

THE EXTENT OF LEADERSHIP COMPETENCIES INFLUENCE ON CHURCH
RELATIONSHIPS: A CASE OF MBALE PAG PASTORATE IN UGANDA

BY

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A THESIS SUBMITTED TO THE OFFICE OF THE GRADUATE SCHOOL IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD
OF THE DEGREE OF MASTERS OF ARTS IN LEADERSHIP OF
PAN AFRICA CHRISTIAN UNIVERSITY.

SEPTEMBER, 2017

DECLARATION

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

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DEDICATION

I dedicate this work to my dear wife and children who have supported and encouraged me since I began my studies.

ACKNOWLEDGEMENT

Special thanks to God almighty, who has given me grace and favour to progress on my academic journey, to my family, lecturers, supervisors, reviewer and fellow classmates who have been always available for me whenever I needed help and above the pentecostal Assemblies of God Uganda national office for the financial, spiritual and moral support.

ABSTRACT

This study investigated the extent of leadership competencies influence on Church relationships. Many Christian Churches were experiencing relationships challenges in their congregation which had continued to affect Church relationships. There were more and more voices that questioned the way church leaders influenced these relationships. These voices attributed what could be happening in PAG Church; infighting, divisions, taking one another to courts of law. This could be because of both leadership and congregants. Therefore, this study examined how leadership competencies influenced these relationships either positively or negatively in Mbale PAG Churches. The study examined the extent of leadership competencies influence on Church relationships in Pentecostal Assemblies of God Church- Mbale PAG pastorate and investigated whether these competencies affected relationships or not. The leading research question was; to what extent leadership competencies influenced church relationships in Mbale PAG Church? This study sought to find out to what extent the leadership competencies influenced relationships of the leadership and congregants in PAG Mbale Church. The study employed a mixed design method analysis model, which used both qualitative and quantitative analysis. Questionnaires were used to collect data from the respondents. The actual sample taken was 40 respondents though two respondents never turned in their responses leading to a final sample size of 38. The study revealed that the four leadership competencies of vision, communication, collaboration and inspiration had high influence and influenced church relationships to a large extent. This research therefore recommended that leadership both in the church and secular should play a great and critical role and use these competencies in order to enhance relationships in the twenty first century and beyond. From the findings, it revealed that vision had high influence on Church relationships; communication had a high influence and enhanced church relationships, collaboration was found to be an essential ingredient in Church relationships, and that leaders had a greater role to play through inspiration for successful Church relationships. The study recommends that the same research be replicated in other PAG pastorates within PAG Uganda, Pentecostal churches in Uganda and Africa and secular organizations. The key words are; Leadership, Competencies, Influence and Relationships

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Abbreviations and Acronyms

APA - American Psychological Association

EPH – Evangel Publishing House

G.S – Graduate School

HOD – Head of Department

PAG – Pentecostal Assemblies of God, Uganda.

SPSS – Statistical Package for Social Scientists

Std – Standard

Definitions of Terms

For this research these terms will mean:

Bishop – An overseer of a number of churches in PAG Uganda Church

Church – The community of believers who have believed in Jesus as their personal savior.

Church Leadership – This is composed of the Bishops, pastors, deacon and departmental heads.

Congregation – This is a group of people who regularly attend a particular Church.

Deacon – The leader and administrator who support and help the Pastor run a Church.

Effective – Producing the intended results

Healthy – The fullness and soundness of the Church.

Influence – The ability to impact positively or negatively

Leadership - Is the art of influencing others to their maximum performance to accomplish any task, objective, or project (Cohen, 1990, p. 9).

Likert scale -This was a psychological measurement tool that is used to gauge attitudes, values and opinions which functions by having the respondent complete a questionnaire.

Mean – The arithmetic average on all the scores.

Pastorate – This an administrative unit in PAG headed by a Bishop

Reciprocal influence – Influence that goes both ways or back and forth.

CHAPTER ONE

INTRODUCTION AND BACKGROUND

Introduction

This research focused on: The Extent of Leadership Competencies Influence on Church Relationships: A case of Mbale PAG pastorate. The broad area of study concentrated on leadership competencies and Church relationships. The study investigated the extent of leadership competencies influence on church relationships, in PAG church - Mbale pastorate. The research used the study collection tool of questionnaires, although interviews and observations were proposed, the people and data that were targeted were not readily available, to get data that was relevant to the research objectives and questions. This chapter reviewed the background to the study, statement of the problem, objectives of the study, research questions, significance and assumptions and limitations, and delimitations of the study.

Background of the Study

Leadership was defined in several ways. Northouse (2007) defined it as a process whereby an individual influenced a group of individuals to achieve a common goal. Leadership operates in a group, which means that leadership is about influencing a group of people with a same purpose or goals and engaged by it. While Winston and Patterson (2012) defined it as one or more people who selects, equips, trains, and influenced one or more followers who had diverse gifts, abilities, and skills and focuses the follower to the organization's mission and objectives causing the follower to willingly and enthusiastically expend spiritual, emotional, and physical energy in a concerted and coordinated effort to achieve the organizational mission and objectives.

In the 21st century, the extent of leadership through competencies would be critical for Church relationships. There would be need to emphasize and demonstrate

ethical leadership, personal responsibility, and community service. The foundation for success in all those areas depended on the ability of church leaders to initiate, develop, and maintain positive influencing relationships. This was when extent of leaders competencies influence will become a crucial requirement for church relationships in the twenty first century time and beyond. This study undertook to establish the extent of leadership competencies on church relationships in PAG church in Mbale pastorate.

The PAG church started in 1933, with some Ugandans who had returned from Kenya after becoming saved. When they reached Uganda, they shared their faith with their neighbors and relatives, a few people got saved and hence the church started from the eastern part of Uganda on the slopes of Mount Elgon. The PAG church had grown from a small church to cover the whole country and other nations like DRC, Rwanda, Burundi and South Sudan. It has become one of the biggest Pentecostal church in Uganda with six (6000) thousand churches within Uganda (PAG Uganda; General Conference report, 2006).

For a number of decades studies had been done on leadership personalities, traits and styles on how they influence success in leadership both in Church and secular organizations. There was a paradigm shift from the leadership styles and personality traits to relationships. This clearly brought out the fact that leadership was a relationship of influence (Wright, 2009), where both the leaders and followers depended on one another for personal development and the achievement of organization or church goals through interpersonal relationships. Certainly leadership is a reciprocal of influence between leaders and followers as they pursue their goal together. Kouzes, Posner and Barry (1993) agreed that leadership is a reciprocal relationship between those who choose to lead and those who decide to follow. There should be a mutual relationship of the leader and the follower or the congregant. These relationships, in turn, will influence

the way a leader will lead the church or the organization and eventually the success of the organization. . The response from one of the pastors' from the study conducted, by White (2010) on the characteristics of successful pastors, asserted that relationships are vital to success in ministry. This depicted the critical role leadership plays in church relationships and therefore the reason that prompted a study on the extent of leadership competencies influence on church relationships in PAG Mbale pastorate.

Statement of the Problem

This study determined to what extent leadership competencies influenced Church relationships in PAG Church in Mbale pastorate. This church had been experiencing some issues in relationships in one of its largest pastorate's of eight hundred churches, which led to infighting, insecurity, divisions, and seeking justice from the courts of law. (New Vision, 2015; Daily Monitor, 2017; Rupiny: August, 2015; Court case reference; KS/G/13/679: 2014). This research investigated how leadership competencies can enhance relationships in the church, especially particularly in PAG Mbale pastorate. The extent of leadership competencies influence whether positive or negative was investigated by competencies such as vision, communication, collaboration and inspiration. Therefore this study sought to know to what extent leadership competencies were enhancing and sustaining Church relationships in PAG Mbale pastorate. The finding, discussions and recommendation are discussed in chapters four and five. When the extent of leadership competencies influence was investigated, the study revealed that it enhanced church relationships to a large extent because, there was, listening, teamwork, empowerment and trust from both the leaders and congregants.

Objectives of the Study

The objectives of the study were:

1. To determine to what extent vision influenced Church relationships in PAG Mbale Pastorate.
2. To establish how communication influenced Church relationships in Mbale PAG Pastorate.
3. To explore how collaboration influenced Church relationships in PAG Mbale Pastorate.
4. To establish to what extent inspiration influenced Church relationships in PAG Mbale Pastorate.

Research Questions

The church as an institution has to grow not just in size but also in Church relationships. However, relationships can never be established and sustained unless there was framework upon which such relationships are to be built upon and in that framework there had to be an outline of how to engage in such relationships. This research therefore focused on Mbale PAG Pastorate in pursuit of answering the research questions below:

1. To what extent did vision influence church relationships in PAG Mbale Pastorate?
2. How did communication influence relationships in PAG Mbale Pastorate?
3. How did collaboration influence relationships in PAG Mbale Pastorate?
4. What was the influence of inspiration on relationships in PAG Mbale Pastorate?

Assumptions of the Study

The research questions addressed the correlation between the leadership competencies influence and Church relationships. This study assumed that leadership competencies influenced church relationships positively or negatively in Mbale PAG Church. From the study results revealed that vision had high influence on Church relationships and positively contributed to the overall success of church relationships; communication had a high, positive influence and enhanced church relationships; collaboration influenced church relationships to a greater extent and that leaders had a greater role to play on inspiration in ensuring the success of Church relationships. And, the degree of success of church relationships depended on how the leader practiced and influenced the congregants through clear and elaborate church vision, practicing effective communication, promoting collaboration, and inspiring congregants.

Significance of the Study

The findings of the study revealed that leadership competencies influenced church relationships in PAG Mbale pastorate to a large extent and revealed that the extent of leadership competencies influence was significant for church relationships in twenty first century and beyond. Barna (2001) stated that the pastor's style of leadership can have an impact on the church staff. The research investigated the extent of leadership competencies influenced the leadership and congregants relationships in Mbale PAG church. This study revealed that church leadership had a high influence and influenced church relationships to a large extent. The study was significant in such a way that it served as an eye opener for PAG Church leadership in Uganda and beyond. From the findings of the study, church elders, pastors, deacons, youth leaders, other church representatives, and congregants are the major driving force that can promote church

relationships. The study serves to benefit the PAG church community, other churches and secular organizations in enhancing relationships.

Scope of Study

This study focused on ten Churches within PAG Mbale Pastorate, which were made up of three political Districts of Mbale, Bududa and Manafwa, found in eastern Uganda. Forty respondents were requested to fill the questionnaires, and only 38 were able to fill and return them. This was ninety five percent questionnaire return rate. The respondents were composed of two leaders and two congregants from each of the purposive and randomly chosen ten churches in PAG Mbale pastorate and respondents.

Limitations and Delimitations of the Study

This study anticipated mistrust from some respondents in giving information due to suspicion and fear. The researcher handled this by assuring them of anonymity. This was also the season of harvesting when people were busy, for the researcher to engage them, the researcher obtained appointment with all the respondents as to when it was convenient with them and highlighted the significance of this study and pledged to share the findings with them. There are other leadership competencies which could influence church relationships, but this study limited itself on basically four: vision, communication, collaboration and inspiration and indicators for church relationships such as; listen, teamwork, empower and trust.

CHAPTER TWO

LITERATURE REVIEW

This chapter reviewed the literature related to leadership competencies such as vision, communication, collaboration and inspiration and relationship indicators like; listen, empower, teamwork and trust, leadership theories, relational theories and institutional theory which were related to the objectives and research questions of the study. The literature was reviewed according to the research objectives, which were to: Determine to what extent vision influenced Church relationships in PAG Mbale Pastorate, establish how communication influenced Church relationships in Mbale PAG Pastorate, explore how collaboration influenced Church relationships in PAG Mbale Pastorate, and establish to what extent inspiration influenced Church relationships in PAG Mbale Pastorate.

Introduction

This research reviewed literature that was in line with this study. These included studies in the areas of: leadership competencies such as; vision, communication, collaboration and inspiration, leadership theories, institutional theory, principles that influence relationships, relational theory and church relationship indicators like; listen, teamwork, trust and empowerment.

Leadership competencies

Mission and Vision

Fulenwider (1997) said that one of God's spiritual gifts given to His people was the gift of leadership. He gave the meaning of the word 'gift' as a God-empowered ability to set goals in accordance with God's purpose and motivated others in the body of

Christ to voluntarily and harmoniously work together to accomplish those goals for the glory of God.

Shockley-Zalabak (2012) wrote that nowhere was communication competency more important than when individuals attempted to lead and establish vision and direction for organizations. Church leaders had made it a part of their daily business to clearly communicate their vision and goals to complete the organization's mission. Relational leaders understood that God provided everything they needed to carry out their mission. Wilkes (1998) observed that God had empowered His people with the Holy Spirit, the authority of the name of Jesus, and the assurance that all their needs will be met. When leaders placed their trust in God then they could endure whatever personal risks, which may come their way as they served God's people. Such leadership was willing to use their training and skills to provide for the needs of others and the success of the Church, which in turn enhanced church relationships among the congregants. The Church leaders in the twenty first century church would need to unite everyone in the same direction; if people did not know where they were going, then they would diverge and never be successful in fulfilling the mission of the Church. Shockley-Zabalak (2012) indicated that effective leaders would be able to demonstrate communication competency in order to present and carry out their visions and directions for their churches and organizations. Chang et al. (1998) asserted that teamwork was a by-product of motivation or inspiration.

Leaders needed to be team players, build ministry teams and organizations, which work well together. Schmitz (2010) asserted part of building an effective team involved, developing a climate of respect, trust, and acceptance.

Church Leadership

Church leadership was the process of helping a group embody in its corporate life the practices that shaped vital Christian life, community, and witnessed in ways that are faithful to Jesus Christ and the gospel and appropriate to the particular group's setting, resources, and purpose. For PAG which was a congregational church, effective church leadership could be defined as the process of helping a congregation embody in its corporate life the practices that shape vital Christian life, community, and witnessed in ways that were faithful to Jesus Christ and the gospel and appropriate to the particular congregation's setting, resources, and purpose.

Principles that Influence Relationships

The first characteristic that was necessary to influence people was being relational. In fact, according to most experts relationships are vital to ministry. In a qualitative study of key lessons learned among pastors, one hundred pastors interviewed listed relationships at the top of the list of key lessons learned. Specifically, these pastors listed the importance of "relationships" in dealing with conflict (Lee, 2010; McKenna, et al. 2007).

First, congregations were more willing to follow a leader they knew and trusted. Through these relationships, the pastor could bring needed change, that was, less opposition to an established relational minister (Eblin, 2006). The second benefit of the relational characteristic was discernment. Discernment was especially helpful in pastoral counseling situations. Essentially, the pastor, by having the knowledge of the congregation, could help those people in the parish (Watkins, 1993; McKenna, et. al, 2007). Thirdly, ministers who were relational could relate comfortably with people of different personalities and backgrounds. Relational pastors could forge relationships with

people of different races, ages, geographic backgrounds, and generational differences (McHugh, 2011).

Researchers Kennedy, Echardt, and Goldsmith conducted a study concerning the pastor's personality and the potential for conflict with congregational expectations. The researchers surveyed 690 protestant ministers about the importance on ministerial roles. Respondents ranked their roles in the following order: preacher, priest, teacher, organizer, and administrator. The researchers hypothesized that the pastor's interpersonal relationships were much more beneficial to the congregation than the content of the sermon. The study confirmed this hypothesis (Denton, 1992). The importance of the relational aspect of ministry could not be overstated. Denton (1992) observed that the benefits of relational involvement seemed compelling. This study therefore established how influence of leaders is foundational in enhancing church relationships.

Church Relational Leadership

The Church was one body made up of many people; most of whom are volunteers serving God and his people. Lockett and Boyd (2012) asserted that with all developmental processes, individual volunteers in a given program would be at various points developmentally in the process of becoming leaders and finding their leadership identity. They indicated that this had the potential to cause conflicts due to a lack of understanding and perspective regarding other people, their thoughts, and their actions. Several relational principles would affect church leadership which included the ones listed below which the study investigated as it addressed its objectives.

Relational Theoretical Foundations

Relational theory was a relatively new concept in the leadership literature. There are two basic perspectives. The first view focused on identifying attributes of individual people engaged in interpersonal relationships. A second view suggested relationships as

products of the process of social interaction. The two views have similarities; in fact, in some ways they complemented each other. Like interpersonal communication, relational communication dealt with communication between people. It was usually face-to-face. Tubbs & Moss (1981) asserted that communicative messages were the vehicles through which, we developed, maintained and improved human relationships. In essence, effective relational communication was the life-blood of all relationships.

Relational theory was based on four interpersonal communication assumptions. Littlejohn (1999) asserted that relationships were connected through communication. And he further indicated that the nature of the relationship was defined by the communication between its members. Additionally, Littlejohn suggested that relationships were usually defined implicitly rather than explicitly. His fourth assumption is that relationships develop over time through a negotiated process. He pointed out that as a consequence of the previous assumptions, relationships were dynamic, not unchanging.

Devito (2002) said that people would initiate, develop, and maintain relationships for a variety of reasons. DeVito still suggested that people fundamentally sought to maximize pleasure and minimize pain through relational interactions; that was, people sought relationships in order to satisfy a sense of belonging, decrease feelings of loneliness, find opportunities for intellectual and physical stimulation, and achieve personal empowerment as well as to enhance self-esteem. Burgoon, Buller, Hale, and deTruck (1984) indicated relational interaction was comprised of both verbal and nonverbal communication reflecting how a person regards oneself, the other, and the relationship. Hence, Trenholm (2001) suggested people formed close relationships with people who affirmed our identities and abilities, and saw the world as we did. She further asserted that we formed relationships with others because they allowed us to be who we

wanted to be. Relational communication theory suggested all interaction among people involved content and relationship messages. Burgoon and Hale (1984) stated that relational messages were frequently communicated via non-verbal channels. According to Burgoon et al. (1984) and Burgoon and Hale (1984), these messages formed relationships that were based on (a) affection, (b) composure, (c) dominance, (d) emotions, (e) formality, (f) inclusion, (g) intimacy, (h) involvement, (i) similarity, (j) superficiality, (k) task-social factors, and (l) trust.

Adler, Proctor, and Towne (2005) noted some theorist's suggestions that the best way to understand relational interaction was through dialectical tensions. Adler, Proctor and Towne (2005) asserted that generally speaking dialectic tensions were understood as a result of conflicts that arose when two opposing or incompatible forces existed simultaneously.

Relational Leadership

In literature there were a multitude of definitions of leadership. For example, going back some 30 years, Campbell (1980) wrote that leadership was any action that focused resources to create new opportunities. More recently, Shockley-Zalabak (2012) suggested that leadership is a process of influence where leaders communicate about needed change, translate intentions into reality, propose new strategies, and help sustain action to support decisions.

Greenleaf (1977), cited in Spears (2010) launched a relational leadership movement founded on the principle that effective leaders were to be servants first. He has suggested servant leaders focused on (a) involving others in decision making, (b) demonstrating caring toward others, (c) adhering to ethical behavior, (d) showing interest in the growth of their direct reports and other affected parties, and (e) seeking success and improvement for the organization. Under these circumstances, relational leadership

was a process of social influence and would be impacted by the organization's social order. Cunliffe (2011) indicated that relational leadership theory was embedded in the relationally responsive dialogic practices of leaders. She suggested that effective relational leadership required ways of engagement wherein leaders held themselves morally responsible as members of relationships. Individuals needed to be sensitive to the importance of their relationships – conversations and everyday activities – in order to be responsible leaders.

Influence of Vision on Church relationships

Influencing Church leaders would need to have a unique vision for the future state of the church. As Solomon stated, where there is no vision the people perish (NIV Bible). Nanus and Dobbs (1999) described a vision as realistic, credible, attractive, and inspiring for the organization.

Vision would challenge followers to advance. It also helped to create initiative in leaders and followers. Rickets (2005) and Steen (2008) asserted vision as the guiding force that advanced an organization, the church inclusive. Barna (1992), a church researcher sadly revealed that only two percent of churches had any vision. How were ministries and staffs making decisions without the aid of vision to filter ideas through? Coultier (2003) stated that without vision there may be emotional zeal, but no direction.

The church leader who influenced with a vision would create and communicate the organization's vision for the followers to buy-in. Rickets (2005); Nichols (2007) noted, for the vision to have an effect on the life and ministry of the church, it must become a vital part of the planning and communication of the church.

For a vision to be successful, the leader had to communicate the vision clearly. He or she will make sure the vision is understandable. Finn, (2000) citing Barna, defined vision as a clear mental picture of a preferable future imparted by God to His chosen

servants. An effective church leader would communicate the vision, so that the followers could understand and see the potential of the vision for their lives. The congregants must be able to recognize the importance of the vision. Rickets (2005); Finn (2000); Nichols (2007) asserted failure in this regard would likely stifle the vision.

Influence of communication on church relationships

Communication was defined in a number of ways by different people. Steen (2008) wrote that some defined it, as ability to articulate a vision, while others defined it as the ability to sell a vision, or an idea, by using an individual's rhetorical ability and social skill. Researchers Kouzes and Posner as cited in (Steen, 2008) noted that communication involved the ability to paraphrase, summarize, and express feelings. The influencing church leader had to ensure that the constituents saw themselves as a part of the vision.

This leader had to spend time with others. This means the church leader would take time to be in community with the congregation. The leader would be involved in church events, visitation, and other areas of church community. Steen (2008) asserted that by doing this the influencing effective church leader would not only develop relationships, but would also have the ability to communicate to congregants, ideas and the vision for the ministry. Communication was crucial in other areas of ministry. If a church leader failed to communicate the needs of the church, the congregation would not know about them. Therefore the church leader would need to communicate and encourage the church body to get involved.

A large part of communication was listening to followers. Communication seemed essential in all areas of life. Nevertheless, in church leadership its need cannot be overstated, because it was highly needed for the furtherance of the church's mission and vision. If church leaders failed to communicate, then the execution of goals and

objectives would likely fail. The failure in communication would in turn harm both the leader and the entire church.

Influence of collaboration on church relationships

In the twenty first century, people could strive to be winners or to outsmart others. Relational church leaders would benefit from more collaboration and less competitiveness because collaboration is a win/win approach to human interaction. In this approach the intention would be to work together, not against each other, so that everyone gained something they valued – all parties won. Stonecipher (2012) noted that civility is an important element of such collaborative efforts. A good outcome would result when leadership motivated others to harmoniously work together to accomplish the mission and vision and goals of the Church.

Collaboration meant individuals would not give away their interests instead they integrated them with the other's self-interests to reach agreement and harmony. Batten et al. (1997) suggested that cooperation brings greater achievement than competing with others, but this meant being more vulnerable and less defensive. And they continued to warn, keep in mind that "vulnerability brought synergy – true cooperation" (Batten et al., 1997). Church leaders should demonstrate what other people thought and said which requires courage, humility, openness, and vulnerability. Trust in each other was important and vulnerability played a vital role in forming trust. Trenholm (2001) indicated that when we opened up to others, we make ourselves vulnerable. This openness was impacted by the power and influence of leadership, real or perceived, that individuals shared in their relationships; thereby, the degree of trust present in a relationship was directly and positively impacted.

Influence of inspiration on church relationships

Dodson (2006) asserted that the ability to inspire or motivate was an essential characteristic of ministers. If a pastor failed to motivate his parish or congregation then none of his initiatives or proposed changes would happen. To motivate was to inspire. The leader had to have motivational factors such as goals and a vision for ministry. Without these components, motivation would be improbable (McHugh, 2011; Dodson, 2006; McKenna, et al., 2007). For leaders to motivate others, they must set goals. Leaders must present attainable goals to followers. These goals must be challenging and directional. Harms and Crede (2010) and Mchugh (2011) noted specifically, the goals must be in alignment with the vision of the church or organization. Secondly, the influencing church leader would have to inspire and engage the follower in achieving the goals. Harms and Crede (2010) said the leader must actively encourage and cheer the followers on to the goal attainment.

Institutional theory

It has been sixty years since Selznick published his seminal work leadership in administration. Many scholars have credited him by ushering in discussions on institutions as organizations fused with value (Selznick: 1957: 17). However, not only did Selznick describe how organizations become institutions, but he also described the characteristics of leaders of these organizations. Other projects after Selznick have since examined institutional leadership, which include among the following; (Kraatz and Moore, 2002; Boal and Schultz, 2007; Amason and Spienza (1997).

Institutional theories of organizations provide a rich, complex view of organizations. In these theories, organizations are influenced by normative pressures, sometimes arising from external sources such as the state, other times arising from within the organization itself. The case of Mbale PAG is no different. This institutional

theory background informed us on the extent of leadership competencies influence on church relationships in Mbale PAG Pastorate in Uganda.

Leadership Theories

Anderson (2000) asserted that “leadership theories could be grouped into three main categories: leadership as a personality; leadership as behavior and action and leadership as symbol” (p.2267). Yukl (2002) classified leadership theories and empirical research on leadership under the following categories: the trait approach, the behavior approach, the power influence approach, the situational approach and the integrative approach (p.11). It is from such theories that leadership styles are derived. Murturano and Gosling (2008) wrote leadership style describes what the leader emphasizes when acting in a leadership role. Differences in attitude led to different leadership styles. The leadership style concept captured both the task orientation and the relationship aspect of behavior at the same time.

Transactional Leadership

According to Kuhnert and Lewis (1987) transactional leadership was most often explained as a cost-benefit exchange between leaders and their followers. Yukl and Fleet (1992) asserted that the transaction or exchange involved something of value between what the leader possesses or controls and what the follower wants in return for his/her services. Bass (1990; 1998) said that it involved leaders clarifying goals and objectives, communicated to organize tasks and activities with the cooperation of their employees to ensure that wider organizational goals are met. The success of this type of leader-follower relationship depended on the acceptance of hierarchical differences and the ability to work through this mode of exchange.

Transactional leadership was based on the assumption that subordinates and systems work better under a clear chain of command. Burns (1978); cited in Church and

Waclawski (1999, p.1419) implied that the relationship of the leaders with followers was based on the exchange model that was rewards for work and favor for favor. Kuhnert (1994) agreed with Burns (1978) when he asserted the implicit belief in the leader-follower relationship was that people are motivated by rewards and penalties and interpersonal relations that could be characterized as more or less rational exchanges between agents exercising the power of choice.

Bass (1985) wrote that effective transactional leaders are capable of clarifying what was expected of the employees' performance, explaining how to meet such expectations, spelling out the criteria of the evaluation of their performance, providing feedback on whether the employee was meeting the objective and allocating results that are contingent to their meeting the objectives. The transactional leadership exemplifies the most common dynamic of social exchange between leadership and followers.

Transformational Leadership

Transforming leadership moved beyond people's wants and desires, and thereby encouraged their real needs and values. Yukl (2002) said it appealed to the moral values of followers in an attempt to raise their consciousness about ethical issues and to mobilize their energy and resources to change institutions or organizations. Bass, 1990; Burke, 1986; Tichy and Devan, 1986; Zaleznik, 1997; cited in Church and Waclawski, (1999), all agreed that transformational leaders were visionary, solitary, inspirational figures consumed with particular ideals and goals. Bass and Steidlmeier (1999) asserted that leadership is truly transformational only if it was focused on the interests of followers, not on the leader's self-interest.

According to Bass (1985), there were four behavioral components that made up transformational leadership: charisma, inspiration, intellectual stimulation and individualized consideration. Charisma was the ability to arouse emotions that resulted in

strong identification of the followers with the leader. This included the leader providing vision and gaining respect and trust. Shamir et al. (1993) proposed that charismatic leaders' expression of high expectations for followers' performance and their ability persuaded followers that they could meet those expectations motivated followers to produce and sustain greater effort through the mediation of self-efficacy. They went on to say that by articulating a compelling vision, charismatic leaders produced in followers a level of personal commitment whose personal behavioral manifestations produced a self-reinforcing cycle that sustained itself over time.

Inspiration was based on behavior espoused by the leader such as communicating high expectations, the use of symbols to gain the focus of followers and modeling the appropriate behavior. Intellectual stimulation included promoting intelligence and rationality, enabling followers to be creative problem solvers. Individualized consideration was where leaders give support and personal attention to followers and express appreciation of their work, thereby developed self-confidence. Bass (1985) assumed leadership as a position and omitted the moral dimension. However Burns (1978) addressed the moral dimension when he asserted that the result of transforming leadership was a relationship of mutual stimulation and elevation that converted followers into leaders and may convert leaders into moral agents (Owen et al., 2004, p.314). Leadership under transformational leadership was a mutual relationship where each participant could rise to a worthy purpose and behave with moral, courage, integrity and trust. Northouse (2004) asserted that individuals who exhibit transformational leadership often have a strong set of internal values and ideals and they were effective and motivated followers to act in ways that supported the greater good rather than their own self - interests. Leaders under this approach are concerned with the performance of followers and with developing followers to their maximum potential.

Transformational leaders were flexible, empowered and nurtured followers to their maximum potential. Northouse (2004, p.145) asserted that they created a vision which gave the leader and the organization a conceptual map for where the organization was headed; it gave meaning and clarified the organization's identity and gave followers a sense of identity within the organization and also a sense of self-efficacy. The transformational approach focused on both the followers' and leaders' needs and both were central in the leadership process.

However one of the criticisms of this approach was that there are overlaps especially when considering the four factors. The overlap did not provide a clear distinction on the factors. Another criticism was that some of the terms in the transformational approach are used synonymously while others tried to separate them such as charismatic and transformational leadership. The third criticism of this approach was that it lacked clarity, and covered a wide range of what was involved.

Servant Leadership

According to Greenleaf, the great proponent of servant leadership, Greenleaf, 1977; Razaee et al., (2012) wrote that the great leader was seen as servant first, and that simple fact was key to his greatness. Laub (1999) placed emphasis on the needs of the follower over self-interests of the leader. The notion by Greenleaf was supported by scripture from the Bible in Mt. 23:11 which say: 'The greatest among you would be a servant (NIV). A relevant definition of servant leadership focused on the spirit of the leader and the task of the leader. The life of a servant leader was one characterized by what flowed or came out of him, who they were and not by technique. It described the inner nature, character and spirit of the leader. Dubrin et al., (2006) wrote that a servant leader was a moral leader whose purpose was accomplished when his or her subordinates became more autonomous. The servant leader was mission driven and goal oriented in

all that he or she does. Laub (1999) asserted that servant leadership focused both on the spirit of the leader and the task of the leader; it sought to meet the needs of the follower through actions that empowered the follower by the sharing of power and a practice of authenticity in leadership that favored the follower.

Spears, (1996) wrote that this leadership moved away from the command-control leadership styles and focused on teamwork, egalitarianism and strong ethical behavior which involved followers in decision making and sacrificially provided quality and direction to the followers. Servant leadership promoted the value and development of people, the building of community, the practice of authenticity, the provided leadership for the good of those led and shared power and status for the common good of each individual, the total organization and those served by the organization.

Democratic leadership

Choi (2007) asserted that definitions of democratic leadership were dynamic and abundant and Gastil (1994) said that this had resulted in an unclear well-developed definition of democratic leadership.

Jürgen (2011) wrote that democracy meant the power of the people or the dominion of many whereby the people participated in power directly or representatively. Democracy involved a participatory relationship where individuals are involved in the decision-making process to determine what had to be done and how it should be done and by who. It involved the distribution of power between team members and team leader so as to allow followers' involvement in decision-making. It was characterized by a bottom-up approach and allowed a constant flow of information up the chain of command (Jürgen, 2011) Members of the group took a participative role in the decision – making, the followers actively participated in the leadership Process. It encouraged creativity and team members were engaged in projects and decisions. Jürgen (2011)

noted that the democratic leader played three major roles; distributed responsibility, empowering others and aided others in their deliberations; though he made the final decisions. White and Lippitt (1960) emphasized group participation, discussion and group decisions encouraged by the leader. Chemers (1984); Luthar, (1996); Denhardt and Denhardt (2003) cited in Choi (2007) said that the major characteristic of the democratic leadership style was participative. One of the benefits of the democratic leadership style was that it allowed employees' innovativeness and creativity which in turn benefited an organization or the church. It was useful when there are difficult problems to solve which may require several different perspectives in order to come to an agreement. This approach took time so it could slow decision-making. It could hinder situations where speed or efficiency was essential by trying to gather people's input. This type of leadership required strong leaders that could maintain positivity, control and performance.

Supportive leadership

Yukl (2002) asserted that supportive leadership was a relationship-oriented behavior that showed consideration, acceptance and concern for the needs and feelings of others. Supportive leaders tended to be friendly, approachable and paid attention to the welfare of members and the organization or the Church. According to Yukl (2002), supportive leaders built and maintained effective interpersonal relationships. The leaders made themselves available whenever members or subordinates need support, help or advice. This was likely to win the relationship and support of subordinates and Church relationships.

Summary of the Literature

This research reviewed the literature related to leadership competencies like: vision, communication, collaboration and inspiration, church relationships indicators

such as: listen, empower, teamwork and trust, leadership theories, relational theories, and institutional theory and on the extent of leadership competencies influence on Church relationships.

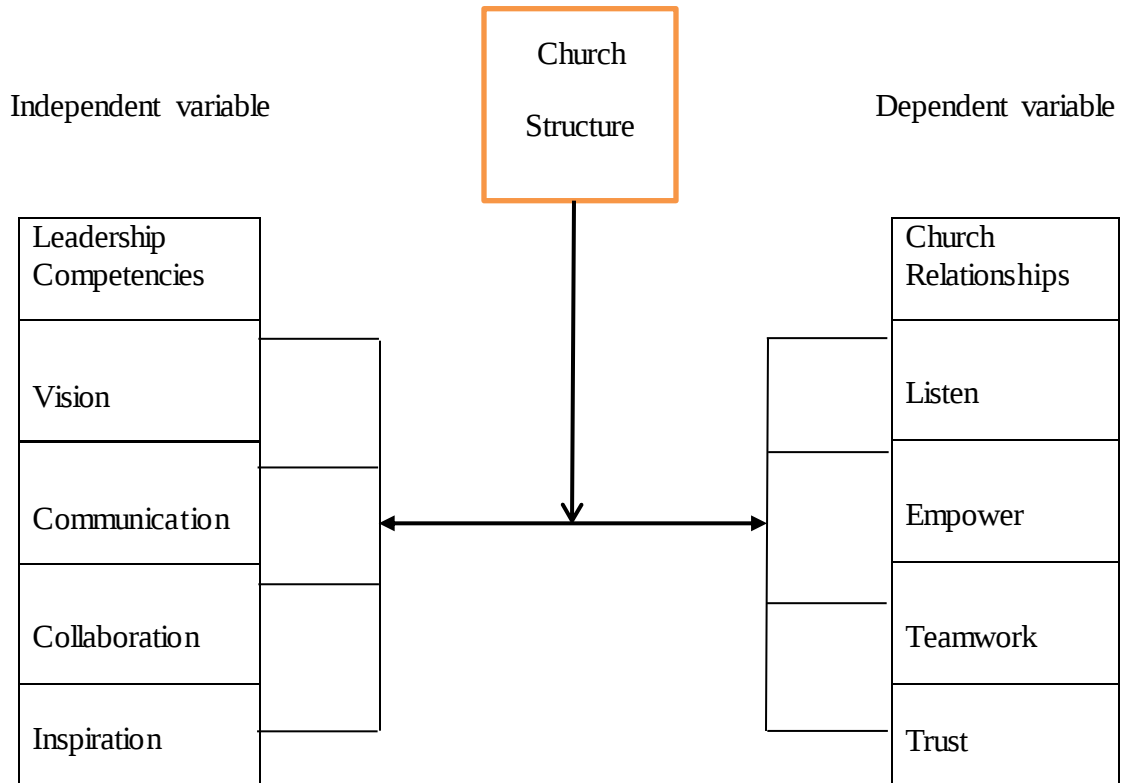
Conceptual Framework

This was an analytical tool with several variations and contexts. It made conceptual distinctions, organized ideas and it facilitated the research to remember and apply the concepts.

The independent variable was leadership competencies; which were vision, communication, collaboration and inspiration. These competencies were examined and investigated as to what extent they influenced Church relationships in PAG church in Mbale pastorate. The dependent variable was Church relationships, whose indicators included; listen, empower, teamwork and trust.

The main focus in this research was extent of leadership competencies influence on Church relationships in PAG Mbale Church. These competencies had a high influence and influenced church relationships to a great extent.

Conceptual framework showing leadership competencies, intervening and church relationships variables



CHAPTER THREE

RESEARCH METHODOLOGY

This chapter used research design methods like mixed method, descriptive and purposive surveys and data collection tools of questionnaires and interviews.

This research investigated the extent of leadership competencies influence on Church relationships in PAG Mbale Church. The study used mixed design method for this research. The main data collection tool used was questionnaires and interviews with some selected respondents which were purposively chosen. The data to address the research objectives and questions was collected by the respondents responding to the questions on the questionnaires. The respondents from both Church leadership and congregants were requested to fill in the questionnaires that were provided. Thirty eight respondents answered the questions on the questionnaires and return them, which was ninety five percent questionnaire return rate.

Introduction

This research undertook a mixed design method which used both qualitative and quantitative analysis methods to analyze the data, which stressed the socially constructed nature of reality, the intimate relationship between the independent and dependent variables. Creswell (2009) described qualitative research as a means for exploring and understanding the meaning individuals or groups ascribed to a social or human problem. Quantitative analysis is a statistical method of studying behavior and predicting outcomes. For this case it was the extent of leadership competencies influence on Church relationships in PAG Mbale Pastorate. This was a descriptive and purposive random survey and data collection and analysis tools were used. This study adapted a mixed design method approach, descriptive and purposive data collection and analysis tools.

Research Design

The research adopted a mixed method design that used both qualitative and quantitative method of analyzing the data. This research used both qualitative analysis that analyzed the opinions and observations of the respondents and those of the researcher and quantitative analysis such as counting the numbers of occurrences of particular behavior.

A descriptive survey involved asking questions (often in the form of a questionnaire) of a large group of individuals either by mail, by telephone or in person. This usually addressed the difficulties of the interview method by asking clear and understandable questions, getting the respondents to answer questions thoughtfully and honestly, getting sufficient number of questionnaires completed and returned so that meaningful analysis could be done.

Purposive sampling design was adopted because of the objectives and purpose of the study of investigating; influence of leadership on church relationships in Pentecostal assemblies of God (PAG) Mbale pastorate. The study covered ten churches in Mbale pastorate, from where two church leaders and two congregants were purposive and randomly interviewed or requested to answer the questions on the questionnaire. The main advantage of descriptive survey research was that it had the potential to provide this researcher with a lot of information obtained from quite a large sample of population. This survey method enabled this study address the objectives and research questions in this research.

Target Population

Sugiyono (2005) asserted that population was the generalization region consisting of the objects / Subjects or what was sometimes known as units which have certain qualities and characteristic that was fixed by the researcher to study and to gain conclusion. Purposive and random sample method for the churches and the respondents was used. This was adopted for this research in order to obtain relevant information efficiently, and the total sample based on thirty eight respondents of PAG church in Mbale pastorate.

This study covered ten PAG Churches which were purposively and randomly sampled in the eastern part of Uganda. This was the region where the church started from. This research covered ten churches in PAG- Mbale pastorate and a population of thirty eight participants or respondents instead of the forty that the research had targeted initially, which were composed of the purposive and randomly sampled leaders and congregants of PAG Church – Mbale pastorate. The main data collection tool used was questionnaires and to some extent interviews with purposive sampled respondents.

Sampling Procedure

This study adopted a purposive random sampling design because of the logistics and resources that are involved in moving from one place to another while conducting the study; which intended to establish the extent of leadership competencies influence on Church relationships in PAG church Mbale pastorate. According to Maxwell (1997), purposive sampling was a type of sampling in which, particular settings, persons, or events are deliberately selected for the important information they can provide that cannot be gotten as well from other surveys.

This was a sampling method in which elements were chosen based on the purpose of the study. This research used the process of purposive and random sampling,

selecting respondents who could provide the responses as per the research questions information to address the purpose of the research (McMillan & Schumacher, 2010). This study limited the research only to the church leaders and congregants who were purposively and randomly sampled from Mbale PAG pastorate. Purposive sampling does not produce a sample that is representative of a larger population. It's a sample which is selected by the researcher subjectively. It is also called judgment sampling. According to Patton (1990) purposive sampling was the most popular in qualitative research where subjects are selected because of some characteristics to address the research objectives and questions.

Research Instruments

This research used mainly questionnaires and to a small extent interviews. The questions seeking to address the research questions were administered to all the respondents through hard copies. Each item in the questionnaire was developed to address a specific research question. Close – ended, open ended, contingency and matrix questions were administered. The Likert scale was used whenever contingency and matrix questions are administered. This was a psychological measurement tool that is used to gauge attitudes, values and opinions which functions by having the respondent complete a questionnaire.

Validity and Reliability

A fundamental concern in qualitative research, in fact, revolved around the degree of confidence researchers can place in what they had seen or heard using particular tools they have used in the research. In qualitative study, much depends on the perspective of the researcher. Qualitative researchers use a number of techniques to check their perceptions in order to ensure that they are not being misinformed – that they

are, in effect, seeing (or hearing) what they think they are. Validity was confirmed through obtaining certification of the proposed study procedure and instruments.

The reliability of the tools used in this study was checked by pre-testing of the questionnaire with ten respondents (pastors) in Mbale town in order to establish trustworthiness was done and by the study further used the chi – square to test for reliability of the tools and data. This was subjected to the SPSS software, which is a software package used in statistical analysis of data.

Pre-testing of Instruments

For purposes of refining the instruments the researcher tested the questionnaires with ten church leaders from Mbale town who would not be part of the study population. Mbale town would be ideal because it was part of the scope of the study. After testing the instruments, the researcher then refined them and made the necessary corrections before they were finally administered to the respondents, in the final raw data collection process. The reliability results for the pretest showed 87.4% reliability.

Data Collection Procedure

The researcher and the research assistant collected the raw data by the instrument of questionnaire. Questionnaires were distributed to the 40 respondents in the ten (10) churches that were part of the study. These churches were purposively sampled and were part of PAG Mbale Pastorate, and before collecting data, the researcher got permission from the bishop of Mbale PAG Pastorate before proceeding to collect data. This was accompanied by an introduction letter from Pan Africa Christian University as evidence of affiliation to the institution (Appendix II). Data was collected, then analyzed through editing, coding, classifying, tabulation and finally analyzed and interpreted.

Data Analysis Procedure

The researcher analyzed the data by the descriptive analysis which is commonly used when studying the correlation of one variable on another. This was done through the distribution of the independent variable which was extent of leadership competencies influence on the dependent variable of church relationships. This was processed by: 1. editing, which includes examining all collected raw data. 2. Coding 3. Classifying- which is reducing data to homogenous groups. 5. Tabulation- which is the process of summarizing the raw data and displaying the findings. Data analysis was both qualitative and quantitative. The qualitative study essentially involved synthesizing the information the researcher obtained from data processing tool of questionnaire into a coherent description of what the research had discovered. Quantitative analysis was done using Statistical Package for Social Scientists (SPSS).

There were a number of processes of analyzing data that the research employed. These included editing which was examining the collected and scrutinizing for errors and ensuring that it was accurate, both in the field and centrally, coding which was assigning numerals or symbols that ensured that responses could be put in limited categories or classes, classification which was the reducing of the data into a homogeneous group for meaningful analysis and tabulation which was the process of summarizing raw data in an orderly arrangement of columns and rows.

Ethical issues

Ethics are norms or standards of behavior that guide moral choices about our behavior and our relationships with others (Cooper and Schindler, 2003). While undertaking this study the researcher did not violate the rights of anyone who was part of this study. The researcher observed this by always introducing himself and giving out an introduction letter, inform people who were part of the study about the objectives of the

study, and assuring them of anonymity which gave them confidence to be part of the research from an informed position. The investigator also respected and observed procedure. Saunders et al. (2009) defined ethics as the appropriateness of one's behavior in relation to the rights of those who become the subject of one's work or are affected by it. After getting an introduction letter from the registrar the researcher proceeded to seek permission from the Bishop of Mbale PAG pastorate (South Bugisu). The goal of ethics in research was to address the following issues; harm to participants, consent, privacy of possible and actual participants, voluntary nature of participation and the right to withdraw partially or completely from the process and confidentiality of data provided by individuals or identifiable participants and their anonymity (Saunders et al., 2009). In line with the ethics of research, the Bishop endorsed and signed the introduction letter from the registrar and introduced the researcher to the church leaders who were part of the purposive random population

Summary of Chapter Three

This research used a mixed design method, descriptive survey and purposive sampling on the extent of leadership competencies influence on Church relationships in Mbale PAG Church. The data collection tool of questionnaire was used and a few interviews, and the data collected was analyzed both qualitatively and quantitatively. Finally, the researcher ensured that validity and reliability by the use of the parallel method and chi - square which was in consistency with the scores from one question to answer, the research questions, were analyzed for the trustworthiness of the results of this study.

CHAPTER FOUR

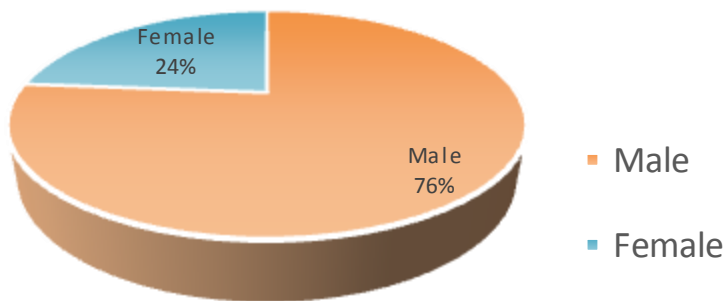
RESULTS AND DISCUSSION

Introduction

This chapter presented the results of the study. The findings from the field on the general information and research objectives were clearly presented in this section:

General information of the respondent

Fig. 4.1. Shows gender of the respondents results



4.1 Gender of the respondents results

From fig 4.1, the findings of the study showed that majority of the respondents were male (76%) while female respondents represented only 24% of the sample. The implications are that most of the respondents were male. This will further be discussed in Chapter Five.

Fig.4.2. Shows time period of membership of the respondents in the Church

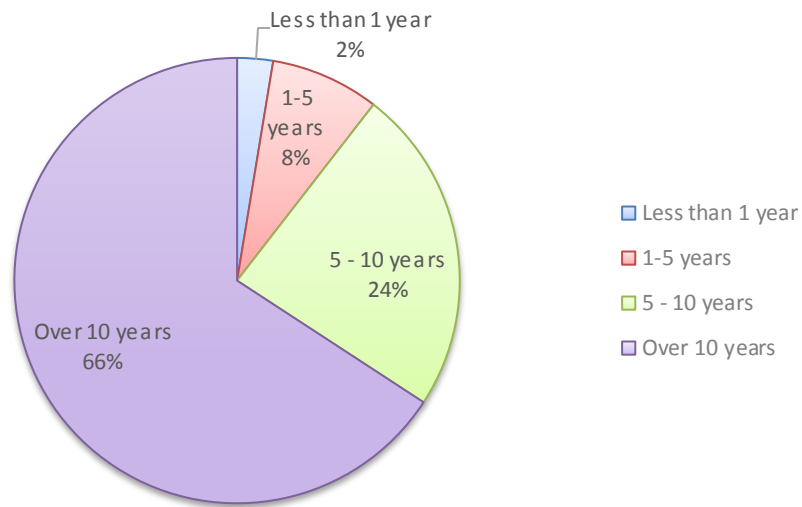


Fig 4.2: Time period of membership of the respondents in the Church.

From the findings in fig 4.2, majority of the respondents, that is 66% had been members of the Church for over 10 years, respondents who had stayed for 5 – 10 years represented 24%, those with 1 – 5 years were 08%, and those who had just been in the Church for less than a year were only 02%. This reflected what was on the ground as far as time period that church leaders spent in PAG Mbale Church was concerned. The results were in agreement with the reality, which implied that most leaders in PAG Mbale Church had been in leadership for over ten years.

Fig.4.3. Shows *time period of leadership in the Church by the respondents*

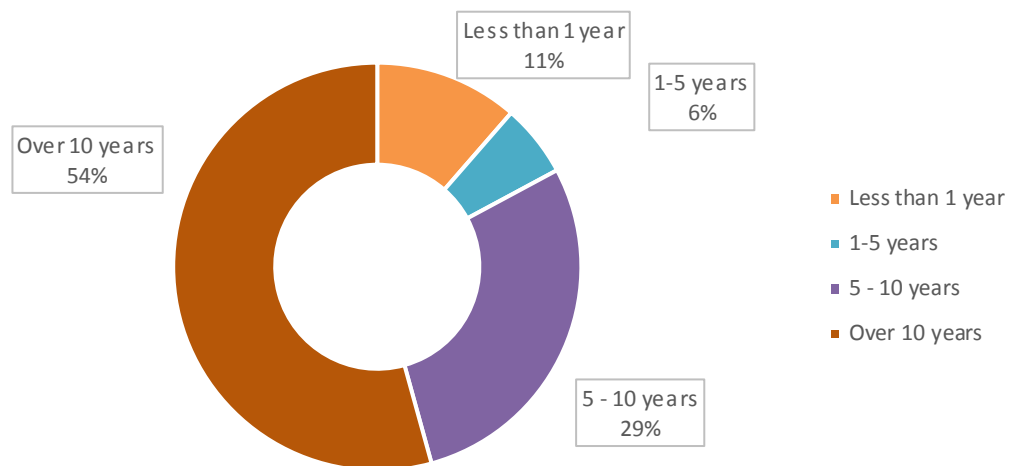


Fig 4.3: Time period of leadership in the Church by the respondents

From fig 4.3, findings revealed that 54% had been church leaders for over ten years, 29% had been Church leaders for between five to ten years, 06% had been leaders for between one to five years, and 11% had been leaders for less than a year respectively. This revealed that most of the leaders in PAG Mbale Church had spent more than ten years in church leadership.

How vision influenced Church relationships.

Table 4.1. Shows the extent vision influenced Church relationships

ITEM	Descriptive Statistics						
	SA (%)	A (%)	N (%)	D (%)	SD (%)	Mean	Std. Deviation
An organization's vision signifies its capacity, purpose, and aspirations.	44.7	39.5	10.5	2.6	0.0	1.70	.777
Your Church's vision is the source of motivation for both the leader and the members.	36.8	47.8	5.3	5.3	2.6	1.86	.948
The leader shares the vision with the Church.	50.0	36.8	13.2	0.0	0.0	1.63	.714
The vision influenced Church relationships.	31.6	44.7	7.9	10.5	0.0	1.97	.941
Average Mean						1.79	

Scale: 1.0 – 2.0; High influence; 2.1 – 3.5; Medium influence; 3.6 – 5.0; Low influence

From table 4.1; an average of 1.7 represented the response diversity when the respondents were given the opportunity to choose from the various options. Interpreted based on the scale, it means the church members strongly agreed that vision influenced Church relationships. On whether the Church's vision is the source of motivation for both the leader and the members, the average of diversity of the responses was 1.86. The case was no different for the other factors with averages of 1.63 and 1.97 representing response diversities on leaders' shared vision with the church and the potential of the vision to influence church relationships respectively. The average mean of 1.79 signifies the strong influence that vision has on church relationships. The standard deviations of the various factors were below zero showing low variability in the responses given.

How communication influenced Church relationships

Table 4.2: How communication influenced Church relationships

Descriptive Statistics							
ITEM	SA (%)	A (%)	N (%)	D (%)	SD (%)	Mean	Std. Deviation
Communication is the lifeblood of your Church.	57.9	28.9	2.6	5.3	2.6	1.62	.982
Communication increases listening and strengthens Church relationships.	57.9	39.5	2.6	0.0	0.0	1.45	.555
Do you perceive communication as an essential tool in influencing Church relationships?	57.9	39.5	2.6	0.0	0.0	1.45	.555
When the church leader communicates information, it leads to greater adaptability.	28.9	52.6	15.8	2.6	0.0	1.92	.749
Communication is critical in influencing Church relationships.	52.6	36.8	2.6	5.3	2.6	1.68	.962
Average Mean						1.624	

Scale: 1.0 – 2.0 = high influence; 2.1 – 3.5 = medium influence; 3.6 – 5.0 = low influence

Table 4.2 revealed that 57.9% of the respondents strongly agreed, 28.9% agreed, 2.6% were neutral, 5.3% disagreed, and 2.6% strongly disagreed that communication is the lifeblood of the Church. On whether communication increases listening and strengthens Church relationships, 57.9% of the respondents strongly agreed, 39.5% agreed, and 2.6 were neutral. On the other hand, 57.9% of the respondents strongly agreed, 39.5% agreed, and 2.6 were neutral as far as their perception of communication as an essential tool in influencing Church relationships? Table 4.2 also shows that 28.9% of the respondents strongly agreed, 52.6% agreed, 15.8% were neutral, and 2.6% disagreed that when the church leader communicates information, it leads to greater adaptability. On communication being critical in influencing Church relationships,

52.6% of the respondents strongly agreed, 36.8 agreed, 2.6% were neutral, 5.3% disagreed, and 2.6 strongly disagreed as shown in table 4.2.

Fig. 4.4. *In your opinion, how do the congregants get communication from the Church leadership?*

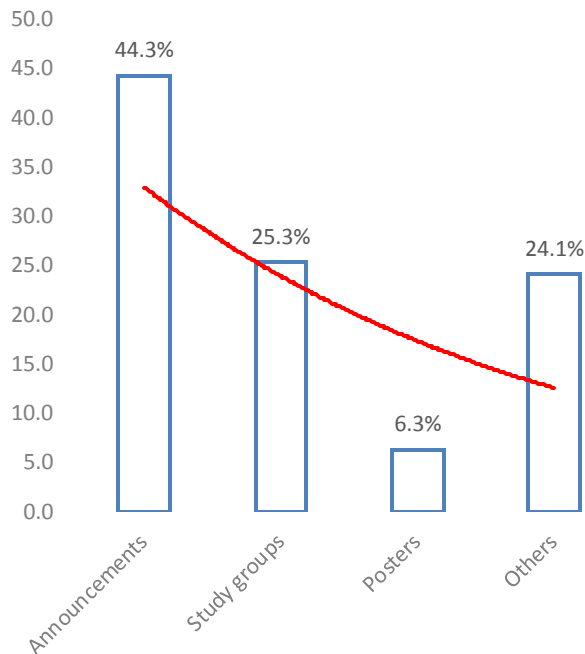


Fig 4.4: *How congregants get communication from the Church leadership*

Fig 4.4 showed that 44.3% of the respondents indicated that announcements were majorly used to pass communication from the Church leadership to the congregants, 24.1% represented other forms of communication, 25.3% (study groups), and 6.3% (posters). The huge preference for announcements can further be accentuated by the fact that announcements are regularly given during church services as part of the institutional culture.

To what extent does effective communication influence Church relationships?

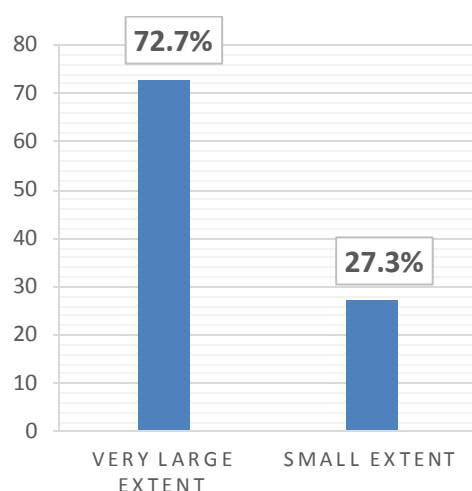


Fig 4.5: The extent that communication influenced Church relationships

On the extent to which effective communication influenced Church relationships, 72.7% of the respondents indicated to a very large extent, and only 27.3% rated effective communication to a small extent.

From your experience, what is the level of involvement by the Church leadership on relationship matters?

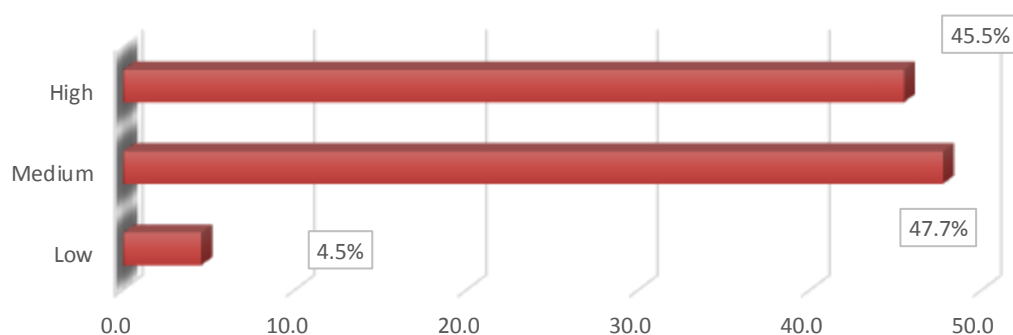


Fig 4.6: The level of involvement by the Church leadership on relationship matters

On the level of involvement by the Church leadership on relationship matters, 45.5% of the respondents as represented in fig 4.6 rated it high, 47.7% (medium), and only 4.5% (low).

Apart from Sunday, how often do the congregants come face to face with the Church leader?

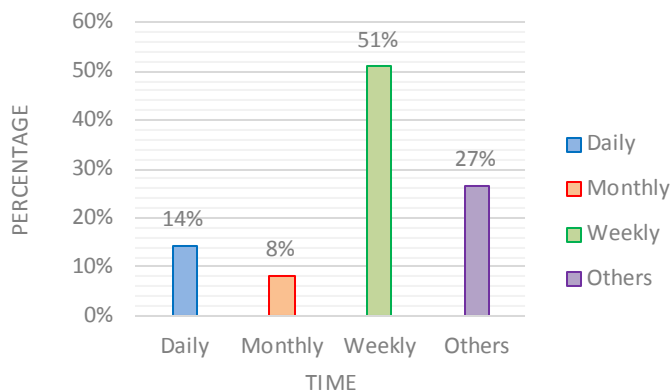


Fig 4.7: How often congregants come face to face with the Church leader, apart from Sunday

From fig 4.7, 51% of the respondents indicated that congregants often come face to face with the Church leader, apart from Sunday, weekly, 27% (hourly), 14% (daily), and 8% indicated monthly. This signified that there were infrequent meetings between congregants and the leadership.

The results of the study portrayed that communication had a significant and high influence on church relationships with a mean of 1.624 (study scale). Also, the study found out that PAG Mbale Church majorly used announcements and study groups as a means of passing on communication. This reflected the ideal practice in PAG Mbale Church. Moreover, communication in PAG Mbale Church influenced church relationships to a very large extent, although the church leaders were found to be moderately involved in church relationships. This could have been due to the fact that church leaders had other responsibilities and demands such as providing for their families, other jobs, studies, and business. All these required time and yet church relationships also demanded a lot of time from the same church leaders. This also

explained why congregants met face to face with church leaders weekly. The kind of information mostly shared between the leadership and the congregants is spiritual nourishment. However, in some cases congregants receive corporate related information through invited guests from government, non-governmental organizations and the corporate world.

How collaboration influenced Church relationships

Table 4.3: How collaboration influenced Church relationships

ITEM	Descriptive Statistics						
	SA (%)	A (%)	N (%)	D (%)	SD (%)	Mean	Std. Deviation
There is strive and competition in the Church.	13.6	34.1	11.4	15.9	22.7	1.37	1.381
The leader motivates the members to work together for the success of the goal.	0.0	40.9	11.4	4.5	40.9	1.21	.833
There is teamwork in the church at all levels.	6.8	36.4	13.6	9.1	25.0	1.70	1.203
There is reciprocal trust in the Church.	0.0	40.9	27.3	9.1	13.6	1.65	.864
Collaboration increases trust between the leader and members.	4.5	34.1	11.4	0.0	47.7	1.23	.996
Collaboration is essential in Church relationships.	4.5	47.7	9.1	4.5	31.8	1.00	1.024
Average Mean						1.36	

Scale: 1.0 – 2.5 = high influence; 2.6 – 3.5 = medium influence; 3.6 – 5.0 = low influence.

Table 4.3, all the averages for the different factors as far as collaboration within the church and its eventual impact on Church relationships lied in the scale 1.0- 2.5. This meant that collaboration had a high influence in church relationships. With 1.7 as the highest mean and 1.00 as the lowest, the significance and the consequential influence of individual factors in church collaboration were almost equal. This was backed up by the low rate of response diversity as represented by the standard deviations of less than 1.5

How inspiration influenced Church relationships

Table 4.4: How inspiration influenced Church relationships

Descriptive Statistics							
ITEM	SA (%)	A (%)	N (%)	D (%)	SD (%)	Mea n	Std. Deviation
The leader cares and values the members.	45.5	36.4	2.3	2.3	11.4	1.05	1.290
The leader empowers the team through training.	25.0	45.5	11.4	13.6	2.3	1.79	1.059
The leader encourages and cheers the members.	31.8	34.2	13.6	4.5	13.6	1.67	1.358
The leader and members focus on the success of the goal.	22.7	52.3	9.1	6.8	4.5	1.86	1.026
Inspiration is essential in influencing Church relationship.	36.4	29.5	9.1	9.1	13.6	1.67	1.426
Average Mean						1.61	

Scale: 1.0 – 2.5 = high influence; 2.6 – 3.5 = medium influence; 3.6 – 5.0 = low influence

On whether the leader cares and values the members, table 4.4; showed an average of 1.61 of the respondents, agreed to the fact that inspiration influences church relationships. The mean i.e. 1.61 lies between 1.0-2.5 in the scale of interpretation. This implies that inspiration has high influence on church relationships. The mean difference in the various factors pertaining church inspiration was 0.81 (1.86-1.05). This generally signified that the various inspiration aspects are equally important to church relationships. The standard deviations are below 2.0 representing a low variability from the mean. The general implication is that the results can be trusted.

How would you rate the general relationships within the Church between the leaders and congregants?

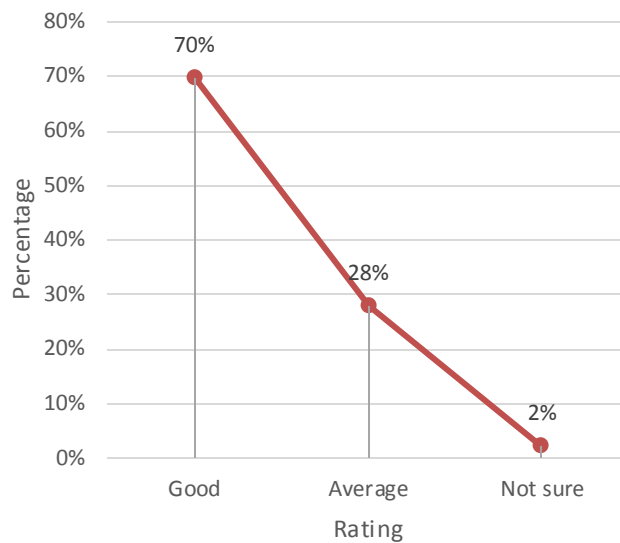


Fig 4.8: Rating of the general relationships within the Church between the leaders and congregants

From fig 4.8; 70% of the respondents rated the general relationships within the Church between the leaders and members as good, 28% (average rating), while only 02% were not sure. The findings of the study were shocking since what was actually happening was not reflected. That was to say, the respondents ranked church relationships as being good yet several churches in one the large pastorates were having conflicts and misunderstandings. It could have been as a result of participants wanting to paint a good picture towards their respective churches and leaders, apart from the reality.

To what extent does leadership get involved in building Church relationships?

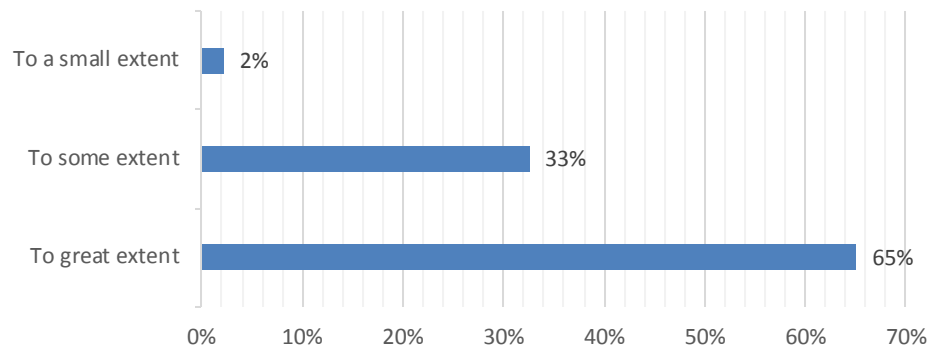


Fig 4.9: The extent to which leadership gets involved in building Church relationships

On the extent to which leadership gets involved in building Church relationships, 02% of the respondents viewed it as to a smaller extent, 33% (to some extent), and 65% (to great extent) as portrayed in fig 4.9. The study revealed that participants, to a great extent, agreed that leadership got involved in building church relationships. This was also interesting since they had earlier noted that the congregants majorly met their leaders once in a week, probably during Sunday services.

CHAPTER FIVE

FINDINGS, DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

This chapter reported the summary of the findings of the study and implications in light of the conceptual framework, conclusions, recommendations and areas for further research. The findings were summarized in reference to the research questions of the study, which were:

1. To what extent did vision influence church relationships in PAG Mbale Pastorate?
2. How did communication influence relationships in PAG Mbale Pastorate?
3. How did collaboration influence relationships in PAG Mbale Pastorate?
4. How did inspiration influence relationships in PAG Mbale Pastorate?

Summary, discussion, and implications of the findings

General data of the respondents

From the findings in the fourth chapter, it was observed that there were more male participants (76%) as compared to their female counterparts (24%) in this study. This was typical representation because the Church leadership was characterized by more males, for women tended to avoid being in leadership roles. Some of them were however confident and undertook responsibilities. The portrait of results in terms of the time period of membership of the respondents in the Church was a true reflection since in most cases those who had more experience in the church are selected for leadership roles (66% for over 10 years, 24% for 5 – 10 years). On the other hand, the time period of leadership in the Church by the respondents had most of them being over 10 years

(54%) and 5 – 10 years (29%). Indeed, retirement from Church work is not common and therefore, most leaders take long in their roles and thus overstayed in Church leadership.

Influence of vision on Church relationships

From the study findings, it was observed that most of the respondents, using the scale of 1. Strongly agree; 2. Agree; 3. Neutral; 4. Disagree; 5. Strongly disagree, were in agreement with the influence of vision on Church relationships. Using the Likert scale of the study, majority of the respondents were in agreement with the influence of vision on Church relationships, with a mean value of 1.79. From the study results, this mean value represents a strong agreement or an agreement. When respondents were exposed to whether an organization's vision signified its capacity, purpose, and aspirations, majority of them agreed (44.7% strongly agreed and 39.5% agreed). Even then, 36.8% and 47.85 agreed that the Church's vision was the source of motivation for both the leader and the congregants.

The same response was common for all other constructs in the variable. Therefore, it revealed that vision was a crucial competency in influencing Church relationships. On how vision influenced Church relationships, it could be argued that vision allows Church leaders instill a sense of direction on Church members; vision also is a source of motivation for both the leader and the congregants. 36.8% and 47.8% of the participants actually agreed to this reality. But then, for that vision to work, it has to be shared by the leader to the rest of the church congregants. This result actually corresponds to the argument put forward by Tim (2007) in *The Pastor's Role in Vision-Based Leadership* that a vision is a descriptive picture of the future for that congregation. He further argued out that without a vision, the congregation will not be able to choose among many positive opportunities, therefore watering down their impact and limiting their success.

Furthermore, Huston (2007) advanced that in the story of the Tower of Babel, we see the great power of vision when combined with communication and cooperation. Therefore, Church leaders have got to make the Church an all rounded place where one competency led to another. That was, vision was followed by communication, then collaboration, and then inspiration for vision to be achieved successfully. Payne (2006) also stated that if Church leaders are not behind the vision and willing to work to fulfill it, then it was highly unlikely that the rest of the church would be supportive of that vision. When influence of leadership was measured by the above competencies, it was found out that it enhanced church relationships because, there was, listening, teamwork, trust and inspiration from both the leaders and congregants.

Influence of communication on Church relationships

Church relationships are a critical element in the Christian setting because communication cannot happen without it. Glen (2012) stressed the importance of a communication strategy for the Church. This shows how communication serves a greater purpose in relationships, whether in the Church setting or in other facets of life. From the study, respondents with a mean value of 1.624 that represents a high influence from the study scale agreed that communication enhanced church relationships. It is clear that communication promotes understanding and eases conflict resolution in the Church.

Most respondents were in agreement that they perceived communication as a vital competency in influencing Church relationships (57.9% and 39.5%). On the same note, respondents greatly supported the fact that communication increases listening and strengthens Church relationships, majority being in agreement (97.4%). It was also evident that respondents thought that the church leader's communication of information led to greater adaptability and that communication was critical in influencing Church relationships (81.5% and 89.4%, respectively). These results were in agreement with

what Prehn (2016) opined in *Effective Church Communications*. He asserted that throughout the process, communication is the glue holding successful projects together: committee chairs keep groups informed; members are kept in the loop and encouraged to work in the programs; and—important beyond measure—word goes out into communities via every means available. Henceforth making communication a life blood of the church, which (86.8%) of the respondents agreed with.

The study went ahead to find out how congregants were receiving communication from the Church. Surprisingly, 44.3% were in favor of announcements, 25.3% study groups. These two strategies dominated and thus, Church leaders needed to utilize them effectively and efficiently in order to strengthen communication in the Church. On the researcher's quest of finding out the extent to which effective communication influenced Church relationships, it was very clear from the respondents that it did to a large extent (72.7%). This proved the need for effective communication in the church.

However, the Church leadership was not so committed to being involved in Church relationships since most respondents opted for a medium level commitment, which can either mean they were or not committed. In relation to this however, Jill (2012) asserted that it isn't tough to institute basic guidelines and create a church communications plan. He added that the time invested will be invaluable one can utilize resources to their maximum capacity while spreading your vision for the church more efficiently and effectively. The Church leadership needed therefore to step up and take courage in participating and encouraging involvement of the Church in creating and nurturing Church relationships.

Influence of collaboration on Church relationships

From the research findings, collaboration was seen as an essential ingredient in Church relationships. This was evidenced by the fact that majority of the respondents agreed to the statements in the questionnaire. In fact, 86.5% of the participants agreed to the statement that collaboration was essential in Church relationships. In relation to that, Placido & Cecil (2012) asserted that the development of effective collaboration within the Church may require further enhancement of professional competencies. More to that, Sanders (2015) also viewed that collaboration focused on people inevitably begins and develops through relationship, or perhaps even better, friendship. Moreover, the respondents also confirmed that there was a need for teamwork in the Church at all levels (61%) and also reciprocal trust between the Church leader and the congregants in the Church (68.2%) in order for collaboration to effectively influence Church relationships.

With a mean of 1.36, given the study's scale of 1.0 – 2.5: high influence; 2.6 – 3.5: medium influence; 3.6 – 5.0: low influence, most respondents (81.8%) favored the fact that the leader motivated the members to work together for the success of the goal. These implied that without motivation from leadership, goals could not be achieved or succeed. Besides, collaboration was seen to influence Church relationships through increasing trust between the leader and members (mean = 1.36, percentage of agreement – 81.8). The study therefore revealed how much collaboration influenced Church relationships, though it needed encouragement and backing from Church leaders. This actually matched with Kennebrew (2014) view that collaboration “unity starts at the top, in Church leadership” (p. 4). He however warned that Church leaders should never be in competition.

Influence of inspiration on Church relationships

Study findings on the influence of inspiration on church relationships revealed that it played a great role with a (mean of 1.61 from a scale of 1.0 – 2.5; high influence; 2.6 – 3.5; medium influence; 3.6 – 5.0; low influence). It was clear that leaders had a greater role to play on inspiration which ensured the success of Church relationships. This showed how important a leader had to be in inspiring Church members. Bromiley (2009) in the *Church Doctrine of Inspiration* argued that “the Church’s doctrine of inspiration is obviously to be found in the self-witness of the Bible itself” (p.1). Simply put, ‘preach what you do or do what you teach.’ He further asserted inspiration arises naturally and necessarily from divine source and authority.

Moreover, by doing all the above, Church relations could be enhanced greatly. Prehn (2016) agreed that the key to success with these activities—as with other activities throughout the year—is involvement of church leadership in inspiring and guiding congregants to set specific goals, develop doable plans. This showed how important a leader was in building and maintaining Church relationships through inspiration.

Conclusions of the study

From the study results, gender gap needed to be addressed especially that today the biggest part of the church’s congregation are female, overstaying in the church was another element that was assumed to be a guarantee for Church leadership, yet it may not be well for every leader.

From the influence of vision on Church relationships, the researcher concluded that vision with a mean of 1.79, had high and significant influence on Church relationships, but could only be so much possible through the vibrant, dependable, and visionary leadership in the Church. Otherwise, vision could not influence anything in the

Church if it has no bright and better elements embodied in its appearance and making by the leader.

Also, it was concluded that communication influenced Church relationships through creating a sense of awareness, openness, and trust among congregants. Though, the researcher thought it be wisely done and carried out, or accomplished. Though communication had a high influence with an average mean of (1.624 from a scale of 1.0 – 2.0; high influence; 2.1 – 3.5; medium influence; 3.6 – 5.0; low influence), it had to be revolutionized in order to meet the ever changing demands of the congregants in the ever changing world of technology.

Collaboration on the other hand was concluded to depend on how much effort the leader put in place to ensure that teamwork was achieved. This in turn could result in better and enhanced Church relationships. Never the less, collaboration from the findings of the study, was found out to have had a high influence on Church relationships with an average mean of (1.36 from a scale of 1.0 – 2.5; high influence; 2.6 – 3.5; medium influence; 3.6 – 5.0; low influence). This signified high influence of collaboration on Church relationships.

Inspiration also had a high significant effect on Church relationships with an average mean of 1.61. This also depended on the leaders' abilities to inspire congregants.

All in all, the researcher found out that the general relationships within the Church between the leaders and congregants were good at a rate of 70%, average (28%), and that the leadership got involved in building Church relationships to a great extent by 65% and to some extent by 33%. However, the participants suggested more and several ways in which Church relationships could be enhanced and these were included as among the recommendations of the study.

Recommendations

From the findings, the essence of proper communication could not be emphasized more in the church set-up. Communication is the life-blood of any other organization and the church is no different (Lewis et. al., 2013). The study recommended therefore that the Church communicates clearly and articulately in all her business within and without.

The vision was found to be another critical competency when it came to harnessing the efforts of individual church members to work together towards the main church goal. The competency of vision was a source of unison and greatly reduces confusion in whatever is to be achieved. Further, through the vision development, objectives and statements arise. The end product of mission statement and objectives is the specific positions and job descriptions of each ministry. This framework results in using the different talents of church members for a common purpose thus, building relationships among the members since no one can execute their roles independently. It is therefore in the opinion of this research that churches and other institution should come with clear and well communicated vision and mission that will always serve as guidelines to each individual that performs a given function within the organization. This is because it provides a course along which all the work efforts are directed.

Just like a human body, an institution relies on its various departments to function effectively and productively. In the church, this is underlined through the collaboration of the church stakeholders as shown by the results in the findings section. Church congregants are gifted differently and that diversity should be used to the advantage of the church as a whole. Some are good at praise, others at worship while some members will make good prayer warriors. If the above groups work together, the enhancement of church relationships will be obvious. This study therefore recommends establishment

and the execution of sound collaborations both in the church and organizational settings to achieve goals through relationships.

Inspiration among the church members also played a crucial role in enhancing church relationships and eventually building church relationships. People are emotional and they need encouragement and the feeling of being appreciated at some point. It is on the above points of weaknesses that inspiration becomes a crucial tool to all leaders if they are to keep their followers alive for the sake of achieving the set goals. Inspiration will vary right from talking nicely to followers to publicly recognizing and either rewarding or punishing those that live up to the expectation of set policies and rules or not. Inspiration instills discipline and dedication and loyalty in the long run. Loyalty is an important virtue in leadership. The study therefore recommends that leaders learn to inspire their followers from time to time through the various tools of motivation and inspiration available.

Areas for further research

The researcher recommends that same study be replicated in other Pentecostal, traditional churches and secular organizations, the extent of how these leadership competencies enhance church growth, commitment and loyalty, and the extent collaboration is instrumental in mitigating conflict resolutions in the Church and secular organizations

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Appendices

Appendix I: Questionnaire.

Kindly Tick (✓) where appropriate

A. General

1. Gender: 1. Male ☐ 2. Female ☐
2. How long have you been a member of this Church?
1. Less than 1 year ☐ 2. 1-5 years ☐ 3. 5 - 10 years ☐ 4. Over 10 years ☐
3. How long have you been a leader in this Church
1. Less than 1 year ☐ 2. 1 – 5 years ☐ 3. 5 – 10 years ☐ 4. Over 10 years ☐

B. Vision

Use the given scale to respond to each item in the questions below; Circle the correct option.

1. Strongly agree; 2. Agree; 3. Neutral; 4. Disagree; 5. Strongly disagree

S/n	Item	1	2	3	4	5
4.	An organization's vision signifies its capacity, purpose, and aspirations.					
5.	Your Church's vision is the source of motivation for both the leader and the members.					
6.	The leader shares the vision with the Church					
7.	The vision influenced Church relationships.					

C. Communication

S/n	Item	1	2	3	4	5
8.	Communication is the lifeblood of your Church					
9.	Communication increases listening and strengthens Church relationships					
10.	Do you perceive communication as an essential tool in influencing Church relationships?					
11.	When the church leader communicates information it leads to greater adaptability					
12.	Communication is critical in influencing Church relationships.					

13. In your opinion, how do the congregants get communication from the church leadership? Tick more than one if applicable.

1. Announcements ☐ 2. Study Groups ☐ 3. Posters ☐ 4. I don't Know ☐

5. Others (specify) _____

For questions 14 – 16, tick the correct option

14. To what extent does effective communication influence church relationships?

1. Very large extent ☐ 2. Small extent ☐ 3. Not at all ☐ 4. Not sure ☐

15. From your experience, what is the level of involvement by the church leadership on relationship matters?

1. Low ☐ 2. Medium ☐ 3. High ☐ 4. Not sure ☐

16. Apart from Sunday, how often do the congregants come face to face with the church leader?

1. Daily ☐ 2. Monthly ☐ 3. Yearly ☐ 4. Weekly ☐

5. Others (specify) _____

D. Collaboration.

Use the scale of; 1 – strongly agree; 2 – agree; 3 – Neutral; 4 – Disagree; 5 – Strongly Disagree; for competencies D and E. Circle the correct option.

S/n	Item	1	2	3	4	5
17.	There is strive and competition in the Church					
18.	The leader motivates the members to work together for the success of the goal					
19.	There is teamwork in the church at all levels.					
20.	There is reciprocal trust in the Church.					
21.	Collaboration increases trust between the leader and members.					
22.	Collaboration is essential in Church relationships.					

E. Inspiration

S/n	Item	1	2	3	4	5
23.	The leader cares and values the members.					
24.	The leader empowers the team through training.					
25.	The leader encourages and cheers the members.					
26.	The leader and members focus on the success of the goal.					
27.	Inspiration is essential in influencing Church relationship					

F. Tick the correct option for questions 28 - 29

28. How would you rate the general relationships within the church between the leaders and members?

1. Good ☐ 2. Poor ☐ 3. Average ☐ 4. Not sure ☐

29. To what extent does leadership get involved in building Church relationships?

1. To great extent ☐ 2. To some extent ☐ 3. To a small extent ☐

4. Not involved ☐ 5. Not sure ☐

30. What role do you play in the creation of church relationships? (You can give more than one response)

31. Suggest ways to improve the influence of leadership on church relationships

Appendix II: Research letters/documents

i. Introduction letter

6th July, 2017

PAN AFRICA CHRISTIAN UNIVERSITY

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TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: LABU ALFRED REG. NO. MAL/0706/15

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

He is at the final stage of the programme and he is preparing to collect data to enable him finalise on his thesis. The thesis title is "The Influence of Leadership on Church Relationships: A Case of Mbale PAG Pastorate in Uganda".

We therefore kindly request that you allow him conduct research in your organization.

Warm Regards,

Lilian Vikiru

Dr. Lilian Vikiru
Registrar Academics

6th July, 2017

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9-9 JUL 2017

PERMISSION GRANTED - SUP.
Bsp. Stephen Magomke Andrew
South Pygma Pastorate Embale

Where Leaders are made