validity, and ultimate validity by pointing out some missing, unclear or incomplete key domain areas. Finally, the validity exercise also identified the strength of the items in accurately representing the constructs of the study. This justified a number of changes in the instrument. These changes included a revision of the key conceptual wordings in the items of each construct. Ultimately, this resulted in a clear, simple and accurate coverage of the domain of each construct which enhanced the validity of the instrument.

The use of a mixed method approach enhanced the construct validity of the instrument. This was through comparing the responses in the quantitative tools and those of the qualitative tool. For example, the high mean showing low perception of effective succession planning in the pilot sample was well triangulated by the expressed behaviour through the open-ended questionnaires. Similarly, although there was a high awareness of the role of Leadership Development Strategy among the pilot participants of 70 % (14 out of 20), there was a low number of attendances to leadership development programmes at 30 % (6 out of 20). These two items measure domains of the Leadership Development Strategy construct. However, the results showed a low level of implementation of the Leadership

Development Strategy. This concurs with the findings of Reiland (2018) in relation to pointing out the existence of challenges in the adoption and consequent implementation of modern strategies of leadership development, by the modern Episcopal Church. This further added to the construct validity and hence the overall validity of the instrument; a good evidence-based practice.

Data Analysis Plan

According to Creswell (2014), data analysis consists of examining, categorizing, tabulating or otherwise recombining the evidence to address the initial propositions of the study. After the respondents had returned the questionnaires, they were checked for completeness and consistency. Data collected through self-report questionnaires are particularly susceptible to inappropriate or random responding, and such invalid data increase noise and attenuate true statistical relationships (Aagaard, 2019).

The open-ended questions generated qualitative data. Such data were, therefore, analysed using qualitative methods of data analysis. Because of the lack of a computer assisted qualitative data analysis software (CAQDAS) tool for qualitative data analysis, all the qualitative data were analysed by means of the traditional method of content analysis. This allowed a thick description of the data and interpretive statements from the respondents. Given that most of the questions in the questionnaires were closed-ended, data analysis involved the frequency distribution to establish the out of range, missing and extreme values for each variable. The study used Stata version 2018 and Microsoft Excel to analyse this quantitative data. Stata is a statistical software that enables users to analyse, manage and produce graphical visualizations of data. Johns (2013) finds that Stata has both a command line and graphical user interface making the use of the software more intuitive.

Stata allowed the generation of outputs such as descriptive statistics, diagnostic tests and inferential statistics. In view of this, statistical operations such as correlation and

regression were incorporated. Coefficients of determination, correlation coefficients and *p*

values emerged strongly during the testing of different relationships between the independent

and dependent variables. Descriptive statistics is the term given to the analysis of data that

helps describe, show or summarize data in a meaningful way such that, for example, patterns

might emerge from the data (Shirey, 2018). Inferential statistics allows one to make

predictions from that data. Inferential statistics are about making a connection between

samples and population. Diego (2014).

Analytical Model

The study adopted the use of regression analysis, whereby multivariate regression

analysis was used in generating a model. A multiple linear regression was used to analyse the

relationship between effect of coaching, mentorship and succession planning on leadership

development. Multiple regression means that models had just one dependent and two or more

independent (exploratory) variables. The variable whose value is to be predicted is known as

the dependent variable and the ones whose known values are used for prediction are

known as independent (exploratory) variables.

Independent variables are variables influenced or are changed by researchers and

whose effects are restrained and associated (Lim, 2017). The other name for an independent

variable is a predictor. They are called as such because independent variables predict or

forecast the values of the dependent variable in the model. In this research, the independent

variables were coaching, mentoring and succession planning. All these variables try to make

an advancement in the leadership development in vast dimensions. They can influence the

dependent variable, leadership development, in a positive or negative aspect. This is

displayed through the variable coefficients. The regression coefficient expresses the

functional relationship among the response (explained, dependent) variable and one or more

explanatory (predictor, independent) variables. Denoting the response variable by Y and the

set of explanatory variables represented in form of sequential lettters X_1, X_2 and X_3, denoting

coaching, mentorship and succession planning respectively (Aldridge, 2012).

The other variable considered was the dependent variable. According to Karl, (2018),

the dependent variables refer to that type of variable that measures the effect of the

independent variable(s) on the test units. It also denotes that the dependent variables are the

types of variables that are completely dependent on the independent variable (Sjödahl, 2019).

The other name for the dependent variable is the Predicted Variable. The dependent variables

are named as such because they are the values that are predicted or assumed by the predictor -

independent variables (Humphreys, 2016).

The study used the univariate and multivariate models. In the univariate case, also

known as regression models, they are limited to a single criterion, response, dependent, or

outcome variable. Univariate regression models can be expressed mathematically as a

regression function, notes Cardoso & Garcia (2012). Univariate models tend to display a

significance test of each independent variable against the dependent variable. In this study,

leadership development, the dependent variable, was regressed against; mentoring, coaching

and succession planning each separately.

Univariate models

$LD = \beta_0 + \beta_1 X_1 + \varepsilon$

$LD = \beta_0 + \beta_2 X_2 + \varepsilon$

$LD = \beta_0 + \beta_3 X_3 + \varepsilon$

Multivariate statistically determines the effect of independent variables on the

dependent variable.

$LD = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \varepsilon$

Where β_0, β_1, β_2 and β_3 are regression co-efficient

LD-Leadership development

B0- Intercepts of equation

B1-Coefficients of variables

X1- Coaching

X2 - Mentoring

X3-Succession planning

Bo= Constant

ε= Error term

Test of Significance

Redman (2013) states that statistical significance helps to quantify a result that is likely to change due to some factor of interest. When a finding is significant, it simply implies that the research is realistic and is not only a matter of chance or luck in choosing the sample. It enhances the confidentiality of deducing correct inferential statistics that give or direct conclusions based on real statistical tests.

There are many diverse types of statistical significance tests. The test suitable for a given situation depends on the type of outcome variable (Godoy, 2019). Variables can be classified as categorical or continuous (Struppa, 2012). Categorical variable is made up of categories. Typically, there are a set number of categories a participant can select from, and each category is distinct from the other (Sjödahl, 2019). A continuous variable can take on any score or value within a measurement scale. In addition, the difference between each of the values has a real meaning. Karl (2018) indicates that familiar types of continuous variables are income, temperature, height, weight and distance.

This study sought to establish the relationship between coaching, mentoring, succession planning and leadership development of evangelical churches in Kenya. In view of this, a regression analysis model used in prediction was applied. In statistical modelling, Jatnika (2020) states that regression analysis is a set of statistical processes for estimating the relationships between a dependent variable and one or more independent variables. Regression analysis was carried out to find out the statistically significant effects of independent variables (X1, X2 and X3) on dependent variables. The test was performed at a

95% confidence interval, which implies that only 5% was given to chance and error. If a *p*-value (*p*=0.05) is low, we say that the observed sample value is significantly different from the hypothesized population value. The lower the *p*-value, the more significant it is said to be.

Ethical Considerations

Stephen (2016) indicates that unethical research is one that is conducted in a manner that exposes participants and researchers leaving them feeling vulnerable and exposed in a negative way. This study captured all that was deemed necessary in ensuring that the respondents remain in their stable state.

The researcher treated all data from respondents with utmost discretion. A cover letter was attached to notify the respondents that the information they shared would be treated with confidentiality, and that the data given were to be used for academic purposes only. The researcher had basic respect for people, in that anyone considering participation had legal capacity to give consent, had sufficient comprehension and knowledge of elements of subject matter and was able to exercise free power of choice without intervention of force, deceit or coercion. The study also sought permission from relevant bodies before embarking on the study. The authority to conduct research was obtained in the form of a letter from Pan Africa Christian University (see Appendix VII).

The questionnaire had an introductory paragraph that requested for the respondent's acceptance to participate in the research and provide needed information. The introductory paragraph also outlined how the data would be managed (see Appendix IV(b). A research permit was also obtained from the National Commission for Science, Technology and Innovation (NACOSTI), which was issued in March 2019 (Appendix VII).

The study had three research assistants to help in the distribution and collection of the questionnaires. They were selected based on their good communication skills. A training was

conducted before the exercise began whose intention was to ensure that the research assistants were familiar with the objectives and intended outcome of tools.

Chapter Summary

The research incorporated vast elements in a chronological manner right from using a descriptive research design, having tools core towards a survey approach involving mixed methods and multistage sampling geared towards methodological rigor. It comprised of designing the rightful steps in engaging the respondents during the pre-test pilot exercise which was necessary in informing the study tool's reliability and validity. This gave a chance in shaping the tool before it was used to collect data. The process of data collection was crucial; hence, a research protocol was developed to capture data in advance using the data collection tools that were designed. This was key given that evangelical churches used in this study are spread throughout the country. In this regard, mitigation measures had to be developed to be in contact with all the participants required for this study as per the sampling framework. The sample size was also calculated to provide guidance in choosing the correct sample for the desired target population. This section furthers the procedure developed in ensuring the reliability and validity of the instrument used were up to standard.

The methodological considerations of this study allowed for a mixed method approach. In this regard, the study had both quantitative (close-ended) and qualitative (open-ended) types of questions in the questionnaire to allow the respondents express themselves freely. Thus, the data gathered was not only statistical in nature but also had a quality of good description – which is the main purpose of a research that uses a mixed-methods approach.

The next chapter presents analysed and interpreted data. The analysis of the data was done by means of computer aided software for the quantitative data and the qualitative data was analysed using the traditional method of content analysis.

CHAPTER FOUR

DATA PRESENTATION, INTERPRETATION AND DISCUSSIONS

Introduction

The previous chapter provided a succinct representation of the methods and design used in this study, including the ethical demands that were considered throughout the course of the research study. This chapter presents the data analysis results. The chapter is organized as follows: presentation of data in the form of tables, which is followed by a detailed description of the results obtained, the discussions through narratives based on the research findings but which are guided by the research objectives.

Response Rate

To collect data, 135 questionnaires were distributed to respondents selected from the Evangelical churches in Kenya distributed proportionally to the total branches that each of the selected mainstream churches had as shown in Table 4.1 (a).

Table 4.1 (a): Questionnaire distribution

	Cluster	Sampling techniques	Number of Branches	Distribution of Questionnaire
1	Nairobi Chapel	Cluster / Purposive	68	46
2	PEFA Christ Church	Cluster / Purposive	40	28
3	Baptist Church	Cluster / Purposive	26	18
4	Deliverance Church	Cluster / Purposive	25	17
5	CITAM	Cluster / Purposive	15	10
6	Jesus Celebration Centre	Cluster / Purposive	11	7
7	The House of Bread – LCCI	Cluster / Purposive	4	3
8	Grace Baptist Church	Cluster / Purposive	3	2
9	Mamlaka Hill Chapel	Cluster / Purposive	3	2
10	Crossroads Church	Cluster / Purposive	3	2
	Total		198	135

A total of 25 questionnaires did not have all the sections adequately completed hence were not useful for this study, while 30 questionnaires were not returned by the respondents. According to Mugenda and Mugenda (2012), 50% response rate is adequate, 60% is good while 70% and above is rated to be very good for analysis. The response rate of 59.0% is, therefore, sufficient to conduct the analysis.

Table 4.1 (b) *Response Rate*

	Frequency	Percentage
Questionnaires Distributed	135	100.00
Non-Response & Insufficient	55	40.8
Response Rate (, 45 35), Others 33 (24.4%))	80	59.0%

Demographic Information

The data presentation started with descriptive statistics, which provides the demographic information of the respondents and establishes the background to the study subjects. The first respondents' characteristic was the age brackets as shown in

Table 4.2: *Respondents' Age*

Age range	Frequency	Percentage	Mean	Standard Deviation
< 25	2	2.8		
25 - 35	10	12.6		
35 - 45	27	33.8	43.8	8.84
45 - 55	36	45.0		
> 55	5	5.6		
Total	80	100.0		

The most frequent age bracket of the respondents was between 45 and 55 years with 36 (45.0%), followed by 35 to 45 years with 27 (33.8%), 25 to 35 years with 10 (12.6%), over 55 years with 5 (5.6%) and less than 25 with 2 (2.8%). The mean age of the respondents is

43.8 years with a standard deviation of 8.84 years, which means that the age of the

respondents is evenly distributed with no outliers.

According to Kinnaman, (2017), just 1 in 7 pastors leading congregations is under 40,

with the average age globally being 54 years old. In the state of pastor's project report by the

Barna group, its president, Kinnaman, referred to the aging pastorate as "one of the most

glaring challenges facing the church today." Although the findings partially agree with this

by having the highest frequency of pastors being between the age of 45 and 55 years, the

average age of pastors at the evangelical churches is 10 years below the global average. This

is an indication of the progressive nature and strategy the churches have adopted to include

younger pastors into their human resources when compared to what the norm is globally.

Regarding gender, 59 (73.2%) respondents were male, which was nearly three

quarters of the total sample, while the remaining 21 (26.7%) were female. This finding is

presented in Table 4.3 and is an indication of the notion that church leadership is dominated

by male leaders. According to Durham (2016), gender stratification in the workplace is not

new and persists as women seek to enter male-dominated professions.

Table 4.3: *Respondents' Gender*

Gender	Frequency	Percentage
Male	59	73.24
Female	21	26.76
Total	80	100.00

Cultural assumptions and structural arrangements continue to resist the acceptance of

women in leadership, a situation that is significantly prevailing in the church compared to

other institutions. Durham (2016) observes that churches that are considered progressive have

on average one-woman pastor in every 5 pastors. Durham's observation is consistent with the

findings in this study. While women often practice many of the same religious activities as

male leaders in the church, they are denied admittance into the highest echelons of church

leadership and often scorned for asserting that they have the same spiritual authority as men. Percy (2017) observes that women clergy like their counterparts in other professions, often are subjected to gendered treatment. This treatment covers an array of areas such as communication, expectations, and implicit bias and prejudice in performing leadership roles in male-dominated church settings.

In response to the highest education levels of the respondents, Table 4.4 presents the findings. Nearly two thirds (64.79%), had an undergraduate degree, 29.58% had a Master of Arts degree, while only 4.2% had a PhD. The educational level attained by most of the church leaders was an undergraduate degree with a standard deviation of 0.591, indicating that a majority of the respondents had achieved university degrees.

Figure 1: *Respondents Education Level*
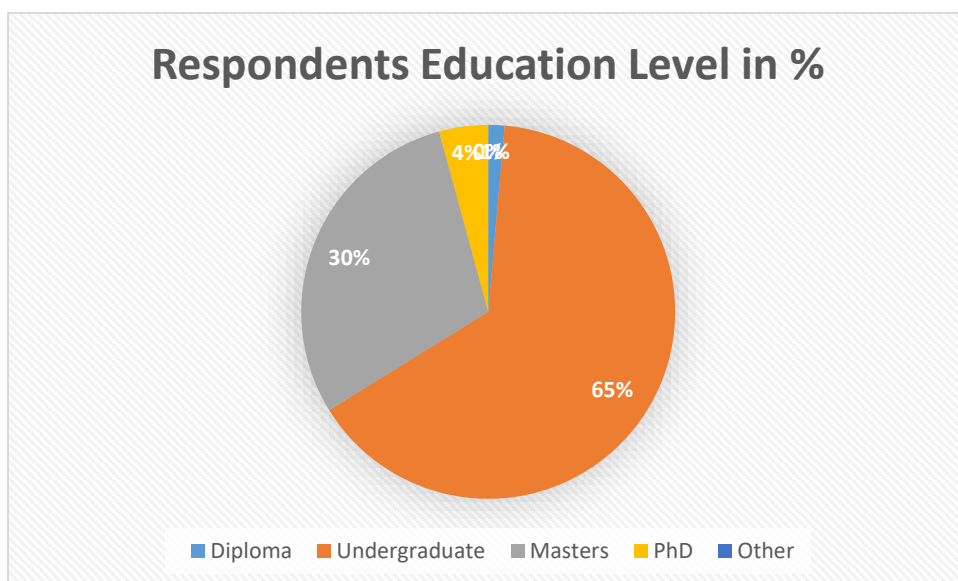
According to Durham, "some of these benefits directly impact the way ministers do their job as they have a body of knowledge that is substantial enough to make their sermons both accessible and meaningful, sharpen their vision for the church and provide the minister with resources that he or she can use to strengthen the ministry of others" (Durham, 2016, p.35). This finding suggests that the majority of pastors are well equipped to tap into these advantages and have the leadership knowledge and skills required to contribute the data for

this study. Education is a stepping-stone that enhances the subjects to discharge and influence various disciplines in social sciences, as a means of attaining such results training and progressing leaning is usually encouraged (White, 2015).

The respondents were further asked how long they had worked as pastors. In their response, 29.5% had worked for between 9 and 12 years, 23.9% for between 6 and 9 years, 15.5%, 12.7% both for 12 and 15 years and above 15 years, and 5.63% for less than 3 years as indicated in Table 4.5. The average number of years that the respondents had worked in churches is 9.5 years with a standard deviation of 4.1 years.

Table 4.4: *Years Worked as a Pastor*

Years	Frequency	Percentage	Mean	Standard Deviation
0 – 3	5	5.6		
3 - 6 years	12	15.5		
6 - 9 years	19	23.9		
9 - 12 years	24	29.5	9.5	4.149
12 - 15 years	10	12.6		
over 15 years	10	12.6		
Total	80	100.0		

This finding indicates that a majority of the respondents had been pastors for a period that is sufficient to provide credible and quality information to fulfil the objectives of the study.

Table 4.5: *Years worked at respective Church*

Years	Frequency	Percentage	Mean	Standard Deviation
0 – 3	16	20		
3 - 6 years	17	21.1		
6 - 9 years	16	20	7.6	4.535
9 - 12 years	17	22.5		
12 - 15 years	8	10		
over 15 years	6	7.1		
Total	80	100.00		

As a follow up question to how long the respondents had served as pastors, the respondents were further asked how long they had served as pastors at their respective churches. Their responses were that 22.5% had served for between 9 and 12 years, 21.1% for 3 to 6 years, 20%) for both 6 to 9 years and 0 to 3 years, 10% for between 12 and 15 years and 7%) for more than 15 years as presented in Table 4.6. The average number of years the respondents had worked was 7.6 years with a standard deviation of 4.5 years. This indicates that most of the respondents had been pastors at their respective churches for a period that was adequate to provide sufficient and quality information to fulfil the objectives of the study.

The pastors were asked about their leadership positions and responsibilities. The results indicate that 57% held Senior Management Positions, 22.5% were at Middle Level Management, 15% Lower-Level Managers and only 4.5% were interns as presented in Table 4.7.

Table 4.6: *Leadership Level*

Level	Frequency	Percentage
Senior-Level management	18	22.5
Middle-Level Management	46	57.2
Lower-Level Management	12	15
Intern	4	4.5
Total	80	100.00

Table 4.7: *Employees/Church workers who report to the Respondents.*

No. of employees	Frequency	Percentage
< 5	18	22.5
5 to 10	15	18.8
10 to 15	23	28.8
15 to 20	14	17.5
> 20	10	12.5
Total	80	100.00

With regard to how many employees and/or church workers that each of the respondents were responsible for, the results show that 28.8% had between 10 and 15 employees/church workers, 22.5% had less than 5 employees/church workers, 13 17.5% had between 5 and 10 employees/church workers, 17.50% had between 15 and 20 employees/church workers while only 12.5% had more than 20 employees/church workers reporting to them as shown in Table 4.8 above.

The purpose of the study was to evaluate the Leadership Development strategies of mentorship and coaching and its impact on succession planning at Evangelical Churches in Kenya. From the literature reviewed, the manager-subordinate relationship was found to be one of the important relationships in Leadership Development and would be critical in this evaluation. This finding, therefore, confirms that the manager-subordinate relationship that exists at the selected churches, is adequate, and that an evaluation of the variables under study can be sufficiently carried out.

Objective 1: Leadership Development Strategies in Evangelical Churches in Kenya

The first objective of the study was to understand the leadership development strategies in Evangelical Churches in Kenya and how they were applied by the leaders.

Table 4.8: *Awareness of Leadership Development Strategies at the Respondents Church*

Awareness	Frequency	Percentage
Yes	73	91.5
No	7	8.5
Total	80	100.00

Regarding whether the pastors were aware of any Leadership Development Strategies at their respective churches, a majority of the respondents, 91.55% indicated that they were aware of them while only a few, 8.5% were not aware as indicated in Table 4.9.

When asked whether they had attended or been part of the leadership development programmes at their respective churches, the results show that 53.5% of the respondents had taken part while 46.5 had not as seen in Table 4.10.

Table 4.9: *Respondents Attendance to Leadership Development programmes at their respective Churches*

Response	Frequency	Percentage
Yes	43	53.5
No	37	46.5
Total	80	100.00

This shows that even though Leadership Development Strategy is considered an integral part of management at the Evangelical Churches, its application to the pastors has not been fully implemented. This finding resonates with Tushima (2016) and Reiland (2018), who agree that the application of these modern strategies and complete movement from traditional methods of management at the churches have not been easy. This finding brings to focus the position articulated by Jaguszewski and Williams (2013). They hold the position that staff development should grant one the ability to lead from any position within the organization. If leadership development's only focus is succession planning and replacement of staff, then we will have failed to tap into enormous talent within the organization. As such, this study holds the view that leadership development will have been ineffective in grooming leaders and miss out on naturing new talent within its ranks.

The finding goes further go to align with the thoughts of DeRue & Myers, (2014), on the need Leadership Development. The findings confirm that there exists a huge cry for adequate equipping of leaders as they undertake leading roles in their organizations (DeRue & Myers, 2014). That 53.5% of the leaders had taken part in a form of training, is testament to the fact that the evangelical movement is alive to the need to its employees.

Respondents were further asked whether there was intentional Leadership Development process with a focus on succession planning, and in their response indicated that 63.7% believed so, while the remaining 36.3% did not as shown in Table 4.11.

Table 4.10: *Intentional Leadership Development for Succession planning at Evangelical Churches*

Response	Frequency	Percentage
Yes	51	63.7
No	29	36.3
Total	80	100.00

The respondents were further asked to explain their response on intentional Leadership Development for succession planning. Many of the church leaders indicated that there was intentional Leadership Development process at Evangelical Churches in Kenya with a focus on succession planning. They stated that this was done through constant reminders by their supervisors and church leadership to regularly pass knowledge to their subordinates, through regular trainings, conferences and seminars and through one-on-one mentorship. The respondents, who indicated that there was no intentional Leadership Development process with a focus on succession planning, explained that their seemed to be a low glass ceiling in leadership progression. This view was held because there was a clear gender disparity on promotion and succession. This finding agrees with Tushima (2016) who indicates that succession planning, within the African church context, has been marked with controversy, with many church leaders seemingly choosing the dynastic system for succession.

It then is important to note that with a dynastic system, a succession planning process as defined by Guise (2015), would not be a reality. A dynastic system would deny the succession planning process of commitments outlined earlier by the author. Such commitment includes the ownership of the process, overcoming traditional mindset, and

willingness to review the current status of affairs of the organization. On gender disparity, a comparison can be drawn between slow pace of diversity and inability to transition women into senior positions, as indicated by Muthusamy (2018), and the findings here. The study also reckons with the assertion by Durham (2016), with regards to the number of women in pastoral leadership. Durham (2016) indicates that within churches that are termed as progressive, there is only one woman per every 5 pastors. These progressive churches in our case, would be the evangelical churches in the city counties under study. The output of leadership development should be seen in the fairness of inclusivity in promotions and leadership roles.

With regard to opportunities or experiences that the respondents have been offered in the Evangelical Churches Development programmes, the response were varied as the question posed was open-ended. The most common responses were that Evangelical Churches in Kenya offers sponsored education opportunities to the pastors to enhance their leadership knowledge and skills; that they especially conduct regular internal and external trainings, conferences and seminars; organize missions and exchange programmes with partner churches both locally and internationally; and offer discipleship programmes to all its leaders and pastors. These findings indicate that Evangelical Churches have had a focus on educational advancement of their pastors as well as trainings and conferences. The finding is in line with Casserly (2013) who observes that organizations and their leaders cannot stand still and rely entirely on prior performance or existing support structures, but a match of skills and values remains an important process. The findings are also in line with the views of Berard (2013), in acknowledging the importance of re-learning and unlearning. Leadership development is not static, and continuous learning would aid in filling any knowledge gaps that exist through on-going advancement of the knowledge and skills of their employees.

When asked about the effectiveness of these opportunities offered by the churches to the leadership and pastors, nearly half of the respondents (49%) indicated that they were moderately effective, 42.3% indicated they were highly effective, 7% indicated not effective and only 1.41% indicated extremely effective as shown in Table 4.12. The average response was moderately effective (2.4) with a standard deviation of 0.641. This finding indicates that the opportunities presented by Evangelical Churches to its pastors as part of their Leadership Development programmes have been moderately effective in helping them go about their daily responsibilities.

Table 4.11: *Effectiveness of Leadership Development opportunities on performance of daily activities*

Effectiveness	Frequency	Percentage	Mean	Standard Deviation
Not Effective	6	7.04		
Moderately Effective	39	49.3	2.4	0.641
Highly Effective	34	42.3		
Extremely Effective	1	1.41		
Total	80	100.00		

The study further sought to understand the extent to which leadership development strategies are applied at Evangelical Churches in Kenya. The respondents were required to respond using a Likert scale provided as: 1- Not at all, 2 - to a less extent, 3 - To a moderate extent, 4 - To a large extent, 5 - To a very large extent. Findings are presented in Table 4.13. The respondents were first asked whether Evangelical Churches seek to constantly identify and review the current leadership strategy and formulate new ones to produce desired results. In response, 29.6% indicated to a less extent, 25.4% to a moderate extent, 23.9% to a large extent, 12.7% to a very large extent and 8.5% not at all. The average response was 3.03 (to a moderate extent) with a standard deviation of 1.183. The $P < 0.001$ indicates that the findings are significant. These findings indicated that the respondents believed the church had put

effort to constantly identify and review the current leadership strategy and formulate new ones with a view to produce desired results.

In response to whether Evangelical Churches in Kenya sought to assess the current leadership situation and compare it to the desired future, 33.8% responded to a less extent, 29.6% to a moderate extent, 19.7% to a large extent, 12.7% to a very large extent and 4.3% not at all. The average response was 3.03 (to a moderate extent) with a standard deviation of 1.108. The p=0.010 indicates that the findings are significant. These findings indicate that the churches efforts to assess the current leadership situation and compare it to the desired future are within average limits. However, the desired future and possible disruptions must be investigated to provide for sufficient preparation. Hiles (2014), as earlier stated, notes that continuity of businesses and churches must be at the forefront of leadership development in order to keep critical business activities running uninterrupted: non-stop business. The business interruptions covered in the literature review with regards to Covid 19, is a case in point, Hides, (2014). Business continuity then, should be a pivotal part of the strategic plans of evangelical churches, to ensure continuity in times of adversity, this study posits.

With regard to whether the Leadership Development strategy formulated specified the actions that must be taken to retain, develop or acquire the leaders and the leadership skills required, 39.4% responded to a less extent, 22.5% to a moderate extent, 21.1% not at all, 15.5% to a large extent, and 1.4% to a very large extent. The average response was 2.4 (to a less extent) with a standard deviation of 1.064. The P value is 0.036 indicating the finding is significant. This finding means that Evangelical Churches pastors are of the opinion that though there are Leadership Development strategies at the church, they are far less specific on the actions that must be taken to retain, develop or acquire the leaders and the leadership skills required.

The above finding lends itself to the assertion by Petrie (2013). He notes that leadership development can be delivered in an unsatisfactory manner, which would leave more questions unanswered. If the leadership development content is not covered well, with clear goals and expectations, it could also derail the personal development needed for everyone. The author indicates that when too much information is given, yet the core content is not covered, personal development does not happen.

The respondents were further asked whether new leaders were inducted and socialized into the organization and leadership culture and are made aware of the expectations and developmental requirements that come with each role assigned to them. In their response, 36.6% indicated to a moderate extent, 29.6% to a large extent, 22.5% to a very large extent, 8.5% to a less extent and 2.8% not at all. The average response was 3.6 (to a large extent) with a standard deviation of 1.021. The p value is less than 0.001 indicating that the findings are significant. This means that the pastors were confident that there was adequate and proper induction and socialization of new employees. It also shows that they are adequately made aware of the expectations and developmental requirements that come with each role assigned to them. These findings are in tandem with Grubb, (2016) assertion that indicates that organizations can use a gap analysis as the basis for career development plan, which should tie into the succession planning document. When the induction of pastors is carried out well, then the linkage between leadership development, and succession planning can be realized. This is so because the staff members will have fewer knowledge gaps. Leadership development is then a key component of the induction process and can be fused with succession planning due to the grounding done in induction.

When asked whether there is Individual and Organizational Assessments used to help the leaders gain self-awareness, while at the same time providing information that allows the organization to identify talent that is a good fit with available positions, 40.8% indicated to a

large extent, 33.8% to a moderate extent, 12.7% to a less extent, 8.5% to a very less extent

and 4.2% not at all. The average response is 3.4 (to a moderate extent) with a standard

deviation of 0.96. A *p* value of less than 0.001 shows that the findings are significant. This

finding means that the Leadership Development strategies at Evangelical churches have

reasonable information with regards to Individual and Organizational Assessments. The

pastors are, to a reasonable extent, using the assessments to gain self-awareness and

information that allows them to identify talent that is a good fit with available positions.

Respondents were further asked whether the churches encourage individual

development plans that a leader must make for their personal development over a period. A

total of 33.8% respondents indicated to a less extent, another 33% to a moderate extent,

16.9% to a large extent 15.5% not at all, and 1.14% to a very large extent. The average

response is 2.5 (to a less extent) with a standard deviation of 0.997. The *p* value of 0.026

indicates that the finding is significant. This means that the pastors have not been adequately

encouraged to have individual development plans for personal growth.

The identification of gaps, and the analysis of the same is important in building a career

development plan for pastors, as Grubb (2016) indicates. With the findings showing

inadequate levels of personal development plans, Grubb's (2016) assertion is important in

laying a framework that can be followed by the evangelical church. The author had also

alluded to the fact that organizations can use a gap analysis as the basis for career

development plans, which should tie into the succession planning. The study alludes to the

framework that is proposed by this study. A leadership development framework, that

encompasses mentoring and coaching, is suitable. This can be designed to include career

progression of the pastors. It also can be anchored in the church's strategic plans, to give it

focus and measurable targets. As Grudd (2016) indicates, the gap analyses with its findings,

can help identify and develop suitable programs for the pastors. This study therefore concurs

with Grubb (2016), of the importance of developing a nexus between personal development, leadership development, and strategic planning process of the churches under the evangelical movement.

When asked whether the churches provide the required and core learning experiences to hold a position or accept a leadership role at a particular level in the organization, 39.4% responded to a moderate extent, 31% to a large extent, 12.7% to a very large extent, 9.9% to a less extent, and 7% not at all. The average response is 3.3 (to a moderate extent) with a standard deviation of 1.053. The p value of 0.080 indicates that the finding is not significant. This finding means that the results could be by change or caused by other factors that are apart from the leadership development strategies under study. These findings are an indicator of future research on why leadership development strategies are not significantly impactful.

Berard (2013) assertion that learners in the 21st century resist options of learning which seem removed from their areas of interest should be investigated. Also, further research could be conducted to find out the mode of learning and its impact, and if the learning takes too long and is prolonged. If the learning process is not acceptable, then the results will not be significant.

Finally, with regard to whether the church provides selective learning opportunities that comprises internal and external courses and experiences that are made available to leaders on voluntary basis, 43.7% indicated to a large extent, 31%to a moderate extent, 12.7% to a less extent, 8.5% to a very large extent and 4.2% not at all. The average response is 3.4 (to a moderate extent) with a standard deviation of 0.963. P Value of 0.012 indicates the findings are significant. This means that there are adequate learning opportunities to the pastors at Evangelical Churches both internally and externally on voluntary basis.

Table 4.12: *Leadership Development Strategies Evangelical Churches in Kenya*

Characteristics	1	2	3	4	5	Mean	SD	P Value
Constant review of Leadership Development strategy.	(8.5%)	(29.6%)	(25.4%)	(23.9%)	(12.7%)	3.03	1.183	$p < 0.001$
Alignment of Leadership Development to future needs	(4.3%)	(33.8%)	(29.6%)	(19.7%)	(12.7%)	3.03	1.108	$p = 0.010$
Leadership Development Strategy is specific about leadership skills required	(21.1%)	(39.4%)	(22.5%)	(15.5%)	(1.4%)	2.4	1.064	$p = 0.036$
New leaders are inducted and socialized	(2.8%)	(8.5%)	(36.6%)	(29.6%)	(22.5%)	3.6	1.021	$p < 0.001$
There is Individual and Organizational Assessments	(4.2%)	(12.7%)	(33.8%)	(40.8%)	(8.5%)	3.4	0.96	$p < 0.001$
Encourages Individual development plans	(15.5%)	(33.8%)	(33%)	(16.9%)	(1.4%)	2.5	0.997	$p = 0.026$
Provides core learning experiences	(7%)	(9.9%)	(39.4%)	(31%)	(12.7%)	3.3	1.053	$p = 0.080$
Provides selective learning opportunities	(4.2%)	(12.7%)	(31%)	(43.7%)	(8.5%)	3.4	0.963	$p = 0.012$

Objective 2: Influence of Mentorship on succession planning in Evangelical Churches in Kenya.

The second objective of the study was to evaluate the influence of mentorship as a

leadership development strategy for succession planning in Evangelical churches in Kenya.

The church pastors were first asked whether they were aware of any mentorship opportunities and programmes at their respective churches. Findings are presented in Table 4.14.

Table 4.13: *Respondents' Awareness of Mentorship programmes at Evangelical Churches*

Awareness	Frequency	Percentage
Yes	67	83.70
No	13	16.30
Total	80	100.00

A majority of the respondents, 83.70%, indicated that they were aware of them while only 16.3% were not aware.

The pastors who were aware of the mentorship programmes at their respective churches, also responded to the question as to whether they had been part of any mentorship programmes offered. Findings are presented in Table 4.15 below.

Table 4.14: *Respondents' participation in the Mentorship Programmes*

Response	Frequency	Percentage
Yes	50	75
No	17	25
Total	67	100.00

In their response, 75% had taken part in such programmes while 25% of the respondents had not. This finding means that the Evangelical churches have been keen in promoting mentorship programmes to their pastors and encouraging participation. With regards to the role that they (the respondents that had been part of any mentorship programme), 61.36% had played the role of both a mentor and mentee, 22.73% had been mentees only, while the remaining 15.91% had been mentors only.

The findings are great testament of the intentionality of the evangelical church. It further confirms the view of Neupane (2015), that the nexus between mentoring, succession planning and leadership development is significantly important in ensuring that the leaders are groomed well and are ready to take over new roles.

Table 4.15: *Roles played in the Mentorship Programme*
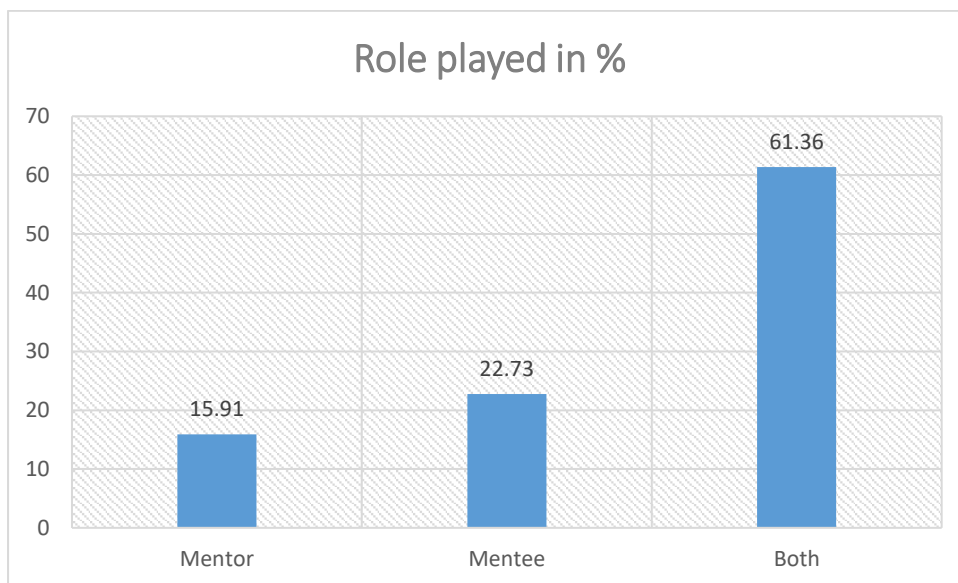
The cross tabulation between the leadership roles of the respondents and the role played in the mentorship programme, as shown in Table 4.17, indicate that the majority of the top-level pastors (senior and departmental leaders) had played both the mentorship and mentee role in the programme or had played the mentor role only.

When the Senior Management pastors were asked if they had mentees, a majority reported that they had other pastors who they currently mentor. This shows an end-to-end relationship between the mentors and mentees, implying that the mentorship activity takes place at Evangelical Churches.

Table 4.16: *Effectiveness of Mentorship Programme to Succession*

Effectiveness	Frequency	Percentage	Mean	SD
Not Effective	12	15		
Moderately Effective	50	62.6	2.13	0.735
Highly Effective	13	16		
Extremely Effective	5	6.25		
Total	80	100.00		

The study sought to understand how the pastors' perceived the effectiveness of the mentorship programme in succession planning. Nearly two thirds of the respondents, 61.97%, indicated it was moderately effective, 16.90% indicated highly effective, 15.49% indicated not effective and 5.63% indicated extremely effective as shown in Table 4.18. The mean response is 2.13 (moderately effective) with a standard deviation of 0.735.

To understand further the perception of the respondents with regard to mentorship programmes at Evangelical Churches in Kenya and succession strategies, the pastors and leaders were asked open-ended questions to enable them further to express their knowledge, feelings and opinions. On ways in which the church leadership passed knowledge to the pastors, a content analysis of their response indicated that the most common mentorship programmes were through internal trainings between the senior and junior pastors, conferences and seminars (internal and external). This allowed them to learn through the experiences of the senior ones; through regular departmental meetings where knowledge and skills are passed on by delegation of duties and follow up on existing ones. It also allowed that individual leader and their junior employee meet, where appraisals are carried out and growth points are encouraged by the senior pastors to their juniors. In addition, further mentorship involved experiential learning through both international and local trips as well as through shadowing organizations.

With regard to the resources that the church had employed in order to ensure mentorship programmes were successful, the most common responses were financial resources to take care of the seminars and trainings and the trips; and library and resource centres where the pastors can have access to mentorship resources, guidelines and publications. This response indicates that Evangelical Churches are providing adequate resources to enable the pastors to access and implement the mentorship programmes. In addition to these physical resources of finance and infrastructure, integrated leadership development resources are also availed. Feedback mechanism, experiential learning, coaching and mentoring, as seen in the literature review, are just part of the integrated learning resources this study appreciates that are availed.

The study sought to further understand the mentorship programmes as applied at Evangelical Churches regarding succession. The respondents were required to respond using a Likert scale provided as: 1- not at all, 2 - to a less extent, 3 - to a moderate extent, 4 - to a large extent, 5 - to a very large extent. The findings are shown in Table 4.19. The leaders and pastors were first asked whether their respective churches seek to constantly identify mentorship opportunities for their pastors. In their response, 38% indicated to a less extent, 35.2% to a moderate extent, 19.7% to a large extent, 5.6% not at all and 1.14% to a very large extent. The average response was 2.7 (to a moderate extent) with a standard deviation of 0.894. The *P* value indicates that this finding is significant. The finding implies that Evangelical churches have put moderate effort in constantly seeking to identify mentorship opportunities for their pastors.

The respondents were also asked whether their respective churches encouraged the transfer of leadership information and skill from senior level pastors to lower-level pastors (mentor/mentee). The response indicated 43.7% to a less extent, 40.8% to a moderate extent, 12.7% to a large extent and 2.8% not at all. The average response is 2.6 (to a low moderate

extent) with a standard deviation of 0.741 and P value of 0.0358. This indicated that there are no outliers in the distribution of the response and that the finding is significant. The findings imply that, to a low moderate extent, Evangelical Churches in Kenya encourage the transfer of leadership information and skill from senior level pastors to lower-level pastors. This finding is important in linking it with Kottke and Pelletier (2013) assertions. This is that supervisors and managers who serve as mentors have a greater influence on their direct employees given that their interactions are more pronounced than with upper management. As such the passing on of information can be achieved in informal conversations, as well as meetings that occur between these two groups of people.

With regard to whether Evangelical Churches encourage the application of skills acquired through the mentorship programmes by the mentees, 40.8% responded to a less extent, 29.6% to a moderate extent, 15.5% to a large extent, 8.5% not at all, and 5.6% to a very large extent. The average response was 2.7 (low moderate extent) with a standard deviation of 1.022 and p value of 0.07. This indicated that there are no outliers in the distribution of the response, but the p value indicates the finding is not significant. The findings imply that to a low moderate extent, the Evangelical Churches encourage the application of skills acquired through the mentorship programmes by the mentees.

When asked whether their respective churches sought assistance from highly skilled members of the congregation to mentor the church leaders, 53.5% indicated to a less extent, 21.1% to a moderate extent, 18.3% to a large extent, (4.2%) not at all, and (2.8%) to a very large extent. The average response is 2.6 (low moderate extent) with a standard deviation of 0.931 and p value of 0.005. This indicated that there are no outliers in the distribution of the response and that the finding is significant. The findings also mean that to a low moderate extent, Evangelical Churches in Kenya seek assistance from highly skilled members of the congregation to mentor the church leaders. This low finding is an opportunity for

collaboration as indicated by Ghosh and Reio (2013). The inclusion of skilled congregational members would go a long way in providing suitable mentors for pastors. Due to the nature of pastoral work, the organizations can facilitate the meeting points for these to groups to begin a healthy mentoring process.

Table 4.17: Mentorship Programmes at the Evangelical Churches in Kenya

Characteristics	1	2	3	4	5	Mean	SD	P Value
Seeks mentorship opportunities for pastors	(5.6%)	(38%)	(35.2%)	(19.7%)	(1.4%)	2.7	0.894	0.0147
Has a mentorship programme for pastors	(2.8%)	(43.7%)	(40.8%)	(12.7%)	0	2.6	0.741	0.0358
Encourages mentees to apply skills acquired	(8.5%)	(40.8%)	(29.6%)	(15.5%)	(5.6%)	2.7	1.022	0.0786
Engages skilled congregants to mentor pastors	(4.2%)	(53.5%)	(21.1%)	(18.3%)	(2.8%)	2.6	0.931	0.005
There is an Individual and Organizational Assessments for the mentorship programmes	(2.8%)	(38%)	(43.7%)	(15.5%)	0	2.7	0.759	<0.001
Encourages Mentees to be successors	0	(33.8%)	(49.3%)	(14.1%)	(2.8%)	2.9	0.761	<0.001

About whether there was Individual and Organizational Assessments on leadership gaps that could be filled through mentorship programmes, 43.7% responded to a moderate extent, 38% to a less extent, 15.5% to a large extent and (2.8%) not at all. The average response was 2.7 (a low moderate extent) with a standard deviation of 0.759 and *p* value <

0.001. This indicated that there are no outliers in the distribution of the response and that the finding is significant. The findings also imply that to a low moderate extent, there is Individual and Organizational Assessments on leadership gaps that can be filled through mentorship programmes.

Finally, when asked whether their respective churches encouraged mentees to take up leadership positions from their mentors when they move or retire, 49.3% responded to a moderate extent, (33.8%) to a less extent, (14.1%) to a large extent and 2.8% to a very large extent. The average response was 2.9 (a moderate extent) with a standard deviation of 0.761 and p value < 0.001. This indicated that there are no outliers in the distribution of the response and that the finding is significant. The findings also imply that to a moderate extent Evangelical Churches encourage mentees to take up leadership positions from their mentors when they move or retire.

Univariate Analysis

4.34 Mentoring effects on Leadership development

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.773[a]	.598	.590	.41065
a. Predictors: (Constant), mentoring				

The results from Table 4.34 on the model summary showed that r=0.773, implying that there is a moderate correlation between mentoring and succession planning. R squared is a statistical measure of how close the data is to the fitted regression line. In the study conducted R-square was given as 0.598; this implies that mentoring can explain changes in succession planning strategy to a magnitude of 59.8%.

Analysis of Variance

Table 4.35: Analysis of Variance

Model		Sum of Squares	df	Mean Square	F	Sig.
		ANOVA[a]				
1	Regression	12.290	1	12.290	72.880	.000[b]
	Residual	8.263	49	.169		
	Total	20.553	50			
a. Dependent Variable: Succession Planning						
b. Predictors: (Constant), mentoring						

Table 4:35 confirms that the model fit is appropriate for this data since there is a *p*-value of 0.000, which is less than 0.05 ($p<0.05$). This implies that there is a statistically significant linear relationship between succession planning and mentoring.

Table 4.36: Co-efficient

Model		Unstandardized Coefficients		Standardized Coefficients		
		Co-efficients[a]				
		B	Std. Error	Beta	t	Sig.
1	(Constant)	1.635	.223		7.319	.000
	mentoring	.574	.067	.773	8.537	.000
a. Dependent Variable: Succession Planning						

Table 4:36 presents regression *p* value, the test was performed at 95% confidence interval, which implies that only 5% was given to chance an error. This sets the significance threshold mark as 0.05. *P* values above 0.05, were rendered insignificant, to denote that they are not major effects. The study reports that the *p*-values were as follows: mentoring (p=0.000). This being less than 0.05 (p<0.05) denotes that mentoring is a significant variable in the model. Therefore, mentoring affects Succession Planning in Evangelical Churches in Kenya. Marshall et. All. (2021) confirm this view on the effectiveness of mentoring by

asserting that it enhances three key components in the mentee life; career development,

relational knowledge, self-awareness.

Objective 3: The influence of coaching on succession planning strategy in Evangelical Churches in Kenya

The third objective of the study was to evaluate the effect of coaching on succession

strategy in Evangelical Churches in Kenya. The pastors were asked whether they were aware

of any coaching opportunities and programmes at their respective churches. Slightly more

than half of the respondents (55%) indicated that they were aware of them while 36% were

not aware as shown in Table 4.20. This finding shows that coaching, as one of the Leadership

Development strategies for succession planning at evangelical churches, is not widely

recognized by the pastors.

Table 4.18: *Awareness of Coaching Opportunities and Programmes at Evangelical Churches in Kenya*

Awareness	Frequency	Percentage
Yes	44	55
No	36	46
Total	80	101

A total of 44 respondents who indicated they were aware of the coaching programme

at their church, were further asked whether they had been part of the mentorship programmes

offered.

Table 4.19: *Respondents' participation in Coaching Programmes*

Response	Frequency	Percentage
Yes	16	36.6
No	28	65.4
Total	44	100.00

In their response, 65.4% had not been part of them while 36.6% of the respondents

had been part of the coaching programme as shown in Table 4.21. This finding shows that

few pastors in Evangelical Churches had been involved in the coaching programmes

indicating that coaching as a Leadership Development strategy for succession at evangelical

churches is poorly implemented. This finding then, goes against the assertion by Rudolph

(2019), that coaching has emerged as a valuable and useful psychological helping process

aimed at enhancing employees' well-being and facilitating their engagement, commitment

and productive work behaviour. It is important then, that the evangelical church movement

devices ways of Integrating coaching as part of its leadership development training strategies.

About the role played by pastors who had been part of any coaching programme,

42.9% indicated that they had been coached, 35.7% had been coaches, while the remaining

21.4% had been both a coach and had been coached at one point or the other. The purpose of

coaching within the workplace is to improve an individual's performance on the job (White,

2015). This involves either enhancing their current skills or through acquiring new ones. The

findings of this study shows that few numbers of lead pastors undergo the relevant coaching

and coaching training.

Table 4.20: *Role played by Pastors in the Coaching Programme at Evangelical churches in Kenya.*

Role	Frequency	Percentage
Coach	5	35.71
Coached	6	42.86
Both	3	21.43
Total	14	100.00

The study sought to understand the effectiveness of the coaching programme at Evangelical Churches to succession planning.

Table 4.21: *Effectiveness of coaching programme to succession planning at Evangelical Churches in Kenya*

Effectiveness	Frequency	Percentage
Not Effective	23	28.3
Moderately Effective	46	57.7
Highly Effective	11	14
Extremely Effective		0.00
Total	80	100.00

More than half of the respondents (57.7%) indicated it was moderately effective, 28.3% indicated not effective, while 14% indicated highly effective as shown in Table 4.23. The findings indicate that a majority of the respondents had no confidence in the effectiveness of the coaching programmes for succession planning offered in their churches.

To understand further the perception of the respondents regarding the coaching programmes, the pastors were asked to respond to some open-ended questions in the questionnaire to enable them to express their knowledge, feelings and opinions. Here, pastors were asked to comment on the resources the churches have employed to ensure coaching programmes are successful in the Leadership Development process. The most common responses were that financial resources to take care of the coaching initiatives and small group systems where the pastors can have access to a variety of knowledge were inadequate. It is also worth noting that the responses were few and scattered between the respondents because a large majority of the pastors had not been part of the coaching programmes.

"The church has limited financial resource in enhancing the whole process of coaching and other personal development training", respondent 23 indicated this when asked what resources the church has employed to ensure successful coaching. Regarding the skills

passed on to the pastors in preparation for leadership positions as a result of the coaching programme, the few respondents who answered this question indicated that they had gained competence on managing people effectively and conflict management. In view of the findings, it is imperative to look at the loss incurred, by not having an institutionalised coaching culture. That loss can be weighed against Sharm (2017) comments in the literature review. He indicated that coaching adds value by developing self-confidence, self-awareness and positive aspects of one's personality. Since coaching has been found to be significantly low, then the loss on the employees can be seen through the lack of development in those areas. It is worth noting that in the absence of coaching, new talent will not be grown to bear fruit, neither will it be natured to be patient to learn, this study indicates. And with a young population entering the job market, including the evangelical churches, lack of sufficient coaching programs is detrimental to the growth of this young workers.

The insignificance of this finding is a pointer to the assertion by Charmaz (2014). He had alluded to the fact that coaching adds value by contributing to the achievement of organizational people strategies, leadership development and employee engagement. With low levels of coaching present in evangelical churches, then this study concurs with and therefore acknowledges the missed opportunity as observed by Charmaz (2014). It therefore means, that we could experience low employee engagement, as well as miss the opportunity to develop them due to lack of adequate coaching opportunities.

The study sought to further understand the coaching programmes as applied at the Evangelical Churches with regard to succession planning. The respondents were required to respond using a Likert scale provided as: 1- not at all, 2 - to a less extent, 3 - to a moderate extent, 4 - to a large extent, 5 - to a very large extent. The findings are presented in Table 4.24. Here, the pastors were asked whether the Church seeks to constantly identify coaching

opportunities for their leadership so that they achieve greater self-awareness, improve self-management skills and increase their self-efficacy, so that they can develop their own goals and solutions. Their response indicated 47.9% to a less extent, 31% to a moderate extent and 21.1% not at all. The average response was 2.1 (to a less extent) with a standard deviation of 0.72 and p-value < 0.001. This indicated that there are no outliers in the distribution of the response and that the finding is significant. The findings also imply that to a less extent, Evangelical churches in Kenya sought to constantly identify coaching opportunities for pastors to enable them to achieve greater self-awareness, improve self-management skills and increased self-efficacy while developing their own goals and solutions.

About whether the Evangelical Churches encourage partnering with skilled individuals in a thought-provoking and creative process that inspires them to maximize their personal and professional potential, 39.4% indicated to a less extent, 31% to a moderate extent, 23.9% not at all and 5.6% to a large extent. The average response was 2.2 (to a less extent) with a standard deviation of 0.867 and p-value < 0.001. This indicated that there are no outliers in the distribution of the response and that the finding is significant.

The findings also imply that, to a less extent, the Evangelical Churches encourage partnering with skilled individuals in a thought provoking and creative process that inspires them to maximize their personal and professional potential. When asked whether the coaching programme provides a close environment needed for skills improvement and preparation for succession, 49.3% of the respondents indicated to a less extent, 19.7% to a moderate extent, 18.3% not at all, 11.3% to a great extent and 1.14% to a very large extent. The average response is 2.3 (to a less extent) with a standard deviation of 0.944 and p value < 0.005. This indicated that there are no outliers in the distribution of the response and that the finding is significant. The findings also indicate that, to a less extent, the coaching programme provides a conducive environment for skills improvement and preparation for

succession planning. This finding also confirms the view held by Zentis (2016), that coaching within the church setting has not been heard of as much as mentoring. However, based on the above finding, it is indicative of the need of integrating coaching in the development strategies of the evangelical churches. This will enhance the opportunity for both the coachee and coach to engage in a professional self-discovery journey. This would ensure that person being coached have a high capacity, in fulfilling their mandate in their respective institutions.

Table 4.22: *Coaching Programmes at Evangelical Churches in Kenya*

Characteristics	1	2	3	4	5	Mean	Sd
Seeks coaching opportunities for their leaders	(21.1%)	(47.9%)	(31%)	0	0	2.1	0.72
Encourages partnering with skilled coaches	(23.9%)	(39.4%)	(31%)	(5.6%)	0	2.2	0.867
Coaching programme provides a close environment	(18.3%)	(49.3%)	(19.7%)	(11.3%)	(1.4%)	2.3	0.944
Coaching programme adds value	(15.5%)	(38%)	(32.4%)	(9.9%)	(4.2%)	2.5	1.012
Coaching has enabled leaders identify talents and skills useful	14 (19.7%)	31 (43.7%)	19 (26.8%)	4 (5.6%)	3 (4.2%)	2.3	0.994
Coaching programme aims at leaders' greater performance and succession planning.	(16.9%)	(46.5%)	(28.2%)	(4.2%)	(4.2%)	2.3	0.953

With reference to whether the coaching programme added value by developing self-confidence, self-awareness and aspects of the leadership personality, (38%) of the

respondents indicated to a less extent, 32.4% to a moderate extent, 15.5% not at all, 9.9% to a large extent and 4.2% to a very large extent. The average response was 2.5 (to a less extent) with a standard deviation of 1.012 and p value < 0.005. This indicated that there are no outliers in the distribution of the response and that the finding is significant. The findings also imply that, to a less extent, the coaching programme adds value by developing self-confidence, self-awareness and aspects of the leadership personality.

When asked whether the coaching programme had enabled leaders identify unique talents and skills that can be useful their churches, 43.7% indicated to a less extent, 26.8% to a moderate extent, 19.7% not at all, 5.6% to a large extent and 4.2% to a very large extent. The average response was 2.3 (to a less extent) with a standard deviation of 0.994 and p value < 0.001. This indicated that there are no outliers in the distribution of the response and that the finding is significant. The findings also imply that, to a less extent, the coaching programme has enabled leaders identify unique talents and skills that can be useful to the church.

Finally, with regard to whether the coaching programme is aimed at unlocking the leadership potential and maximizing on their performance while creating succession opportunities, 46.5% indicated to a less extent, 28.2% to a moderate extent, 16.9% not at all, 4.2% to both a large and very large extent. The average response was 2.3 (to a less extent) with a standard deviation of 0.953 and p value < 0.001. This indicated that there are no outliers in the distribution of the response and that the finding is significant. The findings also imply that, to a less extent, the coaching programme is aimed at unlocking the leadership potential and maximizing on their performance while creating succession opportunities.

Key Data

Equation: LD = 1.635 + 0.574X_1

Table 4.37: Univariate analysis of Coaching on Succession Planning

	Model Summary			
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.776[a]	.602	.593	.44443
a. Predictors: (Constant), coaching				

The results from Table 4.37 on the model summary showed that R=0.776, implying that there is a moderate correlation between coaching and Succession Planning. R squared is a statistical measure of how close the data are to the fitted regression line. In the study conducted, the R-square was given as 0.602; this implies that coaching explains change in succession planning to a magnitude of 60.2%.

Table 4.38: Analysis of Variance

	ANOVA[a]				
Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	13.171	1	13.171	66.684	.000[b]
Residual	8.691	44	.198		
Total	21.862	45			
a. Dependent Variable: Succession Planning					
b. Predictors: (Constant), coaching					

Table 4.38 confirms that the model fit is appropriate for this data since p-value of 0.000, which is less than 0.05. This implies that there is a significant linear relationship between succession planning and coaching.

Table 4.39: Succession planning Co-efficients

		Co-efficients[a]				
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	2.036	0.185		11.010	.000
	coaching	0.457	0.056	0.776	8.166	.000
a. Dependent Variable: Succession Planning						

In Table 4.39 *p*-values above 0.05, were rendered insignificant, to denote that they are not major effects of succession planning. The study reports that the *p*-values were as follows: coaching (p=0.000). This being less than 0.05 ($p<0.05$) denotes that coaching is a significant variable in the model. Coaching can, therefore, be said to affect succession planning in Evangelical Churches in Kenya.

Objective 4: Effect of leadership development aspects of Mentorship and Coaching on Succession planning in Evangelical Churches in Kenya.

The fourth objective was to examine the effect of leadership development strategies of mentorship and coaching on succession planning in Evangelical Churches in Kenya. To get a deeper and open understanding of the respondent's perception, the pastors were first asked how they were preparing for continuity using their respective churches leadership development programmes. The answers were varied though the most common answers were that churches focussed on many trainings, conferences and seminars to fulfil this objective. In addition, the respondents felt that small group interactions as well as mentorship programmes were also effective ways that they were preparing their leaders for continuity. These findings indicate that training and mentorship are the key strategies that Evangelical Churches are using for Leadership Development and succession planning.

The Evangelical Churches senior management pastors reported that leadership succession planning strategies are a key concept that is currently structured through various acts such as: delegation of duties, training of junior staff members, training through mentorship and coaching. This is a clear indication that the lead pastors have developed an approach to cater for the upcoming leadership succession.

Table 4.23: *Self-awareness influences Succession Planning*

Response	Frequency	Percentage
Yes	52	65
No	24	30
don't know	4	5

Regarding whether self-awareness as a pastor influenced succession planning, a majority of the respondents (65%) indicated that it did, while 30% indicated that it did not, the remaining did not know as shown in Table 4.25. The respondents were further asked what resources Evangelical Churches in Kenya have employed to ensure a successful Leadership Development process that led to successful succession planning. In their responses, the most common resources cited were Staff Exchange Programmes both locally and internationally with sister and partner churches, availing of financial resources for educational enhancement of their pastors and leaders as well as regular trainings, seminars and conferences, and the mentorship programmes. These findings imply that the churches had been successful in providing financial resources, training opportunities and mentoring resources that had contributed to effective succession planning for pastors.

To further understand the leadership strategies and effects on succession planning, the respondents were required to respond to a series of statements using a Likert scale to the extent that they agree with them provided as: 1- not at all, 2 - to a less extent, 3 - to a

moderate extent, 4 - to a large extent, 5 - to a very large extent. The responses are presented

in Table 4.26.

Table 4.24: *Succession Planning at Evangelical Churches in Kenya*

Characteristics	1	2	3	4	5	Mean	Sd
Constantly identifies critical positions for succession	(7%)	(15.5%)	(32.4%)	(29.6%)	(15.5%)	3.3	1.129
Churches have a clear laid down and communicated succession strategy	(22.5%)	(43.7%)	(28.2%)	(5.6%)	0	2.2	0.845
Identifies key competencies required for positions and matches them with potential successors	(12.7%)	(32.4)	(33.8%)	(18.3%)	(2.8%)	2.7	1.013
Churches use mentoring and coaching as a succession planning strategy	(18.3%)	(49.3%)	(26.8%)	(5.6%)	0	2.2	0.804
Grooming of successors for critical positions is based on abilities and merits of the potential candidate	(8.5%)	(33.8%)	(36.6%)	(16.9%)	(4.2%)	2.7	0.982
Recruits externally when there is need to do so.	(4.2%)	(25.4%)	(38%)	(28.2%)	(4.2%)	3	0.941
Succession planning is a critical aspect in the overall Church strategic plans	(2.8%)	(21.1%)	(39.4%)	(26.8%)	(9.9%)	3.2	0.98

The respondents were first asked whether their respective church leadership

constantly identified critical positions that required filling or a succession planning process.

In their responses, 32.4% indicated to a moderate extent, 29.6% to a large extent, (15.5%) to

both a less extent and to a very large extent and 7% not at all. The average response was 3.3

(to a moderate extent) with a standard deviation of 1.129 and p-value < 0.05. This indicated

that there are no outliers in the distribution of the response and that the finding was significant. The findings implied that, to a moderate extent, Evangelical church leadership in Kenya constantly identify critical positions that required filling or succession planning for future action.

With regard to whether there was a clearly laid down and communicated succession planning strategy for positions, 43.7% responded to a less extent, 28.2% to a moderate extent, 22.5% not at all and 5.6%) to a large extent. The average response is 2.2 (to a less extent) with a standard deviation of 0.845 and p-value < 0.05. This indicated that there are no outliers in the distribution of the response and that the finding is significant. The findings implied that, to a less extent, there was a clearly laid down and communicated succession planning strategy for positions within the churches.

The respondents were further asked whether the Evangelical Churches identify key competencies required for positions and matches them with potential successors. Their responses were as follows: 33.8% to a moderate extent, 32.4 to a less extent, 18.3% to a great extent, 12.7% not at all and 2.28% to a very large extent. The average response is 2.7 (to a low moderate extent) with a standard deviation of 1.013 and p value < 0.05. This indicated that there are no outliers in the distribution of the responses and that the findings are significant. The findings implied that, to a low moderate extent, Evangelical Churches in Kenya identify key competencies required for positions and matches them with potential successors.

Regarding whether the churches use leadership strategies such as mentoring and coaching as a succession planning strategy in identifying potential candidates for new positions, or to fill positions that become vacant, 49.3% indicated to a less extent, 26.8% to a moderate extent, 18.3% not at all and 5.6% to a large extent. The average response is 2.2 (to a less extent) with a standard deviation of 0.804. Though this finding indicates that to a less

extent Evangelical Churches in Kenya use leadership strategies such as mentoring and coaching as a succession planning strategy in identifying potential candidates for new positions or to fill positions that become vacant, the p-value was > 0.05, implying that the finding was not significant.

When asked whether grooming of successors for critical positions is based on abilities and merits of the potential candidate at Evangelical Churches in Kenya, 36.6% of the respondents indicated to a moderate extent, 33.8% to a less extent, (16.9%) to a large extent, (8.5%) not at all and (4.2%) to a very large extent. The average response is 2.7 (to a low moderate extent) with a standard deviation of 0.982 and p-value < 0.05. This indicated that there are no outliers in the distribution of the responses and that the finding is significant. The findings imply that to a low moderate extent, grooming of successors for critical positions is based on abilities and merits of the potential candidate. It is the contention of this study that unless deliberate effort is made to groom leaders, the succession planning process cannot succeed. The findings also are indicative of a low uptake of the thoughts of Passavant (2015), that succession planning constitutes all the qualities of leadership, specifically philosophies, people, positions, culture, relationships and execution. Only deliberate programs, this study asserts, will enable the realisation of these thoughts. This study also concurs with the earlier thoughts of Beery (2018), that leadership development cannot be divorced from the reality of succession planning, that it is inevitable.

Respondents were also asked to give their views on whether the Evangelical Churches they served in seized the opportunity to recruit leadership from outside the organization whenever sufficient capabilities to fill critical positions was lacking. Here, 38% indicated to a moderate extent, 28.2% to a large extent, 25.4% to a less extent, and 4.2% for both not at all and to a very large extent. The average response is 3.0 (to a moderate extent) with a standard deviation of 0.941 and p value < 0.05. This indicated that there are no outliers in the

distribution of the responses and that the finding is significant. The findings implied that, to a moderate extent, Evangelical Churches seized the opportunity to recruit leadership from outside the organization whenever sufficient capabilities to fill critical positions is lacking.

Finally, the respondents were asked whether succession planning is a critical and important aspect in the overall Evangelical Churches' strategic plans. In their responses, 39.4% indicated to a moderate extent, 26.8% to a large extent, 21.1% to a less extent, 9.9% to a very large extent and 2.8% not at all. The average response is 3.2 (to a moderate extent) with a standard deviation of 0.39. The findings imply that, to a moderate extent, succession planning is considered a critical and important aspect in the overall Evangelical Churches' strategic plans.

The succession planning featured a very strong sense of leadership anticipated from the lead pastors. Succession planning is seen to take vast dimensions such as coaching and mentorship. Here, one of the respondents had this to say: *"raising leaders to take up leadership positions before I exit and not when I exit."* This shows a sense of leadership in planning for a smooth transition after the leadership tenure is completed. The respondent also adds: "*I delegate to various individuals in my team to learn what I go through as a Lead Pastor."*

Table 4.25: *Leadership Development Strategies as a Succession Planning Tool*

Response	Frequency	Percentage
Yes	50	62.5
No	30	37.5

The respondents were asked whether the Leadership Development programmes in the Evangelical Churches they serve in were a proponent of succession planning in the church. In their response, 62.5% agreed while the remaining 37.5% did not agree as shown in Table 4.27 above. These findings show that although those that agreed were more than those that

disagreed, generally, there were mixed feelings about the role of the Leadership Development programme at Evangelical Churches in Kenya as a proponent to succession planning. When asked to explain their responses in relation to whether Leadership Development strategies are tools for succession planning, the reasons given by those who agreed were that the programme has helped develop skills of the leaders and pastors through raising expectations, that it has created clear leadership structures and pathways to achieving growth goals, and that most vacancies had been taken up by mentees of the leaders exiting or moving up.

The response from those that did not agree were that the succession planning process was not clear at all and that it was usually based on relationships with the decision-makers, and that any form of Leadership Development training is provided at the entry level only. This finding shows that both those who agreed and those who disagreed had their reasons for taking the positions that they took and considered them valid. This finding then points to a disconnect between the three processes of; leadership development, mentoring, and coaching. The disconnect also, contrasts with the belief by Passavant (2015), that succession planning needs to be part of the values, vision, strategy as well as the culture of an organization. He points out that the succession of leaders must be viewed as a step forward and not a regression. This study concurs with the view in that it is imperative to embrace succession planning as part of a wider scope of vision and strategy. The disconnect, would only confine succession planning to a process of filling vacant positions, devoid of leadership development practices. A wholistic approach therefore, would be important in enabling the pastors' not to view the succession planning process as inept, and distant from the leadership development process. They should view it as a proponent to their growth in church ministry.

The subsequent section sought to understand the perceptions of the respondents on the effects of the Leadership Development strategies on succession planning at their respective churches. The respondents were required to respond to a series of statements using a Likert

scale on the extent to which they agree with the given to them as: 1- not at all, 2 – to a less extent, 3 – to a moderate extent, 4 – to a large extent, 5 – to a very large extent. This is presented in Table 4.28.

The respondents were first asked–whether there had been smooth transitioning of new pastors. In their responses, 33.8% indicated to a moderate extent, 31% to a large extent, 21.1% to a less extent, 9.9% to a very large extent and 4.2% not at all. The average response was 3.2 (to a moderate extent) with a standard deviation of 1.027. This finding implies that the leadership strategy of mentorship and coaching has, to a moderate extent, assisted in the smooth transitioning of new pastors.

When asked whether succession planning of pastors exiting or moving to other positions had been efficient and effective, 43.7% responded to a moderate extent, 31% to a less extent, 14.1% not at all, 9.9% to a large extent and 1.4% to a very large extent. The average response was 2.5 (to a less extent) with a standard deviation of 0.908. This finding implies that the leadership strategy of mentorship and coaching has, to a less extent, been efficient and effective in succession of pastors exiting or moving to other positions.

When asked whether succession planning of pastors or filling of vacant positions at Evangelical Churches in Kenya is based on leadership capabilities and on merit, 46.5% responded to a less extent, 22.5% not at all, 21.1% to a large extent, 7% to a moderate extent and 2.8% to a very large extent. The average response was 2.2 (to a less extent) with a standard deviation of 0.97. This finding implies that the leadership strategy of mentorship and coaching had, to a less extent, been of use in the filling of vacant positions based on leadership capabilities and on merit. Nkomo (2016) indicates that mentoring and coaching are great catalysts for retaining employees especially in critical sectors. He indicates that any employee who leaves our organisation, is a loss not just in terms of personal, but also in monetary terms because of the financial investments carried out.

On the hand, Sarah (2017) provides sufficient evidence-based research on the use of coaching and mentoring. She indicates that when mentoring and coaching are utilized for development purposes, it improves the wellbeing as well as service delivery of practitioners. On the same breath, pastors who are coached and mentored, would provide good standing in the church, devoid of any theological shortcomings.

Table 4.26: *Effects of Leadership Development Strategy on Succession Planning*

Characteristics	1	2	3	4	5	Mean	Sd
Churches have smooth transitions of new leaders	(4.2%)	(21.1%)	(33.8%)	(31%)	(9.9%)	3.2	1.027
Succession Planning has been efficient and effective	(14.1%)	(31%)	(43.7%)	(9.9%)	(1.4%)	2.5	0.908
Succession is based on Leadership capabilities and on Merit	(22.5%)	(46.5%)	(21.1%)	(7%)	(2.8%)	2.2	0.97
There is constant improvement of leaders through Leadership Development	(5.6%)	(33.8%)	(36.6%)	(16.9%)	(7%)	2.9	1.004
Promotion criteria is clear and is largely dependent on the Leadership Development and performance	(23.9%)	(40.8%)	(26.8%)	(8.5%)	0	2.2	0.904
Appraisal process is done by senior leadership	(14.1%)	(31%)	(33.8%)	(14.1%)	(7%)	2.7	1.103
Leaders are frequently involved in succession planning and decision-making.	(8.5%)	(43.7%)	(33.8%)	(12.7%)	(1.4%)	2.5	0.875
Senior leaders prepare successors through training	(5.6%)	(25.4%)	(33.8%)	(31%)	(4.2%)	3	0.985

The respondents were further asked whether there was constant improvement of leaders through Leadership Development programmes that had created a pool of capable leaders. In their responses, 36.6% indicated to a moderate extent, 33.8% to a less extent, 16.9% to a large extent, 7% to a very large extent and 5.6% not at all. The average response was 2.9 (to a moderate extent) with a standard deviation of 1.004. This finding implies that the leadership strategy of mentorship and coaching had, to a moderate extent, been of use in the constantly improving the leaders at Evangelical Churches in Kenya and created a pool of capable leaders.

With regard to whether promotion criteria were clear and largely dependent on the Leadership Development and performance of individuals, 40.8% indicated to a less extent, 26.8% to a moderate extent, 23.9% not at all and 8.5% to a large extent. The average response was 2.2 (to a less extent) with a standard deviation of 0.904. This finding means that the leadership strategy of mentorship and coaching had to a less extent, been effective in ensuring that the promotion criteria at Evangelical Churches in Kenya is clear and is largely dependent on the Leadership Development and performance of individuals.

The respondents were also asked whether appraisal process includes the senior leadership opinion regarding the skills needed for the junior leaders and make the stepping up to the next level of responsibility. In their responses, 33.8% indicated to a moderate extent, 31% to a less extent, and 14.1% both to a large extent and not at all, and 7% to a very large extent. The average response was 2.7 (to a low moderate extent) with a standard deviation of 1.103. This finding implies that the leadership strategy of mentorship and coaching and, to a low moderate extent, the appraisal process includes the opinion of senior leaders.

Regarding whether pastors were frequently involved in succession planning and decision-making, 43.7% responded to a less extent, 33.8% to a moderate extent, 12.7% to a large extent, 8.5% not at all and 1.4% to a very large extent. The average response was 2.5 (to

a less extent) with a standard deviation of 0.875. This finding implies that the leadership strategy of mentorship and coaching has to a less extent, enabled the frequent involvement of pastors in succession planning and decision-making.

Finally, the respondents were asked whether senior pastors played a significant role in preparing the future leaders to succeed them by providing them with training that had the necessary skills. In their responses, 33.8% responded to a moderate extent, 31% to a large extent, 25.4% to a less extent, 5.6% not all and 4.2% to a very large extent. The average response was 3.0 (to a moderate extent, with a standard deviation of 0.985. This finding implies that the leadership strategy of mentorship and coaching had, to a moderate extent, enabled senior pastors to play a significant role in preparing the future leaders to succeed them by providing them with training that gives them the necessary skills. The finding as shown in Table 4.28, then concurs with the views of Hughes, Ginnet & Curphy (2015). They observe that the evaluation of key knowledge, skills and behaviours is necessary in ensuring that one has good a succession planning, that can be seen to be all inclusive.

Diagnostic Tests

Equation:

$LD = 2.036 + 0.457X_2$

Table 4.40: Leadership Development effects on Succession Planning

		Model Summary		
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.689[a]	.475	.464	.48179
a. Predictors: (Constant), succession planning				

The results from Table 4.40 on the model summary showed that R=0.689, implying that there is a moderate correlation between succession planning and leadership development.

R squared is a statistical measure of how close the data is to the fitted regression line. In the study conducted, the R-square was given as 0.475; this implies that coaching explains every change in leadership development to a magnitude of 47.5%.

Table 4.41: Leadership Development analysis of Variance

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	10.069	1	10.069	43.380	.000[b]
	Residual	11.142	48	.232		
	Total	21.211	49			

ANOVA[a]

a. Dependent Variable: Succession planning

b. Predictors: (Constant), Leadership development

Table 4.41 confirms that the model fit is appropriate for this data since *p*-value of 0.000, which is less than 0.05. This implies that there is a statistically significant linear relationship between leadership development and succession planning.

Table 4.42: Leadership Development and Succession Planning

Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	1.384	0.317		4.372	0.000
	Leadership development	.609	0.092	.689	6.586	0.000

a. Dependent Variable: succession planning

P-values above 0.05, were rendered insignificant, to denote that they are not major effects. The study reports that the p-values were as follows: coaching (*p*=0.000). This being less than 0.05 (*p*<0.05) denotes that coaching is a significant variable in the model. Coaching can, therefore, be said to affect succession planning.

Equation: $LD = 1.384 + 0.609X_3$

Durbin-Watson test is used to check serial correlation among variables. Table 4:29 shows this correlation.

Table 4.29: *Multicollineality Diagnostic Test*

	Coefficients[a]						
	Unstandardized Coefficients		Standardized Coefficients			Collinearity Statistics	
Model	B	Std. Error	Beta	T	Sig.	Tolerance	VIF
1 (Constant)	1.571	0.314		5.009	.000		
mentoring	0.320	0.148	0.426	2.161	.038	0.275	3.635
coaching	0.197	0.088	0.350	2.240	.032	0.438	2.281

a. Dependent Variable: Succession Planning

When error terms from different (usually adjacent) times (or cross-section observations) are correlated, we say that the error term is serially correlated. Serial correlation does not affect the biasness or consistency of ordinary least squares (OLS) estimators, but it does affect their efficiency. To use a linear model, therefore, the dependent variable must be independent. The information in Table 4.29 also allows us to check for multicollinearity in our multiple linear regression model. Tolerance should be > 0.1 (or VIF $<$ 10) for all variables, which they are.

The test has a range of between 0 and 1 and the closer the co-efficient is to 1.0, the greater the internal consistency is. The reliability of the consistency of the latent variables in the consistency test is good if, $0.5 \leq$ VIF < 0.6, is taken as acceptable if, $0.6 \leq$ VIF < 0.7 and it is excellent when VIF ≥ 0.8.

Multivariate Regression Analysis

The model summary below gives a detailed explanation on the relationship between the dependent and independent variables captured in this study multivariate analysis under regression.

Table 4.31: Multivariate analysis model summary

		Model Summary		
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.797[a]	.636	.604	.40754

a. Predictors: (Constant), succession planning, coaching, mentoring

The results from Table 4.31 on the model summary showed that r=0.797, implying that there is a moderate correlation between succession planning, coaching, mentoring and leadership development. R squared is a statistical measure of how close the data are to the fitted regression line. It is also known as the co-efficient of determination, or the co-efficient of multiple determination for multiple regression. A case of 100% indicates that the model explains all the variability of the response data around its mean. In this study conducted, the R-square was given as 0.636; this implies that succession planning, coaching, and mentoring explain every change in leadership development to a magnitude of 63.6%.

Analysis of Variance

Analysis of variance shows the relationship between the two variables. This section shows the p-value ("sig" for "significance") of the predictor's effect on the criterion variable. The *p*-value less than 0.05 is generally considered statistically significant. In this case, the researcher observes the relationship between role of succession planning, coaching and mentoring on leadership development.

Table 4.32 Multivariate model Analysis of variance

		Sum of				
		ANOVA[a]				
Model		Squares	df	Mean Square	F	Sig.
1	Regression	9.862	3	3.287	19.792	.000[b]
	Residual	5.647	34	.166		
	Total	15.509	37			

a. Dependent Variable: Succession Planning
b. Predictors: (Constant), coaching, mentoring

Table 4.32 confirms that the model fit is appropriate for this data since *p*-value of

0.000, which is less than 0.05. This implies that there is a statistically significant linear

relationship between succession planning and the independent variables which are as follows:

coaching and mentoring.

Coefficients

The tests on co-efficient showed the relationship between the role of succession

planning, mentoring, and coaching on leadership development at Evangelical Churches in

Kenya.

Table 4.33: Multivariate model coefficients

		Co-efficients[a]				
		Unstandardized Co-efficients		Standardized Co-efficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	1.571	0.314		5.009	0.000
	Mentoring	0.320	0.148	0.426	2.161	0.038
	Coaching	0.197	0.088	0.350	2.240	0.032

a. Dependent Variable: Succession Planning

Table 4.33 presents regression *p*-value; the test was performed at 95% confidence

interval; this implies that only 5% was given to chance an error. This sets the significance

threshold mark as 0.05. *p*-values above 0.05 were rendered insignificant, to denote that there

were no major effects on leadership development. The study reports that the p-values were as follows: mentoring (p=0.038). This being less than 0.05 (p<0.05) denotes that mentoring is a statistically significant variable in the model. Mentoring can, therefore, be said to statistically significantly affect Succession Planning.

The second independent variable was change leaders. The study found that coaching had a p-value of (p=0.032). The (p<0.05) implies that the variable is statistically significant and, therefore, they play a statistically significant role in influencing Success Planning at Evangelical Churches in Kenya.

Equation: $LD = 1.571 + 0.320X_1 + 0.197X_2 + .081X_3$

Discussions

Objective 1: Leadership Development Strategies in Evangelical Churches in Kenya

With an overwhelming majority, the findings indicate that Leadership Development strategies at Evangelical Churches in Kenya is a strategy that has been employed in the management of the church and the pastors are aware of it. This finding is in line with the assertion by Reiland (2018) that the modern Episcopal Church has been moving away from traditional church management techniques to more modern strategies used by corporations. The findings of this study match the ones of Moss (2013) who reported the prevalence of leadership development strategies in the local church with an emphasis on systematic procedures for developing leaders at every level.

This points to a specific direction through which Evangelical Churches in Kenya strive to attain leadership development. This further appears to be among the emerging dynamics in church developments as other studies have shown patterns of Leadership Development and succession planning observed at a global level in most contemporary Pentecostal movements and churches have been characterized as dynastic (Tushima, 2016).

This study also alludes to the fact that with rapid church growth in Kenya and other African countries, the need for sound leadership is evident. As such the churches must develop their leaders to meet this need of ministering to a very educated population.

Most of the respondents were also confident that there is intentional Leadership Development geared towards succession. This finding is also in line with Reiland (2018) who explains the modern Episcopal Church has been moving away from the dynastic system of leadership for succession planning to a Leadership Development system. This finding, however, does not agree with Tushima (2016) who finds that succession planning within the African church context has been marked with controversy, with many church leaders seemingly choosing the dynastic system for succession planning.

Objective 2: Influence of Mentorship on Succession planning in Evangelical Churches in Kenya

The finding on this objective imply that mentorship programmes are part of the Leadership Development strategies that Evangelical Churches seek to employ in succession planning and have made their pastors aware of its availability. However, the mentee role only had been played by the lower management-level pastors, while the senior level pastors were mostly mentors and did not have mentors. This finding is in line with Hodges (2017), who alludes to the fact that mentoring utilizes a more directive approach than coaching. This is evidenced by the fact that the mentor passes on his expert knowledge to the mentee, building a supportive and close relationship. The expertise that is passed on, is accumulated by the mentor over many years of engagement in their respective responsibilities.

The mentorship programme in the evangelical churches were moderately effective in the succession planning process which differs from the researcher's observation in literature that a model such as a mentorship programme can be applied within a church setting, because

not only does it cause multiplication of leaders, it also ensures that those who are mentored succeed their mentees and, in turn, mentor others, thus, building a strong and vibrant leadership succession pipeline.

Objective 3: Influence of Coaching on Succession planning in Evangelical Churches in Kenya

The finding on this objective generally showed that coaching, as one of the Leadership Development strategies for succession planning at evangelical churches, is not adequately used by the respective evangelical churches. According to Sharma (2017), coaching adds value by contribution to the achievement of organization, as well as people strategies. It also contributes positively to the growth of leadership development and employee engagement. Despite the findings, the researcher contends that coaching would be of great help in stabilizing the evangelical movement and for business continuity within the EAK movement.

A gap between those coached and pastors not coached is wide, hence, the need to put more emphasis into coaching. This finding is important in appreciating the need for and intended output of coaching. The goal of coaching can be appreciated to be enabling the client to become more independent, able to reflect and be intentional about their career, impact, and growth in their environment, Pappas and Jerry (2015). With a low significant result, then the evangelical movement would best be placed to incorporate such a learning module of coaching, which would give life to the succession planning process. With a clear coaching process, that is not only suited for succession planning, but growth of the clergy and other workers, this study hold the view that coaching would be o great knowledge transfer asset for the evangelical movement.

Reiner (2018) outlined aspects of coaching that pastors and church leaders should adopt in their daily duties and working towards succession. First, Pastors have the crucial role of teaching others as they are considered shepherds, ministers, and caretakers of their congregation and members, but also teachers to their juniors and subordinates. Secondly, they must deal with criticism and must learn to properly weight criticisms and not live in fear of them. Third, Pastors must learn to share credit and give glory to God when things are going well but must also learn to take responsibility and lead in problem solving when things are difficult. Fourth, Pastors, make decisions but must also trust others to implement them by obeying the biblical admonition to equip the church to serve rather than do everything themselves. Finally, Pastors need to collaborate and delegate to others to assist, encourage, share ideas and implement vision which will bolster the involvement and support of those in the church.

Objective 4: Effect of leadership aspect of Mentorship and Coaching in Succession Planning in Evangelical churches in Kenya.

The finding in this objective indicates that mentoring and coaching influence succession planning to a moderate extent which informs the study that evangelical churches are short of systems leadership development strategies supporting succession planning. This informs the study that evangelical churches could face stagnation in their leadership process as they do not fully look into the future leadership development prospects. This creates hindrances in the systems through which change may not be embraced.

However, the leadership development strategy of mentorship at the evangelical churches in Kenya were perceived as key influencing factors towards succession planning. A larger proportion of the lead pastors reported that they had undergone both internal and external mentorship in their preparation for their roles, that sharpened their leadership skills

such as seminary training, FOCUS ministry leadership development training, and various coaching and management trainee programmes. This implies that pastors from the Evangelical Churches in Kenya had participated in mentoring activities that helped in shaping their leadership position unlike coaching.

Although coaching was not considered to have a great effect on succession, a larger proportion of the respondents reported that they had participated in coaching activities through various capacities such as apprenticeship, global partnerships, departmental coaching and even coaching at an individual level. This gave insights that Evangelical Churches in Kenya have laid platforms for coaching to be practiced. In conjunction with this, coaching presents the platform to rightfully provide guidance.

Coaching and mentoring have emerged through research as key components of effective training as postulated by Comte & McClelland (2017). The author indicates that coaching and mentoring develop competencies such as openness, relationship and communication skills. Other aspects that are linked to coaching and mentoring include improved communication and development of conflict resolution skills. Grover and Furnham (2016) point out that there needs to be further research done to ascertain that self-efficacy and coaching have a reciprocal relationship, or if self-efficacy predicts the effectiveness of coaching and mentoring.

This study concurs with the assertion of Grover and Furnham (2016), in that coaching and mentoring are critical components of training. This view is one that the evangelical church in Kenya should adopt and implement as they work towards development of succession plans for churches that would be suitable within its diversity.

Chapter Summary

Diverse themes have emerged in this study strongly, among them being the nexus between Leadership Development, mentoring and coaching. This draws a key model in telling how these can be joined in enhancing leadership development. Mentoring and Coaching are seen by the researcher as facilitating tools in enhancing effective succession planning. The transition elements are mentioned in the findings by the researcher. In this manner, they act as direct catalyst in leadership development. An investigation on the effects of mentorship and coaching aspects of leadership development on succession planning at the Evangelical Churches in Kenya reveals that succession planning is largely a function of mentorship and coaching however in different varying degrees. The next chapter presents a summary to the findings, conclusions and recommendations.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter provides the summary of the findings that have emerged from this study, the recommendations that have been made following these findings and the overall conclusions drawn from this study. The chapter also provides suggestions for further research.

Summary of Findings

Response Rate

The response rate was at 59.3% of the distributed questionnaires, which was considered sufficient to conduct the analysis as according to Mugenda and Mugenda (2012), 50% response rate is adequate, 60% is good while 70% and above is rated to be very good for analysis.

Demographic Information

The data presentation started with descriptive statistics, which provides the demographic information of the respondents and establishes the background to the study subjects.

The average age of the respondents was 43.8 years with a standard deviation of 8.84 years. It is, however, important to note that half of the responding pastors were older than 45 years. The average age of pastors at the evangelical churches in Kenya is 10 years below the global average. This is an indication of the progressive nature and strategy the churches have adopted to include younger pastors into their human resources when compared to what the norm is globally.

Three quarters of the respondents were male, an indication of the notion that church leadership is dominated by male leaders. This is not new and persists especially in the church

as women seek to enter the professions that have been male dominated where cultural assumptions and structural arrangements continue to resist the acceptance of women in leadership.

Nearly two thirds of the respondents had an undergraduate degree as their highest educational level. This suggests that most pastors were well equipped to understand the variables of the study and, therefore, have the leadership knowledge and skills required to contribute the data for this study.

More than half of the respondents had worked as pastors for more than 6 years. This finding indicated that most of the respondents had been pastors for a period that is sufficient to provide credible and quality information to fulfil the objectives of the study. With respect to being pastors in their current churches, the average period was 7 years, which indicated that most of the respondents had been pastors at their current church for a period that was adequate to provide sufficient and quality information to fulfil the objectives of the study.

Most of the pastors were in middle level management positions while the others were equitably distributed in the other management levels. The respondents were, therefore, considered most appropriate to have the information required given that their years of experience and tenancy of service had given them more experience in church operations.

Objective 1: Leadership Development Strategies employed by Evangelical Churches in Kenya

The first objective of the study was to understand the leadership development strategies in Evangelical Churches in Kenya and how they were applied by the leaders. The respondents indicated that they were aware of leadership development strategies at the churches. The findings indicated that Leadership Development at Evangelical Churches in Kenya was a strategy that has been employed in the management of the church and that the pastors are aware of it. Half of the respondents, however, had not attended or been part of the

leadership development programmes at their respective churches, which indicated that even though Leadership Development strategy is considered an integral part of management at the Evangelical Churches, its application to the pastors has not been fully implemented.

Close to two thirds of the respondents further indicated that there was intentional Leadership Development process with a focus on succession. This was done through constant reminders by their supervisors and church leadership to regularly pass knowledge to their subordinates, through regular trainings, conferences, and seminars as well as through one-on-one mentorship. The respondents, who indicated that there was no intentional Leadership Development process with a focus on succession, also explained that their seemed to be a low glass ceiling in leadership progression and that there was a clear gender disparity on promotion and succession. The respondents also indicated that Evangelical Churches in Kenya offered sponsored education opportunities to the pastors to enhance their leadership knowledge and skills through regular internal and external trainings, conferences, and seminars; organizing missions and exchange programmes with partner churches both locally and internationally; and offering discipleship programmes to all its leaders and pastors. The effectiveness of these opportunities, however, was ranked as moderately effective in helping them go about their daily responsibilities as pastors.

Regarding the extent to which leadership development strategies are applied at Evangelical Churches in Kenya, to a moderate extent, the respondents believed the church had put effort to constantly identify and review the current leadership strategy and formulate new ones with a view to producing desired results. Here, the Evangelical Churches in Kenya sought to assess the current leadership situation and compare it to the desired future; to a less extent, the Evangelical Churches pastors are of the opinion that though there are Leadership Development strategies at the church, they are far less specific on the actions that must be taken to retain, develop or acquire the leaders and the leadership skills required; to a large

extent, the pastors were confident that there was adequate and proper induction and socialization of new employees; to a moderate extent, the Leadership Development strategies at Evangelical churches have reasonable information with regards to Individual and Organizational Assessments; to a less extent, the pastors have not been adequately encouraged to have individual development plans for personal development; to a moderate extent, there are adequate learning opportunities to the pastors on voluntary basis.

Objective 2: Influence of mentorship on succession planning within Evangelical Churches in Kenya.

The research showed that respondents were aware of mentorship programmes in Evangelical churches in Kenya. This showed that evangelical churches had a mentorship programme in place that was well embraced. The participants expressed strong understanding of the diverse issues that cut across the mentoring as a practice. Not only did participants respond positively with regards to their understanding of mentorship, but also the respective Evangelical churches have solid structures that strongly give rise to mentorship such as involving the various leaders in the church in mentorship programme. Specifically, the mentee role only had been played by the lower-level pastors (trainee and intern pastors). The mentor is also usually a senior or higher-level member and passes on skills referred to as the secrets of leadership to the mentee; usually of middle or lower-level member. This signifies a correct flow of information and skills from the seniors to the juniors in rank.

The finding also showed a moderate perception and understanding of the mentorship programme as it relates to succession planning. This finding is an indication that the mentorship programme has only been moderately effective in the succession planning process and has not been fully explored to yield its anticipated outcome. This finding was implied in the literature review and seems to be of significance considering that mentoring is

essentially expected to equip leaders for the future, which begins with succession during transitions.

The findings in this study resonate with those of Short (2014) describing mentoring as a process for informal transfer of knowledge, social capital and psychosocial support perceived by the recipient as relevant to work, occupational growth or professional development. As such, mentoring entails informal face-to-face communication over a sustained time between a person who is perceived to have greater relevant knowledge, wisdom or experience also known as the mentor; and a person who is perceived to have less of the three qualities, known as the protégé. The findings further suggest that knowledge management can be enhanced by creating continuity in its technical knowhow, getting to the core of mentorship is, thus, essential in passing information across ranks because mentorship stands to support all forms or teaching or apprenticeship.

The pastors who were aware of the mentorship programmes at their respective churches responded to the question as to whether they had been part of any mentorship programmes offered. This signifies a high proportion of respondents who had interacted with mentorship programmes. This is a positive finding, that goes to agree with the observations of Konopaske, Ivancevich and Matteson (2018). They allude to the fact that mentoring promotes identification of new talent. The process of identifying this is a major morale booster to employee's and should be enhanced to provide new avenues to discovering self. It is also in line with the findings of this study in that Evangelical churches in Kenya presents mentorship by letting the experienced or the experts in the fields of evangelism pass the right knowledge to the other pastors.

Objective 3: Influence of coaching on succession strategy in Evangelical Churches in Kenya.

The third objective of the study was to evaluate coaching as a Leadership Development strategy for succession planning. More than half of the respondents indicated that coaching was one of the Leadership Development strategies for succession planning at their respective churches though not as strong as mentorship. Fewer respondents, however, had been involved in the coaching programmes, which indicate that coaching as a Leadership Development strategy for succession was poorly implemented. The effectiveness of the coaching programme was subsequently rated as not effective in succession planning. This shows that the respondents had no confidence in the strategy and effectiveness of the coaching programmes for succession planning. To further express the perception of the respondents with regard to the implementation of the coaching programmes, the respondents indicated that, to a less extent, the churches sought to identify coaching opportunities for their leadership for them to achieve greater self-awareness, improve self-management skills and increase self-efficacy so that they can develop their own goals and solutions. This finding should be cognisant of the reality raised by Rudolph (2019). He indicates that coaching is an emerging valuable and useful psychological helping process that can aim at enhancing employees' well-being and facilitating their engagement, commitment and productive work behaviour. In view of the engagements that the clergy go through, this study reckons the importance of coaching especially for younger pastors. Long hours, cancelling, diverse emotional status due to weddings and deaths, are just but some of the issues that the younger would struggle with if not properly guided.

It was also found that the churches encourage partnering with skilled individuals in a thought-provoking and creative process that inspires leaders to maximize their personal and professional potential. Additionally, the coaching programmes at the Evangelical churches

was shown to provide a close environment needed for skills improvement and preparation for succession. Evangelical Churches were also shown to add value by developing self-confidence, self-awareness and aspects of the leadership personality through the coaching programme. Further, it was revealed that the coaching programmes had enabled leaders to identify unique talents and skills that can be useful, and that the programme was aimed at unlocking the leadership potential and maximizing on performance while creating succession opportunities.

A majority of the respondents in this study were aware of what coaching is but only a few indicated as having interacted with coaching materials or partners. Given that the study's literature review had shown a strong nexus from other studies on coaching, Evangelical Churches in Kenya displayed a disconnect between the two; that is succession planning and coaching. Coaching programmes appears to be handicapped by lack of engagement or ability to link the staff members and the senior leaders in preparing for succession planning. Such shortcomings and setbacks are highly ignited by lack of platforms by the church to freely engage its members of staff with an aim of enhancing their wellbeing and growth. The findings of the research showed key coaching activities such as availability of coaching opportunities, advisors, talent identification and closed coaching environment were lagging.

The findings in this study disagree with those of Oduwusi (2018) who found that succession planning process entails more than replacing a leader and calls for prior planning and preparedness, through Leadership Development strategies such as mentoring and coaching. Succession planning can be appreciated as a forward-thinking business strategy that seeks to identify and develop employees to assume key leadership roles in future. Similarly, Barginere, Franco and Wallace (2013) find that succession planning increases the likelihood of smooth leadership transition with minimal loss of expertise. Here, the focus is to formalize strategies that assess the resources needed for the development of internal talent to

preserve institutional knowledge and memory. Indeed, succession planning can be utilized internally by an organization to grow its own leaders for future roles. Within a church setting, internal mentoring and coaching of pastors take a long time owing to the need for learning the culture and building relations with the congregations. Lack of a succession planning mind sets would then jeopardize this process and create instability and discontinuity in the future.

The respondents were of the view that the Evangelical Churches needed to simplify the coaching programme and allow for it to be actualized. In addition, it was also felt that the leadership should align its leadership structure with coaching at certain levels. This would allow for a seamless coaching relationship between the senior and junior staff.

Objective 4: Effect of leadership development aspects of mentorship and coaching on succession planning in Evangelical Churches in Kenya.

Here, there were mixed responses from the respondents about the effects of the Leadership Development programme at Evangelical Churches in Kenya as a component of succession planning. The reasons given by the respondents were that the respective programmes had helped develop skills of the leaders through raising expectations while creating clear leadership structures and pathways to achieving growth goals. It was also revealed that most vacancies had been taken up by mentees of the leaders exiting or moving up for those that agreed. The respondents indicated that the succession planning process was not clear at all and that it was usually based on relationships with the decision-makers and that any form of Leadership Development training was provided at entry level only.

The Leadership Development strategies implemented were shown to have enabled a smooth transitioning of new pastors joining the churches as well as efficient and effective succession of pastors exiting or moving to other positions. Leadership development strategies implemented also enabled constant improvement of leaders, which has created a pool of capable leaders. It has also made the appraisal process to include the senior leaders' opinion

regarding the skills needed for the junior leaders, which makes the stepping up to the next level of responsibility. Finally, such strategies have enabled senior pastors to play a significant role to prepare the future leaders for succession by providing them with training based on necessary skills.

The study also found that, to a less extent, the succession planning process of leaders and filling of vacant positions at Evangelical churches in Kenya is based on leadership capabilities and merit and that the church is clear and largely dependent on the Leadership Development and performance of individuals. The church was also shown to frequently involve leaders in succession planning and decision-making.

The findings suggested that the churches have been successful in providing financial resources, training opportunities and mentoring resources that have contributed to succession of pastors. This is key to enhancing individual and team capacity building. Issues surrounding succession planning were considered as critical and important aspects in the overall churches' strategic plan. The study noted that the leadership strategy of mentorship and coaching were at a moderate extent, since it enabled senior pastors to play a significant role in preparing the future leaders to succeed them by providing training on essential skills.

The findings allude to those of Goldberry (2018); that the succession planning process of the church could be more difficult if the church brings in talent externally, as opposed to grooming, mentoring and coaching one of their own. Given that churches are about relations (not just transactional), the importance of mentoring and coaching a successor from within the organization cannot be overstated. Additionally, Tamash and Temelie (2014) find that succession planning is not just a promotion, rather a set of processes which include experimenting, coaching, training, evaluation, testing, communication, understanding and active achievement of the organization's goals.

Tamash and Temelie (2014) also note that succession planning is not a provisional process, rather an annual permanent one beginning from the employer, since the future managers of an organization are among the employees. These remarks are important in showing that different management processes are not independent of the wider organizational mission. Muthusamy (2018) also asserts that career development should be tied to succession planning. This would enable the evangelical movement to recruit the right people for the right positions, with a clearer long-term view of their career movement. Because succession planning is not a short-term event, this study indicates that the evangelical movement, with its vast numbers of leaders in Kenya, would best be served well by succession planning process that takes into consideration a pastor's career. It could include the spiritual wellbeing of the individual, academic, as well economic aspects that are important to the careers of pastors.

Recommendations

Recommendations on Mentoring as a Leadership Development Strategy for Succession

Based on the findings, it is recommended that the subject of mentoring be integrated in the curriculum that is taught to both the interns and new pastors who are in training. This can be an ideal opportunity for enhancing the current Leadership Development programme; by incorporating mentoring as a taught and practiced subject for all leaders. This will enable Evangelical Churches to communicate effectively on the need for mentoring as a precursor for succession and how best it can be deployed within the organization. The churches should also be deliberate about training mentors who undertake the task of mentoring others, both from the staff team and the congregation.

A module on relational mentoring that allows the pairing of pastors with church members who are in places of leadership in both public and private sectors is also recommended. Evangelical Churches have a huge congregation of persons who are in both public and private sectors who can be recruited and trained to be mentors, especially for

senior management pastors. This will provide the pastors with critical insights into organizational leadership and strategic thinking among other areas. In this way, there will be a transfer of knowledge on best practices to the church. It is, therefore, recommended that Evangelical churches in Kenya should deliberately establish mentoring programmes that are embedded within the Leadership Development programme.

To begin, the mentoring of a new successor early in the senior pastor's term of office, it is recommended that every senior pastor should have an assistant in training; a person who can understudy the senior pastor for a period of not less than 2 years. This will enable the assistants to know and practice the culture and organizational ethos way before any transition happens.

Recommendations on Coaching as a Leadership Development Strategy for Succession

Based on the findings, it is recommended that Evangelical churches deliberately pairs up the senior pastors with another leader or pastor who can coach them on specific leadership issues. The area of coaching can be derived from a leadership needs' assessment, which would enable the coach and the lead pastor to specifically focus on a given area. The current recruitment process in most Evangelical churches in Kenya allows those persons who want to join their pastoral teams to be recruited from any other church. With a coaching process in place, the transfer of organizational identity and culture will be done in a conducive manner, and at a pace that is not hurried. In addition, churches should pair a senior pastor with a member of the congregation for a period not less than two years, a period that will be used by the senior pastor to have a sounding board on difficult leadership issues. Coaching, therefore, just as mentoring, should be integrated in the Leadership Development programme for all interns and new pastors, to enable strong foundations to be set for the future church.

Recommendations on Coaching and Mentoring as a Leadership Development Strategy for Succession

Based on the findings and given that most Evangelical churches are operating on a centralized system with the bishop as the head of the church, it is recommended that all succession planning issues be coordinated from his office. This would include a selection of a successor upon recommendation of the senior pastor, training and exposure of the successor, as well as ensuring that any conflict is resolved. The centralized system will, thus, ensure that the senior pastor, who has the mandate to grow the church, is not fully engaged with searching for successors, but that his time is well utilized in ministry work.

Recommendation on Succession Planning

The reality of the rapid growth and expansion of Evangelical Churches in Kenya, succession planning becomes a critical leadership goal to ensure the continuity. Given the expansive nature of the churches in the next ten years, succession needs to be mainstreamed in the overall Leadership Development strategy of the organizations. Recruitment of leaders, retention strategies, as well as training will need to be part of the organizational strategy to mitigate human resources challenges such as resignations, which could cause discontinuity of some churches.

Still in relation to succession planning, it is recommended that a succession strategy that is aligned to the overall strategic plan of the church as well as the Leadership Development plan to be developed by the Evangelical churches in Kenya. This should happen with regard to the nexus between succession, strategy and Leadership Development. As such, the human resource strategy should also be aligned with the emerging realities of the workplace, which new and younger employees may not commit to long-term engagement with the organization. They may prefer to be on short-term contracts as opposed to being permanent and pensionable. It is also recommended that the human resource departments

device ways to promote retention of employees for longer considering that high turnover of staff is detrimental to succession planning.

It is also recommended that the development and training of successors be a direct responsibility of the office of the presiding bishop of the church. It is the researcher's contention here that the continuity of the overall growth and business continuity of the church be embedded in the bishop's office. The Leadership Development process should also be transparent and above board.

Recommendation for Further Research

The leadership and governance structures of Evangelical Churches will be crucial in ensuring the continued growth of the church. Based on findings of this study as reported in the preceding paragraphs, there is a need for further research on the most efficient leadership and governance module that the churches can adopt for the future. This should be informed by the anticipated growth of the church and the requirements of proper governance structures that will consider the transparency and credibility of the organization's resources. With the implementation of its Strategic Plan, Evangelical churches in Kenya can create a global movement spanning from Africa into Europe, with a high number of congregants across the world. The succession planning process of the leadership should be a carefully thought process to promote continuity of the churches and communities that will have been established. The current model of leadership may not sufficiently meet the needs of the anticipated exponential growth.

Another area for consideration is the phenomena of church growth. There is need for a study on the impact of church growth in Kenya, particularly on ethical and moral values of its people. This will identify whether there is a correlation between increase in church attendance and values. The issue of succession planning of church leaders cannot be ignored.

An area of research for the Evangelical Association of Kenya and the Pentecostal Movement in Kenya would be acceptable succession planning methods by the movement.

Growth of churches brings with it the demand for sound leadership. EAK, at the national level, can spearhead research to establish the level of training and preparedness of churches in succession, to ensure continuity of the churches registered under the Evangelical Movement in Kenya. It is also recommended that the EAK should guide churches on establishing online churches. The major lessons learnt during the covid season should not be wasted. The fact remains that the aging population may not go back to in person church, due to fear of exposure. As such churches have to think outside the box on ways and means of reaching this demographic through online services. With an expanded network coverage in Kenya, the opportunity of reaching many people online is immense, it needs careful thought and implementation.

Conclusion

The effectiveness of the coaching programme was rated as not effective in succession planning at the Evangelical churches in Kenya. Succession planning was identified as critical to the overall church strategic plans. There was also little evidence of the existence of a clearly laid down succession strategy for positions within the churches under study. In summary, there were mixed responses about the role of the leadership development programme at Evangelical churches as a tool for succession planning.

Based on the findings of this study, it is apparent that leadership development and succession planning within the church movements is central to development and growth. In this case, organizations can enhance upcoming generation through mentoring, coaching and other capacity building techniques for the development of leaders in a holistic manner. As seen in the various techniques observed from Evangelical churches in in Kenya that were studied, many churches handicapped by succession planning can learn from these findings.

Considering this, churches can secure a better future through efficient activities associated with leadership development.

In view of significant undesired impacts on the mission of the church by leadership gaps, the Evangelical Churches in Kenya have a duty and responsibility to put in place leadership development strategies that promote effective succession planning. This will guarantee the continuity of churches especially after the exit of founding leaders.

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APPENDICES

Appendix I: Evangelical Association of Kenya Registered Churches

No.	NAME
1	African Inland Church
2	Presbyterian Church of East Africa
3	Christ is the Answer Ministries
4	Nairobi Lighthouse church
5	Jubilee Christian Centre
6	Redeemed Gospel Church
7	Jesus Alive Ministries
8	Africa Brotherhood Church
9	African Church of the Holy Spirit
10	African Christian Church and Schools
11	African Independent Pentecostal Church of Africa
12	African Interior Church
13	African Nineveh Church
14	Church of God in East Africa (Kenya)
15	Coptic Orthodox Church
16	Deliverance Church
17	Episcopal Church of Africa
18	Evangelical Lutheran Church of Kenya
19	Free Pentecostal Fellowship in Kenya
20	Friends Church in Kenya
21	Full Gospel Churches of Kenya
22	House of Bread LCCI
23	Jesus Celebration Centre - Mombasa
24	Jesus Is Alive Ministries
25	Jubilee Christian Church
26	Kenya Assemblies of God
27	Kenya Evangelical Lutheran Church of Kenya
28	Kenya Mennonite Church
29	Lyahuka Church of East Africa
30	Maranatha Faith Assemblies
31	Mamlaka Hill Chapel
32	Methodist Church in Kenya
33	Nairobi Chapel Church
34	National Independent Church of Africa
35	Overcoming Faith Center Church of Kenya

36   Pentecostal Evangelistic Fellowship of Africa (PEFA)

37   Reformed Church of East Africa

38   Salvation Army

39   Scriptural Holiness Mission

40   Zion Harvest Mission

EAK (2017).

Appendix 1b: Sampled Churches and Branches

Christ is The Answer Ministries (CITAM)	Jesus Celebration Center- Mombasa	
Valley road	Bombolulu	
Parklands	Kaa chonjo	
Embakasi	Miritini	
Thika road	Jitoni	
Woodley	Magongo	
Karen	Johmvu	
Kiambu road	West	
Ngong hills		
Buru Buru	**Mamlaka Hill Chapel**	
Clay city Church	Ufungamano	
Rongai	Ruaka	
Kangundo Road		
Athi River	**House of Bread LCCI**	
	Central Business District Nairobi	
	Thika Road	
PEFA Christ Church	Embakasi	
Church city center		
Donhhom church	**Baptist Church**	
Community church	Ngong Road	
Rongai	Shauri Moyo	
Cathedral Dandora	Embakasi	
Church Soweto	Kingara Road	
Githurai 44	Westlands	
Mwimuto	Parklands	
Kayole	Shauri Moyo	
Good hope	Thika Road	
	Lang'ata	
Deliverance Church	Kibera/Kianda	
Ngong Road	Ridgeways	
ATG Uchumi		
Langata	**Grace Baptist Church**	
Southlands	Kisumu	
Kikuyu road	Mombasa Road	
Pangani		

Donholm	**Cross Road Church**	
Umoja	Lavington	
Embakasi	Mombasa Road	
Dagoreti Junction		
South city		
Kasarani Mwiki		
Nairobi Chapel		
Nairobi	39	
Mombasa	2	
Kisumu	1	
Eldoret	1	
Machakos	1	
Nakuru	2	
Kajiado	1	
Kiambu	2	
Botswana	1	
Rwanda	1	
Uganda	1	
United Kingdom	1	
Australia	1	
Ethiopia	1	
Kilifi	1	
Tanzania	1	
Addis, Ethiopia	1	
Malawi	1	
Monrovia	1	
Kitale	1	
Meru	1	
Oyugis	1	
Busia	1	
Embu	1	
Muranga	1	
Wote	1	
Kitengela	1	
Kisii	1	
Isebania	1	
Kitui	1	
Nyandarua	1	
Nyeri	1	

Appendix II: Questionnaire

Hello! My name is Sammy Mang'eli, a Postgraduate (PhD) student of Pan African Christian University and conducting a study among Evangelical Churches in Kenya. At the moment, I am conducting a study to familiarize myself with the Leadership Development Strategies and their effect on Succession Planning. Your involvement and participation in the study is very important though voluntary. I pledge to treat whatever information you provide with a lot of confidentiality. The information you provide will not be used for any other purpose other than the objectives of this study.

Part A: Demographic Information

1. Name of Church _____

2. Number of Years Church has been in Operation _____

3. What Age Bracket do you belong to?

    Below 25 years   [ ]   25 to 35 years   [ ]
    35 to 45 years   [ ]   45 to 55 years   [ ]
    Over 55 years   [ ]

4. What is your Gender?

    Male   [ ]   Female   [ ]

5. What is your highest Education Level achieved?
   Diploma   [ ]   PhD   [ ]
   Undergraduate   [ ]   Other   [ ]
   Masters   [ ]

6. How many years' experience do you have working as minister of the gospel?
   _____

7. For how long have you worked for your church?
      Less than 1 year   [ ]   6 to 9 years   [ ]
         2 to 5 years   [ ]   10 years and above   [ ]

8. What is your Leadership level?

Bishop   [ ]   Middle level   [ ]   Trainee   [ ]
Senior Level   [ ]   Low level   [ ]   Intern   [ ]

9. Approximately how many employees report to you?

    Below 3   [ ]   3 to 5   [ ]
    5 to 7   [ ]   7 to 9   [ ]
    Over 9   [ ]

Part B: Leadership Development Strategies
(All questions from here henceforth refer to the Leadership Development Strategies at your Church)

10. Are you aware of any appropriate Leadership Development Program available your church?
        Yes   [ ]   No   [ ]

11. If yes, have you attended the Leadership Development Program offered?
        Yes   [ ]   No   [ ]

12. Is there intentional Leadership development process at your church with a focus on succession?
        Yes   [ ]   No   [ ]

Explain your answer above
        _____
        _____
        _____

13. What Opportunities/experience have you been offered in leadership development?
        _____
        _____
        _____

14. How would you rate its effectiveness to your daily responsibilities?
        Not Effective   [ ]   Moderately Effective   [ ]
        Highly Effective   [ ]   Extremely Effective   [ ]

The following are general statements on the extent to which applies to Leadership Development Strategies at your church. Indicate your level of agreement using the scale provided.

(Key: Not at all – 1 to a less extent – 2, To a moderate extent – 3, To a large extent – 4, To a very large extent- 5)

Characteristics	1	2	3	4	5
15. The Church seeks to constantly identify and review the current leadership strategy and formulate new ones to produce desired results.					
16. The Church seeks to assess the current leadership situation and compare it to the desired future					
17. The leadership development strategy formulated specifies the actions that must be taken to retain, develop or acquire the leaders and the leadership skills required by the organization					
18. New leaders are inducted and socialized into the organization and leadership culture and are made aware of the expectations and developmental requirements that come with each role assigned to them					
19. There is Individual and Organizational Assessments that is used to help the leaders gain self-awareness, while at the same time providing information that allows the organization to identify talent that is a good fit with available positions					
20. The Church encourages Individual development plans that leaders must make for their personal development over a period of time					
21. The Church provides the required and core learning experiences to hold a position or accept a leadership role at a particular level in the organization					
22. The Church provides selective learning opportunities that comprises internal or external courses or experiences that are made available to leaders on a voluntary basis					

Part C: Mentorship
(All questions from here hence forth refer to the Mentorship at your Church)

23. Are you aware of any appropriate Mentorship opportunities and Programme available at your church?

   Yes   [ ]   No   [ ]

24. If yes, have you been part of a mentorship Program offered?
   Yes   [ ]   No   [ ]

25. If yes, what role did you play?
   Mentor[ ]   Mentee[ ]   Both   [ ]

26. How would you rate the effectiveness of the Mentorship programs to succession?
   Not Effective   [ ]   Moderately Effective   [ ]
   Highly Effective   [ ]   Extremely Effective   [ ]

27. What are some of the ways that the leadership is passing knowledge on leadership to you as a pastor?

_____
_____
_____

28. What resources has the Church employed to ensure successful mentoring in your leadership development process?

_____
_____
_____

The following are general statements on the extent to which applies to **Mentorship programmes**.

Indicate your level of agreement using the scale provided (Key: Not at all – 1, To a less extent – 2, To a moderate extent – 3, To a large extent – 4, To a very large extent- 5)

Characteristics	1	2	3	4	5
29. The Church seeks to constantly identify mentorship opportunities for their leadership					
30. The Church encourages the transfer of leadership information and skill from senior leadership to lower-level leadership (Mentor/Mentee)					
31. The Church encourages the application of skills acquired through the mentorship programmes by the mentee					
32. The Church seeks assistance from highly skilled members of the congregation to mentor the church leaders					
33. There is Individual and Organizational Assessments on leadership gaps that can be filled through mentorship programmes					
34. The Church encourages Mentees to take up leadership positions from their mentors when they move or retire					

Part D: Coaching (*Definition: Supporting individuals in achieving greater self-awareness, improved self-management skills and increased self-efficacy, so that they can develop their own goals and solutions appropriate to their context (The European Mentoring and Coaching Council (2015))*

(All questions from here hence forth refer to the Coaching)

35. Are you aware of any appropriate Coaching Programme available at your Church?
   Yes   [ ]   No   [ ]

36. If yes, have you been part of a Coaching offered?

Yes   [ ]   No   [ ]

37. If yes, what role did you play?

    Coach [ ]   Coached   [ ]   Both   [ ]

38. How would you rate the effectiveness of the Coaching programmes to succession?

Not Effective   [ ]   Moderately Effective   [ ]
Highly Effective   [ ]   Extremely Effective   [ ]

39. What resources has The Church employed to ensure successful coaching in your leadership development process?

_____
_____
_____

40. What skills were passed on to you in preparation for your leadership position because of coaching?

_____
_____
_____

The following are general statements on the extent to which they apply to **Coaching programmes**. Indicate your level of agreement using the scale provided

(Key: Not at all – 1, To a less extent – 2, To a moderate extent – 3 To a large extent – 4, To a very large extent- 5)

Characteristics	1	2	3	4	5
41. The Church seeks to constantly identify Coaching opportunities for their leadership so that they achieve greater self-awareness, improve self-management skills and increased self-efficacy, so that they can develop their own goals and solutions					
42. The Church encourages partnering with skilled individuals in a thought provoking and creative process that inspires them to maximize their personal and professional potential.					
43. The Coaching programme provides a close environment needed for skills improvement and preparation for succession					
44. The coaching programme adds value by developing self-confidence, self-awareness, and aspects of the leadership personality					
45. The coaching has enabled leaders identify unique talents and skills that can be useful					
46. The Coaching programme is aimed at unlocking the leadership potential and maximizing on their performance which creating succession opportunities.					

Part E: Succession Planning

47. How are you preparing your leadership for continuity using the different aspect of leadership development?
_____
_____
_____

48. Do you think self-awareness as a church leader influence succession planning?
_____
_____
_____

49. What other resources have been employed to ensure a successful leadership development process happens in your Church?
_____
_____

Indicate your level of agreement with the following statement using the scale

provided (Key: Not at all – 1, To a less extent – 2, To a moderate extent – 3, To a large extent – 4, To a very large extent- 5)

Statements	1	2	3	4	5
50. The Church leadership constantly identifies critical positions that require filling or succession					
51. There is a clear laid down and communicated succession strategy for positions within The Church					
52. The Church identifies key competencies required for positions and matches them with potential successors					
53. The Church uses leadership strategies such as mentoring and coaching as a succession planning strategy in identifying potential candidates for new positions or to fill positions that become vacant.					
54. Grooming of successors for critical positions is based on abilities and merits of the potential candidate at The Church					
55. Whenever The Church lacks sufficient capabilities to fill critical positions, there is opportunity to recruit leadership from outside the organization.					
56. Succession planning is a critical and important aspect in the overall Church strategic plans					

Part F: Effect of Leadership Development Aspects of Coaching and Mentorship on Succession Planning

57. Do you consider the leadership development programme to be a proponent of succession for lead pastors?
       Yes   No

       Why? (Explain your response above)
_____
_____
_____

Indicate your level of agreement with the following statement using the scale provided (Key: Not at all – 1, To a less extent – 2, To a moderate extent – 3, To a large extent – 4, To a very large extent- 5)

Statements	1	2	3	4	5
58. There has been smooth transitioning of new leaders joining					
59. Succession of leaders exiting or moving to other positions has been efficient and effective					
60. Succession of leaders or filling of vacant positions is based on Leadership capabilities and on Merit					
61. There is constant improvement of leaders through Leadership Development programs that has created a pool of capable leaders.					
62. Promotion criteria is clear and is largely dependent on the Leadership development and performance of individuals					
63. Appraisal process includes the senior leadership opinion regarding the skills needed for the junior leaders, which make the stepping up to the next level of responsibility.					
64. Leaders are frequently involved in succession planning and decision-making.					
65. Senior leaders play a significant role to prepare the future leaders to succeed them by providing them with training that gives them the necessary skills					

Thank you!

Appendix III: Consent Form

11th December, 2018

PAN AFRICA CHRISTIAN

PAC UNIVERSITY

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

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: SAMMY K. MANG'ELI REG. NO (POLD/7232/16)

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

He is at the final stage of the programme and he is preparing to collect data to enable him finalise on his dissertation. The dissertation title is **'Leadership Development Strategie and its Impact on Succession in the Evangelical Churches of Kenya: A Case of Nairobi Chapel Church'.**

We therefore kindly request that you allow him conduct research at your organization

Warm Regards,

Dr. Lilian Vikiru
Registrar Academics

PAN AFRICA CHRISTIAN UNIVERSITY
P.O. Box 56875, NAIROBI - 00200.
TEL: 8561820/8561945/2073146

11th December, 2018

Appendix IV: Research Authorization - NACOSTI

NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION

Telephone:+254-20-2213471,
2241349,3310571,2219420
Fax:+254-20-318245,318249
✉mail: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. NACOSTI/P/19/45398/28610

Date: 1Z" March, 2019

Sammy Kent Mang'eli
Pan Africa Christian University
P.O Box 56875 – 00200
NAIROBI

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"Leadership development strategies and its impact on succession in the evangelical churches of Kenya: A case of Nairobi Chapel Church"* I am pleased to inform you that you have been authorized to undertake research in selected Counties for the period ending 1i h March, 2020.

You are advised to report to the County Commissioners and the County Directors of Education of the selected Counties before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a copy of the final research report to the Commission within one year of completion. The soft copy of the same should be submitted through the Online Research Information System.

GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioners
Selected Counties.

The County Directors of Education
Selected Counties.

Appendix V: Authorization to Collect Data

Nairobi Chapel
Growing D.E.E.P to reach W.I.D.E

March 29, 2019

Sammy Mangéli
PACU
Nairobi

Dear Sir,

RE: DATA COLLECTION FOR Phd STUDIES

This is a follow up to your request letter dated 19th March 2019.

This is to confirm your request to collect data through distribution of questionnaires to our staff on Ngong road, as well as other church plants.

Wishing you well as you endeavor to work on your project.

Sincerely,

Nick Korir (Rev)
SENIOR PASTOR

P.O. BOX 53635-00200 Nairobi | C: 0725650737, 0736279379, 0702693906, 0733895695 | E: info@nairobichapel.org | W: www.nairobichapel.org