

## PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

Title: A STUDY OF FACTORS LEADING TO DELEGATION FAILURE IN  
MONZE DISTRICT, ZAMBIA

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This study was triggered by delegation failures by church elders in Monze district. The purpose of this project was to investigate the factors leading to delegation failure by church elders and company leaders in Monze district. Furthermore, the study purposed and developed a program and taught church elders and company leaders to delegate responsibilities to the rest of the church officers.

The study employed the following methodology; chapter 2 reviewed the Bible passages on delegation, Ellen G. White's writings on topics on delegation and what Seventh-day Adventist scholars and other writers have written. Chapter 3 employed quantitative research in the form of questionnaires, and discovered the factors that lead to delegation failure in all 13 churches and 9 companies.

Qualitative research such as interviews was conducted in all 13 churches in Monze and discovered those that served as elders before, when and number of terms they served in the process of quantitative and qualitative research a lot of information was revealed as from the tables shown.

The study results revealed the level on how much they understood about delegation and scores they got was also been considered. The information was provided in percentages from the results from Tables 4 to 25. The project included developing and implemented a program to solve lack of delegation. The core of the programme was three workshops, which covered guidelines on delegations. The training program was designed, conducted, and taught elder's guidelines and reasons for delegating. Monze district is to be a model in delegation at conference and national level.

The study of factors that lead to delegation failure was successful. The topic on delegation was understood in recent years. Elders discovered reasons for delegation and implemented what they learned at the workshop. Recommendations from the respondents were,

1. All heads of church departments be given such training at a district level in order to have mentors who would help teaching departments in their local churches and also to enable them work smoothly in their respective churches.
2. All church officers be instructed how to delegate their authority and share responsibilities to their subordinates in church departments.
3. Pastors of various districts should not neglect to teach this topic to church officers in their respective districts.

Adventist University of Africa

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IN MONZE DISTRICT, ZAMBIA

A project  
presented in partial fulfillments  
of the requirements for the degree  
Master of Arts in Leadership

by

Richard H. Mweene

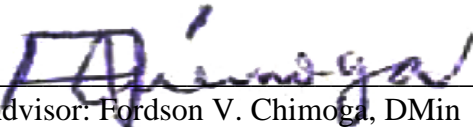
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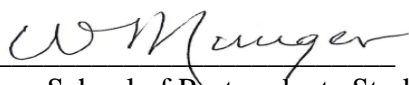
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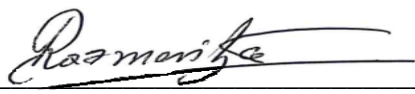
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## CHAPTER 1

### INTRODUCTION

#### **Background of the Study**

Monze mission District is situated in Southern province of the Republic of Zambia, south of Lusaka, the capital city of Zambia about 180 Km. The Seventh-day Adventist church has been in Zambia for over one hundred years now. Dr. Cornelius Matandiko wrote as follows: “For Adventist pioneers, 1901 begins the forward movement of the mission towards the north. W.H. Anderson, the head of mission, decided to go beyond Somabula. In 1903, June 3, leaving Solusi station accompanied by Jacob Detcha, a native who was able to speak several languages, and other natives, they rode a train which only went up to Mabanje in the Southern Rhodesia.” Matandiko continued further and stated, “They then walked the rest of the way until they reached the capital of Northern Rhodesia at that time, Kalomo. At Kalomo, Anderson consulted with the administrative official who advised him to a hundred miles further north east, to the district of Chief Monze, of the Tonga tribe.”<sup>1</sup> Monze is the first district to receive the Seventh-day Adventist message brought by the first missionaries at Rusangu Mission station in 1905 in chief Monze.

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<sup>1</sup> Cornelius M Matandiko, *Seventh-day Adventism in Zambia* (Lusaka: Zambia Adventist Press, 2003), 44, 45.



### **Statement of the Problem**

Despite its initial success, the Seventh-day Adventist church in Monze is experiencing a problem of lack of effective delegation by church elders and company leaders to the rest of the members of the Seventh-day Adventist churches. Monze District has several churches in which some elders and leaders resist delegation.

### **Purpose of the Research**

The purpose of the research is to investigate the reasons for lack of effective delegation of authority by church elders and company leaders to their subordinates. Furthermore, the study purposed to develop, implement, and evaluate a program to teach church elders and company leaders how to delegate responsibilities to the rest of church officers in the district.

### **Significance of the Research**

This research is significant because it helps church elders and company leaders in Monze district to understand and know the importance of delegating responsibilities. This research also enables Monze district church elders and company leaders to be a model to other districts in delegating of responsibilities. It also equips church elders to develop program on delegation to church officers. It helps local church elders to develop further programs on the same. The research could also help the church's conference leaders to address this problem at conference level. The Union leaders too, could consider addressing this problem at national level.

### **Definition of Terms**

Some definitions of terms will help the reader to understand what these words mean. The Oxford Dictionary of Current English defines the word "Delegate" as pass on as proceed-transmit to the next person in a series. Hand over is handing-over,

entrust, assign to allot as a share or responsible. Investigate, to make systematic inquiry, probe and scrutinize.”<sup>2</sup> And also, David Kadalie gives, “A definition of delegation is to entrust or commit authority to another as an agent or deputy. It is more than assigning a task to someone. It requires capacity building, empowerment, trust and the freedom to make mistakes”<sup>3</sup> The one given authority should show, total commitment to the work assigned to him/her in faithful manner.

### **Delimitation of the Study**

The study focuses on four Seventh-day Adventist churches in Monze district, namely Manungu, Monze Town, Chiceleko, and Chinkuni. In the research, the researcher would investigate why there is lack of effective delegation by church elders and company leaders.

### **Methodology**

This is a programme development research on study of factors leading to delegation failure in Monze district. As such, it has used the following methodology. Chapter 2 reviews the Bible passages on delegation, Ellen G. White's writings, and literature by Seventh-day Adventist writers and other related literature available. In chapter 3, the study employed interviews for church elders and company leaders in order to find out the reasons for lack of delegation of responsibilities to the relevant officers.

The data analysis was carried in order to make comparisons. In addition, a survey was carried and applied a quantitative research in all 13 churches in Monze

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<sup>2</sup> Della Thompson, *The Oxford Dictionary of Current English* (London: Oxford University Press, 1998), 225.

<sup>3</sup> David Kadalie, *Leaders Resource kit* (Nairobi, Kenya: Evangelical publishing house, 2006), 107.

district in order to find out, how many served as elders before and when did they serve? And number of terms they served as elders.

A qualitative research, the researcher also conducted interviews in four churches on why church elders and company leaders resist delegating responsibilities to their subordinates. And questionnaire was conducted in the four churches in order to find reasons why there is lack of effective delegation by church elders and company leaders.

Chapter 4 describes the design, implementation, and evaluation of a training program for church elders and company leaders on reasons for effective delegation and guide lines on delegation. The program was implemented in one center, where all the four churches met and that is Monze Town church. These churches are Manungu church, Chiceleko church, Monze church and Chinkuni church.

## CHAPTER 2

### THEORITICAL FOUNDATION OF DELEGATION

Effective delegation is very important in every organization in order to produce good results. There is need to develop skills and confidence in the new church elders and company leaders to increase elders' commitment to tasks. However, delegation stimulates church members' initiative by making them think. It keeps communication line open when you are delegating the job and gives meaning to what you say in sustaining delegation.

#### **Definition of Delegation**

Gary, A. Yukl, , defines delegation as follows: "A variety of different forms and degrees of power sharing with individual subordinates."<sup>4</sup> Church elders and company leaders need to be relieved of some of the responsibilities by sharing them with new church officers/elders. These leaders need to be trained in the fine art of delegating. Have good time to explain to him/her the limits of his/her power and the tasks that he bears. Make him know the boundaries of his authority. There are some other ways to define delegation, Gary continues to say, "Delegation involves assignment of new and different tasks or responsibilities."<sup>5</sup> Delegation involves

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<sup>4</sup> Gary A Yukl, *Leadership in Organization* (London: Prentice-Hall, 1998),101.

<sup>5</sup> Ibid.

giving new responsibilities which are different from daily activities and assign them to particular individuals. This may be done well if the leaders are given clear and precise instructions to help them know their boundaries. This exercise enables the new elders to cope well with new challenges in their responsibilities. Let the new elders exercise their power of reasoning as they execute their responsibilities. The new assignment should be challenging and interesting to the church elder.

Gary Yukl further states, “Sometimes delegation involves specification of additional authority and description for some tasks and assignment.”<sup>6</sup> Those who are delegated with new tasks need to know their specific areas of operation in order for them to carry out the tasks assigned them. Rev, Kenneth Kilinski state: “Delegation is to delegate authority as to assign responsibility”<sup>7</sup> This is done when one is in power and would give an account for any unaccomplished work or work not properly done. The widening of the bounds of responsibilities needs to be taken into account with total commitment. Therefore, in delegation, a leader is not required to do everything, but should learn to identify people in the team who can do the work needed and assign them these responsibilities. That is freeing the supervisor from any attachments. All is left in the power of subordinates to perform the duties. They further say,” It is power sharing and participation where elders give some of their authorities to their subordinates and both of them are fully participating in their duties. With a view of giving an account for any uncompleted tasks entrusted to them.”<sup>8</sup>

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<sup>6</sup> Ibid., 101.

<sup>7</sup>Kenneth K Kilinski and Wofford C Jerry, *Organization and Leadership in Local Church* (Grand Rapids, MI: Zondervan, 1973), 156.

<sup>8</sup>Gary A Yukl, *Leadership in Organization* (London: Prentice-Hall, 1998),101.

There is expectation of high performances from both, the manager and subordinates. The Oxford Dictionary states, “To delegate is to entrust responsibilities. says to someone else to be in total control.”<sup>9</sup> When one is assigned of responsibilities and be in complete control of whatever is assigned under your custody needs to be done well.

### **Delegation from a Biblical Perspective**

#### **The Old Testament**

Delegation has its roots in the Holy Scriptures. The Biblical basis for delegation in this research is the book of Exod. 18: 13-26. Russel Burril has done extensive research in both Old Testament and New Testament and writings of E.G. White to discover the true model of church organization. He calls this as “Jethro model”. This model is applicable in almost all situations where one individual gets overwhelmed with too much work due to inability or unwillingness to delegate responsibilities effectively. In the context of church leadership she writes, “The purpose of small groups is to give away power, to give away priesthood.”<sup>10</sup> The Jethro model demands that responsibilities be shared. Much of the work which took Moses’ time was in category of administration roles of Gospel Minister. The Bible states, “And Moses’ father in law said unto him, the thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone (Exod. 18:17,18) KJV.

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<sup>9</sup>Della Thompson, *The Oxford Dictionary of Current English* (London: Oxford University Press, 1998), 225.

<sup>10</sup>Russel Burrill, *The Revolutionized Church of the 21<sup>st</sup> Century, The Explosive Power of Built on Relationships* (Fallbrook, CA: Hart Research Center, 1997), 40.

If what Moses was doing was not good and would wear him out, it's equally not good one elder to take all responsibilities alone. The work could be too much for an individual to handle alone. Through the experience of Moses, God was teaching his church a lesson that many leaders have not learned. Leadership authority is delegated, leadership responsibilities is to be shared. In Exod. 18:17 – 19, Moses faced a challenge in his administration because of the large number of the people he was leading from Egypt to Canaan. In fact, Moses wasted everyone's time because he was the only one authorized to handle all cases. Jethro rebuked Moses and gave him wise counsel, "His father-in-Law advised Moses to delegate responsibilities with others. He was challenged to select leaders from the congregation and share the responsibilities with these new leaders or subordinates. This resulted in a selection process of suitable men with good qualifications that fear God and lightened his burdens and those of his people. Jethro, further advised Moses to choose leaders that fear God and feel the presence of God wherever they are. Jethro, the experienced father-in-law, marks the boundaries of authority. Moses was advised to deal with bigger issues while his subordinates to deal with smaller matters. By delegating limited authority gave responsibilities to these newly elected leaders of the tribes of Israel.

### **The New Testament**

In the feeding of the five thousand people, Jesus demonstrated how to delegate responsibilities to his disciples. In Matt. 14:19. "The people were ordered to sit down. Jesus took five loaves of bread and two fishes and prayed for them and gave them to the disciples and the disciples gave the people to eat". Jesus showed the disciples the importance of delegation. Jesus knew that the disciples would not perform the miracles; he did his part and let his disciples to participate on the other work.

Henceforth, He delegated the other part of the work to his disciples to do. He authorized them to distribute the food to the multitude that had come.

Jesus shared both responsibilities and authority. In Luke 9:1-10 the Bible says, “And he called the twelve together, and gave them power and authority over the demons and to heal diseases”. Jesus sent out His disciples two by two for some on the job training. He empowered and gave them authority over nature. However he sent them out to do the job. They shared the work load within themselves. In Luke 10: 1-24, “Now after this the Lord appointed seventy others, and sends them in pairs ahead of him to every city and place where He Himself was going to come.”

In delegating leaders should prepare ahead of time, and then plan how to best give work away to the right people. Jesus gave His ministry away by delegating responsibility to a team of seventy leaders and sent them out to work. He knew the type of people who were to be sent in his vineyard. These seventy men were committed and trusted workers. Like Jesus, the Apostles demonstrated principles regarding delegation of responsibilities. Acts 6:2-6 describes the process of the election of the deacons: “It is not good that we should leave the word of God and serve tables.

Therefore, brethren, choose from among you seven men of good reputation, full of Spirit and wisdom whom we may appoint over this business, but we will give ourselves continually to prayer and to ministry of the word”. Even though they were twelve disciples but they determined their own priorities and wisely decided to delegate the responsibilities to the Greek-speaking Jews. They regarded the work to be still too much for them to do effectively. By summoning the multitudes, they involved the people in finding a practical solution. They wanted everyone to participate in finding a suitable solution to the problem. They formulated criteria for



selecting leaders and carefully chose men, who would assist them to handle the task of serving tables. And that was sharing of power and responsibilities while the disciples to continue with spreading of the Gospel and prayers.

Handing – over the work of serving tables to the deacons filled with the Holy Spirit. The work required commitment and dedication and the people of prayers and submission. The church elders who would portray the true character of Jesus in their lives were also needed. Men who would manifest and reveal impartiality to everyone, regardless of whether they were Jews or Greeks were to be included. The people who have no regard for race, color, tribe, tongue etc. These disciples determined their own priorities and wisely decided to delegate and this freed them to concentrate on the most important tasks of prayer and preaching instead of getting into this interpersonal crisis of discrimination between the Jews and the Greek-speaking Jews.

Paul mentions in Titus 1:5. “For this reason, I left you in Crete that you should set in order the things that are lacking and appoint elders in every church as I commanded you”. Being assigned to make things right and choosing of God fearing leaders in every church was delegation. Titus was given the qualification for the type of leaders to lead the church of God. Paul urges young Titus to make things right in the church of God. Young elders in the church should emulate the character of young Titus in the church. Though young, but proved to be matured and filled with Holy Spirit, he worked with zeal and determination in Crete.

Leaders should lead by examples and precepts. Elders should use these qualifications as they choose church officers in the church of God every time they choose officers. God has His own standard of choosing workers for His church. If His way is followed strictly the work in His church would progress without any obstacles at all. Titus like Timothy, were young elders in the church and Paul loved them so

much and at times would call Timothy his son in faith. These young elders were committed with work and loved the work of God. Paul in the book of Titus and 1st -- 2<sup>nd</sup> Timothy urge elders to study these books for church leadership. These books have instructions for elders in every church. They are sometimes referred to as books of instructions for church leadership. Elders need to constantly study these books.

### **Ellen G. White on Delegation**

The writings of Ellen G. White also discuss and promote entrusting responsibilities to upcoming leaders. Ellen G. White states, “God may entrust men with money and possessions. All they have they hold in trust.”<sup>11</sup> Men with wealth and other material possessions that God has blessed with and all that they possess is given to them because of the trust he has on them. God’s purpose for creating man was to entrust him with that which He created. God handed over the stewardship to His created being. As stewards of God’s possessions entrusted to us, we should prove to be faithful and give an account over God’s material possessions.

Furthermore, White says “God will furnish facilities so that the faithful steward of his entrusted means shall be supplied to abound to every good work.”<sup>12</sup> God will continue to supply in abundance things of great importance to his faithful stewards. Meanwhile, God’s eye still looks for faithful stewards in His vineyard to be supplied with goods in abundance. However, church elders who show faithfulness in caring for the flocks entrusted to them would be rewarded at the end. When they would be pronounced as well done you good and faithful servant. It would be the greatest

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<sup>11</sup> Ellen G White, *Testimonies to Ministers and Gospel Workers* (Silver Spring, MD: Pacific Press, 1958), 68.

<sup>12</sup>Ellen G White, *Fundamentals on Christian Education* (Silver Spring, MD: Pacific Press, 1958), 365.

reward ever given to man. Church elders are entrusted with God's flock to be cared for. Church elders/ company leaders are coworkers with God.

Mrs. White points, "Ministers of Jesus Christ should apportion part of God's vineyard to men who are standing idle in the market place."<sup>13</sup> Meanwhile church elders/company leaders are challenged to share responsibilities with new church elders and other junior officers. Nevertheless, pastors should assign God's work to people who are not doing anything. By letting them work instead of observing and watching others work.

There is work in His vineyard which requires individual participation. There is no place for on lookers but sharing responsibilities and participation. Ellen White goes on and mentions "If they blundered then correct their mistakes and set them work again. Those in responsible positions should exercise patience to those who error and let them be tried again"<sup>14</sup>. It is only through practice which makes work to be perfect. As human beings we make mistakes, we therefore, learn by mistakes. We should not easily give up but be challenged to meet the barriers and should be able to overcome them, despite meeting some obstacles on the way.

Mrs. White states, "The chief responsibilities should be shared by several workers."<sup>15</sup> God wants each individual to participate in His vineyard. The important responsibilities should be shared. Ellen White, further mentions, "God works, Angels

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<sup>13</sup> Ellen G White, *Fundamentals on Christian Education* (Silver Spring, MD: Pacific Press, 1958), 365.

<sup>14</sup> Ibid.,365.

<sup>15</sup> Ellen G White, *Counsels on Health* (Silver Spring, MD: Pacific Press,1958), 339.

work and men should work for conversion of souls”<sup>16</sup> God requires all to work. He Himself does not want to work alone. He invited the angels to work as well as men. Thus demands for sharing responsibilities and full participation in His work. He shares the work with human beings for conversion of souls. God is saying to every believing soul hasten to their help with the message that I shall give you. Therefore, God is not pleased to see people idling. As co-workers with God we are all invited to work with Him. We have to warn the world with the coming destruction and be ready to serve for Him in His vineyard. Our work is to give the perishing world with the message of hope. Church elders/company leaders, you are urged to warn your congregations about coming destruction and comfort them with the message of hope for the coming savior.

The appeal God is making to every soul to rush to the perishing souls, with the saving message from God to the dying soul. On seeing the urgency of the message, He urges the believing souls to take the warning message seriously. He assigns the human beings with the responsibilities to be taken to the fellow human beings.

“God has made men His stewards over the property which he placed in their hands is the means that He has provided for the spread of the gospel. To those who prove themselves faithful stewards over these small things which perish. God will commit greater trusts.”<sup>17</sup> Faithful stewards are entrusted with God’s property for carrying out the Gospel. These men will conduct with greater trust and unperishable things.

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<sup>16</sup>Ellen G White, *Testimonies to Ministers and Gospel Workers* (Silver Spring, MD: Pacific Press, 1959), 204.

<sup>17</sup> Ellen G White, *Counsels on Stewardship* (Ottawa, Canada: Pacific Press, 1958), 131.

## Other Authors on Delegation

Other writers have written concerning delegation as one of the major tasks on Leaders and managers. Stephen P. Robbins states, “Delegation is assignment of authority to another person to carry out specific activities.”<sup>18</sup> Delegation therefore, is the power sharing which needs to be done by those in control and be tried with new church elders/company leaders with responsibilities and assigned authority. Robbins states, “Why is delegation one of the most difficult activities for an administrator to practice? If you want something done nice do it yourself.”<sup>19</sup> Those in authority should let their subordinates do specific responsibilities. Let new church elders/company leaders be tried on new responsibilities

Edward R. Dayton states, “Goal setting utilizes the concept of delegation and mutual agreement on what has been delegated.

A responsible person knows clearly the limits of delegation. Those delegated with responsibilities should be told the expected goals at the end of a given period to report, monthly/quarterly.”<sup>20</sup>

Goal setting helps subordinates to understand the importance of delegation with marked and agreed boundaries of their expectations. It is a measure to see whether reached the agreed mark for success or failure. That’s to have self-assessment on the performance of your responsibilities. Kedding B. Lewis also mentions, “Delegation is

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<sup>18</sup> Stephen P Robbins, *The Administrative Process* (London: Prentice-Hall, Inc.1980), 262.

<sup>19</sup> Ibid., 229-231.

<sup>20</sup> Edward R Dayton, *Strategy for Leadership* (New York: Cosmos,6, 1985), 67.

a process of entrusting work to others who are qualified to accept responsibilities”<sup>21</sup>. Delegation needs more time of explaining to the subordinates what are expected of. It is an ongoing assignment to be explained to those given authority. This needs more time to explain the tasks one needs to bear and have clear understanding of the work assigned to him/her. As it needs reporting and should know what to report at the end of the month/quarter.

Peter F. Drucker states, “Everyone believes in delegation. It requires that the delegated task be clearly defined that it requires clear understanding of what the person who delegates and the person who takes on the assignment expect it and are committing. Delegation further requires that the delegators make follow up.”<sup>22</sup>

L. D. Moody mentions “Delegation works for you. I would rather get ten men to do the job than to do the job of ten men.” If delegation is correctly applied, this lightens the leaders’ burdens and hastens progress of work. Delegation of responsibilities produces much fruits and much work is done by many people than non-delegated work. Well talented young men remain dormant at places of work because old people do not use them. Those who are old should look around and see young people standing idle awaits for an appointment to work in the vineyard of the Lord, either morning or afternoon.

Simon. P. Walker mentions, “Delegation becomes little more than instrumental execution of operational orders. Freedom to trust you and think yourself

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<sup>21</sup> Keeding B Lewis and Kallaus F Norman, *Administrative office management* (Ohio: South Western, 1983), 321.

<sup>22</sup> Peter F Drucker, *Managing Non-Profit Organization* (London: Buttermouth Heineman, 1990), 90.

is sacrificed on the altar of control”<sup>23</sup>. Delegation is not a command but gives liberty and being competent with your assignment, having confidence in oneself, with determination to do the right job. Every leader is accountable for all the delegated tasks undertaken. There is need to trust oneself and being committed to the given tasks. God delegates a job to each one of us in His vineyard and He waits for us to respond to His call. People who submit themselves are willing to do better job.

Myles Munroe states, “Regardless of your circumstances respecting the principles of empowering others is essential for completing your God given purpose with integrity. Those in positions of command should not only look at themselves to do all the work but they need to empower others to do the work for delegation is essential for our healthful living.”<sup>24</sup> The work may be heavy for an individual to do but if shared, becomes light and pleasant.

William F Dowling and Leonard R. Sayles state, “Even when the employee is well trained, highly motivated and working on a job with a reasonable amount of programming. There will be subjects or problems on which the supervisor wants to be consulted.”<sup>25</sup>

David Kadalie mentions, “Delegation is more than just assigning task to someone. It requires capacity building, empowerment, trust and the freedom to make

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<sup>23</sup> Simon P Walker, *Leading Out of Who You Are* (Nairobi, Kenya: Word Alive, 2007), 73.

<sup>24</sup> Myles Munroe, *Becoming a Leader* (Nassau, Bahamas: Whitaker House, 2006), 45-46.

<sup>25</sup> William F. Dowling and Leonard R Sayles, *How Managers Motivate the Imperatives of Supervision* (New York: McGraw-Hill, 1978), 87.

mistakes.”<sup>26</sup> There is need for more people assigned to participate in some responsibilities. Since delegation requires trust and freedom to make mistakes then work with courage and trust for people learn from making mistakes. As one work checks at mistakes, learns not to repeat the same mistakes but to correct the errors. There is no fear in the church of God because as one makes mistakes, that person is on the road to perfection. Big lessons are learnt by correcting errors and not to repeating them. Sayles, Leonard, R. further states, “Delegation of authority and delegation of work and holding back on training, insist on doing work themselves give only limited information.”<sup>27</sup>

J. Cribbin points out that “Andrew Carnegie once remarked When a man realizes he can call others in to help him do a better job than he can do alone, he has taken a big step in life. Roosevelt observed the best executive is the one who has sense enough to pick good men to do what he wants done, self-restraints enough to keep from meddling with them while they do it Michael Locke states, “Delegated powers, powers handed down to a committee or officer to act on behalf of the higher level committee or meeting. Delegated powers enable the lower level body to act.”<sup>28</sup>

Robert, D, Herman., Richard D. Heimovics mention, “Leaders spending time externally has required the development of more decentralized internal management

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<sup>26</sup> David Kadalie, *Learner’s Resource Kit* (Nairobi, Kenya: Evangelical Publishing House, 2006), 107.

<sup>27</sup> Leonard R. Sayles, *Leadership* (New York: McGraw-Hill, 1979), 146—147.

<sup>28</sup> Michael Lockie, *How to Run Committees and Meetings* (New York: MacMillan Press, 1980), 187.



and has called for delegating more authority and responsibility to staff.”<sup>29</sup> Allan, P.O. Williams, Sally Woodward and Paul Dabson State, “There are decisions which could be delegated to our level.”<sup>30</sup> Anthony D’Souza states, “Delegation involves leaders assigning jobs to people and giving them the necessary authority to get the job done.”<sup>31</sup> father D’Souza continues to state, “Effective leaders do not wait until they are overburdened with work before they delegate routine or less important tasks.”<sup>32</sup>

Max DePree, mentions, “Delegation is one of the ways for a leader to connect voice and touch. It is a precious way of enabling people to participate, to grow, to reach toward their potential. Delegation requires that leaders adopt certain goals that require us to think of achievement as collaborative and synthetic result. We need both efficiency and effectiveness.”<sup>33</sup> DePree continues and states, “Leaders cannot delegate everything. They must bear the responsibility for picking the delegate. And leaders cannot delegate their own responsibilities.”<sup>34</sup>

James M. Kouzes and Barry Z, Posner state, “Power in service of others. Power in leadership positions have healthy share of power motivation. After all,

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<sup>29</sup> Robert D Herman and Richard D Heimorics, *Executive Leader in Non-Profit Organization* (San Francisco, CA: Jossey Bass. 1991), 71,73.

<sup>30</sup>William P O Allan, Sally Woodward and Paul Dabson, *Managing Change Successfully* (New York: Thompson Press, 2002), 23.

<sup>31</sup>Anthony D’Souza, *Leadership* (Nairobi, Kenya: Kolbe Publishing Press,1989), 471.

<sup>32</sup> Ibid., 474.

<sup>33</sup>Max DePree, *Leadership Jazz* (Nairobi, Kenya: Kolbe Publishing Press,1992),154-156.

<sup>34</sup> Ibid., 163-164.

leaders must get other people to want to do something to influence what others do and say.” He continues to state, “<sup>35</sup> Delegating responsibility to others with full trust and confidence it would be done. Giving your power away to strengthen others; your capacity to strengthen and empower others begins with the degree of power that you hold your connection to the lines of supply, information and support.”<sup>36</sup>

Richard J. Gehman, states, “Mistakes of Christian leaders is failure to delegate, many leaders fall into the pitfall of trying to do everything themselves, they fail to delegate. For various reasons this failure in leadership it is common. I know some leaders, said one person, if they died today, no one would know what to do. He keeps all the files and records to himself. No one else has access to them.”<sup>37</sup>

Barnabas empowered Paul to reach his potential (Acts18). Empowering people takes a personal investment. It requires energy and time, when one empowers others, he/she create power in the church. Ministers need to take steps to help church elders to use their power wisely.

In an interview, David Kadalie revealed “At times, our insecurities and need for personal power causes us to stifle the development of emerging leaders”<sup>38</sup> Due to insecurity, elders begin to worry over work not properly performed and without abundant signs of hope for the progress on the work, insecure church elders delegate sensitive tasks only to few trust worthy new elders who they trust and have

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<sup>35</sup> James M Kouzes and Posner Z Barry, *The leadership Challenge* (San Francisco, CA: Jossey Bass Publishers, 1990),168.

<sup>36</sup> Ibid., 170-175.

<sup>37</sup> Gehman J Richard, *Learning to lead, The Making of a Christian Leader in Africa* (Nairobi, Kenya: Oasis International ltd, 2008), 223.

<sup>38</sup> David Kadalie, *Leader's Resource kit* (Nairobi, Kenya: Evangelical Publishing House, 2006), 107—109.

confidence in them. D'Souza, on insecure states, "Leaders who fear they will lose power and prestige if they turn over responsibility to employees. Studies show that insecure managers are generally middle aged, have been passed by for promotion and have learned to live with loss of status and diminished responsibilities. They possessively seize and hold on to any activity that promises challenge and might restore a degree of recognition among their peers. They remain caught in the insecurity trap, and are reluctant to delegate any challenging jobs to others."<sup>39</sup>

The experienced church elders try to resist the new church elders from active participation. The experienced church elder would not feel at ease to work with new church elder/Company leader, who knows the work. He may delegate himself out of job. Anthony D'Souza commenting on fear of failure, states, "Even when leaders want to delegate, workers may not be willing to assume responsibility. The most prevalent reason employee give for not accepting delegation is the fear of failure and their lack of self-confidence."<sup>40</sup> As a result the responsibilities remain unhandled over. Some elders fail to perform the tasks due to non-hand-over of the expected responsibilities to them. Some of the failures for expected performance are due to failure in giving timely instructions to the new church elders.

On the other hand some new church elders and new company leaders after having shown how the work is done may do a better job than old company leaders, they could have done. The goal of a leader is to develop new leaders who would eventually replace them. If church elders would believe that some of the best ideas flow up from below, then they must believe that some of the rank and file workers

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<sup>39</sup>Anthony D'Souza, *Leadership* (Nairobi, Kenya: Kolbe Press,1994), 476.

<sup>40</sup>*Ibid.*, 477.

will do some work better than they could. He may lose prestige too much authority to others.

Church elders avoid risks/mistakes fearing that the delegated work may not be performed as expected and many mistakes may be discovered on the reported work to the pastor and he would not be happy over that. D'Souza further states, "When leaders delegate to employees they receive not only responsibility for a job and requisite authority, but the opportunity to use their own initiative to accomplish the task. Employees will likely make mistakes, but leaders can turn the mistakes into learning experiences."<sup>41</sup> The new church elders should exercise freedom to make mistakes and people learn from making mistakes.

As people make mistakes they learn from mistakes and not to repeat them. They fear that their new elders and company leaders will make mistakes if the senior elders delegate to the new elders and company leaders. Because of fearing that the pastor would be angry if the senior elder delegates a job instead of doing it himself. His subordinates don't really want more responsibilities.

However, due to lack of competence and ability to get the job done, some church elders do not want to share responsibilities with others. They do not know just what and how to delegate and for fear of losing prestige by delegating too much authority. And they also fear of losing the job they enjoy doing themselves. However, they say they can do the job themselves much faster than any of their subordinates. For they fear of delegating themselves out of job.

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<sup>41</sup> Ibid., 479.

## CHAPTER 3

### DESCRIPTION OF THE LOCAL SETTING

This Chapter employed a survey questionnaire to all 13 churches and 9 companies to which elders were requested to respond, in writing factors leading to delegation failure, personal interviews for company leaders in order to find out the reasons for lack of delegation of responsibilities to the relevant officers was considered.

The data analysis was carried in order to make comparisons, between those who delegate and who do not. In addition, a survey was carried and applied a quantitative research was conducted in all 13 churches in Monze district in order to find out how many served as elders before and when did they serve? And number of terms they served as elders.

The researcher also conducted interviews in four churches on why church elders and company leaders resist delegating responsibilities to their subordinates. And a questionnaire was conducted in the four churches in order to find reasons why there is lack of effective delegation by church elders and company leaders.

#### **Republic of Zambia: Country Profile.**

Andrew D. Brown mentions that, "The territory of Northern Rhodesia was administered by South Africa Company from 1891 until takeover by the U.K. in 1923. During the 1920s and 1930s, advances in mining spurred development and

immigration. The name was changed to Zambia upon Independence in 1964.”<sup>42</sup> The Northern Rhodesia was ruled by South Africa Company for 32 years from there again, Britain ruled the country for another 41 years. Meanwhile C.R. Grindle also points out, “Elections in 1991 brought an end to one party rule, but the subsequent vote in 1996 saw blatant harassment of opposition parties.”<sup>43</sup> From 1991, the country became a multi-party state.

### **Religion**

Zambia is predominantly a Christian country, although few have totally abandoned all aspects of traditional belief systems. Richard O. Lawrence mentions that, “The first missions arrived before colonial rule, and the growth of adherents was greatly assisted by the schools that they established. The Roman Catholic Church today is the largest single denomination, but Anglicans Baptists, Methodists and others are well established.”<sup>44</sup> The government of the newly independent country soon ran into conflict with two of these, the Jehovah’s witnesses and the Lumpa church. The Asian community is predominantly Hindus, the rest mainly Muslims.

### **Monze District**

Beth Karpfinger mentions that, “Monze is a small town (population 163,578 as of the 2010 Census of population and housing) in the Southern Province of

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<sup>42</sup> Andrew D Brown, *Six Dimensions of Leadership* (London: Random house Publishers, 1972), 25.

<sup>43</sup> C R Grindle, *Leadership on the Job* (New York: American Management Association, 1978), 23.

<sup>44</sup> Lawrence O. Richards and Clyde Hoeldtke, *A Theology of Church Leadership* (Grand Rapids, MI: Zondervan, 1980), 60.

Zambia and is about 180 km South West of Lusaka.<sup>45</sup> It is the administrative centre of Monze district.

Sally Aldridge points out that this town is named after Chief Monze, widely acknowledged as the spiritual leader of the Tonga people who inhabit the district.<sup>46</sup> Tonga tribe of Southern Province of Zambia pays homage to him as their paramount chief. Gerald G. Bell mentions that, His palace is south of the Town near a place called Gonde, where a ceremony called Lwiindi takes place. This annual festival is a thanks giving ceremony which attracts a lot of people from around the country.<sup>47</sup> The main industry in the district is agriculture with maize being the most important crop. At one point in the past, the district used to produce more than 25% of the maize crop in Zambia. It was popularly as the home of Zambia's granary. Marcia Burdette points out that its maize production has declined over the years, the most prominent feature in the town is still the grain Silos to the North of the town.<sup>48</sup>

Burdette further mentions that the Tonga live in southern Zambia along the Zambezi River. There were however, certain people within Tonga society who had authority. Sikatongo was a priest who made sure that the spirits would take care of the people and make the crops grow, in every neighborhood call grouping of several

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<sup>45</sup>Beth Karpfinger, *Zambia is My Home* (New York: Benchmark,1998), 48.

<sup>46</sup> Sally Aldridge, *The People of Zambia* (London, England: Heinemann, 1978), 32.

<sup>47</sup> Gerald G Bell, *Organizations and Human Behavior* (Englewood Cliffs, NJ: Prentice-Hall, 1978), 17.

<sup>48</sup>Republic of Zambia, *Zamstats*, info@zamstats (<http://www.zamstats.gov.zm>). Accessed on 2013/10/12.

villages.<sup>49</sup> However, Tonga live also on the plateau. There was a man called Ulanyika, the owner of the land. The Ulanyika was usually the first settler in the neighborhood. He had some influence in his neighborhood, the hunters gave him part of every animal they killed there. Meanwhile Irving Kaaplan points out that, like all the people of Zambia the Tonga came under British rule at the end of the Nineteenth century.<sup>50</sup> Zambia gained multi-party independence in 1991 when Kenneth Kaunda lost presidential elections to Frederick Chiluba, a trade unionist.

The Tonga belongs to the Bantu group of people. They concentrated in southern Zambia along the Kafue river most of the soil and irregular rainfall which makes farming difficult. For the most parts, the area is thinly populated. The Tonga make up 15 percent or (1.3 million) of Zambia's total population which is currently estimated at (8.5) million people.<sup>51</sup> They are found also on the plateau and along Zambezi valley.

Jason Laure mentions that, the Tonga belongs to the Bantu language family. Their language is known as Chitonga. It contains many words that are similar to those in other Bantu languages such as Bemba, Chichewa and Luyana.<sup>52</sup> For example, the verb "to write" in all three languages is "kulemba." A "chicken" is as "ankoko" in Chichewa and "inkuku" in Tonga. In all four languages, a traditional doctor is called "ng'anga." Although words look same but are pronounced different.

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<sup>49</sup> Marcia Burdette, *Zambia: Between Two Worlds* (Boulder, Colorado: Westview Press, 1988), 43.

<sup>50</sup> Irving Kaaplan, *Zambia: A Country Study* (Washington, DC: The American University, 1984), 39.

<sup>51</sup> Republic of Zambia, *Zambiastats*, National Legislative bodies (<http://www.zamstats.gov.zm>). accessed on 2013/10/12.

<sup>52</sup> Jason Laure, *Zambia* (Chicago, IL: Children's Press, 1994), 64.



## **Folklore**

Timothy Homes points that, the Tonga has no written history from the time before British explorer David Livingstone arrived in the early 1805. But like many other peoples in Africa they have a rich tradition of oral history of folklore.<sup>53</sup> In almost all the villages, elders call keepers of mythical stories the stories usually with animal characters are told around a fire at night. Sally Aldridge mentions that,<sup>54</sup> Folklore are very helpful because they convey traditional principles, values, and customs as well as the origins of the Tonga people.

One of the stories deals with the beginning of the Tonga society. A local tradition suggests that before the arrival of the British there was a powerful chief in town of Monze. According to oral tradition, the first Monze chief descended from heaven. He called the Tonga people to join him and settle in his chiefdom.<sup>55</sup> Most people liked the chief because he had the power to heal, to cause rain and to keep the peace. He did that by frustrating enemies through his communication with spirits of the ancestors.

## **The History of Adventism in Zambia**

Zambia was declared a Christian nation by the late Republican President Dr. Fredrick Chiluba has many religious denominations. Among these various denominations we have the Seventh – day Adventist church Cornelius Matandiko, states that Adventist pioneers, 1901 begins the forward movement of the mission

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<sup>53</sup> Timothy Homes, *Zambia* (New York: Benchmark, 1998), 45.

<sup>54</sup> Sally Aldridge, *The People of Zambia* (London: Heinemann, 1978), 69.

<sup>55</sup> Cornelius M Matandiko, *Seventh-day Adventism in Zambia* (Lusaka: Zambia Adventist Press, 2003), 45.

towards North. W.H. Anderson, the head of the mission, decided to go beyond Somabula. In 1903, June 3, leaving Solusi station accompanied by Jacob Detcha a native who was able to speak several languages and other natives, they rode the train which went only up to Mabanje in the Southern Rhodesia.

They then walked the rest of the way until they reached the capital of Northern Rhodesia at that time, Kalomo.<sup>56</sup> P.J. Hatting mentions that, at Kalomo, Anderson consulted with the administrative official who advised him to go a hundred miles further north east, to the district of Chief Monze, of the Tonga tribe.<sup>57</sup> This was brought by Pastor W. H. Anderson in 1903, the first missionary for the Adventist Church in Zambia. Kenneth Powers Vickery points that, Rusangu mission, the birth place of Adventism in Zambia, is located in the heartland of the Tonga plateau in Monze district under chief Monze.<sup>58</sup>

In traditional Tonga society there is a well-developed culture of the “shade” or muzimu. It is believed that at death each person have a shade or spirit, a muzimu.”The muzimu commuted between the spirit of the world and the world of witch craft and society is also part of traditional belief many Tonga have been converted to christianity because of missionary work by Europeans<sup>59</sup>. Missionaries demanded that the Tonga and other people give up traditions such as polygamy having more than one

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<sup>56</sup> Ibid., 45.

<sup>57</sup> P. J. Hatting, Van Wyk Devries, *Procedure at Meetings* (Cape Town: Perskor, 1978), 15.

<sup>58</sup> Kenneth Powers Vicker, *Black and White in Southern Zambia, The Tonga Plateau Economy and British Imperialism, 1890—1939* (New York: Greenwood Press, 1986), 37.

<sup>59</sup> Cornelius M Matandiko, *Seventh-day Adventism in Zambia* (Lusaka: Zambia Adventist Press, 2003), 45.

spouse, ancestor worship and witchcraft. At first they were only a few converts. In modern time, many Tonga practice both Christianity and traditional religious beliefs.

### **Rites of Passage**

Sally Aldridge points that, in the past, most Zambian peoples had special initiation ceremonies and education for children, as they reached adolescence. The Tonga did also, but their initiation ceremony was simpler than most.<sup>60</sup> A girl was trained for her future role as a man's wife. Usually, there was a period of living away from village and a short ceremony marked the girl's maturity. She was given a new name to signify her adult status.

### **Family Life**

Beth Karpfinger mentions that, similar too many African societies family among the Tonga extends to the wider unit rather than the nuclear family of wife, husband and children. The extended family, much like the clan, shares many tasks, including farming and provision of food. In times of trouble, such as famine and drought, the extended family serves as safety net.<sup>61</sup> Bearing as many children as possible is important in a Tonga marriage. Children are valued for their labor and as social security for parents in old age.

Clothing among Tonga people is used to differentiate the sexes. As soon as children begin to run about, girls are given a dress or a skirt, while boys are given a shirt and pair of shorts.<sup>62</sup> Tonga people are clothed according to their sexes.

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<sup>60</sup>Sally Aldridge, *The People of Zambia* (London: Heinemann, 1978), 45.

<sup>61</sup> Beth Karpfinger, *Zambia is my Home* (New York: Gareth Stevens, 1993), 54.

<sup>62</sup>Jack London, *Encyclopedia Britannica*, UK: (<http://www.school.eb.com/EB346942>), accessed on 2013/12/12.

Most of the area in which the Tonga lives is rural. Most people follow a subsistence way of life, growing food mainly for their own needs with little left-over. Gerald G. Bell points that, Maize is the main staple; others include millet and sorghum. The diet consists of nshima (thick porridge) eaten with either meat and gravy or vegetable such as beans or pumpkin leaves. A group of relatives eat from the same dish. With their fingers they break off a piece of nshima and dip it in gravy before eating it.<sup>63</sup>

Music, dance, and literature are part of Tonga daily life. Grandparents tell stories around the evening fire passing on knowledge and principles to children. Each story can have different lessons for both young and old.<sup>64</sup>

Santosh C. Saha points that, most of the Tonga people are subsistence farmers with only a little surplus of food to sell for money. They also raise cattle and goats. Livestock add to the diet but are mainly a source of wealth. Cattle are also important in paying bride wealth for marriage.<sup>65</sup>

Some local farmers who have adopted Western farming techniques have become relatively wealthy and are in a special class of their own. Many educated city people find jobs in the government. Others find jobs as teachers, nurses or office workers, some work on railway. Others sell fish, salt and other basic products in open markets. Pottery, Carvings, baskets and mats are crafted by older men and women for use in their daily lives. Pots are made in various sizes for drawing water, cooking, brewing beer and storing grain and other foods.

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<sup>63</sup> Bell, 43.

<sup>65</sup>Santosh C Saha, *History of Tonga Chiefs and their People in Monze District of Zambia* (New York: Lang, 1994), 67.

## **Social/Political Problems**

Irving Kaaplan points out that, at the time when Zambians were demanding independence from British rule, one of the most famous politicians in Zambia was Harry Nkumbula, school teacher from Tonga land. Alongside Bemba speaking leaders such as Simon Kapwepwe and Kenneth Kaunda, they opposed colonial rule. In time, Nkumbula lost the support of Kaunda and Kapwepwe. He was pushed aside in the new, independent Zambia.<sup>66</sup>

Naturally, the Tonga was not pleased. Nkumbula continued to draw support from his ethnic group. It became a political force against President Kaunda.<sup>67</sup> Although the government of Kaunda did not punish the Tonga openly, few Tonga were invited to join in national politics. John C. Maxwell points that, despite the ethnic hostility between the Tonga and the government leadership, however, human rights in Zambia have generally been better than in other African dictatorship.<sup>68</sup>

## **Factors Leading to Delegation Failure**

Anthony D'Souza a catholic priest states that research studies indicate the unwillingness to delegate, rather than the inability or lack of skills in delegating, is at the heart of the problem of overworked leaders. The real dilemma lies in leaders' desires to hold on to every facet of the job and their reluctance to release any portion

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<sup>66</sup>Irving Kaaplan, *Zambia a Country Study* (Washington, DC: The American University Press, 1984), 58.

<sup>67</sup>William Wordsworth, *Britannica*, London (<http://www.school.eb.com>). Accessed on 2013/12/12.

<sup>68</sup> John C Maxwell, *Developing the Leader Within You* (Nashville, Tennessee: Thomas Nelson, 1993), 98.

of the workload.<sup>69</sup> He further mentions factors leading to delegation failure and states, my employees lack the experience. My people are already too busy. Our employees aren't ready to accept more responsibility. It takes more time to explain than to do the job myself. A mistake made by employees could be costly. My position enables me to get quicker action. Richard O. Lawrence states that, some matters he simply cannot delegate to anyone.<sup>70</sup>

There are 13 churches in Monze district of which 7 are in urban 2 in peri-urban and other 4 are in rural area. The first 4 churches have elders between 17 and 24, while the next 5 churches have elders between 14 and 16. And the last 4 churches have elders between 8 and 13. These elders are either serving now or served before. The interviews and questionnaires conducted in four churches of the district reveal the following reasons for the elders' resistance to delegate responsibilities to their subordinates.

The results from a survey on the 13 churches and 9 companies, in Monze district that composes 90 church elders and 30 company leaders, are as follows: The researcher used random sampling to get a lot of information from not all elders and company leaders but the researcher designed a way to achieve a fair representation by polling every 1<sup>st</sup> and 3<sup>rd</sup> church elder from all 13 churches, And also every 1<sup>st</sup> and 3<sup>rd</sup> person in the group of company leaders from 9 companies, on the list of names. 60 church elders were sampled out of the total number of 90 ordained elders both currently serving and non-serving. And 20 company leaders were sampled out of 30 leaders from both currently serving and non-serving These 60 elders and 20 company leaders were each served with a survey questionnaire.

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<sup>69</sup> Anthony D'Souza, *Leadership* (Nairobi, Kenya: Kolbe Press,1989), 47.

<sup>70</sup> Richards, O.Lawrence, 76.

The questionnaires to which the elders and company leaders responded in writing brought out very helpful information. The respondents were asked to indicate the extent to which they agreed with all statements given. This section sought information mainly on the factors leading to delegation failure of the members of Seventh - day Adventist church in Monze district of South Zambia Conference of the Republic of Zambia. Tables below show the results of the survey questionnaires.

Table 1 shows the breakdown of the respondents by church office participation , slightly above half were currently serving elders,next to the highest who had served between 2 and 3 terms of office, were currently non-serving elders, who served between 1 and 2 terms of office. And 14% were currently serving company leaders, who served between 2 and 3 terms of office. And 11% were non-serving company leaders, who served between 1 and 2 terms of office.

*Table 1.* The Church Office Participation of Respondent

Respondents	Frequency	Percent
Serving elders	45	56
Non-serving elders	15	19
Serving company leaders	11	14
Non-serving company leaders	09	11
Total	80	100

Table 2 shows the breakdown of the respondents by occupation. Nearly two-thirds of them were teachers, with the next highest profession being business. Techers were many because we had both secondary and primary school teachers being the majority dominated the teachers.

*Table 2. Occupation/ Professionals of the Respondents*

Respondents	Frequency	Percent
Teachers	50	63
Business men	15	19
Health workers	10	12
Agriculture officers	05	06
Total	80	100

Table 3 reveals the breakdown of respondents by education qualifications/ attainments. Highest above half, were secondary school leavers, followed by a quarter, primary school drop-outs, whilst slightly above 1/10 proceeded to vocational training colleges and because of only two universities in the country only 6% had made it to graduate.

*Table 3. Educational Qualifications*

Respondents	Frequency	Percent
Secondary School leavers	45	56
Primary school drop-out	20	25
Vocational training	10	13
Undergraduates	05	6
Total	80	100



Table 4 shows the breakdown of the responses only 6% from respondents on the fear of losing authority was lowest which strongly agree, while the second highest were not sure, and the majority strongly disagree.

*Table 4. Church Elders and Company Leaders Fear of losing Authority*

Activity	Frequency	Percent
Strongly agree	5	6
Not sure	25	31
Strongly disagree	50	63
Total	80	100

Table 5 shows that above two-thirds of the respondents strongly agree on fear of poor performance, while below 1/4 were not sure, As a result many were not delegating for fear of little achievement.

*Table 5. Fear of Poor Performance & little Achievements Leaders rarely Delegate*

Activity	Frequency	Percent
Strongly agree	50	62
Not sure	18	23
Strongly disagree	12	15
Total	80	100

Table 6 reveals the breakdown, showing that half of the responses on lack of competence from the respondents strongly agree, 1/10 could be counted on either side. This shows that the respondents have no confidence in others.

*Table 6. Lack of Competence in Performing Elders Work*

Activity	Frequency	Percent
Strongly agree	40	50
Not sure	10	12
Strongly disagree	30	38
Total	80	100

Table 7 shows the breakdown of the responses as 1/2 of the respondents strongly agree, while below 1/5 could be counted for either. As a result, the majority of respondents fail to delegate.

*Table 7. Failure to Perform Delegated Tasks*

Activity	Frequency	Percent
Strongly agree	40	50
Not sure	15	19
Strongly disagree	25	31
Total	80	100

Table 8 shows the breakdown of the responses, showing that over 3/4 of respondents avoid mistakes/ risks (strongly agree), 18% were not sure, and could go either way As a result, respondents do not delegate.

*Table 8. Church Elders and Company Leaders Avoid Mistakes/Risks*

Activity	Frequency	Percent
Strongly agree	60	75
Not sure	14	18
Strongly disagree	6	7
Total	80	100

Table 9 shows the breakdown of responses, showing that nearly ¾ of the respondents strongly agreed that elders’ delegates will make mistakes if he delegates to them, while 18% were not sure. Again, this may be the reason why the majority do not delegate.

*Table 9. Elders’ Delegates Will Make Mistakes if He Delegates to Them*

Activity	Frequency	Percent
Strongly agree	58	72
Not sure	14	18
Strongly disagree	8	10
Total	80	100

Table 10 shows the breakdown of responses, showing that 15% of the respondents strongly agree that elders have a desire for human praise. However, the majority (75%) strongly disagree on this one.

*Table 10. Desire for Human Praise*

Activity	Frequency	Percent
Strongly agree	12	15
Not sure	8	10
Strongly disagree	60	75
Total	80	100

Table 11 shows the breakdown of responses indicating that experienced elders do not have a problem to share responsibilities only 12 % of the respondents strongly agree that being willing to share is a problem. The majority say they are willing to share responsibilities.

*Table 11. Experienced Elders Do not Want to Share Responsibilities*

Activity	Frequency	Percent
Strongly agree	10	12
Not sure	12	15
Strongly disagree	58	73
Total	80	100

Table 12 shows responses on whether respondents feel that an elder may delegate himself out of a job. Fully half of the respondents strongly agree, which may give the result the majority do not delegate.

*Table 12. Elder May Delegate Himself out of a Job*

Activity	Frequency	Percent
Strongly agree	40	50
Not sure	15	19
Strongly disagree	25	31
Total	80	100

Table 13 shows that elders feel they can do the job much faster than any of their subordinates. Two-thirds of the respondents strongly agree. This many also affect the way elders delegate or choose not to.

*Table 13. Elder can Do the Job Himself Much Faster than any of His Subordinates*

Activity	Frequency	Percent
Strongly agree	50	63
Not sure	25	31
Strongly disagree	5	6
Total	80	100

Table 14 shows the breakdown of responses on elder may lose part of his job he enjoys doing. Only 1/4 of the respondents strongly agree, and as a result, the majority might be encouraged to delegate.

*Table 14. Elder May Lose Part of His Job He Enjoys Doing*

Activity	Frequency	Percent
Strongly agree	20	25
Not sure	15	19
Strongly disagree	45	56
Total	80	100

Table 15 whether elders feel they may lose prestige by delegating. The respondents realize they may lose prestige by delegating—nearly  $\frac{3}{4}$  strongly agree. This may be an influence to not delegate.

*Table 15. The Elder May Lose Prestige by Delegating*

Activity	Frequency	Percent
Strongly agree	56	70
Not sure	15	19
Strongly disagree	09	11
Total	80	100

On this questionnaire both the serving and non-serving church elders and company leaders were served with the same survey questionnaire. Tables 4 to 15 above indicated the extent to which the respondents marked as strongly agree, not sure and strongly disagree. The tables further showed the results which were intended to enhance participation in the effective delegation.

Furthermore, 10% of the respondents were not sure of what to respond as marked on the tables. Less than 1/4 of the respondents were still new in the system and inexperienced. It is important to note that more than half of the respondents had a fear of failure and their lack of confidence. It is also worth to mention that above 50% of the respondents agreed on having negative attitudes towards delegation. While less than 25% of the respondents were neutral towards the topic. The respondents who were new in their offices agreed on having negative attitudes towards delegation. While less than 25% of the respondents were neutral towards the topic. The respondents who were new in their offices or inexperienced failed to perform well due to lack of education. Few respondents could not do well, due to communication barriers.

There were also some implications: Few respondents had fear of failures and also lack of self-confidence. Anthony D'Souza mentions, "Create a climate where employees feel involved in their tasks."<sup>71</sup> It is due to the fact that they are faithful in tithe and offering returning. They are also dedicated and committed in the work of God.

Those who were not faithful in returning of tithe and offerings were not given another chance to serve as leaders. Those who were un-cooperative were excluded from leadership. And some became bosses and not servant leaders and were left out. The church manual points out, "While it is not advisable for one person to serve indefinitely in a particular position, officers may be re-elected."<sup>72</sup> The church manual

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<sup>71</sup> Ibid., 478.

<sup>72</sup> General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2010), 71.

further advises, “Elders may be re-elected but it is not advisable for them to serve indefinitely.”<sup>73</sup> From the table, 1/3 of the respondents served for more terms of office because of being faithful in returning of tithes and offerings. Few respondents were repeatedly serving in all terms, due to lack of manpower/personnel in their churches. And those respondents who were not willing to co-operate with other church officers only served for one term of office.

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<sup>73</sup> Ibid., 72.



## CHAPTER 4

### PROGRAM DESIGN, IMPLEMENTATION AND EVALUATION

The concept of delegation with the view to reduce elders' workload in Monze district has been discovered to be very helpful. If church elders share responsibilities among themselves then the work for each elder would be light. In this chapter a program was planned that served to solve the problem encountered on lack of effective delegation by church elders and company leaders in Monze mission district. The program had workshop for church elders and company leaders.

In Monze district church elders and company leaders resist effective delegation. Responses to the questions indicate that the topic on effective delegation has not been considered as an important issue in the recent years. However, this study of Monze district churches shows the importance of delegation.

#### **Program Development Training Project for Effective Delegation in Monze District**

A program is designed to train church elders/company leaders the benefits of delegating responsibilities to their subordinates. This program is in line with the objectives and goals to be achieved in their churches. The program requires total commitment from elders and company leaders for the objectives and goals to be attained in each church and company.

#### **Goal**

The goal is that churches in Monze district should be a model in delegation of authority and responsibilities in Zambia Union Conference.

## Objectives

Church elders and company leaders who attended workshop would be able to.

1. Evidence knowledge of effective delegation by explaining it to those who did not attend.
2. Evidence participation in the life of the church by taking part in delegating responsibilities to other elders/company leaders...
3. Recognize reasons for effective delegation.
4. Be a model to other districts in South Zambia conference in delegating responsibilities.
5. Understand and know the importance of delegating responsibilities.
6. Be a model in delegating responsibilities in Zambia Union Conference
7. Fully participate in delegation.

Teaching Methodology: Lectures and Group discussions.

## Implementation of the Program

### .Workshop on Delegation Timetable

DATE	FACILITATOR	TOPIC	TIME
5/12/12---9/12/12	Pastor R. H. Mweene	Devotion	8:00---8:30 Hrs.
“	Pastor R. H. Mweene	Lesson 1	8:30---09:30 Hrs.
“	Pastor R.H. Mweene	Lesson 2	9:30---10:30 Hrs.
“		Break	10:30---1045 Hrs.
“	Pastor R.H. Mweene	Lesson 3	10:45---11:45 Hrs.
“	Pastor R.H. Mweene	Lesson 4	11:45---12:45 Hrs.
“		Lunch	12:45---14:00 Hrs.
“	Pastor R.H. Mweene	Lesson 5	14:00---15:00 Hrs.
“	Pastor R.H. Mweene	Lesson 6	15:00---16:00 Hrs.
6/01/13---10/01/13	“	“	“
6/03/13---10/03/13	“	“	“

### **Participants in the Training Program**

The facilitator for the program was the researcher. And the trainees for this program were the church elders and company leaders from the four chosen churches in Monze district.

### **Frequency of the Training Program**

The training program was planned to be conducted for three months, five days each month. The first phase of the workshop was planned to start on 5<sup>th</sup>—9<sup>th</sup>, December, 2012, the second phase on 6<sup>th</sup>—10<sup>th</sup>, January, 2013, and the last phase from 6<sup>th</sup>—10<sup>th</sup>, March, 2013. The plan included several lessons to be taught with the following titles: (1).Definition of delegation and pre-test. (2) Reasons for delegation. (3). Ten better ways of delegation. (4) Guidelines for delegation. (a) What should you delegate? (b). How should you delegate? (5). Post-test. The following section presents the content of the presentations.

### **Planning and Preparation of Materials for the Program**

When to conduct the workshop? December 5-9, 2012, January, 6-10, 2013 and March 6-10, 2013. Where to conduct the workshop? The venue for the workshop was Monze town church in Monze district. Who were to be involved? The participants for the seminar were the church elders and company leaders from the four churches and the facilitator was the researcher. What was needed? The materials and equipment were needed, the P.A. system and materials, such as handouts and lecture notes.

## **Materials for the Program**

The researcher should notify prospective role players (church elders and company leaders) and researcher sent out invitations and communicates plans to church elders and company leaders through the district pastor. The researcher prepares all logistics required for the seminar. The researcher negotiates for the use of materials and equipment. The researcher prepares the materials for the program. And the researcher prepares checklist.

Preparation of the materials and resources were done before presentations were given to the church elders and company leaders. Having written materials ready to be used for training seminars, materials such as – hand-outs/ lecture notes, test question papers and assessment questionnaires were prepared. These handouts were used by all participants during lesson time and the test materials for assessing on how they understood the topics from the presentations and also progress assessment on these topics covered. The researcher was the resource person who gave all the presentations during the workshops. The research team sent letters for the district and church board to consider the matter.

1. Plans for the conduct of the workshop was as follows:
2. Date of 1<sup>st</sup> workshop was adopted.
3. The venue for the meeting was Monze Town Church. As a result the research team wrote a request letter to the church board asking for permission to allow them to conduct a workshop.

In order to carry out to a successful completion of the program, the following steps were implemented. One workshop for each month was conducted in Monze district. The training workshops took place at Monze Town church chosen as the center for training of church elders and company leaders. The four churches involved were

Monze Town church, Manungu church, Chinkuni church and Chiceleko church. And regular attendance was encouraging during training sessions.

### **Atmosphere of the Training Program**

Every training program started with singing, prayer and short devotional talk. The training was conducted in a conducive and friendly atmosphere, sharing, fellowship and discussions using prepared materials. The lessons were presented through lecture methods. The researcher was the facilitator.

### **Presentation 1:**

At the beginning of the seminar, 60 church elders and 20 company leaders were given a pre-programme test to discover as to how much they practice in their churches in their roles as church elders and company leaders.

Pre-programme test results for 60 church elders and 20 company leaders are shown in the following tables. Table 16 shows the breakdown responses on the 2 texts that deal with delegation nearly 1/5. As a result majority of the respondents gave wrong answers.

Table 16. The 2 Texts that Deal with Delegation are Exod 18:13-26, Acts 6:1-6

Activity	Frequency	Percent
Strongly agree	15	19
Not sure	10	12
Strongly disagree	55	69
Total	80	100

Table 17 shows the breakdown of the responses on strong need for power a sign of failure to delegate. Nearly ¼ of the respondents strongly agree and 16% not sure while most strongly disagree. The majority of the respondents do not delegate.

*Table 17. How to Delegate comes First followed by What to Delegate*

Activity	Frequency	Percent
Strongly agree	18	23
Not sure	13	16
Strongly disagree	49	61
Total	80	100

Table 18 shows the breakdown of responses on strong need for power a sign of failure to delegate above 1/4 of the respondents strongly agree. As a result, the majority do not delegate.

*Table 18. Strong Need for Power is a Sign of Failure to Delegate.*

Activity	Frequency	Percent
Strongly agree	27	34
Not sure	08	10
Strongly disagree	45	56
Total	80	100

Table 19 shows the breakdown on the responses on high need for achievement leads to delegation failure 1/2 of the respondents strongly agree and 19% were not sure.

*Table 19. High Need for Achievements Leads to Delegation Failure.*

Activity	Frequency	Percent
Strongly agree	40	50
Not sure	15	19
Strongly disagree	25	31
Total	80	100

Table 20 shows the breakdown of responses on church elders and company leaders rarely delegate. 1/4 of the respondents strongly agree, showing that the majority of the respondents do delegate.

*Table 20. Church Elders and Company Leaders Rarely Delegate*

Activity	Frequency	Percent
Strongly agree	20	25
Not sure	06	8
Strongly disagree	54	67

The statements on the tables were inquiring from the respondents how much they understood about their roles as leaders before they went into a seminar. There were some implications. Few respondents were copying and yet wrong answers from

their friends and could not think on their own. Many of those above thought they knew and yet they didn't were unable to perform well. There was need for more leadership seminars in Monze district. Generally, the respondents needed much time for the seminars, in order for them to understand their roles in delegation as leaders. Meanwhile, there was a pretense of thinking that they knew what delegation required and yet they didn't. However, just a few respondents managed high grades but the majority got low marks.

The respondents' results from the table were discouraging due to limited thinking which lead to poor results in the pre-test. The task of educating leaders about their roles in delegation was much required to all leaders in Monze district. They failed to perform the right techniques in delegation. (ii) Definition of delegation. David Kadalie says, Definition of delegation is, "To entrust or commit authority to another as an agent or deputy. That is having confidence that the man given the responsibilities would work faithfully in the place of the other. Working in the prescribed areas of operations with given boundaries or limitations.

### **Delegation in the Old Testament**

Gen. 1:26,28; Delegation has its roots in the scriptures, way back in the Old Testament, when God delegated power to Adam and Eve as stewards over the land and its inhabitants the animals, the fish of the sea as well as the birds of the air. Exodus 18: 13—26 Moses as a leader in the wilderness delegated responsibilities with limited authority to the selected leaders. Moses' burden of leadership was lightened through power sharing with chosen leaders. And the Bible continues, "And the LORD said unto Moses, Gather unto me seventy men of elders of Israel, whom thou knowest to be elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and I



will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone (Numb. 11:16, 17) KJV.

### **Delegation in the New Testament**

Matt. 14:19; Luke. 9:1-2; Luke 10: 1—10: In the New Testament in Matt. 14:19; Then He commanded the multitudes to sit down on the grass. And He took the five loaves and two fish and looking up to heaven. He blessed and broke and gave the loaves to the disciples and the disciples gave the multitudes. Jesus demonstrated how to delegate the responsibilities with His disciples after praying he gave food to the disciples and disciples gave food to the people and they ate. In Luke 9:1-2; Then, He called His twelve disciples together and gave them power and authority over all demons and to cure diseases. He sent them to preach the kingdom of God and to heal the sick. In Luke 10:1; After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go.

Acts: 6:1-6; the disciples also demonstrated the principles regarding delegation of authority to the deacons. There are certain responsibilities which require spirit filled hearts, commitment and submission. They carefully selected the suitable men filled with the Holy Spirit the business of the Lord. The disciples concentrated on the most important task of prayer and preaching. And left the responsibilities of sharing food with the deacons

### **Presentation 2: Reasons for Delegation**

There are many reasons for delegation; however, here are ten reasons why we should do successful work.

1. “The leader who delegates effectively is free to do more actual supervisory work and overall planning”. Delegating effectively requires more time in giving clear instructions on the work done efficiently.
2. “By delegating more to his subordinates, will be displaying greater trust in them”. People like being trusted and would work effective in order not to disappoint the superiors.
3. “His boss will see as a man who can work with and develop people”. The supervisor could see a person who he can rely upon and willing to be developed into someone dependable.
4. “When he must be away from his job he can have confidence that his subordinates will be able to carry on until he comes”. The elder has trust and confidence that his subordinates would work as if he is present. He would still go on despite his absence.
5. “He has a yard stick with which to measure the potential of his subordinates. Unless he stretches them with new assignments, he will never know the extent of their capabilities”. Leaders need to try their subordinate’s new work and be able to know how much they are able to do. Then they would know their capabilities and depend upon them.
6. “His subordinates will be ready for promotions when there are vacancies”. Through the worker’s excellent performance, the supervisor would recommend the worker’s name for a higher position. And the supervisor will not be disappointed at all.
7. “The department will get the benefit of more ideas from subordinates”. By trying new leaders, makes them unfold their new and bright ideas and brings development to the work at the church. It’s beneficial to entertain

new ideas for the progress of the work at the church. “He will accomplish much more than he could otherwise”. When you delegate work to another person, much work would be done than one person doing all the work himself without sharing it to with another. If many hands are involved the work would be light and much would be accomplished within a short period of time.

8. “Delegation stimulates employee’s initiative by making them think”. The workers when assigned with new responsibilities would joyfully work and enjoy the delegated work. They need to think and bring in new ideas on how the work needs to be done effectively and efficiently. Delegation motivates the workers and participates to the maximum of their ability.
9. “Delegation enables you to organize the department’s work more effectively”. As you delegate, you relieve yourself from pressure of work and observe on how the department’s work should be done.

Adapted from Gary Yukl and Fu. (1999). From Participative, Leadership, Delegation and Empowerment, p. 280-281

### **Presentation 3: Ten Better Ways of Delegation**

When you delegate a job mean what you say. A leader should not for example tell a man he has full authority for answering correspondence if he rewrites most of man’s letters. You should spend more time to explain the delegated work and have confidence to your subordinate that the job will be done well.

1. Make sure the subordinate knows exactly how much authority is delegated to him. (Specific limits, too, so that he knows, what decisions he shouldn’t try to make). The delegates should be told what they should do and what they shouldn’t do.

2. Get subordinate's ideas on delegated job. The subordinate may understand the job delegated in another way get his ideas as well. There are various ways to accomplish work and reach goals. Your way is not always best to reach a goal.
3. Delegate the parts of your own job that you know best. You need a change of activity in order to be refreshed and also learn to do other things.
4. Make good use of the mistakes. Remember that delegation is training too. Instead of chewing a man out when he makes an error, ask him what he learned from it.
5. Don't insist that subordinates do a delegated job your way. Every person has his own way of working. Subordinate's method of reaching the goal may be even more efficient than your own.
6. Sustain your delegation. It must be the core of every elder's leadership, a way of life in the department.
7. Keep communication line open.
8. Don't always give subordinate jobs he knows how to do best. Broaden his skills by trying him out on tasks for which you think he has some potential but has no opportunity to do on his job.
9. When delegated job is completed, follow it up with an appraisal of the subordinate's performance. Tell him exactly where he did well and point out the areas where he needs improvement.

Adapted from Yukl and Fu (1999).

#### **Presentation 4. Guidelines for Delegating**

This section of the chapter provides some guidelines for effective use of delegation by church elders and company leaders in Monze district. The guidelines

for what you should delegate are presented first then, followed by guidelines on how you should delegate.

### **What You Should Delegate.**

1. Tasks that can be done better by subordinates.
2. Tasks that are urgent but not immediately priority.
3. Tasks of appropriate difficulty.
4. Both pleasant and unpleasant tasks.

Adapted from Participative, Leadership, Delegation, and Empowerment P.103

### **How You Should Delegate**

1. Specify responsibilities clearly.
2. Specify reporting requirements
3. Monitor progress in appropriate ways.
4. Provide support and assistance. But avoid reverse delegation.
5. Make mistakes a learning experience.
6. Provide adequate authority and specify limits of discretion.

Adapted from Participation, Leadership, Delegation and Empowerment p.103.

Use the following principles to delegate successfully.

1. Clearly articulate the desired outcome. (Begin with the end in mind and specify the desired results.
2. Clearly identify constraints and boundaries. Where are the lines of authority, responsibilities and accountability?
3. Match the amount of responsibility with the amount of authority.
4. Provide adequate support and be available to answer questions.
5. Focus on the results. Concern yourself with what is accomplished, rather than detailing how the work should be done. Your way is not necessarily

the only or even the best way. Allow a person to control his or her own methods and process. This facilitates success and trust.

6. Establish and maintain control. Discuss timelines and deadlines. Make adjustments as necessary. Take time to review all submitted work.

### **Presentation 5: Post-Test**

At the beginning of the seminar the church elders and company leaders were given a pre-programme test to discover as to how much they practice in their churches in their roles as church elders and company leaders. And at the end of the seminar, from 5<sup>th</sup> December 2012 to 10th March 2013, after three months they were given a post-programme test to discover as to how much they learned and still need to practice.

### **Section A: Post-Programme Test**

Tables 21—25 Post-programme test results for 60 church elders and 20 company leaders (2010—2013). Table 21 shows the breakdown on the responses, on 2 texts that deal with delegation. 3/4 of the respondents strongly agree. Majority could responded positively.

*Table 21. The 2 Texts that Deal with Delegation (Exodus 18: 13---26 Acts 6:1-6)*

Activity	Frequency	Percent
Strongly agree	60	75
Not sure	10	12
Strongly disagree	10	13
Total	80	100

Table 22 shows the breakdown on responses on how to delegate comes first than what to delegate. 4/5 of the respondents strongly agree, Majority of the respondents got positive responses.

*Table 22. How to Delegate comes First then Followed by What to Delegate*

Activity	Frequency	Percent
Strongly agree	64	80
Not sure	4	5
Strongly disagree	12	15
Total	80	100

Table 23 shows the breakdown on responses on strong need for power sign of failure to delegate done by elders. Nearly 9/10 of the respondents strongly agree, Almost all got it as a result majority would delegate.

*Table 23. Strong Need for Power is a Sign of Failure to Delegate by Elders*

Activity	Frequency	Percent
Strongly agree	70	87
Not sure	3	4
Strongly disagree	7	9
Total	80	100

Table 24 shows the breakdown on responses on high need for achievements leads to delegation failure. Almost 9/10 of the respondents strongly agree that nearly all respondents delegate.

*Table 24. High Need for Achievements Leads to Delegation Failure*

Activity	Frequency	Percent
Strongly agree	75	94
Not sure	2	2
Strongly disagree	3	4
Total	80	100

Table 25 shows the breakdown of the responses on church elders and company leaders rarely delegate. Slightly above 4/5 of the respondents strongly agree. As a result nearly all respondents delegate to their subordinates.

*Table 25. Church Elders and Company Leaders Rarely Delegate*

Activity	Frequency	Percent
Strongly	66	83
Not sure	4	5
Strongly disagree	10	12
Total	80	100

Post-programme test results for 60 church elders and 20 company leaders. The number of people and the percentage gotten are shown on tables 21—25 above. The tables above show the results on how much they understood about delegation on the seminar taken. Meanwhile, there were some implications, during the testing time respondents were distanced in sitting from each other in order to minimize copying



from friends' work. And also closer supervision during the testing enhanced. Individual thinking from the respondents. However, here are the results, it was worth to note that above 70% got excellent work, the respondents performed well with high grades as a result of good understanding of the lessons from the seminar. There was concentration on the seminar materials. Topics covered on the materials made the respondents to consider delegation as an important topic in leadership. Section B: Post-programme test. What did you like most? What did participants like least? What should be added when programme will be presented next time? What should be deleted when programme will be presented next time?

### **Evaluation of the Program**

The programme was evaluated as follows: On pre-test the respondents' had fear of making mistakes and did not perform well. The same questions were used for both pre-test and post-test to test the respondents in order to see the difference between pre-test and post- test.

Pre-test results were used to discover on how much they knew about delegation. And from the tables, the results were showing that 70% of respondents didn't do well on Pre-programme test. And on post-programme test the respondents showed improvement with high percentage on the level of participation and performance. The respondents changed their attitude of approach to the topic and discovered their weak points and noticed the importance of delegation. Respondents learned that leaders can turn the mistakes into learning experiences. Previously, the respondents achieved results entirely on their own energy, technically know how and personal resources.

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When the church elders and company-leaders were interviewed on the program after the workshop on how they felt about the seminar, they gave the following comments:

- (1) The seminar was educative but it has come at a wrong time.
- (2) Such topics should have been introduced at the beginning of the year as new office bearers were trained in their duties.
- (3) The church elders said they should have such programs in the district as the elders actively participated in the programs
- (4) The elders/company leaders learned the advantages of delegation at the workshop
- (5) Other elders said that they did not know that delegation was biblical from way back during the time of Moses.
- (6) What the participants liked most were reasons why they should delegate responsibilities
- (7) And also to know what to delegate and how to delegate.
- (8) What they liked least was lesson time was very short and also brings such topics in the middle of the year, instead of the beginning of the year.

(9) What should be added next workshop, all church officers to be present for seminars

- a) More seminar time is given next time.
- b) Workshop is extended to all churches in the district.
- c) There should be year- end seminars but also in mid-year.

The researcher made observations during and after the workshop. The elders showed active participation and contributed much during the lessons. Some adjustments have been shown after the workshop in some churches. And yet others indicated some good measures taken towards delegating responsibilities to their subordinates. After the workshop there has been gradual change on the performance of the elders in their working pattern. Some elders have started delegating (sharing) and been relieved of their responsibilities.

## CHAPTER 5

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### **Summary**

This project has discussed the benefits, the importance for delegation, reasons for delegation and also guidelines to effective delegation. The elders in Monze district have the problem of resisting delegating the responsibilities to their subordinates.

However, it was due to strong desire for power. For they felt that if they delegate they would lose power through this process. Also they feared that their subordinates might not do the right thing. After the investigations these reasons above were discovered for lack of delegation of authority.

The program was designed to conduct a training workshop to teach elders and company leaders reasons for delegation. The elders were also given guidelines on what to delegate and how to delegate responsibilities. Monze district would be a model to other districts in South Zambia Conference, in delegating responsibilities

#### **Conclusion**

The research on lack of effective delegation among elders was successful. The church elders confirmed that the topic on delegation has been neglected in many churches in Monze district. The questions asked during workshop and the responses from the participants revealed that the topic on delegation has not been considered as an important issue in the recent years. During the workshop elders discovered the reasons for delegation, the methods on how they should delegate and what they served

should delegate. Therefore they would start to implement the workshop materials with zeal and determination.

### **Recommendations**

This section seeks to advance some suggestions as to how to help effective delegation in churches. This section presents two lists of recommendations. The first set of recommendations comes from the elders and company leaders who attended the seminar.

1. The training program on delegation should be given as the year begins to let the new office bearers take the responsibilities seriously.
2. All trained church elders/company leaders would train other church elders who did not attend the training workshops.
3. All heads of departments be given such training at a district level in order to have mentors who would help teaching departments in their local churches and also to enable them work smoothly in their respective
4. Churches. Moreover, all church officers should be instructed how to delegate their authority and share responsibilities to their assistants/subordinates in their various church departments.
5. However, pastors of various districts should not neglect to teach this topic to church officers in their respective districts.

The second section has a number of recommendations from the researcher as a result of this research;

- A. In next seminar attendance from churches should improve and there would be need to increase time for the workshop. Such workshops be conducted regularly or twice per year to give more room and practice for the office bearers.
- B. Whatever methods discovered let them be practiced in their churches.
- C. Let the conference officers, departmental directors, address the topic at conference level and also the union officers and the departmental directors address the issue in hand at national level.
- D. Pastors to be fully involved.

APPENDIX A  
QUESTIONNAIRE

You are being invited to participate in a survey. The results of this study are intended to enhance participation in the effective delegation.

Please do not write your name.

By completing this form will do better.

On a scale of            1,            2,            3,

Indicate the extent to which you agree with all the following statements by circle/  
tick.

1. Disagree            2. Neutral            3. Agree

1. Elders fear of losing authority.
2. Elders with high need for achievements often do not delegate for fear of work done poorly.
3. Elder's delegates will make mistakes if he delegates to them.
4. The elder may delegate himself out of job.
5. Elder can do the job himself much faster than any of his subordinates.
6. The elder may lose prestige by delegating.
7. The elders avoid risks or mistakes.
8. Lack of competence in performing elders' work.
9. Experienced elders do not want to share responsibilities.
10. Elder may lose part of his job that he enjoys doing.

Desire for human praise and failure to perform delegated tasks

APPENDIX B

INTERVIEWS

You are being invited to participate in this personal interview. The results of this study are intended to enhance participation in effective delegation.

Section A

Please answer briefly in these personal interviews: Yes \_\_\_\_\_ No \_\_\_\_\_

1. Have you ever served as Company leader before? -----
2. Did you serve as church elder before? .....
3. Have you ever been involved in delegation? .....
4. Are elders and company leaders aware of this decline in delegation? .....
5. Is your pastor aware of this malady? .....

Section B

Please answer the following questions briefly: .....

As an elder of this church if you are given another responsibility today other than eldership, would you find it difficult/enjoyable to delegate? If yes or as no, explain why? .....



What is your age group? (a) 20--35; (b) 36---50; (c) 51 and above

Number of terms served as company leader: (1-2), (3-4), (5 and above)

Number of terms served as church elder: (1-2), (3-4), (5 and above)

Do new elders spoil the work? What do you think? Yes or No.

Which group of elders work better? Young or Old.

APPENDIX C

LETTERS

Monze Mission District  
P.O. Box 55  
Monze  
11<sup>th</sup> October, 2012.

The Church Clerk,  
Monze Town Church  
P.O. Box 12  
Monze

Dear, Brothers and sisters,

We greet you in the name of Jesus.

The district in its council meeting on 10<sup>th</sup> October, 2012 took the following actions.  
To conduct three workshops as follows: (1) 5<sup>th</sup>—9<sup>th</sup> December, 2012. (2) 6<sup>th</sup>—10<sup>th</sup>  
January, 2013(3) 6<sup>th</sup> –10 March, 2013-06-13. We are therefore, requesting for the  
approval of the usage of your Church. In light of that we are requesting that the  
delegates to keep time and come with their Packed lunch.

Thanks and lend our regards.

Yours Sincerely,

Albert Mujimbwa.

Approved: \_\_\_\_\_ Elder B Mbilu

District Elder

Attested: \_\_\_\_\_

Pastor Grey Mwiinga

District Pastor.

Rusangu Mission Headquarters

P.O. Box 66

Monze

19<sup>th</sup> October, 2012.

The District Secretary

Monze Mission District

P.O. Box 55

Monze.

Dear Brother Albert,

We have the district pleasure to acknowledge receipt of your letter dated 11<sup>th</sup> October, 2012. Requesting the mission's approval of the district's plan to conduct three workshops after careful consideration, we have approved your plans and will pray and support you with materials.

May God bless your planned programme.

Yours truly,

John Chalimbana

Rusangu Mission Director

Cc: Rusangu Mission Offices

File.

Monze Town Church  
P.O. Box 12  
Monze  
19<sup>th</sup> October, 2012

The District Secretary  
Monze Mission District  
P.O. Box 55  
Monze

Dear Br. Albert

RE: PERMISSION FOR USAGE OF MONZE TOWN CHURCH

We have the church pleasure to acknowledge receipt of your letter dated 11<sup>th</sup> October, 2012. We have approved your request and granted you permission for the usage of Monze Town church, during your workshops

May God bless you.

Yours Sincerely,

Josephine Mbilu

Church clerk Approved: ----Elder Levy Mwiinga

APPENDIX D

TIMETABLE

WORKSHOP ON DELEGATION

DECEMBER, 2012. JANUARY, 2013. AND MARCH, 2013

DATE	FACILITATOR	TOPIC	TIME
5/12/12---9/12/12	Pastor R. H.Mweene	Devotion	8:00---8:30 Hrs.
“	Pastor R. H Mweene	Lesson 1	8:30---09:30 Hrs.
“	Pastor R.H. Mweene	Lesson 2	9:30---10:30 Hrs.
“		Break	10:30---1045 Hrs.
“	Pastor R.H. Mweene	Lesson 3	10:45---11:45 Hrs.
“	Pastor R.H. Mweene	Lesson 4	11:45---12:45 Hrs.
“		Lunch	12:45---14:00 Hrs.
“	Pastor R.H. Mweene	Lesson 5	14:00---15:00 Hrs.
“	Pastor R.H. Mweene	Lesson 6	15:00---16:00 Hrs.
6/01/13---10/01/13	“	“	“
“			
6/03/13---10/03/13	“	“	“

APPENDIX E

PRE-TEST

WORKSHOP ON DELEGATION

1. The 2 texts that deal with delegation .Exod. 18:13—26 and Acts 6:1--6
2. What to delegate comes first followed by how to delegate?
3. Strong need for power is a sign of failure to delegate this is done by good elder.  
T
4. High need for achievements leads to failure to delegate.
5. Church elders and company leaders rarely delegate.

APPENDIX F

POST- EVALUATION TEST

The Post-Test included the following questions which were also in the Pre-Test form

Question 1 to 5 in section (A).

- 1.The 2 texts that deal with delegation. Exod. 18:13—26;Acts 6:1--6
- 2.What to delegate comes first, followed by how to delegate.
- 3.Strong need for power is a sign of failure to delegate and it is done by good elders. T.....F.....
4. High need for achievements leads to failure to delegate. T.....F.....
- 5.Church elders and company leaders rarely delegate. T..... F.....

Section B.

- 1.What did you like most? .....
- 2.What did participants like least? .....
- 3.What should be added when program will be presented next time?.....
- 4.What should be deleted when program will be presented next time?.....

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## VITA

### PERSONAL INFORMATION

Name: Richard H. Mweene

Date of Birth: 08-08-1956

Nationality: Zambian

Marital status: Married

Address: Rusangu Secondary School District. P.O. Box 660013, Monze. Zambia.

E mail. richardmweene@gmail.com

Tribe: Tonga

### ACADEMIC BACKGROUND

2007. Bachelor of Arts in Theology

1978. Primary Certificate- Kitwe Teachers' College, Zambia

1972. School Certificate, Rusangu Secondary School

### PROFESSIONAL BACKGROUND

1978--1993 Primary School Teacher

1993—2001 Pastor, Bbilili Mission District

2001—2004 Pastor, Bbombo Mission District

2004---2006 Pastor, Kalomo Mission District

2007---2011 Pastor, Monze Mission District

2012—2013 Church Pastor/Chaplain, Rusangu Secondary School District.