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Managerial Competency Needs

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Contents

Abstract……..……...II
Declaration……...III
Dedication……IV
Acknowledgements..……V
Contents 1
List of Abbreviations / Acronyms.....3
List of Figures 4
List of Tables 5
1 Chapter One – Introduction & Background 6
1.1 Introduction 6
1.2 Background.....7
1.2.1 Problem Statement 11
1.2.2 Purpose Statement 12
1.2.3 Research Questions..... 13
1.3 Conclusion 13
2 Chapter Two – Literature Review 14
2.1 Introduction 14
2.1.1 Managerial Competency 14
2.1.2 The Skills Audit 19
2.2 Management and Leadership Theory 21
2.3 Past Empirical Studies 24
2.4 Managerial Practice within the Church 25
2.5 Capacity Building 26
2.6 Conclusion 29
3 Chapter Three – Research Methodology 31
3.1 Introduction 31
3.2 Research Design and Approach 31
3.2.1 Exploratory Study..... 31
3.2.2 Pilot Study (For Preliminary Understanding)..... 34
3.3 Sampling and Procedure 37
3.3.1 Sample Size..... 37
3.3.2 Conducting a Skills Audit..... 41
3.3.3 Data Gathering..... 43
3.3.4 Data Analysis 44
3.3.5 Validity and Reliability 45
3.3.6 Ethical Considerations..... 46
3.4 Limitations of the Study 46
3.5 Conclusion 47
4 Chapter Four – Findings of the Study 48
4.1 Introduction 48
4.2 Phase One.....48
4.3 Phase Two.....51
4.4 Phase Three 67
4.5 Conclusion 67
5 Chapter Five – Discussion of Results 68
5.1 Introduction 68
5.2 Phase One – Functions and Skills of the Clergy.....68

5.3 Phase Two – Managerial Competencies needed 70
5.3.1 Strategic Thinking 70
5.3.2 Communication 72
5.3.3 Accountability 72
5.3.4 Entrepreneurship 74
5.3.5 Financial Management 76
5.3.6 Technology Management 77
5.3.7 External (Global) Awareness 78
5.4 Phase Three – Skills Gaps 78
5.4.1 Research Question 1 - Skills which the Clergy have 79
5.4.2 Research Question 2-Managerial skills currently needed by clergy 80
5.4.3 Research Question 3 - Skills gaps required to be filled 80
5.5 Conclusion 82
6 Chapter Six – Conclusion and Recommendations 83
6.1 Conclusion 83
6.2 Recommendations 86
7 Appendices 88
7.1 Appendix A - List of some skills from Pilot Study 88
7.2 Appendix B - Interview Guide (Semi-structured) 90
7.3 Appendix C - Informants Demographic Data 91
7.4 Appendix D - Letter of Permission to Conduct Research 92
7.5 Appendix E - Letter of Approval to Conduct Research 93
7.6 Appendix F - Some of the Job Roles of a Congregation Minister 94
7.7 Appendix G - Generalised Competency Framework 95
7.8 Appendix H - Global Partners Report to United Church of Zambia 98
7.9 Appendix I - Summarised Qualitative Responces 100
8 References 103

List of Abbreviations / Acronyms

BTh	Bachelor of Theology degree
CBD	Central Business District
CDRA	Community Development Research Association
CCZ	Council of Churches in Zambia
CEVAA	*Communauté d'Eglises en Mission* (Evangelical Community of Apostolic Action - Community of Churches in Mission)
CORAT	Christian Organisation Research & Advisory Trust
CRC	Constitution Review Commission
CRR	Constitution, Rules & Regulations
CSO	Civil Society Organisation
CWM	Council for World Mission
DPSA	Department of Public Service & Administration (SA)
Hons	Honours degree
HOD	Head of Department
LGE	Local Government Employers (UK)
MA	Master of Arts degree
MTh	Master of Theology degree
PhD	Doctor of Philosophy
PLC	Public Limited Company
SADC	Southern African Development Community
TEEZ	Theological Education by Extension in Zambia
UCZ	United Church of Zambia
UCZtc	United Church of Zambia Theological College
WCC	World Council of Churches
CSwmc	Church of Scotland World Mission Council

List of Figures

Fig. 1 ***Location - Zambia among SADC Region Countries……..8***

Fig. 2 ***Current UCZ Organisation Structure……10***

Fig. 3 ***Generic Process of Exploratory Research……..32***

Fig. 4 ***Generic Stages of a Skills Audit……41***

Fig. 5 ***Rationality - Suggestion to Spiral Data Analysis……..44***

List of Tables

Tab. 1 *Aspects of a Competency Framework……..……..……17*

Tab. 2 *Characteristics of Management & Leadership.…….....21*

Tab. 3 *Pilot Study - Preliminary Competency Categories....……35*

Tab. 4 *Overview of Study A & Study B…….……..37*

Tab. 5 *Roles of an Ordained Minister ……..……..48*

Tab. 6 *Informants Demographic Data (In-depth interviews) ……...52*

Tab. 7 *Interview Outcome - Competency Framework……..53*

Tab. 8 *Participants Demographic Data (Focus groups)……..……57*

Tab. 9 *Focus Groups Outcome - Competency Framework……..58*

Tab. 10 *Common Responses (Focus groups)……..…..62*

Tab. 11 *Summarised Responses (In-depth interviews) ……..63*

Tab. 12 *Similarities/Differences in Study A & Study B ……..65*

Tab. 13 *Summarised Outcome of the Skills Enquiry ……66*

1 Chapter One – Introduction & Background

1.1 Introduction

Nowadays, the clergy are required to perform managerial roles combined with their essential pastoral functions to fulfill the call of duty for the church. This situation could be compared to the role of Senior Teachers in schools under the Ministry of Education, who must combine managerial and teaching roles to fulfill their call of duty. While the clergy may have received prescribed training to enable them qualify for the job of a minister in church, certain management courses in their training seem to emphasise the acquisition of knowledge about management without examining the actual competencies (or skills) needed by an effective manager. The problem, therefore, arises in the identification of appropriate competencies to be addressed in the training of clergy-managers (also referred to as Ordained Ministers).

Literature search developed so far, reveal that in the church circles today, where core-business is pastoral, management is not seen to be important (Odom & Boxx, 1987 cited in Barker, 1992) and so not much is known about the managerial competencies needed by the clergy to carry out their roles effectively and efficiently. Little is known about whether they have these competencies or not. In order to determine competency needs, the study, through a Skills Audit Approach, sought to establish what skills the clergy say they have now and those that they say they currently need. Understanding the skills gaps and how these gaps can be filled would help the church chart a way forward to remedy the situation. Managerial competencies of the clergy were identified from literature survey, in-depth interviews with senior ordained ministers and focus group discussions with student ministers.

The significance of the study is that it yielded competency needs related to Strategic thinking, Communication, Accountability, Entrepreneurship, Financial Management, Technology Management and Global Awareness which has practical applications such as providing a resource for the need for an actual skills audit and also appraising performance of the clergy in UCZ.

1.2 Background

The UCZ Guide for Catechumens and Church Members (2001) reports that before the year 1900, Missionaries began to come to Zambia from other countries to preach the gospel about Jesus Christ. Mission churches, schools and hospitals began to appear in many parts of the country.

> "By the year 1927 mining started and copper mines began to give employment. Christians from different tribes, races and churches began to worship together on the copperbelt. In the year 1945, the Church of Scotland congregations (of Northern Province under CSwmc - World Mission Council) came together with the London Mission Society congregations (of the Northern and Luapula Provinces) and some African congregations came together with European Free Churches of the Copperbelt to form the United Church of Central Africa in Rhodesia (UCCAR)" (p. 89).

Soon after independence of the Republic of Zambia, the United Church of Zambia (UCZ) came into being on the 16th January, 1965 at Mindolo, Kitwe after the following three churches came together;

- the **United Church of Central Africa in Rhodesia** (UCCAR) working in Northern, Luapula and Copperbelt provinces amongst such tribes as the Bemba, Namwanga, Mambwe, Lungu, Lunda and those from Southern Tanzania and Northern Malawi,
- the **Church of Barotseland** (established by the Paris Evangelical Missionary Society of France and Switzerland) which was working amongst the Lozi people and other tribes of Western province and
- the **Zambia District of the Methodist Church** (established by the Methodist Missionary Society of Britain) which was working amongst the three related tribes of Bantu-Botatwe of Central and Southern province, namely the Lenje, Ila and Tonga (UCZ Guide for Catechumens and Church Members, 2001).

According to the World Council of Churches (2008) report, UCZ has nearly 250 ordained ministers (herein also referred to as the Clergy), 45 diaconal workers and far over 3 million full communicant members in 1,112 congregations (that is One thousand one hundred and twelve - local church units) drawn from various towns (as in figure 1) dotted around this member country of Southern African Development Community (SADC) state.

Fig. 1 - Location of **Zambia** among SADC region countries.



Source: Adapted from (World Council of Churches), 2008.

Historically, the church has continued to play a vital developmental role in Zambia through the provision of mainly healthcare and education services to society through its own mission hospitals, schools and tertiary institutions. In order to foster this development,the church also cooperates with its ecumenical partners and Civil Society Organisations (CSOs') to address issues of public concern such as social and economic justice by engaging with government on especially those issues relating to the national budget (Caritas Zambia, 2007).

For the purpose of this study in the Zambian church, the research investigated the skills already acquired, skills required and deficiencies of the clergy in their discharge of managerial functions.

Since its formation in 1965, the United Church of Zambia (UCZ) maintains good relations with the Methodist Church in Great Britain, the Church of Scotland, the United Church of Canada, Global Ministries of the Presbyterian Church (USA) and the Board for World Ministries of the United Church of Christ (USA), and Cevaa as its historical global partners (World Council of Churches, 2008).

However, following the recent challenge of a huge debt and an alleged leadership crisis facing the United Church of Zambia (UCZ), an investigation was conducted by global partners and the consultants (Sneddon, Thomson, Poxon, Fischer, Byrd, & Adubra, 2008) resulting in a report to Synod. The report identified the following key areas of concern;

(a) Unity within the church - requiring sharing of resources, caring for the vulnerable and standing for social justice and human dignity.

(b) Unity within the country - requiring cooperation with ecumenical partners and civil society to address public issues and concerns in Zambia, Southern Africa and beyond.

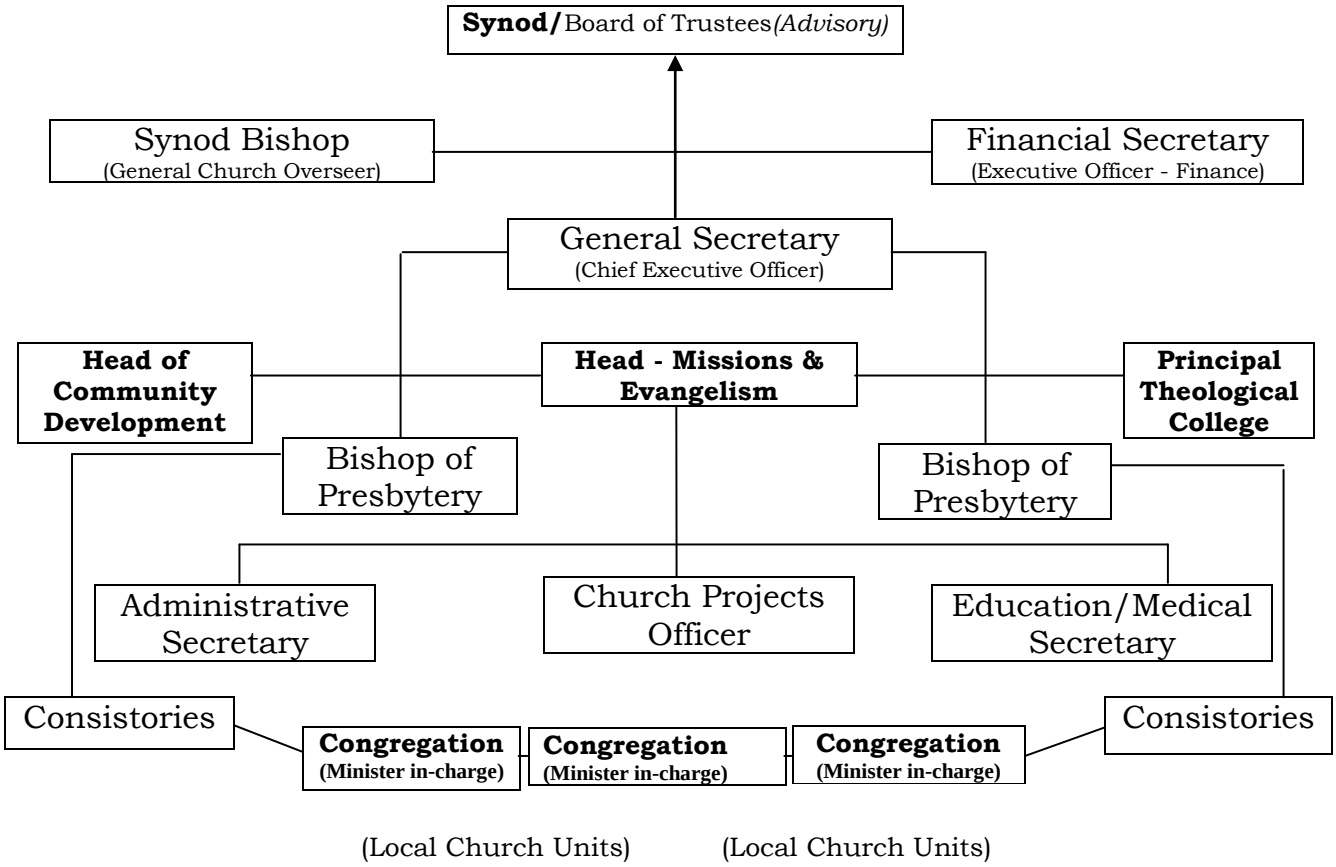
(c) Service to the people - requiring that governance and management be resourced to service the church's wider pastoral, prophetic and diaconal ministries (report details as in Appendix-H).

The key area of concern that drew interest to the researcher is on service to the people. The delivery of service to the people requires that governance and management resources be stepped up. According to Steyn and De Beer (2002), governance and management are crucial and related to the improvement of human resource and personal development among staff. Therefore, understanding management competencies required by clergy will have practical implications which could increase their effectiveness in discharging managerial functions in UCZ. It is for this reason that this particular study was undertaken. A study of this kind may be the first to have ever been undertaken in the United Church of Zambia.

However, a similar study on managerial competencies of the clergy was conducted with the Methodist Church of Southern Africa in South Africa.
The said investigation by Barker (1992) gave a valuable insight into this subject matter of the managerial competency needs of the clergy in Zambia. A Skills Audit Approach was used - whose main objective is to ascertain skills available and those possibly required to support improved management that would help the clergy discharge their functions effectively regardless of the positions held in the UCZ organisation structure (outlined in Figure 2).

The diagram below represents how the church as an organisation is structured. Areas of main groupings of the clergy where research was conducted have been shown in bold.

Fig. 2 - Current UCZ **Organisation** Structure



Source: Adapted from the Constitution, Rules & Regulations of UCZ (Revised 2004).

The above figure illustrates church structure with various positions at three levels (mainly highlighted in bold; **Strategic** - 3 synod officers; Bishop, FS & GS, **Organisational** - heads of departments/institutions and **Operational** - local church clergy/managers) which are mostly occupied by ordained ministers and diaconal workers using a bottom-up approach. Office holders are basically trained at the UCZ Theological College and some of them have undertaken further training abroad to get to positions they occupy beginning from the local church unit – a congregation. Worship is at the core of the structure and is the main work of the church in which lay members are predominant stakeholders.

To participate proactively in worship, lay members are trained in preaching skills by Theological Education by Extension in Zambia (TEEZ) - an ecumenical body of CCZ member churches that provide theological education by extension studies.

It is worth noting from the organogram (see Figure 2 - p. 10) that the General Secretary who is the Chief Executive Officer (CEO) of the Organisation acts through synod on behalf of the church and superintends the work of all Heads of Departments and Institutions. Carrying out of this work is supported by article 15 (A) of UCZ Constitution (2004) which states that Synod shall within its powers and duties, "generally perform all acts, deeds and functions consistent with its position as the supreme supervisory, governing and lawmaking body of the United Church" (p. 27).

1.2.1 Problem Statement

According to the findings of Global Partner Churches' Consultants Sneddon, et al., (2008) "the current UCZ structures no longer cope with the rate at which the church is growing" (p. 2). One of the key areas of concern is management capacity in relation to the newly elected officers and leaders of the United Church of Zambia Synod Council and the need to harness members' gifts and skills for better delivery of service to the people in UCZ, Zambia's largest protestant church.

In light of this, the Sneddon, et al., (2008) report argues for the need to review and redesign the structures which would cope with the large and growing UCZ membership. Organisational growth has not been matched with managerial capacity.

Whilst there could be other problems, it may be that the major intellectual concern with the United Church of Zambia is that management functions have not been seen to be important and as such only pastoral duties are emphasised because that is seen as the core business of the church. Consequently, there is little information on managerial competencies required by the clergy to help focus training and development strategies better.

1.2.2 Purpose Statement

The purpose of this research was to identify managerial competencies (or skills) needed by the clergy in order to enhance performance of their managerial roles in the Christian ministry. Using a Skills Audit Approach, the study was designed to find out more about managerial competencies and identified what is needed by the clergy when performing their tasks with a view to highlight skills and knowledge gaps in their managerial practice. The study then suggests steps that could be taken towards bridging these gaps.

The researcher is a full communicant member of the United Church of Zambia and felt that through a formal exploratory study one would deepen understanding of the subject matter and this could reveal new valuable aspects to the topic. This could be one way to make proactive contribution towards reforming the church from within and it may well be that the study can create a difference in the improvement of managerial competencies needed by the clergy not only in UCZ but Zambia as a whole.

1.2.3 Research Questions

In seeking to understand the said problem, central questions that inform and served as key themes in this study on the managerial competency needs of the clergy in Zambia are as follows:

a) What skills do the clergy **have**?
b) What managerial skills do they **need** to fulfil current job roles?
c) What are the gaps and how can these gaps be filled?

1.3 Conclusion

The synoptic view of this study focused on the problem and purpose of research. The report highlights literature search, research methodology, research findings and discussion of results, as well as conclusions and recommendations arising from the results.

2 Chapter Two – Literature Review

2.1 Introduction

This chapter provides an interface between conclusions drawn from the review of literature and key questions investigated in the study. The literature review therefore covers a background discussion informed by conceptual definitions which focus on managerial competency, skills audit, a contrast between managerial and leadership theory, past empirical studies, challenges of managerial practice within the church and finally, capacity building in a voluntary organisation.

The terms hereunder are commonly used in this study and are now defined within the context of this investigation.

2.1.1 Managerial Competency

In the managerialist model, any organisation becomes synonymous with management (Paines, 1999: 50). This means that the ideology of managerialism resonates with the perspective of management. Management is a component in church organisation which is set to make managerial competency aspects (or managerial competencies) to be identified and to be understood more explicitly in this study. A proponent of managerialism, Uhr (cited in Dixon, Kouzman, Korac-Kakabadse, 1999) defines managerialism as "the pursuit of results-oriented systems of government through streamlined processes of decision making designed to allow greater autonomy but also greater responsibility for the field or programme manager" (p. 166). Meanwhile Pollitt (1998) asserts that managerialism is an ideology which assumes that 'management' is a "distinct and separate activity that plays the crucial integrative role in bringing together plans, people and technology to achieve desired results" (p. 47).

Uhr (in Dixon, Kouzman, Korac-Kakabadse, 1999) believes that managerialism among other objectives, stresses efficiency, effectiveness and quality as opposed to process and equity in the management of public resources.

It involves goal setting; performance measurement which motivates and provides incentives to deserving persons for their achievements; seeks to spread responsibility and delegates authority.

Buckmaster (1999) found that "there is pressure to measure outcomes for reasons of accountability" (p.195). The need for accountability is now relevant to non-profit organisations in the wake of external donor support. The church is no exception and there has been resistance to this management intervention partly because, like in public sector, the church's elected Excecutive Officers "may have neither the required expertise nor willingness to learn from the outcomes of past decisions" (Korac-Kakabadse et al. 1999: 169). Past decision outcomes indicate a leaning towards pastoral than management because worship is at the core and is the main activity of the church. The ideology of managerialism mainly advocates for the use of private sector management practices in the public as well as other not-for-profit sectors. One such practice is the use of a Skills Audit Technique that can apply in a church organisation to establish employees' skills. In an ideal situation, managerialism requires measurements which most of the clergy in church may not support.

But Longbottom (1987) contends that inculcating managerialist values in public agencies has put pressure on those working in civil service to adopt business management practices. This is on grounds that management problems related to service delivery in public sector are complex technical matters. These matters relate to effeciency, productivity and costs which are best resolved by highly technical experts. The managerialist perspective has however a missing link. Private sector decision making is difficult to replicate in the public sector mainly because authority in public agencies is much more dispersed, reflecting pressures from stakeholder constituencies especially in a representative democracy.

Commenting on concerns about managerialist orientations, Paine (1999) states that “while it aims for a customer-friendly public service, the model prevents one from realising when it is working which could lead to increased frustration for citizen interaction with the state” (p. 44). In church circles, there are stakeholders, especially external stakeholders, who are in favour of managerialist practices as one way to improve performance of staff. In view of this, Thomas’ (2005) assertion adds that management practice in private sector settings has proved to be more effective and efficient because they are driven by profits than in public sector environments which are not-for-profit but driven by cause…but they must use the same managerial tools to operate an organisation” (p. 7).

There are also contestations around the various definitions of the term competency. Kleynhans (2004) suggests that “competency refers to the set of behaviour patterns that an individual needs to display in order to perform effectively and efficiently in his or her position” (p. 5). The South African Public Service Regulations (2003) define competency as “the blend of knowledge, skills, behaviour and aptitude that a person can apply in the work environment, which indicates a person’s ability to meet the requirements of a specific post” (Department of Public Service and Administration, 2003).

This study took the view of the South African Public Service and Administration (DPSA, 2003) regulations because the church being a voluntary and not-for-profit organisation uses more or less public sector practices which focus more on cause than profit. Kleynhans (2004) has mainly confined competency to a set of behaviour patterns only which a person needs to display for him or her to perform. The investigation has been motivated by the South African Public Service Regulations (DPSA, 2003) which in the view of the researcher encompass more aspects of the term ‘competency’ to mean a mix of knowledge, skills, behaviour and an aptitude that a person can apply to fulfill a particular role.

For the purpose of this study, the wording **competency needs** shall mainly and literally mean **skills required**. Despite the term *skill* being an aspect of competency, it is predominantly used throughout the study to mean *competence.* This is because it is the terminology that is commonly used among the clergy in UCZ. The rationale evolved from the pilot study (in section 3.2.2) undertaken prior to the investigation (conducted to check the relevance of questions developed for the interview guide). It would therefore be prudent to use a terminology that most identifies with the stakeholders, who in this case, are the ordained ministers and ministers-in-training of the United Church of Zambia.

In order to determine the skills required in this study, Kleynhans (2004) argument that once a competency model is developed for an organisation in terms of suitability for a skills audit, it helps to adopt an approach that ensures all aspects based on specific and current needs of businesses in South Africa is covered. In light of the study being aligned towards pursuing the workability of contested approach in not-for-profit organisations, the table (Table. 1) below describes these aspects that should be reflected in a competency framework. The framework is divided into 3 parts; Core competencies – essential and main skills, Supporting competencies – skills that reinforce core competencies and Specialist competencies – skills which require particular attention to detail.

Tab. 1 - **Aspects** of a **Competency** Framework

1. Core Competencies

ASPECT	EXAMPLE OF COMPETENCIES	LEVEL
1. Position-specific Skills	• Processes and procedures required for execution of tasks • Technical expertise • Specialized computer programmes required for the execution of certain tasks • Legislative or regulatory requirements	All levels
2. Planning,	• Self management	All levels

Organizing and Controlling	• Management of processes and procedures • Strategic/operational/functional management	
3. Financial Management	• Financial management • Attention to detail • Financial policies and procedures	Management level
4. People Management, Development and Empowerment	• Performance management • People development • HR policies and procedures • Disciplinary processes and procedures	Management level
5. Communication	• Communication management • Communication and client liaison • Communication, both verbal and written	Management level & all other levels
6. Customer Service	• Customer service and results optimization	All levels
7. Change and Transformation Management	• Change and transformation management	Management level
8. Computer Literacy	• Word processing • Spreadsheets • Presentations • E-mail acquaintance • Organising documents • Internet usage	All levels
9. Organisational Awareness	• Understanding of the bigger business picture, vision and mission, as well as related policies and procedures	All levels

2. Supporting Competencies

ASPECT	EXAMPLE OF COMPETENCIES	LEVEL
10. Behavioural Competencies	• Interpersonal skills • Teamwork • Conflict handling • Stress tolerance • Assertiveness	All levels

11. Cognitive Competencies	• Analytical thinking • Problem solving and decision making • Lateral thinking • Attention to detail	All levels

3. Specialised Competencies

ASPECT	EXAMPLE OF COMPETENCIES	LEVEL
12. Specialist Competencies	• Negotiation skills • Contract Management • Project and/or Programme Management	Specialists

Source: Adapted from Kleynhans, (2004: 8).

On the basis of the above table, it is worth noting that Kleynhans (2004) points out aspects and examples of competencies required at a managerial level and other levels in a profit making organisation in a South African context. This study seeks to identify competency aspects required by the clergy in a not-for-profit environment. The table is included as part of literature because it is expected that some of the examples of competencies (from table 1- p.16) may be used to create a general competency framework for gathering data.

2.1.2 The Skills Audit

This study used a Skills Audit Approach to determine the managerial competency needs of the clergy. According to RTO Consultancies (in Watson, 2004), a Skills Audit is a process that "provides a snapshot of the organisation's skills base" (p. 1). The information from the organisation's skills audit is essential because:

(a) improvements in terms of skills mismatch can be identified,

(b) training and development will be better planned and more focused,

(c) recruitment needs in terms of staffing levels are better defined,

(d) easier placement decisions in circumstances of transfers relative to skills plus knowledge and,

(e) there is enablement in staff career pathing and succession planning which subsequently facilitate smooth transition.

Grau and Agut (2002) argue that “there is some inconsistency between theory and practice of the analysis of deficits in managerial capabilities” (p. 31). The study of needs therefore should be considered as gaps in competencies (Bee and Bee, 1994; Peiro, 1999 as cited in Grau and Agut, 2002), but organisations tend to actually analyse needs as training preferences because "training is assumed to be the most appropriate solution measure for the need" (p. 33). Therefore, a skills audit is used to allow identification of specific training needs and targeting of training well. Although Grau and Agut (2002) conducted a study with managers in the Spanish hospitality industry, their fidings strengthened the understanding of results that are obtained when a skills audit is done in profit making sector. Kleynhans (2004) adds that the “skills audit is in fact only one step in a larger process designed to achieve successful individual and organisational development” (p. 1). This means meeting what an employee desires and aspires for, as well as organisational advancement.

In light of the above, both Grau and Grau (2002) and RTO Consultancies (in Watson 2004) argue that carrying out a skills audit helps an organisation to target training and development better. But Kleynhans (2004) provides a different view that a skills audit helps individual staff to achieve success as well as an organisation to go forward. In the two cases, Grau and Grau (2002) and RTO Consultancies (in Watson 2004) focus more on the assertion that a skills audit results in training whilst Kleynhans’ (2004) focus is on employee’s success. This is an indication that a skills audit is used not only to allow identification of specific training needs, prioritisation of training but also meeting of employee desires and aspirations.

2.2 Management and Leadership Theory

Today, many organisations try to make a distinction between management and Leadership in practice (Kotter, 1990) amid calls by donors to adopt managerialist tendencies in not-for-profit and Non-Governmental Organisations (NGOs) including churches for greater responsibility. In this section, managerial theory will therefore be contrasted with leadership before addressing the kind of managerial practice that is existing within the church, particularly United Church of Zambia (UCZ). The contrast of managerial theory and leadership will be made in relation to how different scholars perceive the two.

On the one hand, Darmanin (1983) asserts that managerial role has evolved as a result of the organisations' need for a stable, rational and power distribution environment, while leadership manifests itself in behaviours such as risk taking, personal power and inspiration. On the other hand, Griffin (1987) suggests that followers of managers may comply with orders and directions but are not necessarily committed to them, while a leader uses personal identification, perhaps inspirational appeal, to influence others to follow. The table below serves to illustrate some of the main differences between management and leadership functions.

Tab. 2 – Different characteristics of Management and Leadership

Management	**Leadership**
Administers	Innovates
Focuses on systems	Focuses on people
Relies on control	Inspires trust
Short-range view	Long-range perspective
Asks how and when	Asks what and why
Eyes on bottom line	Eyes on horizon
Accepts the status quo	Challenges the status quo
Does things right	Does the right thing

Source: Adapted from Kaplan, (CDRA, 1994).

The distinction has been made (using table 2 - above) to show how, on average, management functions are more forceful than leadership functions. Nowadays, management in many organisations is seen to be slowly borrowing the use of leadership skills in getting the work done because of its persuasive characteristics.

Therefore, we will find that some aspects of leadership competencies will be captured in the design of a management competency framework for data gathering. According to Mintzberg (1983) the little that is known about management has been largely derived from the literature that focuses on the job of a manager in a profit oriented environment and is based on folklore rather than sound researched evidence. Furthermore, managerial demands of profit and voluntary organisations may be different in practice. Based on these assertions by Mintzberg (1983), Barker (1992) found that it may be inappropriate to apply these concepts of the manager's job from the profit making sector in a non-profit voluntary organisation to establish which managerial competencies are required.

Equally important, Kotter (2001) has made attempts to draw a distinction between leadership and management that lie in the agenda, network and execution of duties. Characteristics found in the leadership agenda, network and execution depend on direction, aligning and motivation of the people. Kotter (2001) further found that management characteristics enshrined in agenda, network and execution depend on "planning, organising and controlling" (p. 4) complex activities of the organization. Besides leading, Lussier, 2001 (cited in Hellriegel, D., Jackson, S.E., Slocum, J., Staude, G., Amos, T., Klopper, H. B., Louw, L. and Oosthuizen, T., 2004) found that these complex management activities entail:

- *Planning:* which is about agenda setting of organisation's objectives and determining ways of meeting them. Within a competitive and changing Zambian church environment, where mushrooming of new, especially Pentecostal churches, is on the upswing, sufficient planning becomes central.

- *Organising:* which is about managers networking through structuring, coordinating and delegating of both activities and resources. Staffing in non-profit organizations like the church in Zambia is an important aspect of organising. This includes training of employees to discover their full potential to deliver on set objectives.

Therefore, the ongoing skills improvement through training in UCZ could keep its ordained clergy and lay human resource motivated and ensure stable staff composition.

- *Controlling;* which is about managers executing the evaluation of individual's actual performance to ensure they achieve set objectives. In a modern Zambian church where management of performance is almost non-existent, control of human and other resources in order to measure and reward performance should now begin to be advocated for to create awareness.

Over and above planning, organising and controlling, this study sought to deal with the managerial functions and skills in relation to the not-for-profit and NGO sector. Contrary to Barker (1992), management theory though contested if well-tried in the non-profit set up like church organisation could help link and maintain a strong balance between leadership and management. This is central to resolving key research questions in relation to the "assessment of managerial competency" (Kellogg, 1967: 191) needs of the clergy via a skills audit.

For the purpose of this study, the investigation took a specific focus on the skills already acquired, required and deficits for the clergy when they discharge managerial functions in the not-for-profit environment. This study therefore attempted to check how other prior empirical studies have assessed managerial competency needs in a not-for-profit environment as a "process of triangulation" (Bryman, 2004: 275) in order to get insights on the subject matter.

2.3 Past Empirical Studies

Prior study of the managerial competencies of the clergy was conducted in South Africa, sampled in the Methodist Church to compare management in church and in business. According to Barker (1992), some of the differences noted between business and the church are premised on origin and power, values, motivation, design of the service and accountability.

In that empirical study, Barker (1992) argues that " the actual behaviour of the manager in the work place is studied in order to ascertain what differentiates how management is practiced and what constitutes effective managerial behaviour" (p. 23). Literature search also revealed that an investigation to discover the use of business techniques to increase the effectiveness of the clergy was conducted in the United States of America (USA). According to Thomas (2005), the clergy are trained in theology but they must also run the church as a 'small business'. Unfortunately, the clergy's training in management skills for the efficient running of the organization is almost non-existent. The Church of Nazarene in USA is one denomination among many different churches that share a similar problem and is looking for methodologies that can enhance their effectiveness in fulfilling the mission of the church.

It is therefore possible that Barkers (1992) study could lead into further investigation. The empirical approach in Bakers (1992) study which was philosophically rooted in quantitative terms of enquiry (Merriam, 1998) may not have been most appropriate and was mainly about verifying what managers do in practice. Furthermore, Thomas' (2005) study was mainly meant to add research to increase the knowledge needed to solve the problem of enhancing the effectiveness of the clergy. Barker (1992) found that it may be inappropriate to apply the concepts of the manager's job from the profit making sector in a non- profit voluntary organisation.

To establish which managerial competencies are required, this exploratory study pursued a Skills Audit Technique to deepen understanding of the subject matter and devised another form of enquiry, which is now rooted in qualitative terms. Given a Zambian context, the study could yield a different form of results and merely build on all earlier empirical studies (illustrated in figure 3).

2.4 Managerial Practice within the Church

Management functions have not been seen to be important in church circles but pastoral duties because the core-business of the church is pastoral work. According to Barker (1992), "a common assumption is that the church has businessmen on committees which manage the affairs of the church with the result that managerial competencies are not of vital importance for ministers"(p. 46). The assumption Baker (1992) made to be common in the context of the church in South Africa is seen to be prevailing in the Zambian church too. Barker's (1992) assertion is that there may be conflict between the calling of the minister in pastoral duties such as spreading the gospel of the Lord's salvation and discharging of administrative functions.

Thomas (2005) notes that "many pastors have found themselves using their time in sermon preparation that is familiar to them and not administrative pursuits because that is what they are trained for" (p. 8).Generally, most ministers today feel more qualified and confident to provide the leadership according to Christian ministry than management. Based on both Barker's (1992) and Thomas' (2005) assertions, the situation where more emphasis is placed on leadership than management because the core-business is pastoral could plunge the church into problems of governance and management such as heavy debt reported by Sneddon, et al., (2008). The debt burden in UCZ is seen, by most members, to grow because positions (the elected offices of General Secretary/Synod Bishop) in the 'strategic apex' (as cited in Mintzberg, 1983) of the church are predominantly occupied by ordained ministers who concentrate more on pastoral functions than management.

It may be that they are unable to constantly provide a 'resilient managerial eye' on what is financially obtaining in the operational core. The core constitutes Heads of Departments (HODs) and others in strategic positions that are responsible to the General Secretary/Synod Bishop (as in Figure 2).

In light of the findings of Barker (1992) and Thomas (2005), it may well be that ministers often lack certain aspects of managerial competencies to keep this financial function in check to avert accumulation of debt. This is instead, left to the laity who may have the necessary competencies to tackle management of funds through church committees. The laity, especially in Zambia, who are engaged to carry out certain managerial roles mostly do so on voluntary basis without pay. It is generally felt that the level of commitment in dealing with such part-time matters would not be as motivating as when they are paid for it. Throughout this study, the investigation avoided to indulge in how to resolve the problem of huge debt reported in Sneddon, et al., (2008) because it is outside the confines of this research. Meanwhile, the clergy claim that their part in church is "not to understand the dynamics of business and organisation" (Weiner, 1990 in Thomas, 2005: 2) but non-profit matters such as public speaking - modified to preaching in church and related institutions.

It is therefore not known in church as to who is best suited to deal with management functions on especially finances and other strategic resources between ordained ministers and the laity. The managerial practice in church of letting the laity deal with certain management issues in committees perpetuates the problem of concentrating more effort exerted on the ecclesiastical (pastoral) resource than managerial.

2.5 Capacity Building

In order to obtain a balance between ecclesiastical and managerial resources the issue of capacity building comes into play. This can be achieved by augmenting management skills of the clergy as well as the lay persons who share in the vision of the church to perform duties more efficiently and effectively.

Capacity of an organization, according to Lusthaus (1999) entails its potential to perform – that is, its ability to successfully apply its skills and resources to accomplish its goals and meet its stakeholders' expectations, both internal and external. An organisation's capacity aims to enhance its potential performance as reflected in its resources and its management.

Grau and Agut (2002) state that organisations analyse needs as preferences for training because training is assumed to be the most appropriate solution for the identified needs. Therefore, training can be associated with an answer to a problem of missing skills within the organisation skills base. Kleynhans (2004) suggests that a skills audit must be conducted and thereafter training intended to improve capacity. Kleynhans' (2004) assertion means that training can improve capacity of employees to carry out certain roles effectively and efficiently. Eade (2005) argues that "steps ought to be taken to ensure intended participants have the necessary financial, managerial and administrative capacity" (p. 75) for the not-for-profit organisations to see change in the way work is done. Quinn (2006) asserts that for most organisations, the benefits of investing in training staff include improved processes that lead to reduced duplication of effort. Eade (2005) and Quinn's (2006) assertions refers to a situation where there is an overlap of employees' skills in organisation. When members of staff are equipped with different and specific skills through training, duplication of duties can be avoided and this can lead to an improvement in the delivery of service in an organisation. To have well trained employees entails an organisation gaining and having a useful human resource.

However, according to the Global Development Research Centre (GDRC, 2007), capacity building is much more than training and that the approach includes:

> "Human resource development - the process of equipping individuals with the understanding of skills and access to information, knowledge and training that enables them to perform effectively.

> Organisational development - the elaboration of management structures, processes and procedures. This also includes relationships with different organisations and sectors (public, private and community). Institutional and legal framework development - the process of making legal and regulatory changes to enable organisations, institutions and agencies at all levels and in all sections to enhance their capacities" (p. 1).

Kaplan (1997) argues that today capacity building approach demands a radically new form of thinking and form of practice. There is need for a shift in the practice because "the next step in the march towards organisational capacity is the growth and extension of individual skills, abilities and competencies – traditional terrain of training courses" (p. 3).

It is generally known in the church today that skills acquired through training generate an amount of confidence and a sense of control in most UCZ ordained ministers. Other than acquisition of skills in the capacity building approach, Kaplan (1997) suggests the need to consider material resources without which the organisation will remain incapacitated. Material resources entail finances, equipment and office space. The United Church of Zambia needs more capacity for funds, capital expenditure items like vehicles, computers and more office space especially at synod headquarters. The approach to capacity building is appropriate to the church in Zambia because other than training, the alternative ways of building capacity are not well recognised. The scale of need for capacity building is quite enormous but appreciation of the problem by the church populous is low. There is also unrealistic funding for training from both internal and external UCZ partners.

According to the UCZ Global Partners, Sneddon, et al., (2008) report, the church governance and management must be resourced at an appropriate level to service its wider pastoral, prophetic and diaconal ministries. This calls for investing in people and infrastructure of UCZ as an organisation. Further, this demands facilitating for change that could be appropriated through management skills development (Kellogg, 1967).

Eade (2005) describes this approach to building capacity as a people-centred form of development that could be suitable for non-governmental organisations that seek to reform the way they operate. In Africa specifically "CORAT Africa continues to research into ways of improving management in Christian organisations and continues the development of training materials especially 'theology for management' series" (CORAT Africa, 2008). Based on CORAT Africa (2008) and Eade (2005), there has been attempts in the past to improve management in Christian faith-based organizations, and because "capacities will not just 'trickle down" (p. 25), discussions, studies and consultations have commenced to establish how best "the church can harness peoples' gifts and skills for the mission and service " (Sneddon, et al., 2008: 2).

The United Church of Zambia, as an organization, needs capacity building. This people-centred approach to building capacity through training if well-intended can, in the view of the researcher, eventually translate into not only avoiding duplication of effort but behavioural improvement in terms of attitude, ethics, motivation and reduced conflict among staff in an organisation like the United Church of Zambia.

2.6 Conclusion

The reviewed literature in this chapter has demonstrated how the desire to stress the relationship that exists between business and the church, Barker (1992) categorically stated that it is doubtful if business practices could be applied in church unless managerial competencies ideal for the clergy are established and later incorporated in the training of ministers.. Relative to this study, the application of the contended new ideology of managerialism, which according to Korac-Kakabadse, et al., (1999) mainly advocates for the use of private sector management practices in the public sector does not exclude non-profit voluntary organisations such as the church. The United Church of Zambia Global Partners (Sneddon, et al., 2008) have called for increased governance and management resources in order to improve the delivery of service to the people.

The United Church of Zambia demonstrates features of need to increase capacity especially in governance and management. In Zambia, ministers' training programmes at both Diploma and undergraduate degree level already has a management component but there is need to embrace the broader view of capacity building which includes material resources and other institutional frameworks. The dominant way to develop capacity in private sector and increasingly public sector is to look for ways of demonstrating improved skills and accountability through practices associated with 'managerialist' tendencies.

It is envisaged that the bid to understand the scope and values of managerial competency issues investigated (Spangenberg, 1990: 5), some of which were piloted and have been annexed in Appendix-A could lead to enhanced efficiency and effectiveness of the clergy in carrying out their duties.

3 Chapter Three – Research Methodology

3.1 Introduction

This chapter highlights the nature of enquiry that the researcher pursued whilst observing quality assurance standards in terms of reliability and validity of results. The context of this study in which the term methodology has been used to mean method, according to Leedy (1989), is "merely an operational framework within which facts are placed so that their meaning be seen more clearly" (p. 88).

3.2 Research Design and Approach

Research design, according to Leedy and Ormond (2001), is the complete strategy that provides a structure for procedures followed by the researcher to collect and analyse data to resolve the main research problem. This study followed an exploratory design to get more understanding of the managerial competencies required by the clergy in the UCZ.

3.2.1 Exploratory Study

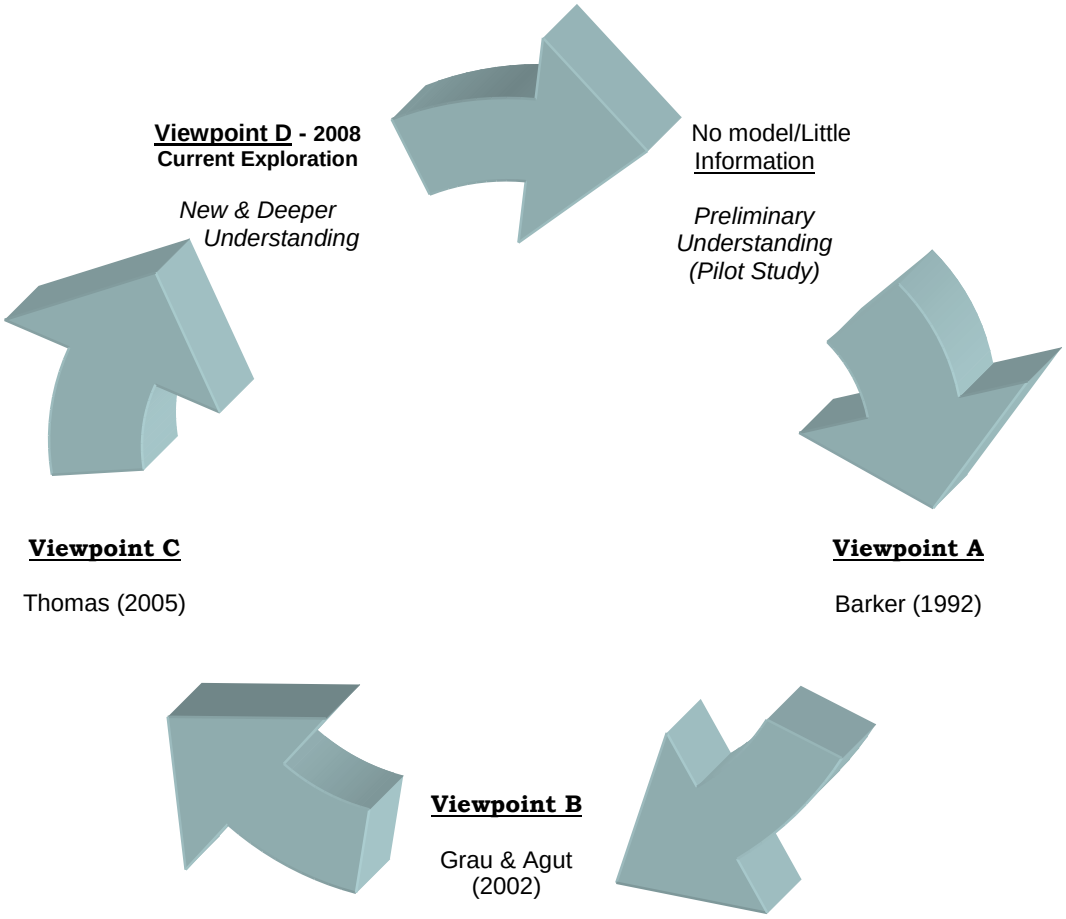
This study explored the managerial competencies needed by the clergy in order to support improved management in the church organisation. Routio (2007) says:

> ."Research is said to be exploratory when, on the one hand, you use no earlier model as a basis of your study. On the other hand, even when there is relevant theory and models, sometimes you may prefer not to use them because (a) your goal is to document the subject so that you add to the body of knowledge, (b) the focus of study differs from all earlier studied subjects and so the goal is to describe its exceptional character which existing theories are unable to portray and, (c) you wish to make phenomenological pursuit into deep understanding and distrust on earlier descriptions and explanations" (p. 2).

However, the most usual reason for using this exploratory approach is that management is not seen to be emphasised in the church environment where the main work is pastoral.

Based on the researcher's understanding, not much is known about the management competencies required by the clergy to effectively and efficiently carry out their duties. On the basis of Routio (2007), this study is therefore premised on pursuing a deeper understanding of the managerial competency needs of the clergy so as to distrust earlier empirical explanations owing to lapse in time as illustrated (in Fig. 3) below.

Fig. 3 - Generic **Process** of Exploratory Research



Source: Self-design adapted from - Models in Research Process (Routio, 2007: 2).

From the above illustration, it is possible to ascertain that the process of accumulating understanding should start with a preliminary notion and its context. In this study, preliminary work was done in order to gain familiarity through a pilot study (in section 6.2.2) to establish managerial skills which the clergy need in an ecclesiastical environment where management is not seen to be important.

Thereafter, literature search was conducted into the viewpoints of Barker (1992), Grau and Agut (2002) and Thomas (2005) to gain deeper understanding of what managerial competencies the clergy need to effectively and efficiently fulfil their pastoral roles in the UCZ. The provisional concept gradually gained precision over a period of time bearing in mind different contexts reviewed under literature; South Africa by Barker (1992), Spain by Grau and Agut (2002) and America in the USA by Thomas (2005).

There are two paradigms to research enquiry, quantitative and qualitative but Creswell (2003) further identifies them as quantitative, qualitative and mixed methods. Bryman (2008) adds that quantitative research can be construed as a research strategy that emphasizes quantification (numbers) in collection and analysis of data that entails a deductive approach between theory and practice. Qualitative research can be a strategy that places emphasis on quality (words) rather than quantification and entails an inductive mode of analysis (Merriam, 1998) in the relationship between theory and research, further emphasising on generation of theories. According to Creswell (2003) mixed methods is a strategy that "involves gathering both numeric information as well as text information so that the final database represents both quantitative and qualitative information" (p. 20).

In this study the researcher adopted a qualitative paradigm. Merriam (1998) argues that this paradigm has characteristics that resonate with quality (based on nature, essence) and goes with a small sample as opposed to quantity (based on how much, how many) that relates to large samples in representation. In practice, the qualitative study will gather and descriptively present findings so as to understand the managerial competencies required by the clergy. However, there are broad conceptual frameworks within which researchers conduct studies and Neuman (1997) identifies "three approaches; Positivist, Interpretivist and Critical social science" (p. 62).

The adopted qualitative paradigm employed an interpretive conceptual framework. Strauss & Corbin (in Neuman, 1997) define interpretivism as any kind of research that produces findings not arrived by means of statistical procedure or other quantification. Whilst the interpretative approach aims at building theory, it is highly subjective, in the sense that the test is analysed and written up by an individual and so it is not only prone to misrepresentation but misinterpretation, too. That being the case, this qualitative study however, used the inductive perspective to data collection and analysis, and is further informed by Merriam (2002).

3.2.2 **Pilot Study** *(For Preliminary Understanding)*

Before the sample was determined and actual subsequent interviews to gather data, a preliminary study was instituted under this pilot phase for two reasons. These were to enable the researcher get acquainted with interview techniques a well as gauge approximate duration for each interview and to do a pre-test on the relevance of research questions. A semi-structured interview guide was developed by amplifying central research questions (refer to Appendix-B). Five synod ministers were approached; two of these were academic staff of the UCZ Theological College and the other two were intensive (Block release, as they are called in South Africa) students pursuing their first degree in theology and a retired Synod minister. Retired executive clergy have vast forward thinking experience which proved useful to this study.

Questions were loosely asked around two issues:

- What are some of the *skills* that the clergy *have* to enable them do their daily work of a minister in UCZ?
    - Confirmation of job description
    - Identification of earlier learning
- What are some of the *managerial skills* they *need* to enable them perform roles more effectively and efficiently?
    - Managerial skills needed for the job
    - Other skills needed

Responses to the above questions were written,down, analysed, after which fifteen areas of skills and knowledge were identified and defined. Some categories were derived from Barker's (1992) study. In order to simplify terminology, skills will thus be referred to as competencies.

Tab. 3 – Pilot Study - Preliminary Competency Categories

Competency Category	Definition
1. Administration Skills - Needed Currently	Ability to manage a church office and keep records.
2. Financial Appreciation Skills - Needed Currently	Ability to read balance sheet, construct a budget and monitor cash flow.
3. Church & Community Understanding - Have Already	Knowing how the departments of a church function and relate to each other. Understanding and knowing the community, congregation and its leaders. Ability to establish contact with a wide variety of people to gain information and build resources.
4. Information Communication Technology (Computer) Skills - Needed Currently	Ability to know the application and limitations of relevant computer programmes such as Word processing, Spreadsheets, Presentations. Ability to use information communication technology facets such as mobile phones and internet in relation to computers.
5. Diversity (Ethnic) Acceptance Skills - Have Already	Ability to relate to and respect all people and to understand differences between different groups such as religion, tribe and nationality.
6. Office Equipment Operation Skills - Needed Currently	Ability to operate all sorts of church equipment such fax, photocopier and computer.
7. Conflict Resolution Skills - Have Already	Ability to identify and take measures that can resolve disagreements that could result in confrontations.
8. Interpersonal Relations Skills - Have Already	Ability to possess verbal and non-verbal skills which show others that they are valued and cared for. Ability to demonstrate a trusted disposition, keep confidences and be available when needed.
9. Meeting Facilitation Skills - Have Already	Ability to construct an agenda, take minutes, chair and structure a meeting in such a way that rules of debate are obeyed and the objectives

	of the meeting are achieved.
10. Presentation Skills (in Preaching, Teaching and Evangelism) - Have Already	Ability to use language and practical examples that the congregation will understand. Ability to present information verbally so that the intended purpose is achieved; to reinforce the message with non-verbal behaviour, and if necessary, visual aids. Ability to organize material well, project voice clearly and delivery style that is pleasing.
11. Persuasion Skills - Have Already	Ability to persuade others through promoting and selling of ideas and events such as fund raising
12.Teamwork Skills - Have Already	Ability to build and facilitate teamwork including the use of resources of all team members so that all needs are met and be able to get one group to work with another
13. Writing Skills - Have Already	Ability to communicate written ideas such as report writing and letter writing, creatively using correct grammatical expressions so that the intended purpose is achieved.
14. Basic Management Skills - Needed Currently	Ability to understand that role of the church and have insights concerning the future, take action through planning, controlling and organizing for instance project planning & management of resources including coordinating activities within the church. Ability to delegate tasks, responsibility and authority to staff and volunteer workers especially the laity.
15. Leadership Skills - Have Already	Ability to know way and influence others to follow through the use of personal power and inspirational appeal. Ability to demonstrate characteristics that foster direction, aligning and motivation of the people.

Source: Self-design adapted from Barker, (1992).

The preliminary skills categories from the above table helped in the identification of competencies which were part of the framework that was designed and used in the data gathering as a general competency framework.

The pilot study undertaken is credit-worthy to the researcher in that other than testing the relevance of the semi-structured questions and helping the researcher to get acquainted with interview techniques, it provided useful insights as well as terms that helped informants respond to the questions more explicitly during the actual interviews much later. Furthermore, it enabled the researcher to pursue phenomenon which captured diversity of perspectives in the competencies provisionally required of the clergy because the pilot phase then demonstrated that “an In-depth interview probes, questions and checks what is relevant” (Easterby-Smith, Thorpe, & Lowe, 2002: 89) while, “a focus group provides a rich and detailed set of data about perceptions, thoughts, feelings and impressions of group members in the members own words” (Stewart and Shamdasani, 1990: 140).

In the interim, this pilot study revealed some of the skills the clergy themselves feel they generally need to manage affairs of the church more efficiently than what is obtaining currently.(refer to Appendix-A).

3.3 Sampling and Procedure

3.3.1 Sample Size

The main thrust of the qualitative enquiry aims to understand the “meaning of a phenomenon from the perspective of participant,” (Merriam 2002; 12). This study took a qualitative perspective, used purposive and non-probability form of sampling. Bryman (2008) identifies three main types in this form of sampling; convenience, snowball and quota.

The researcher was biased to the use of convenience non-probability which was available by virtue of accessibility. This is because of the researcher's open relationship established with the clergy whilst working as Development Consultant of the Global Fellowship of Christian Youth in SADC countries and also being a member of UCZ, "Zambia's largest protestant church" (Sneddon, Thomson, Poxon, Fischer, Byrd, & Adubra, 2008: 2) where this study was administered.

Two studies were conducted and the table below gives an overview of what Study A and Study B entails.

Tab. 4 – Overview of **Study A** and **study B**

Study A (Synod Ministers & Laity)	**Study B**(Current Students)
Groupings targeted Synod HODs, Ordained ministers & the Laity at 3 levels of Church *in Bold Font–Figure2.*	Groupings targeted UCZ Theological College with Intensive (Block release) Students.
Mode used ▪ In-depth interview with targeted informants	Mode used ▪ Two Focus groups - Male & Female separated.
Number of informants ▪ Interviewees - 7 informants* Asked to select verbally *(as per General Competency Framework in Appendix-G)* and response; have, needed now & future, recorded.	Number of participants ▪ Total of 14 participants* Asked to select *(as per General Competency Framework in Appendix-G)* by show of hands & vote; have, needed now & future, recorded. Thereafter discussion.
*Denotes – Laity's representation.	*No laity's representation.

Source: Self-designed based on researcher's Pilot Study, (2008).

Based on the above understanding, the investigation purposely identified a small conveniently selected sample of ordained ministers serving in designated synod departments, ministers in charge of selected congregations (local church units at grassroot), the laity (lay people) for in-depth interviews and classified this part of investigation as Study A.

Study A – Informants Interview

Although the initial selection of 5 respondents was based on the degree of their engagement in terms of gender, experience, seniority with a bias to qualifications and position of authority in church hierarchy, it later became inevitable that the number of informants was increased to seven to enable the sample be inclusive of main groupings such as the laity being represented in the UCZ board of trustees.

The following constitute a sample size of seven (7) informants and that these informants were picked from areas consistent with the geographical areas mainly covered by the Global Partners' (Sneddon, et al., 2008) visit and so was used in Study A for in-depth interviews:

- UCZ Synod Headquarters - 2 informants (male & female)
- UCZ Theological College - 1 informant (male)
- Church Board member - Laity 1 informant (male)
- Presbyteries (provincial regions where congregation senior ministers were picked for interview):
    - UCZ Copperbelt - 1 informant (male) at a local congregation
    - UCZ Central - 1 informant (female) at a local congregation
    - UCZ Lusaka - 1 informant (male) at a local congregation

Study B – Focus Groups

In another sample which was referred to as Study B, the researcher sought interaction with three (3) focus groups of 6-10 participants (group size as suggested by Morgan cited in Bryman 2008) from block release students (commonly called and herein referred to as 'Intensive Students') whilst observing gender balance and seniority standing in the institution of learning.

The following constitutes the categories (groups based on gender) established in the sample size of Study B within which three (3) focus groups were formed:

- UCZtc Intensive Students;
    - Female Ministers - 6 participants
    - Male Ministers - 8 participants

- Full-time (mainstream) Students - 5 participants
  (Mixed both male and female)

The UCZtc Intensive Students are serving ordained members of the clergy from various presbyteries of the country pursing a programme of Bachelor of Theology (BTh) with the United Church of Zambia Theological College in collaboration with University of the Western Cape, South Africa. Full-time (residential) students are normal stream BTh students who are absorbed into the UCZ Theological College through the normal selection procedure which starts from the sections. Sections according to the Constitution (UCZ, 2004) are the smallest groupings of 25 – 30 at grassroot affiliated to a local congregation. As a matter of selection procedure, a candidate to UCZtc is assessed by the consistory (a supervisory unit that is responsible for 3 congregations) and presbytery (a supervisory unit that is responsible for 9 consistories) before proceeding for final ratification by synod to pursue a 3 year undergraduate degree programme in theology. (Refer to Figure 2 for location of the congregation, consistory and presbytery in the organogram).

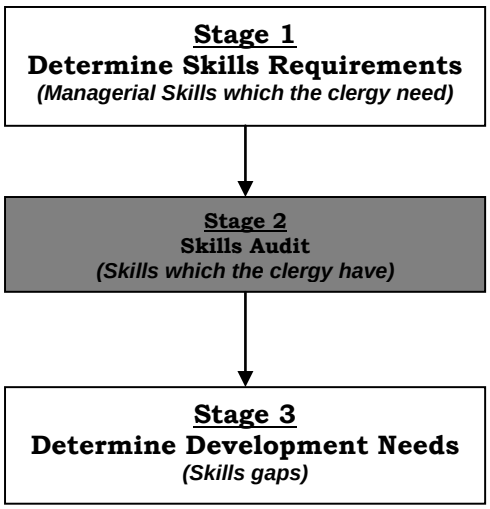
However, only two focus group meetings were held because the meeting appointment with the third focus group of fulltime students fell in the study week – where they are required to prepare for examinations. Having Study A (Informants interview) and Study B (Focus group discussions) enabled the researcher to collect data from these groupings providing which provided an opportunity to gain better understanding of what skills the clergy have, need and gaps that require training interventions. In order to establish this, a Skills Audit Approach was employed. In order for a skills audit to be effective the samples were drawn at three different levels of the organisation structure of the church. In all cases, a generalised competency framework (self-designed from interview data and literature search as in Appendix G) was used to score responses against competency ratings which the clergy; Have now, Needed now and require in future. There were also opportunities to add to the list of competencies.

3.3.2 Conducting a Skills Audit

During data gathering, a skills audit procedure was used because according to Clark (1990), it is the appropriate approach that resonates with the taking of stock of skills that an organisation holds within its own employees. There are various techniques of conducting a skills audit depending on the context and strategy of the organisation. Watson (2004) suggests that the process generally followed involve three key stages. "The first is to determine what skills each employee requires, second stage is which of the required skills each employee has and, third stage is to analyse results and determine skills development needs" (p. 3). (See as Illustrated in Fig. 4 - below).

For the purpose of this study, the researcher opted to begin with the second stage (shaded area in figure 4 - below) which established what skills the clergy say they have in an attempt to answer the first research question. Then this was followed by the first stage which determines what skills are required, in answering the second research question. Lastly, the third stage ascertained skills gaps for the purpose of a training needs analysis of the clergy to address the third research question.

Fig. 4 - Generic **Stages** of a Skills Audit



Source: Adapted from Watson Heater - The Skills Framework, (2004).

The anticipated outcome of the skills audit process is “usually training needs analysis which enables the organisation to target and provide information for purposes of recruitment, performance management and succession planning” (Australian Government, 1999). Skills audits are also done “to determine training needs so that an organisation can improve its skills and knowledge including for the purposes of restructuring and deployment” (Clark, 1990: 1).

There are several ways of carrying out skills audit. Watson (2004) notes that strategies for skills audit implementation may be conducted in various ways. Current approaches to skills audits include:

(a) Panel approach where the panel is made up of managers, subject matter experts and Human Resources experts to carry out an audit with the employee concerned. A form is completed through discussion and this includes a one-on-one feedback with the employee concerned,

(b) Consultant approach where external consultants interview both employees and managers. They may review performance and related documentation to establish an individual’s level of competence and

(c) One-on-one approach which is similar to a performance appraisal.

Here the individual is rated against a pre-defined skills matrix instead of an employee’s job profile. The manager would then hold a discussion with an employee to agree on skills audit ratings.

Watson (2004) defines the panel approach as the system where managers, experts of subject matter and human resource personnel are gathered to constitute a panel that will assess the skills of the concerned staff member in his presence on a face-to-face basis. The Panel Approach is widely regarded as the most valid and fair method of conducting a skills audit because it involves panelists with diverse backgrounds who know the employees, subject matter, experts and Human Resource personnel. The researcher did not do the actual skills audit but adopted the Consultants Approach. The Consultants Approach was only used as an ‘external consultant’ technique to interview theological students and the ordained ministers who in this case are considered as managers in UCZ.

Gathering of data followed the trend of an external consultant's skills audit involving interviews with Synod officers and ordained ministers in local congregations. The focus groups were conducted by asking participants to initially provide demographic information (as requested in Appendix-C) which was used to classify the respondent clergy according to gender, age and qualification at the time of data analysis.

3.3.3 Data Gathering

The qualitative investigation used data collection means that involved interviews which, according to Leedy & Ormrod (2001) ought to be semi-structured and revolved around the central research questions. With the help of the Graduate School of Public and Development Management research administration unit in seeking permission to conduct this study (as requested in Appendix-D), the United Church of Zambia synod headquarters granted provisional approval (refer to permission granted in Appendix-E). After being familiar with interview techniques in the pilot study (in section 3.2.2), the researcher proceeded with interviews and focus group discussions.

These interviews were conducted in terms of samples displayed in Table 4;
(a) Holding in-depth interviews with Six (6) selected ordained ministers plus one (1) laity which brought the total number of interviewees to Seven (7),
(b) Facilitating two (2) focus groups with a total of Fourteen (14) student-ministers, to form the basis of responding to key research questions. The category of informants and discussants was preferred because the researcher feels these are people who are influential in the church as they are part of policy making. Over a period of time, they could help in charting the way forward based on what comes out of research findings and recommendations from this study. In this research, sets of data were drawn through key informant interviews, focus group discussions with the clergy of the United Church of Zambia and from secondary source documents in terms of books, journals, pamphlets, website extracts including articles pointing to the pressing need for undertaking this study of managerial competency and training needs for the clergy.

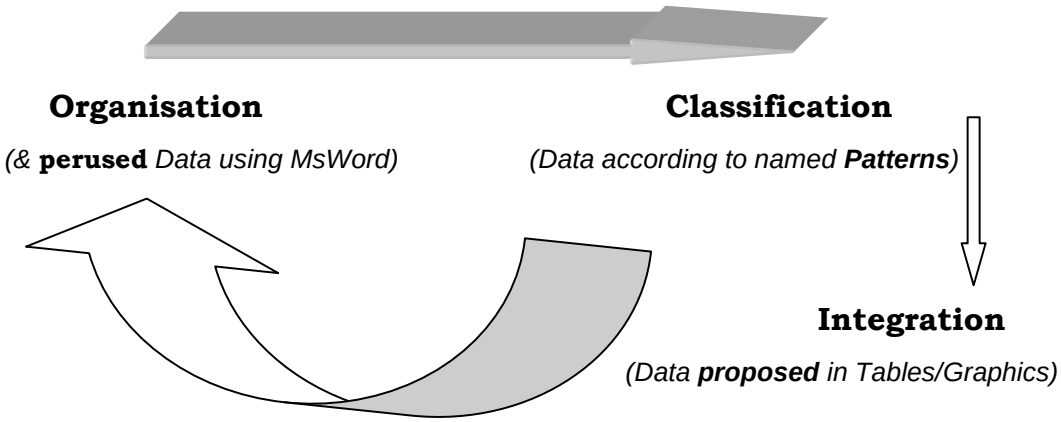
3.3.4 Data Analysis

The data gathered from each of the two Studies A and B was analysed. A comparison between study A and B was then made to provide diversity of ideas in accordance with key points in the interviews and retrieve desired pieces of information.

To achieve this analysis of data collected in the qualitative study, the researcher, based on the large body of information, used "inductive reasoning, sort and categorise and gradually boil it down to a small set of abstract, underlying themes" (Leedy and Ormrod, 2001: 160).

Creswell (1998) suggests a data analysis spiral (see Figure 5 - below) which involved going through data several times, taking steps such as;
(a) Organise data descriptively using Microsoft Word, peruse through data several times and note down preliminary interpretations,
(b) Classify data according to themes getting a general sense of patterns named, that is, coded and then
(c) Synthesise (Integrate) data for proposition in form of tables/graphical presentations.

Fig. 5 - Rationality: Suggestion to Spiral **Data Analysis**



Source: 'Self Conception' based on Creswell, 1998 - Data Analysis.

To ensure corroboration in findings, the data integrated was compared against results yielded in empirical studies in South Africa (Barker, 1992) and the United States of America (Thomas, 2005) including other sources such as Grau and Agut (2002) study (see Figure 3 - p.32). Grau and Agut (2002) investigated the managerial competency needs of managers in the hospitality industry of Spain and as such this source strengthened the understanding of management skills applicable in private sector when looking at the church as a not-for-profit organisation. Possible contradictions between findings and data sources may have arisen but the researcher attempted to reassess the accuracy of these sources and was able to provide a synthesis that informs this study.

3.3.5 Validity and Reliability

According to Rao (2007), validity refers to the "degree at which a study accurately reflects the specific concept that the researcher is attempting to measure while reliability is concerned with the accuracy of the actual measuring procedure" (p. 7). Validity and reliability is about how real the results of what had been investigated could be and be depended upon as well. Validity is the aspect that "deals with the question of how research findings match reality" (Merriam 1998: 201). It was a check as to whether the data collected represented what was actually obtaining on the ground. Reliability "refers to the extent to which research findings could be replicated" (Merriam 2002: 27). This was an attempt to verify how consistent the result of findings of the research could be if the study was repeated.

Validity and reliability are "concerns that can be approached through careful attention to a study's conceptualisation and the way in which sets of data are collected, analysed and interpreted, and the way in which the findings are presented" (Merriam, 1998: 199). To ensure an accurate outcome (valid result) and consistence (reliable) of measurement, the researcher engaged in the process of triangulation, an interface of findings with similar prior study and where possible solicited for feedback from informants.

Therefore, based on Bryman (2008) assertion, the triangulation procedure and interface with other empirical studies Barker(1992), Grau and Agut (2002) and Thomas (2005) allowed the researcher to get insights and gain better understanding of the matter investigated - managerial competency needs of the clergy. Member checks were further used to solicit for greater understanding by going back to informants and discussants with preliminary findings.

3.3.6 Ethical Considerations

Throughout the study the researcher endeavoured to ensure anonymity of informants participating in this research. Participants were disguised in codified identities (pseudonyms). As guided by the code of ethics for research on human subjects of University of the Witwatersrand, Johannesburg, the researcher chose to use digital technology (Digitech) recording device to capture some discussions with prior formal permission from informants. However the female group expressed caution to the researcher that should it appear later that the recorded information was not destroyed and is used as evidence of what was said in a discussion against any student that would not be taken kindly. Most participants said they will dissociate themselves with such recorded data in the most uncompromising terms. Where permission was granted, assurance was given to participants that the recording was for academic purposes only. All recorded data were kept confidential and later destroyed after transcription.

3.4 Limitations of the Study

As earlier pointed out in the statement of purpose (Heading 1.2.2 - p. 12), the researcher is a full communicant member of the United Church of Zambia and so there is a possibility of being biased in the study. Furthermore, the researcher has in the last 3 years constantly engaged with the clergy whilst answering to the call of duty as Regional Development Officer for the Global Fellowship of Christian Youth - UK (formerly the Boys Brigade International) to provide development consultancy services, mentoring, including training adult and young leaders in Central and Southern Africa member countries.

These member countries are DR Congo, Malawi, Lesotho, South Africa, Swaziland, Zimbabwe and Zambia. Given this kind of interaction and the nature of investigation in this study, some informants interviewed in the United Church of Zambia might have been, in a way, reluctant to disclose certain material facts which could have been vital in responding to key research questions.

However, to mitigate the impact of bias and encourage enhanced openness, the researcher had to stringently apply himself to the ethical code of University of the Witwatersrand governing research on human subjects stressing confidentiality and assuring informants of anonymity through the use of pseudonyms in this report.

3.5 Conclusion

The exploratory qualitative study using three successive stages of a skills audit has demonstrated the effectiveness of the research method applied to gather as well as analyse descriptive data from in-depth interviews and focus group discussions. The research findings are presented in the chapter which now follows.

4 Chapter Four – Findings of the Study

4.1 Introduction

The findings of this investigation are descriptively presented in phases of the skills audit technique employed (see Figure 4 - p.41). The first phase, presented as phase one, merely determined skills which the clergy said they have. This was a build up from generic public management competencies provisionally established in the literature search and those of the pilot investigation. These skills were aggregated and listed in a general framework (Appendix G) which provided the basis for the interviews conducted in phase two. The second phase, presented as phase two, was conducted by interview and focus group discussions. Findings from study A (Synod Ministers & Laity) and study B (Student-ministers), including comparisons thereof are presented in this chapter. In the third and final phase, presented as phase three, managerial competencies required in future were identified as gaps between what they say they have and they need.

The outcomes of all the three phases are summarised (see Table 13 - p.66) and each phase is structured to respond to key research questions.

4.2 Phase One

This phase commenced with establishing what the clergy do as ministers in the United Church of Zambia by looking at what the job statement entails. In confirmation of the clergy's current job description, the table below represents what the clergy commonly submitted as the duties of a minister in charge of a UCZ congregation.

Tab. 5 – The **Roles** an **Ordained Minister**

Duty	Description
1. Bible Studies	Conducted weekly and the minister needs to prepare and deliver the bible study sessions.
2. Leadership	Preparation of coursework and training for new leaders; church

	elders, stewards, section office bearers and committee conveners so that they capture the vision at the congregation as a local unit and indeed the strategic intent of the entire church. Ensure smooth working relations between elders and stewards including other committee level leaders at the congregation.
3. Doctrine, Worship and Evangelism	Involves the minister working out a lectionary (Guideline of themes and respective Bible scriptures) and its preaching plan for the whole year discharged quarterly.
4. Basic Financial Matters	Closely working with the church treasurer on matters of income and controlled expenditure on behalf of the congregational council.
5. Planning	Working with committee conveners such as Church Planning and Development. Taking care of infrastructure such as manses, church buildings and other properties.
6. Projects	Overseeing expansion projects of the church and that funding should be raised to make these projects workable.
7. Administration	Managing the office to ensure telephone calls, correspondence and other administrative matters are attended to.
8. Sermon Preparation	Ensuring that there is informed arrangement of the Sunday homily

	and mid week prayers.
9. Premarital Counseling	Attending to 'traffic of members' preparing to marry. The minister charts with the couple both in a modern and traditional perspective. A hand out on each session is prepared.
10. Pastoral Visitation	Conducting visits to encourage the sick. Support HBC (Home Based Care) initiatives and uplift the downtrodden.
11. Information Technology	Exposing the minister to computer programmes such as Word processing, Internet browsing, Emails.
12. Office Equipment Operation	Attending to Fax machine, Office Telephone, Fax and Photocopier.
13. Programming	Prepare a calendar of activities for the whole year. Sometimes project events on a 3 year term.
14. Meetings	Conducting meetings at congregation and committee levels. Attending meetings at higher courts and passing down of resolutions for implementation as necessary.

Source: Self-design based on in-depth Interview Data, (2008).

In order to fulfill these duties, there are certain competencies that the minister should have. The literature review and the pilot study yielded twenty five common competencies which the clergy should have to enable them discharge their ecclesiastical duties effectively and efficiently.

The competencies were integrated on the basis of Kleynhans (2004) Competency Framework (as in table 1) and preliminary findings of pilot study (in section 3.2.2) in order to come up with a general framework of competencies (see Appendix G). The generalised competency framework (Appendix G) was made and used to capture data. Ordained ministers were asked questions based on key research questions so that ticks (during in-depth interviews) and numbers (in focus group discussions) were placed against each of the competencies which they thought they have. The aggregate of numbers constituted the outcome in Study A (interviews - see Table 7 on p.53) and Study B (focus groups - see Table 9 on p. 58) instituted during phase two of the investigation.

4.3 Phase Two

During phase two, two studies were done; study A and study B. The second phase therefore, constituted study A which entails in-depth interviews and study B focus group discussions.

Study A

Seven informants were interviewed and prior to the interview they were asked to fill out the form (Appendix C) in order to provide informants demographic data. The details obtained were in no way intended for statistical quantification but to merely to give an overall qualitative impression of the informants. The details were based on:

- Jurisdiction - Level at which they serve in church organisation;
- Gender - Matrix to balance participation in terms of sex;
- Age - Range to indicate how old the informant is;
- Length of Service - indicating the work experience in church;
- Qualification - obtained in theology (highest);
- Qualification - obtained in other spheres besides theology.

Tab. 6 - Informants **Demographic Data** (In-depth Interviews)

Informant Number	Level of Jurisdiction	Gender	Age	Length of Service	Highest Qualification - Theology	Highest Qualification-nonTheology
SydBOT**1**	Synod Official *Level-**Strategic***	Male	50-59	21years & over	Certificate	Masters degree
SydMED**2**	Synod Official *Level-**Organisational***	Male	30-39	12years	Masters degree	Certificate
SydCDD**3**	Synod Official *Level-**Organisational***	Female	50-59	4years	Bachelors degree	Diploma
SydUCZtc**4**	Synod Official *Level-**Organisational***	Male	40-49	12years	Masters degree	Certificate
PresLSK**5**	Congregation Chairperson *Level-**Operational***	Male	50-59	21years & over	Masters degree	Bachelors degree
PresCTR**6**	Congregation Chairperson *Level-**Operational***	Female	30-39	12years	Bachelors degree	Certificate
PresCOB**7**	Congregation Chairperson *Level-**Operational***	Male	40-49	16years	Masters degree	Certificate

Total: **7 Informants**

Source: Self conceived based on interview data, (2008).

Informants were drawn from three levels highlighted in bold characters in the UCZ structure (see Figure 2 - p.10) and these are strategic level, organisational level as well as operational level reportable in the bottom-up approach. From the above table, a gender sensitive range of informant ministers aged between 40 and 59 with over 12 year experience in UCZ were well qualified in theology. Qualification in theology - a resource of faith in church that is generally perceived to be more emphasised, demonstrates that the core-business of the church is squarely pastoral.

In order to arrive at managerial competencies needed by the clergy, a three range dimension (“have now”, “need now”, “required in future”) was given to choose from. Informants were asked to indicate by placing a tick in the appropriate box of the listed aspects of competencies the clergy say they have now, need now and will require in future.

A summary of what was chosen was made and Table 7 below shows an indicative response in terms of numbers with Seven (7) informants that rated competencies. The figures highlighted in bold represent the competencies that were rated as highest out of 7 informants in the columns **"Have now"** and **"Needed now"** as well as **"Required in future"**.

Tab. 7 - Interview **Outcome** based on a General **Competency** Framework

Competency aspect	Description	Have now	Needed now	Required in future
1. Continual Learning	Grasps the essence of new information; masters new technical and church core-business knowledge.	**4**	2	1
2. Creativity and Innovation	Develops new insights into situations and applies innovative solutions to make organizational improvements; creates an environment that encourages creative thinking and innovation.	**3**	2	2
3. External (Global) Awareness	Identifies and keeps up-to-date on key international policies and economic, political and social trends that affect the church and the nation	3	**4**	0
4. Flexibility	Is open to change and new information; adapts behaviour and work methods in response to new information, changing conditions, or unexpected obstacles.	**4**	2	1
5.Resilience	Deals effectively with pressure; maintains focus and remains optimistic and persistent, even under adversity. Recovers quickly from setbacks.	**5**	1	1
6. Service Motivation	Creates and sustains an organization culture which permits others to provide quality essential service. Influences others towards mission accomplishment	**5**	1	1
7. Strategic Thinking	Formulates effective strategy objectives consistent with organizational strategy. Examines policy issues and set priorities on long term perspective.	1	**4**	2
8. Envisioning	Takes a long term view and acts as a catalyst for organizational change; builds shared vision. Influences others to translate vision into action.	**5**	1	1

9. Conflict Resolution	Identifies and takes steps to prevent potential situations that could result in unpleasant confrontations. Manages and resolves conflicts and disagreements in a constructive manner.	**5**	2	0
10. Leveraging Diversity	Recruits, develops and retains a diverse workforce. Leads and manages an inclusive workplace that maximizes talent. Tolerates individual differences to achieve vision.	**4**	1	2
11. Integrity and Honesty	Instills mutual trust and confidence; creates a culture that fosters high standards of ethics; behaves in a fair manner towards others, and demonstrates a sense of corporate responsibility	**5**	2	0
12. Team Building	Inspires, motivates and guides others towards goal accomplishments; fosters commitment, team spirit & trust. Develops others through coaching, mentoring, rewarding & guiding.	**5**	2	0
13. Accountability	Ensures effective controls and assure integrity. Holds self & others responsible for rules and responsibility. Monitors and evaluates plans, focuses on measuring attainment of outcomes.	2	**4**	1
14. Pastoral Care	Balancing interests of variety of clients; readily adjusts to pressing and changing demands, committed to continuous improvement of ecclesiastical services.	**6**	1	0
15. Decisiveness	Exercises good judgement by making sound and well-informed decisions that are timely & effective; perceives its impact and implications. Is proactive and result oriented.	0	2	**5**
16. Entreprenurship	Identifies opportunities to develop and market new products & services. Is willing to take risks; initiates actions that involve a deliberate risk to achieve a recognized benefit/advantage.	1	**4**	2
17. Problem Solving	Identifies and analyses problems; distinguishes between relevant and irrelevant information to make logical decisions; provides solutions to individual and	**4**	3	0

	organization problems.			
18. Technical Credibility	Understands & appropriately applies procedure, regulations and policies related to specialized expertise. Able to make sound decisions to address training & development needs.	**4**	2	1
19. Financial Management	Demonstrates understanding of principles of financial management and promoting expertise necessary to ensure appropriate funding levels. Prepares, justifies & administer budget in program area; uses cost benefit thinking. Monitors expenditure.	1	**5**	1
20. Human Resource Management	Assesses current and future staffing needs based on organization goals and budget realities. Ensures staff appropriately utilized, appraised & rewarded.	0	**5**	2
21. Technology Management	Uses efficient approaches to integrate technology into workplace and improve program effectiveness. Develop strategies using new technology to enhance decision making.	1	**4**	2
22. Influencing and Negotiating	Persuades others; builds consensus via give & take; gains cooperation from others to accomplish goals subsequently facilitating a 'win – win' situation.	**5**	0	2
23. Oral & Written Communication	Makes clear oral presentations to groups & individuals. Listens effectively & facilitates open exchange of ideas. Expresses facts & ideas in writing clearly & in convincing manner.	3	**4**	0
24. Interpersonal Skills	Considers and responds appropriately to needs, feelings and capabilities of different people; tactful, compassionate, sensitive and treats others with respect.	**5**	2	0
25. Political Astuteness	Identifies internal & external politics that impact the work of the organization. Approaches each problem situation objectively; recognizes the impact of alternative courses.	1	2	**4**

Source: Self-conceived based on Howarth, (2008) / Interview Data, (2008).

When looking at the results of above data set, aspects of competencies which attracted the highest number of persons rating 'Have now' and 'Needed now' are competencies that the clergy perceive to be most significant. The gap can be represented by competencies which they say they do not have but are needed or required in future.

Question 1 - Skills which the clergy have

On the basis of the above framework, fifteen out of the twenty five competency aspects were considered to be the skills which the clergy have; Continual Learning, Creativity and Innovation, Flexibility, Resilience, Service Motivation, Envisioning, Leveraging Diversity, Conflict resolution, Technical Credibility, Integrity and Honesty, Team Building, Pastoral care, Problem solving, Influencing and Negotiating, Interpersonal skills.

The above competencies which the clergy say they have were arrived at after counting those competency aspects which yielded the highest number particularly in the 'Have Now" column.

Question 2 - Managerial skills which are needed by the clergy

Again, based on the above framework, eight out of twenty five yielded as competencies "needed now" and these are: External (Global) Awareness, Strategic Thinking, Accountability, Entrepreneurship, Financial Management, Human Resource Management, Technology Management and Communication.

The competencies which the clergy say they need were also arrived at after counting those competency aspects which yielded the highest number particularly in the 'Needed Now" column.

The competency aspects of Decisiveness and Political astuteness were the only skills which were considered as managerial skills gaps which they say would be required in future for certain interventions. These few competencies for the future were specifically noted from the laity's point of view during in-depth interviews.

Study B

On the basis of demographic details (in Table 8 - p. 57) focus groups were divided into two in terms of gender, male and female, in order to create a sex-balanced environment. This was also to have an atmosphere that would guarantee freedom of expression because of certain female concerns that may only affect female ministers in training but do not affect the male participants. It was envisaged that Study B for students might yield different findings as it did not include lay persons as was the case with Study A. The participants' sets of demographic data are reflected in the table below.

Tab. 8 - Participants **Demographic** Data (Focus Group Discussions)

Number of Participants	Level of Jurisdiction	Gender	Age	Length of Service	Highest Qualification - Theology	Highest Qualification-nonTheology
UCZtc/F **6**	Congregation Chairperson	Female	30-39	6-10 years	Diploma	Certificate
UCZtc/M **8**	Congregation Chairperson	Male	30-39	6-10 years	Diploma	Diploma

Total **14 participants**

Source: Self-conceived based on interview data, (2008).

Most of the student ministers had met the minimum requirement of holding a diploma to qualify for admission into a Bachelor of Theology degree programme and have served the church for a minimum of five years. What is unique is that male ministers in training came with circular qualifications of up to diploma level compared with the female who came with post matriculation certificate level of qualification. This proved helpful in establishing that male students had more opportunities to study for qualifications than females prior to joining the ministry.

Participants were asked to indicate by show of hands for each competency aspect called out from one up to twenty five during the focus group meeting. The numbers counted were placed in the appropriate box of the listed aspects of competencies which the clergy say they have, currently need and will require in future. The table below shows an indicative response with fourteen (14) participants from both groups of male and female that rated the competencies. Like in Study A (interview), the choice of competency aspects in study B by focus group participants were based on three dimensions **"Have Now"** and **"Needed Now"** as well as **"Required in future"**. The record of a highest count under the said columns represented student ministers' perception. The figures highlighted in bold represent the competencies that were rated as highest out of 14 participants and the outcome is shown in Table 9 below.

Tab. 9 - Focus groups **Outcome** based on General **Competency** Framework

Competency Aspect	Description	Have now	Needed now	Required in Future
1. Continual Learning	Grasps the essence of new information; masters new technical and church core-business knowledge.	**7**	5	2
2. Creativity and Innovation	Develops new insights into situations and applies innovative solutions to make organizational improvements; creates an environment that encourages creative thinking and innovation.	**8**	3	3
3. External (Global) Awareness	Identifies and keeps up-to-date on key international policies and economic, political and social trends that affect the church and the nation	1	**12**	1
4. Flexibility	Is open to change and new information; adapts behaviour and work methods in response to new information, changing conditions, or unexpected obstacles.	**8**	4	2
5.Resilience	Deals effectively with pressure; maintains focus and remains optimistic and persistent, even under adversity. Recovers quickly from setbacks.	**10**	3	1
6. Service Motivation	Creates and sustains an organization culture which permits others to provide quality	**9**	2	3

	essential service. Influences others towards mission accomplishment			
7. Strategic Thinking	Formulates effective strategy objectives consistent with organizational strategy. Examines policy issues and set priorities on long term perspective.	4	**9**	1
8. Envisioning	Takes a long term view and acts as a catalyst for organizational change; builds shared vision. Influences others to translate vision into action.	**11**	2	1
9. Conflict Resolution	Identifies and takes steps to prevent potential situations that could result in unpleasant confrontations. Manages and resolves conflicts and disagreements in a constructive manner.	**9**	2	3
10. Leveraging Diversity	Recruits, develops and retains a diverse workforce. Leads and manages an inclusive workplace that maximizes talent. Tolerates individual differences to achieve vision.	**7**	4	3
11. Integrity and Honesty	Instills mutual trust and confidence; creates a culture that fosters high standards of ethics; behaves in a fair manner towards others, and demonstrates a sense of corporate responsibility	**9**	5	0
12. Team Building	Inspires, motivates and guides others towards goal accomplishments; fosters commitment, team spirit & trust. Develops others through coaching, mentoring, rewarding & guiding.	**8**	4	2
13. Accountability	Ensures effective controls and assure integrity. Holds self & others responsible for rules and responsibility. Monitors and evaluates plans, focuses on measuring attainment of outcomes.	2	**12**	0
14. Pastoral Care	Balancing interests of variety of clients; readily adjusts to pressing and changing demands, committed to continuous improvement of ecclesiastical services.	**13**	1	0
15. Decisiveness	Exercises good judgement by making sound and well-informed decisions that are timely & effective; perceives its impact and	2	**7**	5

	implications.			
16. Entreprenurship	Identifies opportunities to develop and market new products & services. Is willing to take risks; initiates actions that involve a deliberate risk to achieve a recognized benefit/advantage.	4	**9**	1
17. Problem Solving	Identifies and analyses problems; distinguishes between relevant and irrelevant information to make logical decisions; provides solutions to individual and organization problems.	**11**	3	0
18. Technical Credibility	Understands & appropriately applies procedure, regulations and policies related to specialized expertise. Able to make sound decisions to address training & development needs.	**7**	6	1
19. Financial Management	Demonstrates understanding of principles of financial management and promoting expertise necessary to ensure appropriate funding levels. Prepares, justifies & administer budget in program area; uses cost benefit thinking. Monitors expenditure.	2	**9**	3
20. Human Resource Management	Assesses current and future staffing needs based on organization goals and budget realities. Ensures staff appropriately utilized, appraised & rewarded.	2	4	**8**
21. Technology Management	Uses efficient approaches to integrate technology into workplace and improve program effectiveness. Develop strategies using new technology to enhance decision making.	2	**8**	4
22. Influencing and Negotiating	Persuades others; builds consensus via give & take; gains cooperation from others to accomplish goals subsequently facilitating a 'win – win' situation.	**10**	2	2
23. Oral & Written Communication	Makes clear oral presentations to groups & individuals. Listens effectively & facilitates open exchange of ideas. Expresses facts & ideas in writing clearly & in convincing manner.	4	**9**	1
24. Interpersonal Skills	Considers and responds appropriately to needs, feelings and capabilities of different people; tactful, compassionate, sensitive and treats others with	**9**	5	0

	respect.			
25. Political Astuteness	Identifies internal & external politics that impact the work of the organization. Approaches each problem situation objectively; recognizes the impact of alternative courses.	2	**11**	1

Source: Self-conceived based on Howarth, (2008) / Interview Data, (2008).

Question 1 - Skills which the clergy have

Similarly and on the basis of the above framework, fifteen out of the twenty five competency aspects were considered to be skills which the clergy have; Continual Learning, Creativity and Innovation, Flexibility, Resilience, Service Motivation, Envisioning, Conflict resolution, Leveraging Diversity, Integrity and Honesty, Team Building, Pastoral care, Problem solving, Technical Credibility, Influencing and Negotiating, and Interpersonal skills.

Question 2 - Managerial skills which are needed by the clergy

Again, based on the above framework, nine out of twenty five yielded as competencies needed now and these are: External (Global) Awareness, Strategic Thinking, Accountability, Decisiveness, Entrepreneurship, Financial Management, Technology Management, Communication and Political astuteness.

The above competencies which the clergy say they need were arrived at after counting those competency aspects which yielded the highest vote by show of hands particularly in the 'Needed Now" column. Further, the competency of Human Resource Management was the only aspect which was considered by the two focus groups as one that would be required in future. This was specially noted from the intensive students' point of view.

Concurrent recorded data was transcribed and voices that talked about skills which they say they have now were negligible. Table 10 below reflects the most frequently mentioned skills that ordained ministers say they need now. This was the perception of the two focus groups (male and female). The purpose of the table below is to display common skills resulting from transcribed data in the perspective of the two focus groups. For the purpose of finding an aggregate in skills, data in Table 10 below is read in relation to the data that is gathered using the general competency framework (as in Table 9 - p. 58).

Tab. 10 – **Common** Focus Groups **Responses**

Perspective of Female student ministers	**Perspective of male student ministers**
Pastoral care/Experience	Clear vision
Good listening skills	Skills to listen
Empathy/Compassion	Responsibility
Car driving skills	Enthusiasm
Advocacy for social justice/gender	Expertise
People relation skills	Good people skills
Flexibility	Skills to function
Skills to organise well	Organisational skills
Creative personality	Creativity
Meeting facilitation skills	Well facilitation skills

Source: Self-conceived on the basis of focus groups' transcribed data, 2008.

Looking at the results of transcribed data, male and female student ministers gave an identical picture (of what is widely obtaining in table 9 - p. 58) except the female (in table 10 - above) suggest motorcar driving and rights to advocate for gender as well as social justice to be competencies they said are needed by the clergy at this point in time.

The table below serves to show a summary of integrated data classed in the manner that responds to central research questions.

Tab. 11 – Summarised Informants' Responses

Key Research Question	Summarised Informants' Responses
1. Skills which the clergy have	**a.** Confirmation of the informants' current job statement (description) • Refer to Table 5 – Some Job Roles of an Ordained Minister-in-charge of a Congregation. **b.** Identification of learning obtained (before/after joining ministry) • Some people come to join the ministry with managerial skills from different secular environments although the majority who come for training are from the teaching fraternity. • Theological education - a study about faith in God. This is yet an added advantage to ministerial formation and can enable a learner obtain a degree in theology as a secular qualification after three (3) years at UCZtc. • Ministerial formation - entails a training focus which is intended to shape a learner into a clergy with a view to form a minister who will subsequently pastor a church. In the ministerial formation component of training lies the potential for managerial skills and as such this is where management is underpinned • Ordained ministers may have received specialised training in various fields depending on the offices were they are appointed to serve. eg. The current Synod Missions and Evangelism Secretary holds a Masters degree in Missions. • The failure to integrate local courses with curriculum of the UCZtc Partner University and status of being non-examinable with UCZtc has rendered the local courses like church management and administration not being taken seriously by student ministers. • Most ministers in UCZ have acquired certain management skills from those superior to them and lay members of committees willing to share skills such as resource mobilization, computer appreciation and public finance.
2. Managerial skills which the clergy need *(Because they do not have them currently)*	**a.** Managerial skills needed for the present job (basic skills) • Refer to Table 13 – Summarised Outcome of the Skills Enquiry **b.** Other skills needed to perform the present job (special skills) • Skills currently needed in carrying out the work

	of the clergy are those which ministers are compelled to learn at individual level. This is because of different congregation sizes and locations in which they are stationed to serve such as driving skills at a congregation which own a motor vehicle. • The need for synod to be more accountable on finances in view of the current huge debt. The financial monitoring group (FMG) constituted by synod has not delivered on its objectives. Skills in finance are needed. • Synod officers need to be equipped with specialised management skills in finance or projects. Accountability of funds is always a big problem – skill which they need. • Orders are sometimes used in management to get work done and as such counselling skills as a refresher course might be necessary to enable a particular academic staff be a people-person. Diplomacy as a skill is also necessary. If developed through effective listening, one would be able to competently handle student-staff traffic which is far less at UCZtc than what you handle at the congregation. • One informant felt the basic managerial skills available are sufficient for now. Those appointed to a higher court like synod are the ones that should train in management skills like Project Management, Monitoring and Evaluation. • There is need for an *action plan* to *commercialise* the UCZ Theological College so that it can offer professional and secular qualifications in various fields. The implication of implementing this is that UCZtc will generate its own human and financial resources. This should start with ordained ministers' management competencies strengthened – in especially Strategic Planning skills
3. The skills gaps	**a.** Establishing the gaps ○ There is need to take a second-look at the current management course component of the UCZtc theological training so that financial & human resource skills can be strengthened. ○ The area of ministerial formation must be reinforced with business management practices without forgetting that the church trains students for a theological qualification. ○ Management skills equip someone with the ability to assess the way people are working especially when you have a supervisory position

	to help push, for example, tutorial staff to work and be objective when marking students' scripts. Management is sometimes seen to use a bit of orders to get the work.. ○ The Sneddon, et al., (2008) report which proposes strengthening of governance and management issues such as transparency and accountability ought to have been tabled at the synod of the United Church of Zambia which took place in June 2008. There is no reflection in 24th UCZ synod minutes that the global partners report was discussed. ○ The church should reconsider proposals to appoint a lay professional manager to the position of general secretary as its Chief Executive Officer. Bishop's position should remain for the clergy. The clergy can then tap most managerial competencies from this management professional arrangement. ○ There is too much travel to presbytery (supervising office) to receive instructions verbally which can be communicated in writing by email via internet/phone. The gap can only be filled by executive clergy acquiring skills in information communication technology.

Source: Self-design based on in-depth Interview Data, (2008).

In summing up this phase, similarities and differences between the two studies (Study A and Study B) can be laid as in Table 12 below. The investigation was broad, spanning from grass root - operation level through organisational to Synod/Board of Trustees - strategic level (See Figure 2 - p. 10). This was meant to enable the investigation to be more comprehensive.

Tab. 12 - Similarities and Differences of Study A and study B

Study A (Synod Ministers & Laity)	**Study B** (Current Student Ministers)
Synod HODs, Ordained ministers & the Laity at all levels of the United Church.	Two *focus groups held at the UCZ theological college.
All identified *interviewees constituting a total of 7 informants	Intensive (Block release) Students comprising 14 participants
Asked to select verbally and response; have, needed now & future, recorded	Asked to select by show of hands & vote; have, needed now & future, recorded
*Denotes - Laity's perspective captured	*No laity's perspective was captured

Source: Self-conceived based on Interview Data, (2008).

*Study A provided indications of what the laity of the church perceive are the managerial competency and training needs of the ordained ministers while Study B did not have any lay persons' perception because it was solely made up of ministers in training. The interface of data between the focus groups outcome in the competency framework (as in table 9 - p. 58) and competencies from transcribed data (as in table 10 - p. 62) in relation to the interview outcome of competencies (in table 7 - p. 53) added to a deeper understanding of the study. As such, data aggregate yielded 7 common competencies related to Strategic Thinking, Communication, Accountability, Entrepreneurship, Financial Management, Technology Management and External (Global) Awareness which the clergy perceive they need currently. The table below shows a summarised outcome of what competencies have been presented from the skills enquiry.

Tab. 13– Summarised **Outcome** of the **Skills Enquiry**

Phase in the Skills Enquiry	Competencies
1. Have Now	Continual Learning Creativity and Innovation Flexibility Resilience Service Motivation Envisioning Conflict Resolution Leveraging Diversity Integrity and Honesty Team Building Pastoral Care Problem Solving Technical Credibility Influencing and Negotiating Interpersonal skills.
2. Needed Now *(Because they do not have currently)*	**Strategic Thinking** **Communication** **Accountability** **Entrepreneurship** **Financial Management** **Technology Management** **External (Global) Awareness**
3. Required in Future	Decisiveness Political Astuteness Human Resource Management

Source: Self-designed on the basis of focus groups/interview data, (2008).

From the above table, findings of the study using a Skills Audit Approach are highlighted in bold font established at phase two of the enquiry as the perceived seven managerial competencies currently needed by the clergy.

4.4 Phase Three

Skills Audit South Africa (2006) asserts that once an audit has been done to allow an organisation determine the level of skills and knowledge of the workforce; it is compared against competencies needed to establish the gaps.

Skills gaps

On the basis of Skills Audit South Africa (2006) assertion, managerial competencies required in future were identified as gaps between what the clergy say they have and what they need. Data set revealed three managerial competencies and these are Decisiveness, Political astuteness and Human Resource Management which based on results from phase one (as in table 7 - p. 53) and phase two (as in table 9 - p. 58) were deemed as skills required in future. These competencies are a representation of skills not needed now but in future and will require interventions such as training that can add value to the clergy's managerial roles.

4.5 Conclusion

This chapter descriptively presented data collected using a Skills Audit Technique involving three phases. Qualitative data was gathered on the basis of in-depth interviews and focus group discussions with the help of a general competency framework resulting in seven managerial competencies which the clergy say they need in order to enhance their performance.

5 Chapter Five – Discussion of Results

5.1 Introduction

This chapter will table a critical analysis of the research findings by engaging with literature reviewed. The research results are discussed in the same pattern as they were previously presented in three phases of chapter four; the first, second and third stage which tends to be responding to research questions one, two and three respectively.

5.2 Phase One – Functions and Skills of the Clergy

Phase one of the enquiry generally showed that job statements (descriptions) which the clergy say they hold are described in the UCZ constitution (2004) based on ecclesiastical training they received and what they do. Qualitative data showed that the majority of the clergy have no job descriptions at their station of work (local church unit). Informants data set has reflected fourteen (14) roles (as in Table 5 - p. 48) of an ordained minister but article 10 (c) of the constitution (UCZ, 2004) states eighteen (18) duties which ordained ministers are specially called and commissioned by God to perform. These relate:

- To watch over the congregation committed to them;
- To visit the members of the congregation;
- To visit especially the sick and those who go astray;
- To encourage, teach, warn and rebuke;
- To maintain the doctrine and discipline of the church;
- To be leaders in the work of preaching the word in the congregation;
- To bring sinners to repentance and assurance of forgiveness;
- To encourage and give opportunity for the exercise by the church members of their various ministries;
- To encourage all efforts for the promotion of justice, harmony and righteousness;
- To encourage the removal of wrong in the community;
- To lead in worship and administer sacraments;
- To conduct other services of the church;

- To instruct the young;
- To prepare candidates for admission to communicant membership;
- To preach the gospel to non-Christians;
- To be diligent in biblical and theological studies;
- To be diligent in prayer;
- To attend to meetings of church courts as required.

The differences in number of duties ministers say they perform at a congregation are less than what is officially described in the constitution (UCZ, 2004). Therefore, not having a job description at the work station entails a minister not knowing immediately what must be done especially on arrival at a new congregation. Congregations vary in size, location and the kind of members available. Under these transfer circumstances, a minister in charge of a local church will rely more on experience and handover notes from the outgoing minister than duties in the constitution (UCZ, 2004). Sometimes there is no hand over and for some reason lay committee members may be adamant to share working knowledge pertinent to the congregation. Under such circumstances, implicit knowledge based on experiences from lay members of committees become pertinent to the new minister-in-charge's job. The absence of a written job description which incorporates needs that may be ideal to a local church pose a challenge to personal and the organisation's development at the congregation. As such, this may have adverse effects on much anticipated church growth and national development.

The functions of ordained ministers stipulated above and those obtained qualitatively through in-depth interviews as well as focus group discussions (Annexed in Appendix-F) constitute components of management process - a practice of operationalising management characteristics enshrined in agenda, network and execution squarely depend on "planning, organising and controlling" (Kotter 2001: 4) complex activities of the organisation. In order to perform management functions, the clergy working as managers need management skills.

This follows that to effectively and efficiently perform management functions, the ordained ministers need to demonstrate skills on which those roles/ duties depend. A majority of ministers in UCZ are perceived to have acquired management skills from those superior to them and willing lay members of committees over a period of time and they need to gain experience in perfecting these skills they say they have.

5.3 Phase Two – Managerial Competencies needed

For the purpose of audit approach undertaken in this study, managerial competencies were defined as the blend of knowledge, skills, behaviour and aptitude that a (clergy) person can apply in the work environment, which indicates a person's (clergy) ability to meet the requirements of a specific post (DPSA, 2003). Specifically, managerial competencies which the clergy say they need now refer to skills related to Strategic Thinking, verbal and written Communication, Accountability, Entrepreneurship, Financial Management, Technology Management and External (Global) Awareness (as established in Table 13 - p. 66). Each of these competency aspects have earlier been described (as in Appendix-G). Subsequently, they are now being discussed by briefly highlighting what each competency entails as well as supporting or refuting them through evidence from literature and findings from data collected.

5.3.1 Strategic Thinking

Strategic Thinking (as a managerial competency) in Hellriegel *et al*., (2004) words, entails the insight into understanding the organisation, specifically with regard to the concerns of various stakeholders and taking action (that is work on specific planning and making decisions) consistent with organisation mission, vision and goals. This implies determining objectives and setting priorities. Informants' data stressed the importance of making the church's vision; mission and goals clear to all; both the clergy and the laity being internal stakeholders as well as global partners being external stakeholders.

The UCZ constitution (2004) in its statement of faith, affirms the priesthood of all believers. The statement calls on all clergy and the laity to participate and share in the vision of the church through various skills, experience and commitment of members. At the moment, crucial positions in the strategic apex (as cited in Mintzberg, 1983) at synod of UCZ are mainly occupied by the ordained ministers at the ecclesiastical exclusion of the laity. This situation has created a skills mismatch.

As a result, six out seven informants 1, 3 to 7 (as in Table 6 - p. 52) called for the church to reconsider a proposal from the past synod meetings to appoint a lay professional manager to the position of General Secretary as its Chief Executive Officer (see Table 11 - p. 63). If calls are implemented, the proposal implies that a lay professional manager may come with the necessary generic and special managerial competencies which can over time be shared and transferred to those around him or her via training and work interaction.

The researcher finds the calls to be genuine in the wake of unwillingness by elected leaders to come up with policy which would make provision to embrace the laity to this position. The Bishop's position can remain for the clergy but the General Secretary could be left to the laity. Better still; the position of the Deputy General Secretary could be created to assist the general secretary. Although the suggestion that the general secretary's position be occupied by the laity might be too much to ask, a balanced laity/clergy representation at Synod could result in the transfer of skills. This can make the church's shared vision become a reality. It may be that newly elected synod officers may not have much insight to this proposal and so may not be too keen to act on this concern related to strategic thinking. Therefore, the clergy needs this managerial competency aspect of strategic thinking for them to effectively and efficiently discharge their functions.

5.3.2 Communication

Communication (as a managerial competency) according to Hellriegel *et al*., (2004) entails the effective transfer and exchange of information in order to facilitate understanding between managers and others in the organisation.

Hellriegel *et al*., (2004) refers to effective oral and written communication in an organisation, but the majority of informants preferred interpersonal contact and face to face communication which is commonly practiced in UCZ. The practice is that the executive clergy prefer calling by phone to writing memos via emails when there is need to meet concerned subordinates especially when there is a disciplinary issue such as a pastoral case to be addressed. Written communication is mostly used in cases where administrative instructions and other information have to be passed down to staff and church membership. Despite the meetings and one-on-one contact as a common mode of communication in UCZ, the researcher found that verbal communication is so much preferred to written because most ordained ministers are technically challenged in the use of electronic communication like e-mail via internet/phone. Communication, especially written, needs to be strengthened and this was raised in both the Sneddon, et al., (2008) report and interview data which called for transparency and exchange of information required by management systems that are accountable. Therefore, the clergy needs this managerial competency aspect of verbal and written communication for them to effectively and efficiently carry out their functions.

5.3.3 Accountability

Accountability (as a managerial competency) entails effective controls, monitoring and evaluation of plans, focusing on results and measuring attainment of outcomes (Lussier, 2003 as cited in Hellriegel *et al.*, 2004). Lussier, 2003 (cited in Hellriegel *et al.*, 2004) emphasises planning, organising and controlling as management functions. Buckmaster (1999) adds that there is pressure to measure outcomes for reasons of accountability in relation to the not-for profit and NGO sector. Concern for accountability does not exclude the church like UCZ.

The concern is promoting 'managerialist' practices in not-for-profit organisations such as church where accountability is the most critical component of management competencies that must be addressed proactively. Donor driven projects initiated by external partners are increasingly insisting on measuring outcomes so that resources are properly accounted for in a transparent manner. Sometimes, donor funds meant to increase capacity to churches are withheld due to poor accountability of financial and other resources. Presented data sets show that the consultants' Sneddon, et al., (2008) report from Global Partners which also raised concern on accountability was not tabled at the meeting of the highest court of the church, synod. Synod seems reluctant to do tthis because that would be the beginning of embracing the resisted 'managerialist' tendencies in church. Managerialist tendencies are reportedly forceful (Kaplan, 1994) because they focus on systems that rely on controls and so managerialist orientations are not considered to have essential characteristics of Christian leadership service that is informed by persuasion.

Kaplan (1994) asserts that some of the differences between management and leadership lie in the way the two perspectives are applied in real situations (as in Table 2). Managerialism in this study is synonymous with new general public management demands measuring attainment of outcomes for reasons of accountability. Demand for management practices in UCZ churches may therefore be a challenge at the moment as leadership is most preferred in running church affairs. The Sneddon, et al., (2008) report has argued on why so much land for UCZ is lying idle. This implies that if this important resource is lying unused, it means that it is susceptible to being missed out under utilisation property and accountability of resources. The church does not seem open to discussions for improving the way certain resources, like the idle land, can be put to good use especially when there are no immediate plans to utilise the said land resource. The researcher argues that the church can add value to underutilised land by putting it on lease and generate income based on a lease contract which can be properly accounted for.

It therefore becomes imperative that accountability be demanded as part of the mandate from office holders and this should be measured to see how performance is being attained. Measurement of outcomes may be translated into non-performance on the office holder and this could have serious implications if they seek re-election.

Both data (focus groups/informants' interviews) and literature (Sneddon, et al., 2008) have reported that the huge debt the UCZ has accumulated is a serious concern. In the data sets, the newly elected office bearers are reported to argue that the huge debt was accumulated by the previous office holders as clergy managers. Clergy managers ought to account for resources not only human but financial in form of donor support locally or external. There is increasing pressure from donors for non-profit organisations, including churches, to adopt managerial practices as one way to ensure accountability. Therefore, there is need for accountability to be seen as a managerial competency needed to enhance performance of the clergy if external stakeholders (global partners in this case) and the internal stakeholders (members) are to see office holders as delivering on the set objectives, vision and mission of the church.

5.3.4 Entrepreneurship

Entrepreneurship (as a managerial competency) according to Howarth (LGE, 2008) entails initiating actions that involve a deliberate risk to achieve a recognised benefit. Entreprenurship in non-profit voluntary organisations like UCZ is about taking risks where others have not seen the potential to mobilise resources to their advantage. Literature search, particularly Sneddon, et al., (2008) reports that the United Church of Zambia has much abundant resources; human, financial, land and property which are lying unutilised or underutilised. In order to realise the potential inherent in the available resources, there is need to be creative and to see opportunities for change. New challenges arise as people change positions, conditions in which they operate change and as such different demands come up. Therefore, the need to act on new demands to realise benefit becomes pertinent.

The results (in Table 6 - p. 52) show that female discussants in the focus group are of the view that basic driving should also be tapped or learnt as a management competency whilst in training at UCZtc because nowadays most churches especially in the urban areas own vehicles acquired through fundraising ventures. Certain congregations cannot afford employing a driver to drive a minister because he/she does not have a driving skill. Male ministers felt learning to drive was not necessary because they could. They argued that what was necessary was the skill to manage resources at a church which has a fleet of vehicles (say up to three motor vehicles). The male focus group contested that UCZtc needs to demonstrate to ministers in-training how to manage vehicles in terms of logistics, driver scheduling & logbooks, repair and maintenance. This will add value and maximise the use of such church resources.

However, other data (see Table 10 - p. 62) shows that both contestations are based on acquiring the skills to drive as well as skills on how to manage vehicle movements and maintenance. When you want to drive, you first need to raise funds to buy a motor vehicle and when you finally buy, the realised benefit is that you will avoid public transport and get to work on time. The primary concern for the clergy should be acquiring skills that can enable them take risks to mobilise financial resources to buy vehicles and not how to use what shall or has been bought. One such skill is entreprenurship. Entrepreneurship involves embarking on fund-raising (resource mobilisation) ventures that bring in more resources for the benefit of or give advantage to the clergy and church members.

Lacking entrepreneurial competency makes some ministers to shun being stationed at city congregations because they are not sure how they will propel resource mobilisation. Ordained ministers need to have a management competency of entrepreneurship to enable them take certain risks that assist in achieving realised benefits such as easy movements when going to conduct church work using a motor vehicle.

5.3.5 Financial Management

Financial Management (as a managerial competency) according to Howarth (2008) entails “preparation, justification and administration of the budget for a programme area through the use of cost-benefit thinking to set priorities and monitoring expenditures in support of programmes and policies” (p. 24). The Sneddon, et al., (2008) report found that management and administration of finances as well as stewardship and use of property must be improved. The United Church of Zambia has many properties (Real Estates) and title deeds are entrusted in the Board of trustees. If management and administration of funds, keeping and use of building infrastructure must be improved, there is the obvious challenge that this poses on the need to improve the financial base of the church.

Furthermore, results from data (see Table 11 - p. 63) indicated the need for synod to be more accountable on finances in view of the current huge debt which the church has been calling partners and other stakeholders to assist liquidate. The financial monitoring committee (FMG) put in place by synod to put financial controls in place and ensure the liquidity problem is sorted out has not delivered on its objective. Therefore, ordained ministers require understanding of financial principles in order to secure appropriate funding as well as monitoring expenditure in support of programmes and polices if the church has to avoid falling into another debt trap in future. At the moment, ordained ministers are not equipped with financial management skills that can enable them probe financial statements in meetings which are usually prepared by finance staff and lay leaders like church treasurers. Lack of skills by the ordained ministers to engage in monetary debates have led to many financial irregularities go unabated. At meetings, the clergy are only able to facilitate adoption of such financial reports subject to adjustments made by members, if any.

It is against this backdrop that the clergy need this financial management competency to be able to engage with financial documents so that constructive and relevant questions are asked as this improves accountability.

5.3.6 Technology Management

Technology Management (as a managerial competency) entails the use of efficient and cost effective approaches to integrate technology into the work place and improve programme effectiveness (Howarth, 2008). Findings of the study have generally showed that 'ministerial formation' which is a component (besides theological education) of training at the UCZ Theological College, is where the clergy could see themselves appreciating management skills.

Technology management is one skill which ministers lack in performing managerial roles. They lack skills in the use of office machines like fax, photocopier and computer which if integrated could enhance the effectiveness of church programmes. At the time of the interview, the UCZ Theological College was not offering information technology (IT). This was seen in the results by the non-existence of either computer literacy modules or UCZtc computer laboratory being connected to the internet.

The literature review indicates that management skills which the clergy need are those which are pertinent to their managerial functions and demand frequent use of various pieces of office equipment. Kleynhans (2004) in her skills audits and Thomas (2005) in his investigation of business managerial techniques for use of the clergy found that in a business set up, a secretary assists the manager to operate computer programmes such as word (like MS word processing, Spreadsheets (MS excel), Presentations (MS PowerPoint) and internet usage (email).

Unfortunately, most clergy work without Personal Assistants (PA as secretary) and as such ordained ministers without the technology management skill are unable make use of these office facets. The lack of this competency aspect results into slowing down of the pace at which managerial work is processed. Therefore, executive clergy needs this area of competency in order to function effectively and efficiently.

5.3.7 External (Global) Awareness

External Awareness (as a managerial competency) according to Hellriegel *et al.*, (2004) entails "managers' ability to draw resources from multiple countries and serve markets across multiple cultures" (p. 21). This specifically involves an appreciation of knowledge and understanding of key international policies as well as economic, political and social trends that affect the church as an organisation. The avoidance of the consultants Sneddon, et al., (2008) report from Global Partners being tabled at the highest court of the church (synod) signifies an element of unwillingness on the part of synod officers to totally embrace external stakeholders' managerialist orientations in the church's strategic intent.

The researcher is however uncertain as to whether this stance by synod is a deliberate intension or mere deficiency in global astuteness as a skill to effectively discharge the function of managing global affairs that affect UCZ. The church still seems to be traditionally inclined more on ecclesiastical focus than managerial tendencies. It may take some time for the church to begin to appreciate managerialist approaches. Beginning to embrace global awareness as a managerial competency which the clergy say they need now can be a starting point to pave way for increased understanding of international affairs. This can also enhance abilities by the clergy to access the much needed international development resources for the benefit of church's community - the people.

5.4 Phase Three – Skills Gaps

This phase was in the final analysis characterised by further solicitation for feedback from informants and discussants. More specifically, this stage of a skills audit enquiry solicited for a feel of what lay professionals generally needed of the clergy in the UCZ. Admittedly, they suggested that the church should work at enhancing the current levels of managerial skills of the clergy through training rather than merely acquiring management skills via experience and perfecting them over a period of time because of interaction with Christian managers from secular circles.

Clarification from informants was consolidated to respond to research questions as below:

5.4.1 Research Question 1 - Skills which the Clergy have

All ministers are admitted to the UCZ Theological College to undertake training which focuses on ministerial formation and theological education. Informants at UCZtc described ministerial formation as training focus which is intended to shape a learner into a clergy with a view to form a minister who will pastor a church. In this study, pastoring a church means taking spiritual care of the people who are members at particular congregations of UCZ. Ministerial formation is a component of training in which the potential for managerial skills is underpinned. Theological education is the study about faith in God.

The curriculum is intended for candidates suitable for ministerial formation first, and then they are exposed to theological education. Theological education is an added advantage to ministerial formation and can enable a learner obtain a degree in theology as a secular qualification after three (3) years at UCZtc. After 3 years, licensing is a must. It is a requirement that student ministers are licensed as probationary ministers presided by appointed church officers. They are then expected to serve for 2 years before being ordained as synod ministers (a fulltime UCZ clergy).

According to the informants' data, conditions of acceptance into UCZtc are based on candidature which displays character that is "more on moral uprightness than intellectual"

Skills which the clergy say they have to enhance their efficiency and effectiveness include Continual Learning, Creativity and Innovation, Flexibility, Resilience, Service Motivation, Envisioning, Conflict resolution, Leveraging Diversity, Integrity and Honesty, Team Building, Pastoral care, Problem solving, Technical Credibility, Influencing and Negotiating, and Interpersonal skills.

It is observed that the majority of competencies, except pastoral care which the clergy say they have in relation to their training, builds more on moral uprightness than intellectual. Building on moral uprightness points to reasons why the church concentrates more on the resource of pastoral care and this is related to ecclesiastical focus than management.

5.4.2 Research Question 2 - Managerial skills currently needed by clergy

Data sets show that skills which the clergy say are currently needed in carrying out their work as ordained ministers are those skills which ministers are compelled to acquire at individual level because of offices in which they are appointed to serve. For instance, as academic clergy that is in a lecturing portfolio at UCZtc, some of the roles they need to perform include research work, teaching, administration and mentoring. Skills needed to meet these functions may range from the ability to source and gather information, design and budget for research projects, manage research teams, to mentoring student or novice researchers. Similarly, the duties which ordained ministers do carry out have been established using an aggregation of roles between qualitative data (as in Table 5 - p. 48) and duties found in the literature (in the UCZ constitution, 2004).

In order for the clergy to efficiently and effectively carry out their duties it was felt that they need managerial skills related to Strategic Thinking, verbal and written Communication, Accountability, Entrepreneurship, Financial Management, Technology Management and external (Global) Awareness.

5.4.3 Research Question 3 - Skills gaps required to be filled

The failure to integrate local courses with the curriculum of the UCZtc partner university - University of the Western Cape (UWC) and status of being non-examinable with UCZtc has rendered the local courses like church management and administration not being taken seriously by student ministers. It deprives ministers in-training of an opportunity to tap the intrinsic value that lie in management skills.

Unfortunately, the clergy say affiliation conditions with the partner university (UWC) do not recognise local courses offered by UCZtc because there is a difference in the two institutions' curricula. UWC admits its BTh candidates with background of at least a first degree in any secular profession. It is envisaged that the first secular degree could have taken care of basic management skills needs which local courses try to equip Zambian candidates with. The basic management skills such as computer appreciation, public finance and entrepreneurship are aspects of managerial competencies which the UCZtc wants graduands to go and start with in the field when they graduate.

Furthermore, UCZtc demand that their curriculum be adhered to for the purpose of maintaining standards in their university's curricula with other faculties and institutions. This has created a gap in the very skills that are necessary to academically equip ministers with (that is. management skills pertinent to pastoral work) when they go out to practice. In establishing where the gaps are, informants at both synod and the UCZ Theological College felt there is need to revisit the UCZtc curriculum and strengthen the component of ministerial formation. Ministerial formation is a component of the Bachelor of theology degree in which local courses are embedded. According to UCZtc academic staff (2008) interviewed, local courses are courses which are recognised only within UCZ and are offered by the UCZ Theological College for the purpose of reforming a learner minister to practice in UCZ according to church doctrine and local conditions.

Literature search and data sets revealed three managerial competencies; Decisiveness, Political Astuteness and Human Resource Management which the researcher argue that if taken as gaps requiring training interventions can help strengthen dialogue between UCZtc and UWC as institutions of learning.

5.5 Conclusion

This chapter has discussed managerial competencies which the clergy say they have now, need now and will require in future. Specifically, it elaborated on managerial competencies which they say they need now and these related to Strategic Thinking, oral and written Communication, Accountability, Entrepreneurship, Financial Management, Technology Management and External (Global) Awareness.

6 Chapter Six – Conclusion and Recommendations

6.1 Conclusion

The study in its unique form of enquiry was the first to be conducted in the United Church of Zambia and yielded important findings. In order to respond to the key research questions, a three phase skills audit approach was used.

In the first instance, skills which the clergy are perceived to have were established by first undertaking to understand what they do according to duties enshrined in the constitution. In order to perform their roles effectively and efficiently, it was found that the clergy claim they already have managerial competencies related to Continual Learning, Creativity and Innovation, Flexibility, Resilience, Service Motivation, Envisioning, Conflict resolution, Leveraging Diversity, Integrity and Honesty, Team Building, Pastoral care, Problem solving, Technical Credibility, Influencing and Negotiating, and Interpersonal skills.

Secondly, through a critical analysis of literature and qualitative data, it was found that managerial competencies which the clergy say they need related to Strategic Thinking, Communication, Accountability, Entrepreneurship, Financial Management, Technology Management and external (Global) Awareness.

Thirdly, to facilitate a process of triangulation, the study solicited feedbacks from informants to establish where possible skills gaps might be. The difference between the skills that the clergy claim they have and those that they feel they need resulted in skills gaps. Gaps represent competencies which the clergy say they need now but are required in future and need interventions related to Decisiveness, Political astuteness and Human Resource Management.

Therefore, the following can be learnt from the findings:

- Besides essential pastoral roles, the study has shown that managerial competencies are also important in the effective and efficient running of the church as well as the need for training in the areas identified.
- The identified managerial competency needs of the clergy can provide a resource which can be used to appraise the performance of synod officials and all church employees.
- The generalised *competency framework* can be improved and serve as a useful tool to enable church obtain feedback on the kind of training that must be prescribed in terms of interventions for skills gaps. The framework can also help to create awareness to the general membership of the church on the kind of training they are supporting as sending congregations (local churches which sponsor ministerial candidates to UCZtc).
- The fact that the synod officers allowed the study of managerial competencies to be conducted in UCZ indicate that the church is ready to begin exploring new areas and modern approaches of equipping the clergy with increasing management demands of Christian ministry.

The investigation met the objectives set out despite challenges that were due to limitations of the study and ways of how the researcher had to overcome them.

Firstly, the researcher's open relations with the clergy – entail there was hesitation as earlier stated in the limitations of the study. Some clergy personally known to the researcher perceived the study as just an 'invisible hand' that was checking if certain ordained ministers in UCZ have the necessary competencies needed to carry out their pastoral work as clergy or not. Certain informants attached personality to the study as individuals and emotional expressions were evident. To mitigate this, enhanced openness as well as confidentiality was encouraged with informants. It is however, uncertain if recommendations such as a proposed skills audit would be proactively followed up for implementation.

Secondly, training of the clergy has continued to concentrate more on the resource of faith (theology) than working to balance it with managerial dimensions. Emphasis on moral uprightness as it were in data set demonstrate the bias by the church to ecclesiastical than management orientations. Because of the nature of the clergy's job, Barker (1992) refers to the training they receive as that of 'fishers' of men. Barker (1992) implies that like a fisherman uses a dragnet to bring fish together and then pull out of deep waters of the lake, the researcher perceives the clergy to be people who are trained to bring people together from the 'world of unbelief' in God to that of Christian faith. This explains why researcher had to endure to successfully conduct focus groups with the clergy. This called for perseverance and patience for the clergy-focus group meetings to take place. Future arrangements may demand more in terms of time and resources for more effective focus group facilitations. In light of this challenge, it is worth conducting more in-depth interviews than focus groups because interviews proved to have been the best and more amicable procedure to follow when gathering data from the clergy.

During the overseas visit to Zambia by UCZ Global Partners, Sneddon*, et al*., (2008) observed, "It is very clear that many people in UCZ desire to see profound changes in the governance and management of the church and its human, financial, and other resources" (p. 1). Hellriegel *et al*., (2004) add, "Managing resources be it human, financial or otherwise is a dynamic and ongoing process" (p. 27). The researcher is certain that challenges presented in this study are constantly changing too, as people in office within UCZ change, conditions in which they operate also change.

Therefore, the changing situations together with results flowing from findings of the study yielded recommendations.

6.2 Recommendations

The investigation suggests the following strategies through which the United Church of Zambia can address management and other challenges highlighted in this report:

- To successfully manage growth of the church in Zambia entails seeking to uphold a more **inclusive** form of **governance** (clergy accommodating the laity, even those with divergent views in providing leadership for UCZ). This calls for UCZ adding value to its statement of faith in the priesthood of all believers. The priesthood of all believers signifies the running of the church under a shared vision between the clergy and lay persons. Just like women advocate for observance of the protocol on equal participation in positions of leadership, so should the laity begin to lobby for equally-shared participation at the core of Zambia's largest protestant church.

It may well be that a policy would need to be formulated by the church to pave way for implementation of calls to share synod general secretariat between clergy and lay professionals. Even a deputy could suffice.

- Owing to the gaps found in the skills audit enquiry the clergy say they have and currently need, a comprehensive policy should be developed to pave way for an **actual** and full **skills audit** to enable the church target training and development interventions better as well as to assist with targeted personal development.

The policy developed should provide guidelines and be a reference point against which a training and development strategy should be evaluated. As a result, a strategic partner would have to be found by synod to initially pump in required resources for the audit and then the UCZtc can handle this as a training project of a programme component within the United Church of Zambia.

Over and above the recommendations, it is possible to work towards understanding how this as a baseline study of managerial competency needs of the clergy can impact the church and national development.

The researcher feels that if recommendations from the findings on the perceived managerial skills needed by the clergy are upheld and well implemented then:

- The church will be heading towards professionalism. Leadership and management will be based on competency aspects that the clergy have, need and may require in future. The church would strike a balance between management and theological education.

Although important for the church, the issue of moral uprightness of the clergy will no longer be the basis on which to evaluate a candidate for synod engagement into different executive/managerial positions.

- The church will be more reliant on internal competency aspects of knowledge, skills and aptitudes that the clergy say they need to display to perform efficiently and effectively than outsourcing, if need be. UCZ is sometimes required to outsource external expertise that is invited to come and help diagnose internal challenges. It is widely understood that synod officers might have initiated invitation of the pastoral visit from Global Partners, Sneddon*, et al*., (2008) at no cost, with a view to find the problem and rescue the church from its financial quagmire.

This approach should be seen to slowly come to an end and embark on investing into the church's own internal planning / change management consultants as a long term sustainable measure.

- The church, particularly UCZ will raise its profile and the state as well as people of Zambia will have more confidence in church organisations than before. The Episcopal Conference (ZEC) which is the mother body of catholic churches in Zambia sends its Caritas-Zambia staff with core and specialised skills in Development on secondment to certain state institutions. Caritas-Zambia is a civil society (CSO) arm of ZEC on issues of economic justice such as pro-poor policies (Caritas Zambia, 2007) and the national budget.

Based on this arrangement, government of the day rarely challenges the church on its policy implementations but mostly upholds some of its constructive contributions as true partnership. The United Church of Zambia through the ecumenical effort with the Council of Churches (CCZ) can do it.

7 Appendices

7.1 Appendix A - List of some skills from Pilot Study

*A preliminary reflection of skills which the clergy generally perceive they **have now***

1. Church and Community Understanding

- Knowing how the departments of a church function and relate to each other.
- Understanding and knowing the community, congregation and its leaders.

2. Diversity (Ethnic) Acceptance Skills

- Ability to relate to and respect all people and to understand differences between different groups such as religion, tribe and nationality

3. Conflict Resolution Skills

- Ability to identify and take measures that can resolve disagreements that could result in confrontations.

4. Interpersonal Relations Skills

- Ability to possess verbal and non-verbal skills which show others that they are valued and cared for.
- Ability to demonstrate a trusted disposition, keep confidences and be available when needed.

5. Meeting Facilitation Skills

- Ability to construct an agenda, take minutes, chair and structure a meeting in such a way that rules of debate are obeyed and the objectives of the meeting are achieved.

6. Presentation Skills (in Preaching, Teaching and Evangelism)

- Ability to use language and practical examples that the congregation will understand.
- Ability to present information verbally so that the intended purpose is achieved; to reinforce the message with non-verbal behaviour, and if necessary, visual aids.
- Ability to organise material well, project voice clearly and delivery style that is pleasing.

7. Persuasion Skills

- Ability to persuade others through promoting and selling of ideas and events such as fund raising.

8. Teamwork Skills

- Ability to build and facilitate teamwork including the use of resources of all team members so that all needs are met and be able to get one group to work with another.

9. Writing Skills

- Ability to communicate written ideas such as report writing and letter writing, creatively using correct grammatical expressions so that the intended purpose is achieved.

10. Leadership Skills

- Ability to know way and influence others to follow through the use of personal power and inspirational appeal.
- Ability to demonstrate characteristics that foster direction, aligning and motivation of the people.

A preliminary reflection of skills which the clergy generally perceive they ***require now***

1. Administration Skills

- Ability to manage a church office and keep records well.

2. Financial Appreciation Skills

- Ability to read a balance sheet, construct a budget and monitor cash flow.

3. Office Equipment Operation Skills

- Ability to operate all sorts of church equipment such fax, photocopier and computer.

4. Basic Management Skills

- Ability to understand that role of the church and have insights concerning the future, take action through planning, controlling and organising. Eg. Strategy Planning.
- Ability to delegate tasks, responsibility and authority to staff and volunteer workers especially the laity.

5. Information/Communication Technology (Computer) Skills

- Ability to know the application and limitations of relevant computer programmes such as Word processing, Spreadsheets, Presentations.
- Ability to use communication facets such as mobile phones and computers in relation to internet browsing in order to access information.

*7.2 Appendix B - **Interview Guide** (Semi-structured)*

Section One – Skills which the clergy have

- Confirmation of the informants' current job statement (description).
- Identification of prior learning obtained (before/after joining ministry)

Section Two – Managerial skills which the clergy need to fulfil job roles

- Managerial skills needed for the present job (basic skills)
- Other skills needed to perform the present job (special skills)

Section Three – The skills gaps

- What are the skills gaps and how can these gaps be filled?

7.3 Appendix C - Informants Demographic Data

Gender: Male… ☐ Female… ☐

Please use a tick (√) in all cases

Dear Informant,

Re: A study to determine managerial competency needs of the clergy

Kindly provide the following socio-demographic information as a participant in this focus group session to determine what managerial skills the clergy say they have and they need. The data collected will then be analysed to establish what the skills and knowledge gaps are.

1. Age

20-29years	30-39years	40-49years	50-59years	60 and above

2. Length of service in the ministry

0-5years	6-10years	11-15years	16-20years	21 and above

3. Highest qualification in theology

Diploma	Bachelors Degree	Honours/ PgDiploma	Masters Degree	Doctoral Phil Degree

4. Highest qualification – non theology

Grade 12 Cert	Diploma	Bachelors Degree	Honours/ PgDiploma	Masters Degree

5. Position in Church (within your jurisdiction)

Chairperson	Secretary	Treasurer	Synod Official	Other

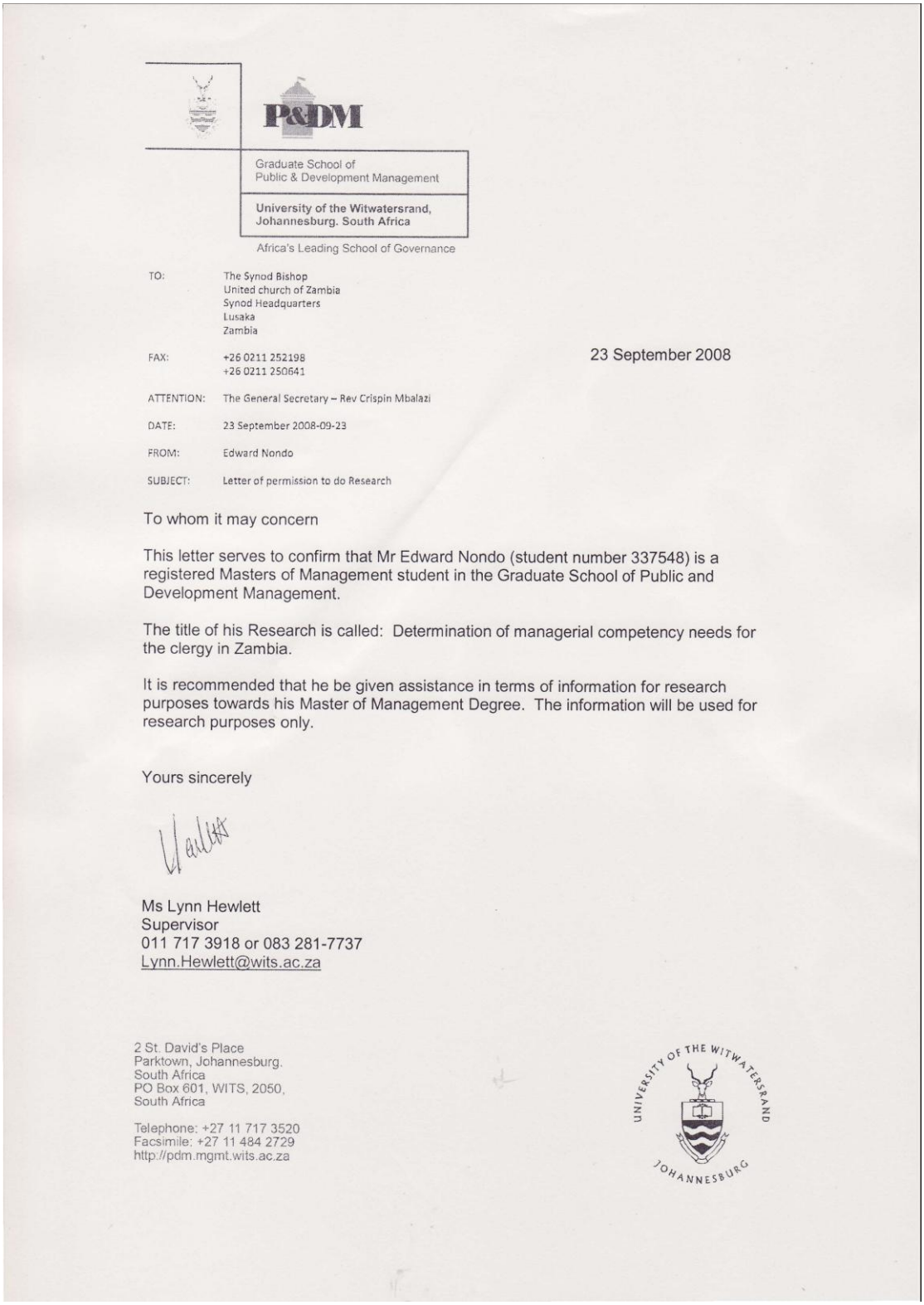
It is envisaged that any recommendations arising from findings of the research may be used as baseline data for further research and targeting of training & development strategies better.

Thank you for your time,

Edward Nondo +27(0)736825663
Wits Graduate School of P&DM

Contact email: Edward.Nondo@students.wits.ac.za

7.4 Appendix D - Letter of Permission to Conduct Research



P&DM

Graduate School of
Public & Development Management

University of the Witwatersrand,
Johannesburg. South Africa

Africa's Leading School of Governance

TO: The Synod Bishop
United church of Zambia
Synod Headquarters
Lusaka
Zambia

FAX: +26 0211 252198
+26 0211 250641

23 September 2008

ATTENTION: The General Secretary – Rev Crispin Mbalazi

DATE: 23 September 2008-09-23

FROM: Edward Nondo

SUBJECT: Letter of permission to do Research

To whom it may concern

This letter serves to confirm that Mr Edward Nondo (student number 337548) is a registered Masters of Management student in the Graduate School of Public and Development Management.

The title of his Research is called: Determination of managerial competency needs for the clergy in Zambia.

It is recommended that he be given assistance in terms of information for research purposes towards his Master of Management Degree. The information will be used for research purposes only.

Yours sincerely

Ms Lynn Hewlett
Supervisor
011 717 3918 or 083 281-7737
Lynn.Hewlett@wits.ac.za

2 St. David's Place
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UNIVERSITY OF THE WITWATERSRAND JOHANNESBURG

7.5 Appendix E - Letter of Approval to Conduct Research

THE UNITED CHURCH OF ZAMBIA
SYNOD HEADQUARTERS

Nationalist Road off Burma Road
P.O. Box 50122
15101 Ridgeway
Lusaka, Zambia
Tel: 0211-250641 Fax: 0211-252198
E-mail: uczsynod@zamnet.zm
Telegram:Unichurch

Our Ref.....

UCZ/Theological College/SB/cnl

13th December, 2008

TO WHOM IT MAY CONCERN

Dear Minister,

Re: **DETERMINATION OF MANAGERIAL COMPETENCY NEEDS OF THE CLERGY IN THE UNITED CHURCH OF ZAMBIA**

The bearer of this letter is **MR. EDWARD NONDO**, a bonafide and Full Communicant member of United Church of Zambia at Kamenza Congregation in Chililabombwe Consistory of Copperbelt Presbytery.

He has applied to the Synod Bishop for permission to undertake a survey on the Managerial Competency Needs of the Clergy with the United Church of Zambia. The Synod Bishop has granted provisional approval that he conducts the survey with some senior ministers in Lusaka, Central and Copperbelt Presbyteries. He is likely to employ a skills audit approach in order to determine the Managerial Competency Needs for the ministers in the United Church of Zambia.

He will therefore be expected to firstly, conduct in depth interviews with identified Senior Synod Ministers and secondly, facilitate focus groups with our United Church of Zambia Theological College (either full time BTh or Intensive) Students.

Furthermore, He has undertaken to share the findings with the Church and this could prove valuable in helping United Church of Zambia target ministers training better.

I would therefore be grateful should you accord him co-operation during this academic exercise.

Blessings,

PP **Rev. Bishop Mutale Mulumbwa**
SYNOD BISHOP

c.c. General Secretary
c.c. Lusaka Presbytery
c.c. Central Presbytery
c.c. Copperbelt Presbytery
c.c. Acting Principal - UCZ Theological College

All Correspondence should be addressed to the General Secretary

7.6 Appendix F - Some of the Job Roles of a Congregation Minister

The roles of a minister both pastoral and managerial, among others include:

- Bible Studies – Conducted weekly and the minister needs to prepare and deliver the study.
- Leadership – Preparation of courses and training for new leaders; church elders, stewards, section office bearers and committee conveners so that they capture the vision at the congregation as a local unit and indeed the strategic intent of the entire church. This is also meant to ensure smooth working relations between elders and stewards including other committee level leaders.
- Doctrine, Worship and Evangelism – Involves the minister working out a lectionary (guideline of themes and respective scriptures) and its preaching plan for the whole year discharged quarterly.
- Basic Financial Matters – Closely working with the church treasurer on matters of income and controlled expenditure on behalf of the congregational council.
- Planning – Working with committee conveners such as Church planning and development. Taking care of infrastructure such as real estates, buildings and other properties.
- Projects – Expansion projects of the church and that funding could be raised to make these projects workable.
- Administration – Managing the office to ensure telephone calls, correspondence and other administrative matters are attended to.
- Sermon Preparation – so that there is informed arrangement of the Sunday homily and mid week prayers.
- Premarital Counseling – there is quite a bit of traffic nowadays by those preparing to marry in which the minister charts with the couple both in a modern and traditional perspective. A hand out on each session is prepared.
- Pastoral Visitation – conducting visits to encourage the sick to support HBC (home based care) initiatives and uplift the downtrodden.
- ICT – Exposing the minister to programmes such as Word processing, Internet browsing, emails.
- Office Equipment Operation – Fax machine, telephone, fax and photocopier.
- Programming – Calendar of activities for the whole year. Sometimes project events a 3 year term.

- Meetings - Conducting meetings at congregation and committee levels. Attending meetings at higher courts and passing down of resolutions for implementation as necessary.

7.7 Appendix G - Generalised Competency Framework

The framework of competencies was used to determine numbers in terms of responses against competency ratings which the clergy say they;

Have now, *Need now* and will be *Required in future*.

Competency aspect	**Description**	**Have now**	**Needed now**	**Required in future**
1. Continual Learning	Grasps the essence of new information; masters new technical and business knowledge (eg. Use of Knowledge Management, Information Technology in church)			
2. Creativity and Innovation	Develops new insights into situations and applies innovative solutions to make organizational improvements; creates an environment that encourages critical thinking and innovation.			
3. External (Global) Awareness	Identifies and keeps up-to-date on key international policies and economic, political and social trends that affect the church and the nation			
4. Flexibility	Is open to change and new information; adapts behaviour and work methods in response to new information, changing conditions, or unexpected obstacles.			
5.Resilience	Deals effectively with pressure; maintains focus and remains optimistic and persistent, even under adversity. Recovers quickly from setbacks.			
6. Service Motivation	Creates and sustains an organization culture which permits others to provide quality essential service. Influences others towards mission accomplishment			
7. Strategic Thinking	Formulates effective strategy objectives consistent with organizational strategy. Examines policy issues and set priorities on long term perspective.			
8. Envisioning	Takes a long term view and acts as a catalyst for organizational change; builds shared vision.			

	Influences others to translate vision into action.			
9. Conflict Resolution	Identifies and takes steps to prevent potential situations that could result in unpleasant confrontations. Manages and resolves conflicts and disagreements in a constructive manner.			
10. Leveraging Diversity	Recruits, develops and retains a diverse workforce. Leads and manages an inclusive workplace that maximizes talent. Tolerates individual differences to achieve vision.			
11. Integrity and Honesty	Instills mutual trust and confidence; creates a culture that fosters high standards of ethics; behaves in a fair manner towards others, and demonstrates a sense of corporate responsibility			
12. Team Building	Inspires, motivates and guides others towards goal accomplishments; fosters commitment, team spirit & trust. Develops others through coaching, mentoring, rewarding & guiding.			
13. Accountability	Ensures effective controls and assure integrity. Holds self & others responsible for rules and responsibility. Monitors and evaluates plans, focuses on measuring attainment of outcomes.			
14. Pastoral Care	Balancing interests of variety of clients; readily adjusts to pressing and changing demands, committed to continuous improvement of ecclesiastical services.			
15. Decisiveness	Exercises good judgement by making sound and well-informed decisions that are timely & effective; perceives its impact and implications. Is proactive and result oriented.			
16. Entreprenurship	Identifies opportunities to develop and market new products & services. Is willing to take risks; initiates actions that involve a deliberate risk to achieve a recognized benefit/advantage.			
17. Problem Solving	Identifies and analyses problems; distinguishes between relevant and irrelevant information to			

	make logical decisions; provides solutions to individual and organization problems.			
18. Technical Credibilty	Understands & appropriately applies procedure, regulations and policies related to specialized expertise. Able to make sound decisions, address training & development needs.			
19. Financial Management	Demonstrates understanding of principles of financial management and promoting expertise necessary to ensure appropriate funding levels. Prepares, justifies & administer budget in program area; uses cost benefit thinking. Monitors expenditure.			
20. Human Resource Management	Assesses current and future staffing needs based on organization goals and budget realities. Ensures staff appropriately utilized, appraised & rewarded.			
21. Technology Management	Uses efficient approaches to integrate technology into workplace and improve program effectiveness. Develop strategies using new technology to enhance decision making.			
22. Influencing and Negotiating	Persuades others; builds consensus via give & take; gains cooperation from others to accomplish goals subsequently facilitating a 'win – win' situation.			
23. Oral & Written Communication	Makes clear oral presentations to groups & individuals. Listens effectively & facilitates open exchange of ideas. Expresses facts & ideas in writing clearly & in convincing manner.			
24. Interpersonal Skills	Considers and responds appropriately to needs, feelings and capabilities of different people; tactful, compassionate, sensitive and treats others with respect.			
25. Political Astuteness	Identifies internal & external politics that impact the work of the organization. Approaches each problem situation objectively; recognizes the impact of alternative courses.			

Source: Self designed based on Howarth, (2008)/Interview Data, (2008).

7.8 Appendix H - Global Partners Report to United Church of Zambia



eaglais na h-alba
THE CHURCH OF SCOTLAND
WORLD MISSION COUNCIL



Report on Overseas Visit

To: Zambia (The delegates and officers of the Synod of United Church of Zambia)
By: Sandy Sneddon (Associate Secretary, CSP)

Dates: 29 March 2008 – 6 April 2008

Message from representatives of Cevaa, WARC, Presbyterian Church USA, Methodist Church UK, Church of Scotland and Council for World Mission who took part in a pastoral visit to United Church of Zambia, 30 March-5April 2008.

We greet you in the strong Name of Jesus Christ as you meet in Synod. At this time of opportunity and challenge we pray that all will be blessed through the Holy Spirit with the gifts of grace, wisdom and discernment as you discuss, debate and make decisions about the future life, work and witness of the United Church of Zambia.

The undersigned had the privilege of making a pastoral visit to UCZ in April. We take this opportunity to record our thanks to various institutions and presbyteries of the United Church of Zambia for their hospitality during our visit. We met with many people in Lusaka, Kabwe and Kitwe. We worshipped in different churches. We had a plenary meeting at the Diakonia Centre where representatives of all ten presbyteries participated in a day of discussions. We regret that we only visited three urban presbyteries and we hope that further pastoral visits, in rural presbyteries can follow and be arranged in the future. Partners would welcome such opportunities.

The pastoral team had three objectives:

- To understand the nature and challenge of Christian leadership in the present socio-political and economical context in Zambia.
- To explore the key challenges in terms of ministry, mission, witness and service faced by the Church in Zambia today
- To discuss the internal and external institutional and ecclesiastical issues facing the UCZ.

The United Church of Zambia is a church that is growing with new congregations being established regularly but is struggling to deal effectively with a large debt and a crisis of confidence in the leadership of UCZ. From our meetings and conversations it is clear that many people in UCZ desire to see profound changes in the governance and management of the church and its human, financial and other resources. They believe the structures are top heavy and the leadership excludes professional lay people with necessary expertise. We were deeply impressed by the commitment of members and their desire to contribute to and participate in the life, work and witness of the United Church of Zambia.

We presented an analysis of the issues that were raised and the challenges and opportunities that UCZ should address.

I. **Mission Strategy**: what is the leadership's vision? UCZ structures no longer cope with a large and growing church and need to be reviewed and redesigned.
II. **Ministry**: there is a shortage of ministers, yet some are appointed to administrative posts; some ministers refuse to go to or stay in rural areas – should workers in rural areas be paid more? Increasing the retirement age from 60 to 65 would ease the shortage; travel should be controlled and the system of allowances reviewed; members want to see their ministers show Christian love to one another instead of rivalry and division.
III. **Laity**: How can UCZ harness the gifts, skills, experience and commitment of members? How can members feel more ownership of their church?
IV. **Finance**: management and administration, stewardship, and use of property all must be improved. Why is so much land and property lying idle? There should be more teaching on tithing. People repeatedly demanded more and better accountability, transparency and communication.

V. **Projects**: Must be run more professionally using experienced and skilled members instead of clergy; local-level projects should be organised to meet needs of the community.
VI. **Leadership**: UCZ leaders must have integrity and the church needs stability after a turbulent past few years; lay people want to have more active participation in Synod.
VII. **Synod**: How big should Synod and Synod Executive be, and how should Synod office it be staffed; should officers be elected or appointed? Roles of General Secretary and Synod Bishop must be reviewed.
VIII. **Constitution**: must be reviewed and brought up to date; where – and in whom – does authority reside?
IX. **Life of the Church**: How to harmonise the tension between those who want to have traditional forms of worship with younger people who want a more modern worship style? How can communication at Synod, presbyteries, consistories and congregations be improved?
X. **Relationship with Partners**: UCZ should examine how it relates with and what it expects from partners in Zambia, e.g., Council of Churches in Zambia (CCZ) and overseas partners.

Three issues, in our view, require serious attention for the United Church of Zambia:

- unity within the church
- unity within the nation
- service to the people

The UCZ is a united church but unity within the Church needs to be nurtured and actively promoted to achieve solidarity within and among all ten presbyteries. This requires sharing of resources, caring for the weak and vulnerable in society and standing for social justice and dignity for all.

The UCZ has always had a strong commitment to ecumenical openness. UCZ, its ecumenical partners and wider civil society must cooperate to address public issues and concerns in Zambia, Southern Africa and beyond. This needs to be a priority at every level in UCZ so the voice of UCZ truly is the voice of the people. Equally, UCZ must be prepared to challenge its clergy and members on matters of justice so that these concerns become embedded in the life and worship of the church.

The UCZ has access to valuable resources: human, material, financial and faith. These precious resources ought to be also available for the diaconal service of God's people and God's creation. While governance and management must be resourced, this should be at an appropriate level to service UCZ's wider pastoral, prophetic and diaconal ministries.

Our visit to the UCZ has been not only been personally enriching, but it has helped us to measure how much our own Churches can benefit from the relationship with the United Church of Zambia. We are convinced that, as in the past, the UCZ has the capacity and the energy to mobilise its manifold resources and we recommend to the Churches and families of Churches represented in our delegation to continue to walk with the UCZ, at its own pace, in its own ways. The process of consultations initiated in 1999 led to significant achievements which should be give hope to the whole United Church of Zambia as it faces the current challenges and crises.

We hope this Synod will give a mandate to the new officers and leaders to harness the members' gifts and skills for the mission and service of Zambia's largest Protestant church. We pray that the leaders elected at this Synod will put status and ambition aside and seek to be servants and shepherds of the United Church of Zambia, and that this church will be renewed in its service to the people of Zambia and its witness to the risen Saviour Lord Jesus Christ.

Signed by your brothers and sisters in Christ,

Rev Frank Mawuli Adubra, **Cevaa**
Rev Phyllis Byrd, **WARC & Presbyterian Church USA**
Jean Fischer, **Moderator of UCZ Partner Round Table & Cevaa**
Rev Stephen Poxon, **Methodist Church UK**
Sandy Sneddon, **Church of Scotland**
Rev Robin Thomson, **Council for World Mission**

22 May 2008.

7.9 Appendix I - Summarised Qualitative Responces

Section One – **Skills which the clergy have**

Confirmation of the informants' current job statement (description)

- Refer to Appendix F – Some Job Roles of a Minister-in-charge.

Identification of learning obtained (before/after joining ministry)

- Some come to join ministry with managerial skills from different secular environments although majority who come for theological training are from the teaching fraternity.
- Theological education - a study about faith in God. This is yet an added advantage to ministerial formation and can enable a learner obtain a degree in theology as a secular qualification after three (3) years at UCZtc.
- Ministerial formation - entails a training focus which is intended to shape a learner into a clergy with a view to form a minister who will subsequently pastor a church. In the ministerial formation component of training lies the potential for managerial skills where management is underpinned
- Ordained ministers may have received specialised training in various fields depending on the offices were they are appointed to serve. Eg. Synod Missions and Evangelism Secretary holds a Masters degree in Missions.
- Most ministers in UCZ have acquired certain management skills from those superior to them and lay members of committees willing to share these skills.
- The status of local courses being non-examinable and failure to integrate them with curriculum of the UCZtc partner university, has rendered the local courses like church management and administration not being taken seriously by student ministers.

Section Two – **Managerial skills which the clergy need to fulfil job roles**

Managerial skills needed for the present job (basic skills)

- Refer to Table 11 – Outcome of competencies needed

Other skills needed to perform the present job (special skills)

- Skills currently needed in carrying out the work of the clergy are those which ministers are compelled to learn at individual level because of different congregation sizes in locations they are stationed to serve.

- If synod officers were equipped with specialised management skills, the huge debt would not have accumulated to a level where it had to be brought to the attention of International Partners for bail out. Accountability of funds has always been a big problem. The new synod officers say that the colossal debt at synod headquarters was accumulated by the previous office bearers.
- The need for synod to be more accountable on finances in view of the current huge debt. The financial monitoring group (FMG) constituted by synod has not delivered on its objectives.
- Orders are sometimes used in management to get work done and as such counselling skills as a refresher training might be necessary to enable a particular academic staff be a people-person. Diplomacy as a skill is also necessary. If developed through effective listening, one would be able to competently handle student-staff traffic which is far less at UCZtc than what you handle at the congregation.
- One informant felt the basic managerial skills available are sufficient for now. Those appointed to a higher court like synod are the ones that should train in special management skills.
- There is need for an *action plan* to *commercialise* the UCZ theological college so that it can offer professional and secular qualifications in various fields. The implication of implementing this is that UCZtc will generate its own human and financial resources. This should start with ordained ministers' management training being strengthened.

Section Three – **The skills gaps**

- All Synod, the UCZtc and local church informants except for one, expressed great need to take a re-look at the current college curriculum so that the management training component can be strengthened. The area of ministerial formation must be reinforced with business management practices without having to forget the church trains students for a theological qualification.
- Management skills equip someone on how to assess the way people are working especially when you have supervisory position to help push for example tutorial staff to work and be objective when marking students' scripts. Management is sometimes seen to use a bit of orders to get the work done where the work is lagging behind.

- The Sneddon, et al., (2008) report which proposes strengthening of governance and management issues such as transparency and accountability ought to have been tabled at the synod of the United Church of Zambia which took place in the June 2008. There is no reflection in 24th UCZ synod minutes that the global partners report was discussed.
- The church should reconsider proposal from the past to appoint lay professional manager to the position of general secretary as its chief executive officer. Bishops position can remain for the clergy. The clergy can then tap most managerial competencies from this management professional.
- Synod/UCZtc has continued to target 'moral uprightness more than intellectual' as a way of screening candidates for theological/ministerial training.
- The pace at which UCZtc seeks integration of UCZtc/UWC curricula should be hastened.

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