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Myers-Briggs Type Indicator: a Potential Training Tool for Leadership Development in Kenya

Kefa Obure Matena

Andrews University

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ABSTRACT

MYER-BRIGGS TYPE INDICATOR: A POTENTIAL TRAINING TOOL FOR LEADERSHIP DEVELOPMENT IN KENYA

by

Kefa Obure Matena

Adviser: Erich W. Baumgartner
ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University
Seventh-day Adventist Theological Seminary

Title: MYER-BRIGGS TYPE INDICATOR: A POTENTIAL TRAINING TOOL FOR LEADERSHIP DEVELOPMENT IN KENYA

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Problem

The Seventh-day Adventist Church members in Kenya often experience misunderstandings and negative conflicts in their homes, places of work, schools, and churches as a result of a lack of understanding of the uniqueness of individual differences. When these misunderstandings lead to strained relationships, they are a real hindrance to the accomplishment of the core mission of the church in Kenya. Additionally, they often prevent successful endeavors to witness to non-Christians. This problem affects not only the laity, but also the clergy and all leaders engaged at different levels of organizations in society.
Method

The task of the project is to develop and determine a plan of implementation for a foundational training program on people differences for pastors in the field and those serving in conferences/fields, and union offices in Kenya. In turn, as leaders they will lead in similar seminars throughout Kenya for understanding on people differences and how to work with the same differences amicably as a community of faith. The program will use the MBTI as the assessment instrument for participants and guide them in understanding the strengths and weaknesses of their personality profiles, and to interpret MBTI results for others. Specific emphasis will be given to developing skills in teaching cooperation and team building for leaders. The seminar will use instructional strategies that will model cooperation, active learning, and experiential learning to foster a “learning by doing” model.

Conclusion

The training program developed to train pastors as trainers of trainers will go a long way to help all trainees first and foremost understand their personal profiles after taking the MBTI inventory in preparation for affecting the same experience in others. As a result, they will develop an awareness of their own strengths and weaknesses, and finally develop skills of communication and teamwork building as they seek to train others to appreciate and leverage the unique differences of each member of God’s community to become a healthy functioning body.
Andrews University
Seventh-day Adventist Theological Seminary

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A Project Dissertation
Presented in Partial Fulfillment
of the Requirement for the Degree
Doctor of Ministry

by
Kefa Obure Matena
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Dedication

To God be the glory and honor for His care and provision to all my needs this far; to my beloved wife Judith and daughters Deborah and Abigail for their love, patience, support, and more importantly, their acceptance for me to come to school and leave them back in Kenya; to all the church leaders who have worked with me since I joined ministry to date and their prayers and friendship; and to all those who have helped directly and indirectly to make this journey profoundly successful.
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CHAPTER I

INTRODUCTION

Historical Context

I began ministry in 1994. Before then, I worked with the Cotton Board of Kenya for some years in Kitui District, on the Eastern part of Kenya. I served in the church as a youth leader, and in several other departments, which I was appointed to serve from time to time. This level of service exposed me to the reality of life in the church, and its internal challenges arising from differences in people. People from different backgrounds approach situations differently and act according to their intuitive perspectives, which are not always the same. These differences lead to tensions and misunderstandings that cause conflicts and estrangement within the church.

I witnessed some of these conflicts and misunderstandings in my home and in other homes in my neighborhood. These incidents cast a spell over the young people who watch church members and non-church members within their neighborhoods have difficulties dealing with differences without creating problems.

As I grew, I continued witnessing misunderstandings and conflicts. These misunderstandings and conflicts impacted the society around me and was becoming a real threat to the community. The church began to lose sight of their objectives. Sooner or later, I learned that if differences in people arising from psychological type preferences differences are not managed with prudence, great misunderstandings of a negative nature
will likely arise, which will lead to strained relationships at work. This trend will not only affect relationships, but will also greatly hinder any teamwork among members to accomplish the mission of the church: to spread the gospel.

In 1996, when I was officially given a district of fifteen churches, I came to the deeper understanding that church members in my district were not alone in struggling with the fallout of misunderstandings and conflicts. Numerous times church board councils would have to handle issues which wouldn’t have been considered issues had it been that leaders understood psychological type preferences and their associated traits in terms of strengths and areas of challenge, and how to use each type for developing the church.

My desire to understand the secret behind differences among people ignited as soon as I realized that this problem is found everywhere. Not only with the lay people, but even the ministers struggle with the same challenge and have no idea what to do about it. Ever since this realization, I have wanted to know more of this challenge within humanity, and how it can be aligned to meet needs positively, and not negatively as it often does.

My natural inclination to want people to live together in unity prompted me to research more on the core of the problem, in order to establish a long-lasting solution for the whole complex of man in his state as a fallen being. My longing to see all people live together in unity amidst diversity will be best cultivated in the context of self-understanding and self-management, so that every person may get to know themselves before pointing a finger to another.
Statement of the Problem

The Seventh-day Adventist Church in Kenya is rapidly growing. A strategy needs to be put in place to better succeed in its mission. Misunderstandings and conflicts in homes, places of work, schools, and in churches need to be minimized, since they lead to strained relationships, which in turn is a real hindrance to the accomplishment of the core mission of the church in Kenya, and beyond. Additionally, they prevent any successful endeavors to witness to non-Christians. This problem may be impacted by the lack of understanding of differences in people based on personality type based preferences affecting the laity, clergy, and leaders engaged in ministry leadership roles.

Membership growth calls upon the leaders of the Seventh-day Adventist Church in Kenya to look at strategic leadership techniques so that organizational management styles are in place to meet the needs of the growing population. Optimizing the relational context of church life through facilitating a better understanding of one another is a critical aspect of leadership effectiveness.

Traditionally, it is believed that once people become Christians, they cease to encounter conflicts and misunderstandings at the family level, church level and other entities of leadership. This is not true. Though Christians, this is still a sinful world and they will always be inclined to the tendencies of sin and its proponents. Such being the state of our nature, note with concern that we should cling to the mercy of our Lord and God, through His wisdom.

The Purpose of the Project

The purpose of this dissertation is to develop a training program that will be used to train pastors and other leaders at the local church level to recognize and positively
leverage the unique differences inherent in each member. These insights will help leaders train others in their respective districts as they develop leaders within their scope of influence throughout Kenya. The dissertation will use the Myers-Briggs Type Indicator (MBTI) as a tool for leadership training in Kenya so that trainees who complete it will know the differences in people and be able to work with such differences positively.

The program will use the MBTI as an assessment instrument for participants and guide them in understanding strengths, and areas of challenge on personality profiles. Specific emphasis will be given to developing skills in cooperation and team building for leaders. The seminar will use instructional strategies that will model cooperation, and active and experiential learning.

**Justification for the Project**

Participants will get acquainted with principals that will help them work with their colleagues in love, unity, and understanding, especially since the church is a community of people that strives to exemplify such attitudes and beliefs.

The training program will facilitate effective team-building strategies in small groups such as unity of purpose, objective, and goal realization for prayer meetings, witnessing, evangelism, and other communal ministry or group activities; it will work with leaders as individuals and members within the church family, by fostering self awareness and an appreciation of differences in personality type preferences.

The MBTI is a helpful instrument that shows strengths and weaknesses in personality traits. By becoming aware of strengths, and how they can complement other members, each member will be aided to minimize uncalled for conflicts and
misunderstandings which are a hindrance to the mission advancement efforts of the church.

Both leaders and followers in the Seventh-day Adventist Church in Kenya will learn to invest in their strengths, maximize team-building strategies for ministry endeavors, and have a grasp of why people engage and follow their leaders despite their personality type preferences and diversity. If leaders make Christian leadership a positive relational reality, other members will learn from them, potentially spreading positive leadership skills to Kenya and beyond.

**Description of the Project Process**

Theological reflection will focus on four biblical themes:

1. The call to mission as integrated into the daily life of an individual believer in Christ.
2. Church growth as faithfulness to God.
3. Issues of diversity and teamwork as manifested in the biblical teaching of the body of Christ and the church as an interdependent community.
4. The role of the pastor as an equipper of a community of diverse people all united by a common love, faith, and hope.

Each of these four themes is related to a greater or lesser degree to the issue of healthy relational connections between members of the church who are charged with the responsibility of mission success. These connections will be further developed below.

Current literature on differences among people based on the MBTI and adult learning strategies will be reviewed in order to form the content and the instructional strategies of the project. It will include books and articles on diverse uses of the MBTI
for different ministry and leadership contexts. A second focus will be on literature about adult learning through informal instructional strategies.

The content will be contextualized in view of an African cultural understanding of personality type preferences. Moreover, special attention will be paid to develop an instructional format conducive to high-context learners.

The research will endeavor to identify and develop terminology used in the African cultural context to classify people according to their personality type preferences and illustrate helpful ways for human relationships in every day, ministry, personal and intergroup conflicts, as well as leadership situations.

This project is scheduled for implementation in November, 2011.

**Expectations from the Project**

This project will provide an effective contextualization training tool to use in leadership training for lay leaders, pastors, and leaders in secular settings in Kenya. They will be better acquainted with handling differences in people positively, as opposed to a lack of understanding which always leaves them guessing on how to go about such situations when they arise and how to manage them accordingly.

The project research will aid me in getting to understand how my MBTI personality type preferences relate to my leadership style and such information will support my equipping skills as a minister of the gospel in Kenya.

The project will propose strategies for dealing with interpersonal misunderstandings and conflicts among church members and those around them as they work towards enhancing genuine disciplining and nurturing ministries.
The project will potentially help the entire East African Union Mission towards developing a more credible witness strategy in different communities who make up the Kenyan population, which will potentially lead to more sustainable church growth and development.

The project will be a tool in (a) educating people about themselves and the limitations of their personality types, (b) the need to work together with others who are different, and (c) thus potentially minimize conflicts. In short, personality type understanding will help in team building for leadership enhancement in Kenya.

**Delimiters**

The project is intended to help leaders have a general understanding of differences in people based on their psychological makeup and how such compositions affect the way decisions are made by different people and organizations both positively and negatively. This paradigm is meant to give all leaders clues of the differences that exist within the human family. Such an understanding will help people get to know how to interact with one another with minimal conflicts based on such differences in light of diversity.

The training program will be fairly in-depth so that the pastors will be able to grasp the standard details of using the MBTI tool for leadership training and development at local church levels within their districts. Every member will be introduced to the concept of MBTI and learn how to apply it to themselves as they relate to their fellow members and non-members for purposes of witnessing efforts.
The training will be done in five sessions. It will provide the basic knowledge of personality type preferences, its applications in the context of differences among people and its use in diverse contexts like the workplace, church, home, school, etc.

The training program will integrate the MBTI concepts on (a) leadership, (b) the biblical foundations for church leadership, (c) spiritual leadership characteristics, (d) duties, (e) responsibilities, (f) skills for local leaders, and (g) the attitudes necessary in order for leaders to be equipped for ministry in Kenya.

Limitations

Personality type theory assumes that each person is born with a genetic predisposition toward four of eight functions: (a) extraversion or introversion, (b) sensing or intuiting, (c) thinking or feeling, and (d) judging or perceiving (Briggs-Myers & McCauley, 1985, p. 14). Jung postulated the first three behavioral dimensions. Briggs-Myers and Briggs added the fourth. Extraverts are prone to communicate more easily than introverts. They talk to think and are energized by people. In contrast, introverts think to talk and more readily tire from extensive contact with people (Briggs-Myers & McCauley, 1985, p. 13). Sensors are inclined to take in information through their five senses. In contrast, intuitors more often take in information through their sixth sense: intuition. A sensor's time orientation is more to the present and to what is; an intuitors is to the future and what could be. Thinkers tend to make their decisions based on logic while feelers decide based on how people will be affected by their choice. Thinkers are prone to be more analytical; feelers more emotional. Finally, judgers like to come quickly to closure on a decision or task that perceivers prefer to wait for more information and are more apt to procrastinate.
Personality type theory assumes that from birth people develop the four functions that they do best. Initially, while one is developing one's preferred behaviors and orientations, the opposite functions, which Jung calls the shadow functions, are used far less often. Most people really begin to grow comfortable with their shadow functions after the age of 20 (Grant et al., 1983, p. 216). Type development, then, is seen as a lifelong process of gaining more command over one's shadow functions (Briggs-Myers & McCauley, 1985, p. 15).

The MBTI has several limitations including:

1. The instrument gives no indication of one's values and motivations.

2. The MBTI does not measure pathology. For example, totally sane people and catatonic schizophrenics can have the exact same psychological type.

3. The MBTI does not measure how well the preferred functions are performed. A strong preference for thinking, for example, does not mean that one is necessarily good at logical activities such as mathematics.

4. Because the MBTI is a forced choice instrument, it cannot measure how well one performs the shadow functions.

The MBTI classification, once configured, gives rise to 16 psychological types. For the purpose of generalizing about types, Keirsey and Bates synthesized these 16 types into a widely used subset: (a) sensing judger (SJ), (b) sensing perceiver (SP), (c) intuitive feeler (NF), and (d) intuitive thinker (NT) (1984).

Ethical Principles and Appropriate Uses of the MBTI Inventory

The cardinal purpose of the MBTI instrument is to give individuals access to the self-understanding that comes from recognizing one’s personal preferred style of
functioning. All prospective users of the instrument need to keep this focus in mind at all times (Briggs-Myers, 1998).

It is crucial to note that all participants completing the inventory are (a) aware that completing the MBTI is voluntary; (b) that results belong to participants and will be shared only as they may wish to do so, or not; and (c) that type is never a criteria to select, promote, or fire individual employees or participants. Omission of any sort to thoroughly institutionalize and maintain these fundamental principles will be regarded as a violation of professional moral code (Myers et al, 2003).

**Definition of Terms**

The Myers-Briggs Type Indicator (MBTI) assessment is a psychometric questionnaire designed to measure psychological preferences in how people perceive the world and make decisions. These preferences were extrapolated from the typological theories originated by Carl Gustav Jung, as published in his 1921 book Psychological Types (English edition, 1923). The original developers of the personality inventory were Katharine Cook Briggs and her daughter Isabel Briggs-Myers. They began creating the indicator during World War II believing that knowledge of personality preferences would help women who were entering the industrial workforce for the first time to identify the sort of wartime jobs where they would be "most comfortable and effective.” The initial questionnaire grew into the Myers-Briggs Type Indicator, which was first published in 1962. The MBTI focuses on normal populations and emphasizes the value of naturally occurring differences.
Extravert (E) and Introvert (I): Extraverts prefer getting energy from the outside world of people, activities, and things, whereas, introverts get their energy from their inner world of ideas, impressions, and thoughts.

Sensing (S) and iNtuition (N): Those who prefer sensing pay attention to information taken in directly through their five senses and focus on what is or what was. Whereas, those who prefer intuition pay attention to their sixth sense, to hunches and insights, and they focus on what might be.

Thinking (T) and Feeling (F): Those who prefer thinking make decisions in a logical and objective way, as opposed to the feelers who make decisions based on personal values.

Judging (J) and Perceiving (P): Those who prefer judging tend to live in an organized, planned way as compared to those who prefer perceiving tend to live in a spontaneous, flexible manner.

Leadership: Leadership is a relational process engaged in by two or more people who are freely associated in the pursuit of a common purpose. The gifts and skills of each contribute to the process of moving toward the accomplishment of a common goal or purpose (Patterson, 2009).
CHAPTER II

BIBLICAL AND THEOLOGICAL BASIS FOR MINISTRY

This chapter presents four parts: (a) Personal Profile, (b) Theological Foundation for Ministry on Personality-Type Diversity, (c) Biblical Foundations for Leadership Development in the New Testament, (d) Ellen G. White on Personality-Type Diversity, and (e) Conclusion.

Personal Profile

I was born in the southwestern part of Kenya, in East Africa. My parents were of different religions. My mother came from a Christian background, although her family members were not committed believers. My father on the other hand, came from a non-Christian background, where all family members practiced traditional African beliefs.

The Adventist message arrived on the Eastern shores of Lake Victoria near Gendia, Kenya in 1906. Only two years later the message would spread to Nyanchwa in the Kisii District in the southwestern part of the country. It reached my local village in 1908, and its presence was greatly felt. Membership is still growing at a fairly rapid rate, just like when I was a young man.

Although my parents did not join the church that early, they used to allow us to attend church programs with other children in the neighborhood. This interaction helped me develop an interest in getting to know more about the Adventist message.
Providential Leading

After I completed my Primary Certificate of Education (CPE), I was sponsored to attend an Adventist school for my high school studies. This experience greatly enhanced my spiritual growth up to the tenth grade where I accepted the Lord as my personal Savior and was baptized. By the time I finished twelfth grade, I had already made the decision to ask my family to accept the Lord as their savior as well.

Early Ministry

My parents were so poor that they weren’t able to pay for my high school fees anymore. Consequently one of my uncles therefore called me to join him in Nairobi, the capital city of Kenya, where he managed to offer me employment. I was posted to work in the eastern part of Kenya, which is sparsely populated. Working far from home opened my eyes to the reality of life based on the economic, social, and other hardships faced by the indigenous people in their daily life. This enhanced my relationship with the Lord firmly. Now I was more dedicated than I was before the job.

Development of Passion for Ministry

Working for the government in East Kenya for four years was a great blessing. It exposed me to different understandings on what life in Christ meant to those who feared God, as opposed to those who didn’t. These insights about the reality of life encouraged me to want to use it for God’s glory. I wanted to serve him, considering how he had led me all through my life. It was during this period that I got a call to go for full-time training in ministry. My mentor Pastor Fredrick K. Wangai encouraged me to consider resigning from work and go into full time gospel ministry training where I could get all
the time to serve the Lord. I was passionate and committed, he said, and full of potential for leadership like he had seen in my work.

A year later, after fervent soul searching and prayer, I officially tendered my resignation to the company I was working for, and joined the Tanzania Adventist College (TAC) in 1994 where I would later graduate with a diploma in theology. TAC gave me a base to begin ministry back home in Kenya when I would go back in 1996.

After training in Tanzania, I returned to Kenya and was hired by the local Nyamira conference of the SDA Church, where I served for a period of five years. Afterwards, I left again for Bugema University in Uganda to complete my studies with a bachelor’s degree in theology. In 2002, I graduated and went back to Kenya, where I was deployed at Ikonge District. There I served for six months, and then I was called to serve as a school chaplain at Sirona Girls High School until I came to Andrews University in 2007.

In all the districts I served I noticed one challenge facing the leaders of all the churches: personality type differences were irresponsibly treated, leading to gaps within the church. This situation led to avoidable misunderstandings and conflicts. I began to seek a way out for the church, since the church is called out from darkness to the wonderful light of the gospel, which needs to be reflected among its followers as they live together in (a) unity, (b) respect, and (c) love.

Leadership Development Overview

When I reflect upon my life, I see God leading me towards ministry. My life in all stages of growth and development, and before and after I joined the Adventist Church,
gives me such a strong impression that the Lord led me for service in ministry based on who I have discovered I am in relation to my personality type preference.

**Personality Type**

The Doctor of Ministry program at Andrews University recommends that all participants take an (MBTI) personality type inventory before they get into the program since it gives the participants an opportunity to get to know themselves in regards to (a) self-understanding, (b) different types of preferences with others, and (c) how to relate with each other in the context of team relationship and mutual relationship despite type differences. The Myers-Briggs Type Indicator (MBTI) provides new insights about differences in people and how the differences impact people in all spheres of life. My personal MBTI result is ESTJ, meaning that I am:

1. Extroverted (E) refers to how one receives energy. I tend to focus attention on the outer world of people and things. I tend to seek the world around structures and schedules.

2. Sensing (S) refers to how one takes in information. I tend to take in information through the five senses and always focus on the here and now. Through sensing, I tend to perceive the world very objectively and very practically. I am very realistic, and like facts. I am more curious about new devices, instead of new processes about principles and theories.

3. Thinking (T) refers to how one makes decisions. I am more focused on logic and objective analysis of cause and effect.
4. Judging (J) refers to how one makes judgments. I tend to like planned and organized approaches to life and prefer to have things settled. Decisions need to be made as soon as possible.

Reflection on My Project in View of Type

Following my MBTI assessment results and the experience I have gained in understanding my personality type individually, I developed a training program model to educate people, particularly church leaders, on the differences associated with who we are and how this can enhance leadership development in Kenya.

Every church leader needs to know the differences that exist between themselves, other leaders, and followers, and know how best to coordinate various aspects of (a) behavior, (b) values, and (c) attitudes so that harmony is achieved. Such an understanding of those peculiar differences will help match strengths between different persons and complement areas of challenge that most times defeat efforts to live and work together in harmony and understanding.

The following are important to me and other ESTJs: (a) loyalty to organizations, (b) communities, and (c) family traditions. Understanding my personality type has taught me why I do things the way I do them. And the way I process my theological thinking as well. Whenever I undertake a project, I am the one that makes sure that it is perfect. Different types find me very strict in observing rules, and in most cases, those with the opportunity will always find other ways of going about their needs without involving me because of my linear way of doing things. Also, many do not consider my loyalty to organizational rules and statutes necessary.
Communities of faith throughout the generations have manifested unique gifts in their efforts to accomplish the building of God’s Kingdom. When we love like Jesus did, that love takes time, passion, and openness in building trust, respect, and joy in building relationships. We can only truly love one another as we take time to truly know one another.

Theological Foundation for Ministry in Personality-type Diversity

This section of the chapter will focus on the theological foundation of leadership development as the mission of the church and God’s delight in diversity, as shown in the leaders He chose in the Old and New Testaments. Accordingly, this will help participants in the training program learn about leadership development and training from the diverse personalities of Bible characters. It will also help pastors as they teach leaders to notice the impact the Holy Spirit.

Additional areas of concern which will be considered include: (a) servant leadership, (b) mentoring, (d) teamwork empowerment, (e) discipleship, and (f) priesthood. The key concern of this chapter is to establish the theological foundation for leadership training on personality type differences, and how the differences can be integrated into ministry for the good of mission and outreach as the church unites by a common bond of love and unity—especially in the SDA Church of Kenya where leadership development is crucial at the moment.

God’s Delight in Diversity

God intended unity in diversity from the very beginning. He intentionally created diverse creatures, families, peoples, and nations. God willed it so, and said it was good
(Gen 1:12). God also created both male and female (Gen 1:27). God’s love for us and the
diversity that marks us remains constant even in the context of our fallen nature. Gen 2-3,
Gen 4:8, 23, and Gen 11). Diversity brings diverse strengths and challenges that can
complement each other, in turn edifying the body of Christ since no one person can
render perfect service. Thus, we are interdependent by nature, and we all depend on God
in all aspects of our lives.

God chose Abraham to lead Israel in the context of a personal covenant. Later
several children of Abraham formed their own tribes. God then formed a covenant with
Israel, where Moses was the mediator. In this arrangement, the different tribes pledged
loyalty to God, despite the challenges they faced. They represented unity in diversity.
God established one king to lead the tribes of Israel, but nonetheless there were divisions
amongst the tribes.

To safeguard unity, God appointed leaders from very diverse circumstances,
knowing that not all are the same. Different ways of approaching things, He knew,
satisfies the needs of different groups.

People Diversity in the Old Testament

Throughout the Old Testament, there are clear indicators that our God approves of
diversity and unity amongst his people. In the Pentateuch, God appointed very different
leaders such as Abraham, Joseph, Moses, Samuel, David, and Nehemiah.

Other leaders who played significant roles were Deborah, Abigail, and Esther.
This is only a short list, however, of leaders from the Old Testament. The suggested
typing of the following individuals are the results reported according to studies published
Abraham

God called Abraham the son of Terah and asked him to leave his father’s household, his people, and his country to go to the country that He was to lead him (Gen 12-22).

Abraham’s loyal, serving, and dutiful personality made him comply with God’s instructions without question, and he left as instructed without delay or further clarifications. Cautious, reserved, quiet, and inwardly oriented, Abraham was an introvert. He worked alone to implement the task given to him by God without involving even his wife Sarah. The best example of this trait is when Abraham went alone to sacrifice his only son on mount Moriah (White, 1989). This type of personality, according to Gen 12-25, is one that may be taken for granted, due to its traits of willingness to serve others and commitment to duty at the expense of personal needs.

When the time came for Abraham and his nephew Lot to choose their separate ways (Gen 13:7-15), the humble Abraham resorted to allowing Lot to determine the section of land that he wished to settle on. Abraham generously went to the land of Canaan, as Lot chose the plains of Jordan. Now, knowing personality types, this situation could have been handled very differently.

Organizations appreciated Abraham’s personality type because of its organized, pleasant, and dependable nature, its deep commitment to the success of the organization and its team spirit. Such leaders value relationships more than possessions and believe that life is too short to keep fighting over trivial issues in life at the expense of what the Lord has promised us in eternity. Abraham could have used force, but he knew that he was called by a God who will provide for him.
Abraham’s personality type, INTP, suggests that such a type would bring peace to the workplace. They are calm, introverted and avoid conflicts. The Kenyan Church community needs people like Abraham who are willing to allow God to lead, so that they are not distracted from their goal. When leaders start with God’s vision, they can more readily maintain direction and keep their guiding principles pure.

Joseph

Joseph was the son of Israel, or Jacob, and Rachel. Joseph was his father’s favorite son so he received special treatment. Because of this, his brothers plotted to sell him as a slave to Egypt. While in Egypt, Joseph rose to power until he became the second to Pharaoh, as he saved many lives during the famine for seven years. Through his influence, Joseph brought the sons of Israel to Egypt where they later settled in Goshen (Gen 37:1–50:22).

As a young man, God gave Joseph a dream that showed him as leader of a people beyond his family. As he shared this dream with joy, his brothers became even more jealous. Obviously, Joseph was naïve about how to relate with others. Despite his ENTP personality type, he lacked wisdom, and humility (White, 1989).

Leadership development is a daily process, rather than a day’s business enterprise, as we can see based on the life of Joseph. Through sufferings, Joseph’s leadership skills developed and he eventually became the leader God intended him to be.

Joseph, like any young leader, learns from a state of ignorance. He didn’t know the effect of his brothers’ reaction to his interpretation of his dreams, and he said things without understanding the dynamics of interpersonal relationships throughout the family.
at large. Such ignorance led to Joseph’s alienation from his whole family for more than two decades.

Genesis 39:1–41:16 describes dark and difficult times in his life, but it also highlights the fact that as he faced adversity, he used the time to develop himself personally and to establish trust with others around him. As a result, Joseph became a great and trustworthy leader.

While Joseph was sold to Egypt as a slave, he used his time to develop his competencies and organization in the palace. As a victim of a seductress, he used his time to listen to and discern dreams and solve problems. When it seemed that he was forgotten in prison, Joseph used the time to listen to God’s wisdom to interpret Pharaoh’s dream. During the seven years of famine, Joseph prepared to save the country and bring Pharaoh great wealth, and finally when he had to encounter his brothers once again, he was patient and showed great integrity in dealing with them.

Joseph, based on his personality type, met the demands of leadership development that many in Kenya today still must learn.

Moses

Moses is a clear example of a leader assigned by God based on his personality type for a specific task (Ex 2:11–4:20). His leadership development is one that many like him can learn from. God affirms leaders through others. When Moses shared with his father-in-law his experience at the burning bush, Jethro affirmed him. God brings to leaders mentors during their stages of development. He builds on the leader’s (a) strengths, (b) experiences, and (c) background.
In order for Moses to fulfill his mission, God used everything in his background:

1. Excellent education he received in Egypt.
2. His knowledge of Pharaoh.
3. His understanding of Egypt.
4. His time in the wilderness that prepared him fully for service (White, 1989).

God habitually refines the leader’s character in shadows. Moses’ training for a period of 40 years in the wilderness taught him humility as well as prepared him for Christian service. God brings others alongside the leader to compensate for the leader’s weaknesses during their development. Moses enjoyed the help of Aaron as spokesman, Joshua as a general, and many others.

Moses may be described as an ISTP because he was cautious and reserved. Such a personality (a) has an inward focus, (b) they are logical and think objectively, and (c) their world view is concrete and always specific. A critical and analytical thinker cannot be convinced by anything other than reasoning that is evidenced by solid, concrete facts. Accordingly, such people like to manage information instead of deal with people or situations. Because of their quiet nature, they focus on subjects which they are quite informed about where they are able to show their wealth of information.

When you follow the details of God’s call to Moses to go and redeem the Israelites from bondage, you notice Moses introverted nature as he gave several excuses like that he was not the right person for such a mission. But God insisted, stating that Moses will not be alone on this mission.
Of the numerous ways that Moses exhibited his leadership, the most strategic one was how he trained Joshua, who later became the key element in succeeding him after he died, as recorded in (Num 27: 18-23). Moses passed on his legacy in three ways:

1. Moses empowered Joshua and gave him a portion of his authority as God instructed (Num 27:20).

2. Moses gave Joshua experience and opportunities for application (Num 27:21-22). Joshua’s apprenticeship was beyond the obvious as Moses wanted to ensure that he became a real leader, fully trained to take up the leadership of Israel to the Promised Land.

3. Moses gave Joshua encouragement and affirmation (Num 27:23). Moses encouraged his apprentice both through his words and time (White, 1989).

The SDA church in Kenya needs such a personality type to blend such strengths with others as the church labors to work on the accomplishment of its mission.

**Samuel**

Samuel was a leader of leaders. He was also a chief advisor to the kings and military captains of Israel. As the prophet of God, Samuel anointed kings as well as counseled and challenged them. Samuel was a leader who learned to listen. In 1 Sam 3:1-3, it is noted how as a leader (a) Samuel obeyed all he knew about God, (b) how he would lay and listen to the Lord without distraction, and (c) he lived in the presence of the Lord. Further, Samuel was a godly leader, who had learned to hear God’s voice, heed His word, and speak His truth, irrespective of earthly challenges and consequences.
When Samuel became a leader, he made a great contribution to the success of the people of Israel. 1 Sam 7:1-17 confirms that influence is a key aspect of leadership development that all leaders need to take into account if they are to be followed. What was the secret of Samuel’s such great influence that greatly improved the Israelites prosperity?

1. Competence—God blessed Samuel with numerous gifts. He heard from the Lord, he had a vision in his style of leadership that made him know how to handle every critical moment that he faced.

2. Character—Samuel exhibited integrity and truthfully faced each area of his life. This encouraged people to trust him and know that he had the best interest of the Israelites in mind as he discharged his daily chores as a leader.

3. Connection—Samuel knew the dynamics of people skills, as he spoke their language. He expressed compassion for their dilemmas, and brought bravery to their pursuits. It is recommended to all those who aspire to become effective leaders, that (a) competence, (b) character, and (c) connection leads to influence.

1 Samuel 10:3–12:25 depicts Samuel as a powerful communicator worthy of imitation for enhanced leadership development in all spheres of leadership both in the church and in the marketplace:

1. Samuel spoke words of revelation (1 Sam 7:3). His message contained divine revelation and insights that gave people understanding about God.

2. He spoke words of inspiration (1 Sam 10:3-6). His communication inspired Saul to overcome his fears and rise up according to the situations that he faced daily.
3. He spoke words of exhortation (1 Sam 10:24). His communication encouraged the people to act and follow Saul as their new king.

4. He spoke words of affirmation (1 Sam 10:24). His communication acknowledged, supported, and approved Saul publicly.

5. He spoke words of information (1 Sam 10:25). His communication overflowed with good content, enlightenment, and teaching.

6. He spoke words of declaration (1 Sam 12:20-25). He gave clear directions to the people and hope for the days in the future.

Leadership training in Kenya needs such great communicators in its endeavors to have a balanced workforce. Having good communicators will drive the country towards good development since communication is a crucial aspect of directing two-way traffic between the leaders and the followers.

David

David was a leader who depended upon influence, unlike Saul’s dependence upon authoritarian behavior. Title may give authority, but not influence. Influence comes from interrelation skills with people and it must be earned through the skills in 1 Chr 11:1-3.

1. Unity: David rallied the people and created unity (v. 1).
2. Identification: David identified with his followers as a family (v. 1).
3. Reliability: David successfully led various armed campaigns (v. 2).
4. Anointing: David enjoyed God’s hand and power on his life (v. 2).
5. Partnership: David worked enjoyably with key leaders, not over them (v. 3).
In Kenya, being a powerful, yet distant society, it is crucial that leaders understand the relationship between leadership and authority, and how the two interrelate with one another in efforts to offer effective leadership development and nurture it.

David was a great mentor who attracted those who worked with him. In 1 Chr 11:10–12:40, there are great strategies he employed to retain such a great team of warriors.

1. He influenced people with diverse gifts. David attracted people of diverse abilities—experienced warriors with numerous skills: bowmen, slingers, and spearmen.

2. He engendered loyalty. These followers of David manifested the uttermost loyalty to their leader at all the times, as he mentored them, and during growth and advancement (2 Sam 15: 21).

3. David delegated responsibility based on ability and persistently gave authority to others. He designated Joab as commander of the army, as he felt equally secure in giving others civil authority (1 Chron 18:14-17). It should be noted that delegating authority always entails risk—such as Joab’s unilateral decision to kill Abner (2 Sam 3:22-30). Nevertheless, great leaders need to risk delegation in order to reach great levels of leadership. David exhibited the personality type of an ENFJ.

**Nehemiah**

Nehemiah was a great leader, who when he heard that the walls of Jerusalem lay in ruins and the Jewish survivors lived in anguish and reprimand, decided to do what any great leader must do: fast and pray.
Great things happen when a leader like Nehemiah moves. It is recommended that intersession must always be a primary duty of a leader. A leader’s prayer brings spiritual nourishment and development. Nehemiah 1:4 notes the following:

1. Prayer internalizes the burden, and accordingly deepens ownership of a need.

2. Prayer requires quietness in the hearts and waiting, slowing down the one who is praying to hear God.

3. Prayer infuses the vision, showing what God wants to do.

4. Prayer initiates the vision’s fulfillment, acting as a catalyst for action.

Nehemiah knew his purpose, made his plans, and led his people in the process. Scripture says in Neh 1:1–3:32 that before he began the building process, Nehemiah as a leader spent time getting himself ready and his people by doing the following pertinent steps:

1. He identified the problem (Neh 1:1-4). Nehemiah inquired about the status of the Jews and the wall around them. When he heard about the status of the wall and its representation was a disgrace on the cause of God, he wept, as the problem became his burden to bear.

2. He spent time in prayer (Neh 1:4-11). Nehemiah was a prayer warrior. He knew nothing was possible without depending upon God. He sought God’s forgiveness of his people’s sins as well as his personal ones.

3. He approached the key influencers (Neh 2:1-9). In any situation of leadership undertakings, key people of influence can make or break the whole process.

4. He assessed the situation (Neh 2:11-15). He personally assessed the extent of the challenge that lay ahead of him.
5. He met with the people and cast the vision (Neh 2:16, 17). He met with people from different social statuses of that time.

6. He encouraged those with past successes (Neh 2:18). With such a daunting task as rebuilding the wall, Nehemiah knew he needed to encourage the people.

Such leaders like Nehemiah, a man of prayer who was possibly an INFP, are needed in Kenya, in order to balance the strengths and challenges among the diversity of God’s people as they work together for the good of mission.

**Deborah**

Deborah is suggested to be an ISFP. This implies, due to her reliance on feeling, she readily moved to avert situations that were demanding. She is known for singing a song of victory as recorded in the book of Judges with the Israelites as a nation. This singing was a special praise to God for His overwhelming victory over their enemies.

Courage and determination are qualities much associated with an ISFP. Once they start a project, it’s their desire to have it complete, no matter the obstacles on the way. They are (a) tolerant, (b) open minded, (c) flexible, and (d) adaptable, allowing them to be spontaneous and go the extra mile to assist and benefit society. Deborah did just that with the Israelites.

Deborah’s leadership abilities commanded the respect of both men and women, although other women ascended to leadership positions during her time. In the book of Judges (4:1-16), there are very crucial lessons on leadership. As leaders, it is mandatory to respect others in order to gain respect. Deborah did exactly that and as a result people from all over Israel came to consult with her and have their disputes sorted out. In Kenya,
leaders need to realize the importance of such a lesson from Deborah. If leaders want respect, they must give it.

Leaders need to stand firm on ethical leadership principles, as did Deborah, since it took her conviction to summon Barak and command him to fight. As Barak the commander became hesitant, still Deborah accompanied him to the battle. Followers respect a leader with conviction and a willingness to go forward regardless of the circumstances. Deborah’s people development is a worthy lesson for leadership training. She helped another leader named Barak reach his God given purpose. In Kenya, all leaders need to note that their calling is to help other leaders reach their full potential as well.

**Abigail**

Abigail is yet another leader for consideration, since she displayed very wonderful leadership attributes worthy of close examination as we look at the benefit of diversity of personality types with people of different stages in leadership. She displayed (a) a rare gesture of courage, (b) was intelligent and intuitive, and (c) had common sense and some very good relational skills as she single-handedly saved her family from complete eradication.

Leaders need to practice humility as they serve. Abigail manifested such an important leadership attribute as she approached David. She also demonstrated an inward security in her identity. For leadership development in Kenya, which is a multi-ethnic society, all those aspiring to be effective leaders need to have Abigail’s secret at their fingertips, in line with growing vibrant relational skills in the following areas of ministry:
1. Let all leaders understand people. Abigail knew how to appeal to in order to achieve her goal.

2. Every leader needs to love people. Abigail assumed the role of a servant on behalf of her husband, who was rude, and before David as she petitioned her case. She felt secure enough to serve.

3. Let every leader have a leader’s hand. Abigail gave David and his men what they needed. She valued him and thereby saved the entire life of her family.

**Esther**

Esther was a beautiful and young Jew who was cared for by her older cousin, Mordecai, during the days of the Persian confinement. Esther found favor with the King as she was chosen to become his next queen, a preference that surprised many, including herself and Mordecai. She consequently became a person of influence in the entire empire, although still a Jewish captive.

In the book of Esther (2:20-22), there are numerous lessons worthy of leaders in our contemporary society. Esther decided to remain faithful to Mordecai’s leadership and mentoring even after she moved into the palace. This paid off quickly, as she was chosen to be the queen of Persia. Notwithstanding her change of status, she continued to bank on the persuasive mentorship of Mordecai for four key reasons that are worthy of our examination:

1. Relationship: Mordecai had raised her and known her for several years.

2. Concern: Every day Mordecai paced in front of Esther’s court out of love and concern.

3. Courage: He informed Esther when he discovered a plot against the King.
The above examples of leadership development in diverse cultural contexts, involving different personalities of the Old Testament sheds light on the fact that even in Kenya the leadership training will be shaped by human institutions, languages, and customs. The situations faced by the different characters of the Old Testament show different ways people meet the challenges that come their way, where their total surrender to the guidance of God led to their success. If the same is done today, leaders will be even more effective, as God leads them.

People Diversity in the New Testament

In discussing this section on the leadership development and training in the New Testament, the project will be divided into two subsections; where the first one will concentrate on looking at three areas: (a) The personality Differences of the Disciples, (b) Spiritual Gifts, and (c) The Plan of Salvation and Unity among Diversity in Ephesians.

The Personality Differences of the Disciples

In advancing the gospel to all parts of the world, the New Testament does point out that Jesus chose the twelve disciples from different backgrounds, like fishermen and tax collectors (Mark 6:11). It has also become apparent that Jesus’ call was not only to the Jewish people, but also to the Gentiles, because the gospel of salvation was to be preached to all nations (Mark 13:10). The well-known passage at the end of Matthew’s gospel sends the eleven out to make disciples of all nations (Matt 28:19).

John as well indicates that the mission of the church and diversity are the delight of God’s church by Jesus reaching out to and having many meetings with a variety of
persons, from Nicodemus the Pharisee (John 3:1), to the disciples of John the Baptist (John 1:35), and from the Samaritan woman by the well (John 4:7), to the royal officials (John 4:46), and even non-Jews (John 12:20).

The mission of the Church and diversity emphasizes unity amongst all believers irrespective of their divergent views on issues, which in many cases brings about misunderstandings. It is clear from the scriptures that unity and diversity are the delight of God, but if the mission of the church is to be realized, there needs to be an understanding about type differences amongst members so that they realize the various styles of information processing and decision making. As always, all believers need to understand that God is the ultimate source of unity in diversity.

**Spiritual Gifts**

Spiritual gifts, like personality-type preferences, vary amongst church members and an understanding of them is necessary. Knowledge of the different spiritual gifts is needed when appointing church officers to serve in various places of duty for service delivery and effective ministry endeavors.

The diversity of personality type differences is as divinely intentional as the diversity of spiritual gifts. Each of the spiritual gifts chapters in 1Cor.12, Rom 12, and Eph 4, indicate that both the spiritual gifts and personality type differences are nested in a theological bed of a relational wholeness.

**The Basis for Ministry Placement**

Dick and Miller (2007) assert that “differing lists of gifts reflect the unique personalities of the various churches. Throughout the Ante-Nicene Church (pre-AD 325), the early Church Fathers referred to the gifts of the Spirit to describe the work within
various congregations” (p. 15). Accordingly, there are three key references made by Paul in support of his teaching on spiritual gifts as recorded in 1 Cor 12, Rom 12, and Eph 4, where twenty types of gifts are recorded. God gives each one of us different gifts.

Source and Giver of the Gifts

By the way, what are these gifts of the spirit? Dick and Miller (2007) argue that they are:

more than just those natural abilities and talents with which we are born, more than the skills, roles, and functions that define our ministry and daily lives, the gifts of the spirit provide the foundation for who we are as a the body of Christ in Christian community and in the world. They are not given for us to boast about or to make us superior to anyone inside or beyond the faith community. They are given to us in the place and time in which we find ourselves, equipping us and empowering us, in unique ways, to do the work to which God is calling us now. These are supernatural powers—given to each and to all for building up of the body and kingdom. (p. 21)

The Purpose of the Gifts

The gifts, therefore, are not to be used as one wishes. Instead they are to be engaged according to the will of God for His work, and His work alone. Joining our differences, our community and ministry will be vibrant and relevant. When we are allied to our distinctiveness and realize our call to service, we will become a church in mission and ministry. This will fill us with a shared purpose and motivate us to grow.

Results of the Use of the Gifts

When every church member becomes fully aware and informed of the power of the Holy Spirit, the occupation of discipleship will be energized and crucial, bold and audacious. Different participants in the church perform the same worship, but with different styles, and are guided by the same purpose of worship and praise. The same
applies to the different spiritual gifts. This diversity should be guarded not ruined by competition because the discovery of our areas of giftedness should be employed to benefit the church as a community, where each member of the body of Christ should aspire to edify the same body for the glory of our Lord and Sustainer.

The Plan of Salvation and Unity among Diversity in Ephesians

The plan of salvation, according to Hoehner (2008), is one of the major themes of the book of Ephesians, where despite the fact that diversity is the delight of God, there is as well the need to include all people irrespective of their personality, language, color, nationality, etc. Differences have no place in man’s salvation; instead, the differences are to be employed in strengthening our strengths, and at the same time complement one another in areas of challenges, based on each one’s needs.

The major emphasis in the book of Ephesians is to inform both the Jews and Gentiles alike that reconciliation to themselves and others in Christ Jesus is the only means through which they all were included on the cross. Paul labored to inform both the Jews and the Gentiles of what Christ had done on the cross to make reconciliation possible. Geisler (2007) cites numerous reasons for our consideration as to why the epistle was written to the Ephesians then, and why the same purpose remains applicable to us Christians in the 21st century.

1. Paul wanted the believers in Ephesus to understand their blessings in Christ as a result of accepting Him as their Savior (Eph 1:3).

2. He wished to urge them to maintain unity in Christ continuously as their new faith grew (Eph 4:1-6).
3. Paul hoped to encourage believers in the love of Christ, so that they would continually portray the Christian character as a form of witness to the whole world (Eph 2:4).

4. The apostle longed to see the believers stand for Christ in all their dealings, challenges, and struggles as they gave their vulnerability to Him always for empowerment and dependence (Eph 6:11-14).

5. Paul wanted to focus the believers on the divine purpose of Christ in the context of mission and spreading of the gospel, by revealing to them the fact that God is a God of all people irrespective of their differences in color, personality, race, etc. Paul further was intrigued that the believers knew very well the love of Christ, which surpasses knowledge (Eph 3:17-19), in the hope that it will be translated into the reality of life and not just superficial understandings.

The diversity in the book of Ephesians brings the realization that God uses all people for the good of His work of salvation, and all of us are enlisted for the same work despite our Spiritual gifts or personality type differences. Instead, our differences are to be employed in complementing one another for the accomplishment of the mission. That is the very core of our existence as a church of God on earth: to be the light to the world and the salt of the earth.

In order to accomplish the purpose of mission, Hoehner (2008) affirms that Christ gave gifts to the church so that the corporate body of Jews and Gentiles might continue to be built up until the unity of faith was realized in practical life (Eph 4:7-16). In this case believers are encouraged not to live as gentiles, but instead long to develop an honest and
loving relationship with one another, as the Spirit will guide them since they are new creatures in Christ.

**Biblical Foundations for Leadership Development**

In the New Testament, leadership development takes diverse facets, as there are numerous approaches that Jesus used, as the greatest role model of all the time. We can use several today in developing leaders, these are: (a) Mentoring, (b) Empowerment, (c) Servant Leadership, and (d) Priesthood of all Believers.

**Mentoring**

According to the Oxford Advanced Learners Dictionary (7th edition), a mentor is defined as an experienced person who advises and helps somebody with less experience over a period of time. From this definition, we can conclude that leaders are called to model character in society, church, and all other places where they exhibit their leadership talents. In Kenyan society, we do have adults who are true to their character, thus people have them as mentors in various places, particularly the young people.

Jesus mentored the twelve disciples, as he mingled with them in their daily endeavors; he wanted them to reproduce his character of humility and to serve others. In Matt 10:16-33 and Luke 6:12-19, the Gospels point out some lessons for our consideration in regards to mentorship:

1. Jesus took his time with his disciples; hence through such interactions He made sure they were able to grasp, practice, and pass on to others the truth of His teachings.

2. Jesus did not only send out His disciples to serve, but He reminded them that He intended to replicate His own leadership in them so that they too would prepare more leaders in the process.
Jesus also clarified the meaning of discipleship. He continued to prepare His men for any unforeseen events. From the standard point of an equipper, Jesus taught trainers and trainees about leadership development as noted below:

1. Trainees need to submit to the authority of the trainer (Matt 10:24).

2. Trainees need to note that trainers can reproduce only what they are and have (Matt 10:25).

3. Trainees are to emulate their master (Matt 10:25).

4. Trainees must trust God to care for their needs (Matt 10:26-31).

5. Trainees are called to be loyal (Matt 10:32-33).

Empowerment

What does empower mean? The Oxford Advanced Learner’s Dictionary defines empowerment as when somebody is given the power or authority to do something. In the context of leadership development, we need to understand that effective leaders are those who are willing to give away power or authority to others, so that they may also grow in leadership development.

Maxwell (2007) asserts that it is of crucial importance to empower others, for great leaders gain authority by giving it away. The truth is that empowerment is powerful not only to the person who is to be empowered, but also the mentor, for enlarging others makes one large. Leaders are challenged to embrace this perspective of leadership development as they learn to believe in people and to give power away.
In Luke 10:1-24, Jesus gave away his power to a team of disciples and sent them out. Despite their lack of real experience, Jesus gave them everything they needed to succeed in this cause as leaders:

1. He appointed them and sent them out (Luke 10:1).
2. He assigned them a meaningful task to prepare cities for His arrival (Luke 10:1).
3. He defined the importance of their mission (Luke 10:2).
5. He cautioned them about possible hardships (Luke 10:3).
8. He rejoiced with them as they returned (Luke 10:17-18).
9. He evaluated and debriefed them on their experience (Luke 10:19-20).

The Kenyan community needs to advocate such an attitude in its leadership development endeavors so that every person is able to see the other as a potential leader who needs to be developed fully to his potential for ministry.

Servant Leadership

Servant leadership is considered less researched, but is still very prominent especially in church circles. The idea is based on Christ’s own example as a servant leader willing to wash the disciples feet (John 11) and to give his life for us (Mark 10:45). Greenleaf (1977), formulated the modern concept of servant leadership, based his theory on his experiences as an executive. According to Greenleaf, ego spurs achievement but
leaders need to curb their own egos to empower their followers to be leaders. The whole idea of servant leadership is intended to enlighten leaders so that they are aware of the fact that the needs of others are the leader’s highest priority.

The Kenyan leadership style practiced since independence is generally authoritarian. This means the positional leaders assert their powers to their subjects so that they have, indeed, all control. Absolute power in government is considered the way to rule in Kenya and many other countries. Kenyan Christian leaders need to integrate the principles of servant leadership into their style of leadership to model Jesus’ way.

**Jesus and Servant Leadership**

Jesus both demonstrated and taught his disciples servant leadership while on earth. Struggles over power are not new in the 21st century; instead the problem has infested all history.

Once the disciples were in a deep argument over who amongst them was the greatest. This is a typical example of the human desire for power. Christ’s response to their argument was,

> The Kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called ‘benefactors.’ But not so among you; on the contrary, he who is greatest among you, let him be the younger, and he who governs as he who serves. For who is greater, he who sits at the table? Yet I am among you as the one who serves. (Luke 22:24-27)

Jesus reinforced his teaching of servant leadership to the disciples in Matt 20:26-27. He reiterated the idea that greatness in the context of ministry depended entirely on the willingness of all players to fully adopt the teaching of servant hood as displayed by Himself. As Jesus made His way to Jerusalem to be executed, the mother of James and John requested that her sons be given a preferred seat, next to Jesus, in the
Kingdom of heaven. Both the disciples and their families had become preoccupied with status, as opposed to service. They had really missed the whole idea of Jesus’ leadership style. Christ taught the disciples and those he ministered to that His leadership style was quite contrary to that of the world. He stood by the teaching that the greatest must be the servant. Leadership is about adding value.

**Characteristics of a Servant Leader**

Fulenwider (1997) discusses several characteristics of a servant leader, which are crucial for all aspiring leaders in Kenya to fulfill their call to ministry. They are:

1. The servant leader’s dream is to be chosen to serve. “I urge you to live a life worthy of the calling you have received” (Eph 4:1).

2. The servant leader is to accept and use the gifts God has given him. “We have different gifts according to the grace given to us” (Rom 12:6).

3. The servant leader is to involve other members in his ministry and equip them so that the church will grow (Eph 4:11-12; 1 Cor 12:22). Paul teaches that everybody is somebody in the Kingdom of God. For all are made in the image and likeness of God and are provided gifts for ministry by Him.

4. The servant leader is to become more like Jesus every day. In Eph 4:13, Paul teaches maturity in Christ, to reflect His character in all settings of the Christian experience.

The approach of servant leadership needs to be cultivated in all the believers because it will help Christians to grow into maturity and service to all. They need to follow the model left behind by Christ, during his ministry on earth, of leadership in humility and submission to all.
The church members of Kenya need to understand that in Christian service all are equal and responsible for uplifting all that is around and about them for the sake of building the Kingdom of God. They need to do this irrespective of what they might think about somebody’s status or level of influence; instead they should regard all people as potential candidates for the Kingdom of Our Father in heaven, and let God direct them to reach these candidates.

Priesthood of All Believers

As people are gifted in various ways for the advancement of ministry, so are they different in personality types. Hence the need to understand diversity in personality types as church members look to minister to people of all nations. Those of Kenya included thus far in the discussion of models of leadership in the Bible, we now come to the level of looking at leadership in its holistic nature where all those who have accepted the call into the gospel are called upon to minister to all people irrespective of their (a) status, (b) education, (c) culture, and (d) other demographical factors.

In Kenya and many other African countries, the laity and the clergy are ministering to the secular population, hoping to gain more members. Thus, understanding the dynamics of human beings, particularly personality differences, is needed. This is integrated into the learning process in order for the groups to understand the challenges and know how to amicably address them in order to succeed.

There is no clear-cut difference between the role of the clergy and that of the laity. In fact, there are many questions as to which one of them sits on the top of the hierarchal structure of the church. Even though we as Seventh-day Adventists do not subscribe to such styles of power and authority, we live in a world where such systems are in place.
So we need to understand these structures and work with our fellow believers in ministry to accomplish our mission.

Peter the apostle affirms the ministry of the laity and the clergy together, as he writes, “But ye are a chosen generation, a royal priesthood, a holy nation, His own people, that you may proclaim the promises of Him who called you out of darkness into his marvelous light” (1 Pet 2:9).

John, the writer of Revelation, referred to the believers “as priests unto God, who He loves, and had called them and made them priests with Him now and the days to come when they shall rule with Him forever and ever.” (Rev 1:6; 5:10, 20)

For effective leadership in Kenya, this leadership development initiative will inform the pastors and the administrators of the concept of the priesthood of all believers and unite their efforts for the common objective of advancing ministry to all levels. If all the lay members and the pastors team up successfully, with a clear understanding of the value of interdependent diversity including personality types, improved results in baptisms and nurturing of members should be seen that will lead to the expansion of the kingdom of God on earth.

**Ellen G. White and Personality-type Differences**

Ellen G. White make a very strong argument about personality differences with several factors that ought to be considered by all who wish to have a grasp of who human beings are and how to relate with them. Their combinations have less to do with choice than with (a) prenatal influences, (b) hereditary and environmental, (c) security in the home during growth, (d) the home atmosphere itself, and (e) the school experience as well as the teacher.
In working with people, it’s the responsibility of the leaders at all levels in our church and society to understand these disparities in human nature, and how to navigate through these differences without crises. In order to work for the Lord, there needs to be harmony amongst his workers. Lack of harmony in the nuclear church family unit or in the community will result in conflict after conflict. Young and old who have not paid attention to personality differences have often encountered these problems, and such problems can be found almost everywhere.

Ellen G. White (1984) indicates that

the world is full of misery and sin today in consequence of ill-assorted marriages. In many cases it takes only a few months for husband and wife to realize that their dispositions can never blend; and the result is that discord prevails in the home, where only the love and harmony of heaven should exist. (p. 83)

This situation then demands the examination of the problem for the purpose of stopping the horrible trend of affairs, which if gone unchecked may cause a lot of harm to the church of God on earth and distract it from its overall mission. In her book Education (1903), Ellen G. White suggests that we need to consider our sinful nature so that we are kept in tune with the reality of who we are:

In knowledge of God, all true knowledge and real development have their source. . . . The mind of man is brought into communion with the mind of God, the finite with the infinite. The effect of such communion on body, mind, and soul is beyond estimate. (p. 14)

Sources of True Advancement in Godliness

True education means more than the perusal of certain courses of study. It means more than a preparation for the life that now is. It has to do with the whole being and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come. (White, 1903, p. 13)
Education that is complete, therefore, is that which is holistic in the sense that it is all-inclusive in dealing with all the faculties of the human mind and development in total. This true kind of education is from God, the source of all that pertains to truth, and not human philosophers.

In her book *Education*, Ellen G. White (1903) asserts further that:

to restore in man the image of his maker, to bring 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, . . . this was to be the work of redemption. This is the object of education, the great object of life. (p. 16)

God wants all those who are burdened with their sinful tendencies of this life to come to Him as the only one who is able to completely change man into a being of noble use in this life and the life to come. Ellen G. White (1942) reminds us further that we must entirely depend on God and not on our own intelligence. She observes in *The Ministry of Healing* (1942) that

his dependence must be in God. In the dignity of his God-given manhood he is to be controlled by God Himself, not by any human intelligence. God desires to bring men into direct relation with Himself. In all His dealings with human beings, He recognizes the principle of personal responsibility. (p. 172)

Our condition as sinners, since the fall of humanity, is such that we cannot find our way without the intervention of God, and without His grace we would be eternally lost and separated from Him.

In *The Desire of Ages* (1940), Ellen G. White continues to emphasize her claim that “he in whom Christ dwells has within himself the fountain of blessings. . . . a well of water springing up into everlasting life. From this source he may draw strength and grace sufficient for all his needs.”
The Endowment of Human Potential

From the writings of Ellen G. White, we learn further of the never ending love of our God who counsels us on the solution to our human weaknesses and encourages us that we can find safety in Christ and Christ alone. In Education (1903), Ellen G. White writes that every human being, created in the image of God, is endowed with a power akin to that of the Creator, . . . individuality, power to think and do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men’s thoughts. (p. 17)

All these assertions are made to confirm that we are a people who belong to God, the only one who is perfect in all His nature, where we can find genuine love that resides for eternity. Growth in the direction of the manifestation of the character of God needs to be continually emphasized since our nature as fallen human beings is always inclined toward ego and self. Our thoughts should continually be exposed to new revelations for our development in Godliness.

Ellen G. White (1903) affirms,

Higher than the highest human thought can reach is God’s ideal for His children. Godliness . . . is the goal to be reached. Before the student, there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, pure, and noble. (p. 18)

Inheritance and Surroundings

We as human beings are under great powers of influence that we have no idea how to escape. We live in an environment that is so polluted, we are surrounded by evil, and troubled by temptations and bad habits. Such being the case, children inherit the
dispositions and tendencies of their parents as well as learn from them. This trend allows the sinful human nature to move from one generation to the next.

Some ministers are unable to adapt to changing circumstances in order to meet people where they are. They do not identify themselves with those whom they wish to assist and elevate to true standards of Christianity and practice. The believers and the leaders are all victims of being unable to work with their differences amicably. The condition of man is such that he has no way to go about it, without the help of God. This calls us all to look upon the One who is able to work marvelous transformations in us as the only comfort to those all who believe in God as their savoir, and soon restorer of the harmony that was marred by sin.

**Conclusion**

Understanding ourselves is necessary, as well as understanding those we relate to within our social interactions in school, at work, at church, and elsewhere. These efforts are meant to help us integrate our differences based on our personality type in order to work together and use our individual strengths for our mission.

This entire chapter explored peoples differences, particularly personality types, showing the need to work towards complementary alliances for the sake of team building and working together for unity of purpose. This diversity enriches the church body where all needs of humanity can be fully addressed adequately.

The last part of the chapter has clearly confirmed that our God is one of diversity. The composition of the disciples of Jesus reinforces the concept that God is inclusive. Jesus interacted with peoples of all kinds, proving that He was savior of all people who believe both Jew and Gentile.
There is similarity between personality type and spiritual gifts in terms of how the church should address diversity. However, an understanding of both improves management of the available human resources of the church and helps it to better serve humanity as God intends his stewards to do. Placing workers where they are gifted and where each will compliment another’s uniqueness will create an excellent group of workers, working according to their God-given abilities and temperaments.
CHAPTER III

THE KENYAN CONTEXT

Introduction

This chapter presents the Kenyan Context under five subsections: (a) The Demographics of the Country, (b) Diversity Amongst Kenyan People (c) Cultural Characteristics, (d) The Development of the Seventh-day Adventist Church in Kenya, and (e) Leadership Models Practiced in Kenya.

This chapter will give an overview of Kenya before and after independence, and the impact of colonialism on the leadership styles currently practiced by the Kenyan people, and will address whether the differences amongst the Kenyan people impacts the leadership styles of both the government and the church community.

The Kenyan Demographics

This subsection will discuss Kenyan demographics under these categories: (a) The Country of Kenya, (b) Geography, (c) Population Trends Since Independence, and (d) The Economical Pillars of the Country, as these highlights will give a picture of the country. How the differences amongst Kenyans has impacted the leadership styles and how it is reflected in its leaders and leadership development challenges will also be noted.
The Country of Kenya

The Republic of Kenya, famously known as British East Africa, became self-rulled on June 1, 1963, and gained full independence on the December 12, 1963. Kenya was the last country to become independent within the East African countries of Tanzania and Uganda. It adopted a constitution derived from the British rule to guide the country that was eventually changed in a referendum on August 27, 2010 to meet the current needs in governance, leadership, and economic development strategies of the nation. The new constitution was now contextualized as opposed to the previous one that was not adequate since it was a foreign document working in a foreign country.

Geography

Kenya lies across the equator in the east-central part of Africa, on the coast of the Indian Ocean. Kenya borders Somalia to the east, Ethiopia to the extreme north, Tanzania to the south, Uganda to the west, and Sudan to the northwest. The northeastern part of the country is arid; the southwestern part is fertile around the Lake Victoria Basin as well as the Great Rift Valley that separates the Western highlands from those that rise from the lowland coastal strip. Kenya covers an area of about 582,650 square kilometers, or (224,962 square miles), which is twice the state of Nevada, and somewhat smaller (by 43,639 square miles), than the state of Texas. It cuts across the equator at the latitude of 1°N and a longitude of 38°E (see Figure 1).

The latest census indicates that Kenya has a population estimated at 40,046,566 people (July 2010). This estimate explicitly takes into consideration the effects of excess mortality due to AIDS; consequent to such a trend, there is lower life expectancy coupled
with high infant mortality, higher death rates, lower population growth rates, and lastly, changes in the distribution of population by age and sex contrary to general expectations.

*Figure 1.* Map of Kenya showing eight provinces of the country. Retrieved March 7, 2011, from http://www.mapofworld.com/kenya/m
The age distribution scale, based on the estimated population, indicates a promising generation of young people coming up as indicated in the age bracket of 0-14 years: which represents 42.3% of the population (male 8,300,393; female 8,181,898). Those between 15-64 years represent 55.1% (male 10,784,119; female 10,702,999), and finally, the last group contains those in 65 years and over, representing 2.6% (male 470,218, female 563,145) (see Table 1).

Table 1

<table>
<thead>
<tr>
<th>Age (in years)</th>
<th>Percentage</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-14</td>
<td>42.3%</td>
<td>8,300,393</td>
<td>8,181,898</td>
</tr>
<tr>
<td>15-64</td>
<td>55.1%</td>
<td>10,784,119</td>
<td>10,702,999</td>
</tr>
<tr>
<td>65+</td>
<td>2.6%</td>
<td>470,218</td>
<td>563,145</td>
</tr>
<tr>
<td>Total</td>
<td>100.0%</td>
<td>19,554,730</td>
<td>19,448,042</td>
</tr>
</tbody>
</table>

Note: Retrieved March 10, 2011, from http://www.indexmundi.com/kenya/demographics_profile.html

Diversity Amongst the Kenyan People

Kenya is a multi-lingual country and home of numerous ethnic groups as it will be discussed on this section under the categories: Languages of Kenya, Ethnic Groups, Religious Diversity, Educational System, and Economic and Poverty Index.

Languages of Kenya

Kenya is a highly multilingual country. The Bantu Kiswahili language and English are widely spoken as bridging languages that connect Kenyans across the ethnical boundaries, and the two are the official languages of the country. Records from
ethnologies indicate that there are a total of 69 languages spoken in Kenya today. This assortment is a manifestation of the country’s diverse population that includes the major and minor ethnic, racial, and linguistic groups found in Africa (Languages of Kenya, 2011).

Ethnic Groups

The indigenous tribes of Kenya belong to three major ethnic groups: (a) the Bantus, (b) the Cushites, and (c) the Nilotes.

The Bantus

The Bantu ethnic group is regarded as the largest ethnic community in Kenya. They constitute about 70% of the country’s population, while occupying below 30% of the Kenyan land area. They are spread across the country and can be found along the coastal region, or in the central, western, or eastern provinces of Kenya.

The Bantu ethnic tribes in Kenya include, Kikuyu, the Kamba, Embu, Meru, Kisii, Luhya, Swahili, Taita, and Mijikenda. The Kikuyu live in the central province of Kenya, whereas the Embu, Meru, and Kamba all live in the eastern province of Kenya. The Luhyia and the Kisii live in the western and Nyanza provinces respectively, and the Swahili, Taita, and the Mijikenda all live along the coast.

The Cushites

Cushites or Cushitics live in the arid and semi-arid eastern and northeastern provinces of Kenya. Their residence covers a very extensive area of land from the east of Lake Turkana, and stretches across the north of Kenya, and down to the Indian Ocean. The Cushites include the Somali, Rendile, Borana, and the Oromo tribes. Owing to the
dryness of the land that they inhabit all around the year, the Cushites are predominantly pastoralists and keep large herds of cattle, camels, goats, and sheep. The Cushites are known to be good at maintaining close ties with their kinsmen: the Cushites of the neighboring countries of Somalia and Ethiopia.

**The Nilotes**

Kenyan Nilotes live in the broad Rift Valley region of Kenya, around Lake Victoria. They are composed of three main distinct groups. First are the River Nilotes: the Luo who live along Lake Victoria and practice fishing. The second group is the Plain Nilotes: the Masai, the Samburu, and the Turkana people. The Plain Nilotes are pastoralist tribes who have maintained their traditional ways of living, as opposed to the modern trends of society. They move from one place to another in search of water and fresh food for their herds. The third group, are the Highland Nilotes: the Kalenjins and all their sub-tribes who live in western and the Rift Valley provinces. Since the highland Nilotes are geographically located in good climates, the Kalenjins are able to be involved in agriculture as well as pastoralism.

There are other smaller Kenyan tribes that are independent from the bigger tribes. They enjoy their own freedom of living wherever they occupy land, just like the major tribes, as they contribute to the culturally unique blend of diversity that makes Kenya so exceptional. These tribes are spread out across the country, residing in different parts. (Kenya Tribes, 2011).

There are about 42 ethno-linguistic people groups in Kenya, who are classified into three major groups as noted above: the Bantu, the Nilotes, and the Cushites. The major tribes by percentage are listed in Table 2.
Table 2

*Ethno-linguistic Groups in Kenya*

<table>
<thead>
<tr>
<th>Ethnic Groups</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kikuyu</td>
<td>22</td>
</tr>
<tr>
<td>Luhya</td>
<td>14</td>
</tr>
<tr>
<td>Luo</td>
<td>13</td>
</tr>
<tr>
<td>Kalenjin</td>
<td>12</td>
</tr>
<tr>
<td>Kamba</td>
<td>11</td>
</tr>
<tr>
<td>Kisii</td>
<td>6</td>
</tr>
<tr>
<td>Meru</td>
<td>6</td>
</tr>
<tr>
<td>Other African</td>
<td>15</td>
</tr>
<tr>
<td>Other Non-African (Asians, Europeans, and Arabs)</td>
<td>1</td>
</tr>
</tbody>
</table>

Religious Diversity

The Kenyan people enjoy freedom of worship as that freedom is entrenched in the constitution. The majority of Kenyans are considered Christians (80%), where Anglicans and the Roman Catholics Churches are regarded the most established Christian denominations (see Table 3). The second order of established Christian denominations is composed of the African Inland Church (AIC), the Seventh-day Adventists (SDA), and the Presbyterian Church of East Africa (PCEA).
Table 3

<table>
<thead>
<tr>
<th>Religious Group</th>
<th>Portion of Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian—Protestants</td>
<td>45%</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>33%</td>
</tr>
<tr>
<td>Islam</td>
<td>10%</td>
</tr>
<tr>
<td>Indigenous Religions</td>
<td>10%</td>
</tr>
<tr>
<td>Others</td>
<td>2%</td>
</tr>
</tbody>
</table>


There are also a number of evangelical churches and independent African Christian churches. Examples of such groups are the Kenyan Evangelical Lutheran Church, Sword of the Spirit ministries, the Baptist church in all its forms, gospel revivalists, Episcopal churches, and many others.

Islam, too, is a major contributor to the pool of religion in Kenya (10%). There are two groups of Muslims practicing in the country, namely the Sunni and the Shi’ite. They can be found mainly along the coastal region of Mombasa, and other neighboring coastal regions like Malindi, Lamu, Kwale, Kilifi, the Tana River and many others. There are as well quite a significant number of Muslims in the Northeastern province of Kenya. In the recent past, Islam has had a significant influence in major towns and cities across the country.

There have been many traditional African religions in Kenya that have blended their teachings with Christianity, but due to such syncretism, they are being overtaken by
the major Christian denominations. An example of such an African traditional religion is “Dini ya Msambwa,” found mostly in western Kenya, among the Luhyia people.

The few Kenyans who are adherents of Hinduism and Sikhism are mainly of Indian decent. They are mostly concentrated in major towns and cities of Kenya and make up only 2% of the population.

**Educational System**

The education model in Kenya today is referred to as the 8-4-4 system of education, in which the learner spends 8 years in primary school, 4 years in high school, and 4 years in university education. This system replaced the one that was in place since independence, in which learners had to spend seven years in primary and four years in middle school, followed by two years in high school, and finally three years in the university. The government introduced free primary education in 2003, and while such a program began in 2008 in secondary schools, it has not been very successful due to financial challenges on the part of the government.

In order for one to qualify for high school education, the student needs to pass the Kenya Primary Certificate of Education examination at the end of the primary course, after which the student will be accepted into high school. After successfully completing high school, the student must be admitted into university. At the moment, those who seek admission in local universities, both public and private, need a grade above a C+ since there is a growing number of such graduates from the high schools. Therefore, there is a need for the expansion of facilities so that all learners get to learn and develop their potentials in both the local job market and the international scene (Nelson, 1984).
There are 30 universities in Kenya today. Seven of them are public universities, with 12 constituent colleges, and 23 privately owned universities run by churches and other educational stakeholders. The University of Nairobi is the oldest of all universities in Kenya. Those students who do not secure admission into these universities seek admission at the national polytechnics for technical vocations spread throughout the country (Gumbo, 2008). The government does support much of the running of educational institutions, and controls the affairs of the entire process; however, there are private institutions that have greatly supplemented the government efforts to provide education for all. Many schools are built and maintained by local communities under the Swahili word of *harambee*, “Let us all pull together.” Nelson (1984) asserts that the *harambee* spirit was and is used even today to bring about development in various sectors of both community development and national development endeavors.

The government pays attention to all branches of learning in the hope that all Kenyans, irrespective of age, attain education as a basic social need. As a result there are facilities to train even disabled children. The Kenya Institute of Education (KISE), Kenya University (KU), and Maseno University (MU) are major providers of teachers and other professionals who are needed in the growing need of expertise in handling special needs students successfully (Gumbo, 2008) (see Table 4).

Kenya is primarily an agricultural country, as agriculture continues to play a leading role in her domestic exports, besides other key sectors that are major players of the country’s economy (Ojang & Ogendo, 1973). About 75% of the Kenyan population tills the land in order to earn a living, contributing to about 30% of national production. Kenya’s main cash crops are tea and coffee. Others include pyrethrum, sisal, cotton, and
sugar. Dairy farming is a contributor of the economic growth as well. There are hydroelectric power plants, which meet the country’s energy needs besides imports from neighboring countries. Paper, cement, drinks, tobacco, textiles, and rubber are locally manufactured.

Table 4

Kenya Facts and Figures

<table>
<thead>
<tr>
<th>Student Enrollment by Type of Educational and Training Institutions and Gender</th>
<th>Boys</th>
<th>Girls</th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2007</td>
<td>2008</td>
<td>2007</td>
<td>2008</td>
</tr>
<tr>
<td>Enrollment in Primary School</td>
<td>4,261,000</td>
<td>4,069,100</td>
<td>4,358,700</td>
<td>4,205,100</td>
</tr>
<tr>
<td>Enrollment in Secondary School</td>
<td>638,700</td>
<td>541,600</td>
<td>746,500</td>
<td>635,700</td>
</tr>
<tr>
<td>Enrollment in Universities&lt;sup&gt;1&lt;/sup&gt;</td>
<td>70,800</td>
<td>47,500</td>
<td>73,500</td>
<td>49,300</td>
</tr>
<tr>
<td>Enrollment in Other Institutions&lt;sup&gt;2&lt;/sup&gt;</td>
<td>50,400</td>
<td>49,100</td>
<td>55,300</td>
<td>52,100</td>
</tr>
</tbody>
</table>

Note. 1<sup>1</sup>Includes students in National Universities and private accredited Universities.<br>2<sup>2</sup>Includes students in Teacher Training Colleges, Polytechnics, Technical Schools and Institutions of Science & Technology. Retrieved from http://www.knbs.or.ke/knbsinformation/pdf/Facts%20and%20Figures%202009.pdf

Tourism is regarded the second largest service segment industry that boosts foreign income (Conger, 1996).

Cultural Characteristics in Kenya

From an intercultural perspective, Kenyan culture has a few specifics that are of special concern to the leaders and leadership trainers. Three major areas of concern include (a) high-power distance, (b) high-context culture, and (c) field-sensitive learning.
Kenya is naturally hierarchical in both government and church institutions, since that is how the colonial masters, particularly the British, governed Kenya during the colonial period.

High-Power Distance

Hofstede (2001) defines high-power distance as the distribution of social status, power, wealth, law, rights, and rules between people in a nation, business, organization, or culture. High-power distance seeks to demonstrate the extent to which subordinates or ordinary citizens submit to (a) authority, (b) low-power distance, and (c) the way those in authority work closely with those not in authority (House, 2004).

Power distance scores help us to understand more about dependent relationships in countries or organizations. Accordingly, in low-power distance countries, there is inadequate dependence of the subordinate on the boss, and a lean towards consultation, that is interdependence between boss and subordinate. The emotional distance between the two continuums is relatively small. On the other hand, in high-power distance countries, there is significant dependence on the boss by the subordinates. In this situation, the subordinates respond by either preferring such dependence (in the form of an autocratic or paternalistic boss), or completely rejecting it (Hofstede, 2010).

In most cases Kenya, like many other African countries, practices the high-power distance in all her affairs including government and other public institutions, and unfortunately church institutions as well. Power distance differs widely from culture to culture all around the world. This trend seems to oppose the social changes advocated all around the world today as efforts are being made to improve leadership for the better of humanity.
By nature, and biologically, human beings tend to behave dominantly over fellow human beings of lower status. Good leaders in Kenya, and other places around the world, will need to treat others as equals and understand the need to develop their subordinates for future leadership if they consent. These previous “subordinates” will learn to accommodate and acknowledge their areas of challenge as part of the learning process in whatever level of leadership they may be called to offer.

Kenya, being a multi-ethnic and multi-lingual society, needs to take great caution so that bad leaders do not capitalize on tribal affiliations and bring about communication breakdowns where this may lead to (a) nepotism, (b) tribalism, and (c) authoritarianism. Leaders and leadership trainers need to be continually aware of such trends which may lead to strained relationships amongst people. They need to focus on team-building strategies for enhanced cooperation, a challenge in all social settings including church fellowship. Sound religious beliefs and values need to be incalculated in people’s minds as they act to neutralize inequalities in human nature and encourage low-power distance.

Kenya and other African countries scored high on the power distance index, where the leaders need to understand this component of learning as they strive to bring about meaningful change in their society that is faced by globalization and other agents of change.

Power distance may negatively impact the way teams work, while struggling to achieve their objectives. Leaders in Kenya need to take note of people differences and learn the effects of this crucial subject on (a) power, (b) family relationships, (c) workplace relationship, as well as (d) relationship in the church. Such efforts will inform team members of their roles and responsibilities in a manner that will enhance
(a) trust, (b) inclusiveness, and (c) recognition by all as being equal partners, as opposed to the view that a few are the boss, while they bond together (see Table 5 and Table 6).

High-Context Cultures

High-context culture refers to communities or countries where the people emphasize relationships intuitively and contemplatively. They are more prone towards interpersonal relationships. Development of trust is regarded as an important aspect of

Table 5

*Key Differences between Small- and Large-power Distance Societies—The Workplace*

<table>
<thead>
<tr>
<th>Small-power Distance</th>
<th>Large-power Distance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hierarchy in organizations means an inequality of roles, established for convenience.</td>
<td>Hierarchy in organizations reflects existential inequality between higher and lower levels.</td>
</tr>
<tr>
<td>Decentralization is popular.</td>
<td>Centralization is popular.</td>
</tr>
<tr>
<td>There are fewer supervisory personnel.</td>
<td>There are more supervisory personnel.</td>
</tr>
<tr>
<td>There is a narrow salary range between the top and the bottom of the organization.</td>
<td>There is a wide salary range between the top and the bottom of the organization.</td>
</tr>
<tr>
<td>Managers rely on their own experience and on subordinates.</td>
<td>Managers rely on supervisors and on formal rules.</td>
</tr>
<tr>
<td>Subordinates expect to be consulted.</td>
<td>Subordinates expect to be told what to do.</td>
</tr>
<tr>
<td>The ideal boss is a resourceful democrat.</td>
<td>The ideal boss is a benevolent autocrat, or “good father.”</td>
</tr>
<tr>
<td>Subordinate-superior relations are pragmatic.</td>
<td>Subordinate-superior relations are emotional.</td>
</tr>
<tr>
<td>Privileges and status symbols are frowned upon.</td>
<td>Privileges and status symbols are normal and popular.</td>
</tr>
<tr>
<td>Manual work has the same status as office work.</td>
<td>White-collar jobs are valued more than blue-collar jobs.</td>
</tr>
</tbody>
</table>

business establishment (Hall & Hall, 1990). On the other hand, Lane (2002) defines low-context cultures as communities of people who prefer directness, as communicated by the speaker, and finally analytical thinking is used for all behaviors.

High-context cultures function based on a number of assumptions:

1. The context of an event is equally important as the event itself.

2. Where and how something is done determines to a large extent what is being communicated.

3. The context, environment, or setting all bear great meaning to the culture.
### Table 6  
**Key Differences between Small- and Large-power Distance Societies—The State and Ideas**

<table>
<thead>
<tr>
<th>Small-power Distance</th>
<th>Large-power Distance</th>
</tr>
</thead>
<tbody>
<tr>
<td>The use of power should be legitimate and follow criteria of good and evil.</td>
<td>Might prevails over right: whoever holds the power is right and good.</td>
</tr>
<tr>
<td>Skills, wealth, power, and status need not go together.</td>
<td>Skills, wealth, power, and status should go together.</td>
</tr>
<tr>
<td>Mostly wealthier countries with a large middle class.</td>
<td>Mostly poorer countries with a small middle class.</td>
</tr>
<tr>
<td>All should have equal rights.</td>
<td>The powerful should have privileges.</td>
</tr>
<tr>
<td>Power is based on formal position, expertise, and ability to give rewards.</td>
<td>Power is based on tradition or family, charisma, and the ability to use force.</td>
</tr>
<tr>
<td>The way to change a political system is by changing the rules (evolution).</td>
<td>The way to change a political system is by changing the people at the top (revolution).</td>
</tr>
<tr>
<td>There is more dialogue and less violence in domestic politics.</td>
<td>There is less dialogue and more violence in domestic politics.</td>
</tr>
<tr>
<td>Pluralist governments based on the outcome of majority votes.</td>
<td>Autocratic or oligarchic governments based on co-optation.</td>
</tr>
<tr>
<td>The political spectrum shows a strong center and weak right and left wings.</td>
<td>The political spectrum, if allowed to exist, has a weak center and strong right and left wings.</td>
</tr>
<tr>
<td>There are small income differentials in society, further reduced by the tax system.</td>
<td>There are large income differentials in society, further increased by the tax system.</td>
</tr>
<tr>
<td>Scandals end political careers of those involved.</td>
<td>Scandals involving power holders are usually covered up.</td>
</tr>
</tbody>
</table>

2. The listener is responsible to understand communication. If the listener misunderstands what the speaker says, then it is the listener’s fault.

3. There is no distinction between the idea and the person. This assumption is what eludes international business people in most cases.

4. Experience is equal in value to fact. This assertion is the same as the saying that the experience and one’s interpretation are fact.

5. Life is viewed holistically. Life is always seen as a whole, and never in compartments. There is no work life, home life, social life or spiritual life; instead, there is life (Lane, 2002).

Communication in a high-context culture, Hall (1990) says, tends to be more indirect and more formal. Humility traits and elaborate apologies are typical day-to-day interactions as a social band aid that brings communities together. Examples of areas with high-context cultures are the Middle East, Asia, Africa, and South America. Kenya is one of the countries of Africa with such characteristics, which defines the way business is done in most cases.

Comparatively, low-context cultures, as asserts Lane (2002), include but are not limited to: (a) the contents of the message are more important than the context, (b) the speaker is responsible for the communication of his message, (c) people are defined and define others by their recent achievements, and (d) analytical thinking is common.

Many leadership books have been authored in low-context cultures, such as the United States or Western Europe. We therefore need to keep in mind that low-context cultures are communities that are clear opposites of high-context cultures. This refers to those communities that are (a) logical, (b) linear, (c) individualistic, and (d) action
oriented. Hall (1990) asserts that people from low-context cultures value (a) logic, (b) facts, and (c) directness. Solving problems means gathering facts and evaluating them one after another in linear fashion. Discussions are based on facts rather than intuitions, where they end with actions. Communicators in such societies are required to be (a) straight forward, (b) concise, and (c) efficient in discussing what actions are expected (see Table 7).

Table 7

Attributes of High- and Low-context Cultures

<table>
<thead>
<tr>
<th>High-Context Cultures</th>
<th>Low-Context Cultures</th>
</tr>
</thead>
<tbody>
<tr>
<td>The context of an event is as important as the event itself.</td>
<td>The content of the message is more important than the context.</td>
</tr>
<tr>
<td>The listener is responsible for understanding communication.</td>
<td>The speaker is responsible for the communication.</td>
</tr>
<tr>
<td>There is no distinction between the idea and the person.</td>
<td>They and others are defined by their recent achievements.</td>
</tr>
<tr>
<td>Experience is equal in value to facts.</td>
<td>Analytical thinking is preferred.</td>
</tr>
<tr>
<td>Life is viewed holistically.</td>
<td></td>
</tr>
</tbody>
</table>


For the sake of successful development of the training programs in leadership development in Kenya, it is crucial that the leadership trainers know whether those they are training are holistic or analytical thinkers so as to design communication channels to impact them meaningfully.

In addition to different personality types, Kenya has a variety of cultures. Accordingly, every leader needs to understand how best to address each culture
appropriately. Since Kenya is a high-context culture, leaders and those in training should grasp the concepts of cross cultural diversity so that they are adequately prepared for (a) multicultural events, (b) meetings, and (c) communications. In so doing, they will be enhancing communication between all communities, reducing conflicts due to misunderstandings to minimal levels, and cultivating strength as a people united by the bond of (a) love, (b) unity, and (c) a shared sense of purpose, all working together in teams for the realization of goals and objectives in life.

Field Sensitive Learning

All people display behaviors that reflect the cultures in which they live: (a) developing viewpoints, (b) languages, and (c) attitudes towards perceiving and grouping other individuals. It is important, consequently, that educators are aware of the prevailing culture’s norms and values and that they develop an appreciation for the cultural uniqueness of their learners (Lingenfelter, 2003) (see Table 8).

Both teaching and learning styles reflect the richness of cultural diversity and individual differences. Each instructional style reflects a model of learning and a particular institutional context (Lingenfelter, 2003). Learning curriculums and instructional strategies need to represent the particular learning styles and cultural tendencies. Learners whose culture and learning style are reflected in the content and organization of the classroom are more likely to be highly motivated and benefit from the instruction. The way a teacher imparts knowledge can serve as a vehicle for encouraging and eliciting apprentice attainment (Lingenfelter, 2003).
Table 8

*Examples of High-power Distance Cultures and Low-power Distance Cultures*

<table>
<thead>
<tr>
<th>High-power Distance Index (PDI)</th>
<th>Power Distance Index (PDI)</th>
<th>Power Distance Index (PDI)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Actual</td>
<td>Predicted</td>
<td>Actual</td>
</tr>
<tr>
<td>Malaysia</td>
<td>104</td>
<td>78</td>
</tr>
<tr>
<td>Guatemala</td>
<td>95</td>
<td>68</td>
</tr>
<tr>
<td>Panama</td>
<td>95</td>
<td>65</td>
</tr>
<tr>
<td>Philippines</td>
<td>94</td>
<td>76</td>
</tr>
<tr>
<td>Mexico</td>
<td>81</td>
<td>72</td>
</tr>
<tr>
<td>Venezuela</td>
<td>81</td>
<td>70</td>
</tr>
<tr>
<td>Arab countries</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Ecuador</td>
<td>78</td>
<td>78</td>
</tr>
<tr>
<td>Indonesia</td>
<td>78</td>
<td>86</td>
</tr>
<tr>
<td>India</td>
<td>77</td>
<td>77</td>
</tr>
<tr>
<td>West Africa</td>
<td>77</td>
<td></td>
</tr>
<tr>
<td>Yugoslavia</td>
<td>76</td>
<td>53</td>
</tr>
<tr>
<td>Singapore</td>
<td>74</td>
<td>70</td>
</tr>
<tr>
<td>Brazil</td>
<td>69</td>
<td>73</td>
</tr>
<tr>
<td>France</td>
<td>68</td>
<td>40</td>
</tr>
<tr>
<td>Hong Kong</td>
<td>68</td>
<td>59</td>
</tr>
<tr>
<td>Colombia</td>
<td>67</td>
<td>79</td>
</tr>
<tr>
<td>Salvador</td>
<td>66</td>
<td>68</td>
</tr>
<tr>
<td>Turkey</td>
<td>66</td>
<td>60</td>
</tr>
<tr>
<td>Belgium</td>
<td>65</td>
<td>36</td>
</tr>
<tr>
<td>East Africa</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td>Peru</td>
<td>64</td>
<td>73</td>
</tr>
<tr>
<td>Thailand</td>
<td>64</td>
<td>76</td>
</tr>
<tr>
<td>Chile</td>
<td>63</td>
<td>57</td>
</tr>
<tr>
<td>Portugal</td>
<td>63</td>
<td>54</td>
</tr>
<tr>
<td>Uruguay</td>
<td>61</td>
<td>51</td>
</tr>
<tr>
<td>Greece</td>
<td>60</td>
<td>52</td>
</tr>
</tbody>
</table>

Cultural conflict can occur when learners have not had experiences that provide them with the kind of information that is used and valued in a learning experience. In order to reach learners in leadership training in Kenya, it is quite crucial that the trainer take into serious consideration expanding their repertoire of instructional strategies to encompass the various approaches that will be appropriate according to the context and the cultural settings.

Learning styles, although diverse in all respects, demand that leadership trainers in Kenya have a grasp of their dynamics and applications in (a) people-oriented, (b) relational and (c) field dependent/sensitive approaches to learning, which as well is dictated by personality type differences rather than the analytical style favored in most structures, (see Table 9).
Table 9

*Learning Styles and the Intelligence Valued*

<table>
<thead>
<tr>
<th>Traditional Learning</th>
<th>Formal Schooling</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relational Learning Style</td>
<td>Analytical Learning Style</td>
</tr>
<tr>
<td>Visual</td>
<td>Verbal</td>
</tr>
<tr>
<td>Global</td>
<td>Dichotomous</td>
</tr>
<tr>
<td>Example</td>
<td>Question</td>
</tr>
<tr>
<td>Narrative</td>
<td>Proposition</td>
</tr>
<tr>
<td>Valued Intelligences</td>
<td>Valued Intelligences</td>
</tr>
<tr>
<td>External personal</td>
<td>Linguistic</td>
</tr>
<tr>
<td>Spatial</td>
<td>Logical/mathematical</td>
</tr>
<tr>
<td>Bodily kinesthetic</td>
<td>Musical</td>
</tr>
<tr>
<td></td>
<td>Internal personal</td>
</tr>
</tbody>
</table>


Team-building strategies in Kenya need to be based on cultural integration which will encompass differences amongst the people if results are to be adequately realized in the (a) church, (b) workplace, and (c) other social communities. When everyone in a diverse cultural setting feels comfortable and relaxed because his or her (a) cultural values, (b) attitudes, (c) beliefs, and (d) orientations are taken into consideration and integrated fully in all understanding, then there is a chance for the formation of a vibrant team that will be willing to go the extra mile for the realization of the church’s objective.

**SDA Church Development in Kenya**

The first Seventh-day Adventist missionaries arrived in Kenya in 1906. The Adventist message had already been established (a) in South Africa by 1887, (b) in
Zimbabwe by 1894, and (c) in Tanzania by 1903 (Nyaundi, 1997). Since many African countries were colonized by different colonial masters it was preferred that missionaries come from those countries in order to avoid conflict of ideologies. Accordingly, missionaries to Kenya were from British Union Conference, belonging to the Trans European Division, whereas those for Tanzania were from Germany, European Division of the Seventh-day Adventists headquartered in Hamburg, Germany. It was later divided into Trans-European Division, and Euro-Africa Division.

First Adventist Missionaries

The two pioneer missionaries to Kenya were Canadian-born Arthur Grandville Carscallen and Peter Nyambo from Malawi (Nyaundi, 1997). According to the SDA Encyclopedia (1996), Carscallen (1879-1964) was an administrator and linguist. He joined the Adventist church in 1899 in North Dakota, USA. He attended Union College from 1900 to 1901, and then moved to Duncombe Hall Training College (Newbold College) in Britain, where he finished his studies in September 1906. The same source confirms that Nyambo, an African teacher from Malawi, was a student in Newbold College who had gone there to study shortly after Adventists had arrived in Malawi in 1902.

Carscallen and Nyambo left for Kenya on October 1, 1906, from Hamburg, Germany. Within a period of about three weeks, the team arrived in Mombasa, Kenya where they passed through Tanga, Tanzania where they visited a family of missionaries. On the 27th of November, 1906, Cascallen and Nyambo witnessed the official opening of the Seventh-day Adventist mission station at Gendia, near the shores of Lake Victoria among the Luo people, the second largest ethnic group in Kenya (Nyaundi, 1997).
They had numerous challenges including the language barriers and the indigenous people’s mixed view of Whites as they started work. But despite the situation, they were determined to continue. The mission abroad managed to send in more missionaries, who teamed up with the pioneers and helped them herald the message. Between 1907 and 1910 there were several missionaries who came to Gendia including J. D. Baker and Hellen Bruce Thompson, B. L. Morse and J. H. Sparks, and Horace H. Brooks.

Louis Richard Conradi, the leader of SDA mission in Europe and Africa visited Gendia in 1908, and encouraged the opening of more stations beyond Gendia. In 1909, missionary work was opened at Wire Hill.

On May 21, 1911, a major breakthrough was witnessed relative to the efforts made since the work began in 1906. Sixteen young people were baptized who would later become very instrumental in the advancement of mission work to other places in Kenya.

The Work Before World War I, 1912-1914

The period before World War I witnessed the establishment of the Adventist work in other sites besides Gendia. The Adventist pioneers worked with their first graduates from the Gendia mission school who helped establish the first Wire Hill mission in 1912 and the mission station at Nyanchwa, among the Abagusii, championed by Jacob Olwa (Amayo, 1973). Other mission stations opened during that same year, including the Karungu, Kanyandoto stations, on the southwest of south Nyanza, and finally the mission at Rusinga Island.

The period between 1912 and 1914 was remarkably significant as the colonial masters developed confidence in the Adventist missionaries and their converts as they
preached the gospel diligently and with integrity, contrary to the views held prior to that period.

As the colonial administrators learned that the church was a committed partner with the government in the development of education, and other social and economic areas, they promised their support as such a move aided the church to grow stronger, especially before and after World War I.

Expansion and Progress, 1933-1942

The period between 1906 and 1933 saw progress and a lot of challenges in the advancement of the Adventist movement in South Nyanza, until 1933 when a meeting of the East African Union at Gendia decided that it time the pioneers moved beyond the borders of south Nyanza and its environments, and work in other parts of Kenya (Amayo, 1973).

Although this move was met with obstacles, nevertheless, in 1934 Central Kenya was reached at Karura, in Nairobi, the home of the Kikuyu community, and Masihi for the Kamba community. Mbooni, another area within the Kamba people was reached in 1935, as well as the Mutitu areas in 1936, which is the center for Adventist work in Ukambani. The Adventist work reached the Coastal region in 1934, led by Mr. and Mrs. William Cyril and Mr. and Mrs. Petro Risasi, the African missionary couple from the Suji mission.

Expansion to Northwest Kenya

The period between 1933 and 1942 witnessed the growth of Adventist work in all directions across the country. The northwest region inhabited by the Nandi and Luhyia
communities was reached in 1937 after several fruitless efforts of preaching through the printed page by a local literature evangelist named Kimenya. Finally, the Chebwai mission center was established in the Kakamega district in western Kenya.

Kamagambo Schools, 1933-1942

The period of 1933 through 1942 witnessed the development of the education center at Kamagambo. Its goal was to reach as many people across the country as possible. The center was developed to train teachers and pastors. Consequently, evangelism was diversified to other regions of the country within a reasonable frame of time.

Development of African Leaders, 1942-1963

As the movement expanded across the country, there was the need to prepare African leaders who could hold positions of leadership so as to replace the Whites who had held the helm of leadership since the church began. Such leadership training was conducted at Kamagambo, Bugema in Uganda, and Solusi College in Zimbabwe. On the eve of independence in 1963, the Seventh-day Adventist Church in Kenya comprised of 229 local churches, with a total membership of 39,657 baptized members (Amayo, 1985).

Development of the SDA Church, 1963-2009

Since it was founded, the Seventh-day Adventist Church has made great strides in its efforts to make an impact in Kenya (see Appendix A). Despite a myriad of challenges ranging from social-economical, poverty, unemployment of young graduates from colleges, and many more, there has been growth in schools and evangelism to the extent that the church has made a mark in every district of government administration in Kenya.
Styles of Leadership

“A study of leadership styles includes what a leader does, says, how he/she acts. It is the study of a leader’s approach to the use of authority and participation in the decision making process” (Lall & Lall, 1994, p. 46).

The Kenyan culture and people need to understand the various leadership styles, and how they can be applied to positively impact society and how to avoid using the leadership styles in a manner that may undermine the same purpose, to improve leadership in view of the changing times. It is important that while leaders of diverse personality types are being trained to carry forward the work of the gospel in this generation that they know the key styles of leadership today. Lall and Lall (1994) asserts that there are five types of leadership styles that are practiced in our contemporary society today: Authoritarian, Laissez-faire, Bureaucratic, Charismatic, and Democratic.

Authoritarian Leadership

An authoritarian leader is a leader who derives authority and power through the office more than from personal influence or attributes of leadership (Lall & Lall, 1994). Such a leader seeks little if any participation from fellow leaders in decision-making processes. Followers become dependent on the leader in all aspects of operations. Such leaders emphasize authority and work. Growth and development on the part of the followers becomes stagnant since all the work is micro-managed by the leader, as he or she is needed in all aspects of the work. Such leaders are never ready for correction, always strong minded, forceful in dialogue and likely to control others to the point of being aggressive and scheming.
This style of leadership is not appropriate for the church since all members are equal in the body of Christ. Nevertheless, there is a need to note that such a style of leadership may be used while a leader is handling an emergency in decision-making. Today, pastors who subscribe to this form of leadership in any normal setting in Kenya will find conflict in all interactions.

**Laissez-faire Leadership**

Laissez-faire leadership, also known as delegative leadership, is the type of leadership style in which leaders are hands-off and allow group members to make decisions on their own. Researchers have found that this is generally the leadership style that leads to the lowest productivity among group members since none is responsible to any other leader who has any definite goal to arrive at in any given time. Since members are free to pull whichever way they want to, this style results sometimes in divisions among teams instead of unity.

This form of leadership will not thrive in Kenya, since a leader is expected to have followers turn to him for guidance and professional consultations in times of need and during the work processes. Such leaders who allow followers to go their own ways may find it very difficult to survive in Kenya.

**Bureaucratic Leadership**

This style of leadership follows a close set of standards. Everything is done in an exact, specific way to ensure safety or accuracy. Such a leadership style is more often employed in situations where the work environment is dangerous and specific sets of procedures are necessary to ensure safety (Lall & Lall, 1994).
In the working world, bureaucratic leadership skills would be best utilized in jobs such as construction work, experiment-related jobs that involve working with hazardous materials and substances of diverse nature. If the leader is not following the rules or procedures, there are serious consequences.

The challenge with this style of leadership is that it never allows the leader to bring about any changes to the organization since all decisions are to be made in the set ways of the system that must be followed. Self-growth for the leader is limited due to the structure of the entire system.

This style of governance leads organizations to fulfill organization’s objectives, but hinder the vision casting of individual leaders endowed with diverse personality types as Boateng (2006) asserts. This type of leadership may not work in Christian leadership development in Kenya as leaders will need to make various decisions at different levels as an integration of various departments linking the whole organization.

Charismatic Leadership

Charismatic leadership is when the leader focuses attention on self. He or she is naturally charismatic and seems to have some form of power drawn from intellectual strength and originality (Lall & Lall, 1994). The followers of such leaders, once converted, become champions of the cause they stand for. It is believed that most charismatic leaders have a leaning towards authoritarian or bureaucratic styles of leadership. In Kenya, some pastors subscribe to charismatic, as others are bureaucratic advocates of type of leaders, but generally, it is advised that such types take caution to the effect that they cultivate (a) humility, (b) forbearance, and (c) forgiveness to one another
so that they are able to work with all types of other leaders based on the personality types as they will be able to maximize their potentials accordingly.

Democratic Leadership

When we talk about leadership style that exhibits “democratic” characteristics, it is the democratic style in which everyone has an equal vote, both the leader and the followers. Democratic leaders allow for more participation in the decision-making process than other types of leadership.

Democratic leadership implies professional competence and personal sincerity, where the leader and followers are at liberty to mutually participate and have respect for one another. And in the affairs of the organization, authority is shared by the people. This style of leadership is considered to be the best among the ones we have studied so far, but it has its share of limitations, like (a) lack of empowering others to become leaders on the part of those in positions in other democratic leadership styles; and (b) lack of allowance for full deliberations on issues affecting organizations, when it comes to group work performance. If the members are not mature enough in all dimensions of management and where decision-making processes are difficult, there may be slow progress in the organization (Lall & Lall, 1994).

The Leadership Models Practiced in Kenya

The Kenya government is structured as a republic, meaning that there are no hereditary political positions and the people choose the representatives. Kenya has a representative form of government; the people themselves do not directly vote on changes in law or policy, except in isolated cases such as the constitutional referendum in
2010 in which people voted on the new constitution that was amalgamated in August 2010. Its implementation is on track in the country.

**Leadership in Politics and Public Institutions in Kenya**

It is important to note that the leaders of Kenya, although the country is a republic since independence, have practiced autocratic or authoritarian types of government. Most African leaders, who came to power in the mid nineteen-fifties, have manifested such leadership styles in their respective countries.

Mzee Jomo Kenyatta, the first President of the Republic of Kenya, was not exceptional. He practiced such types of leadership because of the struggles he underwent in order to lead the country to independence in 1963. Those who hold offices in both the political scene and public institutions do generally practice the authoritarian type of leadership, where many of them have swindled the country’s resources, resulting in a lack of basic services such as (a) clean water, (b) electricity, (c) health facilities, and (d) other services that are so fundamental for human life.

After the death of Kenyatta in 1978, his Vice President, Daniel Arap Moi, took over the country. He was not in any way different; instead he propagated the ideologies of his predecessor. Generally the country, with all its ethnic groups, has lived to embrace authoritarianism in all dimensions of social life.

Both in communities and even in local villages, where the local elders lead, the same lifestyle is quite pronounced. The implication of such a lifestyle is that there may be cases of dictatorship due to the practice of the authoritarian style of leadership.
Summary

Kenya is a country whose multi-ethnic and multi-linguistic composition has contributed to the nature of leadership styles practiced and encased in its tribal mindsets. The next chapter will endeavor to develop a training program that will aid in bridging the gaps based on personality-type differences and enhance the areas of (a) communication, (b) conflict management, (c) relationships, and (d) team building amidst such diversity.
CHAPTER IV

PREPARING LEADERS TO WORK WITH DIFFERENCES IN PEOPLE

The Literature

The essence of this chapter is to review what has been written on theories of personalities under (a) an overview of other approaches to personality-type differences, (b) MBTI and personality-type instruments, (c) leadership training and development, and lastly (d) training perceptive.

This literature review will investigate different studies which have been made on personality types theories, and used to measure different sorts of human psychology today, based on personality types. By such realization, we show appreciation of human differences and make appropriate provisions for reconciliations in order to build and develop successful teams for enhanced work performance and productivity at work, at home and in the church.

Secondly, I will make a deliberate attempt to review literature on the MBTI tool which is quite useful in understanding people differences and how the tool will aid people to understand self better before they learn how to relate with one another more effectively. After gaining an understanding of themselves they will learn how to reconcile people’s (a) different interests, (b) varied skills, and (c) occasional difficulties in
communication in their daily interactions in society, for the good of harmony and unity of purpose.

Lack of such knowledge amongst people can be confirmed due to the conflicts with people in homes, amongst couples, children and their siblings. Conflicts thrive in the workplace as well due to lack of understanding of these fundamentals principles.

The Myers-Briggs Type Indicator (MBTI) has proved helpful in (a) personal, career, and marriage counseling, (b) conflict and stress management, (c) team building, and (d) leadership development endeavors’ for the sustainable growth of institutions (Kroeger, Thuesen,& Rutledge, 2002). The leaders in our local church structures and even employees of conferences and other entities are often faced with similar challenges where they are in a state of frustration due to weak communication. This literature review is meant to establish the application of the MBTI tools in organizational structures for the purpose of enhancing the discovery of (a) people’s strengths, (b) their personality types, and (c) how they can be useful in team building.

**Sources of Materials Included in the Literature Review**

Articles used in this literature review were found by the use of several online databases at the James White Library on the Andrews University Campus. I used many of the articles from ERIC, Psycho Articles, ATLA, and the Social Sciences in general. The study touched on what other approaches of personality theories have come up while searching to understand the complex study of human behavior, but specifically the MBTI personality preferences as the vehicle for this research study and how it can be used to develop leaders in Kenya. The leadership development and training in view of the learning theories held today was also incorporated in the study. Further on that route of
the research, there was a need to investigate how the differences amongst people in ways of (a) thinking, (b) processing, (c) decision making, as well as (d) actions and similarities, can be used to advocate diversity and harmony amongst different leadership style behaviors, and how the same can be used to enrich workplace organizational advancements for growth and development.

From this focus, a number of studies have been done using the MBTI tools in order to measure different issues related to (a) leadership, (b) management, (c) counseling, (d) learning, (e) conflict management, and (f) resolution in the context of community. It is honestly from this standpoint of numerous studies that I begin the process in my research journey. The next phase of the writing will begin to explore an overview of approaches to personality in personality theories.

**Overview of Approaches to Personality Theories**

The concept of personality theories and their differences have fascinated the interests of psychologists for a long time, and as a result there are numerous theoretical approaches on the measurement of personality (Plotnik & Kouyoumdjian, 2008). This section of the project will present an overview of the different approaches in summary, as it will give a picture of the immensity of the subject on personality-type theories and possible applications.

Ehrenreich (1997) highlights the importance of understanding personality. Such an understanding of personality leads to a greater insightful understanding of human behavior and functioning. Understanding human behavior becomes crucial in any background where individuals are present and interact with one another (Myers-Briggs, McCauley, Quenk & Hammer, 2003). Personality psychology influences many areas of
modern day psychology including (a) social, (b) educational, (c) environmental, and (d) abnormal psychologies. Developing a deep understanding on all those branches leads to the application of such studies in diverse spectrums of life and for the benefit of humanity (Liebert & Spiegler, 1997).

In efforts to understand personality differences, one needs to place these personality theories into specific theoretical frameworks due to their complex nature of study, composition, and understanding, despite the diverse perspectives held by scholars as they search to understand personalities. Liebert and Spiegler (1997) suggest four conceptual approaches to put together a definition of personality. These approaches include the (a) psychodynamic, (b) phenomenological, (c) the behavioral and (d) the dispositional approaches. The following sections will explore these approaches, as the final section will summarize the MBTI approach based on personality types in some detail since it is the vehicle through which this research will be processed.

Psychodynamic Approaches

The psychodynamic approach can be defined as the focus on (a) events, (b) motivations, (c) conflicts, and (d) defense mechanisms (Sammons, 2009). Key proponents of this theory are Sigmund Freud, Erik Erikson, Karen Horney, and Harry Sullivan (Louw & Edward, 1993).

Psychodynamic approaches focus mainly on how past experiences, particularly childhood experiences (Liebert & Spiegler, 1997), and events influence and shape the development of personality traits.

Sammons (2009) argues that open psychodynamic approaches may be grouped into three categories. The traditional Freudians hold to the position that there is an
influence to childhood development. Ego psychologists, on the other hand, hold to the view that personality development goes beyond childhood. Lastly, the object relational psychologists underpin their study between interpersonal matters and self (Mischel et al 2008).

Psychodynamic approaches have made huge contributions to the field of psychotherapy. The key in this area is in regard to understanding and addressing unconscious conflicts and defense mechanisms in care and treatment of psychopathology, as well as the resolution of childhood traumas (Mischel, Shoda & Smith, 2008).

Despite the numerous contributions to the field of psychotherapy, there are limitations facing this approach, and I will note just one—the psychodynamic approach does focus on abnormal personality development as opposed to normal, appropriate personality functioning and development (Corey, 2001).

Phenomenological Approaches

Phenomenological approaches focus on individuals’ subjective perspectives and experiences, implying individuals’ (a) subjective observations, (b) beliefs, and (c) experiences are the defining entities in the development of personalities. It can be categorically implied therefore that individuals’ realities are subject to their own perceptions of self, environment and experience (Mischel, et al 2008).

Theorists who support this line of thinking include Carl Rogers, Abraham Maslow, Gordon Allport, Victor Frankl, Henry Murray, and George Kelly (Meyer, Moore, & Viljoen, 1997). The most basic standpoints of these approaches indicate that individuals are continually growing and rising as they move towards self-development (Corey, 2001).
Phenomenological approaches identify personality as being a holistic collection of thoughts, feelings, and behavior. Accordingly, these holistic collections are always actively and constantly evolving (Liebert & Spiegler, 1997). The approach further asserts that individuals are able to influence their own development, and consequently may oppose and resist pressure from the environment as well as circumstances.

Phenomenological approaches have impacted valuably the field of psychology. Key of the impact is the contribution of recognizing and acknowledging the distinctive and specific needs, thoughts feelings, and behaviors that define individuals. The approaches have also been able to note the fact that individuals are able to grow and develop, despite the levels of growth that determine every individual person. There is no person who doesn’t have a full potential for growth, according to this approach. It, in essence, empowers all individuals (Ashton, 2007).

Corey (2001) notes that there are several limitations to this phenomenological approach to personal development. One, for example, is that they lack objectivity as they place great emphasis on individuals’ subjective reality.

Behavioral Approaches

The behavioral approaches to personality theories hold to the idea that human behavior is a result of experience, as opposed to instinct. John B. Watson is regarded as the key theorist on behavioral approaches to personality theories. He advocated the view that human behavior was determined by instinct and pointed out that it was only in very exceptional basic emotions that behavioral tendencies are learned through experience (Hergenhahn & Oslon, 1999).
Behavioral approaches can be grouped into three sections namely, (a) radical behavioral, (b) social learning, and (c) cognitive–behavioral approaches.

Social learning and cognitive–behavioral theoretical approaches focus on covert behavior, which is more difficult to observe as compared to radical behavior that focuses on overt behavior that can be externally observed by others (Corey, 2001). The foundational principle on all behavioral approaches hangs on the assumption that all behaviors develop and evolve through the process of learning as well as through experiences. Theorists who attribute to these approaches view human behavior as patterns that are characterized by specific individual styles and that these patterns of behavior are regulated by particular conditions (Mischel et al., 2008). Proponents of behavioral approaches include John B. Watson, Burrhus F. Skinner, and Albert Bandura (Meyer, Moore, & Viljoen, 1997).

Behavioral approaches to personality theories have impacted the world of learning as well. The contribution of these approaches includes the therapist’s use of short-term solution-focused techniques to assist individuals to change certain maladaptive personality characteristics that are apparent in certain situations (Mischel et al 2008). On the other extreme, behavioral approaches have been criticized for being too (a) naive, (b) disjointed, and (c) deterministic in nature.

Dispositional Approaches

Dispositional approaches to personality theories emphasize enduring and stable differences and traits. These approaches seek to classify people based on psychological individuality or traits. The psychological traits or characteristics are either hereditary in nature or they build up over time.
Liebert and Spiegler (1997) believe that dispositional approaches are established on three basic assumptions that assume (a) dispositions are moderately constant and enduring as well as intrinsic to individuals, (b) dispositions have a level of consistency as well as generalization, (c) dispositions differ from individual to individual. The term “disposition” means having an internal inclination to behave in a specific way (Larsen & Buss, 2009).

Dispositional approaches center on natural personality dispositions. These dispositions are relatively established within the individual. The fundamental principles rest on the assumption that individuals are inclined to behave in certain, conventional ways by the strength, amount, and number of predispositions that they possess (Corey, 2001; Liebert & Spiegler, 1997).

Dispositional theories that categorize individuals according to personality traits or type are referred to as trait and type approaches (Briggs-Myers & McCauley et al, 2003). This project is built on this specific personality-type tool famously known as the MBTI as proposed by Isabella Myers and Catherine Myers-Briggs. Traits and type approaches to personality presents the theory on which the MBTI is based (Briggs-Myers, & McCauley, 1985). Traits and type approaches focus on personality dispositions that influence individuals to behave in particular ways.

Dispositional approaches have some share of imbalances due to their inability to explain the cause of behavior. They do not elaborate on why behavior changes occur (Liebert & Spiegler, 1997). They are not able to explain the role of environmental factors and their part in personality development theories.
The next level of this project is to discuss in detail the MBTI personality-type tools specifically as a potential instrument for leadership development in Kenya. The overview of the personality theories has been able to give an idea of the dynamics of personality theories and how different theorists over time have been able to address this complex subject.

**The MBTI Personality-type Instrument**

Under this section, the project will address the MBTI personality-type instrument from three perspectives: (a) history, (b) theoretical background, and (c) description.

**The History of Psychological Type**

The MBTI is based on Carl Jung’s theory of personality (Briggs-Myers & McCauley, 1985; Briggs-Myers & Myers, 1995). Jung held that individuals possessed four dichotomous dimensions of personality. The four personality proportions involve:

1. How individuals interact with the world around them (Extraversion versus Introversion).
2. How they gather information (Sensing versus iNtuition).
3. How they process information (Thinking versus Feeling).
4. How they make decisions (Judging versus Perceiving).

The four personality proportions are non-judgmental, meaning that there is no right or wrong, good or bad. It’s worth noting that healthy people enjoy both aspects within which each personality proportion works. Conversely, individuals may prefer to use some aspects more often than others. A typical example is when one may be asked to write his or her name using the one hand that is never employed in daily writings. This exercise may look very uncomfortable since the writing will be done with a lot of
straining as opposed to the dominant hand. In the same way, healthy persons possess all
the personality components suggested by Jung, but individuals may opt for one aspect
rather than another since it feels more comfortable or natural (Aviles, 2001).

The MBTI was formed by Isabel Myers-Briggs to assist individuals in
recognizing their preferences within the four key dimensions of personalities and how to
put it to use when working in groups. These tools have been used to conduct seminars all
around the world to train personnel in various organizations for purposes of enhancing
teamwork leadership development as well as to determine strategies of conflict
management in the context of individual persons to strengthen unity and cooperation
amongst the diversity in all our places of interaction in society, asserts Aviles (2001).

Below are a few lines that further explain the four major proportions of the personality
concepts: (a) applicability, (b) validity, and (c) reliability.

Description of the MBTI Instrument

The Extraversion and Introversion scale of the MBTI measures an individual’s
source of energy and direction of focus in the world (Briggs-Myers & McCauley, 1985;
Briggs-Myers & Myers, 1995). Individuals who prefer extraversion may have an outward
focus directed to the world of people. Extraverts can be very friendly, social, and be
energized by interacting with people. On the other hand, people preferring introversion
may possibly have an inward focus directed to their inner experience of the outer world.
Persons who prefer introversion may be quiet, introspective, and may be intense or
focused. Individuals who prefer introversion may enjoy privacy and become energized by
contemplation, introspection, or activities involving concentration.
The Sensing and iNtuitio range measures ways of perceiving and acquiring information (Briggs-Myers & McCauley, 1985; Briggs-Myers, 1995). An inclination for sensing can mean someone enjoys gathering facts and information with his/her five senses. Those who prefer sensing tend to like concrete practical details and take pleasure in doing sequential or precise work. Whereas, those who prefer iNtuitio, gather information by seeing overall patterns and abstraction, and may enjoy finding solutions and possibilities. Such intuitive preferences may enjoy doing things creatively or differently. Accordingly, Sensing type of employees may be prone to details, whereas, the intuitive may see the overall pictures or grand schemes and ideas.

The Thinking and Feeling range measures ways of evaluating information (Briggs-Myers & McCauley, 1985; Briggs-Myers & Myers, 1995; Type Resource, 1998). A thinking preference means an individual may choose to make decisions based on facts, evidence and objective analysis. Leaders who prefer thinking may focus on fairness over compassion and subsequently, may be seen as very critical of other leaders’ ideas without intending to do so. Those who prefer feeling may first consider how facts, evidence, and decisions will affect others. Proponents of feeling often take pleasure in personal and work relationships and may value compassion over objectivity. Leaders who prefer thinking, on the contrary, may value objectivity and truth over compassion.

The Judging and Perception range scale measures a preference for making decisions and interacting with the environment (Briggs-Myers & McCauley, 1985; Briggs-Myers & Myers, 1995; Type Resource, 1998). Those persons who prefer judging may enjoy structure, order, specific plans and decisiveness in their work and personal lives. People whose preference is judging may also enjoy working on projects to
completion, whereas those who prefer perceiving, in contrast, may enjoy being flexible, adaptable, spontaneous, and working on several open-ended projects as opposed to one single project. Those who prefer judging always try their very best to complete their projects ahead of time to avoid stress, and on the contrary, those with a preference for perception may delay completing projects in order to open all options for extension of the same.

MBTI preferences are neither good nor bad, and individuals may find it essential to utilize all preferences. Even so, conflicts may occur if leaders do not learn to use their least preferred functions. The four major divisions of the MBTI explained above give rise to a total of eight different combinations as each is explained below. This further confirms how unique each individual is and how important it is to work together in order to avoid conflict.

Extroverts prefer participating in a variety of assignments; they are haters of long, mind-numbing jobs. They like to act quickly without much regard of cognitive reflections. They enjoy company and working in teams.

Introverts on their part prefer quiet environments. They are more comfortable working on one project until it is finished without interruption, before starting another one. They are the best cognitive reflectors for new ideas, especially when they are alone. They prefer to work on their own or in small intimate groups, where they are not stretched beyond their comfort.

Sensing types are known to be persons who draw a lot from experience and standard operating procedures to solve challenges as they come their way. They enjoy employing facts and data in their investigation. Sensors are known to have a strong sense
of present orientation. They prefer working in a linear step-by-step approach. They are always time conscious in project management endeavors and begin with the facts, developing them along the way as they venture into things to come.

The iNtuitive types have a preference of solving complex problems, and enjoy challenges. They have a future orientation in their approach to life. They depend on hunches as opposed to facts. They always seek innovative ideas and are considered the initiators of visions or the “big picture” of where their organization’s goal is, but with attention to the little details on how to get there as well.

Thinking types depend on logic to reach conclusions. They are task-oriented; accordingly they are in most cases likely to tough out decisions that usually impact people. They rely on impersonal values to reach decisions and are regarded as firm-minded in their undertakings.

Feeling types are known to be harmony-seekers wherever they are. They sympathize to people’s needs. Feelers are regarded as people-oriented. They seldom tell people their faults, for fear of offending them.

Judging types favor working in a linear fashion, preferring to perform one job to completion before undertaking another. They seek closure on issues as soon as possible. They tend to make quick decisions and thrive well in structured work environments. Loyal to organizational traditions, they like to maintain strict work schedules and are considered less flexible in their work behaviors.

Perceiving types are known to be flexible in their work environments and love to have many projects assigned simultaneously. They are known to delay decisions, in order
to keep their options open and are quick to adapt to changes as they come (Hirsh & Kumerrow, 1998).

**Leadership Training and Development**

This section will examine four perspectives on leadership training and development: (a) adult education, (b) social learning, and finally, (c) transformational learning, as the three integrates MBTI and the different environmental circumstances which shape people based on their social orientation, learning processes and personal experiences gained in life, and their age bracket as adults.

**Adult Education**

This is the learning process that takes place among adults based on the need to understand the social contexts that keep rapidly changing. For the adult students to meet the demands of such a growth, and have a consciousness of interrelatedness, there is the need for adult training and preparation as business methods are unintentionally evolving new meaning for learning and new ways of delivering education (Merriam & Caffarella, 1999).

The Kenyan society, like any other in the world, is challenged with a lack of valuables like wealth, knowledge, skills, and power. In adult education, once students get engaged their efforts education will aid in the shaping and sharing of knowledge and skills. Promoting significant thinking and critical methods of learning and support of such community initiatives will lead to knowledge that will allow social change and positively impact society (Merriam & Caffarella, 1999).
There is great joy when every learner and instructor is motivated in the process and respects each other. When such a relationship is established, it becomes very inspiring and becomes something that they will live by permanently (Wlodkowski, 2008).

Social Learning

Social learning can be defined as a way of learning new information through (a) observational learning, (b) intrinsic reinforcement, and (c) modeling processes. This type of learning can be used to explain a wide variety of behaviors (Bandura, 1977). Under observational learning, Bandura identifies three ways that people learn: (a) a live model, which involves an actual individual demonstrating or acting out a behavior; (b) a verbal instructional model, which involves descriptions and explanations of a behavior; (c) a symbolic model, which involves real or fictional characters displaying behaviors in books, films, television programs, and other media forms.

Under intrinsic reinforcement, Bandura notes that external and environmental reinforcements are not the only causes that can influence learning and behavior. He includes intrinsic reinforcement forms of internal reward, pride, and satisfaction as a sense of accomplishment. Internal thoughts and cognitions are important because they help connect learning theories to cognitive developmental theories. Whereas numerous author groups join the social learning theory with behavioral theories, Bandura maintains his approach as a separate social cognitive theory.

Finally, on the modeling aspect of social learning, not all observed behaviors are effectively learned. Factors involving both the model and the learner can play a role in whether social learning is successful. Certain requirements and steps must also be
followed. The following steps are involved in the observational learning and modeling process: (a) attention, (b) retention, (c) reproduction, and (d) motivation.

1. Attention: For effective learning to take place, one needs to pay attention. Anything that detracts a learner’s attention will affect observational learning. If the model is captivating or there is a novel aspect to the situation, one is far more likely to dedicate his/her full attention to learning.

2. Retention: The capacity to store information is also an important component of the learning process. Retention can be affected by a number of factors, but the skill to pull up the learned information later and act on it is fundamental to the observational learning cycle.

3. Reproduction: Once one pays attention to the model and has retained the necessary information, it is time to actually perform the behavior observed. Further practice of the learned behavior leads to improvement and skill advancement. This is the climax of the learning process, where the learned knowledge is transferred and has impacted one’s life.

4. Motivation: Finally, in order for observational learning to be successful, you have to be motivated to reproduce the behavior that has been modeled. Reinforcement and punishment play an important role in motivation. While experiencing these motivators can be highly effective, so can observing other experiences be some type of reinforcement or punishment.

In the Kenyan society, and in leadership training, it is paramount for the trainers to note that learning takes place daily as students see how their leaders act in their daily interactions with others. Leadership training and development is therefore a relational
process based on influence as learners and followers will draw lessons every time from what they see from their leaders do.

Transformational Learning: Learning to Challenge Assumptions

Transformational learning theory is a subject that has been articulated into four phases of thinking. There is emancipator education by Freire (1998), as the chief proponent of the study, and the developmental approach to learning as advocated by Daloz (1986), which is directed towards learning as a transitional process in life. And the third approach to learning is that which is developed towards spiritual learning, as expressed by Dirkx (1998). They all assert that transformational learning has a spiritual aspect where (a) imagination, (b) a focus on feelings, (c) images, and (d) the soul are developed in the believer’s mind and nurtured by experience, and reflective thinking. Finally, the last category of learning is perspective transformational learning theory, espoused by Jack Mezirow (2000).

Central to transformational learning are critical reflections, which are meant to exercise and expand the students to become critical reflectors of their assumptions and behaviors of their minds in the context of their environment, culture and present realities of life. Most times, adults are never aware of their beliefs, assumptions, and ideologies that govern their own decision-making processes. Recurring destructive behaviors can be witnessed as a result of false, sinful and unbiblical beliefs that shape one’s frame of reference.

How do leaders reconcile the held assumptions and the teachings of scripture, so as to have a balanced view of what the Bible teaches, as opposed to traditional, cultural, or mythical theories held in the name of Christian beliefs? Reflection for the Christian
leader means measuring one’s assumptions with the clear teachings of the Scriptures. Anytime their personal assumptions take precedence over the Scriptures, the leader is prone to error in the whole process of transformational learning through the Christian community. There is a great need for Christian leaders to comprehensively know and understand God’s word, and be able to communicate it clearly in order to establish and maintain a firm frame of reference. Major contributors to transformational learning have pointed out several methods to help us enhance our critical reflections. Such proposed strategies include, but are not limited to: (a) journaling, (b) recording life histories, (c) probing metaphors, (d) making extreme statements, (e) role playing, (f) staging unusual events, and (g) sitting in silence for thinking and feelings, as well as having an atmosphere for critical questions.

The Kenyan Church community and the general public needs to understand the dynamics of transformational learning in the context of leadership training and development as it is intended to bring about change of behavior for the long term, so that the society is more integrated towards teamwork amidst personality type difference, which if properly understood, helps all players note that we are interdependent for each person brings to the table strengths and weaknesses which complement one another.

**Training Perspective**

This portion of the project will give details of the major components of the training program such as (a) methodology, (b) the sample group of participants, (c) the approach of teaching and learning tasks, and (d) the cultural setting of the place where the training program will occur. The fundamental concern of the project at this level is to start with the key characteristics of the training program under the cultural setting, as
later I will look into the training program details. The projected program shall be (a) non-formal (b) field-based, (c) tailored to adult learning, (d) culturally friendly, (e) based on experiential learning, and finally (f) a communal learning experience.

Non-formal

The training program will be done informally. An informal program means one that is easy, unofficially structured in a non-academic format that will be intended to help the participants to (a) learn, (b) transfer, and (c) impact society for the good of community and ministry advancement. This informal model of training will help the students in the learning experience during the sessions, aiding in the transfer of new skills, knowledge, and attitudes in workplace settings, and finally in acquiring information to use in impacting change in both personal and organizational approaches that come with such learning experiences (Vella, 2000).

The cost of training the students for six hours will be manageable and affordable for their time and resources. After this, they will be able to afford to train others within their pastorates, so as to have as many leaders as possible who will champion this model of learning, helping people understand self first, and then others. This will help them as they interact in each life situation with minimal communication gaps and conflicts, which are a source of strife in relationships among (a) couples, (b) in the workplace, (c) in school, (d) between church members, and (e) many other situations.

Field-based

The training program will be field-based after the students are prepared to be trainers of the church leaders at the local church settings based on cultural interactions,
and other key demographics like age and level of education of church members who will be the target group of the leadership development due to personality-type differences and their impact on people in all aspects of diverse settings (Elliston & Kauffman, 1993). The curriculum will make provisions for realistic ministry with relevant applications and spiritual growth, as teaching and learning tasks will be integrated as a learning process.

After the training sessions, there will be a need for follow-up seminars (a) to check on the progress of the learning, (b) to reinforce the learned knowledge so that it can be a part of the trainees as leadership development in Kenya and in the church will continue in order to bring about meaningful change in relationships as conflicts are minimized (Piskurich, 1993).

Tailored to Adult Learning

It is important that in a training program the facilitators know the type of learners they will train based on age and cultural background, which in the long term will give an idea of what style of instructions will be viable (Vella, 2000). The learning process and the teaching instructions strategy will need to be tailored in light of the trainee’s perceptions, which will play a key role in their struggle with the new information as they learn about themselves and others as members of the same community of faith. At the same time, the trainees will realize the need to witness so as to achieve the objectives of the training program, since it encompasses the mission of the church as a community of faith in Kenya and beyond.

The new approach to learning, referred to as the andragogical model, stands to be easily integrated in the leadership development in Kenya efforts since it is more friendly than the traditional model of learning pedagogy, in which the teacher is the sole provider
of the learning experience and instructions. But the andragogical model of learning suggests learning to be a shared experience and not a one-man responsibility. Besides the teacher, there are many resources including (a) peers, (b) individuals with specialized experience and knowledge in the community, (c) field experience, (d) media, and (e) a variety of materials that enrich the learning process (Knowles, 1984). Knowles, further suggests that the andragogical process design consists of seven key elements that are inclusive and participatory within the learning process between the learner and the teacher:

1. Climate setting: An appropriate learning environment is a prerequisite to an effective learning experience. This refers to the need for an environment where learning comes easily.

2. Involving students in a mutual planning process: Involving participants in decision-making helps them to own the resulting actions toward the realization of their goals and objectives.

3. Involving participants in diagnosing their own needs for learning: This includes efforts made to help students to responsibly and realistically identify their needs in the learning process.

4. Involving students in formulating their learning objectives: This involves translating learning needs into learning objectives together and with the participants’ input.

5. Involving students in designing learning plans: This involves identifying resources and how to best use them for the students’ benefit.
6. Helping the students carry out their learning plans: There is a need for constant reminders about the learning plans.

7. Involving the students in evaluating their learning: This evaluation involves judging the quality and worth of the total program.

   In the leadership development in Kenya, this model of training will be adoptable since it seems to advocate freedom on the part of participants culturally, and the teacher/facilitator relationship will work in a mutual context which will enhance climates of (a) mutual respect, (b) collaborativeness, (c) mutual trust, (d) supportiveness, (e) openness and authenticity, (f) pleasure, and (g) humanness.

Culturally Friendly

   In training and developing leaders in Kenya it is crucial that every teacher, or facilitator, take into consideration the fact that every training or educational situation has a cultural context of teaching and learning (Lingenfelter & Lingenfelter, 2003). The curriculum itself, the time schedules, as well as the organization of learning are structured more or less on a set of cultural expectations.

   In the case of Kenya, it is imperative that the trainers be able to notice the impact cross-cultural teaching can cause if it is left unattended. Every teacher needs to be aware of the importance of cultural distinctiveness of all participants based on their culture, since meaningful learning will affect each participant’s worldview. Since Kenya is a multi-lingual country, it is imperative that all teachers should create the most appropriate context in which learning can take place with little hindrance.

   Further, according to Lingenfelter and Lingenfelter (2003), Christ, the model teacher of all generations, mastered the cultural clues of all those he encountered during
his ministry endeavors on earth. His teaching tools were quotations from Scriptures, stories based on local economics and social life, and parables that enhanced his teaching styles so that the listeners were able to grasp the meaning and application of his presentations. He taught everywhere: in a house, on the boat, on the seashore, on the plains, and on the road. Jesus taught lessons using the contexts of work, family, community, and religious life.

Based on Experiential Learning

Experiential learning is learning by doing and reflecting on what happened. The Kolb’s learning cycle is based on (a) John Dewey’s claim that learning is viable only if it is grounded in experience, (b) on Kurt Lewin’s idea of the importance of active learning, and lastly, (c) on Jean Piaget’s emphasis on the interaction between a person and the environment of learning.

David Kolb describes learning as a process whereby knowledge is created by means of transformational understanding (see Figure 2). He has constructed a model to explain how knowledge is (a) created and learned, (b) transferred, and (c) how it impacts students at all levels. According to this model of learning, there are four crucial stages of the learning process as follows:

1. Concrete experience.
2. Reflective observation.
3. Abstract conceptualization.
4. Planning active experimentation.

1. Concrete experience—actually doing the activity at a given time during any process anywhere and anytime.

2. Reflective observation—reflecting on the performance in the activity, considering both successes and failures.

3. Abstract conceptualization—applying theory to the experience of doing the activity at any given time.

4. Planning active experimentation—considering theory and reflection to guide planning for succeeding experiences.
The most practical way to use this model is during the leadership development training in which each day will be started with lectures, and then followed by group discussions, after which the students will integrate real life experiences in view of the learning tasks or contents of the training program. The entire process of this particular training program is to (a) integrate lectures, (b) share information about what has already been done, and (c) learn from group discussions as the participants reflect on the happenings in the field and how they apply the same to the learning process during the training sessions.

A Communal Learning Experience

The pastors who will be participants in this nuclear training program happen to come from fully established districts, which need to be maintained for training of other leaders in the SDA church in Kenya and to continue the process of community learning within the conference and the entire East African Union of the Seventh-day Adventist Church.

Kenya, being one of the African countries where communal work is a virtue and a corporate experience, presents students who need to be understood in the context of such a situation during the training program and after.

The training schedule of six hours will bring participants through (a) a seminar, followed by (b) team discussions, reflections, and sharing of life experiences, and (c) finally applying the knowledge learned in very practical ways, which will ultimately impact the participants so that they will rise to their responsibility of training others. Equally of importance is follow-up sessions for assessment, since our church system
lacks evaluation indicators which monitor and support internalizations of learned materials as a process of retention.

**Conclusion**

The MBTI does not attempt to stereotype or compartmentalize anyone. Instead, it is an enhancement of interpersonal relationships, resulting from a better understanding of ourselves, and others in relation to self and an appreciation for the interdependent systems and components of human organizations. Understanding personalities are a culmination of many things like (a) genetics, (b) family life, (c) life circumstances outside the family, (d) society’s expectations and requirements, and (e) many learned traits. Psychological or personality type is just one aspect of personality (Hagey, 2009, p. 1).
CHAPTER V

PERSONALITY TYPE DIFFERENCES AND LEADERS:

THE TRAINING PROGRAM

Introduction

The purpose of this chapter is to describe a training program for pastors who will be trained so that they may use the same knowledge to conduct seminars on type differences, and how to use the same positively among lay leaders in the Seventh-day Adventist Church in Kenya and be able to (a) assess differences based on personality types, (b) help people cooperate using their differences in complementary ways, (c) overcome conflicts based on personality differences.

The chapter will seek to build upon the foundation already laid out in the previous chapters on leadership development through a training program that will help families, colleagues, and church members get to know how to team up together amicably amidst type differences with leaders/followers and those they interact with in various spheres of life. In doing so the training program will seek solutions to the problems already outlined, with the view of attempting to meet the leadership needs of the church in Kenya. In order for the training program to be effective and meet the goals for which it is intended, a method must be used. This chapter describes that methodology in detail and provides a description of five training sessions.
The Adopted MBTI Inventory Instrument Used

The MBTI inventory and scoring sample in this dissertation project adapted the questionnaire from Baron Renee (1998) is not exactly like the Form M and Q, which contain the items used by the MBTI instrument due to the restricted rules of the inventory. However, as a fully certified practitioner, I will use the real questionnaires during the training on the pastors in Nyamira conference, and other areas where I will be using the instrument.

Who are the Learners?

Participants will be the pastors of the Nyamira Conference of the SDA Church of ages between 28-55 at a neutral venue agreed upon by conference administrators, since the training requires that all participants be at a neutral place where (a) none of the members can be seen as a host, (b) to ensure a free environment of participation and (c) freedom of expression without hierarchical portfolios.

The pastors are the focus of this training program for three reasons:

1. They are the link between the conference and the districts all around the conference.

2. They can connect with the church members quickly because of their positions.

3. The pastors are regarded in society as God’s instruments.

The Nyamira conference has a workforce of about 65 pastors, a majority with a degree in theology, and some with master’s degrees in theology as well. They are from the southwest of Kenya, a place predominantly inhabited by the Kisii community.
Why the Training?

The purpose of the training program is to:

1. Train participants using the concept of personality type differences (MBTI) and establish the implications thereof in regard to leadership development in Kenya.

2. Explore how personality differences (in ways of receiving, processing, and applying of information based on our different types) affect our communications at both individual and group levels, and the effects of such differences on couples, on interpersonal relationships, at the workplace, in the church, and in other situations.

3. Look into possible avenues through which we can work to enhance communication, team building, conflict management, and interpersonal relationships in the social interactions of life.

The church in Kenya is faced with strained relationships amongst members that may be helped by an understanding of personality type differences, the core challenge to a majority of members. As a result, witnessing efforts are hindered by the demoralized situation. Accordingly, the training will be a solution for both the laity and the clergy alike.

For the training goals to be realized, the pastors are to be trained since they will serve as trainers of the lay people because in the Kenyan setting the pastors command a great following. Consequently, they stand a greater chance of influencing many people both in the community and in the church to put the new information into use and practice.
When Will the Training be Held?

The program will be scheduled during the fourth weekend of November 2011, before the month of December, which has a lot of departmental seminars conference wide. There will be five sessions in total, each session lasting 1½ hours. On Friday, the meetings begin from 9:00 am up to 3:30 pm, covering three sessions, and two breaks in between, as participants will be allowed to prepare for Sabbath fellowship, after the end of the third session. Participants will remain together at the venue throughout the Sabbath day for fellowship. On Sunday, there will be two sessions, from 9:00 am to noon when the conference president will officially bring the training to a close.

Where Will the Training Be Held?

The venue of the training program will be at the Borabu Country Club Center, Nyamira District, which is about five kilometers from the conference offices with moveable chairs. Participants will need flipcharts, note cards, felt pens, and an overhead projector. This venue was chosen for its neutrality to all participants where none can be seen as the boss of the other and all will be equal.

The venue is adapted to adult learners and to help them to connect with one another with respect, humility, understanding, love, supportiveness, mutual trust, and finally, humanness.

What is the Content?

The training seminar will focus on the following topics which encompass knowledge, skills, and attitudes:

1. Understanding type theory and its various applications.
2. Using the MBTI instrument for self-awareness and as a foundation for effective leadership training and development.

3. Using the MBTI instrument to build effective team strategies for enhanced growth and development.

4. Improving communication skills and conflict resolution methods using the MBTI type theory.

What for? (Achievement-based Objectives)

By the end of the weekend seminar, the participants will have:

1. Taken the MBTI instrument.

2. Conceptualized a mental framework on type differences amongst people based on personal preferences in view of self-awareness for effective leadership training and development.

3. Analyzed type dichotomies as a means for teams and effective problem-solving strategies.

4. Learned how different preferred communication styles of each type respond to each other and areas of frequent misunderstandings between people of different types.

5. Understood the value of interpersonal relationships within the SDA church structure in Nyamira conference which may be the greatest single influence and predictor of the overall success of the church. How those relationships are formed, and can be maintained is crucial as they give synergy to the development and growth of the conference at large and beyond.
How?

The content will be taught through interactive learning tasks which will be described in the session descriptions themselves.

**Session 1: The Administration of the MBTI Questionnaire**

During the first session, participants will take the MBTI themselves as a first step towards the training. Participants will also transfer their answers to the score sheet to calculate their own MBTI score and receive their own MBTI type letter combination. In this way they will develop an understanding of what the MBTI instrument is all about and how it is used to classify different personality types.

The MBTI has been designed to identify innate preferences in thinking and acting which affect how we (a) perceive the world, (b) receive information, (c) take in and process information, and (d) then respond on the basis of that information with actions and behaviors. Each person’s preferences are strengths and weaknesses as well. The MBTI does not prescribe behaviors but instead describes attitudes of people based on their preference combination. It is crucial to note that the MBTI does not assign any type preference to be superior to the other. Instead, the sixteen different MBTI configurations are equal in basic importance. Understanding these differences is the first step to realizing how the different preferences can work together with minimum friction.

This session will consist of a number of learning tasks that call for participants to honestly fill out the inventory so that they get to understand themselves, as they will be confronted with a number of questions.
Achievement-based Objectives

By the end of the session:

1. Participants will have become acquainted with fellow participants in their respective groups as they will be working together during the learning sessions.

2. Participants will have taken the MBTI instrument, scored it, and identified their individual profiles of the four main preferences (E/I, S/N, T/F, J/P) based on their personal inclinations.

Learning Tasks for Session 1

**Introduction (10 minutes)**

The facilitator and his assistant will greet and have a moment of self-introduction to the participants as the leaders of the training program. They both will need to give brief highlights on their family status, number of children, if both are married, and their professional background that gives them the impetus to be facilitators of such a high-profile training.

**Learning Task: Getting Acquainted (15 minutes)**

The facilitator will lead the groups through four questions designed to help them get to know each other. Examples of such questions are: How many pastors have served in the largest districts within the conference? Who speaks more languages than the obvious languages in Nyamira? Who among the pastors has the longest ministry experience? Who has served longest in a single district? The groups should share amongst themselves the details relevant to the questions to give the participants an idea of who they are.
Learning Task: Taking the MBTI Inventory (45 minutes)

Distribute the MBTI questionnaire, give a brief explanation with guidelines on how to complete the instrument, and score the assessment so that each participant should get the correct and accurate results by themselves.

Instructions: Carefully read the questionnaire and give your view of each item in the space provided. Do not take much time on any one statement so you are not able to finish on time. Once finished, let the facilitator know.

Learning Task: Scoring the MBTI (20 minutes)

Hand out the scoring sheets with instructions on how to self-score in order to get their individual profiles (See sample in Appendix E). Ask those who are finished to help those who are not.

Instructions: Determine what your personal four letter combination is based on the assessment, like ESTJ, ISFP, ENFP, or INTJ etc. Once you are done scoring, you are free to go for a break but reconvene at as you will be called in by the time keeper.

Session 2: MBTI and Self-Awareness as an Effective Tool for Leadership Development

The second session is designed to acquaint participants with their MBTI strengths, weaknesses, and show how they apply to various situations in life. Leaders in the Nyamira Conference of the SDA church and the entire East African Union, whether laity or clergy, are impacted by the influence of temperament and personality type differences.

Since self-understanding is the foundation of effective leadership training and development, the sessions in the training program are designed to lead participants to first know who they are at individual levels in light of their MBTI classification. Each group
is encouraged to open up with one another and share their ideas, feelings, and concerns during their group discussions. Each session consists of a number of learning tasks that will require every participant to gather his or her own thoughts before sharing them with others.

Achievement-based Objectives

By the end of the session:

1. Participants will have understood their MBTI results based on the discussion, handouts and presentations.

2. The participants will have taken part in the interpretation of their results based on their entries made on the scored sheets provided.

3. Participants will have clearly identified the strengths and weaknesses of each personality type and underlined those characteristics that fit into their own personal type preferences.

4. Each participant will have listed specific ways groups or individuals can benefit from the lessons and have prayer sessions as they start a new journey with self-knowledge.

Self-awareness is fundamental to good leadership. An understanding of the impact that personal style has on people’s motivation and commitment is very relevant. The MBTI helps leaders to (a) access their strengths and development needs, (b) their preferred styles of problem-solving, and (c) how their styles relate to others. Self-knowledge is such a powerful way of helping leaders value and recognize different ways of doing things, especially during times of change.
A leader who operates without self-awareness, contends McNeal (2006), “runs the risk of being blindsided by destructive impulses and confused by emotions that threaten to derail their agenda and leadership effectiveness” (p. 11).

Learning Tasks for Session 2

**Introduction (10 minutes)**

The facilitator calls the meeting to order and asks the participants to write down their individual personality type code of four letters. The participants must compare their codes and give the meaning behind each letter.

Instructions: Introduce your profile to your group members using the names of each letter like for example: I am an ESTJ, which means I am an extrovert, a sensor, etc.

**Inductive Learning Task: Understanding MBTI Results (10 minutes)**

The facilitator will give out a handout on the four main pairs of the MBTI and instruct the participants to work in groups to figure out their individual preferences.

Instructions: Use the handout (Appendix F) and circle each of the letters corresponding to your profile (E/I, S/N, T/F, and J/P), analyze and list the characteristics of each of the letters. If you need help, let another group member assist you to figure out the meaning of your inventory results.

**Input Learning Task: Interpreting the MBTI Results (20 minutes)**

The facilitator will give a short PowerPoint presentation highlighting the four main pairs of MBTI and how the four interact in information processing, decision making, and action taking.
Instructions: Follow this brief PowerPoint presentation and take notes on the worksheet. Underline what applies most to you. Note any questions that you may have about personality types and temperaments in regards to your personal profile.

**Implementation Learning Tasks: Strengths/Weaknesses (30 minutes)**

Task 1: Review your MBTI profile. What are the strengths and weaknesses of your personality preferences? What traits do you like, which ones do you not like? List them in separate columns on the worksheet. Share your results with your group (10 minutes).

Task 2: Think about the strengths of your personality preferences. Identify and describe one way each of personality preferences could personally help someone with the corresponding weakness? Share your results with your group (10 minutes).

Task 3: Now reverse your approach. Identify a weakness in each of your personality profiles and write down at least one thing you would need from someone else in the group to offset your weakness (10 minutes).

**Integrating Learning: Learning and Prayer Session (20 minutes)**

Let each pastor in the group list two important things that they have learned about themselves and how it affects them as they work with others. After they have shared with each other, they should select a partner and pray with him or her since it is only in Christ that leadership flows from motives of love, justice, and service, and not greed, dominion, and self-serving ambition (Baumgartner, 1990).
Session 3: MBTI and Effective Communication Skills

MBTI personality type preferences once understood in the context of various ways that different temperaments react to diverse ways in processing information which leads to decision making, and necessary action, more often will positively impact on people as they relate with one another as they work together for common goals that they aspire to accomplish from time to time. Such an enterprise calls for a good working knowledge of personality types, with a full understanding of one’s type and how to adjust to accommodate others as they communicate (Denhardt, Denhardt, & Aristigueta, 2009).

This session will help participants apply their knowledge of MBTI personality type differences in communication challenges.

Achievement-based Objectives

At the end of the session participants will have:

1. Discovered how the four major preferences, E/I, S/N, T/F, and J/P, interact when people communicate with each other.

2. Determined and examined how communication and personality type differences align people to diverse preferred styles, based on energy, information taking, decision making, and approach to life.

3. Identified conflict triggers, and listed ways to minimize them for purposes of love and unity amongst all members of the society.

4. Developed ways of integrating the learned concepts into practical use in their relationships as pastors and as members of society with recommendations on how to enhance channels of communication.
Learning Tasks for Session 3

Introduction: Engaging Questions (5 minutes)

Let the facilitator engage the participants with questions like: How do you know what to share and when to share it? How do you know what topics to discuss openly and those to avoid? How do you become an engaging converser?

Inductive Learning Task: Model Communicators (15 minutes)

Instructions: List and analyze how different personalities prefer to get energized, take in information, make decisions and take action. Think of the most effective communicators in your group, home, local church, and neighborhood. What, in your opinion, makes them effective communicators?

Input Learning Task: Communication and Temperament Types (20 minutes)

The facilitator will give a handout on key differences of communication based on the four type preferences and how understanding the differences will improve communication skills and enhance misunderstandings among different type preferences (See Appendix G for handout).

Task 1: As you look through the handout, take notes of questions that you may have during this time in regards to ways communication is affected by different temperament differences. Your questions will be taken during this session.

Implementation Learning Tasks: Personality Type and Conflicts (30 minutes)

Task 2: Review the MBTI classification and note how the natural temperament preferences of each participant can lead to conflicts. Do you feel comfortable or uncomfortable with conflicts? Look at the handout and identify specific situations or
behaviors that bring about conflicts in communication with people whose

type/temperaments differ from yours (Handout in Appendix G).

Instruction: Working in your groups, think of and list three ways communication

channels can be improved amongst yourselves, family members and church members in

your respective districts.

Task 3: Will be a short case study of conflict communication. Participants will be

asked to rewrite the script, contributing specific sentences based on their own type

preference strengths.

Integration Learning Task: Concepts Learned (20 minutes)

Let each member list one concept he or she learned and how he or she would like
to apply it to their personal lives. Think about whether you have been a channel of good
or bad communication and share your observations with your group members. Each
group will share.

Session 4: MBTI and Teambuilding Strategies

The fourth session is for the participants to gain practical knowledge and
demonstrate practical skills based on the MBTI and team building. The MBTI
classification of the four major personality type preferences will be used to teach the
necessary knowledge and skills needed to help the pastors and members evaluate,

demonstrate, and practice learned information as it will be shared with others as they live
together as a community of faith and hope.
Achievement-based Objectives

At the end of the session participants will have:

1. Understood the four personality type preferences and how they influence teamwork building within the pastoral workforce in Nyamira conference.

2. Analyzed the different MBTI type preferences on team performance and how best the team concepts can be developed within the Nyamira conference workforce.

3. Developed a good integration between the MBTI tool and other theories on teamwork building so as to improve interpersonal relationships for enhanced productivity in the workplace and all other areas of social interactions.

4. Evaluated learned lessons and gradually integrated them into their work situation.

Teambuilding is a process in which people (a) learn about themselves, (b) each other, and their leaders, and (c) how these components can fit together to maximize successful endeavors. In the past, organizations interacted within employees and managers. The real task of team building, though, entails facilitating interactions among team members regardless of whether they are leaders or followers, which will enhance cohesion and group work for maximum results on a given goal or objective.

There are numerous ways in which the teambuilding processes can end up: It may be a onetime event or ongoing. It may involve an entire team, sub team or pairs. It may occur at the time a team forms or at any point in the team’s existence. It may happen when the team has a conflict, or when all is well within it. And finally it may be a part of the on-going team efforts, or just an isolated event.
Hughes, Ginnett & Curphy (2006) assert that teams will be effective in realizing the intended objectives and goals if all the members of the teams factor in these four variables:

1. Plans: Each team needs to understand clearly what their tasks are from the beginning to the end, and how to navigate through the process so as to have them realized.

2. Group boundaries: Are the collective team members ready for the task to be performed within the set boundaries of the team members?

3. Norms: Do the team members embrace the appropriate norms for working as a team and the guidelines to determine and settle any challenges along the way?

4. Authority: Is the leader of the team able to establish a climate for his or her authority and check if their authority can be used in a flexible environment?

Hughes et al. (2006) further highlights the four stages of team building levels that all teams need to succeed if they are to thrive successfully: (a) forming, (b) storming, (c) norming, and (d) performing.

Berens, Ernst, and Smith (2004) also emphasizes the key team dynamics, which are five essential issues that each team member needs to seriously consider as they engage in teams: Who am I, and who are you? Who are we together? What are we here to do? How are we going to do it? How are we doing? How did we do?

Effective team building is a critical aspect of any organization. The concept of appreciation of differences through understanding personality types is more critical today than even before. Leadership and management that supports, appreciates, and encourages differences as well as provides an atmosphere for mutual respect among team members.
can enhance team effectiveness. If all the factors noted above are taken note of, then an environment is created where differences are appreciated and nurtured; there can be creative choices with excellent outcomes for both individuals and organizations alike (Kennedy, 2008).

Learning Tasks for Session 4

Warm-up Exercise with Debriefing (15 minutes)

Let the teams stretch a white elastic loop into a large circle, directly above a bulls-eye target that has been placed or drawn with chalk on the floor. Each member of the group holds the elastic with both hands and must keep their feet in the same position throughout the entire activity. The challenge is for the team to work together, with split-second precision, and let go of the elastic at EXACTLY the same time so that it drops into the center of the bulls-eye target. The actual location of the dropped elastic is a quantifiable way to measure the strength of the teamwork within the group.

The team members are invited to share their view on the impact of the practical lessons learned and how to incorporate them into team spirit despite type differences. The more people provide direct verbal feedback to fellow teammates the better in boosting group participation. The facilitator guides the group in probing deeply into a pre-selected list of issues in relation to team challenges and how they can be overcome for the good of team effectiveness.

Inductive Learning Task: Type in Teams (20 minutes)

What type characteristics are represented on your team? What does that tell you about what the team is likely to be interested in doing? What type of team worker are you?
Instructions: Recall one experience you have had working in a team and share the experience with your team members and how it worked towards the realization of your objectives as it was intended.

**Input Learning Task: Type Analysis (20 minutes)**

During this learning task participants will learn to analyze different type preference configurations of observable personality traits and how they affect or promote (a) teamwork, (b) decision-making, (c) conflict resolution, and (d) interpersonal communication skills. A PowerPoint presentation will be shown by the facilitator to help the participants to broaden their knowledge on team building strategies. Participants will receive a handout based on Appendix H.

Instructions: Follow the PowerPoint presentation by marking your worksheets, while underlining those aspects that apply to your personality type and how they affect teamwork, conflict resolution, and communication skills.

**Implementation Learning Tasks: Teamwork Discussion (20 minutes)**

Task 1: Go back to your marked handout and analyze what your personality type preferences and temperament contribute to effective teams. List several concrete things and explain why your personality is needed in a team. Share your results to your group.

Task 2: This may not be easy to admit, but each point of strength is accompanied by a potential weakness. Go back to your handout and think about the characteristics of your personality type. Mark the traits of your temperament that can potentially hinder the group from being effective and share your findings with your group members.

Task 3: Now that you know a potential weakness of your personality type, look again at the handout and identify the opposite trait of your weakness. Share the opposite
trait with the group and see if you can find a person in the group who has that temperament trait as a preference. Ask the person to describe how he or she behaves in regards to that preference.

**Integration Learning: Learned Concepts (15 minutes)**

List at least one new idea you have learned that will help you as a person. Can you visualize your conference growing if these skills are put into practice? Share your observations with your team members as each group will present an example.

**Closing Session: Borabu County Club Declaration**

The pastors of Nyamira conference of the SDA church will come together on the last weekend of September 2011 for a seminar on ways they can improve their working relationships, despite their personality type differences. After the sessions, they will pray together during the weekend retreat, since several resolutions were made by the whole group as a result of the eye-opening discoveries made by the impact of the leadership development and training seminar.

The pastors and their officers will decide to start a new beginning as a conference, and enhance the learned knowledge, skills, and attitudes in order to spread the knowledge to the entire conference membership. By so doing, it is expected the spirit will impact the entire conference workforce positively and the results will help the church realize her mission in Nyamira territory and beyond. By the grace of God, as all members will be urged to embrace team ministry while focusing on minimized conflicts for ministry advancement and growth.
Many during the debriefing session will portray how they have been deeply touched by the various methods of learning with visual, audio, and kinesthetic that will be projected during the seminar.

A signed document, with signatures of all participants appended, will affirm the progress that has been made and will be surrounded by prayers involving the entire group, before a meal. This will signify a new beginning and a pledge to work together as a team of God’s ministers with devotion, commitment, and determination by the grace of God who strengthens us.

**Conclusion**

Psychological type is a theory of personality types that was developed by Carl Jung to explain the differences between normal people. Jung concluded that differences in behavior result from people’s inborn tendencies to use their minds in certain ways. Jung’s type theory defines patterns of normal behavior, or types, and gives an explanation of how types develop. The MBTI developed later by mother and daughter Myers and Briggs, focuses on the four behavioral dimensions of (a) how energy is used, (b) information is gathered, (c) decisions are made, and (d) how action is taken based on these behavioral dimensions. These differences affect each person in his or her unique style, hence the need for self-understanding, or an understanding of the different ways that they affect us in our daily lives.

The use of the MBTI instrument in this training program is intended to help participants understand their unique inborn characteristics and how they affect our society. Such an understanding will help people know themselves better and how to accommodate others.
Leadership is a relational process and people follow their leaders voluntarily as they work together to accomplish a given goal. Accordingly, here the MBTI is used as a potential training tool for leadership development in Kenya. This training will give the learners an idea of who they are and their vulnerability, and how to adjust in order to live productively with others in unity, love and peace.
CHAPTER VI

HOW DO THEY KNOW THEY KNOW?

Explanation of Project Context

This project report (dissertation) was researched and written in the context of the Doctor of Ministry Program of the Seventh-day Adventist Theological Seminary as an in-resident cohort designed for foreign students studying out of the context of active pastoral ministry. Consequently the project is necessarily more theoretical since there is no context available for implementation of the project model developed. Implementation for the in-resident cohort is done after the research and development of the project model once the student has returned to the home field where the practical context is available for implementing the model designed for professional intervention.

Introduction

This chapter is a continuation of the previous chapter, which developed a training program based on the MBTI instrument as a potential tool for leadership development in Kenya. The chapter presents three main aspects, namely: (a) Learning, (b) Transfer of Learning, and (c) Impact. The key purpose of this study is to integrate these processes as they take place in the three ways mentioned above, and discover how they affect the learner, bringing about positive changes in the way they go about their daily activities and interactions in both social and organizational settings.
Learning is what occurs within the event. Transfer of learning means taking that learning to a new context. Impact is the change in organizations or systems caused by that learning process (Vella, 2008). Each of these three aspects will be expounded here.

**Learning**

Learning is defined as what happens or takes place in a session as a result of intentional teaching. It is also defined as what occurs within a program as participants complete the achievement-based objectives, resulting in observable products and projects (Vella, 2000). In using the MBTI instrument during these sessions while working to produce a tool for leadership training in Kenya, the learning process will be based on seven design steps which define the contents of the sessions, the set of strong verbs which will demonstrate what the learners will work with in order to learn.

The seven design steps name a distinct set of contents (what), state the ABOs (what for?), and lay out the learning tasks (how?) that make it all happen. In a well-planned learning task, one is able to see behavioral products emerge that are indicators of learning (Vella, 2008).

For learning to be complete in an adult education lesson, the four components of learning tasks needs to be kept in mind, namely: (a) inductive work (anchoring the new learning in the life and the context of the learners), (b) input (adding new content), (c) implementation (applying the content), and (d) integration (taking the content back home). The content to be learned is referred to as the “what.” The learning is the “How?” structured in the four key parts mentioned above (Vella, Berardinelli & Burrow, 1998).

Behavior changes affecting learners can emerge as soon as the learning tasks are put into use and consequently serve as an indicator of learning. The language used and
understood by learners after training and sharing new skills with fellow learners may serve as indicators of a learning experience in the learning circle. Such outcomes or indicators of learning are vital to learning development, since they help planners to monitor and evaluate the learning process, keeping it on track with the overall goals and objectives of any given training program.

**Transfer of Learning**

Transfer of learning refers to the effective use of skills, knowledge, and attitudes beyond the education program. It has occurred when, as a result of the learning process, you can observe a change in behavior and attitude outside of the course, seminar, or training session in the context of the learner (Vella et al, 1998). In other words, the transfer of learning is the effective application by program participants of what they learned as a result of attending an education or training program. It is the “so what“ or “now what” phase of the learning process (Cafferella, 2002). The transfer of learning has most often been described in the behavioral terms—that is, what is to be transferred can be clearly specified in terms of observable changes in knowledge, skills, and attitudes (Broad & Newstrom, 1992). The assumption held is that as long as everyone knows ahead of time what is to be transferred and how this learning transfer will be accomplished, the transfer will happen without any additional intervention. Though this assumption may be true in some situations, learning transfers are often more complex and multifaceted, requiring more than being clear about what learning needs to be applied and having a plan to achieve that. Ottoson (1995) so aptly observed,

Application is a complex, multidimensional process that takes more than just a good idea. It takes knowledge, skill, endurance, and artistry. Application requires multiple kinds of knowledge, including knowledge of things, the context, the practical, and skill to put it all together. (p. 24)
When participants or learners from a training session start employing learned information at home, in the workplace, or in a community with an effort to (a) implement what they learned, (b) put concepts into action, and (c) practice new skills, such actions serve as strong indicators of the transfer of learning, legible for documentation and measurement (Vella, 2008).

The MBTI, a psychological instrument used to measure personality-type differences and functions, can serve leaders in Kenya as a tool for leadership development. In the training program, these leaders took an assessment and developed a deeper understanding of people differences. There was a clear expectation that they would practice the learned information by explaining key concepts to their immediate family members:

1. How different people get energized externally and internally.

2. How people process information differently, either using their senses or being driven by thoughts of possibilities.

3. How thinkers and feelers interact with society.

4. How judgers need closure immediately for each situation they encounter, as opposed to perceivers who could want to leave a situation open for further consultations (Kroeger, Thuesen & Rutledge 2002). Such efforts on the part of the learners, to put the learned skills, knowledge, and attitudes into practical use at home, at the workplace, or in the community is a sure indicator of the transfer of learning. When adults begin to study books in an educational setting which expound more on the MBTI instrument and its diverse use in different contexts, these efforts constitute further indicators of transfer.
Vella (2008) asserts that transfer can be direct, meaning that participants can do exactly what they learned during the session at home or at work. At other times, the transfer is indirect, implying that one can integrate the new concepts and skills quietly into general behavior. Participants start working on the weaknesses associated with their personality-type differences with a view of knowing and learning how best to work with other people who are different from them, to live together harmoniously with fewer conflicts.

New behaviors observed in participants after the training program or learning sessions are known as *longitudinal outcomes*. Such behavior changes take place within a time structure of five days of training, where (a) language changes, (b) the flow of actions is intentional, and (c) teamwork is improved. As such, these attitudes are recognized as transfer indicators (Vella, 2000).

Learning is in most cases manifested in behavior. This delights educators who employ outcome-based education or results-based education. At this point, they ask for accountability within the educational design and process. Indicators of transfer are known as results, at times also called outcomes, rooted on thoughtful design of the content (what?) and the ABOs (what for?) in the training. Considerations are made on the sound reading of the group being taught (who?) and the scenario that calls for the learning session (why?) (Vella et al., 1998).

In such a setting, theories and skills are reconstructed and taught in order to fit the lives of the learners in their context. Accordingly, the measure of success for a training program is based on the immediate usefulness of the transfer. What is the result of such training? New skills, new theories, and new behaviors are offered as a replacement for
old workplace tendencies. New attitudes in community, as well in homes, emerge as new signs and confirm a new beginning. The journey from transfer to impact is in most cases a long, step-by-step journey in which each step is accompanied by indicators. A path is created, and efforts are made to walk on it for growth and continuous development in a lifetime, as a progression which is not a destination, but a process.

**Impact**

What is the impact in light of evaluation? Impact is what happens to a person, family, a church, an organization, or a nation as a result of an educational venture. Impact indicators are always connected to the “why?” section of the seven design steps. The “why?” section of the training (the situation that calls for an educational event) defines what the “who?” (participants) need (Vella, 2008). Impact, therefore, involves the changes in organizational structure or systems as a product of an educational event. The problem being addressed by this dissertation is the conflict and the misunderstandings often experienced by people who do not understand how people differ and how these differences can be used in positive and complementary ways to make teams stronger. Such conflicts hinder mission advancement in Kenya. It is hoped that using the MBTI as an educational tool to help people see and understand their personality-type preferences at individual levels will lead to new ways of interacting with other people and living together in harmony while accommodating their differences. Ultimately I hope that this program will affect change in organizations.

Impact is the end product. The learning tasks in the training program and the four sessions are all intended to bring about such an end with (a) maximum results, (b) mastering self-understanding, (c) the strengths and weaknesses of each personality
type and how such challenges can be addressed with our diverse communication skills, and (d) teamwork establishment for enhanced productivity in all that we do every other day in our social interactions.

Vella (2008) contends that impact is at times specific as particular systems change, though in most cases it is general, coming as a new state of mind, a new attitude, or a renewed sense of original purpose. It is crucial to note that as a trainer, one may not know and should not limit the scope of the impact of learning and the work achieved on a given training. Instead, trainers should take solace in the fact that each tiny movement towards enhanced, responsible learning, towards peacefulness and self respect, represents the impact of one’s work of training in learning, transfer, and impact.

Impact is a sure measurement of success, and success is transferable. This section calls for hard work, with lots of details needed in order for both the course work and impact measurement matrix (IMM) to be realized as a long-term goal for any training program that is to impact organizations and society in general.

According to Vella et al. (1998) philosophy of evaluation, participants are to know what they learn in the course of learning tasks, which will take care of the four I’s of instruction. Namely: (a) induction, (b) input, (c) implementation, and (d) integration. Figure 3 and Table 10 represent the philosophy of accountability which indicates the theoretical framework of the accountability process of the three stages of learning: (a) learning, (b) transfer, and (c) impact.
Program planning identifies and anticipates the relationships of these elements

Program evaluation measures the effectiveness and relationships of these elements

Table 10

Comparing Elements of Instruction and Evaluation

<table>
<thead>
<tr>
<th>Element</th>
<th>Use in Instruction</th>
<th>Use in Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goals</td>
<td>Identify the important results of the program</td>
<td>Identify the type of evidence to be used to determine program success</td>
</tr>
<tr>
<td>Objectives</td>
<td>Identify the specific knowledge and skills to be learned and the specific standards for success</td>
<td>Identify the knowledge and skills to be evaluated and specific standards to be met</td>
</tr>
<tr>
<td>Content</td>
<td>Provides the information learners must know in order to develop necessary knowledge and skills</td>
<td>Offers the basis for developing evaluation questions to test learner knowledge and skills</td>
</tr>
<tr>
<td>Methods/activities</td>
<td>Provide structure for learning; the ways the learners interact with the content to develop knowledge and skills</td>
<td>Provide sources of evidence to determine learning; times and ways in which the learner is using what is being learned</td>
</tr>
<tr>
<td>Resources/materials</td>
<td>Offer the sources of the information or the means of delivering content and learning experiences for participants</td>
<td>Provide tools that learners are using during the program that can serve as sources of evaluation information or resources to assist in conducting the evaluations</td>
</tr>
<tr>
<td>Instructor</td>
<td>Manages the learning process and supports learners and acts as a source of content in some programs</td>
<td>Manages the implementation of evaluation activities, serves as a source of evaluation information, and supports learners if they are concerned about evaluation</td>
</tr>
</tbody>
</table>

The Connection Between Learning, Transfer, and Impact

The three aspects of knowledge gathering known as (a) learning, (b) transfer, and (c) impact are so interconnected and interdependent that there can be no meaningful learning without all three being incorporated entirely in the learning process.

Learning, to start with, is that which takes place in a session as a result of intentional teaching, based on the seven design steps of learning. This definitively contains the contents of the sessions accompanied with the strong verbs of action detailing what learners will do to learn the new material or contents.

The seven designs steps, according to Vella (2008), help in naming the content to be covered (what?), stating the ABOs (what for?) and the learning tasks (how?), and detailing the strategies that will make learning happen. When the learning tasks are designed in a concrete way, there is a good chance that behavior changes in the learners can take place almost instantly during the learning process, and after the learning sessions.

Transfer of learning is the process that follows the learning stage. The transfer of learning is usually accompanied by a change in behavior, which takes place after any course of training. Participants in all kinds of training go to their homes or places of work and begin to implement what they have learned. They start to turn the learned concepts into action and practice new skills. Such deliberate actions and efforts are strong indicators of the transfer of learning which can also be documented and measured (Vella et al, 1998).

Impact on the other hand, is those changes which take place in organizational structures or systems as a result of an educational event for the participants or learners.
Any change reflected in a new style of doing business as a result of a given training program constitutes a dimension of impact.

There is a strong connection between the three aspects of the results of training through dialogue. According to Vella (2008) “learning is what occurs within the event, transfer is taking that learning to a new context, and impact is the change in organizations and systems caused by that learning” (p. 129). She further observes that learning is what occurs within a program. It is completion of the achievement-based objectives, visible in products and projects. Transfer is using this learning—concepts, skills, and attitudes—in another setting, at work or at home. Impact is the measurable change in the organization as a result of the learning and transfer. (Vella, 2000, p. 36)

Thus learning, transfer, and impact are three aspects of assessment used in dialogue education. Each of the three has an independent stage of evaluation that reveals discrete information. While separate, these levels of evaluation are concretely interdependent, implying the fact that without learning, there is no transfer, and without transfer there is no impact. Learning evaluation entails assessing the degree of the learner’s grasp of the new knowledge, skills, or attitudes (KSAs) that are built using the program as designed. Transfer evaluation measures how participants apply their learning to the work situation or daily interactions with others. Impact evaluation measures the broad, long-term effects of the projects or course on a society or an individual (Vella, 2000).

**African Analogy on the Three Domains of Learning**

In a typical African home, there are three stones in the fireplace, of equal nature and size, that give any cooking pot placed there balanced support during the cooking process (Figure 4). I find this analogy quite relevant for our study, since learning,

Evaluation Indicators During the Sessions

My project has four sessions using the MBTI instrument. In the first session, participants will get to know themselves in the same way the certified practitioner would have to administer the inventory. They will then use the results for a session of self-awareness training, which will reveal the nature of different personalities and how the differences affect society quite diversely. Suggestions will be recommended on how unity...
will be embraced despite these differences. The third session will highlight communication skills within the framework of personality-type differences and challenges thereof before participants delve into the last session on the subject of teamwork-building strategies for enhanced and improved performance in small groups and organizations.

In the four sessions named above, I will be evaluating the “what?” contents of each session so as to assess and determine the effectiveness of the designed course content in the training program. The other area of concern will be the achievement-based objectives (ABOs) of each session and how they have been integrated into the learning tasks’ four elements.

The “how?” (learning tasks and materials), asserts Vella (2008), includes numerous stages, which once incorporated in the learning process will enhance adequate learning whose results will meet the standard of evaluation. Accordingly, learning needs and resource assessments inform the trainer about a program, but does not form the program. The learning tasks, the four elements of an effective learning task, do a great deal to reinforce the learning process:

1. Inductive work: Anchoring new learning in life
2. Input: Adds new content—substantive, accessible, as well as immediate
3. Implementation: Do something with that new content—apply it now
4. Integration: Take it home and with you.

Behavior signals will be evaluated during and after the assessment, to check the effect of the learning process in learning, transfer, and impact in view of the objectives of
the program organizers, and whether the objectives were realized as anticipated. Table 11 indicates Learning, Transfer, and Impact in a real situation.

**Table 11**

Learning, Transfer, and Impact in a Real Situation

<table>
<thead>
<tr>
<th>Sessions</th>
<th>Learning in the Sessions</th>
<th>Transfer At Home, Workplace, Context</th>
<th>Impact Changes Affecting the Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Administration of the MBTI Instrument</strong></td>
<td>Participants will: Take the inventory and identify their profiles. Complete the score sheets. Establish their MBTI codes.</td>
<td>Participants will understand the concept of personality types, and how to use them in their lives. Participants will know themselves, and work to understand how different people relate with one another at home, work, or church.</td>
<td>Participants will learn to appreciate each other’s style of interaction for the good of different organizations.</td>
</tr>
<tr>
<td><strong>Self-Awareness</strong></td>
<td>Participants will: Identify their strengths and weaknesses. Identify their preferences like ESTJ, INFJ. Share with friends their preferences strengths, and weaknesses.</td>
<td>Participants will: Know why they act the way they do. Work to accommodate others in their styles of looking at different viewpoints. Change in self-knowledge to allow for areas of challenge and how to work with others.</td>
<td>Participants will learn to apply organizational techniques which are inclusive of all people. Organizations will aspire to promote diversity so that all resources with different leaders are tapped maximally. Staff should be aligned with their strengths so challenges can be communally shared.</td>
</tr>
<tr>
<td><strong>Communication Skills</strong></td>
<td>Determine how personality types affect the participants in communication. List how the four codes E/I, S/N, T/F, and J/P affect communication due to different means through which people receive and process information.</td>
<td>Participants will witness improved communication channels amongst fellow colleagues at work and church. There will be harmonious working together with one another despite their personality-type differences. Participants will make efforts to be holistic in</td>
<td>Further training is advocated to expand people’s understanding on personality types and how to enhance communication skills across the divide. Effective communication amongst workers seems to be on the right footing; interpersonal relationships seem to</td>
</tr>
</tbody>
</table>
Participants will name, list, and discuss ways of enhancing communication as they adjust to one another.

Despite differences in people, there should be strong indicators of members working to accommodate others’ views.

Participants will strongly identify themselves within the framework of objectivity in teams, though diverse in nature.

Participants will be able to understand the challenges and list the avenues through which they can maintain teamwork, despite their different views based on their preferences.

Teamwork challenges seem to be on the decline as participants manifest maturity of purpose due to their understanding on team success strategies done in the seminar. Conflict resolutions and interpersonal skills seem to be growing amongst workers due to their understanding of human personality type differences and how they affect relationships.

Evaluation at the End of the Sessions

I will be interested to know whether the knowledge, skills, and attitudes learned by the participants as a result of the training are relevant to the objectives of the course and how the participants will benefit from the information gained. My next concern will be the method of instruction and to check whether it met the expectation of the learners, and recommendations for the subsequent training meetings in the future.

I will check with participants from time to time to discover whether the information learned about the MBTI and its various use in self-understanding, communication, and teamwork-building was useful, and to obtain recommendations from participants on additions or revisions in future training sessions. Important questions will be: (a) What changes can be observed in the participant’s job performance now, and in
the days to come? (b) Are there chances of the participants embracing the changes and being willing to implement them continuously for organizational development and advancement both now and in the future?

**Conclusion**

Learning involves change. The changes that take place become directional in scope and so the effects are two-fold, sometimes changing the direction of one’s life goals, and sometimes reinforcing the way the learner is going. The Apostle Paul stressed the importance of evaluation when he said, “Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold for me” (Phil 3:12). Paul talks about the change of his life goals, and once such change took place in his life, the man of God kept an invariable growth in the right direction. This is the sole reason for training in our community and workplace.

In order for participants to make the most of their results, it is important to understand that the MBTI: (a) describes rather than prescribes—it feeds back to one, in an organized manner, preferences as indicated when one responds to the inventory; (b) describes preferences, not skills or abilities, and all preferences are equally important. Because the results on the MBTI are subject to a variety of influences, they need to be treated with care and individually verified from time to time. Each person needs to determine the type that best describes him- or herself. This may or may not be the same type as reported on the MBTI.
CHAPTER VII

SUMMARY, RECOMMENDATIONS, AND CONCLUSION

Summary

The training program on personality type differences based on MBTI as a potential tool for leadership training and development in Kenya is necessary if ministry is to thrive in the growing Seventh-day Adventist church of Kenya and Africa. The leadership training and development is designed to help the members and clergy alike to understand how different people receive, process, and take different actions based on how they are wired and how these trends project different reactions in terms of communication and teamwork at home, in the church, and in the workplace.

The MBTI, the instrument used for this study, helps in a number of diverse areas like (a) education, (b) career development, (c) organizational behavior, (d) group functioning, (e) team development, (f) personal and executive coaching, (g) psychotherapy with individuals, (h) couples and families, and (i) in multi-functional settings. It covers diverse areas of real concern for people and their styles of behavior that people struggle with in life. With such diversity, there needs to be a self-awareness, and an ability to relate with others of diverse personality types in a manner that enhances love, unity, and understanding since the church is a community of people that exemplify the principles of such attitudes and beliefs.
We are created by nature to be interdependent so that we can learn and build on one another. Blanchard and Hodges (2005) contend that although we are created with different personality types, we are called to honor the power of diversity and acknowledge the power of teamwork, since “none of us is as smart as all of us.”

The training program has developed strategies to induce effective teams in the church with unity of purpose, for prayer meetings, witnessing, evangelism, and other communal ministries as they work together to foster self-awareness and an appreciation of differences in personality type profiles.

Leadership practices vary according to place and context. Accordingly, this dissertation has taken into consideration where this research process will be conducted: Kenya. This includes the nature of the people in Kenya and how they relate with social imbalances like high-power distance and high cultural contexts.

Our nature as fallen human beings has also been emphasized in this project, giving a base on the theological foundations of ministry and showing how leaders can be transformed despite their innate characteristics by listing examples of leaders who depended upon God’s leading.

The training program is developed for adults as they participate in learning by dialogue and participation. The program adopts an evaluative strategy that will maximize the learning process to realize intended results, before and after the training sessions. Training is continuous in order for learning, transferring, and impacting to take place within the learner.
Anticipated Outcomes

So as to fully gain the benefits of the training program in Kenya, and beyond, I beg to suggest the following outcomes:

1. Misunderstandings amongst church members and the community at large are a common phenomenon in any society and in most cases have led to long-standing conflicts that have led to very complicated situations. Considering what the church is intended to be in society, there is a need that such conflicts be minimized at all costs. Accordingly, the Seventh-day Adventist church in Kenya needs to realize that diversity in personality type preferences is a reality that brings diverse perspectives into view for the good organizational enrichment and growth, and once the members understand themselves and work to accommodate such differences, the church can be a light in a dark world as it is supposed to be according to the plan of God from the very beginning, before the fall.

2. The pastors in Kenya need to have some basic understanding about the MBTI instrument, and how the same instrument can help in bringing forth the differences with people, and how the diverse differences can be of use in the body of Christ within their districts. Administrators within fields and conferences would consider allocating budgets so that the office workers can be trained as well on this important area of human resource development, for the good of the church body.

3. The MBTI instrument will help people/workers understand their strengths and weaknesses based on their individual personality profiles, and how the differences can be developed positively to accelerate growth in the church’s endeavors for mission outreach.
They will learn how to complement one another as they hope to minimize uncalled for conflicts and misunderstandings that are a continual hindrance to mission advancement.

4. Both leaders and followers in the Seventh-day Adventist church will learn to invest in their strengths and maximize team-building strategies for ministry advancement endeavors, after they all value the need for self-understanding and evaluation.

**Conclusion**

This dissertation journey has been so personally rewarding. The process has answered questions I have had since I joined ministry a number of years ago. It was an issue I have struggled with for a long time now, but God gave me the answer through my studies for this dissertation. I was also rewarded through the experience of the MBTI certification program and what I learned through the consequent dialogue. I highly suggest that the church in Kenya use this approach of conflict management and resolution to help members have a sense of who they really are and how to work on their behaviors that are contrary to what they ought to be as servants of the most High God.

My passion for leadership development and training has been reinforced by this study that has opened my eyes to understanding people based on their personality types, and how to create harmony in relationships.

Leadership and teamwork are important factors in organizational effectiveness in diverse social-cultural contexts. In this dissertation, I wish to note the need for strong teamwork in developing countries like Kenya and others if success is to be realized in the 21st century where such countries around the world constitute 80% of the population. This dissertation process has shaped and broadened by understanding the numerous differences in human beings and how the differences affect them. The MBTI instrument
has proved a wonderful resource for leadership training and development, and as such it should be used to bring understanding to leaders about their strengths and how all people complement each other in their areas of challenge as they aspire to establish strong teams that will help organizations, like the church, thrive in the 21st century and beyond.
APPENDIX A

CHURCH GROWTH TRENDS IN KENYA, 1943-2009
Table 12

*Church Growth Trends in Kenya from 1943-1962*

<table>
<thead>
<tr>
<th>Field Name</th>
<th>Churches</th>
<th>Beginning Membership</th>
<th>Accessions (Bapt &amp; POF)</th>
<th>Deaths</th>
<th>Dropped &amp; Missing</th>
<th>Ending Membership</th>
<th>Ord &amp; Lic Ministers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Kenya Field</td>
<td>32</td>
<td>2,560</td>
<td>341</td>
<td>0</td>
<td>0</td>
<td>2,734</td>
<td>20</td>
</tr>
<tr>
<td>Highlands Field</td>
<td>3</td>
<td>83</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>82</td>
<td>0</td>
</tr>
<tr>
<td>Kenya Lake Field</td>
<td>63</td>
<td>9,692</td>
<td>1,108</td>
<td>0</td>
<td>0</td>
<td>10,563</td>
<td>41</td>
</tr>
<tr>
<td>Ranen Field</td>
<td>52</td>
<td>7,668</td>
<td>1,055</td>
<td>0</td>
<td>0</td>
<td>8,156</td>
<td>28</td>
</tr>
<tr>
<td>South Kenya Field</td>
<td>58</td>
<td>16,466</td>
<td>2,441</td>
<td>0</td>
<td>0</td>
<td>18,122</td>
<td>20</td>
</tr>
<tr>
<td>Uganda Field</td>
<td>32</td>
<td>4,609</td>
<td>587</td>
<td>0</td>
<td>0</td>
<td>5,071</td>
<td>27</td>
</tr>
<tr>
<td>EAST AFRICAN UNION MISSION</td>
<td>240</td>
<td>41,078</td>
<td>5,533</td>
<td>0</td>
<td>0</td>
<td>44,728</td>
<td>159</td>
</tr>
</tbody>
</table>

*Note.* Retrieved from http://www.adventiststatistics.org/
Table 13

Church Growth Trends in Kenya from 1963-1968

<table>
<thead>
<tr>
<th>Field Name</th>
<th>Churches</th>
<th>Beginning Membership</th>
<th>Accessions (Bapt &amp; POF)</th>
<th>Deaths</th>
<th>Dropped &amp; Missing</th>
<th>Ending Membership</th>
<th>Ord &amp; Lic Ministers</th>
</tr>
</thead>
<tbody>
<tr>
<td>East African Union</td>
<td>2</td>
<td>76</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>79</td>
<td>17</td>
</tr>
<tr>
<td>Central Kenya Field</td>
<td>55</td>
<td>4,356</td>
<td>6</td>
<td>0</td>
<td>55</td>
<td>4,767</td>
<td>27</td>
</tr>
<tr>
<td>Kenya Lake Field</td>
<td>84</td>
<td>15,759</td>
<td>74</td>
<td>0</td>
<td>243</td>
<td>17,136</td>
<td>31</td>
</tr>
<tr>
<td>Ranen Field</td>
<td>60</td>
<td>11,256</td>
<td>42</td>
<td>0</td>
<td>192</td>
<td>12,307</td>
<td>17</td>
</tr>
<tr>
<td>Seychelles Field</td>
<td>1</td>
<td>73</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>78</td>
<td>0</td>
</tr>
<tr>
<td>South Kenya Conference</td>
<td>101</td>
<td>26,943</td>
<td>60</td>
<td>0</td>
<td>1,114</td>
<td>27,916</td>
<td>28</td>
</tr>
<tr>
<td>Uganda Field</td>
<td>65</td>
<td>6,982</td>
<td>37</td>
<td>0</td>
<td>274</td>
<td>7,226</td>
<td>37</td>
</tr>
<tr>
<td>EAST AFRICAN UNION MISSION</td>
<td>368</td>
<td>65,445</td>
<td>220</td>
<td>0</td>
<td>1,878</td>
<td>69,509</td>
<td>158</td>
</tr>
</tbody>
</table>

*Note.* Retrieved from http://www.adventiststatistics.org/
Table 14

*Church Growth Trends in Kenya from 1970-2002*

<table>
<thead>
<tr>
<th>Field Name</th>
<th>Churches</th>
<th>Beginning Membership</th>
<th>Accessions (Bapt &amp; POF)</th>
<th>Deaths</th>
<th>Dropped &amp; Missing</th>
<th>Ending Membership</th>
<th>Ord &amp; Lic Ministers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Kenya Conference</td>
<td>567</td>
<td>59,226</td>
<td>6,965</td>
<td>77</td>
<td>730</td>
<td>67,942</td>
<td>78</td>
</tr>
<tr>
<td>Central Nyanza Field</td>
<td>163</td>
<td>27,891</td>
<td>1,726</td>
<td>176</td>
<td>85</td>
<td>26,873</td>
<td>19</td>
</tr>
<tr>
<td>Kenya Coast Field</td>
<td>96</td>
<td>8,922</td>
<td>1,096</td>
<td>17</td>
<td>194</td>
<td>9,604</td>
<td>62</td>
</tr>
<tr>
<td>Kenya Lake Field</td>
<td>362</td>
<td>104,606</td>
<td>7,533</td>
<td>475</td>
<td>1,354</td>
<td>109,782</td>
<td>58</td>
</tr>
<tr>
<td>Nyamira Conference</td>
<td>315</td>
<td>113,520</td>
<td>6,451</td>
<td>169</td>
<td>2,646</td>
<td>108,120</td>
<td>63</td>
</tr>
<tr>
<td>Ranen Field</td>
<td>438</td>
<td>109,136</td>
<td>9,480</td>
<td>339</td>
<td>1,126</td>
<td>118,892</td>
<td>81</td>
</tr>
<tr>
<td>South Kenya Conference</td>
<td>412</td>
<td>191,032</td>
<td>11,113</td>
<td>445</td>
<td>3,418</td>
<td>123,738</td>
<td>64</td>
</tr>
<tr>
<td>Western Kenya Field</td>
<td>583</td>
<td>58,825</td>
<td>4,226</td>
<td>49</td>
<td>650</td>
<td>62,770</td>
<td>84</td>
</tr>
<tr>
<td>EAST AFRICAN UNION MISSION</td>
<td>2,936</td>
<td>673,158</td>
<td>48,590</td>
<td>1,747</td>
<td>10,203</td>
<td>627,721</td>
<td>509</td>
</tr>
</tbody>
</table>

### Table 15

**Church Growth Trends in Kenya from 2003-2009**

<table>
<thead>
<tr>
<th>Field Name</th>
<th>Churches</th>
<th>Beginning Membership</th>
<th>Accessions (Bapt &amp; POF)</th>
<th>Deaths</th>
<th>Dropped &amp; Missing</th>
<th>Ending Membership</th>
<th>Ord &amp; Lic Ministers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Kenya Conference</td>
<td>900</td>
<td>91,120</td>
<td>9,541</td>
<td>198</td>
<td>1,167</td>
<td>102,030</td>
<td>136</td>
</tr>
<tr>
<td>Central Nyanza Field</td>
<td>211</td>
<td>29,270</td>
<td>3,832</td>
<td>96</td>
<td>51</td>
<td>32,680</td>
<td>24</td>
</tr>
<tr>
<td>Kenya Coast Field</td>
<td>145</td>
<td>13,686</td>
<td>709</td>
<td>14</td>
<td>342</td>
<td>14,144</td>
<td>29</td>
</tr>
<tr>
<td>Kenya Lake Field</td>
<td>511</td>
<td>71,340</td>
<td>3,031</td>
<td>115</td>
<td>246</td>
<td>73,149</td>
<td>55</td>
</tr>
<tr>
<td>Nyamira Conference</td>
<td>469</td>
<td>101,677</td>
<td>6,456</td>
<td>324</td>
<td>1,769</td>
<td>102,899</td>
<td>57</td>
</tr>
<tr>
<td>Ranen Field</td>
<td>644</td>
<td>95,593</td>
<td>7,350</td>
<td>248</td>
<td>845</td>
<td>101,684</td>
<td>78</td>
</tr>
<tr>
<td>South Kenya Conference</td>
<td>582</td>
<td>138,667</td>
<td>7,290</td>
<td>352</td>
<td>2,345</td>
<td>143,092</td>
<td>74</td>
</tr>
<tr>
<td>Western Kenya Field</td>
<td>728</td>
<td>79,167</td>
<td>6,743</td>
<td>178</td>
<td>1,890</td>
<td>87,769</td>
<td>85</td>
</tr>
<tr>
<td>EAST AFRICAN UNION MISSION</td>
<td>4,190</td>
<td>620,520</td>
<td>44,952</td>
<td>1,525</td>
<td>8,655</td>
<td>657,447</td>
<td>546</td>
</tr>
</tbody>
</table>

APPENDIX B

KENYA’S ETHNIC DISTRIBUTION
### Table 16

**Kenya’s Ethnic Distribution**

<table>
<thead>
<tr>
<th>Group</th>
<th>%</th>
<th>Language</th>
<th>Area</th>
<th>Group</th>
<th>%</th>
<th>Language</th>
<th>Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kikuyu</td>
<td>20.12</td>
<td>Bantu</td>
<td>Central</td>
<td>Samburu</td>
<td>0.50</td>
<td>Paranilotic</td>
<td>Rift Valley</td>
</tr>
<tr>
<td>Luo</td>
<td>13.91</td>
<td>Nilotic</td>
<td>Nyanza</td>
<td>Tharaka</td>
<td>0.45</td>
<td>Bantu</td>
<td>Eastern</td>
</tr>
<tr>
<td>Luhya</td>
<td>13.28</td>
<td>Bantu</td>
<td>Western</td>
<td>Mbere</td>
<td>0.45</td>
<td>Bantu</td>
<td>Eastern</td>
</tr>
<tr>
<td>Kamba</td>
<td>10.95</td>
<td>Bantu</td>
<td>Eastern</td>
<td>Pokomo</td>
<td>0.32</td>
<td>Bantu</td>
<td>Coast</td>
</tr>
<tr>
<td>Kalenjin</td>
<td>10.88</td>
<td>Paranilotic</td>
<td>Rift Valley</td>
<td>Boran</td>
<td>0.31</td>
<td>Cushitic</td>
<td>Eastern</td>
</tr>
<tr>
<td>Kisii</td>
<td>6.41</td>
<td>Bantu</td>
<td>Nyanza</td>
<td>Bajun</td>
<td>0.22</td>
<td>Bantu</td>
<td>Coast</td>
</tr>
<tr>
<td>Meru</td>
<td>5.07</td>
<td>Bantu</td>
<td>Eastern</td>
<td>Nderobo</td>
<td>0.19</td>
<td>Paranilotic</td>
<td>Rift Valley</td>
</tr>
<tr>
<td>Mijikenda</td>
<td>4.76</td>
<td>Bantu</td>
<td>Coast</td>
<td>Rendille</td>
<td>0.17</td>
<td>Ushitic</td>
<td>Eastern</td>
</tr>
<tr>
<td>Somali</td>
<td>2.29</td>
<td>Cushitic</td>
<td>Northeastern</td>
<td>Orma</td>
<td>0.15</td>
<td>Cushitic</td>
<td>Coast</td>
</tr>
<tr>
<td>Turkana</td>
<td>1.86</td>
<td>Paranilotic</td>
<td>Rift Valley</td>
<td>Gabbra</td>
<td>0.15</td>
<td>Cushitic</td>
<td>Eastern</td>
</tr>
<tr>
<td>Masai</td>
<td>1.42</td>
<td>Paranilotic</td>
<td>Rift Valley</td>
<td>Swahili</td>
<td>0.09</td>
<td>Bantu</td>
<td>Coast</td>
</tr>
<tr>
<td>Embu</td>
<td>1.08</td>
<td>Bantu</td>
<td>Eastern</td>
<td>Njemps</td>
<td>0.06</td>
<td>Paranilotic</td>
<td>Rift Valley</td>
</tr>
<tr>
<td>Taita</td>
<td>1.00</td>
<td>Bantu</td>
<td>Coast</td>
<td>Taveta</td>
<td>0.06</td>
<td>Bantu</td>
<td>Coast</td>
</tr>
<tr>
<td>Iteso</td>
<td>0.78</td>
<td>Paranilotic</td>
<td>Western</td>
<td>Sakuya</td>
<td>0.04</td>
<td>Cushitic</td>
<td>Eastern</td>
</tr>
<tr>
<td>Kuria</td>
<td>0.54</td>
<td>Bantu</td>
<td>Nyanza</td>
<td>Bani &amp; Sanye</td>
<td>0.07</td>
<td>Cushitic</td>
<td>Coast</td>
</tr>
</tbody>
</table>

*Note.* Adapted from “Living Encyclopedia on Kenya,” by the African Studies Center, University of Pennsylvania, East Africa. Available from www.africa.upenn.edu/NEH/kethnic.htm
APPENDIX C

THE 16 PROFILES OF THE MBTI
Table 17

*The 16 Profiles of the MBTI*

<table>
<thead>
<tr>
<th>ISTJ</th>
<th>ISFJ</th>
<th>INFJ</th>
<th>INTJ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ISTP</td>
<td>ISFP</td>
<td>INFP</td>
<td>INTP</td>
</tr>
<tr>
<td>ESTP</td>
<td>ESFP</td>
<td>ENFP</td>
<td>ENFP</td>
</tr>
<tr>
<td>ESTJ</td>
<td>ESFJ</td>
<td>ENFJ</td>
<td>ENTJ</td>
</tr>
</tbody>
</table>

APPENDIX D

MBTI QUESTIONNAIRE
MBTI QUESTIONNAIRE

KEY TO USE

For every set of preferences there is a list of ten statements called an inventory. Let each participant read each statement carefully and then use the following numbers to indicate your response.

0—not like me at all
1—somewhat like me
2—exactly like me.

(E)

___ 1. I get energized by socializing and talking with people.
___ 2. I am relatively easy to get to know and most people find me friendly, outgoing, and enthusiastic.
___ 3. I am comfortable being with and meeting new people.
___ 4. I enjoy being the center of attention.
___ 5. I’m quite talkative and often prefer verbal over written communication.
___ 6. I can find something to talk about with almost anyone.
___ 7. I have many friends and acquaintances.
___ 8. I feel lonely and restless if I spend long periods of time alone.
___ 9. I have to monitor myself to make sure I allow others a chance to speak.
___ 10. I develop my ideas and reach conclusions by talking. I tend to think out loud.

___ Total
(I)

1. I feel awkward at social events where I don’t know many people, but I enjoy
talking one on one with someone I feel connected to.
2. I like to spend a lot of time alone.
3. I tend to have a few close friends on whom I focus most of my attention, rather
than a lot of acquaintances.
4. Instead of approaching others, I want for them to approach me.
5. People often perceive me as shy, or aloof.
6. I take time to consider what I am going to say before I speak.
7. I feel drained if I spend a lot of time with people. Even talking on phone for too
long can be exhausting.
8. I prefer to work by myself on projects and tasks.
9. I am very selective and particular about who I will begin friendship with.
10. I avoid being the center of attention.

Total

(S)

1. I tend to be practical, realistic, and matter-of-fact.
2. I’m more interested in facts and figures than in theories.
3. I prefer tasks that have a practical application and produce tangible results.
4. I tend to speak, hear, and interpret things literally.
5. I’m a good observer. I notice my surroundings and often remember the details.
6. I like hands on projects such as making model cars, assembling things, or doing
needlework.
7. I like utilizing and developing the skills I already have.
8. I have a great capacity for enjoying the here and now and am often content to let
things be.
9. I trust my personal experiences of what is real and certain.
10. I focus on what is at hand rather than speculating too far in the future.

Total
1. It can be hard for me to stay focused on the present because I often speculate about several ideas at once.
2. I tend to use metaphors and analogies when describing or explaining something.
3. I reply on hunches, inspiration, and imagination for a lot of my information.
4. I like to think about new possibilities and focus on what might be.
5. I am oriented towards the future and like to do things in untried and innovative ways. I dislike routine and repetition.
6. I look for underlying patterns and the big picture. I don’t like getting caught up in specific details.
7. I watch for, and pay attention to, implications and inferences.
8. I read between lines and imagine or speculate about what is not stated.
9. I pay little attention to what is going on in my immediate surroundings. I can be very unawares of the here and now.
10. I enjoy abstraction and theories and sometimes find the details of everyday life boring.

Total

1. I value my ability to think and make decisions logically and clearly.
2. I like to debate and defend my point of view. Sometimes, just to challenge my intellect, I argue both sides of an issue.
3. I have been accused of not paying attention to other people’s needs and feelings.
4. People sometimes see me as impersonal and overly analytical.
5. I can be blunt and outspoken.
6. I tend to pay attention to others’ thoughts more than their feelings.
7. I don’t like to put my attention on display.
8. I usually make decisions based on the general principles of justice and logic more than on personal circumstances or concern.
9. I consider it to be more important to be truthful than tactful.
10. I don’t shy away from critiquing or correcting people.

Total
(F)
___ 1. I value my ability to be empathetic and compassionate.
___ 2. I like to talk about interpersonal relationships and emotions.
___ 3. In my decision making process, how others will be affected carries a lot of weight.
___ 4. It is important to be tactful as well as truthful.
___ 5. Being appreciated and approved of are very important to me.
___ 6. I look for what is good in people and things.
___ 7. People tend to seek me out for warmth and nurturing.
___ 8. I have trouble speaking up about what I want or need.
___ 9. When I disagree with people, it is difficult for me to tell them.
___ 10. I take criticism very personally and I have been accused of being too sensitive.
___ Total

(J)
___ 1. I dislike having things undecided.
___ 2. I find it hard to relax or concentrate if my environment is disorganized or cluttered.
___ 3. I make “to do” lists and feel satisfied when I check off a completed task.
___ 4. I have my particular ways of doing things. I don’t like it when others try to change my schedule, especially at the last minute.
___ 5. I like to have a place for everyone and have everything in its place.
___ 6. Before beginning a task or project, I like to review what I’ll need and make sure everything is at hand.
___ 7. It’s important to me to be on time, and I can’t understand when this isn’t a priority to others.
___ 8. I like to know what the schedules and time frames are. If no plan, I feel uneasy.
___ 9. I don’t like to leave a task undone, and I much prefer to finish one project before starting another.
___ 10. I need to finish my work before I can relax and have fun.
___ Total
1. I am relatively easygoing, adaptable, and flexible. When there are last minute changes, just adapt to them.

2. It’s not that I lack focus; I just have my own way of going back and forth from one project to another.

3. I like to start new projects; I’ll usually start the next one before finishing the one I’m on.

4. Being on schedule is not the most important thing in life. Deadlines give me a general idea of when something is due.

5. I don’t usually make the “to do” lists, but if I do, going back to check things off is not important. Writing things down is reminder enough.

6. I often wait until the deadline is near before focusing on completing a task.

7. My way organizing my room or work space can appear chaotic to others.

8. I don’t need to complete all my tasks or work before I relax or play.

9. My tendency is to postpone making decisions, often gathering more information, until is absolutely necessary to decide.

10. I welcome opportunities for spontaneity. I enjoy the unexpected.

____ Total

APPENDIX E

THE FOUR PERSONALITY-TYPE PAIRS
Scoring Sheets

|   | a | b |   | a | b |   | a | b |   | a | b |   | a | b |   | a | b |   |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |   |   |   |   |   |   |   |   |   |   |   |
| 8 | 9 | 10| 11| 12| 13| 14|   |   |   |   |   |   |   |   |   |   |   |
| 15| 16| 17| 18| 19| 20| 21|   |   |   |   |   |   |   |   |   |   |   |
| 22| 23| 24| 25| 26| 27| 28|   |   |   |   |   |   |   |   |   |   |   |
| 29| 30| 31| 32| 33| 34| 35|   |   |   |   |   |   |   |   |   |   |   |
| 36| 37| 38| 39| 40| 41| 42|   |   |   |   |   |   |   |   |   |   |   |
| 43| 44| 45| 46| 47| 48| 49|   |   |   |   |   |   |   |   |   |   |   |
| 50| 51| 52| 53| 54| 55| 56|   |   |   |   |   |   |   |   |   |   |   |
| 57| 58| 59| 60| 61| 62| 63|   |   |   |   |   |   |   |   |   |   |   |
| 64| 65| 66| 67| 68| 69| 70|   |   |   |   |   |   |   |   |   |   |   |

**Instructions:** Enter a check for each answer in the column for a or b. Count the totals and transfer them to the boxes as indicated by the arrows.

*Note.* Adapted from “Please understand me: Character & temperament types,” by D. Keirsey & M. Bates, 1984, Del Mar, CA: Prometheus Nemesis Book Company.
### THE FOUR PERSONALITY-TYPE PAIRS

<table>
<thead>
<tr>
<th>Extrovert</th>
<th>Introvert</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communicates by talking</td>
<td>Communicates by writing</td>
</tr>
<tr>
<td>Talks first, reflects later</td>
<td>Reflects before talking</td>
</tr>
<tr>
<td>Initiative talker</td>
<td>Capacity for intense talking</td>
</tr>
<tr>
<td>Sociable</td>
<td>Private</td>
</tr>
<tr>
<td>Learns best by discussing or doing</td>
<td>Learns best by building mental models</td>
</tr>
</tbody>
</table>

#### Sensing vs. iNtution

<table>
<thead>
<tr>
<th>Sensing</th>
<th>iNtution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Values practical, realistic applications</td>
<td>Values big picture</td>
</tr>
<tr>
<td>Concrete—notice details</td>
<td>Theory—insights and potential</td>
</tr>
<tr>
<td>Sequential memory</td>
<td>Capacity for intense focus</td>
</tr>
<tr>
<td>Step-by-step</td>
<td>Jump-in</td>
</tr>
<tr>
<td>Learns best by experience</td>
<td>Learns best by seeing patterns, connecting meaning to facts</td>
</tr>
</tbody>
</table>

#### Thinking vs. Feeling

<table>
<thead>
<tr>
<th>Thinking</th>
<th>Feeling</th>
</tr>
</thead>
<tbody>
<tr>
<td>Values analytical approach</td>
<td>Values sympathetic approach</td>
</tr>
<tr>
<td>Uses cause-effect reasoning</td>
<td>Uses value-based reasoning</td>
</tr>
<tr>
<td>Objective, impersonal</td>
<td>Harmonizing supportive</td>
</tr>
<tr>
<td>Fair</td>
<td>Compassionate</td>
</tr>
<tr>
<td>Learns best by logic, problem-solving</td>
<td>Learns best by personal, centered understanding and acceptance</td>
</tr>
</tbody>
</table>

#### Judging vs. Perceiving

<table>
<thead>
<tr>
<th>Judging</th>
<th>Perceiving</th>
</tr>
</thead>
<tbody>
<tr>
<td>Values organization</td>
<td>Values spontaneity</td>
</tr>
<tr>
<td>Methodical, systematic</td>
<td>Casual, resourceful</td>
</tr>
<tr>
<td>Likes closure</td>
<td>Likes flexibility</td>
</tr>
<tr>
<td>Dislikes last minute stresses</td>
<td>Energized by a last-minute press</td>
</tr>
<tr>
<td>Learns best by sticking to a plan</td>
<td>Learns best by adapting to demands of the situation</td>
</tr>
</tbody>
</table>
APPENDIX F

TEMPERAMENT AND THE FOUR DICHOTOMIES
### Temperament and the Four Dichotomies

<table>
<thead>
<tr>
<th>Temperament</th>
<th>4 MBTI Types</th>
<th>Primary Concern</th>
<th>Style</th>
</tr>
</thead>
<tbody>
<tr>
<td>NF: Idealist</td>
<td>ENFJ INFJ ENFP INFN</td>
<td>Identity, self-realization of higher good</td>
<td>Catalysts</td>
</tr>
<tr>
<td>NT: Rational</td>
<td>ENTJ INTJ ENTP INTN</td>
<td>Knowledge and competence</td>
<td>Visionary</td>
</tr>
<tr>
<td>SJ: Guardians</td>
<td>ESTJ ISTJ ESFJ ISFJ</td>
<td>Belonging, the preservation of resources</td>
<td>Stabilizer and Traditionalist</td>
</tr>
<tr>
<td>SP: Artisans</td>
<td>ESTP ISTP ESFP ISFP</td>
<td>Variety and spontaneity, action</td>
<td>Trouble-Shooter and Negotiator</td>
</tr>
</tbody>
</table>

APPENDIX G

COMMUNICATION AND THE FOUR PERSONALITY-TYPE PAIRS
COMMUNICATION AND THE FOUR PERSONALITY-TYPE PAIRS

<table>
<thead>
<tr>
<th>Extraverts in Communication</th>
<th>Introverts in Communication</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Strengths:</strong></td>
<td><strong>Strengths:</strong></td>
</tr>
<tr>
<td>Energetic &amp; enthusiastic</td>
<td>Quiet, reflective presence</td>
</tr>
<tr>
<td>Think out loud</td>
<td>Respond carefully and thoughtfully</td>
</tr>
<tr>
<td>Give a lot of information</td>
<td>Know a few people well</td>
</tr>
<tr>
<td>Network well</td>
<td>Listen without interrupting</td>
</tr>
<tr>
<td><strong>Communication Approach:</strong></td>
<td><strong>Communication Approach:</strong></td>
</tr>
<tr>
<td>Speak out freely in groups</td>
<td>Listen more than talk</td>
</tr>
<tr>
<td>Think out loud</td>
<td>Talk one on one</td>
</tr>
<tr>
<td>Like to discuss lots of topics</td>
<td>Need time to reflect before responding</td>
</tr>
<tr>
<td>Interrupt often during discussion</td>
<td>Process information internally</td>
</tr>
<tr>
<td><strong>When Communicating with Extraverts:</strong></td>
<td><strong>When Communicating with Introverts:</strong></td>
</tr>
<tr>
<td>Listen attentively</td>
<td>Value their need for privacy</td>
</tr>
<tr>
<td>Be actively responsive</td>
<td>Allow them time to change focus</td>
</tr>
<tr>
<td>Be energetic &amp; enthusiastic</td>
<td>Ask questions to draw them out</td>
</tr>
<tr>
<td>Support their need to communicate</td>
<td>Don’t pressure for an instant response</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sensors in Communication</th>
<th>iNtuitive in Communication</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Strengths:</strong></td>
<td><strong>Strengths:</strong></td>
</tr>
<tr>
<td>Anchored in reality &amp; common sense</td>
<td>Are open to possibilities</td>
</tr>
<tr>
<td>Practical &amp; realistic</td>
<td>Anticipate &amp; create change</td>
</tr>
<tr>
<td>Observant &amp; attend to details</td>
<td>Are future-oriented, see trends</td>
</tr>
<tr>
<td>Immediately apply communication</td>
<td>Generate ideas</td>
</tr>
<tr>
<td><strong>Communication Approach</strong></td>
<td><strong>Communication Approach</strong></td>
</tr>
<tr>
<td>Seek facts, details &amp; concrete examples</td>
<td>Become bored with details</td>
</tr>
<tr>
<td>Like step-by-step explanations</td>
<td>Like to brainstorm</td>
</tr>
<tr>
<td>Trust what has been tried &amp; proven</td>
<td>See patterns &amp; the big picture</td>
</tr>
<tr>
<td>Comfortable with familiarity &amp; practicality</td>
<td>Don’t like to be hampered by limits</td>
</tr>
<tr>
<td><strong>When Communicating with Sensors:</strong></td>
<td><strong>When Communicating with iNtuitive:</strong></td>
</tr>
<tr>
<td>Be practical-ideas that are down to earth</td>
<td>Provide an overview first</td>
</tr>
<tr>
<td>Present Information sequentially</td>
<td>Suspend reality when brainstorming</td>
</tr>
<tr>
<td>Show a plan &amp; process for change</td>
<td>Share main points, then detail</td>
</tr>
<tr>
<td>Use words that relate to sensory images</td>
<td>Show future possibilities of your ideas</td>
</tr>
<tr>
<td><strong>Thinking</strong> Types in Communication</td>
<td><strong>Feeling</strong> Types in Communication</td>
</tr>
<tr>
<td>------------------------------------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td>Strengths—“Does this make sense?”</td>
<td>Strengths—“Will this upset anyone?”</td>
</tr>
<tr>
<td>Calm, reasonable, under control</td>
<td>Able to empathize &amp; develop rapport</td>
</tr>
<tr>
<td>Provide honest &amp; frank feedback</td>
<td>Appreciate others’ perspectives</td>
</tr>
<tr>
<td>Analyze, evaluate &amp; critique</td>
<td>Supportive, nurturing of others</td>
</tr>
<tr>
<td>Objective &amp; principled</td>
<td>Connect with &amp; create harmony with others</td>
</tr>
<tr>
<td>Communication Approach</td>
<td></td>
</tr>
<tr>
<td>Use logic &amp; analysis to spot flaws</td>
<td>Focus on subjective beliefs &amp; values</td>
</tr>
<tr>
<td>Want to know “why?”</td>
<td>Share personal stories &amp; examples</td>
</tr>
<tr>
<td>List &amp; consider pros &amp; cons</td>
<td>Want to get to know someone personally</td>
</tr>
<tr>
<td>Trust competence &amp; expertise</td>
<td>Like collaboration &amp; want to cooperate</td>
</tr>
<tr>
<td><strong>When Communicating with Thinkers:</strong></td>
<td></td>
</tr>
<tr>
<td>Be calm, objective, &amp; competent</td>
<td></td>
</tr>
<tr>
<td>Offer honest feedback/positive comments</td>
<td></td>
</tr>
<tr>
<td>Support opinions with logic/clear thinking</td>
<td></td>
</tr>
<tr>
<td>Accept critical feedback graciously</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Judging</strong> Types in Communication</th>
<th><strong>Perceiving</strong> Types in Communication</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strengths—“Just do it!”</td>
<td>Strengths—“Have we researched this enough?”</td>
</tr>
<tr>
<td>Are decisive</td>
<td>Flexible &amp; adaptable</td>
</tr>
<tr>
<td>Share info and move forward</td>
<td>Open to new information</td>
</tr>
<tr>
<td>Well organized &amp; efficient communicators</td>
<td>Create &amp; consider lots of options</td>
</tr>
<tr>
<td>Provide timelines</td>
<td>Easygoing approach to change</td>
</tr>
<tr>
<td>Communication Approach:</td>
<td>Communication Approach:</td>
</tr>
<tr>
<td>Quickly make decisions, provide closure</td>
<td>Include lots of data in decision-making</td>
</tr>
<tr>
<td>Punctual &amp; expect others to be on time</td>
<td>Spontaneous communication style</td>
</tr>
<tr>
<td>Like structure and schedule</td>
<td>Can postpone decisions</td>
</tr>
<tr>
<td>Like to have control</td>
<td>See opportunity in interruptions</td>
</tr>
<tr>
<td><strong>When Communicating with Judgers:</strong></td>
<td></td>
</tr>
<tr>
<td>Decide as quickly as possible</td>
<td>Allow discussion time &amp; plan for changes</td>
</tr>
<tr>
<td>Focus on what is most important</td>
<td>Establish mutual deadlines</td>
</tr>
<tr>
<td>Narrow &amp; focus your options before sharing</td>
<td>Seek more information before deciding</td>
</tr>
<tr>
<td>Create &amp; share timelines</td>
<td>Be open to communication opportunities</td>
</tr>
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</table>

APPENDIX H

TEAM BUILDING AND THE FOUR TYPE PREFERENCES
### TEAM BUILDING

**IF YOU ARE AN …**

<table>
<thead>
<tr>
<th>EXTRAVERT</th>
<th>INTROVERT</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Avoid talking over each other. Take turns.</td>
<td>• Beware that your silence may be mistaken for consent.</td>
</tr>
<tr>
<td>• Allow time overnight before making any decisions of before finalizing anything.</td>
<td>• If others claim that you did not say something you thought you had, consider that they may be right.</td>
</tr>
<tr>
<td>• Listen more, talk less.</td>
<td>• Allow others to use you as sounding board.</td>
</tr>
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<table>
<thead>
<tr>
<th>EXTRAVERT</th>
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</tr>
</thead>
<tbody>
<tr>
<td>• Remember that others silence is not necessarily consent.</td>
<td>• Be animated and assertive, and try to read each other’s behavior.</td>
</tr>
<tr>
<td>• If others say, “I told you that” or “I already said that,” consider that you may not have been truly listening.</td>
<td>• Talk more, edit less – share spontaneously.</td>
</tr>
<tr>
<td>• Don’t invade others space. Allow for privacy and reflective time.</td>
<td>• Team work is team building – don’t wait until you are alone to deal with stuff.</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>SENSOR</th>
<th>INTUITIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Be sure you agree on details, facts, and specifics.</td>
<td>• Be clear and concise.</td>
</tr>
<tr>
<td>• Remind yourself that there’s more to the life of the team than the task at hand.</td>
<td>• Show where specifics fit within the grand scheme.</td>
</tr>
<tr>
<td>• Find three stumbling blocks and work towards avoiding them.</td>
<td>• Remember the old adage, “Tell them what you are going to tell them, tell them, and then tell them what you have just told them”.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SENSOR</th>
<th>INTUITIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Push for specifics – then push again.</td>
<td>• Concentrate on what is practical.</td>
</tr>
<tr>
<td>• As often as necessary, ask, “What do you mean by …?”</td>
<td>• Try not to get lost in strategizing.</td>
</tr>
<tr>
<td>• Before saying that something can’t be done, think of ways to do it.</td>
<td>• Be sure you have a way to implement your strategy.</td>
</tr>
</tbody>
</table>
IF YOU ARE A . . .

<table>
<thead>
<tr>
<th>THINKER</th>
<th>FEELER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Don’t contest every point with which you disagree.</td>
<td>Realize that criticisms of others’ ideas may seem a challenge to their sense of competency and bring on a fight.</td>
</tr>
<tr>
<td>Push for each individual’s personal reaction and give it credibility.</td>
<td>Keep in mind that conflicts can lead to newfound respect and new levels of competency and performance.</td>
</tr>
<tr>
<td>Manage your competitiveness.</td>
<td>Cut some slack if others don’t engage with you on all the personal stuff.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>THINKER</th>
<th>FEELER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Keep in mind that too much criticism of an idea may be devastating.</td>
<td>Remember that it’s not all about you.</td>
</tr>
<tr>
<td>Remember that engaging others with sincerity builds their trust.</td>
<td>Try hard to see simple disagreements as something other than personal attacks.</td>
</tr>
<tr>
<td>Talk about what is important to others.</td>
<td>For the sake of the team, confront conflicts as soon as they happen.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>JUDGER</th>
<th>PERCEIVER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Schedule time for brainstorming without feeling you must decide or judge the outcome.</td>
<td>Remember that some enjoy following an agenda.</td>
</tr>
<tr>
<td>Delay making decisions on team issues until members have had time alone to consider all sides – even if there seems to be consensus from the start.</td>
<td>Try to impress on others the need for flexibility and options.</td>
</tr>
<tr>
<td>Practice asking open-ended questions to explore options and decisions.</td>
<td>Recognize that sometimes structures and procedures are necessary.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>JUDGER</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Remember that others will be productive only if they are allowed to be spontaneous.</td>
<td>Write and distribute an agenda before each meeting - and stick to it.</td>
</tr>
<tr>
<td>Try to impress on others the necessity of structure and order for better teamwork</td>
<td>Conclude each meeting by collectively setting the next meeting’s agenda.</td>
</tr>
<tr>
<td>Recognize that there are other ways besides your own for doing things.</td>
<td>Practice making close-ended, definitive statements and decisions.</td>
</tr>
</tbody>
</table>

REFERENCE LIST


VITA

Personal Information

1. Name: Kepha/ Kefa Obure Matena.
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Ordination

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