DISSERTATION ABSTRACT

Doctor of Philosophy in Leadership

Adventist Univesity of Africa

School of Postgraduate Studies

Title: ASSESSING THE RELATIONSHIP BETWEEN LEADERSHIP DEVELOPMENT OUTCOMES AND SERVANT LEADERSHIP PHILOSOPHY ADOPTION AMONG POSTGRADUATE STUDENTS AT CHRISTIAN UNIVERSITIES IN NAIROBI, KENYA

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Date: May 2025

Leadership development remains a critical area of research. This study assessed the relationship between leadership development outcomes and adoption of a servant leadership philosophy among postgraduate students in Christian Universities in Nairobi, Kenya. The study established that Christian spiritual formation, personal formation and leader self -concepts are predictors of adoption of servant leadership. A framework for leadership development process has been proposed.

The study employed a quantitative cross-sectional design. Stratified random sampling method was used to select 288 postgraduate students from three Christian universities in Nairobi, Kenya. Data were collected through a self- administered questionnaire using the survey monkey application and data analyzed using SPSS software.

A multiple regression model was a good fit. Christian spiritual formation, personal formation and lead self -concepts statistically significantly predicted adoption of servant leadership philosophy, ($F(3,181)=33.75, p<.001$. Adj. $R^2 =.36$). Gender, year of study and course of study did not moderate servant leadership adoption. Level of study did have a moderating effect. These findings suggest that institutional mission focus on spiritual growth and leader identity formation plays a more significant role in developing servant leadership style.

The findings have practical implications for various stakeholders. Institutions should implement structured curricula that emphasize spiritual and personal formation, leader identity development, and experiential leadership practice. Future research should explore qualitative narratives of leadership development outcomes, longitudinal tracking of leadership growth, and comparative studies across different institutional contexts.

Keywords: Leadership development. Servant leadership. Christian spiritual formation. Leader self-concepts, Personal Formation. Leadership development process.

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A Dissertation

submitted in partial fulfillment

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Dedicated to my dear husband, Ignatius Musungu Obara, a true servant leader. To my beloved children, Elizabeth Sandra Obara, Henry Ethan Obara, and Joshua Farid Wachiya—in the name of Jesus Christ, I call out the gifts of godly leadership and influence in you. To my mom, Julia Kwalanda, for graceful nurture and inspiration. To my dad, Watchyear Kwalanda, for the love of books and education.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

LIST OF ABBREVIATIONS

AUA	Adventist University of Africa
CSF	Christian Spiritual Development
CU	Christian Universities
GDP	Gross Domestic Product
KJV	King James Version
LD	Leadership Development
LSC	Leader Self-Concepts
PF	Personal Formation
SDGs	Sustainable Development Goals
SLP	Servant Leadership Philosophy

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Gloria in Excelsis Deo indeed! Thank you for the gift of thy Son Jesus Christ, thank you for the gift of the Holy Spirit and thank you for the gift of your Word. I have not been left to my own devices on this journey, I appreciate the beacons and directional signs you have marked for me along this journey. I acknowledge that this has been about my own salvation, my own sanctification and my own calling. I bless your name dear Father in heaven.

I acknowledge the support of my family, what a blessing you are! My husband for your friendship, wisdom and love, for being an affirmation of the possibilities of servant leadership. To my children, Sandra, Henry and Joshua, the Lord bless you. To my dad for being the proudest father I know and encouraging me along the way.

I acknowledge the immense support and counsel by my advisors. To Dr Some, thank you for believing in me and investing your time and expertise in me with great patience. Dr Odhiambo for your timely counsel and encouragement. Dr Lilia, a passionate methodologist. Professor Nyakora, for being a strong pillar of motivation and support.

My sincere appreciation goes to the three universities that allowed me to conduct my research in their institutions. Oh that the Lord may continue to grow these universities to greater heights and bless all those who were willing to go out of their way to make sure I got the data. The Lord bless you indeed. To the organizations that have trusted me over the years to be a part of their talent development Thank you and God Bless you!

CHAPTER 1

INTRODUCTION

Background of the Study

The central importance of leadership can be inferred from how much the subject of leadership is talked about, written about, and researched on. According to Northouse (2019), there has been concerted effort for more than one hundred years placed on researching leadership theory and practice. Dedicated articles written on leadership published in the English language rose from 136 in 1970-71 to 168,633 in 2019 (Bratton, 2020). Despite much knowledge generated on leadership, the world still cries for leadership to overcome challenges, in fact there is a feeling globally that the world is experiencing a crisis of leadership (Adeyemi, 2017; Tourish, 2020).

Leadership can be defined in many different ways, Northouse (2019) defined leadership as 'a process whereby an individual influences a group of individuals to achieve a common goal.'(p.5). Another definition of leadership is 'the capacity to influence others by unleashing their power and potential to impact the greater good' (Blanchard & Hodges, 2016, p. xxiii). Consequently, leadership development is a process of enabling one be in such a way that their being influences another to explore and utilize their potential. Day and Dragoni (2015), defined leader development as "the expansion of the capacity of individuals to be effective in leadership roles and processes.''(p.134). The expansion of the capacity of individuals to be effective is the central theme in leader development.

Day (2000), in a review of literature on leadership development, drew the attention of scholars in the field of leadership development to the contexts of research, theory and practice. He noted with concern that the "science of leadership development appeared to have been marginalized in sake of a practitioner-dominated field, with suspect evidence-based practices" (Day et al., 2021, p. 2). This call marked the beginning of a focused quest to understand the process of leadership development with a view to providing foundational theories of leadership development. Day et al. (2014), outlined why and how leadership development is different from the wider field of leadership theory and research. It was argued that the process of development goes much deeper and implies growth, yet most of the research in leadership theory tended to focus on personality and behavioral approaches. There is a scholarly call for more research in leadership development at both theoretical and empirical levels that may contribute towards further understanding of the leadership development process, this study hopes to make a contribution in this field.

The connection between leadership theory and practice and leadership development can perhaps be metaphorically appreciated as Leadership is as a tree branch and its fruits whereas leadership development as the root nourishing the branches that bear fruit. Good healthy branches and fruits are due to the roots and the nurturing process. Whereas research questions to leadership theory have been answered by leadership theories like Transformational, servant, adaptive, situational among others and their role in achieving organizational outcomes comprehensively established (Gardner et al., 2020). Questions to leadership development theory such as what leadership development theory is informing leader development efforts and related questions such as what exactly is being developed i.e. What are the expected outcomes of leadership development? What is the relationship between these

outcomes and the behaviorally manifested leadership styles that have been extensively researched under leadership theory and by extension their impact on many dimensions of organizational performance? What are the malleable variables associated with leadership development? These questions are yet to be extensively studied (Day et al., 2021). Investigation into these questions may provide the understanding needed to inform leader development processes and shift them from 'suspect practitioner oriented' interventions to theory based interventions.

Attempts are being made in leadership development theory building. One such scholarly attempt is the integrative leader development theory by Day et al. (2009). This theory integrates research from different scholarly fields and proposes leader development from an 'outside in, surface to deep level' (p.169). The most observable aspects of leader development which is the acquisition of skills and competencies is the surface level of the theory, this is the area where most leadership interventions and leadership theory research have been conducted (McCauley & Palus, 2021). Their theory proposes that this observable surface level development is supported by ongoing identity development spirals which in turn are supported by adult development processes. The identity development processes have been found to be critical to leader development (Day et al., 2009; Lord & Hall, 2005). In addition to identity development, adult development processes are in relation to moral development and epistemic cognition to the extent of reflective judgment and meaning making processes. It can be surmised that a comprehensive leader development program, should include interventions that increase capacities or lead to growth in the three levels outlined in the theory.

Further to this work, (Day & Dragoni, 2015), provided a comprehensive review of leadership development outcomes. They categorized leadership

development outcomes into those that ‘are thought to develop relatively quickly (i.e proximal) and those that require more long term (i.e distal)’ (p.135). They argued that it is worth noting the difference between developmental outcomes and performance outcomes (i.e leadership effectiveness). In their framework of leadership development outcomes, proximal leadership development indicators include growth in a leader’s self-efficacy, self-awareness, leadership identity and leadership knowledge skills and abilities. While distal developmental outcomes include growth in dynamic skills and abstractions and meaning making structures and processes. Studies have indicated that growth in these areas is possible through a wide variety of focused interventions, this growth then enables the leader develop deep complex meaning making structures and processes that manifest as their leadership style resulting in increased leadership effectiveness (Kwok et al., 2021; Wallace et al., 2021)

Another notable attempt at leader development theory building is by . Krispin (2020), who proposed a composite framework for intended outcomes of Christian leader development that includes five Dimensions-Christian Spiritual formation, Personal formation, Intellectual skills, relational skills and management skills. His composite framework incorporates an ‘analysis of scholarly literature on the topic from both Christian and secular perspectives’ (p.18). According to Krispin, (2020), the identification of intended outcomes is key to the design, implementation and evaluation of efforts to foster leader development’ (p.21). In coming up with the composite framework, Krispin (2020), evaluated many secular and Christian work on leadership and leadership development, noting that Christian writers’ focused primarily or exclusively on the faith dimension and left out the development of a person’s capacity to provide leadership and that the secular literature on the other hand provide a ‘fuller set of outcomes but neglects the essential areas related to

Christian character and faith formation.' (p.22). In view of the fact that the context of study is Christian universities, combining the two theoretical perspectives would give a more holistic lens with which to investigate leadership development outcomes and their relationship to the adoption of servant leadership philosophy.

From the above-mentioned attempts at leader development theory building, an alignment of the variables can be inferred. The level referred to as surface level acquisition of skills and competencies by Day et al. (2009) is similar to the three skills areas of management, relational and intellectual skills in the Krispin (2020). The meso level of leader identity in the Day et al. (2009) theory may be similar to the personal formation dimension of the Krispin (2020) framework. And finally, the foundational level of adult development processes in the Day et al. (2009), may be aligned with the Christian Spiritual formation dimension in the (Krispin, 2020) framework. Since much empirical work has been accomplished at the surface level of skills, competencies and behaviors through the various leadership theories (e.g. transformational, authentic, ethical leadership approaches) and related competency models (Mumford's leadership skills strataplex, Kouzes and Posner competencies, Emotional intelligence etc.), this study proposes to focus on the Meso and foundational or Personal formation and Christian Spiritual formation dimensions. Because the Krispin (2020) framework has been developed after extensive consideration of both Christian and secular theories including the Integrative leader development theory and the leader development outcomes framework, this current study will loosely be based on the outcomes framework by Krispin (2020) and the leadership development outcomes work of Day and Dragoni (2015),as the theoretical framework for investigating these constructs and their relationship to the adoption of a

servant leadership philosophy among post graduate students in Christian Universities in Nairobi, Kenya.

There are various demographic factors that could provide some further nuances of understanding leadership development outcomes. The process of development takes time; it may be proposed that different students could be at different stages of the development of these capacities. Scholars are positing that in fact leadership development takes time (Johnson, Murphy, & Riggio, 2023), might this be reflected in the year of study ? The study postulates that the development is moderated by level of study, ie whether a student is studying at a Masters level or doctoral level. A second moderating factor is proposed as year of study, ie how long has the student been exposed to learning at the said level, either year one or two or longer. A third factor considered is gender, is there a difference in adoption of servant leadership between the male and female students? And finally it is proposed that the depths of development of the above variables varies depending on whether a student is studying in an immersive leadership program or other programs at the University for example. These four will be explored in the study as proposed moderators of adoption of servant leadership.

The uniqueness of Christian education cannot be overemphasized. The hallmark of Christian higher education is a commitment to integrate biblical truth throughout all of the academic endeavor, this is commonly referred to as integration of faith and learning (Esqueda, 2014). This integration is a development of a worldview that involves training the students and guiding minds in such a way that they impact society in positive ways with the ultimate purpose of seeking to advance God's kingdom in the world (Gregorutti, 1924). Spiritual formation is integral to Christian higher education defined as the 'guided process in which people are being

transformed into the likeness of Christ by the power of the Holy Spirit within the faith community in order to love and serve God and others (Otto & Harrington, 2016, p. 254). This commitment resonates with the central theme in servant leadership that is defined as a wholistic leadership approach that engages the rational, relational, ethical,emotional and spiritual aspects of both the leaders and followers such that they are both transformed into what they are capable of becoming (Eva et al., 2019). It is asssumed therefore, that an institution that defines itself as a christian university, no matter the program of study, will have intentional development of a Christ-likeness foundation as core to the learning outcomes of their programs in alignment with the proposed composite framweork of intended outcomes of christian leader development at category 1 and 2 (Krispin, 2020).

Kenya has ninety two accredited Universities (Commission for University Education, 2021). Of these Universities eleven are church sponsored/affiliated to a Christian denomination (Kenya Education Network, 2024). The population of interest for the study, is students in Masters and Doctoral programs in Christian Universities in Nairobi because the study is assessing the leadership development outcomes and adoption of servant leadership, this population was deemed more suited than undergraduate students who are in the very early stages of self- discovery. A scan of the mission statements of these universities revealed phrases in their vision, mission and values statements such as; developing transformative godly Christian leaders, Christ-centered leaders, servant leaders. The current study explored the proximal leadership outcomes among post graduate students in three of these Universities and their relationship between these outcomes and adoption of a servant leadership philosophy.

Statement of the Problem

Education writer, Parker Palmer, provided a dramatic metaphor in describing a leader. ‘A leader is a person who has an unusual degree of power to create the conditions under which other people must live and move and have their being, conditions that can be either as illuminating as heaven or as shadowy as hell’ (McLagan, 2013, p. 200). It seems the efforts so far in leader development with the sole purpose of leaders practicing the behaviors of the many leadership theories and models have managed to indeed produce powerful leaders, sadly many of these leaders are creating conditions that are as shadowy as hell. One only needs to open the newspapers to see great malfeasance and scandals associated with leaders at all levels of society be it in corporations, politics, the church and even at family level. It even appears being a Christian is a label rather than a conviction of the heart. Widely reported positive impact of these leadership styles seem to positively influence followers to produce value and benefits only for the leaders, their immediate benefactors and owners of capital. Is there hope for another narrative on leadership and leadership development? Can society develop more leaders who produce benefits that are positive for more people in society? Studies are starting to indicate that a focus of development at a deeper level from surface behaviors may produce a set of leader development outcomes from within the person that provide a channel to a kind of leadership that leads to better outcomes for all. Some gaps in the Literature that are informing the study are outlined below.

Leadership development is drawing attention more than ever before in view of the need for leaders who can lead organizations and society in navigating increasingly complex challenges. While existing research extensively explores various aspects of leadership theory, styles, what leaders do and their impact on organizational and

follower outcomes such as performance, employee engagement, culture (Eva et al., 2019; Scharmer, 2018), there is a significant knowledge gap regarding leadership development, ie what exactly is developing in the leader that leads them to produce these organizational/follower outcomes? (McCauley & Palus, 2021).

Even though organizations are pouring billions of dollars in developing leadership talent, many of these organizations still lament that leadership is their greatest challenge (Westfall, 2019). What could be causing this disconnect? Some scholars are positing that it is because development has been focused on performance outcomes as opposed to development outcomes; some are arguing that it is because most of leader development efforts are focused in 'changing behaviors rather than the underlying mindsets that are at the root of problematic behavior;' some are suggesting that it is because development has not been informed by any foundational leadership development theory and yet some suggest that 'the science that supports leadership development practice remains immature' (Wallace et al., 2021, p.1). There is a call for more studies to be undertaken in the area of leadership development to test the newly upcoming theories.

There has been more than 100 years of empirical research 'devoted to leadership and finding the right leadership theory, but not much effort has been devoted to investigating leadership development as a separate process. (Day and Liu, 2018, p.226). For example, even though there are studies promoting servant leadership as being preferred and aligned to Christian faith (Lavery, 2009; Lewis, 2019; Resane, 2020), there is concern that not much has been done in understanding its development process. Eva et al.,(2019), observed ' a lack of evidence on how servant leaders are developed' (p.125) and encouraged researchers to work with organizations to further research in this area. This speaks to the lack of extensive

research at the theoretical foundations on leadership development. There are further calls reiterating the need for more insights into what exactly is being developed and changes in the leader that leads to the observed changes in leader behaviors and leadership performance (Day et al., 2021).

The Christian leader development outcomes framework is very much aligned with the integrative leader development theory, both being recent attempts in the field of leader development theory building. Both of them are yet to be extensively applied to studies empirically on the continent of Africa, this current study may provide an empirical opportunity of a scholarly contribution towards solidifying the theoretical foundations of leader development theory.

Purpose of the Study

The purpose of this study is to assess the relationship between leadership development outcomes and the adoption of a servant leadership philosophy among postgraduate students in Christian universities in Nairobi, Kenya, with the aim of enhancing leadership development practices that promote values-based and service-oriented leadership for greater societal impact.

Research Questions

The following research questions guided the study;

1. What is the extent of spiritual formation, personal formation, leader self-concepts development among postgraduate students at Christian Universities in Nairobi, Kenya.
2. Is there a relationship between Christian spiritual formation and adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya

3. Is there a relationship between personal formation and adoption of a servant leadership philosophy among postgraduate students at Christian universities in Nairobi, Kenya

4. Is there a relationship between leaders' self-concepts and adoption of servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya

5. Which of the three independent variables has the strongest predictive power for adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya

6. To what degree does the adoption of a servant leadership philosophy vary based on the demographic information of a) gender, b) level of study, c) course of study, d) year of study among postgraduate students at Christian Universities in Nairobi, Kenya?

Hypotheses

The respective Null hypotheses are therefore as follows:

H_{01}: There is no significant evidence of spiritual formation, personal formation and leader self-concepts development among postgraduate students in Christian Universities in Nairobi, Kenya.

$H_{02:}$ There is no significant relationship between Christian spiritual formation and the adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya.

$H_{03:}$ There is no significant relationship between personal formation and the adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya.

H_{04}: There is no significant relationship between leader self-concepts and the adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya.

H_{05}: None of the three independent variables (Christian spiritual formation, personal formation, and leader self-concepts) has a significant predictive power for

the adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya.

H_{06}: a) There is no significant difference in the adoption of a servant leadership philosophy based on gender among postgraduate students at Christian Universities in Nairobi, Kenya. b) There is no significant difference in the adoption of a servant leadership philosophy based on the level of study (ie master's or doctoral level) among postgraduate students at Christian Universities in Nairobi, Kenya. c) There is no significant difference in the adoption of a servant leadership philosophy based on the course of study (eg leadership, Theology, Communications etc) among postgraduate students at Christian Universities in Nairobi, Kenya.d) There is no significant difference in the adoption of a servant leadership philosophy based on year of study (ie year 1, year 2 ,year 3 etc) among postgraduate students at Christian Universities in Nairobi, Kenya.

Theoretical Framework of the Study

Krispin (2020) composite framework for Christian leader development outcomes is a composite framework that seeks to articulate the intended outcomes of Christian leadership development. Krispin (2020) relied on both secular and Christian literatures to create a model that incorporated learnings from either domain. At the heart of this process and outcomes of the framework is Christian formation. It can be implied that the outcomes framework provides a mirror to the development process. Development means growth, therefore at each of the outcome levels, it is implied that there are development processes focused in that area. This framework therefore applies to the current study in that the study will explore the leadership programs with a view to understanding what developmental spirals may lead to the growth in the areas outlined in the framework.

The outcomes framework is stratified into five main layers – Christian formation, Personal Formation, Intellectual Skills, Relational Skills, and Management Skills (Krispin, 2020). Christian formation involves the assimilation of a Christ-like character, with the following points of focus – Christ-like character, spiritual practices, and biblical & theological foundations Personal formation involves identity formation and centers on the way the leader understands and grows as a person. The items of focus under the construct are self-awareness, vocation/calling, learning orientation, self-management, leader self-views, and leader attitudes. The current study focuses on the two inner dimensions of the framework- Christian formation and personal formation.

Conceptual Framework

The independent variables of the study are the three dimensions of leadership development outcomes; Christian spiritual formation, personal formation and leader efficacy. The first dimension is Christian spiritual formation which is the most commonly cited outcome of Christian leader development as suggested by Literature (Geiger & Peck, 2016;Krispin, 2020). This includes growth in a Christ like character the practice of spiritual disciplines and deepening knowledge of the bible and Christian theology. These same constructs were extensively studied and resulted in development of the growing fruitful discipleship measurement tool that has been applied in the study (Bradfield, 2012).

The second independent variable is personal formation or self -awareness with focus on aspects of personal strengths and weaknesses, clarity and development of values, and awareness and development of vocation and calling. These have been established as proposed various scholars (Barrett, 2018; Lord& Hall, 2005; Newstead et al., 2021). The tool used to measure this was a self -developed.

The third independent variable is Leader self-concepts that comprise leader identity and leader efficacy. Leader identity relates to being a leader (Day& Harrison, 2007), it serves a cognitive schema that organizes relevant knowledge and values associated with being a leader (Lord & Hall, 2005).

Studies have proposed that leader efficacy are an important component of leader development. These include leader self-action efficacy, and leader self-regulation efficacy and leader means-efficacy . Leader self-efficacy refers to an individual's level of confidence in their knowledge, skills and abilities associated with leading others (Day & Dragoni, 2015). Leader identity and leader self - efficacy have been found to predict leadership performance and effectiveness (Kwok et al., 2021). It may be inferred that any leadership program would include the development of these three dimensions. These constructs were also found to be key to adoption of positive leadership styles, the tool for its measurement has been borrowed from (Hannah S. , Avolio, Walumbwa, & Chan, 2012).

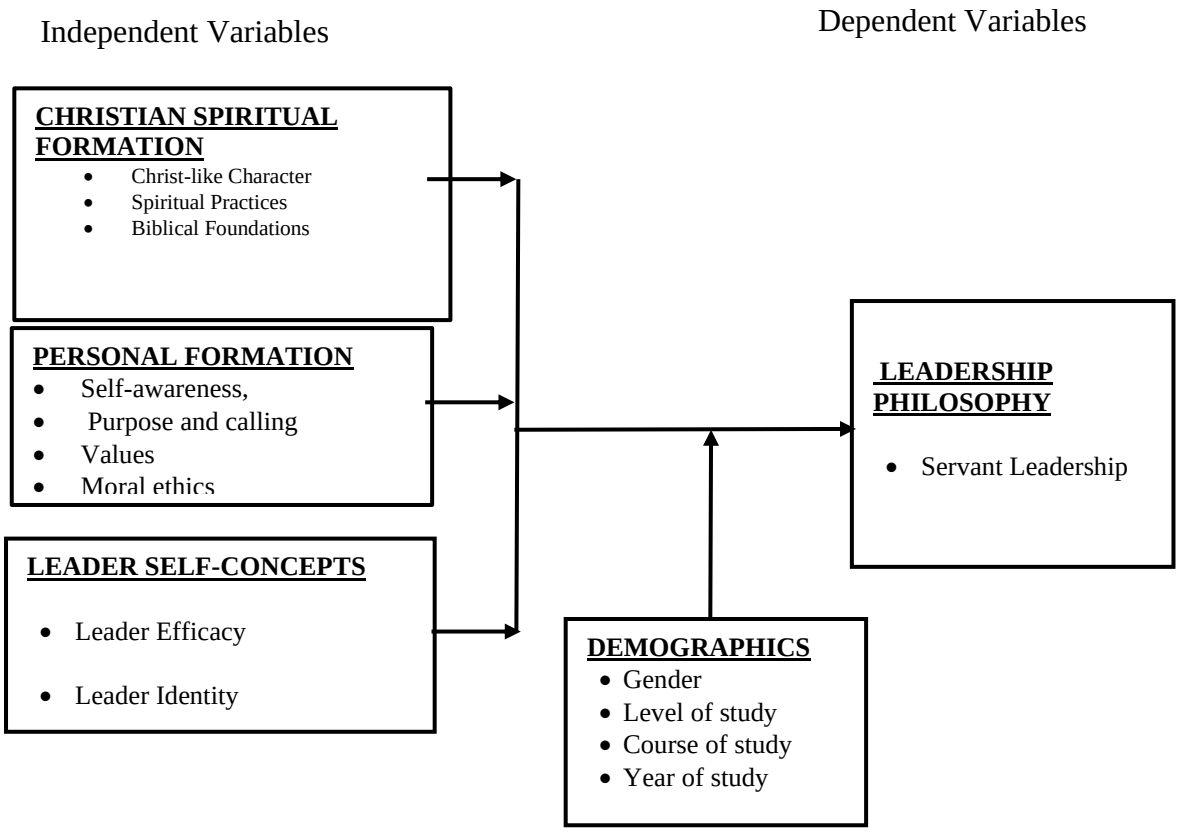
The process of development takes time; it may be proposed that different students could be at different stages of the development of these capacities. The study postulates that the development is moderated by level of study, ie whether a student is studying at a Masters level or doctoral level. A second moderating factor is proposed as year of study, ie how long has the student been exposed to learning at the said level, either year one or two or longer. A third factor considered is gender, is there a difference in adoption of servant leadership between the male and female students? And finally it is proposed that the depths of development of the above variables varies depending on whether a student is studying in an immersive leadership program or other programs at the University for example divinity.

The growth in Christian spirituafl formation, personal formation, leader efficacy are proposed as being key to the adoption of a leadership philosophy that manifest as the leaders behaviors/style that then impact organizational and follower outcomes. Other outcomes in the framework ie Relational skills, Intellectual skills and management skills are beyond the scope of this study).

The dependent variable of the study is the servant leadership philosophy. A leadership philosophy ‘ is a personal framework of how leadership works that guides an individual in how they perceive situational leadership demands and affordance and how those perceptions guide their actions toward achieving leadership outcomes’ (Wallace et al., 2021, p.8). Some models are authentic, servant or transformational leadership. Servant leadership is cited as the preferred model for a Christian worldview (Lavery, 2009; Lewis, 2019; Resane, 2020). The dependent variable will be servant leadership style. The Sendjaya et al., (2008;2018), is proposed for the study as it is has been found to incorprates spiritual aspects (Eva N. , Robin, Sendjaya, Dierendonck, & Liden, 2019). The constructs of the model are; Voluntary surbodination, Authentic self, covenantal realtionship, responsible morality, trascendental spirituality and transforming influence. Figure 1 below provides a summary of the various sections in the framework.

Figure 1.

Conceptual Framework



Significance of the Study

The importance of leadership development in society cannot be overemphasized. Globally, organizations are investing upwards of $366b annually in leadership development (Westfall, 2019), yet only about 13% of surveyed respondents thought their leadership development efforts were good (Lacerenza et al., 2017). As discussed earlier, one of the challenges is scarcity of theoretical foundations upon which these organizations can base their leadership development efforts. This study hopes to contribute to expanding knowledge in the field of leadership development.

The mandate to develop competent leaders that can help people navigate and thrive amidst the complex challenges facing societies today is critical. The results of

this study may be useful to various stakeholders. First the participants in the postgraduate programs, the results may help them have specific goals in developing their leadership potential. Second the results may be of help to University administration, program leaders and faculty especially in program design and structure as they endeavor to accomplish their mission. Thirdly, the findings may be helpful to future researchers specifically in the needed area of longitudinal studies on leaders and their development across the lifespan. And on a practical level, some insights from this study may be useful for the public service commission leaders in a country like Kenya in its process of developing leaders for service especially with the current government emphasis on Christian practices and servant leadership. Additionally, the results of this study may help focus a light on intentional Christianity- growth, lifestyle and practice for members of the Christian faith in society. And finally, the findings of this research may be helpful to me in design and delivery of leadership development solutions as a student of leadership and a practitioner of leadership development in industry.

Scope and Limitations of the Study

This research focused on investigating the relationship between proximal leadership development outcomes and the adoption of a servant leadership philosophy among post graduate students in Christian Universities in Nairobi , Kenya. The study was limited to the students who were actively taking classes at the universities during the time study January and October, 2024.

One of the limitations of the study is that it covered only participants in three Christian universities in Nairobi, Kenya. This was because many others declined to participate due to data protection law as in Kenya that were under implementation. Additionally the study focused on postgraduate students in Christian universities,

perhaps, future research could also explore a comparative methods with Christian postgraduate students in public and private universities and even those in Universities outside Kenya. Coupled with this is that even though leadership development happens in many contexts like at work, at home and in society, the study is limited to the perceptions of postgraduate students at a point in time, there may be other factors that contributed to the results beyond the postgraduate study. A third limitation of the study is that a quantitative study research design is applied and data collected at a point in time, a more comprehensive view of development would probably be obtained if further study combining both a longitudinal approach and qualitative data were to be adopted. Additionally, perhaps a 360 study would also be recommended as this study delimited itself to only the participants' views.

The researcher encountered one significant challenge while undertaking the study. One of them was access to the students in some of the selected universities, the data protection act in Kenya which was under implementation during the time of the study posed access challenges. The researcher had to rely on administrators of the selected universities to share the survey monkey link with the students.

Study Assumptions

This quantitative cross-sectional study was guided by several key assumptions. The first assumption was that it is agreed that the issue of leadership development is important as leadership is the blood line of society, therefore a study of leadership development outcomes and the relationship with the adoption of positive leadership philosophies was required as part of a large puzzle for effective leadership development practice. The second assumption was that there was sufficient literature to meet the theoretical needs of the study with sufficient gaps that the study would address.

The third assumption was on the validity and reliability of Instruments. It was assumed that the validated scales used to measure Christian spiritual formation, personal formation, leader self-concept, and adoption of servant leadership philosophy accurately and consistently assess the intended constructs. To support this assumption, internal consistency reliability was assessed using Cronbach's alpha. All scales met the recommended threshold for acceptable reliability indicating that the items within each scale were suitably interrelated and consistent for use in this study.

The fourth assumption was on the honesty and accuracy of participant responses. Given the self-report nature of the instruments, it was assumed that participants provided honest, thoughtful, and accurate responses. The credibility of the study findings depends on the integrity of participant input. Independence of observations- It was assumed that each participant's responses were independent of those of other participants. No respondent influenced another in their participation or in their responses.

The fifth assumption of the study was on representativeness of the sample. It was assumed that the sample of 288 postgraduate students from Christian universities in Nairobi, Kenya, is reasonably representative of the broader population of postgraduate students within Christian higher education contexts in the region. This assumption supports the generalizability of the study's findings to similar educational and cultural settings.

The final assumption of the study is that the management, intellectual and relational skills of leader development have been extensively studied and presented in various models of leadership skills as key competences in the literature, they were therefore excluded from the study. In the presentation of the proposed impact and sustainability leadership development process, these key competencies have been

included as business thrusts so that a complete leader development process framework is clearly outlined.

Operational Definition of Terms

Christian formation also known as spiritual formation is "the biblically guided process in which people are being transformed into the likenesses of Christ by the power of the Holy Spirit within the faith community in order to love and serve God and others" (CCCU, 2011, p. 13). The core indicators a Christ-like character, spiritual disciplines like prayer and biblical foundations.

Christian leader – One who is being influenced in their thinking, behavior and development by Christ and the Holy Scriptures and reflecting this Christ influence to others.

Christian leadership – The capacity to role model Jesus Christ as a leader to others in order to unlock their power and potential to impact the greater good.

Christian Leadership development- defined as the seeking 'to understand, predict and intervene effectively in addressing the questions of how individuals develop as leaders and collections of individuals develop a capacity for leadership anchored in biblical principles and centered on Christ Jesus not only as a primary leadership role model but also as the greatest leadership development expert.

Leader – anyone who has influence on someone else's thinking, behavior or development whether at a personal or professional level.

Leader development: Day and Dragoni (2015) define leadership development as "the expansion of the capacity of individuals to be effective in leadership roles and

processes as evidence by a collective's capacity to produce direction, alignment, and commitment

Leader identity – this refers to an individual's self-concept and self-definition as a leader. It encompasses their beliefs, values, and self-perceptions in relation to their leadership role (Day et al., 2009).

Leader Self-Efficacy - The self-perceived capabilities that individuals have for successfully performing the various roles and tasks associated with leadership (Chan & Drasgow, 2001).

Leadership Development: Leadership development is an appreciation of the concept of leader development and leadership development loosely combined as leadership development and defined as the seeking 'to understand, predict and intervene effectively in addressing the questions of how individuals develop as leaders and collections of individuals develop a capacity for leadership'(Day et al., 2021, p. 1).

Leadership: The capacity to influence others by unleashing their power and potential to impact the greater good (Blanchard & Hodges, 2016, p. xxiii). Therefore, a teenager on the playground is a leader. A mother in a home is a leader. A *mama mboga* in the market is a leader (vegetable vendor in the informal business sector).

Personal formation refers to the way the leader understands and grows as a person (P. Krispin, 2020). It includes self-awareness, purpose and mission, strengths and weaknesses and values.

Proximal leadership development outcomes- refers to the immediate changes in specific inner self aspects of an individual such as their motivations, intentions, attitudes, skills, knowledge and capacities resulting from targeted leadership development interventions eg training.

CHAPTER 2

LITERATURE REVIEW

The purpose of this study is to investigate empirically the relationship between leader development outcomes and the adoption of a servant leadership philosophy. While leadership development requires considerable investments, it is the primary enabler of effective leadership because effective leaders are nurtured, and development is at the center of nurture. Leadership is not limited to formal positions in organizations only rather it is critical to effective families, communities and society at large. The challenges facing society today require more people to be engaged in the leadership process.

To create a foundation for the study, this chapter reviews literature in three phases. The first phase is a general review of literature on context. The second phase is a review literature related to the purpose and research questions of the study. The third phase is a review of literature on the study's guiding theoretical framework.

The Leadership Context

The world today faces serious political, economic, social and technological dynamics which call for the highest levels of leadership ability, be it at family, or organizational or community or national level. The recent Russian invasion of Ukraine (on 24 February 2022) has brought increased uncertainty and held back economic recovery across the globe. The war in Ukraine continues to impact most of the world seriously impacting poor economies through higher commodity, food, and fuel prices. The global financial conditions have subsequently tightened and led to

decreased foreign financial inflows to poor countries. This is besides the challenges that have been facing the world in this millennium (Kempster & Jackson, 2021).

Achieving sustainable and resilient societies everywhere is humankind's collective challenge in the twenty-first century. Development challenges have become increasingly complex, intertwined, and unpredictable. World leaders, through multilateral agencies such as the United Nations, have created various frameworks and protocols such as the Sustainable Development Goals (SDGs), to rally all towards lending a hand to resolution of these challenges. These are also intended to help them navigate the uncertainty and interdependence that the world faces. While this is the noble aspiration of the world's peoples, the Organisation for Economic Co-operation and Development (OECD, 2022) reports that as of 2021, the benefits of the SDGs have not been realized. It further observes that most partners have not yet reoriented their development cooperation towards SDG results as political, technical and organizational challenges delay these processes (OECD, 2022).

Realizing the promise of the SDGs rests on three broad foundations. First, successful SDG adopters promote the achievement of SDG results from the top and invest in systems and management practices that are aligned with the SDG goals themselves. Second, SDG adopters respect and invest in partner country ownership, synchronizing and adapting their development cooperation processes with their partner countries while supporting their own SDG transition. Finally, understanding that no country, ministry or agency can deliver on the SDGs alone, successful SDG adopters proactively partner with other country-level institutions and peers around specific SDG results (OECD, 2022).

The start of the COVID-19 pandemic in 2020 has stretched leaders' abilities at organizational and national levels, forcing them to think of innovative ways to help

their people fight the pandemic's health, economic, and social impacts (Donthu & Gustafsson, 2020). They have had to devise emergency responses to guide the development of vaccines, strengthen health systems, protect poor and vulnerable groups, support businesses, create jobs, promote growth, and expand social protections. Global poverty has reversed, pushing hundreds of millions into extreme poverty (Donthu & Gustafsson, 2020). A positive outcome from the pandemic, however, has been in the realization that all countries are interdependent and has brought out in sharp relief the importance of addressing global challenges in the spirit of multilateralism, international cooperation and strategic partnerships (Baldwin & Freeman, 2021).

Exceptional efforts are today needed to promote and entrench transparency, the rule of law, put in place measures to save lives, protect the poor and vulnerable, support businesses and job creation, and rebuild resilient institutions that can withstand the shocks of disruptions of political, economic, social, and technological upheavals. World leaders will also have to deal with the impacts of climate change through sourcing for and efficient deployment of finances to fight climate change: support adaptation and resilience, and cut emissions that generate greenhouse effects. Leaders will also have to do more to fight racism, ethnicity, incompetence and malfeasances like corruption.

Policy makers the world over have come to realize that there is an urgent need for timely data and policy responses that address economic, social, and environmental aspects of development. Leaders must cooperate in a way that ensures no country or individual is left behind. The expected economic recovery now that the COVID-19 pandemic is easing out should serve as an opportunity to address the climate crisis and other systemic issues, build long-term capacity and resilience in all dimensions of

sustainable development. Yet, this work is not only for those in positions of authority or policy makers, it calls for all hands on deck, at every level of society.

Africa faces special challenges in improving the resilience of its institutions and the welfare of its people. The continent's challenges arise from its past of colonialism—responsible for the exploitation of the people and the continent's resources— and leaders who, for the most part, have not been accountable to their citizens (Okeke, 2019). According to the World Bank (2022), economic growth is expected to stall in 2022, dropping from 4% to 3.6%. The slowdown reflects short-term disruptions including global economy slowdown and persistence of health, financial, food and political crises effects (World Bank, 2022). This means that poverty will worsen thereby affecting the lives of millions of Africa's people.

Sub-Saharan Africa (SSA), home to more than 1 billion people, half of whom will be under 25 years old by 2050, is a diverse part of the African continent offering human and natural resources that have the potential to yield inclusive growth and eradicate poverty. The region comprises low, middle-income, upper-middle income and high-income countries, 22 of which are fragile or conflict-affected. In Africa, 34 percent of households are below the international poverty line and, with a Gini coefficient of around 0.40; they form part of some of the most unequal societies in the world. African countries range from large countries to small countries and include both resource-rich and resource-poor countries, least developed countries and middle-income countries (Anderson, 2011).

Economic growth in SSA was estimated at 4 percent in 2021 (World Bank, 2022). The growth was expected to decline in 2022 in the face of a global environment with multiple shocks, high volatility, and uncertainty; these projections

of decline materialized with the region showing inflation rates of over 5% in in 17 countries (World Bank, 2022).

African countries need to approach their common problems in a way that does not exacerbate income inequalities while delivering on the promises of free trade area (Bakibinga-Gaswaga et al., 2020). Since regional integration and the elimination of tariffs will affect African countries differently and potentially create distributional effects, it is important to ensure that these asymmetries are properly factored into the decision-making policies (United Nations Economic Commission for Africa, 2023). The World Bank (2022) notes that African countries are either at moderate or high risk of debt distress, with the share of countries in high risk of debt distress growing from 52.6% to 60.5%. To address the rising risks of debt sustainability, some countries have implemented austerity measures (World Bank, 2022). However, these actions have not been sufficient to reduce the existing debt levels (World Bank, 2022). African leaders must think about how to enhance productivities in agricultural and industrial sectors to drive a transformation process that will make Africa's people enjoy a high quality of life. In the midst of soaring food prices and supply constraints, leaders must avoid making mistakes in policy interventions that make life harder for their citizens (such as increasing taxes, banning imports, and increasing tariffs) (Amaglobeli et al., 2022). It is a situation of leadership with no easy answers. Whereas this exposition looks at the situation from a macro level, the reality impacting humanity is at a micro level, children facing malnutrition and starvation, villages facing wars and skirmishes because of drought, families breaking apart because of economic strain.

Kenya as an Empirical Context

Kenya is located on the East coast of Africa. It has an estimated population of about 50 million people. Its capital Nairobi acts as the major commercial hub in the region with the city accountable for 50% of GDP (World Bank, 2008). Agriculture is the largest sector in the country. The country's political structure is that of a multi-party democracy with a constitution promulgated in 2010. The majority of the country's population (85.5%) is Christian (KNBS, 2019).

As a member of the United Nations, Kenya has signed to the Sustainable Development Goals (SDGs) which the government has tried to domesticate through what has been called the "Big Four Agenda". This has been summarized as: growing the manufacturing sector to ensure it contributes to 15% of GDP, affordable housing for Kenyan families, 100% access to Universal Health Care (UHC), and ensuring access to food and nutrition security to the entire population. The country has made big strides in gender equity (enshrined in the Constitution) and education access by enforcing compulsory primary school education.

The country has made significant political and economic reforms that have contributed to sustained economic growth, social development and political stability over the past decade. This year's (2022) successful completion of a transitional General Election was another important step in the country's continuing march along the path of political development. The General Elections saw the country's civil institutions tested to the very limits and come off successfully. The electoral body, the security agencies and the Supreme Court all played a critical part in ensuring a successful transfer of power from the existing administration to the next one.

The country, however, faces key development challenges which include poverty, unemployment, negative ethnicity, inequality, transparency and

accountability challenges, and corruption. Sporadic violence occurs during the election years and along drought affected regions. Other challenges are global in nature and include climate change, continued negative impact of various world crises (especially the war in Ukraine and the Covid-19 pandemic) on the economy leading to vulnerability to internal and external variables, and volatilities in the world economies.

Kenya, as an empirical context anchors the inspiration to study Leadership development as a Christian scholar. Christianity accounts for 85.5% of Kenya's population with Islam, second in standing, accounting for 11% (KNBS, 2019). Other religions, as noted in the most recent census, comprise less than 2% and include Hindus, Sikhs, Bahais and adherents of traditional beliefs. It therefore suffices to conclude that the statistics depict Kenya as a predominantly Christian Nation. An assessment of the state of the nation made by the then president, in the same year of publication of the census, offers insights into the state of affairs in the nation: "Corruption has become an accepted way of life. As individuals and as a collective, we have sacrificed our traditions, customs and values at the altar of materialism. Rather than shunning those who have made their wealth through illicit means, we celebrate them, even in places of worship" (Nabakooza, 2022). An assessment of Kenya's religious inclinations - with assumed accuracy of the President's statements - done through the lens of "knowing them by their fruits" as depicted in the book of Matthew (7:15-20 NKJV), would leave one at a loss as to what exactly it means to be Christian in Kenya.

Transparency International (2023) ranks Kenya 128 out of 180 countries assessed on multiple indices of corruption. An assessment done 12 months leading up to the report on corruption indicates that 67% of respondents thought that corruption

had increased. In the same period, 45% of public service users reported having to pay bribes to access public services (Transparency International, 2023). The findings therefore justify the President's statement on the state of the nation (Nabakooza, 2022). The juxtaposition presenting in the Christian proclamations of the populace, and the outcome of multifaceted systemic corruption across leadership levels in the nation, provides impetus for the current study.

The Valentine's Day plea (14th February,2023), by the current President, for Kenyans to engage in public prayers amidst a scathing drought (Loughran, 2017), and the call by the First Lady (Loughran, 2017), for leaders to engage in fasting, has resulted in public discourse over the role of religious directives in Kenya's leadership ranks in a multi-religious setting. The principle of separation of church and state has been up for debate for a long time, indeed dating back to biblical times and the early Christian church (Witte Jr., 2006). It is worth noting that even though this separation was agreed and has continued to take different forms, the original intention was for the protection of the rights of the two institutions, but the state officials were always intended to be bound by 'the teachings of the bible. They had to accept the church's instructions, judgement, and spiritual discipline' (Witte Jr., 2006, p. 19).

Even though the history of the relationship between church and state is outside the scope of this study. I am curious to explore could this present an opportunity to develop leaders who can actually live out their Christianity with integrity as they serve in private and public organizations? What aspects would a leadership development program anchored in Christian principles bring to such a leadership context?

Outlined here are some presuppositions that will anchor my exploration into the development process of leaders from a biblical foundation One, that the Bible

comprising of both the old and the New testament is the ultimate guide in every sphere of life including how one conducts themselves as a leader for those professing to be Christian (Howell Jr, 2003). The biblical example of Joshua where the success of his mission depended on his alignment and practice of the revealed Word (New King James Version,1982, Josh 1:8-9). And therefore any Christian based Leadership development program will be anchored in the principles, precepts and examples revealed in the Holy Scriptures.

The Study of Leadership

The subject of leadership has been studied and practiced for generations. The concept as discussed in mainstream literature stems from an academic immersion perspective gathered steam about a century ago (Northouse, 2019), and its definitions and areas of focus have evolved since. Northouse (2019) tracks this evolution and shows that the definition, focus and understanding have been influenced by many factors including world affairs, politics and even disciplines within which it is studied.

Northouse (2019), points out that in the early 1900's leadership was about the will of the leader imposed on the people for control. In the 1930s traits became the focus; in the 1940s the behaviour of the individual in group activities was key and in the 1950s leadership expanded to include what leaders do in groups, shared goals and effectiveness. In the 1970s the organizational approach took root but still with the individual leading groups to accomplish goals. Work on leadership theory development exploded in the 1980s and revolved around leadership as influence by one on a group and the traits that enabled them to do so. The author concludes this tracking in the 1990s into the twenty first century where the process of influence by one on many was the focus with approaches such as Transformational leadership, Authentic leadership, Servant leadership, among others. And in line with this

perspective, Kempster and Jackson (2021)show that organizations have and continue to develop leaders and leadership focusing on those people occupying positions of authority.

From the chronology above, it seems research and study of leadership going even to the core of its definition, understanding and focus has always been influenced by external factors not least, events in the world, professional discipline or worldview of researcher and overarching needs/pursuits of the time (Bratton, 2020; Northouse, 2019). Reviewing the 20th Century, as outlined above, gives an indication of some examples of those external factors and their timeline. Bratton (2020), pointed out that in the 20th century, leadership research was driven by both the military and manufacturing demands of two world wars, the development of the capitalist global economy and, more exactly the intense focus of organizations and government with competitiveness. It can be inferred that for the 21C therefore, research in leadership, its focus and understanding might be driven by complexity and the many challenges facing humanity, which the UN has refocused into SDGs. Below a few definitions of leadership are outlined.

Northouse (2019, p. 5), defined leadership as "a process whereby an individual influences a group of individuals to achieve a common goal." Most approaches to leadership theory and development are rooted in this definition. The inadequacy of this definition in a disruptive environment is clear, not one person can have all the solutions. This understanding has led to a focus on the development of leadership theory and practice that is rooted in exploring this one person with immense influence, hence models of leadership based in traits, style and behaviors of this one person, called a leader.

Empirical research has explored extensively this models and their impact and effects on organizational success and with such compelling evidence, organizations have focused their development efforts on individuals occupying positions of authority. At a macro level this understanding has led to the accumulation of resources by very few people; the world's 2000 billionaires have more wealth than 60% of the world's population (Oxfam, 2022); a quarter of the world population live in extreme poverty (Nguyen et al., 2021). At the organizational micro-level, this focus on the leader through leadership theories like transformational, authentic and others encourages leaders to put more power in their hands, and followers to relinquish responsibility expecting leaders to have all the solutions as if these leaders '*wear a superhero outfit underneath their business clothes'* (Tourish, 2020, p. 262). But is the problem the models? Or is it that, when it comes to development, focus is put on surface level behavior, more like leaders are actors, putting on a show rather than on authentic intent? It is no wonder that critics (By, 2021; Day et al., 2014; Drath et al., 2008; Rost, 1993; Uhl-Bien, 2021) of this old paradigm of leadership are calling for a reframe, relook, deepening and expansion of understanding of not only leadership as a subject but its theories and research and consequently how it is developed.

Further, in a critique of understanding leadership, Rost (1993) argued that it has led to both practitioners and scholars to focus on peripheral nature of leadership of traits, personality, born or made issues and the management of organizations and content of leadership issues of what leaders know about a particular profession to be influential rather than focusing on understanding the essential nature of leadership. Rost (1993) , argued that this definition was for the industrial age and a post industrial age definition would help both practitioners and scholars in the 21C.

Rost (1993), defined leadership as ‘an influence relationship among leaders and followers who intent real changes that reflect their mutual purposes’ (p.102.). In this definition the author emphasized four elements of the essential nature of leadership as; 1. a relationship based on influence that is multidirectional and non-coercive; 2. leaders and followers as people in the relationship and followers are active, more than one follower and typically more than one leader and that the relationship is inherently unequal because the influence patterns are unequal;3. Leaders and followers intent real changes that are substantive and transforming, the changes do not necessarily have to be produced , they could be intended now and produced in the future and that the changes are multiple; 4. Leaders and followers develop mutual purpose that is forged in non-coercive influence, emphasis being on purpose and not goals, the intended changes reflect the purpose. As comprehensive as this definition is, it takes for granted a strong human nature to want to see the results of something to either believe or persist on the journey. A strength of this definition is that it introduces the concept of purpose which had been propositioned by Burns (1978), in his powerful influential theory of transformational leadership.

Come the 21C and the critiques of the existing theories of leadership argue that they are less relevant for the modern world because the understanding is rooted in a commitment to the leader, followers and shared goals is simply not feasible in a more complex and interconnected world. And that to expand understanding, scholarship and practice of leadership for the 21C, the very ontology of leadership needed to be expanded. Drath et al. (2008) propositions that for leadership to have occurred then there has to be a focus on outcomes, and to allow for the dynamic nature of the world, provides leadership outcomes as a basis for understanding leadership. The authors argue that in the tripod ontology i.e., leader, followers and

shared goals, it is the presence of leaders, followers and shared goals that marks the presence of leadership; they proposition that it is the presence of direction, alignment and Commitment that mark the presence of leadership through the presence of outcomes.

Drath et al. (2008) define leadership as "a social interaction that aims to produce Direction- meaning widespread agreement in a collective on overall goals, aims and mission; Alignment- meaning the organization and coordination of knowledge and work in a collective and; Commitment – meaning the willingness of members of a collective to subsume their own interests and benefits with the collective interest and benefits" (p.636). It Is worth noting that this definition does not throw out the earlier definitions rather proposes to have integrative potential and recognizes the knowledge era where shared/distributed forms of leadership, complexity that gives rise to complexity leadership theory and relational leadership theory are the new ways of conceptualizing and operationalizing leadership.

With this background it can be proposed that the operational definition of leadership as a social interaction process with an influence relationship among leaders and followers who intent real changes that reflect their mutual purposes and aims to produce Direction, Alignment and Commitment. This definition allows for the answering of questions on both ends of the continuum e.g., who are leaders and who are followers and what characterizes them and how do they interact and influence one another towards mutual purposes? And on the other end, how do people who share work in collectives produce direction, alignment and commitment as they socially create meaning for the common purpose? In this way, when leadership development is contemplated, it transcends surface behaviors to explore deep structures that bring people to align towards purpose, that is far greater than goals.

The next section looks into some of the leadership theories, because leadership development can only be anchored in a thorough understanding of how leadership has been studied

Leadership theory and practice. Even though leadership scholars now agree that they cannot come up with a common definition of leadership (Northouse, 2019), research into leadership theory and practice has been ongoing for many years. The 20C saw many approaches and theories of leadership advanced over the years. It is worth noting that leadership scholars have studied leadership through the lens of their academic field, or their view of the world and the changing context within the environment (Bratton, 2020). This section looks at some selected leadership theories roughly over the last 100 years and in two parts, part one looking at leadership theory with focus on those that are leader–centric and how leaders interact with others. And the second part on emerging forms of leadership that are follower-centric, they explore leadership as an interdependent relationship (Bratton, 2020).

Hino and Riggio (2018) posits that mainstream leadership literature is too focused on individual leaders. This perspective is deemed disparate for the concept of leadership in real-world applications in that leaders interact synergistically with the lead to achieve outcomes (Hino & Riggio, 2018). Hino and Riggio (2018), in appreciation of this disparity, proposes an alternative view based on East Asian cognitive style. Justification for the proposed approach stems from the observation that psychological studies show that Westerners tend to explain events based on individual disposition, while East Asians view events as influenced by relationships and context (Hino & Riggio, 2018). This cognitive difference has led to a more leader-centric view in Western literature—a perspective that does not necessarily ring true among Asian scholars for aforementioned reasons. This observation thus

warrants a reassessment of the ideology of leader-centric explanations of leadership development, instead focusing on the contexts of leadership as the precursor to understanding leadership development processes. Asians, as posited by Hino and Riggio (2018), see leadership as a mutually influencing relationship between leaders, followers, and context. Hino and Riggio (2018) suggests that the current research focus has shifted towards examining relationships and social identity, which aligns more with the East Asian cognitive style. The introduction of contexts as a determinant of understanding of leadership processes justifies the application of a grounded theory approach in understanding the entails of leadership development from a Christian University setting.

Liao (2017) posit that the dynamic nature of the leaders presents a challenge to static models that seek to capture leadership styles and outcomes. Essentially, the actions of a leader at one moment may determine subsequent reactions thus factoring in such outcomes would be a necessary addition to current leader-centric models (Liao, 2017). Liao (2017) employ this perspective in assessing the dynamics of servant leadership behavior and how such leaders engage in self-regulation. Outcomes from two samples assessed by the researchers reveal that the tendency to self-regulate, particularly in instances of over-extension by leaders in their role as servant leaders, resulted in subsequent taking of time to recuperate. The eventual result of such cycles, as noted by Liao (2017) was the emergence of a laissez-faire leadership approach. This seeming interweaving of leadership styles renders efforts towards systematized assessment of leadership styles rather challenging. Viewing these observations in light of Hino and Riggio's (2018) critique of the “western leaning” nature of publications of leadership style, necessitates a rethink of mainstream ideas of both leadership and leadership development. The current study, through a grounded theory approach, aims

to uncover the conceptualization of leadership development as viewed from a Christian perspective in a learning facility.

Leadership development can be impeded by destructive leadership behavior (Kellerman, 2004; Padilla et al., 2007). The destructive leader is conceptualized as one that employs the dark, or negative behaviors in a workplace to the end of harmful outcomes for those affected by the decisions (Tepper et al., 2017). This fixation on the dark aspects of leadership has however been challenged by such writers as Uhl-Bien et al. (2014) who argue that the term is neither well defined nor generalizable. This concern therefore carries on to consideration of leadership development and the influence of higher-ranking leaders in facilitating the outcome of qualities among lower-ranking leaders; this is because, following from Uhl-Bien et al. (2014) systematic understanding of the processes of leadership development and how this is impeded by leaders would require concrete definition of the terms—a quest not yet achieved. Additionally, this observation is of pertinence to the current study as Uhl-Bien et al. (2014) further posits the need for an integrative approach to leadership. The approach should not only take into account the actions of the leader but also the possible qualities of followers that render them susceptible to such leaders, and also, the setting that allows for the actioning of leadership. This broadening of the parameter of leadership and leadership development are in the same vein as the approach taken by Hino and Riggio (2018) in calling for context specific evaluations of the construct of leadership. The current study employs a context-specific approach in uncovering the entails of leadership development as viewed by Christians in a Christian-university leadership development course.

Leadership development methods and practices. This aspect deals with the methods and practices (mechanisms, modes and sources) of leadership development.

The interventions used in the development process. Day and Liu (2018), assert that the leadership field is awash with developmental practices. They also contended that the field of leadership development is dominated by episodic event driven focus without understanding that unlike training, development takes a long time.

Van Velsor et al. (2010), developed a framework for categorizing leader development methods. It was based on a large empirical study that involved more than one thousand participants. The framework established five categories of source/methods of leader development. These categories are; developmental relationships, developmental assignments, feedback processes, formal programs and self- development activities. But due to the challenge expressed by Day and Liu (2018), that leadership development seems haphazard and not based in any theoretical understandings, many organizations and even individuals seem limited in structured and deliberately thought out methods (Kjellström et al., 2020).

A wide variety of practices and methods are applied in leader and leadership development. Day and Dragoni (2015), pointed to practices like life experiences, structured reflection, Leader, member exchange (LMX) as sources of leadership development. Njue et al. (2016), in a study of the leadership development for micro finance leaders in Kenya, found that coaching had a significant impact on leadership effectiveness. In addition to the traditional methods of training, formal educational programs, 360 feedback, executive coaching, mentoring, global job assignments, action learning, Lacerenza et al. (2017), also found innovative practices such as multimedia simulations. Modisane (2018), established that the common methods and techniques used in leadership development programs in Africa, included training, mentoring and networking.

In an iterative process using literature, experts in development and interviews, questionnaires and workshops in three large organizations in Sweden, Kjellström et al. (2020), developed a 'dialogue map as a pedagogical framework providing an overview of leader and leadership development methods' (p.2). Their framework has similar categories to Van Velsor et al. (2010) but goes further to incorporate leadership development as well. The five categories in the framework are; developmental relationships, developmental assignments, feedback-intensive processes, education and self-development activities.

On the leader development methods, developmental relationships include managers, colleagues, mentors, coaches and networks. Developmental assignments include temporary assignments, expanded work responsibilities and job moves. Feedback includes seeking it from peers, reflection on performance, appraisals and 360-feedback. Education includes internal and external courses and programs. Self-development include reading, self -reflection, recovery processes, setting of developmental goals and leadership roles outside the formal organization.

Developmental relationships included trust and relationship building, group coaching and networking with other groups and stakeholders. Developmental assignments included new work to the group, problem identification and solving as a group and temporal cross-section teams. Feedback included group reflections, feedback from group members and external stakeholders and debriefings. Education included formal education as a group and attendance at courses and conferences as a group. Self-development included collective sharing of new knowledge, learning etc.

Vogel et al. (2021), in a bibliometric review of the leadership development field established that there were contextual and personal antecedents to Leadership development. Contextual antecedents refer to sources of learning external to the

developing person, group or collective. These may include formal antecedents like training, feedback, coaching etc. Informal antecedents in this category included learning on the job, personal history, challenging assignments among others. Thirdly, In the contextual antecedents they found broader organizational antecedents of culture and support systems.

Personal antecedents to leadership development refer to mechanisms and sources of development internal to the individual or collective. They pointed to three categories. Self -related including identity, self –efficacy, self -awareness and self-regulation. Category two was learning and motivations including learning goal orientation, feedback and motivation to lead. The third category which was less prominent included personality/individual attributes eg openness, affect, cognitive ability and implicit theories.

Conclusion of Leadership Context
Literature Review

Current leadership theory as previously seen, characterizes leadership as an influence process of one over many to achieve shared goals. This understanding has led to a vast amount of literature in form of leadership theories that try to explain the actions and behaviors used by leaders to influence followers. The practitioner dominated leadership development solutions (Day et al., 2014, 2021) have then developed behavioral competencies that are then offered as leadership development solutions, rarely questioning the roots of behavior (McCauley et al., 2006; McCauley & Palus, 2021).

Whereas this understanding and practice is correct, it is incomplete, the loop needs to be closed. First it must be asked, what is the working definition of leadership at a fundamental level? This provides the behaviors, attributes, styles, competencies

of leadership desired. The second part of the cycle is if leadership development is fundamentally about changing capacity or developing capacity, then what capacities need to be changed/developed and what is the content of those capacities that anchor the behaviors/styles/competencies? Thirdly if development is lifespan, what capacities need to be developed at what point in life so that leadership is effectively enacted? Next is how then do people change or develop, is there a trajectory of development/change that supports leadership practice geared towards the greater good (mastering the challenges of the time?) Finally, at the very root is; what is the fundamental orientation of the heart of the individual/collectives being developed? Because a one size fits all has proven problematic.

Leadership Development Outcomes

Leadership Development as a Process

There is a general understanding or perception that the success of organizations or societies or even countries can be increased and directly made possible through the attributes, knowledge, skills and even behaviors of individual leaders. Much resources are invested in seeking for these individuals and when found much is also invested in developing their capacity for effectiveness. And therefore, leadership development starts with the assumption that effectiveness is achieved through learning and enacting certain skills, behaviors and capability to do the work of leading. Consequently, organizations, seek to find individuals with these attributes, behaviors, then seek to find the model of leadership that espouses them, this explains the proliferation of resources, programs towards what is generally understood as leadership development (Bratton, 2020). Have these formulae been working?

As leadership development made its way into the 21C, there was restlessness in the market, many were feeling that leadership development programs were not

having the desired impact and that the leadership development industry was perhaps falling short (Pfeffer, 2016). Leadership development is a multi-billion-dollar industry globally (Vogel et al., 2021). This is a concern because there is increasing evidence that even though organizations are investing billions of dollars annually in leadership development, it is not bearing the results that are expected (Westfall, 2019). It has been argued that this is partly because of the commitment to those in positions of authority, organizations focus on developing the skills and capacities of people when they appoint them to positions of responsibility and authority (By, 2021), isn't this rather late? The second issue is the disconnect between leadership theory and leadership development. There is misconception that when people are trained in a theory of leadership for example what transformational leadership is and what transformational leaders do, it is assumed that leadership has been development (Day, 2000; Day et al., 2021; Drath et al., 2008; McCauley & Palus, 2021).

Scholars in leadership development have also pointed to possible reasons that could be leading to the gap between leadership development investments and results. Some of these factors have been outlined by McCauley and Palus (2021). They include; That leadership programs do not pay attention to context and teach leadership as if one size fits all; that leadership development efforts are focused on change behavior rather than the underlying mindsets that are at the root of behavior; that leadership development is focused on the leader ignoring the power shifts in society that elevates the role of followers; that organizations assess leadership effectiveness primarily via individual competencies and rarely include collective concerns like workgroup climate or team performance and finally that organizational leaders make no effort to make changes to organizational systems that support individual change.

There are challenges also at the foundation of leadership development that could be adding to the dismal returns on investment. (Day, 2000, as cited by Day et al., 2021), asserted that there are challenges in the very foundation of leadership development. That leadership development is done haphazardly. That interventions developed to develop leaders and leadership capacity are rarely based on any theoretical model, instead they are underpinned by competency models. The authors postulate further that although there is no shortage of leadership theories what is missing and is urgently needed is a comprehensive theory of leader and leadership development to guide the complex learning that takes place. There is a need to improve the understanding of the concept of leadership development and how perhaps to enable its development without the very expensive investments. A review of how the leadership development field has evolved might be helpful to this end. This far, how has leadership development been defined and understood?

In his seminal review work on leader and leadership development Day (2000), contended that up to the beginning of this millennium (21C), with so much work done on leadership theory and practice, there was still a 'conceptual confusion regarding distinction between leader and leadership development as well as a disconnect between the practice of leadership development and its scientific foundation.' (p.584). The author distilled a distinction between leader and leadership development. Leader development aims to enhance and protect human capital and the emphasis is on individual based knowledge, skills, and abilities associated with formal leadership roles and anchored in an individual leader model that is personal power and knowledge, and the competence base being intrapersonal of self -awareness, self-regulation and self- motivation. On the other hand, the author defines leadership development as focused on developing social capital with emphasis on building

networked relationships among individuals that enhance cooperation and resource exchange in creating organizational value based in relationships and grounded in a relational leadership model with commitments, mutual respect and the competence base being social awareness and social skills. In other words, leader development is aiming to effect changes in an individual leader's knowledge, skills, abilities, self-views or schemas while leadership development is seeking to effect changes in a collective's capacity for leadership (Vogel et al., 2021).

There are other ways of defining leadership development. Day et al. (2021), anchor the definition of leadership development in the understanding that development inherently involves change, and lifespan developmental psychology is the study of how and why human beings change over the course of their life. And so they define leadership development as seeking ' to understand ,predict, and intervene effectively in addressing the questions of how ;a. individuals develop a capacity for leadership and b. collections of individuals develop a capacity for leadership'(p.1). With a Christian background, and sharing the same view that development is a life time process, Clinton (1989), defined leadership development within the leadership Emergence Theory as ' a measure of a leader's changing capacity to influence in terms of various factors over time' (p.245).What is the current status of the leadership development field as a separate area of study? One might wonder, why simply, leader development is not just defined as the developing the ability in a person to unleash their power and potential for greater good while applying the same to unleash power and potential in others for the greater good?

Leadership Development Conceptualized

Leadership development is a relatively young field of scholarship, an understanding of its roots and current state might be valuable. Vogel et al. (2021),

conducted a comprehensive review of the leadership development (LD) field using three bibliometric approaches (historiography, document co-citation and bibliography coupling). “To map the evolution, current state and future directions of the leadership development field” (p.10). They assert that bibliometric approaches enabled them conduct a comprehensive and inclusive review, inclusivity across time (from infancy) and across sources. The objective of their review was to understand how the knowledge domain of LD has evolved, to uncover the underlying intellectual structure in the knowledge domain of LD and then propose theoretically and practically relevant future directions of research in LD. Below are some of the findings.

The review found:

1. That historically LD has placed great value on research that seek practical understanding of LD topics in organizational contexts;
2. That knowledge has been passed down through one main narrative ie the practice of LD in organizations, LD grew out of real practical challenges;
3. That there is now a shift from practice oriented origins towards theory development particularly represented by authentic leadership development;
4. That seminal theory on leadership and organizational behavior theory underpin leadership development discourse;
5. That the most influential documents focused on leadership styles, seminal and theoretical work majority being on transformational leadership style;
6. That research was focused more in traditional leadership with emphasis on developing leaders who enact these styles, further evolving more into development with focus on areas such as identity;
7. That top conversationalist in the field of LD are only four “Avolio, Day, Bass and McCall” (p.10);
8. That LD is mainly published in premier journals of The leadership quarterly, Journal of applied psychology and Academy of management learning and education; That this could hamper progress in the LD discourse, and they made a call for more voices, frameworks and outlets that contribute significantly to the growth of the LD field;

9. That the main content of conversation in LD is on seminal, conceptual leadership styles and not LD, the second group focused on self-regulation, learning and experience and the third was on intrapersonal development including identity;
10. That the antecedents to LD (mechanism, mode, source) were mainly contextual and personal.

In summary, it can be inferred that the practical challenges in the market place and society is the root of leadership development as a field of study. This far it follows that LD is grounded and rooted in leadership theory and organizational behavior theory. The general misalignment has been that whereas leadership theory, styles and models were to inform what good leadership looks like, so that practitioners and LD scholars could consider how to develop those attributes in leaders, the journey of development seemed to have stalled at having leaders understand the attributes and behaviors without the recognition that development inherently involves change in deeper structures and mindsets (Day et al., 2021; McCauley & Palus, 2021). No wonder there is a disconnect between the investments organizations are making in leadership development and the results they perceive to receive or society seems to receive. The shift towards LD theory development is a call in that deeper place of theoretical foundations. This study is also a response to a call for more voices, frameworks and contexts as the LD field expands to maturity.

The study of leadership over the many years has been the study of leaders (McCluskey et al., 2008). It has been a seeking to find ‘one best theory ‘that can explain and lead to effective leadership (Day & Liu, 2018). The characterization of leadership and its focus in organizations has been found to be based on what the people concerned either the leaders or practitioners understand leadership to be (Kjellström et al., 2020). It can be argued that in practice, the focus will tend to follow where the research and theory is leading in terms of definitions and also perceived benefits of implementing a particular theory of leadership.

In a systematic review of Literature spanning 28years (1990-2017) (Kamann et al., 2019), using computer software for coding 2115 articles by 3190 authors and published in 10 academic journals found 18 leadership theories. The review established that the most studied leadership theories included Transformational leadership, Leader Member Exchange and Charismatic Leadership, studied in relation to various constructs like job performance, gender, management level, creativity and innovation among others. Similar findings were made by Gardner et al. (2011), in the review of leadership publications in the Leadership Quarterly Journal covering the years of 2010-2019. They noted that there were 19 highly cited theories of leadership with all the articles published in that period gravitating around 49 focal theories. The most cited theories included Transformational leadership, Authentic Leadership, Ethical Leadership, destructive Leadership, Implicit Leadership theory among others.

In another systematic review of leadership literature published in the applied psychology Journal covering 99 years (1917-2015), Lord et al. (2017), found that there have been three major waves that marked turning points in the leadership research. The first wave focused on behavior and attitudes research, the second wave on behavior and cognitive and contingency research and the third wave transformational, social change, team and gender related research. It can be inferred that similar understanding might be informing how leadership is characterized in organizations and therefore conversations, training and development taking on these similar trends. There is a whole body of research around the issue of how people conceptually structure a description of an effective leader and how a leader should behave called the implicit leadership theory (Epitropaki et al., 2013). The characterization in this study will be limited to which leadership theories are anchoring leadership development in the organizations based on the most cited as

identified by the systematic literature reviews above. In this regard, postulates that the Christian universities might not be an exception but that leadership might be characterized by some of the highly cited leadership theories. For example, in the public sector in Kenya, the mandatory leadership development program for all senior public leaders, is called The Strategic Leadership Development Program offered by the school of government under the Public Service Commission and Transformational Leadership is part of the program (Nyamweya & Nyamwange, 2018).

The other form of characterization may be anchored in the competencies that organizations are developing. According to Day et al. (2021), leadership competencies dominate the center stage. That organizations use either self- developed or generic competency models to develop their leaders. Some of the notable competency models include the emotional intelligence competency model by Goleman (2017); which focuses on emotional intelligence skills. Leadership competencies by Kouzes and Posner (2006), Mumford et al. (2007), leadership strataplex model.

The issue of understanding leadership characterization is central to shifting the quality of leadership in organizations. According to Blanchard and Hodges (2016), leadership is about a choice to either be self- serving or serving, yet many leaders around the world choose to be self-serving because they do not have a different role model, they have been conditioned to think about leadership only in terms of power and control. The authors also explain that for years they defined leadership in the way many have defined it in leadership theory and research as an influence process towards goal accomplishment. They argue that in recent years they have redefined leadership as ‘the capacity to influence others by unleashing their power and potential to impact the greater good.’ (Pg. xxii). This perspective is also confirmed by Barrett

(2010), who contends that the root cause of corporate scandals is the short term fear-driven values of leaders who are more focused on their self-interest and the share prices of their company than on caring for the long term interests of investors (p. xviii).

Further affirmation to the issue of understanding how leadership is characterized and its influence on leadership development is provided by McCauley and Palus (2021). The authors who are members of a non- profit leadership development organization based in the United States conducted case study to better understand how relational views of leadership using the DAC framework, which is the framework that anchors their work, impact the practice of leadership development among their own team globally and found out that the DAC framework encouraged a shift in mental models about leadership and that it also helped them shift the thinking for their clients. Even though their extensive studies and understanding of leadership the missing link has been how does development occur and what can be the immediate outcomes to look out for that lead to the effective practice of this highly cited leadership styles?

Following understanding concepts of leadership, if follows that leadership development then needs to be conceptualized. Under this topic, two things are the focus, what are the different ways of understanding leadership development? And what exactly is being developed? Leadership development is a multifaceted, complex phenomenon (Day et al., 2021), identifying ways in which leadership development is understood may provide insight into underlying structures. There is a call to study implicit leadership development theory as part of the leadership development research (Vogel et al., 2021). Additionally, one of the roles of leadership development initiatives is to renew the leadership concept because they shape how organizational

members perceive, act and evaluate leadership (Kjellström et al., 2020; Probert & Turnbull James, 2011). Hence the need to start with exploring the implicit leadership development theory.

There are broader ways of seeing leadership development that goes beyond formal roles in view of the realization that people take on both formal and informal leadership roles and therefore a wider set of capabilities need to be developed in three areas; leading self, leading others and leading the organization (McCauley et al., 2006). Through this broader lens, life is seen as a source of development and the various stages of adult development might be viewed as promoting and assisting in developing leadership potential. On the other hand, when leadership development is viewed as expanding a collective's capacity to engage in leadership roles and processes in order to produce direction, alignment and commitment (Drath et al., 2008), development is viewed in broader terms to include leadership culture and its development seen as human cultural capital development (Kjellström et al., 2020; Van Velsor et al., 2010).

Hoare et al. (2012), postulates that the way people understand leadership development is in line with adult development research as it studies sequential growth in complex thinking and meaning making in relation to oneself, ones' social context and the surrounding environment There has been a call for more research within the adult development leadership field to understand how developmental activities are interpreted at different orders of development (Day et al., 2021).

A discussion of Christian leadership development outcomes without consideration of the concept – leadership development would be incomplete as it would be without a base justifying the development aspect of Christian leadership development; it would be impossible to understand the direction and intent of

development. Therefore, the detailed discussion of the concept leadership development has been dealt with under the general literature review. That section provides the anchor for this empirical review. Additionally, it would be worth noting that leadership development is a process to enhance the practice of leadership, therefore a reminder of the working definition of leadership might be necessary.

Blanchard and Hodges (2016, p. xxiii), in their book, *Leading at a Higher Level*, provide a definition worth considering for such a time as this. They define Leadership as "the capacity to influence others by unleashing their power and potential to impact the greater good" That leadership is a high calling with a much higher purpose. It is much bigger than goal attainment, it is not about power and control. The high calling to unleash human power and potential for the greater good, casts leadership away from self-interests of the leader to serving others. It also shifts the perception that leaders and leadership is about people in positions of formal authority to every human being, therefore activating consciousness everywhere be it in the home, family, organizations and community. It becomes the work for all for the greater good.

A seminal empirical study of the conceptualization of leadership development in general is explored below as it supports the above exposition of CLD from an organizational development perspective.

Kjellström et al. (2020), carried out an empirical study in Sweden, to investigate qualitatively different ways of understanding leadership development. The study found out that leadership development can be ordered hierarchically according to how they relate to the leader role, the group, the organization and view of leadership. The results showed six different ways of conceptualizing leadership development with increasing complexity aligned with the leader and leadership

development definitions (Day, 2000) and leader identity theories (Komives et al., 2005). They labelled the various ways as w1-w6.

W1 –relates to the worldview that is focused in own development and is in line with Day and Harrison (2007),of focusing on own work before the awareness of self as a leader. W2-is filling a leadership role, coordinating self- development with requirements of the role, primarily in formal roles, this is in line with established literature and practice (Day et al., 2021), and focus is developing relational and individual skills in both horizontal level skills for current role and vertical skills in preparation for next role, usually build on a competency framework and all focused in changing behavior. W3-Personal development shares in the earlier two but conceptualizes it much broadly, involving the whole person, it is in line with (Day, 2000; Van Velsor et al., 2010), it transcends formal roles and incorporates both professional and private life, growing as a leader and as a human being, this growth is visible in many situations, it goes beyond formal training at work, life experiences and into purposeful reflection. Development goes beyond hard and soft skills into interpersonal and intrapersonal awareness and capabilities.

W4- Integrating leader and organizational development, even though it takes an individual approach still, it incorporates organizational context and culture. Leadership development is conceptualized as critical to organizational development and is aligned to organizational aims in relation to internal and external factors. A focus on internalizing the group values and organizational aims is a characteristic of this stage as postulated in leader identity development. The desired culture of the organization and tolerating mistakes and ideas are openly shared, it entails becoming part of the culture and changing it from within, leading by example.

W5- Collective Leadership development – it transcends and incorporates leader development (Day, 2000; Drath et al., 2008). Leadership is practiced by the team and leadership development equals team development, multiple individuals sharing leadership responsibility and is seen as a maturation process (Day & Dragoni, 2015), individuals and teams lead themselves. And the development of leaders is viewed as the development of the organization and its culture. This is in line with other findings (see Barrett, 2010). According to the authors, it is in line with research that states that collective leadership activities have a focus on building social capital and collaboration, and in line with transformational perspectives that also include cultural shift.

W6- Human development- it raises concerns that are much larger than organizational, different views of organizational purpose and ways of working and development is open –ended. At this level, ideas of leadership development as evolutionary development are surfaced. Leadership development at this level demonstrate transformational awareness of personal, organizational and cultural aspects. These ordering of leadership development views is in line with other research and perspectives of maturation processes (R. Barrett, 2010; Rooke & Torbert, 2005; Watkins, 2014).

From the section above, it might be inferred that developmental activities can be for the development of skills and competencies to be better at a role (W1 and W2). At a higher level, it can be viewed as developing the human being (W3). W4 can be summed up as developing the human being and their capacity to influence context and culture. W5 can be summed up as developing all human beings in a system, collective capacity to influence context and culture collectively in their system. Then at the highest level is developing all human beings in a system, the wider cultural context,

culture and capacity for transformative impact individually and collectively (w6). This characterization of leadership development hierarchically from a narrow to a much broader view may enhance the development of leadership that go beyond behaviors and traits, and perhaps facilitate transformative engagement in society to meet the complex challenges society faces today.

Lord and Hall (2005), proposed an untested leadership development theory that suggested that changes in leadership skill may be seen from the perspective of 'a general theory of learning and expertise, with consideration of the associated changes in information processing and underlying knowledge structures that occur as skill develops' ((p.591). In this regard, they argued that the development of leadership expertise, can be classified at novice, intermediate and expert levels. They pointed out that Cognitive science has indicated that changes occur in both process and knowledge as skills develop from novice to intermediate to expert level. At the novice level, from a leadership perspective, there is heavy reliance on working memory processing, implicit leadership theories represented by generic leadership and problem-solving behavior, they postulate leadership development at this level is focused in 'surface structures' (p.598). Surface structures are immediately observable components of leadership such as behavior, involves learning what leaders should and do, and usually implied by observing behaviors of other leaders. Leadership theory relevant to this level of skill development is focused on type and amount of behavior exhibited by leaders, and catalogue influence tactics, including defining and describing leadership behaviors, articulate fit of leader qualities and behavior explained based on underlying personality traits. This novice level is perhaps what is captured in W1 and W2 above. This might also explain why leadership development theory is behind leadership theory, because of the assumption that once a 'fit

leadership theory has been identified, the task is training people in how to behave according to the theory (Day & Liu, 2018).

At the intermediate level, Lord and Hall, (2005), theorize that the leader may now move from applying knowledge learned with knowledge rich which is application of learned knowledge to specific situations. That at this level, as leader integrates their meta-cognitive structures with self-relevant goals, 'they increase their capacity to focus on characteristics of their followers, building knowledge structures for followers; needs, identities' (p.601). Development is focused on cognitive and emotional structures and identity that guide the interpretation and understanding of situational information. They argue that a leader's self -identity is important because ' a). it provides an important structure around which relevant knowledge can be organized; b) it is a source of motivational and directional forces that determine the extent to which the leader voluntarily puts himself or herself in developmental situations; and c) may provide access to personal materials eg stories, core values that ca be used to understand and motivate subordinates.'(p.592)

The expert skill level is characterized by shifts in the nature of the knowledge that underlies skills. That experts define environments and problems in terms of 'underlying principles rather than surface features'. Leadership development is focused on 'deep structures'. Deep structures associated with this level of expertise include ' principle-level task, social expertise or emotional regulation skills, personal articulation of self-identity and core values. These structure enable the leaders to develop a high level understanding of situations including task, relevant cultures, follower qualities, that they may use to guide their thoughts and behaviors. Further development at expert level include development of values- based identity grounded

in abstract principles and principled understanding of positive and negative emotions '(p.605).

It seems understanding of the development of these ‘deep cognitive structures’ might be the holy grail to developing capacity to thrive for all in the increasingly complex environments. McCauley and Palus (2021), argued that one of the reasons leadership development investments were not yielding benefits for organizations is because most leadership development focuses on changing behavior rather than addressing underlying mindsets that are the root of behavior. This view of deep cognitive structures is also in line with the argument advanced by Scharmer (2018), that society is producing more results that nobody wants because society knows so much of what leaders do and very little about the inner place from where leadership action arises from.

Lord and Hall (2005), argued that expert leaders develop principled understandings that guide task and social actions and self-regulatory processes. That these understandings depend on values. Avolio and Gardner (2005), argued that leaders who behave in a manner that is consistent with their core values and beliefs while transparently interacting with others, not only affect their organizations bottom line but also have a profound effect on society. What can be concluded from this perspective is that a leadership development wedge is opened at a ‘deep structures’ level through an exploration of values and beliefs. Further, it can be extrapolated that this exploration into values and beliefs may have impact not only on leadership development but also culture. Another similar school of thought where values are at the core of development is by Barrett (2010), in his work of transforming Abraham Maslow’s hierarchy of needs to levels of consciousness expressed through the values people hold.

Schwartz (1992), defines values as ‘desirable states, objects, goals, or behaviors transcending specific situation and applied as normative standards to judge and to choose among alternative modes of behavior’ (p.2). L. F. Barrett (2017), defines values as ‘energetic drivers of our aspirations and intentions…. they are a short hand way of describing what is important to us individually or collectively (as an organization, community or nation) at any given moment in time’ (p.3). Values are an important aspect of culture and are transmitted by formal and informal means and leaders play an important role in the process of transmission (Lord & Hall, 2005).

L. F. Barrett (2017), takes a value-based leadership view. This school of thought holds developing leaders as development of levels of awareness /consciousness, the ability to master their motivations and the ability to choose how they meet those needs, individually and collectively. Based on Abraham Maslow’s hierarchy of needs, mapped onto the model of consciousness that is an expression of stage of psychological development. According to the author, individuals can operate at a level of consciousness focused in meeting survival needs or relational needs or self- esteem needs and or develop awareness to inhabit a full spectrum view of life that includes self- actualization needs expressed as high levels of consciousness that expands capacity to not only focus inward but also towards making a difference in the world through service. According to L. F. Barrett (2017), organizational culture is an expression of the values of the leadership team and legacy values of previous leaders of the organization. It is expressed through ‘cultural entropy’ and ‘cultural health’ which are expressions of levels of consciousness/awareness that members of the group, especially the leadership group live by. Cultural entropy is the amount of dysfunctional energy, friction and detractors that are in an organization. and cultural health is an expression of the positive energy that an organization inhabits.

In conclusion, it can be surmised that leadership development can be characterized from the lower level with a focus on the individual, to much higher levels of conceptualization that include not only the development of the human being, but also context and culture (Kjellström et al., 2020). From the Lord and Hall (2005), perspective, leadership development skills can be development from novice with focus on surface level structures of behavior and traits to expert level with focus on deep structures of principle based understanding underlined by values. The concept of values transcends an individual to culture. From the L. F. Barrett (2017), psychological development can be measured and actualized through an exploration of hierarchically organized values based in the theory of human motivation.

In the integrated leader development theory, the observable, behavioral level of leadership skills and competence is supported by deeper level processes of identity and self- regulation and even deeper foundational adult development processes. There seems to be coherence between all these perspectives on how to develop expert leadership to effectively navigate the complex challenges humanity is facing.

In a review of literature on leadership development programs that Africa can learn from and implement. Modisane (2018) noted that there are very few research studies focused on leadership development in Africa. He found that the leadership development programs in Africa focused on developing knowledge skills and capabilities for leadership effectiveness, an emphasis on emotional intelligence, teamwork and collaboration. He further recommended the inclusion of authentic leadership development as a solution to the ‘malfunctions in Africa’ that arises out of leadership inefficiencies. It seems the call needs to go further than a focus on behavioral skills into deep structures.

In a study of school leadership preparation and development in Kenya, Asuga et al. (2015), established that the curriculum offered strives to develop the school leaders in; establishing goals and expectations; Resourcing strategically; Planning, coordinating and evaluating teaching and curriculum; promoting and participating in teacher learning and development; and ensuring an orderly and supportive learning development (p.359). This is perhaps a focus on the W1-W2 of leadership development. Again, this seems to fall short of the development of deep structures that facilitate transformative change and outcomes.

Leadership Development Outcomes

Overview

Understanding intended outcomes for both leader and leadership development might be key to designing, implementing and even evaluating development efforts. One of the challenges in defining development outcomes is in the very nature of development, that it inherently takes time (Day et al., 2021). Therefore, knowing what outcomes to look for at what time in the development process can be a challenge. The other challenge is that of a 'lack of shared understandings in terms of basic definitions, theoretical orientations and even most relevant indicators of leadership development (Day & Dragoni, 2015). This view is also shared by Wallace et al. (2021), who pointed out that there is an acute problem of 'construct imprecision in respect to learning and development outcomes for leader and leadership development'(p.1). Despite these challenges, there is still a call for 'disciplined thinking about what changes and when in matters leadership development' (Day & Liu, 2018, p. 238). It is also worth noting that because the leadership development field has its origins in practical organization challenges and topics, most encouraged outcomes have been at a behavioral level. Lacerenza et al. (2017), noted in a meta-

analysis of leadership training a high focus on behavioral outcomes. They made an urgent call for ‘a considerable need for research on the development of affective and motivational attributes that enable individuals to effectively participate in the leadership process’ (p.839).

Before looking at some frameworks for outcomes, it is important to reiterate that leadership development is concerned with understanding growth and change in leadership capabilities of individuals and collectives (Day & Dragoni, 2015). McCauley et al. (2006), define leader development as the expansion of a person’s capacity to be effective in leadership roles and processes. While leadership development as the growth of a collective’s capacity to produce direction, alignment and commitment. Having made this clarification, next is a view of leader and leadership development outcomes from some of researchers aligned with this view.

In a review of Leadership development, focused on outcomes ‘based on time and levels of analysis’, Day and Dragoni (2015, p. 133), categorized leader and leadership development outcomes into proximal and distal. Proximal outcomes are those that are viewed to develop relatively quickly while distal as those that require longer time. They also view development outcomes as being separate from leadership effectiveness which they view as a performance-based outcome rather than a development outcome.

Day and Dragoni (2015), outlined developmental outcomes for both leader and leadership development. According to them, proximal outcomes relating to leader development include self- efficacy, self- awareness, leader identity and leader knowledge, skills and competencies. While distal outcomes include dynamic skills and abstractions and meaning making structures and processes. At collective level leadership development, the proximal outcomes include psychological safety,

knowledge of team members; expertise, shared mindsets and team learning while collective leadership capacity is the distal outcome. Studies have confirmed that leader identity and leader efficacy development is related to effective participation in the leadership process (Day & Sin, 2011; DeRue & Ashford, 2010; Kwok et al., 2021).

Wallace et al. (2021), suggested an integrative model of learning outcomes in leader and leadership development. They observed that learning is usually not the primary focus of development efforts in the organization rather role performance is. They suggested that direct leader actions (role performance), then drives learning outcomes in leaders. In that regard their model, suggests ‘ zero-order learning outcomes, then first-order learning outcomes and second –order learning outcomes’ (p.3), at both individual and collective level.

For zero-order outcomes they suggest motivation and ability to develop leadership. At individual level, first order outcomes include development of personal competencies that support leading eg creative thinking, personal courage among others, these are outside the scope of this study. Second order learning outcomes as leader maturation including leader identity strength, centrality and integration. They define maturation as ‘growing complexity in leadership identities, conceptualizations and mindsets’(p.3). At a collective level, they suggest developing processes and emergent states that support leadership in the collective eg psychological safety, group cohesion, trust among others. While second order learning outcomes as maturing as a leadership collective eg common leadership philosophies and congruence to that philosophies, also known as leadership styles or approaches, which include styles like authentic leadership, transformational leadership and servant leadership.

K. R. Krispin (2020) composite framework for Christian leader development outcomes is a composite framework that seeks to articulate the intended outcomes of Christian leadership development. K. Krispin (2020) relied on both secular and Christian literatures to create a model that incorporated learnings from either domain. At the heart of this process and outcomes of the framework is Christian formation. It can be implied that the outcomes framework provides a mirror to the development process. Development means growth, therefore at each of the outcome levels, it is implied that there are development processes focused in that area. This framework therefore applies to the current study in that the study will explore the leadership programs with a view to understanding what developmental spirals may lead to the growth in the areas outlined in the framework. This framework is yet to be tested empirically and the current study provides an opportunity for it to be applied empirically.

The outcomes framework is stratified into five main layers – Christian formation, Personal Formation, Intellectual Skills, Relational Skills, and Management Skills (P. Krispin, 2020). Christian formation involves the assimilation of a Christ-like character, with the following points of focus – Christ-like character, spiritual practices, and biblical & theological foundations. Personal formation involves the way the leader understands and grows as a person. The items of focus under the construct are self-awareness, vocation/calling, learning orientation, self-management, leader self-views, and leader attitudes. Intellectual and relational skills include constructs of thinking skills, problem solving among others. The management skills layer includes constructs of managing people, managing resources among others. The current study proposes to focus on the Christian formation and personal formation dimensions.

In conclusion, it can be surmised that as theoretical foundations of leader and leadership development mature, deeper understanding is emerging on what exactly is development and what outcomes are core to development that facilitate effective participation in the leadership process in an increasingly complex and challenging world. What has been widely known and practiced in organizations are the behavioral aspects of leadership development, but it is emerging and with coherence as leadership development field comes of age, that development needs to be deeper to the inner changes that drive behaviors. The coherence seems to be emerging at the level of identity and regulation, and an acknowledgement of deeper structures rooted in maturation processes.

Christian Leadership Development Outcomes

Even though K. R. Krispin (2020), does not provide a working definition of Christian leadership development (CLD), he is categorical that Christian formation is a prerequisite to Christian leader development "without life in Christ and a desire to follow his leadership in life there is no Christian in Christian leadership development''(p.28). It can be inferred that Christ is at the center of CLD. (Fowler & Blanchard, 2019, p. xxiii), in their book, *Leading at a Higher Level*, provides the study's working definition of leadership. They define Leadership as "the capacity to influence others by unleashing their power and potential to impact the greater good" The above definition by Fowler and Blanchard (2019), allows for the operationalization of the biblical worldview of leadership even in secular organizations. Blackaby and Blackaby (2011) simply define biblical leadership as moving people onto God's Agenda. Howell Jr (2003) defines biblical leadership as "taking initiative to influence people to grow in holiness and to passionately promote

the extension of God's kingdom in the world" (p. 3). Perhaps to have a clearer view of what this may look like requires an understanding of the purpose of God in creating man.

God created man in his own image (Gen. 1:27) and "it was God's purpose that the longer man lived, the more fully he should reveal this image- the more fully reflect the glory of the Creator" (White, 1903, pp. 15–16). According to White (1903, p. 246), God created man in his own image (Holy Bible, 2014, Gen. 1:27) and it was God's purpose that "the longer man lived, the more fully he should reveal this image- the more fully reflect the glory of the Creator. All his faculties were capable of development— through sin the divine likeness was marred—to restore in man the image of the maker, to bring him back to the perfection in which he was created, to promote the development of body, mind and soul, that the divine purpose in his creation might be realized is the work of redemption. Love is the basis of creation and redemption". It can be inferred that influencing others to "unleash their power and potential for the greater good" is seeking to unlock the image of God in them, to make their contribution towards the good of all involved. And the touchpoint of this work of unleashing power and potential is not limited to a workplace, church or position of authority, it can be the touchpoint of family, community, everyday encounters with people, situations, and events. It is a call to seek to serve rather than to be served, and it is a call to everyone to take part in this process, rather than wait for leaders to provide solutions it is a call to move leadership development away from c-suites to the very grassroots of society

In the bible, God has from generation to generation called people to be leaders of his people, how he developed these leaders provides insights into his formula. Howell Jr (2003), defines Biblical leadership as taking initiative to influence people to

grow in holiness and to passionately promote the extension of God's kingdom in the world. Further, the profile of a biblical leader is not so much about an extensive list of attributes, style or role rather a trajectory that penetrates the fundamental identity of all servant leaders at heart level; Character, Motive and Agenda. Character refers to who the leader is and is becoming in one's essential being. Motive is why the leader undertakes a course of action and Agenda is what the leader pursues as the defined mission. A few examples from the bible provides an anchoring for this concept.

The story of Joseph is a work of leader development by refining character through life challenges (Genesis 37 -41). The story of Moses provides a detailed profile of God developing a leader from a self- appointed leader to a high calling to a patient leader of a stubborn people to an intimate friend of God (Exodus 1-32). According to Collier and Williams (2004), 'Jesus is the greatest leader the world has ever known because He was the greatest follower the world has ever known. He had a sharply focused view of exactly what His Father desired of Him'(p.12). They further state that ' the primary quality of a godly leader is that they follow Someone who is stronger, Wiser, more discerning and more in control of circumstances than they are.' (p.13). Below we explore the areas of critical consideration for a submitted heart on the character of the leader as they pursue the motive and agenda from God's perspective in view of Christ as the model for a godly leader.

Jesus Christ motive of leadership was servanthood and total submission to the will of the father (Mark 10: 42-45; Joh 5:30). The motives and agenda are revealed in the character of the leader. Collier and Williams (2004), outline some areas of character transformation for those who are Christian leaders;

1. A heart submitted to the authority of the Word of God as a reference point. (2 Pet 1:3-4), the BL lives and counsels by God's word.

2. Led by Christ's Spirit; as the leader leans on God, He develops in a BL a submissive spirit (Joh13: 1-5; Eph 6:1,2; Luk 2:49-52), a sensitive spirit (Phi 2:4; Luk 10:30-37), a sacrificial spirit (Joh 13:1,15) and as a by-product of this work; abides a contented spirit in the heart (Joh 13:17).

3. Radical love that never fails, that comes from God, that is a command, that is a noticeable mark of a Christian, that is unexpected, is sacrificial and that is practical. (1Joh 4:10,16,19; Matt 22:35-40; 1Cor 13).

4. Only two choices are only ; pleasing God or pleasing self! The choices are guided by the goal of bringing glory to God, in essence asking what would Jesus do? (Pro 28:26, 21:2), further, to think bible when making choices (Phil 1:10; 2 Tim 2:2).

5. Attitudes and actions that are about change; the key to a victorious Christian life is surrender and submission to God. (Rom 12:1-2). The actions and attitudes must align with the word of God. (1Joh5:1-8; John14:15), their actions and decisions are not based on past experiences or on natural reasoning or watching others, rather God's word is the final authority and God's love is the standard of practice. And this brings freedom, not to do whatever the person wants but freedom to do what God wants the leader to do; i.e. no longer in bondage of sin but freed to obey God!

6. Views problems as opportunities, (Prov 16:20), therefore uses biblical principles of handling problems as reflection of their commitment to God.

7. The home is purposeful; it has a goal of pleasing God; becoming Christ-like and every member is aware and working towards this goal. The home is the place where personal integrity and submission is learned and developed, each member submits to another (Eph 5:21-30;6:1-4).

8. Relationships are fundamental, they are an end and not the means.Recognizing different levels of friendships and the godly responsibilities they come, primary being to show Christian love (Gal 6:10).

There are various definitions of Christian leadership development put forth in extant literature. According to Baumgartner (2017a), Christian leadership development is the God-given capacity and responsibility to influence a group of believers towards the fulfilment of God's purposes. The concept generally involves leading people in a way that aligns with Christian values and the mission of God in the world. Christian leaders are called to bring about personal, group, and organizational change to effectively express God's love and fulfill His mission. Christian leadership development is a process that builds on the foundation of acknowledging Jesus Christ as Savior and Lord, intensifies the development

processes, and increases the capacity to influence through training events and activities. It involves learning and developing leadership skills, knowledge, and attitudes, as well as engaging in reflection, experiential learning, and accountability within a supportive learning community.(Baumgartner, 2017b), views Christian leadership development as aiming “to learn to lead organizations, institutions, movements or causes where we have to work together in different ways so that the larger mission is accomplished. It’s the larger mission of God that ultimately needs to be the focus” (P.2). It can be added that the focus of leadership may start with self, to other people before the formal settings of organizations as theorized here by Baumgartner. Below we explore empirical studies of how Christian leadership development is conceptualized.

Christian Leadership Center of Andrews University defines Christian leadership development as "the process of accompanying and developing people in their journey as servant leaders in the church and as Christian market-place ambassadors in a changing world" and "the art of influencing people to God's purposes through a relationship with Jesus Christ and His followers"(Center Creative Leadership, 2019). This concept of Christian leadership development is in keeping with P. Krispin (2020) postulation on the concept.

K. Krispin (2020) conceptualization of the Christian leadership development encompasses a focus on the secular dimensions posited by such authors as Day and Dragoni (2015) and the Christian perspective. Even though P. Krispin (2020), does not provide a working definition of Christian leadership development, he is categorical that Christian formation is a prerequisite to Christian leader development “without life in Christ and a desire to follow his leadership in life there is no Christian in Christian leadership development’’(p.28). Further in his model, Christian formation

is the only differentiator between Christian leadership development and other theories/conceptualizations of leadership development. The current study focuses on P. Krispin (2020) innermost dimension, Christian Formation and personal formation dimensions, according to P. Krispin (2020), the construct of personal formation in his model is similar to those of other secular models of leadership development.

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Stadler's (2008) conceptualization of Christian leadership development is based on the application of leadership emergence theory (Clinton, 1988) to the corporate context. Leadership emergence theory (LET) is a theory that describes how leaders develop over a lifetime through various experiences and phases. Stadler (2008) tested whether this theory, which was derived from studies of the lives of

effective Christian ministers, could be applicable for leaders with a similar spiritual perspective who work in the corporate environment. Stadler (2008) found that leadership emergence theory was indeed relevant and useful for understanding and facilitating the development of Christian leaders in the corporate world. The primary focus of leadership emergence is character formation, also known as spiritual formation (Clinton, 2012). He defines character formation as "the transformation process whereby a leader's inner character is developed….the development of the inner life of a person of God so that the person experiences more of God, reflects more God like characteristics in personality and in every day relationships, and increasingly knows the power and presence of God in ministry." (p.10 footnote 6). Even though the theory was initially developed with focus on leaders in full time church ministry, studies have found that it is applicable to Christian leaders in secular organizations (K. Krispin, 2020; Stadler, 2008).

Clinton (1988) presents a developmental model of leadership, highlighting the various stages and lessons that leaders go through in their journey Clinton proposed a model of six stages of leadership development that are based on biblical examples and empirical research. The stages are: Sovereign foundations: God prepares the leader through life experiences before he or she is aware of the call to leadership; Inner-life growth: God develops the leader's character and relationship with Him through trials and tests; Ministry maturing: God equips the leader with skills and gifts for ministry through training and mentoring; Life maturing: God expands the leader's influence and vision through challenges and opportunities; Convergence: God brings the leader to a place of maximum effectiveness and fulfillment by aligning his or her gifts, passion, and role; and Afterglow: God honors the leader's legacy and impact after he or she finishes the ministry.. This model emphasizes the importance of self-awareness

and self-reflection in leadership development. As Christian leaders progress through these stages, they deepen their understanding of themselves, their values, and their calling, aligning their personal growth with Christian principles.

Wibowo and Kurniawan (2021) in their paper "Christian formation and Christian Leadership Development" incorporates insights specifically focusing on biblical strategic leadership in times of crisis. The review explores the concept of biblical strategic leadership, emphasizing its relevance in the current crisis situation. The paper highlights the principles of God's sovereignty, wisdom, and love as foundational to this leadership approach, along with the importance of a clear vision, strong character, and servant attitude. The review also provides examples of biblical strategic leaders, including Moses, David, Nehemiah, and Paul, to illustrate the application of these principles. Furthermore, it suggests that embracing biblical strategic leadership can help Christian leaders overcome challenges, leverage opportunities, and foster Christian formation and development among their followers. The review concludes by offering implications and recommendations for Christian leaders and organizations.The centrality of the pursuit of God as the cornerstone of leadership development thus resonates with K. Krispin (2020) observation that at the heart of leadership development is the spiritual core of the leader. This spiritual pursuit of God results in the development of the individual, the second of the innermost layers of P. Krispin (2020) model.

Beverly (2023) provides a review that focuses on the biblical foundations, historical development, and contemporary challenges of spiritual formation. The review argues that spiritual formation is crucial for Christian growth, maturity, and effective leadership within the church. Additionally, the review offers practical suggestions for implementing spiritual formation in various contexts and settings.

Furthermore, Beverly (2023) highlights that spiritual formation is the process by which individuals are transformed into the image of Christ through the work of the Holy Spirit and the use of various means of grace, such as prayer, worship, Scripture, community, and service. The review emphasizes that spiritual formation finds its roots in the Old and New Testaments, where God calls His people to wholeheartedly love Him and their neighbors (Mark 12:30-31).

Beverly (2023) further addresses the challenges that spiritual formation faces in the modern world. It highlights secularism, consumerism, individualism, relativism, and pluralism as significant obstacles to spiritual growth and transformation. The review emphasizes the need for Christians to be intentional and disciplined in pursuing spiritual formation in order to navigate these challenges and grow in their faith. In addition, the study further underscores the vital role of spiritual formation in Christian formation and leadership development. The author asserts that spiritual formation enables individuals to deepen their knowledge and relationship with God, develop Christ-like character and conduct, and serve faithfully in their vocations and ministries. The review emphasizes that spiritual formation is not only essential for personal growth but also for effective leadership within the church.

Tracy (2020) explores the findings from a dissertation on training confident disciple-makers at Evangel Assembly, a church in Massachusetts, USA. The study posits that disciple-making is the primary mission of the church, requiring intentional and relational investment in people's lives. The review delves into the author's personal journey, the biblical and theological foundations of disciple-making, the design and implementation of a training program, and the evaluation of its effectiveness and impact.

Tracy (2020) further highlights the connection between Christian leadership development and disciple-making. The author elucidates that Christian leadership development entails equipping and empowering believers to influence others for God's kingdom within and beyond the church (Tracy, 2020). Christian leadership development plays a crucial role in disciple-making by enabling believers to discover and deploy their spiritual gifts, mentor and multiply other leaders, and engage in missional activities that advance God's cause. The disciple-making training program implemented at Evangel Assembly, which was designed around four core values: biblical truth, relational investment, intentional multiplication, and missional engagement (Tracy, 2020). The program consisted of recruitment, orientation, training, and coaching phases. Its objective was to train participants to become confident disciple-makers who can lead others to follow Jesus. Tracy (2020) explores the evaluation conducted to assess the effectiveness and impact of the disciple-making training program. The evaluation revealed positive outcomes in terms of the participants' knowledge, attitudes, skills, and behaviors related to disciple-making. Participants reported increased confidence, competence, commitment, and consistency in making disciples. They also demonstrated improved abilities to share the gospel, teach biblical truths, build authentic relationships, and reproduce other disciple-makers.

Winston (2021) discusses authentic leadership as a multidimensional construct encompassing self-awareness, balanced processing, internalized moral perspective, and relational transparency. The author highlights the importance of leaders being genuine, true to themselves, and demonstrating integrity and honesty in their actions and interactions. Further, the study emphasizes biblical examples of authentic leaders such as Daniel, Joseph, David, Peter, and Jesus. These leaders exhibited qualities of

honesty, integrity, faithfulness, and trustworthiness in various contexts. Their stories serve as inspiring examples of authentic leadership and provide guidance for Christian leaders seeking to develop their own authenticity.

McDonald (2019) in a paper titled "The foundation of self: A biblical context of leadership development" examines the ethical decision-making processes based on self-development from a biblical perspective, using Romans 7:14-25 as a model. He explores the inner texture of Paul's struggle with sin and its relevance to the contemporary dilemma of ethical choices. The review emphasizes the importance of self-awareness, alignment with personal values and integrity, and the natural integration of one's being and decision-making for effective leadership. The author further provides an examination of ethical decision-making processes from a biblical perspective. He references Romans 7:14-25 as a model that reveals Paul's internal struggle with sin and death, providing insights into the complexities of ethical dilemmas faced by individuals. This biblical foundation offers a framework for understanding and addressing ethical decision-making in a Christian context. Below we look at specific outcomes of Christian leader development and the profile of the constructs that enable the development.

Christian Spiritual Formation

Christian formation as a leader development outcome has gained interest and attention in recent years to the extent that there are institutions set up to meet the needs of teaching and training in this area for example the Dallas Willard Center for Christian Formation and the Renovare Institute for Christian Formation. Teo (2017) speculates that this might be due to the frustrations being experienced by scholars, pastors and theologians “ with the lack of change in lifestyles, values, and behaviors when one becomes a Christian” (pg.139). Perhaps this is similar to the disconnect that

is outlined in the statement of the problem in Kenya. It is important to note that the term Christian formation is also used interchangeably with Spiritual formation. Some scholars and authors view spiritual formation as the central principle to Christian education (Palmer, 2003; Steibel, 2010; White, 1903). And therefore it can be implied that it is central to Christian Leadership development.

The discourse on spiritual formation and its critical importance culminated in The Council for Christian Colleges and Universities in America (CCCU) providing a guiding definition. It defines spiritual formation as "the biblically guided process in which people are being transformed into the likenesses of Christ by the power of the Holy Spirit within the faith community in order to love and serve God and others" (CCCU, 2011, p. 13). Another group of spiritual formation leaders and writers defined spiritual formation as "the process of being shaped by the Holy Spirit into the likeness of Christ, filled with love for God and the world" (*A Call to Spiritual Formation*, 2009). It can be inferred that at the center of Christian formation as a leader development outcome is increasing the capacity for the work of the Holy Spirit to mold Christlikeness demonstrated by love for God and others. What then are the constructs that form spiritual formation?

There is coherence among spiritual formation scholars and writers on the constructs of spiritual formation. Tang (2014), proposes that spiritual formation in expressed in the practice of spiritual disciplines such as prayer, meditation and contemplation of God's word. Tang (2014), outlined the study of sacred texts, the practice of prayer and contemplation and the gathered life of the community. Perhaps the anchor for the concept of spiritual formation is found in the bible as expressed 2Corintians 3:18 "But we all, with unveiled face, beholding as in a mirror the glory of

the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord".

Teo (2017), posited that Christian spiritual formation is the process of growing in Christlikeness through various means such as prayer, scripture reading, and community. He defines spiritual formation as "the intentional and ongoing process of inner transformation of the believer's character and actions to reflect the image and life of Jesus Christ" (Teo, 2017, p. 2). The author further notes that spiritual formation is important for the Body of Christ because it helps believers to become more like Jesus and to fulfill their calling as his disciples.

Gyertson (2019), examines the role of spiritual formation in developing servant leaders. The author defines spiritual formation as "the process of being conformed to the image of Christ for the sake of others" (p. 5) and servant leadership as "the practice of leading through service" (p. 6). The author argues that spiritual formation is essential for servant leadership because it shapes the leader's character, motivation, and behavior in alignment with God's will and love. The author also suggests some practices for fostering spiritual formation in leaders, such as prayer, meditation, worship, Scripture reading and spiritual direction.

Three distinct characteristics of Abrahamic religions that have implications for leadership are put forth by Gümüsay (2019). Firstly, the belief in God and the relationship with Him provides a foundational element for understanding the purpose and responsibilities of leaders within a religious framework. Secondly, the faith in a hereafter purpose adds a dimension of accountability and long-term perspective to leadership practices. Lastly, the belief in a sacred scripture provides a source of guidance and moral principles that can shape leadership behaviors. P. Krispin (2020), asserted that 'Christian formation is a prerequisite to Christian leader development.

For without the beginnings of life in Christ and a desire to follow his leadership in life, there is no 'Christian' in Christian leader development' (p.28). Christian formation evaluation and measurement has some specific indicators. He outlines the following indicators for Christian formation; Christ-like character, Spiritual practices and biblical and theological foundations. These are supported by other Christian formation scholars (Geiger & Peck, 2016; Teo, 2017).

Christlike character. The concept of character permeates leadership conversations, be it in Christian or secular circles. In ancient Greek philosophy, character was defined as a person's compositions of virtues and vices (Metcalfe et al., 2024). It therefore means character in itself is somewhat neutral and can be comprised of vices or virtues. Research is starting to show that the cultivation of virtues subdues vices and develops good character (Newstead et al., 2021). Virtues are the repeated habituated ways a person demonstrates their goodness through doing (Annas, 2011).

In Christian literature the foundation and pattern for goo d character building is the divine law. When Jesus Christ was asked which is the greatest commandment, his answer was love for the Lord and neighbour (Mat 22: 37-40). Growing a Christ like character therefore may mean growing in Love for God and humanity. The apostle Paul in admonishing the Christian church in Galatia, taught that spiritual growth is overcoming of habits of the flesh and instead growing in spirit evidenced through the fruit of the spirit; Love, Joy, Peace ..(Gal 5: 16-23).

K. R. Krispin (2020), outlines that growing Christ- like character includes the pursuit of Christian maturity, It is reflected in growth in the areas of intentionality, an above reproach character, recognising and resisting temptations, having healthy family relationships and cultivation of healthy friendships.Bradfield (2012), outlined that growing a Christ –like character is true discipleship, it involves becoming more

like Christ as one walks with him in the world, she further developed a model for assessing spiritual development and the aspect if Chris-like character is referred to as connecting, and involves connecting which is 'loving God completely, ourselves correctly, and others compassionately'(p.4). Development in this aspect would therefore include growing in a dynamic, deepening love relationship with God; growing in an individual identity that is complete in Christ, growing Christ-centred family relationships, in the body of Christ and those in the world who are outside the church.

Spiritual practices. Proponents of spiritual formation emphasize spiritual disciplines or practices. Some of these disciplines include prayer, meditation and contemplation on God's word in the bible (Teo, 2017). The spiritual practice of prayer is a call to let go of stress inducing habits like anxiety and worry. The apostle Paul speaking to the church in Phillipi, advised the Christians there to present all their request, thanksgiving and supplications to God in prayer and in return they may experience the peace of the Lord (Phi 4:7-6). White (1903), describes prayer as an opeing of the heart to God as to a friend, it is a practice that enables one to receive God and brings one up into the presence of the Lord.

The spiritual practice of meditation and contemplating on the word of God, was given by God himself to his servant Joshua as a way to experiencing success in one's endeavours (Jos 1: 8). Jesus Christ himself in his fanal prayer to God the father, asked that the Lord may sanctify his disciples with truth, for his word is truth (Joh 17), sanctification is a purifying process. And the apostle Paul, in his counsel to Timothy, affirmed that the Word of God, not only is given for doctrine, but for correcting, reproof, and instruction in right being and doing, it is an equipping tool for service. (2Tim 3:16-18). Additionally, the bible which is the Word of God is

confirmed to have life, power and a transforming power in attitudes and motives of the heart (Heb 4:12).

Other spiritual disciplines that have been outlined in the literature as given in the bible include evangelism which is sharing the Christian faith with others. Stewardship which is the management and use of resources including time, finances and the world and all its fullness. Active participation in a community of faith and in the society is also among the spiritual practices (P. Krispin, 2020; Schwartz, 1992). In the assessment model provided by Bradfield (2012), spiritual discplines are reflected under the ministering and equpping constructs and are conceptualized as a fruit bearing outflow of the connecting (christlikeness) and understanding (biblical foundations).

According to the model (Bradfield, 2012), spiritual discplines are encampused in ministering and equipping. The ministering dimension is a participation in God's ministry of revelation, reconcilation and restoration through serving others by recongising and meeting their needs, supporting the mission of the church throuhg peronal resources, and praying for the work of the gospel to be accomplished through the outpuring if the Holy Spirit. It aslo encampuses the spritual displine of equipping others through mentoring them, role modelling a christian life and applying spiritual gifts in service.

Biblical foundations. The whole Christian spiritual formation construct rests on an alignment and has its foundation in God's relationship with man as revealed in the bible. Teo (2017), asserted that the foundational principle is Imago Dei and godly relationships (Gen1:26-27; 2Cor 3:18; Mar 12:29-31). That God made man in his image and according to his likeness and the fall of man is the whole reason Christ

came, ‘ not only to restore humanity’s relationship with God, he also came to restore God’s original image in humanity as well.’ (p.141).

The tenets of biblical and theological foundations have various areas of growth. Biblical knowledge that involves a broad understanding of the scriptures and the narrative of redemption. The second dimension includes scripture interpretation. According to Bradfield (2012), growth is seen from understanding what the text says (Exegesis) , to what God says to the original generation through what the text says (Theology), to what God is saying to one’s generation through what he said to the original audience in the text (Homiletics) and finally understating and applying what God is saying to the individual through what he said in the text through the various generations (devotion).

Biblical and theological foundations also involve growing in the knowledge of Jesus Christ and his teachings. Bradfield (2012), refers to this process as growing in understanding. That this involves growing in understanding of principles such as; that bible teachings illustrate the character of God; bible teachings to influence the whole Christian life from worldview to relationships to purpose and mission; God is the creator and sustainer of the universe; The consequences of the fall of man from God’s original plan; God has provided everything that is needed, for restoration, salvation d eternal life as gifts of grace through Jesus Christ. Ultimately, growth in Christian spiritual formation must result in positive visible change in lifestyle, values and behaviours to reflect the God’s glory, it is an inside out process.

Personal Formation

Personal formation as a leader development outcome involves a personal dimension of development and centers on the way the leader understands and grows as a person. P. Krispin (2020), provided an outline of six constructs of personal

formation. One is Self-awareness which includes personal values, acknowledgment of formative experiences that shape the person, Strengths and weaknesses. The second construct is vocation and calling and this includes spiritual gifts, passions and interests that can be applied to service, personality and temperament. The third construct is Learning orientation and this includes focus in intentional growth, openness to feedback, discipline of reflection in order to learn from experience and personal goal setting and attainment. The fourth construct is self-management and includes constructs of dealing with pressure, taking initiative, independence, responsibility, balance and time management. The fifth construct is Leader self- views and this involves how one views self as a leader, confidence in ability to lead, humility and servant leader. The final construct is leader attitudes and the constructs here include adaptability, positive attitude, excellence and resilience.

Even though known by different names, other scholars classify this particular dimension in a different way. They identify self-awareness, vocation and calling (also known purpose and mission) and learning orientation under this dimension of personal formation, further the constructs that P. Krispin (2020), classifies as self – management aer seen as an aspect of self-awareness in some parts of literature (Boyatzis et al., 2000). Learning orientation as aspects of leader identity(Avolio & Gardner, 2005; Day & Dragoni, 2015; Goleman, 2017; Malphurs, 2004; Van Velsor et al., 2010). For purposes of this study, the personal formation dimension will encampus self-awareness and vocation/calling.

Self-awareness. The development of self-awareness has been popularized in recent studies under the topic of emotional intelligence. In recent years, the emotional intelligence was brought back to the attention of both scholars and practitioners by Goleman (2017), in his seminal work on emotional intelligence. Since then extensive

work has been done in the area, including importance, application to various professional settings, measures, and contribution to wellness (Bru-Luna et al., 2021). The core concept being awareness of feelings and emotions as they occur and ability to channel them for positive outcomes.

The second dimension of self- awareness is personals values. Values are the descriptions of what is important to a person or a group of people at a given point in time and they reflect the needs of the individual or group. L. F. Barrett (2017), in his model of values and consciousness outlines that values are an expression of the met and unmet needs of individuals, either held consciously or unconsciously.

The third dimension of self-awareness in a knowledge of one's strengths and weaknesses. Exploration of strengths and weakness has taken on the exploration of moral and ethical perspectives. Bradfield (2012), posited that leaders need to be more aware of areas of blind spots in their leadership that are areas of weakness that are manifest as patterns of behaviors that lead to moral failure.

Purpose and calling. Vocation and calling is also referred to as purpose and mission in secular circles. The aspects that also form part of this dimension is spiritual gifts, passions and personality (Bradfield, 2012). The role of purpose in facilitating growth and decision making and behavior cannot be overemphasized. The definition of purpose as offered by (McKinight & Kashdan, 2009 as cited by By, 2021), explains the role of purpose in life;

> A central Purpose is a central, self-organizing life aim that organizes and stimulates goals, manages behaviors, and provides a sense of meaning. Purpose directs life goals and daily decisions by guiding the use of finite personal resources. Instead of governing behavior, purpose offers direction just as a compass offers direction to a navigator…. living in accord with one's purpose, offers that person a self-sustaining source of meaning through goal pursuit and goal attainment … Purpose is at the highest level of analysis and provides some degree of centrality in a person's identity … The presence of a purpose is expected to lead to greater persistence than other important life

goals because a central, self-organizing life aim resonates across time and context.' (P.242-243).

Spiritual gifts are a central aspect in the pursuit of service. They not only support purpose but also delineate the areas of engagement and provide an opportunity of collaboration and appreciation of others. (Yesudasan, n.d), posited that the bible describes several spiritual gifts and the ways in which Christians can use them to serve people around them (Rom 12:6-8).

Leader Self-Concepts

Christian leadership must begin with a focus on oneself. One must ensure that they are sufficient anchored in guiding principles that position them as Christian. Christ has to be at the center of their identity, "for without Christ there is no Christian in Christian leadership development"(P. Krispin, 2020). This focus on self begins with an assessment of one's spiritual anchoring and proceeds to consideration of one's identity and ability to self-control amidst the vicissitudes of internal and external stimuli that typify various leadership contexts. The admonishment of God to the sons of Eli as recorded in 1Sam2: 12-13, ESV, provides one clear view of the identity of a godly person. In the story, the ESV version described Eli's sons as 'worthless men' for they did not know the Lord and the custom of the priests, meaning the custom of how the profession of priesthood was to be conducted. By implication any Christian professing the identity of Christ must therefore live and lead according to Christ's custom. The self- concepts dimension includes the constructs of leader identity, leader self- efficacy, leader- self regulation and leader mean efficacy.

Leader identity. The concept of identity is not only at the heart of leader development but also Christianity. Gecas (1982 as cited by Day & Dragoni, 2015) defined identity as referring to "meanings attached to a person by self and

others''(p.139). It therefore means that a Christian leader must have a clear definition of their identity anchored in Christ Jesus as their leader. Studies have found that a strong positive leader identity fosters further development of competence and demonstration of enhanced effectiveness in leadership processes and roles (Day & Sin, 2011; Ibarra et al., 2010; Komives et al., 2005; Lord et al., 2017). For a Christian, identity anchors the transformational journey of becoming more like Christ. In their book, *lead like Jesus,* Blanchard and Hodges (2016), outline the concept of identity as being at the heart of leading like Jesus. They argue that leaders who desire to lead like Jesus must first examine themselves and answer the two questions; 'Whose am I? Who am I' (p. 25). That answers to this question define the ultimate authority and primary audience and define identity and life purpose respectively.

Day and Dragoni (2015), in their seminal review of both theoretical and empirical literature, found that leader identity and leader self-efficacy are key proximal outcomes of development that enable development of dynamic skills and abstractions and meaning making structures and processes. They define leader identity as the extent to which a person views oneself as a leader and acts accordingly in different contexts.

According to Ibarra et al. (2010), leader identity is not a given or a result of personality traits, but rather a construction that emerges from the interplay between one's self-image and one's social image. They propose a model of identity-based leader development that consists of three stages: provisional self, revised self, and authentic self. In the provisional self-stage, aspiring leaders try out different leadership roles and styles that may or may not fit their current self-image or expectations from others. They experiment with various behaviors and actions that allow them to test their assumptions and receive feedback from others. In the revised

self-stage, aspiring leaders evaluate their experiences and adjust their self-image and behaviors accordingly. They seek to align their provisional self with their desired self and with the expectations of their followers and stakeholders.

Leader self-efficacy. Leader efficacy is the ability for an individual to be confident in their capabilities to successfully perform the various roles and tasks associated with leadership (Reichard et al., 2017). It includes three aspects; leader action-self efficacy, Leader self-regulation efficacy and leader means efficacy. Leader action-self efficacy refers to the leader perceived capability to effectively execute various critical leader actions such as motivating, coaching and inspiring others. Leader self-regulation efficacy refers to the leaders' perceived capability to think through complex leadership situations, interpret followers and context and generate novel and effective solutions to leadership problems and ability to motivate oneself towards executing those solutions. Leader means-efficacy refers to leaders' perceptions that they can draw upon others in their environment to enhance their leadership (Dwyer, 2019).

Kwok et al. (2021), undertook an empirical study of leaders undertaking a six-week leadership training in order to understand how individuals develop during leadership development programs through examining developmental trajectories of leader efficacy and leader identity established that learning goal orientation and motivation to lead predicted the development of trainees' leader self-views. These findings confirm findings of earlier studies on these constructs of leader self - efficacy (Day & Harrison, 2007; DeRue & Ashford, 2010; Hannah & Avolio, 2013).

Moderating Variables

The study explores the impact of the moderating variables of gender, course of study, level of study and year of study.

Gender

Women are now taking up more leadership responsibilities at senior levels even though they remain underrepresented (Avolio & Gardner, 2005). Some studies have found that positive styles of leadership are more aligned with feminine traits and therefore women are expected to more naturally adopt leadership styles like servant leadership (Lemoine & Blum, 2021); On the other hand , some scholars have argued that servant leadership may allow women leaders to enact social roles and lead in authentic ways that engage followers more and also has a desired negative influence on the constructs of agency problems (Wu & Mackenzie, 2021). This study will limit itself to exploring if gender is a moderating factor to adoption of a servant leadership.

Course of Study

Universities offer many programs of study at postgraduate level. Some of the reasons people choose to go for post graduate degree is career advancement, that it can help one gain more senior roles (CCCU, 2011). The mission of Christian higher education centers around a development of a Christ like identity for service in society, it can be inferred that this commitment is enshrined in all the programs and not only limited to leadership programs (Bradfield, 2012; Esqueda, 2014; Otto & Harrington, 2016). If the emerging 21st century leadership development theories and proposals are true, then it follows that a higher development in the identities and adult maturation as proposed in the study will lead to a higher adoption of servant leadership whether the student is studying leadership or any other program in a Christian mission focused university.

Level of Study

The development of leaders and the requisite skills evolves over time , it can be a lifespan process(Day et al., 2009). Research has found that programs that take

more time are much more likely to develop the capacities for expert leadership (Leroy et al., 2022). It may be possible that students who have been in the post graduate courses for more than a year may exhibit higher levels of development in the constructs of interest for the study. Some studies have found that students in postgraduate business schools are often at a life stage optimal for leadership development and that the length of the post graduate education is also long enough making it ideal for behavioral change using a variety of initiatives to cultivate students as leaders (Leroy et al., 2022).

Leadership Philosophies

This section highlights the various leadership philosophies in the literature also referred to as leadership theories.

Leader-Centric Philosophies

This section will highlight three normative leadership theories that have been found to be popular both with researchers and practitioners (Gardner et al., 2020). These are Transformational leadership theory, Servant leadership theory and Authentic leadership theory. Adaptive leadership theory will also be highlighted as its focus seems more designed for VUCA environments.

Transformational Leadership is one of the most popular theories of leadership (Northouse, 2019). Burns (1978), pioneered studies into transformational leadership, where the leader appeals to the followers' sense of values beyond self- interest towards a greater purpose. The leader engages with others in a way that raises motivation and morality in both leader and followers. Bass and Riggio (2006) developed the transformational leadership model with four behaviours; idealized effect, inspirational motivation, intellectual stimulation and individualized consideration. The assumption here is that this leader already has capacity for this

ability. It has been indicated that transformational leaders raise followers' levels of consciousness about idealized goals; get followers to transcend self- interest for the sake of the team/organization and move followers to address higher needs (Bass,1985, as cited in Northouse, 2019). The Bass and Riggio model has been deemed as the most influential contemporary theory of leadership (Gardner et al., 2020). The questions that lingers is how does the leader get to this noble place of being? With humanity facing a perfect storm of challenges Kempster and Jackson (2021), can all people in the organization get to this place of noble being rather than wait for the individual leader? It can be seen that the propositions of transformational leadership, when practiced amount to greater good, perhaps the challenge is how to get more people not only to behave as transformational leaders but actually be transformational.

Although authentic leadership is still in the formative phase of development, it has gained public interest due to deep rooted concerns about ethical conduct of leaders based on corporate governance malfeasance (Gardner et al., 2011). It focuses on the leader and how they build true (authentic)leadership through purpose, values, self- discipline, relationship and heart (Northouse, 2019).George (2015), states "Authentic leaders have discovered their True North, align people around a shared purpose and values, and empower them to lead authentically to create value for all stakeholders" (p. 8). This style would work well for leaders in Africa, because it is very much aligned with Christian values and Christianity is the dominant religion in Africa. The heart dimension in the style is similar to the heart dimension that is at the core of Christian being (Blanchard & Hodges, 2016). If we assumed that authenticity is the being part of leadership, the question becomes how do people develop this authenticity?

Adaptive leadership originates in the seminal book; *Leadership Without easy answers* (Heifetz, 1994). Adaptive leadership is the 'practice of mobilizing people to tackle tough challenges and thrive'(Heifetz, 1994, p. 14). It focuses on how leaders encourage people to adapt and to face and deal with problems, challenges and changes. The core concept in Adaptive leadership is the ability to separate challenges into either technical or adaptive challenges. The world is being changed by the covid-19 pandemic. Some of the challenges include lost sources of income ,working from home, reduced pay and mental health challenges. In this time when people need to change the whole perspective of work and how to work, adaptive leadership, might be the style that determines the survival of organizations and help people find new ways of thriving. According to Wheatley (2006), adaptive leadership supported by new understanding from quantum physics might help leaders navigate the chaotic world.

At the core of the adaptive leadership is the distinction between technical challenges and adaptive challenges. That while technical problems may be complex, they have known solutions that can be implemented with the current know-how, i.e. the application of authoritative expertise, current structures, procedures and ways of doing things. On the other hand, adaptive challenges can only be addressed through changes in people's priorities, beliefs, habits and loyalties (Heifetz, 1994). This alludes to the proposed missing link, that even though leadership theory is spot on, there is a missing link, the need for a change in priorities, beliefs, habits and loyalties and how that change can be accomplished.

The above review of leadership theory over the last 100 years provides rich insights on leadership, the leader and what they do. It can be summarized as an exploration into the traits, attributes and behaviors and actions of leaders as they mobilize people towards goals. With such powerful and focused research into

understanding leadership and models and styles, actions and behaviors that lead to exceptional results why is there a feeling globally that the world is experiencing a crisis of leadership (Adeyemi, 2017; Tourish, 2020). The gap in the study and understanding starts emerging as one looks at the above theories of leadership, that even though these theories give a lot of insights into the proposed theory and how to practice it, other than authentic leadership theory, none of the other theories has a developmental aspect attached to it (Vogel et al., 2021).

What the journey of leadership theory above suggests, is that an individual, usually rising to a position of authority because of excellence in technical understanding of an area, or a need in society can be positioned to use any of the approaches they deem fit to influence others towards shared goals. How does one practice transformational leadership without an attached process of being transformed? How does one practice servant leadership without a parallel or preceding process of becoming servant? This seems akin to expecting the branches of an apple tree to bear fruit without any roots. Perhaps the challenge has been that leadership theory and research is about a millennium ahead of leadership development theory and practice (Day, 2000; Day et al., 2021; Day & Liu, 2018).

It has been assumed that when people walk into companies, all they need to bring is their head and hands to work, and the leaders, knowing the goals, and the behaviours and styles that elicit performance will exercise influence on these people to exceptional performance. But in recent times there is realization that the whole person comes to work, and therefore, in addition to developing the capacity to practice leadership whether as a leader or follower, there has to be a deliberate focus on developing the human beings to become fully human (Wigglesworth, 2012).

Scharmer (2018), pointed out that society is producing negative results that no one seems to want. The author showed that the negative results that society is producing is because, even though a lot is known about what leaders do and how they do it, (leadership theory) there seems to be no understanding of the inner place where leadership comes from, that there exists a leadership blind spot in the current understanding of leadership. He points out this blind spot of the interior condition. The assumption of leadership theory and practice has been that for as long as people have an intellectual knowledge of what to do and how to do it, then it is all well –it has been about head and hands. To produce desired outcomes individually or collectively, there must be a shift in to and growth of this inner place which in essence is development.

Collective Leadership Philosophies

The first 100 years of leadership science were based in the individual leader, it really was defined as something an individual with a position of authority was and did (Huffaker, 2017). It was perhaps informed by some of the significant events in history that pictured one person profoundly shaping events in society for example, when the story of world war two is told two names come up, Adolf Hitler and Winston Churchill. But as shown earlier, leadership based in control top down are no longer working to meet the demands of a complex world (Uhl-Bien, 2021). Confronted by complex challenges brought about by globalization, rapid technological advances, political disruptions and general societal changes, the need for leaders at all levels of the organization has become apparent to some organizations (McCauley & Palus, 2021). It is no longer sustainable to focus leadership capability only in people in positions of authority. Some scholars then started exploring new ways of understanding leadership and leadership development. And the trend in the new

millennium increasingly viewed leadership as a collective phenomenon. This understanding expanded the target of leadership in organizations from individuals to include relationships, teams and the organization.

And therefore, there is emerging an area of leadership research that is distributed beyond a single leader (Denis et al., 2012; Friedrich et al., 2009; Ospina et al., 2020).There are emerging four approaches to studying leadership under this emerging phenomena, referred to us plural leadership (Denis et al., 2012). Sharing leadership in teams known as shared leadership, pooling leadership at the top of the organization also known as collective leadership, spreading leadership across boundaries over time known as distributed leadership and producing leadership through interaction also known as relational leadership. The four approaches to emerging leadership reflect the increasing change in how work is organized and accomplished in the 21C, it does not negate the current leadership theory but expands the lens that also leads to deepening understanding and hence development. It highlights the role of followership and the central place of context in the leadership process.

Shared leadership is an approach to leadership where leadership responsibility is shared among individuals in a team seeking to achieve common goals (Pearce et al., 2008). It is best exemplified by the growing phenomena of agile teams, made popular by technology companies, in which leadership passes to a member of the team with the expertise for the work at hand (Pfeffer, 2016). Collective leadership refers to an approach where people, often at the top of the organization work as co-leaders of others. Perhaps this form was exemplified in Kenya as a remedy to the post -election violence of 2007-2008, where a coalition government was formed with two of the leading candidates sharing executive work at the top. Distributed Leadership refers to

leadership passed between people, across hierarchy and across inter-organizational and intra- organization boundaries.

The fourth stream of producing leadership through interaction also known as relational leadership (Denis et al., 2012), is perhaps a more radical departure from the rest because it moves leadership away from individuals and views it as an emergent property produced through interaction and focuses leadership in outcomes rather than an individual (Denis et al., 2012; Uhl-Bien et al., 2007). There are three approaches; complexity leadership (Uhl-Bien et al., 2007); Collaborative leadership (Crevani et al., 2010); and Direction, Alignment and Commitment (DAC) framework (Drath et al., 2008; McCauley & Palus, 2021). The latter is one of the theoretical frameworks that will be explored under the theoretical review of literature.

In this section, leadership and leadership theories were outlined and synthesized. The main point being leadership is a social influence process. The various theories being an exposition of the role of the leader, through their traits, or attributes or behaviors. Having outlined leadership and leadership theories, it can be assumed that leadership development is based in either most or all of these understanding of the role and attributes and behaviors that enhance the influence process.

The Servant Leadership Philosophy

Majority of the basic tenets of servant leadership can be traced back into the ancient philosophies of the Chinese, Greeks among others (Trompenaars & Voerman, 2010). According to Sendjaya and Sarros (2008),even though the teachings of service are found in many religions including christianity, the modern servant leadership philosophy originated in the work of Greenleaf (1977). It is said that Greenleaf confided in a friend that his inspiration for the servant leader came from the image of

Christ washing his disciples feet as described in the book John 13 in the bible (Blanchard & Hodges, 2016). Since then, servnt leadership has become a very popular leadership apporach because it is ‘a holistic leadership approach that engages followers in multiple dimensions (eg relational, ethical, emotional, spiritual), such that they are empowered to grow into what they are capable of becoming (Eva et al., 2019).

Many studies have examined the outcomes of servant leadership on followers and organizational outcomes and found positive impact of servent leadership on various outcomes. Organizational citizenship behaviours (Bavik et al., 2018); organizational perfomance otucomes (Yang et al., 2017) ;Team performance (Overstreet et al., 2014). Research into servant leadership as compared to other apporaches to leadership and the power of its power to impact perffomance measures has been conducted, some studies finding variance of upto 28% (Eva et al., 2019).

There are many attempts at defining servant leadership depending on the scholar (Northouse, 2019). Most frequently referenced definition is by Greenleaf (1970 as cited by Northouse, 2019, p. 228);

“Servant leadership begins with the natural feeling that one wants to serve first. Then conscious choice brings one to aspire to lead ….The difference manifests itself in the care taken by the servent-first to make sure that other people’s highest pirority needs are being served. The best test… is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autnomous, more likely themslves to becoe servants? And what is the effect on the least prividleged in society; will they benefit, or , at least,will they not be further deprived?’’

From this definition, it can be posited that it is no wonder it is the preferred approach to leadership in christian circles (Blanchard & Hodges, 2016). It parrelles

Jesus Christ leadership and his desire for his disciples as seen in his interactions and teachings with he disciples (John 13; Mar 10: 35-45). Eva et al. (2019), point out three key tenents of servent leadership in their defintion; that servant leadership is an 'other oriented approach to leadership, that this stems not from within but from outside the leader,ie the servant as leader and not the leader as servant, the critical differentiator for servant leadership is the the underlying motive, a conviction that leading others means 'a movement away from self-orientation', that servant leadership 'requires a strong sense of self, character, and pyschological maturity' (p.114). The second aspect in their definition is a one on one prioritization of individual follower needs, that inherently acknowldges that each follower has needs, interest, strenghts, goals etc and pursuing the development and growth of this followers as a final outcome rather than a means to organizational outcomes. And thirdly the mindset of concern towards others and community is about trusteeship.

Servant leadership behaviors have also been outlned in literature. (Spears, 2002, as cited by Northouse, 2019), outlines 10 characteristics of servant leaders as listening, healing, persuasion, awareness, conceptualization, foresight, stewardship, commitment to the growth of people and building community. Other conceptualizations of servant leadership behaviors include (Barbuto Jr. & Wheeler, 2006; Liden et al., 2015; Sendjaya & Sarros, 2008). The Sendjaya and Sarros (2008), model will be applied in this study because it has been posited to incorporate spiritual behaviors (Eva et al., 2019).

Sendjaya and Sarros (2008), identified more than 20 themes in extant literature that were central to Servant leadership. They categorized into six different dimensions of servant leadership behaviors: "Voluntary Subordination, Authentic Self,

Covenantal Relationships, Responsible Morality, Transcendental Spirituality and Transforming influence" (p.406). Below is a brief explanation for each.

1. *Voluntary subordination* refers to the willingness to serve others voluntarily. It is more being a servant in character rather than 'acts of service. It is the character of Christ revealed in the book Luke 22.37. Embracing greatness through serving is central to servant leadership.

2. *Authentic self* is demonstrated by consistent humility, Integrity, accountability, security and vulnerability.

3. *Covenantal relationships* emanate from the authentic self that enables servant leaders to accept others for who they are and not how they make them feel. It is what empowers the other people to make effort, explore their potential and grow.

4. *Responsible morality* is demonstrated in the exercise of authority and power that inherently involves ethical challenges. The ends and the means for servant leaders are morally legitimate, 'thoughtfully reasoned and ethically justified' (p.407).

5. *Transcendental Spirituality* is the bringing together of service and meaning by helping restore wholeness and elevate spiritual values. Servant leaders sense a calling that brings a sense of connection between the internal self and the external world that lead to meaningful and intrinsically motivating work.

6. *Transforming influence* is core to the Greenleaf (1977) proposition is the transforming influence servant leaders have on followers in multiple areas of life emotionally, socially and spiritually. This transforming influence is achieved in any ways, visioning, mentoring, empowering, modelling and trust building.

From the literature it is evident that effective development of leaders does not happen at the behavioral level only, rather at underlying process of identity and maturation (Day & Dragoni, 2015; Kwok et al., 2021). Wallace et al. (2021), asserts that "The extent to which a student's abstraction of leadership conforms to and endorses a specifically adopted approach of the leader development program offers an evaluation of cognitive and affective/motivational leader development learning outcomes''(P.8). This assertion forms the bedrock of this study.

Theoretical Frameworks

The current study is founded upon two central theories – the integrative theory of leadership development by Day et al. (2009) and K. R. Krispin (2020)theory of

Christian leadership development. The entails of the two theories and the aspects that form the basis of the current study are subsequently discussed.

The Integrative Theory of Leader Development

The integrative theory of leader development advanced by Day et al. (2009), comprises three domains. Domain one is expertise, competencies and skills acquisition, the second domain is identity processes, self- regulation and individual differences in regulatory processes and the third domain is adult development processes and lifespan development. According to Day et al. (2009), The integrative leader development theory is an attempt at weaving "a coherent understanding of the leader development process by connecting the disciplines of skills acquisition and expert performance (cognitive psychology), self-regulation and identity development (social psychology), and adult development (lifespan developmental psychology)" (p. 172).

Surface level: competent leader. This is what Day et al. (2009), referred to as the observable, behavioral level of leadership skills and competence. It can be surmised that the leadership development practice of focusing on developing leadership styles with their attributes, behaviors through various competency frameworks is a focus on the visible aspects of the theory. Because the leadership development field has its narrative in practical challenges faced by organizations (Vogel et al., 2021), it is understandable why the majority focus is in what is visible according to the various theories of leadership. There are many competency frameworks describing the capabilities, knowledge and skills for effective leadership. These include Kouzes and Posner (2006), Mumford et al. (2007), and Van Velsor et al. (2010).With the leadership development field shifting towards theory

development, the integrated leader development theory identifies the deeper levels of identity and self-regulation.

Meso level-leader identity and self-regulation. Day et al. (2009), in an effort to integrate leader development from various disciplines, proposed that the observable behavioral level of leadership skills and competence was supported by deeper level processes associated with mental structures and frameworks. They proposed that identity is relevant to leader development as it represents the integration of various aspects of one's self-concept, helping individuals be grounded in who they are, what their major goals and aspirations are and what their personal strengths and challenges are. Additionally, from a leadership perspective, identity is important because how people view themselves shape how they perceive and relate to others (Baumester, 1999 as cited by Day & Sin, 2011).

On the other hand, self-regulation processes have been thought to support the development of identity and overall leadership effectiveness. Self- regulation process is thought to include goal orientation that contributes motivational resources for learning and persistence (Day et al., 2009). Goal orientation refers to clusters of actions undertaken in the pursuit of goals in achievement situations, including learning and mastery and performance (Day & Sin, 2011).

Foundation-adult development processes. The concept of developing leaders as adult development necessitates a seeking to understand the possible ways of leverage. Moshman (2003 as cited by Day et al., 2009), pointed to three adult development domains 'epistemic cognition, moral development and identity formation' (p.35). Epistemic cognition involves the rational construction of increasing complex perspectives about knowing and the nature of knowledge. The second component is moral development as expressed in Kohlberg (1981) six moral stages.

And the third component is identity formation which is an explicit theory of oneself that is an active ongoing process (Day et al., 2021). There have been many empirical studies that prove the connection between deep cognitive development and capacity to be effective in leadership roles in complex environments (Van Velsor et al., 2010; Watkins, 2014)

There are many theories related to adult development, the one that seems to be common in relation to the subject of leadership is the constructive-development theory (McCauley et al., 2006). Constructive- developmental theory is associated with Kegan (1982), who first used the term, 'as a stream of work in psychology that focuses on the development of meaning and meaning making processes across the lifespan' (McCauley et al., 2006, p. 635). The stream of research in this area that is of interest in this study is one rooted in the seminal work of Piaget (1954) and advanced by theorists such as Kegan (1982), Kohlberg (1981); Loevinger (1976). It is chosen because it is the one often applied to management and leadership studies (McCauley et al., 2006).

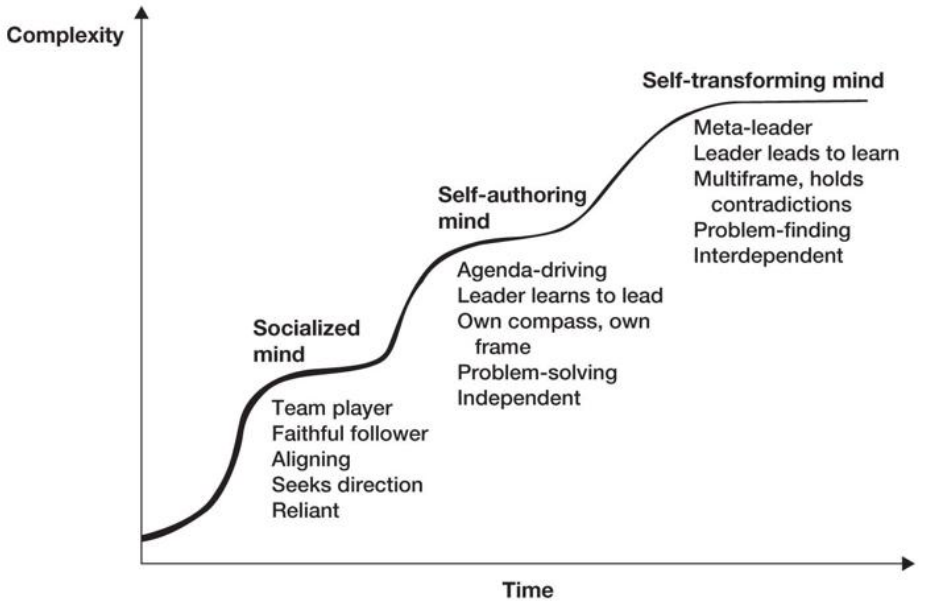
Constructive-developmental theory. Constructive- development theory explains how individuals develop increasingly complex beliefs and assumptions to guide what they understand and do as they navigate complex relationships in the world (Huffaker, 2017; Kegan, 1982; Rooke & Torbert, 2005). It is one of the several adult cognitive development theories. Constructive refers to how people construct, perceive and interpret experience while developmental refers to how these constructions and ways of sense making change over time (Huffaker, 2017; McCauley et al., 2006). It is a field of research in psychology with focus on development of meaning and meaning making processes for individuals over a life time (Törnblom, 2020). According to McCauley et al. (2006), when applied to leadership, the

constructive –developmental theory contends that what people understand leadership to be is socially constructed and develops over time to become increasingly adequate in the face of diverse and complex phenomena.

Drath et al. (2008), suggested that adult development theory is helpful in making a distinction between leadership training and leadership development. Training is seen as that which imparts new skills while development as programs which question and stretch existing ways of making sense of oneself and one's work. It is interesting to note that even though empirical research has found that complex meaning making is associated with effective leadership in complex environments (Rooke & Torbert, 2005; Törnblom, 2020; Watkins, 2014), the number of leaders operating at higher levels of meaning making is dismal (Rooke & Torbert, 2005).

Figure 2.

The Three Plateaus in Adult Mental Development



Note. Adapted from Immunity to change; How to overcome it and unlock the potential in yourself and your organization. Kegan, R & Lahey.L (2009). Pg.37.

According Kegan & Lahey (2009), the socialized mind is shaped by definitions and expectations of a person's personal environment. The self is shaped and identified by being aligned and loyal to group think. More expressed in relationships with people, with same school of thought, ideas and beliefs even when it is not serving a higher purpose.

The self- authoring mind is where a person has capacity to step back from the social environment to generate 'an internal seat of judgement' or persona authority that evaluates and makes choices about external expectations. The self -coheres by its alignment to its own belief system/ideology/personal code. Has ability to self-direct, take a stand, set limits and create and regulate its boundaries on behalf of its own voice.

The self- transforming mind is the most complex. It can step back and reflect on the limits of own ideology and see that any one system is in some way incomplete therefore can be friendlier towards contradictions and opposites. It seeks to hold onto multiple systems rather than projecting one onto the other. The self-coheres through its ability not to confuse internal consistency with wholeness or completeness and through its alignment with the dialectic rather than either pole. That the mental complexity of a higher level incorporates the complexity of the lower level.

In other words, as someone develops higher complex minds, they not only are able to relate with group thinking, they can stand on a personal ideology and even at a deeper level, realize that personal ideology may not be complete and or sufficient and therefore allow even more depth to emerge in their thought process.

Adeyemi (2017), observed that the problem with leadership in most African countries is to do the with the 'leadership culture' that since independence, these countries have had different leaders but the challenges are the same and the results are

the same. Could it be that the real problem is that Africa is not developing her people to engender complex minds? Globally, 10% of the world population reach and function at their full and age equivalent psychological level ; more than 85% of leaders function at a level below where they need to be operating from if they are to be successful (Rooke & Torbert, 2005). It is not surprising that due to a tendency for field specializations, adult development theory has not been made widely known and used in organizational studies as it is reserved to the field of psychology. It might be that to make a great leap in the practice of leadership development , vertical development or adult maturity is necessary (Watkins, 2014).

Adeyemi (2017), further contended that the development of leaders with exceptional character and skills is critical to changing the narrative of Africa. There is a school of thought suggesting that the connecting bridge between individual leader development and practice of good leadership is in the development of virtues (Newstead et al., 2021). They propose that 'virtue connects what is good of and for the individual to what is good of and for the community' (p.6). The authors further postulate that virtues are the building blocks of character. This is in line with biblical perspective on leadership development.

Howell Jr (2003), defines Biblical leadership as "taking initiative to influence people to grow in holiness and to passionately promote the extension of God's kingdom in the world" (p. 3). Further, the author points out that the profile of a biblical leader is not so much about an extensive list of attributes, style, or role, rather a trajectory that penetrates the fundamental identity of all servant leaders at heart level; that is, character, motive, and agenda. Perhaps at the expert level of leadership by Lord and Hall (2005), the deep cognitive structures referred to as 'principled

leadership skill' is partially maturation of good character made possible by development of complex minds.

Christian Leader Development Outcomes Framework

Christian Leader Development, an Outcomes Framework by K. R. Krispin (2020) is a publication that proposes a comprehensive model for the intended outcomes of developing leaders in the church, based on both Christian and secular literature on the topic. The author argues that leader development, which focuses on the individual to be developed, is a subset of leadership development, which also includes a collective effort to enhance the leadership capacity in groups and organizations. The article presents a framework for Christian leader development outcomes, organized around five broad categories: Christian formation, personal formation, relational skills, intellectual skills, and management skills. The author suggests that this framework can serve as a foundation for further research, the development of assessment tools, and as a guide for development efforts.

K. R. Krispin (2020) begins with an introduction that explains the purpose and scope of the paper, as well as the definitions and distinctions between leader development and leadership development. The author then reviews some of the existing models and practices of leader development from both secular and Christian perspectives, highlighting their strengths and limitations. The author also identifies some of the challenges and opportunities for Christian leader development in the current context of rapid social and cultural changes.

K. R. Krispin (2020) presents and explains the proposed framework for Christian leader development outcomes. The author summarizes four categories and their subcategories in a circular diagrammatic depiction. The outer category is

referred to as Management skills which include managing people, managing resources, managing organizational work activities and discipline specific skills and knowledge. The second category is Relational and intellectual skills which include communication skills, thinking skills, problem solving and decision making, strategic thinking, community orientation, conflict management, teamwork and emotional intelligence. The third category is personal formation which includes vocation/calling, self- management, leader attitudes, leader self -views, learning orientation and self-awareness. The inner most category is Christian formation which includes Christ-like character, spiritual practices and biblical and theological foundations.

This theory is pertinent to the current study as it justifies the validity of applying a Christian perspective in assessing the idea of leadership development. Further to this, the article provides constructs that can be used to operationalize the concept of Christian leadership development. Of particular interest to the current study are the two innermost perspectives that differentiators from other secular outcomes frameworks– Christian and personal development.

CHAPTER 3

RESEARCH METHODOLOGY

The purpose of this chapter is to communicate the approach that was taken to address the study's research questions. To achieve this the following sections are presented herein – Philosophical worldview, research design, population and sampling, data collection approach, data analysis approach, validity, reliability and ethical considerations.

Philosophical worldview

Philosophical worldview is " a set of basic beliefs that guide action" (Guba, 1990, p.17). According to Creswell and Creswell (2017), the four widely known beliefs that researchers bring to inquiry are postpostivism, constructivism, transformative, and pragmatism. The primary philosophical assumption guiding the study was a postpostivism that is deterministic in nature, examining outcome and seeking to establish and connect the causes. The study sort to test theories of leadership development outcomes being proposed in the literature for the purpose of establishing relationships to better understand the leadership development process. The study was also to some extent with a transformative worldview that seeks to propose a change action agenda in how leadership development is done in society. To this end, the study had the issue of leadership malfeasance that marginalizes majority of people in society. This set out a study inquiry that may result in an action agenda for reform on how leadership development is understood and implemented in society.

Research Design

The study design applied was quantitative cross-sectional study design. Creswell and Creswell (2017), described quantitative research as an empirical approach that explores relationships and associations among variables. A Cross section study design was applied as it provided for outcomes and exposures to be measured at the same time and also allowed for an investigation of associations between variables (Asiamah et al., 2021). Additionally, Cross-section study design is suitable for exploration of complex relationships between variables with multiple dimensions at a given point in time (Creswell & Creswell, 2017).

Population and Sampling Procedure

A population (N) refers to a group of people that have the characteristics of the study and from which a sample (n) is selected for the research. In this study the target population was postgraduate student in Christian Universities that are located in Nairobi, Kenya. There are 11 accredited Christian universities in Nairobi, Kenya (Commission for University Education, 2021). CU were chosen for the study because one of the proximal outcomes of Christian leader development in the literature was Christian spiritual formation, it was therefore central to the study to establish the presence of this variable and its relationship to adoption of a servant leadership philosophy. Therefore, the vision and mission statements of the CU were reviewed to establish presence of apriori intention for Christlikeness development. Many had the following terms in their vision and mission statement; biblical foundation education for service in a Christ like manner; developing for transformative service; developing Christ like leaders for service.

These universities were approached with a request for permission to carry out the study among their postgraduate students. Six were none responsive to the request.

Three were willing but declined participation, they alluded to the new data protection laws in Kenya and that they had not yet put in place a policy for access to students in alignment with the new data protections laws by the government of Kenya. Therefore, only three were willing and gave permission for the study. with a postgraduate population of 1,525 students actively enrolled in Masters and Doctoral programs at the time of the study. This population is particularly relevant for investigating leadership development outcomes anchored in a Christian worldview, given that these students are actively engaged in learning within an academic setting that integrates Christian principles (Creswell & Creswell, 2017). Information was obtained from the respective registrars of these universities in regard to the number of students in the programs. The sampling strategy applied is random stratified. Table 1 represents the data;

Table 1.

Population Stratification Table

University	Masters Students	PhD Students	TOTAL
A	416	327	743
B	257	334	591
C	170	21	191
TOTAL	843	682	1525

Sample Size Calculation

To determine the appropriate sample size for this study, Cochran's formula for sample size in a finite population will be used (Cochran, 1977).

$$n = \frac{z^2 \times p \times (1 - p)}{e^2}$$

Where:

n_0= Required sample size

Z = Z-value (For a 95% confidence level, Z = 1.96)

p = Estimated proportion of an attribute present in the population (Assumed to be 0.5, as this would provide the maximum sample size)

E = Margin of error (5%, or 0.05)

n_0 =(1.96)2×0.5×(1−0.5)/(0.05)2

n_0 =(0.05)2(1.96)2×0.5×(1−0.5)

n_0 =3.8416×0.25/0.0025

n_0 =0.9604/0.0025

n_0 =384.16

n_0 is therefore equal to 385

The sample size, given the finite population correction, is subsequently edited as follows:

$$n = n_0 \times (N - n_0)/N$$

n=385×(1525−385)/1525

n=385×1140/1525

n=288

Thus, a sample size of 288 postgraduate students was determined for this study, it was further stratified to provide appropriate sample size per program;

Master's program sample= 843/1525 x 288= 159

PhD Program sample =682/1525 x288= 129

Additionally, to ensure equal representation further strata per University was calculated based on the specific numbers required. Table 2 shows the sample from each university:

Table 2.

Students' Sample Stratification Table

University	Masters Students	PhD Students	TOTAL
A	78	62	140
B	49	63	112
C	32	4	36
Total	159	129	288

A pilot study was then conducted help to examine the practicality and feasibility of the instruments and correct any errors in them (Thabane, et al., 2019) was conducted .A common rule of thumb is 10-20% of the sample size, approximately 28 participants. A small cohort of students with similar characteristics to the sample was approached through the researcher's peer and the questionnaire distributed to them. 20 responses were received and analyzed that resulted in a rewording of several items in the data collection tool.

After obtaining of the ethics review board approval and a research license from the National Commission for science, technology and innovation, the researcher approached the three selected Universities to seek permission to commence data collection, and the permission was granted and support given through the post graduate coordinators from each of the universities.

Instrument for Data Collection

The study used a self-administered questionnaire to collect data. Bryman (2012), noted that questionnaires are apt for the collection of quantitative data because they offered structured prompts that are easy to fill and understand from the perspective of the respondent. The data collected through questionnaires is also standardized hence allowing for collection of homogeneous data. The relative ease of distribution of questionnaires, particularly in the current state of expedited online communication, presents questionnaires as ideal candidates for collection of data for the current study (Creswell & Creswell, 2017).

The questionnaire constructed for the current study was administered via the survey monkey web application. Even though the data was collected online, the researcher made many visits to universities to meet with post graduate coordinators' to help with the mobilization of their students to complete the survey.

The questionnaire comprised of five sections, section A relating to demographic information of the participants, with 7 items, some of these characteristics (gender, age, year of study and program of study), formed the moderating variables. Section B, C and D relate to the independent variables with validated measurement subscales adopted from other scholars. The Christian Spiritual Formation variable was measured using the Growing Disciples Inventory (GDI), a validated self- assessment scale for Christian spiritual development, a short form scale

with 21 items with Cronbach alpha 0.857 (Bradfield, 2012).Permission to use the tool obtained via email communication with the author.

Personal formation variable was assessed using a self-developed 10 item scale that has been independently verified by an expert and the supervising panel. The questions relate to the various sub constructs that form the personal formation dimension of the Christian Leader development outcomes framework by K. R. Krispin (2020). The leader Self-Concepts had two parts to it. Part one was leader efficacy which was measured by the Leader efficacy questionnaire (LEQ), a scale by Hannah and Avolio (2013). The LEQ is a 22 item validated scale used to assess a 'Leader's beliefs in their perceived capabilities to organize the psychological capabilities, motivation, means, collective resources, and courses of action required to attain effective, sustainable performance across their leadership roles, demands, and contexts' (Hannah & Avolio, 2013, p. 5). It has been affrimed to have both construct validity and reliability (Hannah et al., 2012). Permission was obtained from the legal distibutors of the quesionaire called mindgarden. Part two of the leader self concepts is leader identity and it is measured by a a 4 item validated scale by Hiller (2005), a tool available in the public and applied in several studies (Day & Dragoni, 2015; Kwok et al., 2021).

The servant leadership philosophy component of the questionnaire was assed using the validated 6 item short form scale of the servant Leadership Behavior scale (Sendjaya et al., 2019). The questions for this tool have been obtained from published articles (Sendjaya et al., 2019). In total the questionnaire instrument consisted of a total of 70 items divided into five sections, A-E.

Instrument Validity

Validity entails the cadence between a measuring tool and the constructs that the tool is assumed to measure. In quantitative research validity of the instrument is essential for valid and reliable conclusions to be drawn from the research (Taherdoost, 2016). The study used established instruments with demonstrated validity, the researcher confirmed these constructs through literature and adopting a theoretical framework published in peer reviewed journals. The tool was given to a few postgraduate peers to establish face validity; as a result a few questions were rephrased to take care of contextual language. The tool was then presented to one methodology expert at the AUA to be reviewed for Construct and content validity and the tool approved. The study conducted a pilot study with 20 participants from an institution with similar characteristics to the sample, and the results did not reveal any anomalies.

Reliability

Reliability means accuracy of the instrument which measures the extent to which a research instrument consistently has the same results if used in the same situation (Saunders et al., 2007). The pilot study was conducted to test the instrument and the results reported internal consistency of the instrument.

The Cronbach's alpha coefficient was evaluated using the guidelines suggested by George and Mallery (2018) where > .9 excellent, > .8 good, > .7 acceptable, > .6 questionable, > .5 poor, and ≤ .5 unacceptable. All factors demonstrated acceptable reliability, except for Leader Identity, which was questionable. Table 3 presents the results of the reliability analysis.

Table 3.

Reliability Table for Data Collection Instrument

Scale	No. of Items	α
Christian Spiritual Formation (CSF)	21	.933
Personal Formation (PF)	10	.957
Leader Self-Concepts (LSC)	22	.886
Leader Identity (LI)	4	.611
Servant Leadership Philosophy (SLP)	6	.723

Data Collection Procedures

Survey monkey wed application was used for the collection of data. The link to the application was sent to the selected universities post graduate students coordinators, with the sample size strata for their respective universities. Each coordinator then communicated with the postgraduate students directly on behalf od the research as the data protection laws could not allow them to share the contacts of the students with the researcher.

The researcher was in constant communication with the coordinators and made many visits to encourage participation in the study. After eight months of consistent effort, the response rate reached the acceptable threshold of 75%.

Method of Data Analysis

Advanced data analysis methods were applied to the study. The data analysis was carried out with the help of a statistician using the SPSS software version 27. The data was first downloaded from the data collection tool which was survey monkey. It was visually checked for any anomalies. Data cleaning was conducted for any missing values and it was found that out of the 216 responses, 188 were fully complete. The data was then uploaded into the SPSS software for analysis. The demographic data

was analyzed first to give a general understanding of the responses. Then the data was further analyzed based on the research questions.

RQ1 sought to establish the extent of Christian spiritual formation, personal formation and leader self-concepts development among post graduate students in the selected universities, descriptive statistics were carried out under the various dimensions of each of the variables. For CSF had four dimensions: Connecting with God, self and others; Understanding Jesus and His teachings; Engaging in mission and Living in Community. The personal formation variable had four dimensions of Outlook; Values; Purpose and Ethics. The Leader self- concepts had two parts, part one had three dimensions; Leader action efficacy; Lead means efficacy and Leader self-regulation efficacy. Descriptive statistics were analyzed for four key constructs: Christian Spiritual Formation, Personal Formation, Leader Self-Concepts (comprising Leader Efficacy and Leader Identity), and Servant Leadership Philosophy. Responses were summarized using means and frequencies, providing insight into the extent to which these leadership development constructs are evident among postgraduate students.

RQ2, RQ3, and RQ 4, investigated if there is a relationship between each of the three independent variables and the adoption of the servant leadership philosophy. Correlation analysis was used. The Pearson product-moment correlation was used to calculate a coefficient that describes the strength and direction of a linear relationship between two continuous variables. First the data was tested for the assumptions, the variables had been measured on a continuous scale and paired. The data was tested for the assumptions of linearity, outliers and normality. First the chart builder procedure was run and a scatterplot generated to test for linearity and presence or absence of outliers. Next the explore procedure was to check for the assumption of normality

using the shapiro-wilk's test. After the data was found to meet the assumptions, the bivariate procedure was run and the correlation table of outputs generated with the correlation coefficient and its statistical significance.

To answer RQ 5 and determine which of the three independent variables, Christian Spiritual Formation, Personal Formation, and Leader Self-Concepts has the strongest predictive power for the adoption of a servant leadership philosophy among postgraduate students at Christian universities in Nairobi, Kenya, a multiple regression analysis was conducted. For RQ 6, To address the research question concerning the degree to which the adoption of a servant leadership philosophy varies based on demographic information, a series of statistical tests were conducted. For the gender and level of study, a two-tailed independent samples t-test was conducted. For the Program of study and year of study, Analysis of variance (ANOVA) was conducted.

Ethical Considerations

Informed Consent

To ensure that the right of the respondents and entities represented in the study are preserved, the researcher sought express authorization from the participants using an informed consent document placed as the cover page of the web administered questionnaire.

Approval and Permission

Permissions for the research were obtained from the Adventist University of Africa Institutional Scientific Ethics Review Committee (AUA-ISERC). As a requirement for research in Kenya, a license was obtained from The National Commission for Science, Technology and Innovation (NACOSTI). Additionally, permission was sought and obtained from the selected universities , for two of them

from the respective academic registrars and for one of them from the dean of school of postgraduate studies.

Privacy and Confidentiality

To ensure confidentiality, all collected data was treated as confidential and viewed only by those involved in the conducting of the study, all access to data were password enabled. No personal details of any kind were collected except the participants who opted to receive a copy of the study results voluntary provided their emails address at the end of the survey.

Autonomy

This refers to informing and allowing participants to know that they have the option to withdraw at any given point without any penalty. This has been outlined clearly as part of the informed consent.

CHAPTER 4

RESULTS AND DISCUSSION

This chapter focuses on results and findings related to the research topic. It focuses on the outcome of the data based on the research questions under study; What is the extent of spiritual formation, personal formation, leader self-concepts development among postgraduate students at Christian Universities in Nairobi, Kenya, Is there a relationship between Christian spiritual formation and adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya, Is there a relationship between personal formation and adoption of a servant leadership philosophy among postgraduate students at Christian universities in Nairobi, Kenya,

Is there a relationship between leaders' self-concepts and adoption of servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya, Is there a relationship between the combination of Christian spiritual formation, personal formation and leader self-concepts and adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya, Which of the three independent variables has the strongest predictive power for adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya, To what degree does the adoption of a servant leadership philosophy vary based on the demographic information of a) gender, b) level of study, c) program of study, d) year of study among postgraduate students at Christian Universities in Nairobi, Kenya?

The Study Setting

This study took place in selected Christian universities in Nairobi, Kenya. Kenya is a country on the east coast of Africa with a population of over 54 million people. The national languages spoken in Kenya is English and Swahili with many ethnic languages as well. The dominant religion in Kenya is Christianity with 85% of the population being Christian and Islam about 11%, other religions include hindu. The country is a major regional economic hub with services including tourism contributing about 50% of GDP, Agriculture contributing about 20 % and industry and manufacturing making 17% of the GDP. The major challenges facing Kenya include poverty and inequality, unemployment, corruption and climate change.

Kenya has 63 accredited universities (Commission for University Education, 2021). Fifteen of these identify as Christian universities, of this seven are located within Nairobi and its immediate environments. The study took place among postgraduate students in three of these universities with a total postgraduate population of 1525 at the time of the study.

Response Rate

Response rate is the ratio of the number of participants in a study to the number who were expected to participate (Thabane et al., 2019). According to Holtom et al. (2022), the trends in survey response rate of 60 % is acceptable. This study managed to get 216 entries from the 288 that had been intended from postgraduate students at Christian universities in Nairobi Kenya who were the study population. This yielded a response rate of 75%. This was achieved due to a prolonged data collection period of eight months that involved many visits to the institutions for reminders to be sent to the participants.

Data Screening

The researcher undertook data screening in preparation for data analysis. This process involves checking for correctness of data collected, whether there is any missing data, and assessing the effect of any extreme values called outliers (Chu et al., 2016). During the screening process, some data lines with missing values were deemed unable and therefore excluded from the analysis. There were no outliers observed in the data. The data was then exported from survey monkey into the SPSS data using a functionality in survey monkey that allows for direct export once cleaning is complete.

Demographic Characteristics

This section provides an overview of the demographic characteristics of the study participants, focusing on gender, age, type of organization, education level, course pursued, year of study, role at work and their religious affiliation. Most participants were male (78%), with females comprising 22%. This distribution suggests a significant gender disparity among the respondents, with men being more prevalent in this sample. The participants were distributed across various age groups, with the largest group aged 40-50 years (35%), followed by 51-60 years (27%) and 31-40 years (26%). Only a small percentage of respondents were 30 and below (5%) or over 60 (7%).

Most participants are affiliated with religious organizations, specifically church-related roles (63%) or religious-sponsored schools (12%). A smaller proportion work in private or publicly listed companies (9%), government-related roles (9%), or as entrepreneurs (5%). This breakdown highlights a strong representation of church-affiliated professionals within the sample. A majority of respondents hold a master's

degree (66%), with the remainder holding a PhD or doctorate (34%). This suggests a highly educated sample, with advanced academic qualifications.

Half of the participants pursued Theology or Biblical Studies (50%), followed by Leadership/Governance (38%). Other fields, including Business Administration/Strategic Management, Public Health/Development Studies, Psychology/Counseling/Computing/IT/Communications, and Project Management/M&E/Finance, are each represented by smaller percentages (ranging from 2% to 3%). The high proportion of respondents in Theology/Biblical Studies and Leadership/Governance reflects the focus on religious and leadership-oriented education. Over half of the participants are in their third year or above (52%), with others in their first or second years (each 19%) and a smaller portion having already graduated (10%). This indicates that majority have a solid foundation in their field of study.

The roles held by respondents vary, with a large portion involved in church management (43%), followed by directors or heads of departments (23%). Smaller proportions work as supervisors in private or public sectors (17%), CEOs/Presidents/Managing Directors (10%), and other roles (8%). This distribution shows that most participants are in management or leadership roles, particularly within church settings. Many participants identify as Christian (94%), with small minorities identifying as Muslim (4%) or other religions (2%), as seen Table 4.

Table 4.

Distribution of Demographic Characteristics

Characteristic	Category	Percent (%)
Gender	Male	78
	Female	22
Age group	30 and below	5
	31-40	26
	40-50	35
	51-60	27
	60 and above	7
Type of organization	Church (e.g. pastor, Priest, Bishop, Evangelist)	63
	Church/ religious sponsored or affiliated (schools)	12
	Private or publicly listed Company	9
	Government /government related (e.g. parastatals)	9
	Entrepreneurial (I own and ran my business)	5
	Other	3
Level of education	Masters	66
	PhD/Doctorate	34
Course pursued	Leadership/Governance	38
	Theology/Biblical studies	50
	Business Administration/Strategic management	2
	Public Health/Development studies	3
	Psychology/Counselling/Marriage and Family	2
	Computing/IT/Communications	2
	Project Management/M&E/Finance	3
Year of study	Year 1	19
	Year 2	19
	Year 3 and above	52
	Graduated	10
Role at work	Management in church and related (e.g. pastor)	43
	Management in private/ public (e.g. supervisor)	17
	Director/Head of Department	23
	CEO/President/Managing Director	10
	Other	8
Religion	Christian	94
	Muslim	4
	Other	2

Results and Discussion Based on the Research Questions

Research Question 1

Research Question 1 states : What is the extent of spiritual formation, personal formation, and leader self-concepts development among postgraduate students at Christian universities in Nairobi, Kenya?

To address this question, descriptive statistics were analyzed for four key constructs: Christian Spiritual Formation, Personal Formation, Leader Self-Concepts (comprising Leader Efficacy and Leader Identity), and Servant Leadership Philosophy. Responses were summarized using means and frequencies, providing insight into the extent to which these leadership development constructs are evident among postgraduate students. The overall thematic means are presented in Figure. 3 below and the descriptive statistics presented in Table 5.

Christian Spiritual Formation

Christian spiritual formation recorded the highest overall mean score, (M=88.9), indicating strong engagement with spiritual practices. Over two-thirds of participants reported “Regularly/Always” engaging in prayer (67.6%) and Bible study (71.9%). Key dimensions such as connection with God, self, and others scored highest (M = 91.4%), followed by living in community (M = 88.7%), and understanding Jesus and His teachings (M = 88.0%). The lowest-rated dimension within this construct was engaging in mission (M = 86.9%), although it still reflected a high level of engagement. These findings suggest that students are highly grounded in faith-based practices, consistent with the mission of Christian universities emphasizing spiritual growth and the integration of faith and learning (Esqueda, 2014).

Personal Formation

Personal formation scored moderately high overall (M = 78.3%), though it was the lowest among the four constructs assessed. Ethics-related items scored the highest (M = 81.5%), with 88.6% of students agreeing or strongly agreeing that they

consider moral and ethical perspectives in decision-making. This was followed by values clarity (M = 80.0%) and purpose awareness (M = 77.8%). The lowest scoring sub-dimension was positive outlook or worldview (M = 76.1%), indicating room for growth in emotional and perspective resilience. While these scores reflect a solid foundation, the relatively lower means suggest a need for curriculum strategies that more intentionally support personal identity development and value-based leadership formation (Barrett, 2018; Lord & Hall, 2005).

Leader Self-Concepts

The dimension of leader efficacy assessed students' confidence in their leadership abilities across three areas: self-regulation efficacy (M = 87.9%), action efficacy (M = 85.1%), and means efficacy (M = 75.1%). Students reported the highest confidence in regulating themselves as leaders, with 65.3% indicating total confidence in their ability to stay motivated, adhere to core beliefs, and maintain ethical standards. In contrast, confidence in relying on others (means efficacy) was notably lower, with 14.4% of students indicating a lack of confidence. These findings highlight that while students are generally confident in leading themselves and others, collaboration and interdependence may present growth opportunities.

The construct of leader identity mean score was M = 87.6%, with 56.9% of students strongly agreeing and 30.7% agreeing that they view themselves as leaders. However, a small proportion of students (4.8%) disagreed or strongly disagreed. This suggests that most students perceive themselves as capable leaders, although internalizing a consistent leader identity may still be developing for some.

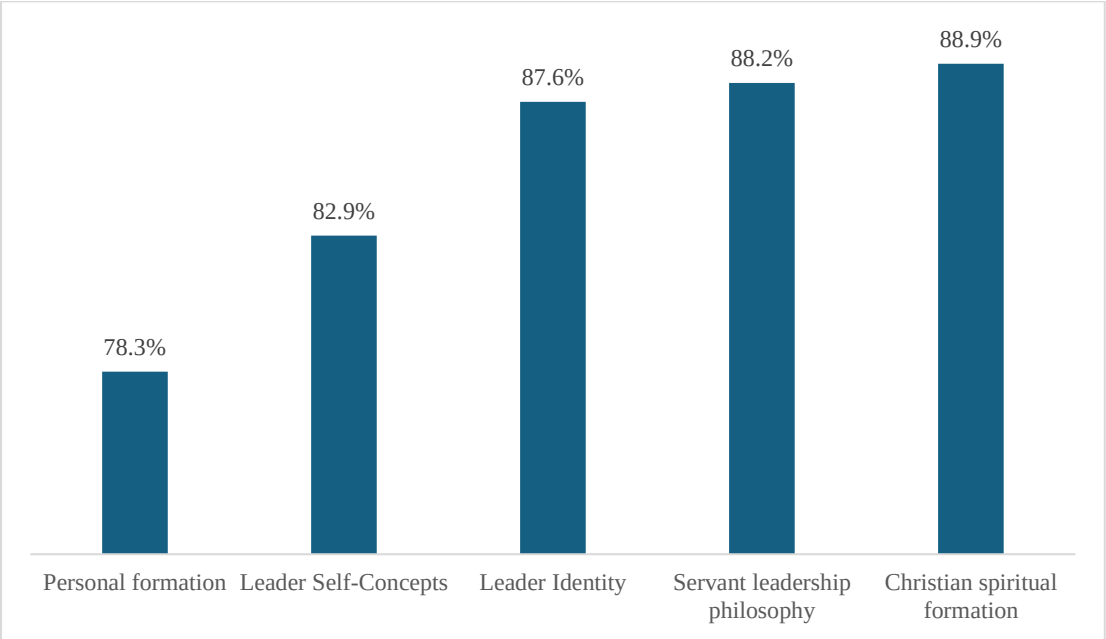
Servant Leadership Philosophy

The servant leadership construct recorded a high mean score (M = 88.2%), reflecting strong alignment with behaviors that promote service, empowerment, and holistic development. The majority of respondents (67.4%) reported "Always" practicing servant leadership behaviors, such as respecting others (75.1%), enhancing moral actions (74.6%), and supporting others' personal and professional growth

(78.9%). These findings reinforce the notion that students' leadership philosophy is shaped by a desire to serve others in line with biblical values and transformational goals.

Figure 3.

Overall Thematic Mean Rating



Descriptive Statistics for Key Constructs

Table 5 presents the summary statistics for the major constructs and their respective subscales. The Christian Spiritual Formation construct showed a high overall mean (M = 3.55, SD = 0.36), suggesting that students frequently engage in activities such as prayer, Bible study, and spiritual reflection. The sub-dimension 'Connecting with God, self, and others' recorded the highest mean (M = 3.65), further indicating deep spiritual engagement. Personal Formation demonstrated a moderate mean score (M = 3.14, SD = 0.76), with the highest scores in Ethics (M = 3.28) and the lowest in Outlook (M = 3.05), suggesting some variability in personal growth areas like worldview and purpose.

Leader Self-Concepts, measured on a 3-point scale, had a mean of 2.49 (SD = 0.31). Students showed the strongest efficacy in self-regulation (M = 2.64) and the lowest in means efficacy (M = 2.25), indicating confidence in leading oneself but less confidence in leveraging organizational or peer support. Leader Identity, measured on a 5-point scale, showed a high mean of 4.39 (SD = 0.57), with a strong negative skewness (-1.63) and peaked distribution (kurtosis = 6.12), indicating a strong internalization of the leadership role among most students.

Servant Leadership Philosophy also showed a high mean (M = 2.65, SD = 0.32), suggesting that students frequently apply servant leadership behaviors in their personal and academic environments.

Summary of Key Findings

The highest reported construct was Christian Spiritual Formation (M = 88.9%), indicating strong engagement in spiritual disciplines. Servant Leadership Philosophy followed closely (M = 88.2%), affirming alignment with transformational, faith-based leadership. Leader Identity (M = 87.6%) and Leader Efficacy (M = 82.9%) were also strong, though some sub-areas showed lower confidence. Personal Formation scored the lowest (M = 78.3%), suggesting a potential area for targeted curriculum enhancement.

These findings are not only in line with the distinctive mission and vision of the universities under study but also in line with core outcome of higher education in a Christian university. First the development of Spiritual formation and indeed personal formation. Otto and Harrington (2016), found that not all Christian universities are true to mission, but those that are committed to mission, spiritual formation is a core area of development of students, regardless of the course and level of education. Esqueda (2014), established that the biblical worldview is the distinguishing mark of a Christian higher education from secular higher education and the cornerstone principles are Christlikeness, love for God and humanity expressed in

service (Whidden II, 2006). Values, virtues and ethical practices have been found to be at the core of connecting the individual character to practice of good in community (Newstead et al., 2021).

Table 5.

Summary Statistics for Key Variables and Subscales

Variable	Scale	M	SD	Skewness	Kurtosis
Christian Spiritual Formation (CSF)	1–4	3.55	0.36	-0.56	-0.05
- Connecting with God, Self, Others		3.65	0.37	-0.83	-0.18
- Understanding Jesus & Teachings		3.51	0.39	-0.56	0.05
- Engaging in Mission		3.47	0.44	-0.52	-0.32
- Living in Community		3.53	0.40	-0.42	-0.71
Personal Formation (PF)	1–4	3.14	0.76	-1.54	1.97
- Outlook		3.05	0.77	-1.20	1.23
- Values		3.22	0.83	-1.35	1.40
- Purpose		3.13	0.87	-1.22	0.85
- Ethics		3.28	0.84	-1.48	1.78
Leader Self-Concepts (LSC)	1–3	2.49	0.31	-0.34	-0.71
- Action Efficacy		2.56	0.38	-0.68	-0.26
- Means Efficacy		2.25	0.41	0.08	-0.70
- Self-Regulation Efficacy		2.64	0.35	-0.70	-0.78
Leader Identity (LI)	1–5	4.39	0.57	-1.63	6.12
Servant Leadership Philosophy (SLP)	1–3	2.65	0.32	-0.82	-0.30

Research Question 2

Research question 2 states: Is there a relationship between Christian spiritual formation and adoption of a servant leadership philosophy among post graduate students at Christian universities in Nairobi, Kenya

The data was tested and met the key assumptions of a linearity, no outliers and bivariate normality.. Preliminary analysis showed the relationship to be linear with both variables normally distributed as assessed by shapiro-wilk's test and there were no outliers. A Pearson product-moment correlation was conducted to assess the relationship between Christian Spiritual Formation and Adoption of servant leadership philosophy among post graduate students There was a statistically significant moderate positive correlation between CSF and adoption of SLP of ($r(183) = .415$ $p < .001$), with CSF explaining 17% of the variation in adoption of SLP. Therefore, we can reject the null hypothesis and accept the alternative hypothesis, this is seen in Table 6.

Table 6.

Correlation Analysis between Christian Spiritual Formation and Adoption of Servant Leadership Philosophy

	Variables	1	2
1	Christian Spiritual Formation	1	
2	Adoption of Servant Leadership Philosophy	.415**	1
	Sig. (2-tailed)	.000	
	N	185	

Note. **Correlation is significant at the 0.01 level (2-tailed).

Establishing that Christian spiritual formation has a positive relationship to the adoption of servant leadership is an affirmation of the mission of Christian higher education. This is in line with other empirical findings in the literature. du Plessis and Nkambule (2020), found that the development of servant leadership was part of spritual formation process for theological students. Similar findings were found in a study to establish if there was a relationship between servant leadership and spirituality of nursing undergraduate and graduate students, it was found that the two variables had a positive linear relationship (Maglione & Neville, 2021).

Servant leadership is a major theme in the Christian faith rooted in the words of Christ to his disciples in Matthew 20: 20-28. Servant leaders make a conscious choice to serve first—to place the good of followers over the leaders' self-interests. They build strong relationships with others, are empathetic and ethical, and lead in ways that serve the greater good of followers, the organization, the community, and society at large. (Northouse, 2019, p. 252). The study findings of a positive relationship between Christian spiritual formation and servant leadership are significant. It attests to the distinctive argument of the why of Christian leadership development. It appears an intentional focus on spiritual formation is itself an aspect of servant leadership development. A brief review of the concepts of biblical leadership, spiritual formation and servant leadership would explain this analogy.

Even though K. R. Krispin (2020), does not provide a working definition of Christian leadership development (CLD), he is categorical that Christian formation is a prerequisite to Christian leader development "without life in Christ and a desire to follow his leadership in life there is no Christian in Christian leadership development''(p.28). It can be inferred that Christ is at the center of CLD. (Fowler & Blanchard, 2019, p. xxiii), in their book, *Leading at a Higher Level*, provides the

study's working definition of leadership. They define Leadership as "the capacity to influence others by unleashing their power and potential to impact the greater good" The above definition by Fowler and Blanchard (2019), allows for the operationalization of the biblical worldview of leadership even in secular organizations.. Howell Jr (2003) defines biblical leadership as "taking initiative to influence people to grow in holiness and to passionately promote the extension of God's kingdom in the world" (p. 3). Perhaps to have a clearer view of what this may look like requires an understanding of the purpose of God in creating man.

God created man in his own image (Gen. 1:27) and "it was God's purpose that the longer man lived, the more fully he should reveal this image- the more fully reflect the glory of the Creator" (White, 1903, pp. 15–16). According to White (1903, p. 246), God created man in his own image (Holy Bible, 2014, Gen. 1:27) and it was God's purpose that "the longer man lived, the more fully he should reveal this image- the more fully reflect the glory of the Creator. All his faculties were capable of development— through sin the divine likeness was marred—to restore in man the image of the maker, to bring him back to the perfection in which he was created, to promote the development of body, mind and soul, that the divine purpose in his creation might be realized is the work of redemption. Love is the basis of creation and redemption". It can be inferred that influencing others to "unleash their power and potential for the greater good" is seeking to unlock the image of God in them, to make their contribution towards the good of all involved. It is a call to seek to serve rather than to be served. To do this one requires a process of faith maturation.

In the bible, God has from generation to generation called people to be leaders of his people, how he developed these leaders provides insights into his formula. Howell Jr (2003), asserts that the profile of a biblical leader is not so much about an

extensive list of attributes, style or role rather a trajectory that penetrates the fundamental identity of all servant leaders at heart level; Character, Motive and Agenda. Character refers to who the leader is and is becoming in one's essential being. Motive is why the leader undertakes a course of action and Agenda is what the leader pursues as the defined mission. A few examples from the bible provides an anchoring for this concept.

The story of Joseph is a work of leader development by refining character through life challenges (Genesis 37 -41). The story of Moses provides a detailed profile of God developing a leader from a self- appointed leader to a high calling to a patient leader of a stubborn people to an intimate friend of God (Exodus 1-32). It can be argued that this is servant leadership development.

According to Sendjaya and Sarros (2008),even though the teachings of service are found in many religions including christianity, the modern servant leadership philosophy originated in the work of Greenleaf (1977). It is said that Greenleaf confided in a friend that his inspiration for the servant leader came from the image of Christ washing his disciples feet as described in the book John 13 in the bible (Blanchard & Hodges, 2016). Since then, servant leadership has become a very popular leadership approach because it is 'a holistic leadership approach that engages followers in multiple dimensions (eg relational, ethical, emotional, spiritual), such that they are empowered to grow into what they are capable of becoming (Eva et al., 2019).

Most frequently referenced definition is by Greenleaf (1970 as cited by Northouse, 2019, p. 228);

"Servant leadership begins with the natural feeling that one wants to serve first. Then conscious choice brings one to aspire to lead ….The difference manifests itself in the

care taken by the servent-first to make sure that other people's highest pirority needs are being served. The best test… is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autnomous, more likely themslves to becoe servants? And what is the effect on the least prividleged in society; will they benefit, or , at least,will they not be further deprived?''

From this definition, it can be argued that it is no wonder it is the preferred approach to leadership in christian circles (Blanchard & Hodges, 2016). It parrelles Jesus Christ leadership and his desire for his disciples as seen in his interactions and teachings with he disciples (John 13; Mar 10: 35-45).

From the literature it is evident that effective development of leaders does not happen at the behavioral level only, rather at underlying process of identity and maturation (Day & Dragoni, 2015; Kwok et al., 2021). Wallace et al. (2021), asserts that "The extent to which a student's abstraction of leadership conforms to and endorses a specifically adopted approach of the leader development program offers an evaluation of cognitive and affective/motivational leader development learning outcomes''(P.8). Christian spiritual formation development therefore is has been evidenced in the study as means to servant leadership.

Perhaps one of the most exemplary development of a leader through the Christian spiritual formation process is found in the bible in the New Testament in the character of the apostle Peter. From his calling as a fisherman (John 1:42), to the self-conceited character revelation (Luke 22), to conversion and repentance (John 21) to a transformed embodiment of Christ and His mission (Acts 2-4) to a mature spiritual leader with a pure heart and Love (1Peter1). In summary, the study results may confirm the literature summary above that the process of Christian spiritual formation in essence is a critical contributor to the manifestation of servant leadership.

Research Question 3

Research question 3 states : Is there a relationship between personal formation and adoption of a servant leadership philosophy among post graduate students at Christian Universities in Nairobi, Kenya

The data was tested and met the key assumptions of a linearity, no outliers and bivariate normality. Preliminary analysis showed the relationship to be linear with both variables normally distributed as assessed by shapiro-wilk's test and there were no outliers. Pearson product-moment correlation was conducted to assess the relationship between Personal formation and adoption of servant leadership philosophy among post graduate students. There was statistically insignificant small positive correlation between personal formation and adoption of SLP ($r(187)=.134$, p is greater than .0005. Therefore, we can accept the null hypothesis and reject the alternative hypothesis, as seen in Table 7.

Table 7.

Correlation Analysis between Personal Formation and Adoption of Servant Leadership Philosophy

	Variables	1	2
1	Personal Formation	1	
2	Adoption of Servant Leadership Philosophy	.134	1
	Sig. (2-tailed)	.067	
	N	187	

The findings that personal formation even though has a positive linear relationship with adoption of servant leadership, it is not statistically significant may not necessarily be unexpected on one hand. The variable of self-awareness with attributes of values and ethics and vocation or calling may be seen or understood to be subsets of self- concepts for instance as postulated in By (2021). Or assumed as part of character as elaborated in the chirstian spiritual formation variable.

On the other hand, the constructs that make personal formation eg values, purpose and moral perspectives are the energetic containers of behavior. From the literature review it is expected that part of the expert level manifestation of leadership will be rooted in deep self- organizing principles that are anchored in these constructs ((Barrett, 2018; Lord & Hall, 2005). That values are an expression of the deepest energetic motivations of the leader and has a significant bearing on outcomes (Whittaker & Montgomery, 2022). Could it be that the dimensions of personal formation are not well articulated and focused on in the curriculum? There is evidence in the literature on the primacy of each leader having a well articulated purpose as a central organizing phenomen and values as a framework for decision making and priroty setting. Perhaps there might be need to expand the focus on values based leadership development as amena to deepening the development of servant

leadership.Futher investigation might be required to understand if these are already incorporated in the way of life of the students or the score is an indicator that this is needs to be an area of specific curriculum focus.

Research Question 4

Research question 4 states: Is there a relationship between leader self – concepts and adoption of servant leadership philosophy.

The data was tested and met the key assumptions of a linearity, no outliers and bivariate normality. Preliminary analysis showed the relationship to be linear with both variables normally distributed as assessed by shapiro-wilk's test and there were no outliers. A Pearson product-moment correlation was conducted to assess the relationship between Leader self-concepts and Adoption of servant leadership philosophy among post graduate students. There was a statistically significant strong positive correlation between LSC and adoption of SLP of ($r(187) = .574$ $p < .001$), with leader self- concepts explaining 33 % of the variation in adoption of SLP. Therefore, we can reject the null hypothesis and accept the alternative hypothesis, as seen in Table 8.

Table 8.

Correlation Analysis between Leadership Self-concepts and Adoption of Servant Leadership Philosophy

	Variables	1	2
1	Leadership Self-concepts	1	
2	Adoption of Servant Leadership Philosophy	.574**	1
	Sig. (2-tailed)	.000	
	N	189	

Note. **Correlation is significant at the 0.01 level (2-tailed).

The Leader self- concepts is based in the Leader self and means efficacy theory (Hannah et al., 2012). The results indicate that more one becomes confident in their own capabilities to lead and hold a strong belief in the extent their peers, senior leaders, resources and other means in their environment will support their leadership has a strong relationship to their adoption of servant leadership. This is in line with other findings the development of efficacy is impacts the development and practice of positive forms of leadership (Hannah, 2008; Hannah & Avolio, 2013). Other studies have evidences therole of Leader efficacy in relation to transformational leadership and authentic leadership style (Bayraktar & Jiménez, 2020). The findings are also in line with literature, that leader self concepts mediate the relationship between individual capabailities and leadership effectiveness (Day et al., 2014; Day & Dragoni, 2015; Kwok et al., 2021).

From the Literature, Christian leadership begins with a focus on oneself. One must ensure that they are sufficient anchored in guiding principles that position them as Christian. Christ has to be at the center of their identity, “for without Christ there is no Christian in Christian leadership development”(P. Krispin, 2020). This focus on self begins with an assessment of one’s spiritual anchoring and proceeds to consideration of one’s identity and ability to self-control amidst the vicissitudes of internal and external stimuli that typify various leadership contexts. The admonishment of God to the sons of Eli as recorded in 1Sam2: 12-13, ESV, provides one clear view of the identity of a godly person. In the story, the ESV version described Eli’s sons as ‘worthless men’ for they did not know the Lord and the custom of the priests, meaning the custom of how the profession of priesthood was to be conducted. By implication any Christian professing the identity of Christ must

therefore live and lead according to Christ's custom. The Leader self- concepts variable incorporates four dimensions; leader identity, leader self- efficacy, leader-self regulation and leader mean efficacy.

Leader identity is not only at the heart of leader development but also Christianity. Gecas (1982 as cited by Day & Dragoni, 2015) defined identity as referring to "meanings attached to a person by self and others''(p.139). It therefore means that a Christian leader must have a clear definition of their identity anchored in Christ Jesus as their leader. Studies have found that a strong positive leader identity fosters further development of competence and demonstration of enhanced effectiveness in leadership processes and roles (Day & Sin, 2011; Ibarra et al., 2010; Komives et al., 2005; Lord et al., 2017). For a Christian, identity anchors the transformational journey of becoming more like Christ. In their book, *lead like Jesus,* Blanchard and Hodges (2016), outline the concept of identity as being at the heart of leading like Jesus. They argue that leaders who desire to lead like Jesus must first examine themselves and answer the two questions; 'Whose am I? Who am I' (p. 25). That answers to this question define the ultimate authority and primary audience and define identity and life purpose respectively.

Day and Dragoni (2015), in their seminal review of both theoretical and empirical literature, found that leader identity and leader self-efficacy are key proximal outcomes of development that enable development of dynamic skills and abstractions and meaning making structures and processes. The profound implications of these finding is self- explained in the inherent definitions of the various constructs of Leader Self-Concepts. They define leader identity as the extent to which a person views oneself as a leader and acts accordingly in different contexts. According to Ibarra et al. (2010), leader identity is not a given or a result of

personality traits, but rather a construction that emerges from the interplay between one's self-image and one's social image.

Leader efficacy is the ability for an individual to be confident in their capabilities to successfully perform the various roles and tasks associated with leadership (Reichard et al., 2017). It includes three aspects; leader action-self efficacy, Leader self-regulation efficacy and leader means efficacy. Leader action-self efficacy refers to the leader perceived capability to effectively execute various critical leader actions such as motivating, coaching and inspiring others. Leader self-regulation efficacy refers to the leaders' perceived capability to think through complex leadership situations, interpret followers and context and generate novel and effective solutions to leadership problems and ability to motivate oneself towards executing those solutions. Leader means-efficacy refers to leaders' perceptions that they can draw upon others in their environment to enhance their leadership (Dwyer, 2019).

In summary, the implication of this finding is that leadership development must intentionally help students and pasrticipants to see and perceive oneself as a leader (leader identity) This then leads one to be confident in their capabilities to perform the various roles and tasks associated with leadership (leader efficacy).

Research Question 5

Research Question 5 states: Which of the three independent variables has the strongest predictive power for adoption for adoption of SLP. To answer research question 5 and determine which of the three independent variables—Christian Spiritual Formation, Personal Formation, and Leader Self-Concepts—has the strongest predictive power for the adoption of a servant leadership philosophy among

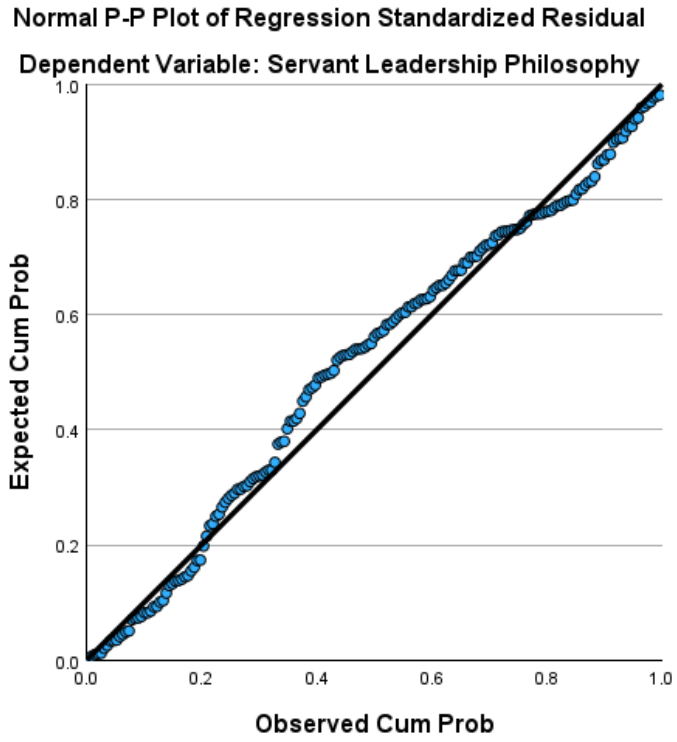
postgraduate students at Christian universities in Nairobi, Kenya, a multiple regression analysis was conducted. The following assumptions were tested and met.

Normality

The assumption of normality was assessed by plotting the theoretical cumulative probabilities against the empirical cumulative probabilities, also called a P-P scatterplot (DeCarlo, 1997). For the assumption of normality to be met, the expected cumulative probabilities of the residuals must not strongly deviate from the theoretical probabilities. Strong deviations could indicate that the parameter estimates are unreliable. Figure 9 presents a P-P scatterplot of the model residuals. By visual inspection, the assumption of normality is met as the points lie approximately along the diagonal line.

Figure 4.

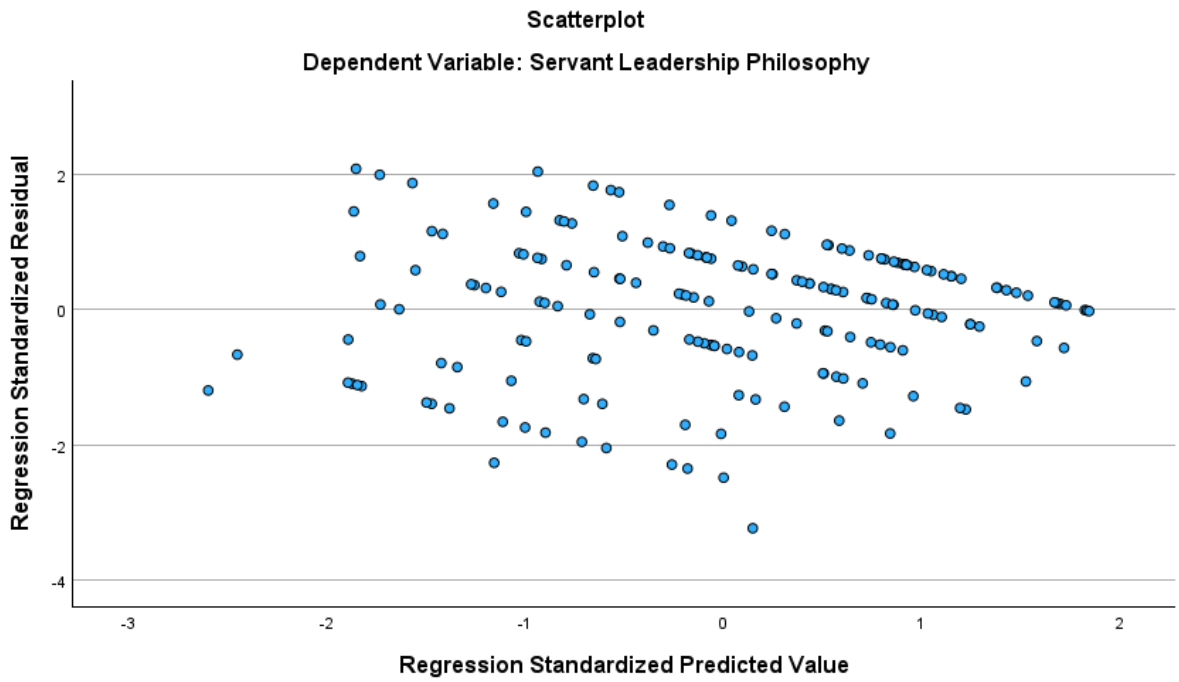
P-P Scatterplot for Normality of the Regression Model Residuals



Homoscedasticity: Homoscedasticity was evaluated by plotting the residuals against the predicted values (Bates et al., 2014; Field, 2017; Osborne & Walters, 2002). The assumption of homoscedasticity is met if the points appear randomly distributed with a mean of zero and no apparent curvature. Figure X presents a scatterplot of predicted values and model residuals. Although there is a slight trend indicating that the residuals decrease as the fitted values increase, there is no apparent curvature and the residuals maintain a mean of zero, indicating that the assumption of homoscedasticity is met.

Figure 5

Residuals scatterplot testing homoscedasticity



Multicollinearity: Variance Inflation Factors (VIFs) were calculated to detect the presence of multicollinearity between predictors. High VIFs indicate increased effects of multicollinearity in the model. VIFs greater than 5 are cause for concern, whereas VIFs of 10 should be considered the maximum upper limit (Menard, 2009). All predictors in the regression model have VIFs less than 5. Table X presents the VIF for each predictor in the model.

Table 9.

Variance Inflation Factors for Christian Spiritual Formation, Personal Formation and Leader Self-Concepts

Variable	VIF
Christian Spiritual Formation	1.21
Personal Formation	1.02
Leader Self-Concepts	1.22

Outliers: Outlier and influential observation were determined as any observation that has a standardized residuals greater than ±3, leverage values greater than 0.2 (Huber, 1981) and Cook's Distance values above 1. Although there was one observation with a standardized residual above +-3, this was removed from the dataset and the regression was re-run. The findings remained unchanged and therefore the results including the full dataset are presented. There were no leverage values greater than 0.2 or Cook's Distance values above 1.The results of the regression model were statistically significant, $F(3,181)=33.75, p<.001$, with the model explaining approximately 35% of the variation.

Table 10.

Model Summary Table

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.599[a]	0.359	0.348	0.26109

a. Predictors: (Constant), Christian Spiritual Formation, Personal Formation, Leader Self-Concepts

Table 11.

ANOVA Table for Multiple Linear Regression with CSF, PF, and LSC predicting SLP

	Sum of Squares	*Df*	Mean Square	*F*	*p*
Regression	6.901	3	2.300	33.748	<.001[b]
Residual	12.338	181	0.068		
Total	19.239	184			

Note. a. Dependent Variable: Servant Leadership Philosophy; b. Predictors: (Constant), Leader Self-Concepts, Personal Formation, Christian Spiritual Formation

This indicates that Christian Spiritual Formation, Personal Formation, and Leader Self-Concepts collectively explain a substantial proportion of the variance in

the adoption of a servant leadership philosophy. Table 12 summarizes the results of the regression model.

Table 12.

Results for Linear Regression with CSF, PF, and LSC predicting SLP

Variable	*B*	*SE*	95.00% CI	β	*t*	*p*
(Intercept)	0.66	0.22	[0.23, 1.08]	0.00	3.03	.003
Christian Spiritual Formation	0.20	0.06	[0.08, 0.31]	0.22	3.31	.001
Personal Formation	0.02	0.03	[-0.03, 0.07]	0.05	0.80	.424
Leader Self-Concepts	0.49	0.07	[0.36, 0.63]	0.47	7.08	< .001

Note. Results: $F(3,181) = 33.75$, $p < .001$, $R^2 = .36$ SLP = 0.66 + 0.20*(CSF) + 0.02*

Christian Spiritual Formation was a significant predictor of the adoption of a servant leadership philosophy (B = 0.20, t(181) = 3.31, p =.001). This result suggests that, on average, a one-unit increase in Christian Spiritual Formation is associated with a 0.20-unit increase in the adoption of a servant leadership philosophy, holding all other variables constant.

Personal Formation, however, did not significantly predict the adoption of a servant leadership philosophy (B = 0.02, t(181) = 0.80, p = .424). This finding indicates that, in this sample, a one-unit increase in Personal Formation does not have a significant impact on the adoption of a servant leadership philosophy.

Leader Self-Concepts emerged as the strongest predictor of the adoption of a servant leadership philosophy (B = 0.49, t(181) = 7.08, p<.001). This result indicates that, on average, a one-unit increase in Leader Self-Concepts is associated with a 0.49-unit increase in the adoption of a servant leadership philosophy, controlling for the other variables in the model. This substantial effect highlights the central role of Leader Self-Concepts in predicting servant leadership philosophy.

In summary, while both Christian Spiritual Formation and Leader Self-Concepts significantly predict the adoption of a servant leadership philosophy, Leader Self-Concepts has the strongest predictive power among the three variables examined. Personal Formation, on the other hand, does not significantly contribute to the prediction of servant leadership philosophy in this model.

This results are in line with not only the theoretical models suggested for leadership development outcomes but also in the empirical literature. The central argument for a focus on leadership development as an area of theory and research separate has been that a focus only on skills and competencies and leadership behaviours as outlined in what leaders do, be it as expressed as servant leadership or transformational or authentic leadership is not enough to build the capacity for leadership effectiveness (By, 2021; Day & Dragoni, 2015; Drath et al., 2008; McCauley & Palus, 2021).

Leadership development is a much more complex process that goes beyond observable behaviours. According to Day and Sin (2011, p. 546), ‘the obervable behavioural level of leadership skills and competncies were supported by deeper level processess associated with more gestalt-like mental structures and frameworks.’ They argue therefore that leadership development processes must focus on the development of these ‘gestalt-like mental structures and framerwoks’ which Day and Sin (2011), identify them as leader identity and self regulation process and adult development processess. Some scholars in the emerging 21 century leadership development , both theoretical and empirical have proposed and found new science of leadership development needs to focus on the development and focus on the areas of self efficacy,self awareness,leader identity, and the widely studied leadership knowledge skills and abilities, these then lead into a meld into dynamic skills and abstractions

and meaning making complex structures and processes : adult maturity as specially maturing as a leader (Hannah & Avolio, 2013; P. Krispin, 2020; Kwok et al., 2021; McCauley & Palus, 2021; Rooke & Torbert, 2005; Wallace et al., 2021).

One observation from the results of the study is that development of Christian spiritual formation and Leader self concepts is evidenced to be high among the students without regard to the course of study (see RQ 1), additionally the results indicate the course of study (eg leadership or theology) did not moderate the adoption of servant leadership philosophy (see RQ6). What these findings may suggest is that the CU focus on their mission of developing christlikeness character in their students and a focus on the christian mission of love and service to God and man (Esqueda, 2014; Otto & Harrington, 2016), may lead inform an intentional incopporation of development of deep mental structures and frameworks that develop complex meaning making structures – adult development processes that then support the development of a strong identity and regulation hence the adoption of servant leadership is then visible fruit. These validate the models of leadership development outcomes as areas of focus for development as proposed in the literature review (Day & Dragoni, 2015; Day & Sin, 2011; P. Krispin, 2020; Wallace et al., 2021).

The profound implication of Leader Self-Concept as a strongest predictor of adoption of servant leaderhip is perhaps summed up by the findings of renowened global leadership trainer and coach Ken Blanchard as expressed in the statement below.

‘ In our lead like Jesus workshops, we often ask, How many of you think of yourselves as a leader?We are amazed that only about 20 to 25 percent of the people raise their hands, even though our adueiences are always predominantly made up of

managers and supervisors at every level of a business, an educational institution, a government agency, or a faith based organization' (Blanchard & Hodges, 2016, p 3).

From the definitions of the various aspects of Leader self –Concept and the inherent organizing framework (RQ4), the implication for not only institutions of higher learning but also organizations and society at large are to start leader development processes early. Society has accustomed to invest in leadership development of people in positions of authrotiy yet, from the studies and findings, it is infact those who perceive themselves as leaders who proactively take the initiative to invest and practice leadership skills even at the risk of status and social acceptance (Lord and hall, 2005).

Kwok et al. (2021), undertook an empirical study of young military cadets undertaking a six-week leadership training in order to understand how individuals develop during leadership development programs through examining developmental trajectories of leader efficacy and leader identity. The study found that those young cadets who came into the program and had been exposed to leadership concepts through their parents being leaders and teaching them leadership at home through role modelling had a greater motivation to learn and practiced transformational leadership more. The study also found that learning goal orientation and motivation to lead predicted the development of trainees' leader self-views. This means a self- view of being a leader, then led to learning and practicing leadership at whichever leadership style was deemed fit for the student or organization or philosophy they subscribed to.

Societal observation also lends credence to this assertion, many of the political or business leaders at the national level eg Mwai Kibaki, started off their leadership journey early in life , many as school prefects in their formative years. It is debatable whether these leaders practice servant leadership or not hence the need for intentional

curriculums and role models early in life. The fact being a focus on early exposure to develop ownership of leader self –view.

Research Question 6

Research question 6 states: To what degree does the adoption of a servant leadership philosophy vary based on the demographic information of a) gender, b) level of study, c) Course of study among postgraduate students at Christian Universities in Nairobi, Kenya?

To address the research question concerning the degree to which the adoption of a servant leadership philosophy varies based on demographic information—specifically gender, level of study, program of study, and year of study—a series of statistical tests were conducted.

Gender. A two-tailed independent samples t-test revealed no significant difference in the mean scores for servant leadership philosophy between male (M = 2.65, SD = 0.33, n = 150) and female (M = 2.62, SD = 0.30, n = 35) participants, t (183) = 0.49, p = .628, d = 0.09. The results are presented in Table 13.

Table 13..

Two-Tailed Independent Samples t-Test for SLP by Gender

	Male			Female					
Variable	*M*	*SD*	*n*	*M*	*SD*	*n*	*t*	*p*	*d*
SLP	2.65	0.33	150	2.62	0.30	35	0.49	.628	0.09

Note. N = 185. Degrees of Freedom for the *t*-statistic = 183. *d* represents Cohen's *d.*

This result is somewhat different from some of the findings of other studies. Paparoditis and Politis (2018), found there was a difference between male and female application of servant leadership in agency problems. Similarly. Fridell et al. (2009),

found that there significant differences between male and female usage of servant leadership style. Additionally, Lemoine and Blum (2021), established that woemn leaders were found to be higher in the adoption of servant leadership than make leaders, they theorized that this was because servant leadership's emphasis on stakeholders and relationships aligned with feminine qualities.

Year of study. An ANOVA revealed no significant differences in servant leadership philosophy scores across year of study (F(3,181) = 2.36, p= .073), as seen in Table 14.

Table 14.

Mean, Standard Deviation, and Sample Size for SLP by Year

Combination	*M*	*SD*	*n*
Year 1	2.60	0.30	35
Year 2	2.77	0.27	35
Year 3 and above	2.62	0.34	100
Graduated	2.68	0.35	15

Level of study. An analysis of variance (ANOVA) revealed significant differences in servant leadership philosophy scores across levels of education (F(2,182) = 3.61, p =. 029, $\eta 2 = 0.04$), with education level explaining approximately 4% of the variance. A post hoc pairwise test was conducted to reveal which groups showed significant differences between the three . The analysis showed that postgraduate students pursuing doctoral studies (M = 2.73, SD = 0.25, n = 65) reported significantly higher scores than those pursuing master's degrees (M = 2.60,

SD = 0.35, n = 110), p = .024. No other significant pairwise differences were identified, as seen in Table 15.

Table 15.

Mean, Standard Deviation, and Sample Size for SLP by Level

Combination	*M*	*SD*	*n*
Other (graduated)	2.60	0.26	10
Masters	2.60	0.35	110
PhD /Doctorate	2.73	0.25	65

The students in doctoral level of study exhibited a higher adoption of servant leadership than those in the matters. Those in year 3 and above also exhibited a not significant but higher adoption of servant leadership. This may be due to number of years of exposure to developmental activities that deepen maturation as suggested in the literature. Leadership development literature suggests this may be a process spanning a lifetime (Day et al., 2021). And in some empirical studies the longer the duration the more the visibility and developmental thrusts of leadership development indicators and the defining and adoption of a suitable leadership style (Kwok et al., 2021; Wallace et al., 2021).

Course of study. An ANOVA examining differences in servant leadership philosophy scores across programs of study was not significant (F(7,177) = 1.00, p = .433 indicating no meaningful variation in servant leadership philosophy by program, as seen in Table 16.

Table 16.

Mean, Standard Deviation, and Sample Size for SLP by Course

Combination	*M*	*SD*	*n*
Other (please specify)	2.53	0.35	20
Leadership/Governance	2.67	0.33	70
Theology/Biblical studies/Divinity/Missiology/Ministry/Chaplaincy	2.63	0.34	75
Business Administration/strategic management/Entrepreneurship/HR/	2.61	0.10	3
Public Health/Development studies	2.86	0.13	6
Psychology/Counselling/ Marriage and family	2.83	0.17	3
Computing /Information Technology / Communications	2.75	0.17	4
Project management/ Monitoring and Evaluation/Finance/Supply Chain and Procurement	2.67	0.19	4

The natural expectation would be that students in leadership programs would be more prone to exhibit higher levels of servant leadership adoption. But the findings of the study do not support this presumption. What these findings may suggest is that the CU focus on their mission of developing christlikeness character in their students and a focus on the christian mission of love and service to God and man (Esqueda, 2014; Otto & Harrington, 2016), may inform an intentional incorporation of development of deep mental structures and frameworks that develop complex meaning making structures – adult development processes that then support the development of a strong identity and regulation hence the adoption of servant leadership is then visible fruit.

The study results on the area of demographics opens an avenue for perhaps further research or postulations. On gender , prior research as stated above has shown

differences between male and female and practice of servant leadership. In this study, there was no significant difference in the adoption of servant leadership between male and female students. This difference from that which have been found in the literature could be explained by the homegeneity of the population of interest, all students were in advanced programs and the fact that there was a very high score across the board on spiritual formation, it might be the worldview of relationship between chirstian doctrine and servant leadership is well incoporated in the mindsets of the population.

Students in doctoral programs and indeed those in year 3 of study and above reported higher levels of servant leadership adoption. This was also coupled with the somewhat perpexing finding that there was no signiciant difference in the adoption of servant leadership by course program. It would be expected that those studying leadership courses would report much higher scores on adoption of servant leadership. This findings are perhaps lending to the arguments being made by scholars in the new field of leadership development that leadership development is far more deeper than a set of traits and behaviours, that it is a development at an deeper inner level of maturation and identity. Additionally, they are in line with the literature that leadership development is a lifespan process.

Further, it has been established that the longer one is exposed to and takes part in learning leadership practice, the more attuned they become (Day D. , Riggio, Tan, & Conger, 2021;McCauley & Palus, 2021). The impliation for organizational and societal leadership development may be not to wait to start developing leadership capcities when persons are given leadership positions, but aspects that support the practice for example alignment at spiritual formation, personal formation and leader self-cpncepts can be made part of the general learning and coaching processes.

Proposed Framework for Christian Leadership Development Process

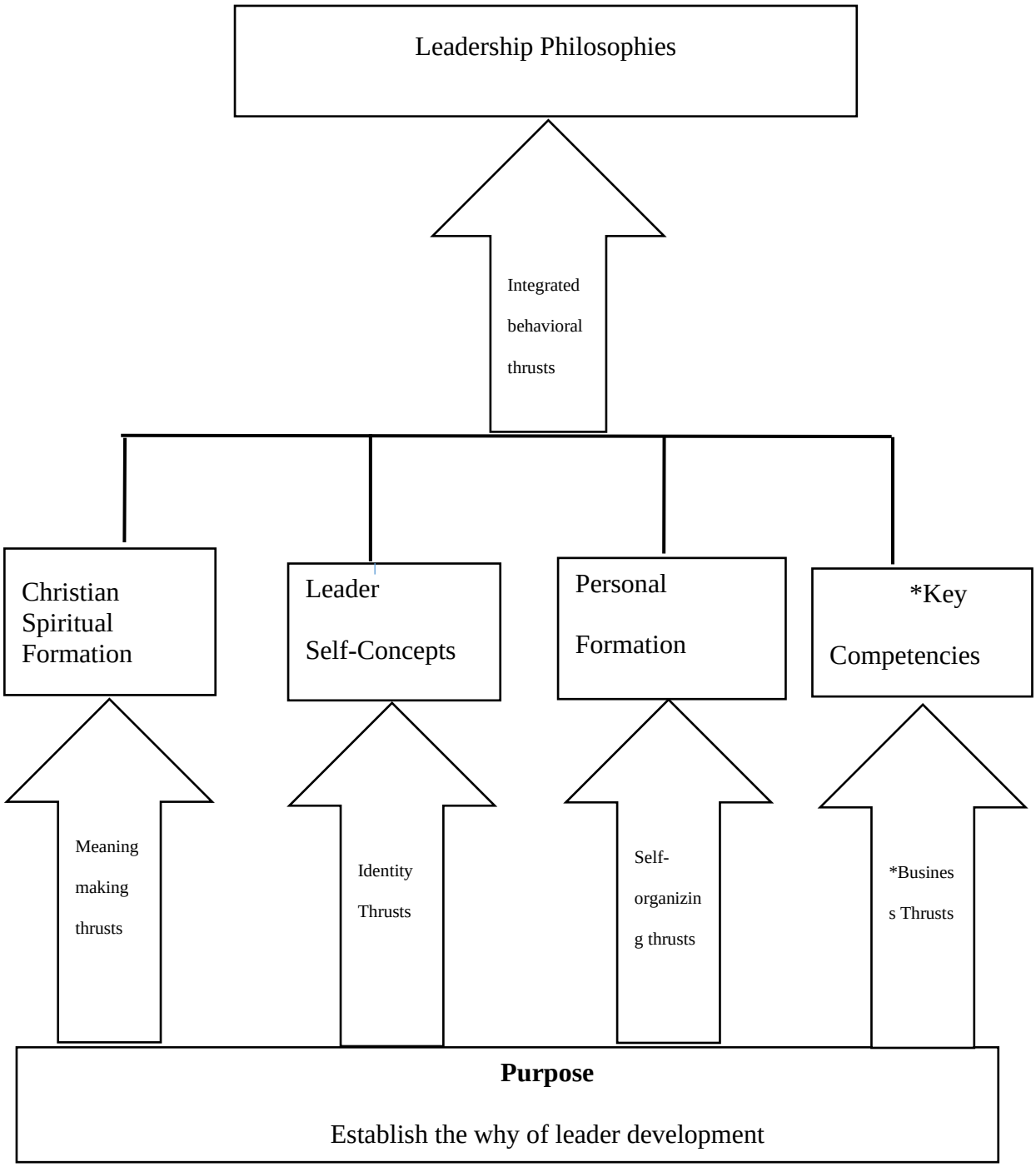
The purpose of the study was to investigate the extent to which the proximal leadership development outcomes are present as perceived by post graduate students at selected CU and the relationship to adoption of servant leadership. The findings indicate the CSF, LSC and PF are indeed highly developed in this students and that these has a positive relationship with adoption of servant leadership philosophy. The framework below is a deduction from these findings.

The foundational concept is to be clear on the reasons for development, the CU vision and mission was very clearly articulated and published in the websites and even on bulletins and posters in the universities. The study participants were highly positive about their CSF, LSC and PF, the study did not seek to find out if this is a result of the study programs or other encounters in their life journey but the presence of these variables and their connection to servant leadership was investigated and established. An intentional focus on how these can be developed during training would be a positive add to any leader development programs, as seen in Figure 11.

The proposed framework has four pillars established on the foundation of purpose. Each has been supported by the study results except for the business thrusts that is key competencies that in literature are the management, intellectual and relational manifestations. While key competencies were not directly examined in this study, their inclusion in the proposed framework is informed by existing scholarship and their recognized significance in comprehensive leadership formation.

Figure 4.

The Impact and Sustainability Christian Leader Development Process Framework



CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter gives a summary of the study, conclusions derived from the results of the study, and then proposes recommendations for future studies.

Summary

This study investigated proximal leadership development outcomes and their relationship to adoption of a servant leadership philosophy among postgraduate students in CU in Nairobi, Kenya. The problem the study explored is the seeming disconnect between the results manifested by leaders at all levels of society and their Christian profession. It was therefore necessary from a developmental perspective, in view of the leader development outcomes that are being proposed in the emerging literature in the relatively new field of leadership development theory, to investigate if these outcomes indeed are present and their connection to servant leadership. And from that investigation therefore deduce the development processes with focus on development of these areas of being. The proximal outcomes that were studied were Christian spiritual formation, personal formation and leader self-concepts. The study was guided by the following research questions and the related null hypotheses.

Research Questions

1. What is the extent of spiritual formation, personal formation, leader self-concepts development among postgraduate students at Christian Universities in Nairobi, Kenya.
2. Is there a relationship between Christian spiritual formation and adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya

3. Is there a relationship between personal formation and adoption of a servant leadership philosophy among postgraduate students at Christian universities in Nairobi, Kenya

4. Is there a relationship between leaders' self-concepts and adoption of servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya

5. Which of the three independent variables has the strongest predictive power for adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya

6. To what degree does the adoption of a servant leadership philosophy vary based on the demographic information of a) gender, b) level of study, c) program of study, d) year of study among postgraduate students at Christian Universities in Nairobi, Kenya?

Hypotheses

The respective Null hypotheses were therefore as follows:

H_{01}: There is no significant evidence of spiritual formation, personal formation and leader self-concepts development among postgraduate students in Christian Universities in Nairobi, Kenya.

H_{02}: There is no significant relationship between Christian spiritual formation and the adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya.

H_{03}: There is no significant relationship between personal formation and the adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya.

H_{04}: There is no significant relationship between leader self-concepts and the adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya.

H_{05}: None of the three independent variables (Christian spiritual formation, personal formation, and leader self-concepts) has a significant predictive power for

the adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi, Kenya.

H_{06}: a) There is no significant difference in the adoption of a servant leadership philosophy based on gender among postgraduate students at Christian Universities in Nairobi, Kenya. b) There is no significant difference in the adoption of a servant leadership philosophy based on the level of study (ie master's or doctoral level) among postgraduate students at Christian Universities in Nairobi, Kenya. c) There is no significant difference in the adoption of a servant leadership philosophy based on the program of study (eg leadership, Theology, Communications etc) among postgraduate students at Christian Universities in Nairobi, Kenya.d) There is no significant difference in the adoption of a servant leadership philosophy based on year of study (ie year 1, year 2 ,year 3 etc) among postgraduate students at Christian Universities in Nairobi, Kenya. e). There is no significant difference in the adoption of a servant leadership philosophy based on age among postgraduate students at Christian Universities in Nairobi, Kenya.

The study design applied was quantitative cross-sectional study design. Creswell and Creswell (2017), described quantitative research as an empirical approach that explores relationships and associations among variables. A Cross section study design is proposed as it provided for outcomes and exposures to be measured at the same time and also allowed for an investigation of associations between variables (Asiamah et al., 2021). Additionally, Cross-section study design is suitable for exploration of complex relationships between variables with multiple dimensions at a given point in time (Creswell & Creswell, 2017). The sample size was 216 from the selected three CU in Nairobi, Kenya. Online survey monkey web application was used for data collection.

The purpose of this study was to contribute towards enhancement of leadership development practices by investigating the connection between the proximal leadership development outcomes and the adoption of one of the positive leadership styles; servant leadership. Current leadership development is widely focused on the behaviors and competencies that impact performance outcomes in organizations revealed in the various leadership theories. Whereas this is very good and commendable, the root and anchor of these behaviors has yet to be studied extensively. This study hoped to contribute to the field of leadership development by highlighting the area of proximal leadership development outcomes, that develop inner capacity to strive for outcomes that benefit more people in organizations and society. In this way, the research hoped to contribute to the effectiveness of leadership development processes that consequently impact leadership practice in organizations and society.

The study found that there is a positive relationship between the three variables of study and servant leadership adoption. This implies that the more one develops in their Christian spiritual formation , which is the process of becoming more and more like Christ, ie growing in the love God and humanity, practice of spiritual disciplines of study of the bible and application of the word of God to life, prayer and understanding the fallen nature of humanity and the principles of restoration, the more one adopts a servanthood mindset hence the positive relationship to servant leadership style. Growth in these dimensions is often referred to as Christian maturity. It well affirms the integrative leader development model position that leadership development is anchored in adult development and maturation processes.

Even though the findings of relationship between personal formation and servant leadership was not statistically significant, there was a small positive relationship, meaning that clarity of purpose, calling, values and ethical and moral perspectives may have a small impact on servant leadership, more studies may be needed in this area considering the great societal experience of malfeasance and moral questionable behaviors and dilemmas at all levels of society.

Leader self- concepts had the strongest predictive power for the adoption of servant leadership. This is in line with the integrative leader development model and the literature see RQ 4 conclusion. An individual's own perception of who they are, determines how they choose to behave in view of the identity they perceive of themselves. It leads them to seek out resources needed to live out that identity and practices and aligns choices and decisions based on that identity.

Conclusion

The findings of this research work confirmed that the presence and development of proximal leadership outcomes may have a relationship to the adoption of servant leadership as proposed in previous research and literature. The findings also established that Christian spiritual formation and Leader self-concepts which include leader action self –efficacy, leader self-regulation efficacy, leader means efficacy and leader identity is a strong predictor for the adoption of servant leadership.

The findings of this study also reveal that gender and course of study do not moderate the adoption of servant leadership among postgraduate students in CU. On the other hand, level of study either masters or doctoral revealed a higher adoption of servant leadership. There is a need to do further research to ascertain why this is the case.

The CU had a clear mission statement on what they were pursuing, which was the development of Christ like character for service in their students. These mission statements informed the focus area of their courses through integration of faith and learning. This focus appears to shine on the Christian mandate as the light of the world and the students as centers of influence, creating a developmental focus on the students that cut across their courses. This may have resulted in a phenomena where it is not the label of leadership courses that maketh the leader, (the results did not show any higher adoption of servant leadership in those pursing leadership courses different from those pursuing other courses, both at masters and doctoral). Could it be the mission focus on the expansion of the capacity for a higher calling, modelling of Christ and strong belief in service is what creates this effect? Would the results be different if the study were conducted in a secular or public university?

There has been a reluctance to mix business and faith globally. These study findings add credence to the conversation for an integrated life in business. It provides empirical evidence that Christian spiritual formation has an impact on adoption of servant leadership and suggests a framework for the implementation of such a development process. This adds value to the conversation around spirituality in the workplace movement and leadership development practice. The outcome of this study which is a proposed leader development framework may provide insights to program design at the universities and how to structure the learning journeys for students from entry to exit of the programs at the CU.

The implications of the findings of the study is that leadership development may need to focus on the development of these aspects of individuals in organizations and society with a more earnest and intentional focus in order to expand the capacity of positive leader effectiveness. The study used the Christian leader development

outcomes model and the integrative leader development theory as the theoretical frameworks of the study, this had not been done extensively in Africa, the study therefore contributes to the empirical findings in the application of these theories. This adds to expansion of knowledge in the area of leadership development.

Recommendations

The recommendations of the researcher towards leader development process are given as suggestions below. The study had a front view of leadership development outcomes and their relationship to servant leadership. The study established that indeed the proposed outcomes in leadership development have a relationship to the adoption of servant leadership. The rear view mirror would then necessitate a look at interventions, strategies for the development of these outcomes- Christian spiritual formation, leader self- concepts and personal formation inner capacities as part of the leadership development processes. The specific suggested recommendations are below;

For Leadership Development Program Designers;

1. Integrate Spiritual and Personal Formation into Leadership Curricula

This could be done by developing courses and modules that include structured and aligned spiritual formation learning journeys. Additionally, structure courses that encourage participants to explore personal values, purpose, and meaning in leadership. Thirdly, incorporate faith-based worldviews and philosophical perspectives on leadership as part of the core curriculum.

2. Develop Self-Concept Awareness in Leaders

Provide assessments and coaching on leader identity, confidence, and self-efficacy. Use reflective journaling and mentoring programs to help participants

solidify their leadership self-concept. Create experiential learning opportunities (e.g., simulations, role-playing) to reinforce self-awareness.

3. Foster Servant Leadership Through Practical Engagement

This could be achieved through; Implementing service-learning projects where students lead community initiatives. Partnering with nonprofits or social enterprises for hands-on leadership practice. Incorporating case studies of renowned servant leaders to illustrate real-world applications.

5. Use Mentorship and Peer Learning for Growth.

This could be done through pairing learners with experienced servant leaders for mentoring; Encouraging peer coaching groups to reinforce learning and self-reflection; Creating leadership retreats focused on personal and spiritual growth.

For Christian Universities

1. Establish a Signature Servant Leadership Development Program

Create a flagship initiative dedicated to developing servant leaders through academic, experiential, and community-driven approaches with a structured and aligned focus on developing the dimensions of Christian spiritual formation, leader self- concepts and personal formation. Making it a core course for all students.

2. Make Spiritual and Personal Formation a Core Competency for all students

Develop courses that explicitly focus spiritual maturation. Additionally, a focus on in depth self-awareness, moral responsibility, growth in spiritual experience and purpose-driven leadership. Embed reflective practices such as journaling, meditation, or faith-based exploration into the curriculum. Thirdly, partner with

chaplaincy services, counseling centers, and wellness programs to provide holistic leader formation.

3. Implement Rigorous Self-Concept and Identity Development Training

This can be achieved through the following suggestion; Require students to complete in-depth 360 self-assessments as part of enrollment process, and make these assessments as part of the 2 – 4 year programs. Secondly, create personalized coaching and mentorship programs that help students align their self-concept with servant leadership values. Introduce a "Leadership Identity Lab" where students track their growth, reflect on their evolving leader identity, and set long-term impact goals.

4. Establish Real-World Servant Leadership Experiences

This can be done through the following suggestions; develop service-learning programs where students apply servant leadership in real-world community challenges. Require all students to complete a capstone servant leadership project tied to societal impact. Form strategic partnerships with nonprofits, social enterprises, and global humanitarian organizations for immersive leadership experiences.

5. Create a Distinguished Faculty and Practitioner Network for Servant Leadership.

This can be implemented through the following suggestions; Recruit faculty members with expertise in servant, spiritual, ethical, and transformational leadership who not only role model but also take on mentorship and coaching responsibility. Secondly, develop a Servant Leadership Fellows Program, bringing in globally recognized servant leaders as guest lecturers, mentors, and advisors. Thirdly, host an

annual Servant Leadership Development Summit, featuring thought leaders, alumni, and students showcasing leadership projects.

6. Align University Culture and Policies to Servant Leadership development processes outlined in the framework.

This could be implemented through encouraging institutional policies that model servant leadership at the highest levels, ensuring that university leaders embody the values they teach. Secondly, establishing a Servant Leadership Honor Society to recognize students and faculty who demonstrate excellence in service and leadership. Thirdly, Integrate servant leadership development principles into university mission statements, faculty training, and student orientation programs.

For the Church and Society at large

To the Christian church, given that not all Christians or church goers have an opportunity to attend higher education courses. It is strongly suggested that church leaders find strategies of developing curriculums for intentional growth or Christlikeness in view of the many complex challenges facing society today. Make the mantra of light of the world, be converted into actionable intentional structured empowerment strategies of Christ-like influence for church members. What is lacking in the current Christian experience? How do we remedy a country like Kenya, 85% Christian yet full of vices? Can the principle of train up a child in the way they should go help us! Create opportunities for children to be trained as servant leaders in church. Rid the church of the role models who preach water and drink wine.

To the policymakers, democratize leader development by making it available to children and teenagers in society. It somehow might be late to focus leader

development when people reach the workplace. The same way ethics have become part of the school curriculum, interventions that teach and assess character development should be made part of the school curriculum.

Recommendations for Future Research

There are some limitations in this study that can be mitigated by further studies. The recommendations for future research are listed below;

1. Qualitative Exploration of Leadership Development

A similar study could be done applying in-depth qualitative methodologies (e.g., life story interviews, focus groups) to uncover hidden influences on servant leadership development beyond formal training. This may also explore personal experiences, challenges, and defining moments that shape leadership identity in postgraduate students.

2. Longitudinal Study on Leadership Growth

A longitudinal study tracking students from program entry to graduation to assess developmental trajectories in their spiritual formation, Personal formation, self-concept and servant leadership. These may help identify key turning points and interventions that accelerate leadership growth over time.

3. 360-Degree Leadership Development Assessment

Suggested that instead of just focusing the questionnaire to the students, the study could be expanded to include family, colleagues, peers, and supervisors for a multi-perspective evaluation of servant leadership behaviors and growth. This may then compare self-perceptions with external observations to assess alignment and gaps in leadership development.

4. Comparative Study Across Institutional Contexts.

A study to Investigate whether Christian postgraduate students in secular or public institutions exhibit the same servant leadership development patterns as those in faith-based programs. Studies could also examine how institutional culture, values, and external influences impact leadership formation.

5. Broader Examination of Developmental Interventions

A study could be done to explore alternative interventions beyond formal training, such as mentorship, coaching, community service, or spiritual practices, to identify the most impactful leadership development strategies. An assessment of how these interventions interact with personal and spiritual formation to shape servant leadership capacity is also recommended.

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APPENDICES

APPENDIX A

INFORMED CONSENT

You are being asked to participate in a research study entitled ‘ Investigating leadership development outcomes and their relationship to adoption of a servant leadership philosophy among postgraduate students at Christian Universities in Nairobi,Kenya.’ The purpose of this study is to quantitatively explore leadership development outcomes as perceived by postgraduate students at Christian Universities in Nairobi, Kenya. Further, is to examine the relationship between the leader development outcomes and adoption of a servant leadership philosophy as perceived by the students.

In order to participate in the study, you will be asked to fill out a questionnaire that has seventy items. Finishing the questionnaire should take appriximately 10-15 minutes.

Your participation in this study is voluntary.If you sign the bottom of this Form, it means that you are giving your consent to be in study. You will NOT write your name on the questionnaire and this Form is separate from the questionnaire- this ensures that your identity will not be revealed.No one other than the researcher and advisers will have access to the data. All data will be kept on a password protected server.

If you do not want to participate in the study, do not begin filling the questionnaire or participating in other research activities. If you start to fill the questionnaire and decide you do not want to participate, stop filling it and give it to the researcher. There is no penalty for not participating and your questionnaire will not be used.

If you participate, you will contribute to knowledge about leadership development, which may help in designing leadership development programs for optimum outcomes that may lead to more effective adoption and enactment of servant leadership not only in organizations but society at large.There are no identifiable risks in participation. The researcher will answer any questions that you may have about the study and you should ask them now.

If you have complaints or concerns about this research, please contact the Chair of the AUA Instistitional Ethics Review Committee; Dr Josephine Ganu, on email; ethics@aua.ac.ke.

Thank you.

Ruth Kwalanda-Obara, PhD In Leadership student, obarar@aua.ac.ke

By signing below, I agree to participate in this research.

Signature

_____Date_____

APPENDIX B

QUESTIONNAIRE

You are invited to participate in this study whose purpose is to investigate and establish empirically leadership development outcomes and their relationship to adoption of a servant leadership philosophy by students in postgraduate programs at Christian Universities in Nairobi, Kenya

Kindly answer all sections –

Section A – Demographic Information

Section B - Christian Spiritual Formation

Section C - Personal Formation

Section D - Leader Self-Concepts

Section E: Servant Leadership Philosophy

SECTION A: DEMOGRAPHIC INFORMATION

1. Which gender do you identify yourself with?

1.|__| Male 2.|__| Female

2. Indicate your age group:

1.|__| 30 and below 2. |__| 31-40 3. |__ | 40-50 4. |__| 51-60 |__| 50 and above

3. Which type of organization do you work for?

1.|__| Church (eg pastor, Priest, Bishop, Evangelist)

2.|__| Church/ religious sponsored or affiliated (schools or NGOs sponsored by a church)

3.|__| Private or publicly listed Company

4. |__| Government /government related (eg parastatals)

5. |__| Entrepreneurial (I own and ran my business)

6. |__| Other (specify _____)

4. What was/is your level of study?

1. |__| Masters 2. |__| PhD/Doctorate 3. |__| Other, please specify ……..

5. Which course of study are you pursuing at the University?

1.|__| Leadership/Governance

2.|__| Theology/Biblical studies/Divinity/Missiology/Ministry/Chaplaincy

3.|__| Business Administration/Strategic management/Entrepreneurship

4. |__| Public Health/Development studies

5. |__| Psychology/Counselling/Marriage and Family

6.|__| Computing/Information Technology/Communications

7.|__| Project Management/Monitoring and Evaluation/Finance/Supply Chain

8.|__| Other (Specify: ……..……..)

6. Which year of study are you at?

1. |__| Year 1

2. |__| Year 2

3. |__| Year 3 and above

4. |__| Graduated

7. What is your current role at work?
    1. |__| Management in church and related (eg pastor, bishop, priest)
    2. |__| Management in private or public (eg supervisor)
    3. |__| Director/Head of Department
    4. |__| CEO/President/Managing Director
    5. |__| Other (please specify…….)
8. Which religion do you identify as
    1. |__| Christian
    2. |__| Muslim
    3. |__| Buddhist
    4. |__| Hindu
    5. |__| None
    6. |__| Other (please specify…….)

SECTION B: CHRISTIAN SPIRITUAL FORMATION

Christian Spiritual formation is a process in which an individual is being transformed into Christ-likeness in their perspectives, actions and words by the power of the Holy Spirit. Indicate the frequency of how often each of the statements in true for you as guided by the following key: 1- Regularly/Always, 2 – Quite Often), 3 – Not Often 4 – Rarely/Never

How often is each of the statements below true for you	Regularly/ always (1)	Quite Often (2)	Not Often (3)	Rarely/ Never (4)
1. I am developing a dynamic relationship with God through prayer				
2.I am developing a dynamic relationship with God through bible study				
3. I keep learning more about what it means to be a growing Christian.				
4. .I am seeking opportunities to serve others through my daily activities.				
5. I am teaching others how to build Christ-like relationships.				
6. I am discovering who I am in relationship to Christ from His Word				
7.I keep learning more about who God is in His Word				
8.I am helping one or more friends to grow in their relationship with God.				
9. I meet with other Christians to study God's Word together.				
10. I am developing Christ-cantered family relationships.				
11. I keep learning more about the human fall from God's original plan				
12.I volunteer to serve in my community without reward, outside my family.				
13.I am showing others how to live as committed, healthy Christians.				

How often is each of the statements below true for you	Regularly/ always (1)	Quite Often (2)	Not Often (3)	Rarely/ Never (4)
14.I am developing Christ-like relationships with church members.				
15.I keep learning more about God's grace and plan of salvation.				
16.I am supporting my church's ministries with my time and/or money.				
17.By being accountable to others, I am growing towards wholeness in Christ.				
18.I am developing positive relationships with those who are not part of my church or family, at work and in my community.				
19.I keep learning more about how God has provided everything needed to restore me to His image.				
20.I am helping my church tell the story of Jesus e.g. friendship evangelism.				
21.I am teaching others how to use spiritual gifts in God's work.				

SECTION C: PERSONAL FORMATION

Personal Formation is a lifelong process of growing and developing in understanding self, purpose, strengths, weaknesses, values, ethical and moral perspectives. Kindly indicate your level of agreement with the following Personal Formation statements as guided by the following key:

1- Strongly Disagree (SD), 2 – Disagree (D), 3 – Agree (A) .4 – Strongly Agree (SA)

Degree of agreement with the following statements:	SD (1)	D (2)	A (3)	SA (4)
PF1. I am consciously aware of my inner thoughts				
PF2. I maintain a positive outlook to life regardless of the situation				
PF3. I maintain healthy emotions regardless of the situation I find myself in				
PF4. I know my calling, gifts and talents				
PF5. I have a clear purpose statement				
PF6. I am clear about my moral/ ethical perspectives.				
PF7. I consistently consider moral and ethical perspectives in my decisions				
PF8. I have clear personal values				
PF9. I have developed mechanisms for self-correcting negative habitual tendencies				
PF10. I routinely apply my values to daily choices and decisions				

SECTION D: LEADER SELF-CONCEPTS

Part 1: Leader Efficacy

Leader efficacy is the ability for an individual to be confident in their capabilities to successfully perform the various roles and tasks associated with leadership. A follower is anyone who reports to you at work, or looks up to you for guidance either

at work or other spheres of life. Kindly indicate your level of agreement with the following statements as guided by the following key:
1 - Not at all Confident (NC)
2 – Moderately Confident (MC)
3 – Totally Confident (TC)

As a leader I can ;	NC (1)	MC (2)	TC (3)
1. Energize my followers to achieve their best			
2. Develop agreements with followers to enhance their participation in work engagements			
3. Coach followers to assume greater responsibilities for leadership.			
4. Inspire followers to go beyond their self-interest for the greater good.			
5. Get my followers to meet the requirements we have set for their work.			
6. Utilize the forms of rewards and punishment that work best with each follower.			
7. Get followers to identify with the central focus of our mission.			
8. Rely on my organization to provide the resources needed to be effective.			
9. Go to my superior for advice to develop my leadership.			
10. Effectively lead in working within the boundaries of my organization's policies.			
11. Count on my leaders to support high standards of ethical conduct.			
12. Rely on my leaders to come up with ways to stimulate my creativity.			
13. Count on others to give me the guidance I need to complete work assignments.			
14. Rely on my peers to help me solve problems			
15 Determine what leadership style is needed in each situation.			
16. Motivate myself to take charge of groups.			
17. Remain steadfast to my core beliefs when I'm challenged.			
18. Motivate myself to perform at levels that inspire others to excellence.			
19. Develop detailed plans to accomplish complex missions.			
20. Strive to accomplish the targeted goals set by my superiors.			
21. Think up innovative solutions to challenging leadership problems.			
22. Distinguish the ethical components of problems/ dilemmas.			

Part 2: Leader Identity
Leader identity refers to the organizing cognitive schema for relevant knowledge and values associated with being a leader. Kindly indicate your level of agreement with the following leader identity statements as guided by the following key:

1- Strongly Disagree (SD), 2 – Disagree (D), 3 – Agree (A) .4 – Strongly Agree (SA)

Degree of agreement with the following statements:	SD (1)	D (2)	A (3)	SA (4)
1.I am confident in myself as a leader				
2. I see myself as a leader				
3.. I describe myself to others as a leader				
4. I prefer to be seen by others as a leader				

SECTION F: SERVANT LEADERSHIP PHILOSOPHY

Servant leadership is a holistic approach that engages the rational, ethical, emotional and spiritual aspects of both leaders and followers such that they are transformed into what they are capable of becoming. Think about your close relationships ef family and work teams, and rate yourself on how often you apply the following behaviors to these relationships using the scale;

1. Never (N) 2. Sometimes (S) 3. Always (A)

How often do you apply these behaviours to your close relationships/interactions?	N (1)	S (2)	A (3)
1. Use power in service to others, not for your own ambition			
2. Give others the right to question your actions and decisions			
3. Respect others for who they are, not how they make you feel			
4. Enhance their capacity for moral actions			
5. Help others to generate a a sense of meaning out of everyday life and work			
6: Contribute to other people's personal and professional growth			

THE END. THANK YOU

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CURRICULUM VITAE

Name: Ruth Kwalanda Obara
Work: Learning and Organizational Development Consultant
Date of Birth: 1975
Nationality: Kenyan
Highest Education MBA

Institution	Qualification	Dates
Adventist University of Africa	PhD in Organizational Leadership candidate	2018- to date (ongoing)
University of Cape Town	Associate Certified Coach	2013-1014
University of Nairobi	MBA, Strategic Management	2007
KASNEB	Certified Public Secretary (CPSK)	1999
University of Nairobi	Bachelor of Commerce	1998

Membership to Professional Associations

Member of Institute of human Resource management (IHRM)
Member of the Association for Talent Development (ATD) formerly American Society for Training and Development (ASTD)
Partner member of Society for Human Resource Management (SHRM)
Chief Trainer for Ciar management Institute as approved by National Industrial Training Council (NITA)- TRN/664

Trainings and Certifications

Date	Institution	Award
2016	Wiley Learning Solutions	Certified Everything Disc consultant and 5 Behaviours of Cohesive teams Trainer and consultant.
2013- 2014	University of Cape Town, Graduate School of Business,	Post Graduate Qualification in Integral Coaching
2011-2012	Barret Value Centre	Certified global consultant Organizational culture diagnostician and transformation specialist
2012	TalentSmart Inc	Certified Emotional Intelligence Trainer and Coach Certification
2011-2012	Deep Change	Certified Spiritual Intelligence Coach Certification
2010-2013	American Talent Development Association	Human Performance Improvement, Learning and development management, Course design and facilitation, Talent Management and leadership development training.

2010	PARETO	Coaching Skills Training
2010	Professional Trainers Association of Kenya	Train the trainer program
2008-2009	GCEM	Certified Customer Experience Specialist.

Countries of Work Experience:

Kenya, Uganda, Tanzania , Rwanda, America, South Africa and UAE

Languages

Language	Speaking	Reading	Writing
English	Excellent	Excellent	Excellent
Swahili	Excellent	Excellent	Excellent

Employment Record

From 2020-

Organizational Development Consultant,
Culture transformation and development specialist
Management and leadership Trainer and executive coach

2009 to 2019

Employer: Ciar Africa Limited, A niche talent development organization.
Positions held: Managing Director and Lead Consultant

Other Current Responsibilities

Co-Founder and Operations Director, Busia Chicken Limited
Head Deaconess, Nairobi Central SDA Church