

**CHURCH LEADERS DEMONSTRATION OF SERVANT LEADERSHIP
FOLLOWING THE JESUS MODEL. AN ASSESSMENT OF HOW THE LEADERS
OF ANGLICAN CHURCH OF RWANDA PRACTICE THE JESUS MODEL OF
SERVANT LEADERSHIP**

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**A DISSERTATION SUBMITTED TO THE SCHOOL OF BUSINESS IN PARTIAL FULFILLMENT
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UNIVERSITY**

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**UGANDA CHRISTIAN
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DECLARATION

I **EPHRAIM NDAGIJIMANA** do hereby declare that this work entitled **CHURCH LEADERS DEMONSTRATION OF SERVANT LEADERSHIP FOLLOWING THE JESUS MODEL “AN ASSESSMENT OF HOW THE LEADERS OF ANGLICAN CHURCH OF RWANDA PRACTICE THE JESUS MODEL OF SERVANT LEADERSHIP”** is my work and has never been submitted to any University or Institution of Higher Learning.

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APPROVAL

This thesis titled “**church leaders demonstration of servant leadership following the Jesus Model - “An assessment of how the leaders of Anglican Church of Rwanda practice the Jesus Model of Servant Leadership”**” was conducted under my supervision and is now approved for submission.

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Date: 15-04-2025

Eric Mwima

University Supervisor.

Acknowledgement

This project is dedicated to my Church, my family, UEM and to all who supported me to complete it. May God richly bless you all.

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Abstract

This research found out how church leaders demonstrate servant leadership following the Jesus Model by assessing how leaders of the Anglican Church of Rwanda practice the Jesus Model of Servant Leadership. The specific objectives of the study were: To find out how church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus' model of servant Leadership; To assess how church leaders in the Anglican church of Rwanda demonstrate Selflessness to demonstrate Jesus' model of servant Leadership; To assess how church leaders in the Anglican church of Rwanda demonstrate Humility to demonstrate Jesus' model of servant Leadership; To find out how church leaders in the Anglican church of Rwanda practice Forgiveness to demonstrate Jesus' model of servant Leadership. The study adopted a mixed research design that used both qualitative and quantitative research approaches. The target population for this study was 390 participants from which a sample size of 300 respondents were selected using Krejcie and Morgan table (1970). Data was collected using questionnaires and interview guides. The major findings from the study showed that

CHAPTER ONE:

1.0 Introduction

This chapter presents the general background, contextual back ground, statement of the problem, central/analytical research question, practical/action question, objectives of the study, research questions, hypotheses of the study, scope of the study and significance of the study.

The church is the body of Christ (Ephesians 1:23), by one Spirit we are all baptized into one body (1 Cor.12:13). The church is like the physical manifestation of Christ, God told Solomon in 2 Chronicles 7:15-22 that, “For now I have chosen and sanctified this house, that My name may be there forever and My eyes and My heart shall be there perpetually”. This clearly showed that “in each stage of His (God’s) work there are also corresponding requirements of man (Acts 15:14-18). (Mark 10:45), Jesus says, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Jesus embodied servant leadership, humbly serving others and sacrificing Himself for the greater good. As leaders, we are called to follow His example. However, this is not the case with the Anglican Church of Rwanda. This study therefore, seeks to find out why church leaders in the Anglican church of Rwanda do not practice Jesus model of servant leadership.

1.1 Background of the study

The church started with few hundred people in and around Judea about 2000 years ago and now it has exceeded 2.4 billion worldwide in a population of about 8 billion people (PEW 2021 estimation). The presence of Christ is the key to the life of the church. In and through the church Christ encounters, calls, converts, arms, and sends his people into the world. God uses the church to introduce salvation to those who don’t know him and nurture the faith of believers. The

church is God's instrument for expressing his empathy and concern for the world. In the church, Christians are bound to each other they call God "our Father" not "my Father." The church as one body implies that Christians not only belong to Jesus Christ, but also to one another. Hence, fellowship with Christ and with each other makes believers a single family united in love.

The word "church" has a complicated history and derives from Old English "cirice," which in turn came from the German "kirika," which likely came from the Greek "kuriake," which means "of the Lord." Some scholars dispute this, saying that our English word derives from the Anglo-Saxon "kirke," which in turn comes from the Latin "circus" (meaning "circle" or "ring") because early congregants gathered in a circle (Shayne Looper, 2020). The scholar continues to state that, the word that St. Paul himself used is the Greek word "ecclesia," from which we get the terms "ecclesial" and "ecclesiastical." The word was in use centuries before the Christian church appeared on the scene.

Dennis McCallum & Gary D. Lashmutt (2023) argues that, the word "church" is translated from the word ekklesia. This word is derived from the Greek words kaleo (to call), and the prefix ek (out). Thus, the word means "the called out ones." However, the English word "church" does not come from ekklesia but from the word kuriakon, which means "dedicated to the Lord." This word was commonly used to refer to a holy place or temple.

Whoever would be first among you must be servant of all" (Mk 10:42-44; Mt 20: 25-28), in this verse Jesus explained to his followers that the practice of leadership was to be distinctly different than the self-seeking, self-serving, and domineering style of leadership found in the world. Servant leadership has pillars: I; person of character; Pillar II: puts people first; Pillar III: skilled communicator; Pillar IV: compassionate collaborator; Pillar V: foresight; Pillar VI: systems

thinker; Pillar VII: moral authority; Implementing the seven pillars of servant leadership demonstrates Jesus' model of servant leadership.

Ex. 3:1 talks of Leadership and leaders in the bible being shepherd as David was taken from the sheepfolds to lead and serve his people so as it was to Moses. The king is ideally a shepherd of his people (2 Sam. 5:2), caring for them, protecting them, and leading them in faithfulness to the covenant. When Jesus called himself the "good shepherd" in John 10:11, 14, he claimed to be the long-awaited servant leader and heir of David who was to guide his people perfectly. The term "shepherd" came to be used of leaders in Israel (priests, nobles, and judges), and the prophet Ezekiel spoke out about the greedy shepherds in his day (Ezek. 34). He looked forward to the time after the exile when God would rise up "his servant David" (i.e., the Messiah) who would be the "shepherd" of his people (Ezek. 34:23–24). However, Gina L. Peyton & David B. Ross (2022) stated that a leader must serve, mentor, and teach others. Servant leadership is the systematic process of developing the needs of servants ahead of leaders however; Shepherd leadership individually provides others with empowerment and achievement to perform well.

The mindset of servant leadership comes from within a person to share power in decision-making, have compassion, selflessness, Humility and forgiveness. Resane TK, 2020 argues that, serving others provides an opportunity for well-being and a connection to their community. In this way therefore, the church being a community of believers who share common believes and oneness should have leaders who portray the Jesus' model of servant leadership (Swalm, 2011). The scholar continues to state that, Leadership is firmly grounded in doing the right thing and servant leadership serves to balance out goodness and compassionate to others hence establishing compassion, humility, forgiveness and humility. Matthew 20:26–28 states that, "whoever would be great among you must be your servant, and whoever would be first among you must be your

slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.” Though such scriptures are clear in the bible, the Anglican church of Rwanda is not practicing servant leadership and this has prompted the researcher to find out why church leaders in the Anglican church of Rwanda do not practice Jesus model of servant leadership.

Cakir & Adiguzel, (2020) affirms that, making an effective leader involves careful thought, skill development, and contributing to their followers' psychological developments. Nevertheless, environments created through servant leadership produces people who challenge themselves to provide genuine care and become creative, dedicated, loyal, and productive to the needs of their subordinates as well as serving a broader society and ensuring social values attainment. Linuesa-L. et al., (2017) in their view stated that, “Theological institutions should provide seminary students with the skills necessary to exercise their God-given ministries. These skills should form part of a complex competency that includes elements of leadership and discipleship, collaboration, empowerment and mutuality”. Such leaders should then transfer such skills as well as character to their congregations in their communities and families.

Kashyap. V & Rangnekar. S (2016) stated that, a servant leader shares power, puts the needs of his followers first and helps them develop and do good. Instead of the people working to serve the leader, the leader exists to serve the people and in so doing, a servant leader should be focused on "Do those served grow as persons"? Do they, are they healthier, wiser, free, more autonomous, more likely themselves to become servants. John 13:13–17 says that, “You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, which you should also do just as I have done to you”. Washing the feet of his disciples showed the extents

to which he is willing to go in his loving relation to his disciples. This intense love is also the reason why he gave his own life on the cross (10:17–18). Though such is obvious in the scriptures, little is done with church leaders in Anglican Church of Rwanda. Today the church is full of deceit love for money and completely lacks love for one another. This and other factors have prompted the researcher to find out why church leaders in the Anglican church of Rwanda do not practice Jesus model of servant leadership.

1.2 Historical Background

The Christian Church originated in Roman Judea in the first century AD/CE, founded on the teachings of Jesus of Nazareth, who first gathered disciples. Those disciples later became known as "Christians" as in Acts 11:26; according to Scripture, Jesus commanded them to spread his teachings to all the world. Mark 16:16 & Mathew 28:19-20. For most Christians, the holiday of Pentecost (an event that occurred after Jesus' ascension to Heaven) represents the birthday of the Church signified by the descent of the Holy Spirit on gathered disciples. The leadership of the Christian Church began with the Apostles and Peter was the head of the Church after the Savior's death and Resurrection (Milavec Aaron 2007). Peter emerges with renewed conviction as the leader of thousands of new followers in the Book of Acts. His effectiveness as a leader is evident in his charismatic style. He also exhibits a humble spirit in addressing the elders and followers of the churches of Asia Minor in 1 Peter 5 in a manner reflecting to the servant leadership as Christ.

Frost Natasha (2019) cited Greenleaf in 1977 who defined the concept of servant leadership and stated that, a servant leader is exemplary. Greenleaf was grounded in his understanding of philosophy and practice. Greenleaf's initially argued that: the leader is a servant first, grounded in values, manages by values and vision. The roots of the concept can be seen in much earlier texts in the Bible teaching of Jesus Christ: "And Jesus called them to him and said to them, "You

know that those who are considered rulers of the Gentiles lord it over them and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all" (Mark 10:42–45 ESV)

In the bible, Moses was the first to practice servant-leadership (Ex. 32:11-14, 30-35). Servant leaders strengthen the weak and empower those entrusted to their care, and also show compassion towards the disadvantaged and the lost (Eze. 34:2-10). Nevertheless, Jesus explained his style of servant-leadership in relation to the self-seeking and domineering method of leadership that his followers were used to. James and John asked Jesus if he would grant to them the privilege of sitting on his right and left in positions of leadership in his kingdom. But Jesus explained to them that their philosophy of leadership was not to be modeled after that of the "Gentiles" and "great men" of the world: this was seen in the scriptures as in Mk 10:42-44; Mt 20: 25-28, "Whoever would be first among you must be servant of all" and The one who rules, should be like the one who serves (Lk 22:26). Greatness in God's sight is not found in how many people serve the leader but rather in how faithfully the leaders serve others.

According to Kevin Ward's 2019 article, which quoted Robin Horton from 1971, Uganda adopted Christianity later than many other African countries. Over a century after the European missionary movement got its start, in 1877, the Anglican Church of Rwanda was first introduced in Rwanda in 1918 by the Church Missionary Society (CMS) and officially recognized in 1925. In 1975, two dioceses were created in Rwanda, namely, Kigali Diocese and Butare Diocese. In 1979, the church adopted the name of "Eglise Episcopale au Rwanda (EER)" and in 2007, the Episcopal Church of Rwanda changed its name again and is now called "the Anglican Church of Rwanda". Currently, the Anglican Church of Rwanda has 13 dioceses. Kigali, Butare, Shyira,

Byumba, Kibungo, Shyogwe, Kigeme, Cyangugu, Gahini, Kivu, Gasabo, Karongi and Nyaruguru missionary Diocese.

The Province of the Anglican Church of Rwanda traces its roots to two missionary doctors of the British Church Missionary Society, Arthur Stanley Smith and Leonard Sharp, coming from Kabale, in Uganda, which began a mission movement in the Eastern area of Gisaka, in Rwanda, from 1914 to 1916. Only after the independence of Rwanda from Belgium, in 1962, the Anglican Church of Rwanda was created, in 1965, under the Province of Rwanda, Burundi and Boga Zaire. The first Diocese was initiated in 1966, with Adoniya Sebununguri serving as the first Anglican Bishop of Rwanda. The name, "Anglican Church of Rwanda" (Église Anglican au Rwanda) was adopted on 18 October 1979, still at the Province of Rwanda, Burundi and Boga Zaire. On 7 June 1992, the Province of the Episcopal Church of Rwanda in the Anglican Communion was formed, consisting of seven dioceses, Kigali, Butare, Shyira, Byumba, Cyangugu, Kigeme and Shyogwe with the first Archbishop being Augustin Nshamihigo. In 1998, he was succeeded by Archbishop Emmanuel Kolini, who would be in office until 2011(Church of Rwanda Anglican Communion Official Website 2024)

Jesse Zink, 2023; reported that, the Anglican Christianity in Rwanda has been shaped by the Hutu-Tutsi divide in the country, a divide that both pre-dates and was deepened by colonial rule from the moment it acquired indigenous leadership. However, Trinity Western University (2024) stated that, practicing servant-leadership from the heart is the best antidote to abuse of power. It is better that leaders be wounded than that their followers suffer. With a servant-leadership framework everyone is part of a team working to the same end.

1.3 Contextual back ground

Trinity Western University (2024) article quoted that, Servant-leadership is not simply doing menial tasks, nor does it serve as a strategy to satisfy the leaders own needs. Servant-leaders invest themselves in enabling others to do their best. They are willing to do humble tasks, but they always have in mind a larger vision. Servant-leaders must first of all please God; they are not moved solely by the need to please others: as it's written in (Gal 1:10) "Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ. This shows that Servant-leadership is not a model for the weak or for losers. When decisions have to be made, as is inevitable, the servant-leader needs to persist and be resilient.

Acts 20:28 says that, pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. Therefore, his is an implication that Servant-leaders collectively fulfill an important mission and requires investing in others. The church congregations graciously accept their leaders who serve them as well as those who lead them. Servant-leadership serves others by investing in their development and wellbeing for the benefit of the common good. Thus a good Christian servant-leader serves God through investing in others through selflessness dedication so that together they may accomplish a task for God's glory. This clearly directs leaders to Pay careful attention to themselves. Spiritual leaders need first of all to guard their own spiritual and moral purity. The last part of this phrase refers to the blood of Christ poured out in his atoning death on the cross (cf. Rom. 3:25; 5:9; Eph. 1:7).

Servant leadership entails Forgiveness and in this aspect Mark 11: 25 say; whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses." If you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins." However, the current situation in the Anglican Church of Rwanda has forfeited that command of forgiveness as an element of servant leadership. The church leaders must show love and forgiveness as in the book of Mark 14:47; Luke 22:51; When Jesus' followers saw what was going to happen, they said, "Lord, should we strike with our swords?" And one of them struck the servant of the high priest, cutting off his right ear. But Jesus answered, "No more of this!" And he touched the man's ear and healed him.

Circlesco (2024) reported that, Servant leadership required in various aspects of church ministry and for pastors and clergy, it means leading by example and being accessible to their congregation. It involves active listening, empathy, and a willingness to serve the spiritual and emotional needs of the church members. In essence, a servant leader within a church context is not just a shepherd but also a servant to the flock. Servant leadership move hand in hand with Authority and 'Church is governed and episcopally led' under the guiding principles (modus operandi) of Anglicanism. Servant leadership relates to authority of diocesan bishop and how they treat their followers. This authority is exercised with link to biblical teaching of servant hood. By doing so, bishop is acknowledged as the leader of the diocese but portraying the image of servant leadership as Jesus led the first church. In the Anglican church of Rwanda, Servant leadership is essential in coordinating and leading congregations effectively. It means valuing their contributions, providing support and resources, and recognizing their efforts. This approach fosters a sense of community and unity within the church, as everyone works together towards a common goal.

1.4 Statement of the Problem

Mark 10:42-44 & Mathew 20: 25-28, says that, whoever would be first among you must be servant of all" here Jesus explained to his followers that the practice of leadership was to be different than the self-seeking, self-serving, and domineering style of leadership found in the world. Servant leadership has pillars of compassionate, selflessness, Humility, and forgiveness. And implementing these is portraying servant leadership that Jesus demonstrated. However, Jesse Zink, 2023; reported that, the Anglican Christianity in Rwanda has been shaped by the Hutu-Tutsi divide in the country, a divide that was deepened by the colonial rule from the moment it acquired indigenous leadership. Division amongst the church members is at a glance, pastors sell prayers to their congregations as they are told that prayer request could not be answered unless a seed (money) is offered to the pastor (James Tasamba, 2024). However, the duties of a pastor is guiding a church congregation in matters of faith, providing pastoral care, and ensuring the spiritual well-being of the members with compassion, humility and forgiveness associated to selflessness as a church leader. Though it's in black and white in the bible, this is not the case in the Anglican Church of Rwanda. Though researchers like Trinity Western University (2024) have reported that, practicing servant-leadership from the heart is the best antidote to abuse of power. Little has been considered in the Anglican church of Rwanda.

All church leaders are to exhibit servant leadership as Peter picked the mantle from Christ and exhibited the character of an outspoken leader of the disciples, willing to follow Jesus actions and teachings fully committed charismatic servant leader of Christ's Church (John 13:6). However, this is not the case in the Anglican Church of Rwanda where love for money and material has outweighed the compassion, Humility, selflessness and forgiveness which are the core elements of servant leadership. Its conduct of no exhibition of servant leadership in the

Anglican Church of Rwanda that has prompted the researcher to find out why church leaders in the Anglican church of Rwanda do not practice Jesus model of servant leadership.

1.5 Central/Analytical research question

Why are church leaders in the Anglican churches of Rwanda not practicing Jesus model of servant leadership?

1.6 Practical/Action question

What can Anglican Church Leaders in Rwanda do to practice Jesus model of servant leadership?

1.7.0 Objectives of the study

1.7.1 General objective:

To find out why church leaders in the Anglican Church of Rwanda do not practice Jesus model of servant leadership.

1.7.2 Specific objectives:

- 1) To find out how church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus' model of servant leadership.
- 2) To assess how church leaders in the Anglican church of Rwanda demonstrate selflessness to demonstrate Jesus' model of servant Leadership.
- 3) To assess how church leaders in the Anglican church of Rwanda demonstrate humility to demonstrate Jesus' model of servant Leadership.
- 4) To find out how church leaders in the Anglican church of Rwanda practice forgiveness to demonstrate Jesus' model of servant Leadership.

1.8 Research Questions

- 1) How do church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus' model of servant Leadership?
- 2) How do church leaders in the Anglican church of Rwanda demonstrate selflessness to demonstrate Jesus' model of servant Leadership?
- 3) How do church leaders in the Anglican church of Rwanda demonstrate humility to demonstrate Jesus' model of servant Leadership?
- 4) How do church leaders in the Anglican church of Rwanda practice forgiveness to demonstrate Jesus' model of servant Leadership?

1.9 Hypotheses of the study

1. Church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus' model of servant Leadership.
2. Church leaders in the Anglican church of Rwanda demonstrate selflessness to demonstrate Jesus' model of servant Leadership.
3. Church leaders in the Anglican church of Rwanda demonstrate humility to demonstrate Jesus' model of servant Leadership.
4. Church leaders in the Anglican church of Rwanda practice forgiveness to demonstrate Jesus' model of servant Leadership.

1.10.0 Scope of the Study

1.10.1 Scope of the Study

The scope of the study is compelled in content scope, geographical scope and time scope

1.10.2 Content Scope

The study found out why church leaders in the Anglican church of Rwanda do not practice Jesus model of servant leadership. The content focus was on how compassion, selflessness, humility and forgiveness is practiced and demonstrated in the Anglican church of Rwanda in demonstration of Jesus model of servant leadership. The researcher focused on the assessment of how the leaders of Anglican Church of Rwanda practice the Jesus model of servant leadership.

1.10.3 Geographical Scope

The study was carried out in Cyangugu and Kigeme diocese in Rwanda. It's in Kigeme diocese where there is poor demonstration and practice of servant leadership in their churches under the Anglican churches of Rwanda.

1.10.4 Time Scope

The study covered the period from 2019-2023; a period during which there has been poor servant leadership practice in Anglican church of Rwanda hence prompting the researcher to find out why church leaders in the Anglican church of Rwanda do not practice Jesus model of servant leadership. Nevertheless, this has been in place for a while and it has raised a concern for study (Anglican Church of Rwanda 2022).

1.11 Significance of the Study

The studies provide information to the leadership of Anglican Church of Rwanda and help them in strategies and mechanisms required for practicing Jesus model of servant leadership.

The research findings are useful to investigators in the Anglican Church of Rwanda and to know how they are doing and how best to improve their leadership.

The research findings are of great importance to the government of Rwanda in decision making and policy formulation in faith based policies.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter highpoints key literature on the topic under study: theoretical review, church leaders in the Anglican church of Rwanda and how they practice compassion, demonstrate Selflessness, Humility how they practice forgiveness to demonstrate Jesus' model of servant Leadership in the Anglican church of Rwanda. This provided the researcher varying perspectives from various researchers in this field to draw comparisons on the topic and determine the literature gaps in different scholars' work.

2.1 Key Definitions

2.1.1 Church

In the English Bible, the word "church" is translated as ekklesia. The Greek term kaleo, which means "to call," and the prefix "ek," which means "out," are combined to form this word. The word so signifies "the called out ones." On the other hand, the word "church" in English originates from the Greek "kuriakon," which means "dedicated to the Lord," rather than from "ekklesia" (Dennis Mc. C & Gary D. Lashmutt 2023). The definition of the church is derived from the Holy Spirit's work of baptism. "We are all baptized into one body by one Spirit," according to 1 Corinthians 12:13. We see from this passage that the church is like the physical manifestation of Christ, i.e., his body and in this perspective the church demonstrates the life style of Jesus Christ and the leaders of the church have to demonstrate the kind of leadership Jesus exhibited during his stay with the disciples. This therefore, implies that the need to demonstrate the Jesus' model of servant leadership is a key principle to church leaders as he lived a selflessness life full of compassion and practiced Forgiveness and humility to everyone.

The Roman Catholic theologian Marie-Joseph Le Guillou well-defined the church as a society of fellowship with God, the sacrament of salvation, the people of God established as the body of Christ and the temple of the Holy Spirit.

Church is the new covenant for people of God. The word church is used to refer both living and dead believers prescribing it as the “Universal church of Christ”, and to individual local gatherings of believers also known as the “local church”. The church is the community of Jesus. As such, the church is the fulfillment of God’s promise to the prophets that he would make a new and better covenant with his people and write his law on their hearts (Heb. 8:10b). The mission of the church is the Great Commission (Matt. 28:18–20): to go out into the world with the authority of the risen Christ and make disciples, baptizing them and teaching them to follow Jesus and practice his ways as he did during his time of servant hood until he returns, this then has to be in the steps of Jesus’s model of servant leadership (The Gospel Coalition 2023).

2.1.2 Church Leadership

The bible clearly tells us in 1 Timothy 3:1-5: If a man desires the position of a bishop, he desires a good work. A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?). This is a clear indicator of portraying the leadership of Christ. Ben Lovvorn (2024) asserts that, as Christians we are called to lead exemplary lives. We are called to be Christ-like. However, if we are honest, we often view Christ’s teachings as idealistic and aspirational. This is seen in as written “Be imitators of me, as I am of Christ” (1 Cor. 11:1). This implies that as church leaders, it is a principle to follow the

leadership style of servant leadership as Christ did. However, the Anglican church of Rwanda has fallen short of this principle and it's on such grounds that the researcher seeks to find out why church leaders in the Anglican church of Rwanda do not practice Jesus model of servant leadership and yet the bible which is the guiding rule asserts church leaders to practice servant leadership.

Church leadership is the spiritual shepherding of God's people in the context of his church. Although commonly associated with head pastors or paid staff members, church leadership isn't defined by specific positions or formal titles. Instead, it is a role given to people in the church whose trust in Christ, as well as their love and respect for God's people, can serve as a model for others. Leadership can be intimidating, especially in a church context. The good news is that no church leader operates alone. All church leaders can benefit not only from the example of Jesus, but also from the examples of the apostles, historical church figures, and their contemporary brothers and sisters in Christ (Gravity Commons, 2024). Matthew 23:8–10. But you are not to be called 'Rabbi,' because one is your teacher, and you are all brothers,

2.1.3 Servant Leadership

Servant Leadership is described by Robert Greenleaf as the willingness to be first and primarily a servant to others and it is this very desire to serve others that makes one a great leader (Greenleaf, 1977). The original term servant leader often is accredited to Christianity and the teachings of Jesus. In the Biblical text, Jesus gives instruction on the qualities of a leader, the role of the leader and the issue of power or (authority) of a leader (Sendjaya & Sarros, 2002; The New International Version Bible, 1986). Thus, a servant leader is a person who has an innate desire to lead by serving, serves to align with own beliefs, and strives to meet the highest

priorities of others (Farling, Stone & Winston, 1998; Greenleaf, 1977, p 13; Russell & Stone, 2002; Sendjaya & Sarros, 2002).

2.1.4 Compassion

Compassion can be defined as ‘a sensitivity to suffering in self and others with a commitment to try to alleviate and prevent it’ (Gilbert 2013). We can feel, experience, compassion for other people and we can direct compassion towards ourselves. In the same perspective, Compassion literally means “to suffer together.” Among emotion researchers, it is defined as the feeling that arises when you are confronted with another's suffering and feel motivated to relieve that suffering... However, Michael West (2024) stated that, Compassionate leadership involves a focus on relationships through careful listening to, understanding, empathizing with and supporting other people, enabling those we lead to feel valued, respected and cared for, so they can reach their potential and do their best work. In the words, a Harris (2023) compassionate leadership means caring deeply.

Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you." (Ephesians 4:32., 1 Peter 3:8) is one of the most well-known Bible verses about compassion: "Be like-minded, be sympathetic, love one another, be compassionate and humble." We can practice compassion in everyday life.

2.1.5 Selflessness

Paul is describing selflessness as selflessness loves other people it is being patient and kind, it is not being envious of what other people have, it is not rude to other people. Being impatient, rude and envious are all signs of selfishness, because they put you first. However, Daryl Watson

(2019) defined Selfishness as too much concerned with one's own welfare or interests, with little or no thought for others. Selflessness is defined as being devoted to others' welfare or interests and not one's own. Jesus was radically selfless. The love he showed others sought nothing in return; he gave his time and energy freely to anyone who asked for it and plenty that didn't; he even humbled himself to the point of washing his friends' feet an act reserved for a servant. This is shown in Matthew 20:28: "Even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." Jesus Himself exemplified selflessness by His sacrificial service and ultimate act of selflessness on the cross.

2.1.6 Humility

Humility is from the Latin word "humilis", meaning low or small, means the quality of being free from pride and having a low, down-to-earth view of your own importance or significance. People who exhibit humility tend to view others as equals or superiors. Aristotle understood humility as a moral virtue, sandwiched between the vices of arrogance and moral weakness. Like Socrates, he believed that humility must include accurate self-knowledge and a generous acknowledgment of the qualities of others that avoids distortion and extremes (Crossway 2020). In the bible, Philippians 2:5-11 tells us about the humility of Jesus. Jesus was GOD and yet, out of His great love for us, He chose to come to earth as a human. Jesus even chose to obey God the Father to the point of dying an embarrassing and painful death on the cross for our sins. Therefore, it says, "God opposes the proud but gives grace to the humble." Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. Humble yourselves before the Lord, and he will exalt you (James 4:6-10).

2.1.7 Forgiveness

American Psychological Association (2023) defined Forgiveness as willfully putting aside feelings of resentment toward someone who has committed a wrong, been unfair or hurtful, or otherwise harmed you in some way. Forgiveness is not merely accepting what happened or ceasing to be angry. On the other hand, forgiveness is a set of motivational changes where an individual becomes decreasingly motivated to take revenge against an offender; decreasingly motivated to avoid the offender, and increasingly motivated by goodwill for, and a desire to reconcile with the offender, despite the offender's level of grief (McCullough ME, Kurzban R, Tabak BA (2010)). The Bible teaches that unselfish love is the basis for true forgiveness, since “it keeps no record of wrongs” (1 Corinthians 13:5). Forgiving others means letting go of resentment and giving up any claim to be compensated for the hurt or loss we have suffered. (Matt. 6:12). Like God, to forgive someone means to no longer hold sin against the person who has sinned against you.

2.2.0 Theoretical Literature Review

2.2.1 Jesus’ Model

Servant leadership is a model adapted from Jesus Christ where the leader puts the needs of others before their desires and acts as a servant first. A leader that practices servant leadership behaves as a servant first, prioritizing the needs of others over their own. This paradigm is derived from Jesus Christ. The best model of great leadership is Jesus Christ, whose life and teachings highlight the significance of leading with love, compassion, humility, and a servant's heart that is full of forgiveness. The Model states that in order to govern God's Kingdom, true servant leaders must consult God's word for direction. The model servant leader is none other than Jesus Christ.

In accordance with this paradigm, Jesus Christ exemplified servant leadership by doing the home task of washing His followers' feet. Despite being God in human form, Jesus humbled Himself.

This model illustrates Jesus' teachings on the value of serving others. In Mark 10:45, He stated, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." These remarks demonstrate that Jesus not only accepted the idea of servant leadership, but also put it into practice. According to Philippians 2:3–4, "Avoid acting out of arrogance or self-serving ambition. Instead, put the needs of others above your own with humility and consider each other's interests above your own." It is necessary to put God's people's common good ahead of your own desires. A characteristic of Christian leadership is humility.

Jesus also exemplified servant leadership by showing empathy for others. He shown compassion and consideration for the ill, downtrodden, and socially ostracized. According to Matthew 9:36, "When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd." He fed the hungry, healed the ill, and made friends with the social outcasts because of His compassion. God asks Christians to become servant leaders in our domains of influence by imitating Jesus. Empathic leadership is essential. Being willing to listen, take care of, and assist one in need is a sign of compassion. For instance, Jesus stated in Matthew 25:35–36, "Because I was thirsty and you gave me something to drink, and I was hungry and you gave me something to eat, I was thirsty, and you gave me something to drink, I was a stranger, and you invited me in, I needed clothes, and you clothed me, I was sick, and you looked after me, I was in prison, and you came to visit me." When we show kindness and compassion to hurting people, we serve them with love, just as Jesus did.

Another way we can become servant leaders is by empowering others. When we empower someone else, we encourage and support them to use their gifts and talents to make a positive difference in the world. As leaders, we should create opportunities for others to grow, learn, and succeed. However, we should also be willing to step back and allow others to take the lead when it is appropriate. This kind of discernment requires a certain level of humility but also creates a culture of collaboration and respect.

2.3 Conceptual Review

The church is the body of Christ and the community is the considered to be the vain yard where the harvest is to call them to the kingdom of God. The relationship here reflects the independent variables measure as: Compassion, Humility, selflessness and Forgiveness against the dependent variable as: Commitment to development, stewardship, Listening and foresight. Servant leaders believe that people have an intrinsic value beyond their tangible contributions as workers (Commitment to development). Stewardship is an essential part of servant leadership. Servant leaders, like good stewards, are more focused on care than control, value the resources. Servant leaders listen without judgment and are always open and receptive to feedback from their teams. A servant leader imagines possibilities, anticipates future trends, and acts with purpose (foresight). Just as it's written in; Mark 10:42-45 "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant and whoever wants to be first must be slave of all. This implies that the leadership style in church has great effected on the church members in Anglican Church of Rwanda.

2.4.0 Empirical Literature Review

2.4.1 Church leaders and practice of compassionate

Compassion can be defined as ‘a sensitivity to suffering in self and others with a commitment to try to alleviate and prevent it’ (Gilbert 2013). We can feel, experience, compassion for other people and we can direct compassion towards ourselves. However, Michael West (2024) stated that, Compassionate leadership involves a focus on relationships through careful listening to, understanding, empathizing with and supporting other people, enabling those we lead to feel valued, respected and cared for, so they can reach their potential and do their best work.

Edmund E. Akanya (2018) in his study stated that, the Church issues commands to their juniors without showing them the pattern of the servant leadership model of Jesus Christ. They are more focused on power and wealth without much concern about serving others, which is what, characterized the ministry of our Lord Jesus and his disciples. Many of the Anglican Church Leaders in positions have autocratic leadership style as a model for dealing with their subordinates. The question is why not the Jesus model of servant leadership? Gitari, M. David (2024) argued that, theological schools do not teach Spiritual formation to help many to want to be like Jesus. So many church leaders can preach very brilliant and spirit-filled sermons but cannot demonstrate in their everyday living what they have preached, especially when it comes to interacting with their subordinates. Though the principle is that leaders should live and breathing love and compassion in your daily leadership journey and walks the talk, this is not the case in the Anglican Church of Rwanda. The scholar continues to state that, even within the dioceses clergymen hardly get exposed to teachings that help in their character formation similar to Jesus Model of servant leadership.

Edmund E. Akanya (2018) stated that, the level of awareness of the servant leadership model is very high in the communion, while its adoption or practice is terribly low. He recommended for identification ways and means through which the leaders in the communion can adopt and servant leadership. Edmund E. Akanya (2018 cited Snyder et al 1994) and stated that, Leaders should consider it a privilege to serve rather than desiring to be served. Most church leaders in the communion today demand service from their followers; this is contrary to the beliefs of servant leadership that values and promotes equality of all humans and creates an enabling environment for individual enhancement and contribution to the Church. Servant leaders should selfless, compassionate and should find satisfaction in serving others.

Church leaders exhibit influence on their followers and their leadership style is very far from that of a servant leader. They focus on power, position, and authority as opposed to “a servant leader (Efrain Agosto 2005). According to Larry Spears, the experience is that contemporary leadership in churches are shifting rapidly away from “the more traditional, autocratic, and hierarchical models of leadership and toward servant leadership as a way of being in relationship with others. However, this transition is not seen observable in the Anglican church of Rwanda. Hence prompting the researcher to find out why church leaders in the Anglican church of Rwanda do not practice Jesus model of servant leadership.

Robert Greenleaf devised biblical pictures of “the servant leader as one seen as servant first.” Greenleaf argued that, a “servant leader strives to make sure that other people’s priority needs are being served”, where by leaders associated with the servant leadership becoming healthier, wiser, freer, more autonomous, and more likely themselves to become imitators of Christ the author of servant leadership. However, the church leaders today are plagued with infighting and power plays amongst themselves with no one ready to yield for the gospel of Christ.

Unfortunately, members are very much aware of this development among their leaders who have lost the sense of spiritual commitment as they make material pursuit their foremost interest. “For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?” (1 Timothy 6:10).

2.4.2 Church leaders and Practice of Selflessness.

Leaders must stay dedicated and true to their personal values no matter the circumstances being good or bad. Though it's not easy to practice, consistent commitment may lead to consistent subordinate engagement and performance. The church congregation needs to know whether the leader is committed to them through his actions and deeds. This requires leaders to ask themselves whether the success is his personal success or the success of those he is entrusted to lead. Therefore, it is important to remember that their success is your success. (David Zechman 2024).

Ciulla (2014) asserts that, the many ethical challenges leaders face range from “the temptations of power, the problems of ego and self-interest” to “the burdens of being responsible for the welling of groups that consist of people who have a variety of needs and interests”. Leaders face constant dilemmas, forcing them to consider the best decision for themselves and their followers. Gini and Green (2014) argue that “we are dependent on each other to survive and thrive. Therefore, servant leadership requires engagement of the leaders and their subordinates in decision making.

Brooks (2014) stated that, Selfless leadership can strengthen the foundation for ethical leadership. However, Philip Lloyd (2019) submits that a leader can be “driven by either a sense of the common good or from a sense of selfishness, greed or blind ambition”. What will

determine whether a leader chooses good or selfish motivation? Brookes argues that leaders motivated by virtue, as opposed to values, are guided toward ethical behavior and decision making. The scholar continues to state that, “One must also feel the right way and do the right things with the right motives and intentions. Virtue is about character but even when leaders develop character through virtues, leaders face a constant challenge because of the sin nature in all people, namely self-centeredness. Knights and O’Leary (2006) argue that the “pre-occupation with self-renders ethical leadership unattainable”. So, leaders must continually keep self in its proper place. Otherwise, the selfish nature can tempt a leader to make decisions that are inconsistent with their character (Bazerman and Tenrunsel (2011).

Let every man who stands in an official station, on whom God has bestowed his holy and divine priesthood think of what the Savior said to the Twelve Apostles before he went into the presence of his Father; “Feed my sheep.” (John 21:16–17). And he continued to say this until his apostles felt sorrowful that he should continue to call upon them in this manner. But he said, “Feed my sheep.” That is, “Go forth with your whole heart, be devoted wholly to my cause. These people in the world are my brethren and sisters. My feelings are exercised towards them. Take care of my people. Feed my flock. Go forth and preach the gospel. I will reward you for all your sacrifices. And now I call upon all who hold this priesthood, the presiding officers of [the] stake, and the Bishops, and the High Council, to go forth and feed the flock. Take an interest in them. Work for them, and do not confine your thoughts and feelings to your personal gain. Then God will give you revelation upon revelation, inspiration upon inspiration, and teach you how to secure the interests of the Saints in matters pertaining to their temporal and spiritual welfare (Church of Christ 2024). However, church leaders are using the church to acquire worth for themselves without considering the aspect of selflessness (Richieson.G. Boateng, 2018).

2.4.3 Church leaders and Humility

Humility is an essential component of effective leadership. Humility is characterized by the ability to acknowledge one's limitations and mistakes. Ou et al. 2023 asserts that Humility is the dispositional quality of a person that reflects a self-view that something greater than the self exists. Humility is characterized in the Scriptures as a sign of gratitude while having a lack of arrogance. God calls us to be humble servant leaders so that we can believe in the wisdom and promises that God has directed to us (Proverbs 3:5).

Udeka P (2020) argues that, Authoritarian rule is not the proper rule by which to govern Saints, but rather seek to administer in the spirit of humility. Humility calls us to adopt a posture that welcomes people and their perspectives for the sake of mutual growth and development. According to Paul, we should “do nothing from selfish ambition or conceit, but in humility count others more significant than you. “Let each of you look not only to his own interests but also to the interests of others” (Phil. 2:3-4). While humility had a central place in early Christian theology and practice, it has generally been marginalized by the modern church and in contemporary Christian life.” Today the church has been demonized with the pursuit of power and self-fulfillment.

Davis D. E., (2016) affirms that, a lack of humility means that the vulnerable in society will continue to suffer. Rather than fear becoming doormats, we should instead become agitated that too many people already are. Humility opens our eyes to the needs of others and is more than a stepping stone on our journey of self-actualization. Human nature focuses on personal advancement. Even the words of Jesus in Luke 18:14, “for all who exalt themselves will be humbled, but all who humble themselves will be exalted,” are sometimes paradoxically construed as a strategy for worldly success. The Scriptures points to humility as instrumental in

fulfilling God's desires for humans to form communal bonds with others based upon a submissive posture before God. However, this has been marginalized in the Anglican church of Rwanda leaders as the spirit of humility has faded and no servant leadership aspect is seen in the Anglican Church.

Biblically, Humility is presented as the practice of meekness, obedience to God, respect of self and others, submissiveness and modesty (Colossians 3:12-13). A leader with humility put others' needs before his/her own, sacrificing for the love of others. However, Rebecca K Deyoung (2014) criticized that, we live in a competitive society and we approach humility as a competition that demands winners and losers. Rebecca observes that, our culture is competitive and those competitions are public hence, it is dangerously easy to feel like we can't be good unless we're better than another. In this way, we are constrained to compare ourselves to friends, neighbors, and even strangers. Though Philippians 2:3-4 mandates us to do nothing out of selfish ambition or vain conceit but to value others above ourselves not looking to our own interests but each of us to the interests of the others, this is not observed in the Anglican church of Rwanda. However, if scholars like "Rebecca K De-young" and the living scriptures require church leaders and members to practice humility, why are church leaders in the Anglican church of Rwanda not practicing Jesus model of servant leadership which entails Humility?

An attitude of humility does much both for our unity as the body of Christ and our public witness. "Christians should be well grounded in the Bible's teaching and should always hold their views with humility, respecting the convictions of others and not aggressively advocating for positions on which evangelicals disagree." Humility in the church extends to the entire congregation. "and all of you, clothe yourselves with humility toward one another, for God is

opposed to the proud, but gives grace to the humble. Therefore, humble yourselves under the mighty hand of God, that He may exalt you at the proper time.” I Peter 5:1-7).

Peter.P. Rubens (2022) convened that; Humility is a difficult virtue for many people. It requires that self-loss, that forgoing of narcissism, that disposition to start with the other rather than the self. It’s true that humility is not self-deprecation, running oneself down. Humility in leadership is seeing your team as God’s chosen team for you. It is putting your team first and being available to listen and care when times are difficult in their professional or personal lives. Peggy Banks (2024) in his article “Tomorrow Women of Hope” stated that, Humility in leadership is investing in the next generation through mentoring or coaching a younger leader. It means seeing the gifts and talents of other young leaders as unique gifts from God and encouraging the next generation to study God’s Word and uses their gifts and talents to serve with a heart of humility. Matt.20:25-28, says that, when we recognize that we are not here to be served but to serve God and others in a way that the world will see Jesus, then we are practicing Humility. Jesus did not come to this earth to be served but to serve others. However, the Church today has run short of the practice of humility as the love for money and material has engulfed the church leaders. It’s this that has caused the researcher to find out why are church leaders in the Anglican church of Rwanda not practicing Jesus model of servant leadership which entails Humility

2.4.4 Church leaders and Forgiveness.

Forgiveness involves willfully putting aside feelings of antipathy toward someone who has committed a wrong, been unfair or hurtful, or otherwise harmed you in some way. Forgiveness is not merely accepting what happened or ceasing to be angry. You can provide forgiveness to people who have wronged you, even if they may never acknowledge their wrongdoing. This is made possible by His abundant redemption. It is His rich salvation that makes this possible.

When someone asks for forgiveness in an honest and humble manner, it's usually easy to forgive them. "Forgive and you will be forgiven," says Luke 6:37. The practice of forgiveness needs the Savior to offer you the ability to forgive anyone who has wronged you in any way. It is made clear in Matthew 18:23–35 that forgiveness is an essential component of the Christian faith and is not an option.

Pastor Shaun Smit, (2024) avows that, Forgiveness is a fundamental concept deeply rooted in the Bible, offering a path to spiritual renewal, mental peace, and emotional healing. The Bible provides profound insights into the nature of forgiveness, emphasizing its importance in our relationship with God and one another. Peggy Banks (2024) argues that, church leaders are mandated to portray forgiveness as a divine attribute but this has been compromised with the love for money and selfishness in Anglican Church today. However, Matthew 18:21-22, Jesus teaches Peter about the extent of forgiveness, saying, "I do not say to you, up to seven times, but up to seventy times seven." If the scriptures and scholars have put such in record, why are leaders in the Anglican church of Rwanda not practicing Forgiveness? Douglas Murray, argues that in the Church today has kept Christianity's sense of sin but forgotten about salvation and forgiveness. If the church leaders are theologically trained and qualified to lead churches with all the knowledge and spiritual guidance, why are not practicing Jesus model of servant leadership which entails forgiveness?

Forgiveness is one of the reasons why the gospel is such good news, if we do not forgive, it can affect our forgiveness from God (Mark 11:25-26). Unforgiveness can create a barrier between the individual and God. It can hinder one's spiritual growth and block the flow of God's forgiveness and blessings (Pastor Shaun Smit, (2024)). As it is written, "and forgive us our debts, as we also have forgiven our debtors (Matthew 6:12). This is an implication that unless we

forgive those who wrong us we shall not be forgiven before our father. However, religious leaders have committed the sin of unforgiveness, so leaders in the church must be on guard against this the sin of unforgiveness.

According to the Bible, forgiving someone is a strong demonstration of love and obedience. It helps us spiritually by drawing us nearer to God, releasing our minds from the bonds of grudges, and facilitating emotional healing and tranquility. On the other hand, holding grudges can have disastrous results, severing our spiritual ties to God and our relationships to others. Accepting forgiveness is therefore not only required by Scripture, but also a means of leading a happier and more contented life. However, the world today is such an unforgiving place; the unforgiving nature of the contemporary World has as well swallowed the church which is the center of forgiveness as an element of servant leadership. In place of forgiveness today we have “cancel culture” and “revenge culture” which is unbiblical and against the teaching of Jesus’ model of servant leadership.

According to Richard J. Krejcir (2024), the call for forgiveness is exactly a direct appeal from our Lord. It necessitates mature practice and a mandate from our Lord. There is nothing that could possibly compare to the depth of our Lord's forgiveness for all that we have done, we were forgiven. Regardless of our maturity level, we are nonetheless fallible and so God has pardoned us, so we also forgive. If we do not forgive the resentment will build and destroy us (Rebecca.K. Deyoung 2014). It is horrible when we are un-forgiven (Stephen Liggins 2023). Though this is preached and scriptures mandate us to do so, Brynn Muir, (2010) contends that, as much as society would love to be able to forgive everyone perfectly and completely, this is not a realistic scenario. He argued that, Rwanda must overcome its challenges and work toward peace while realizing that, no matter what their motivation, they cannot teach the next generation that it is

acceptable to preserve the cycle of hatred. This therefore, calls for church leaders to practice forgiveness; however, Christian churches had a significant role in Rwanda's 1994 ethnic Tutsi massacre. Massacres frequently took place in churches, and many Christians including clergy members and lay leaders participated in the killing. This and more current deeds inspired the researcher to find out why the Anglican Church leaders of Rwanda do not practice Jesus model of servant leadership which is rolled in forgiveness.

2.4.5 Literature Gap

Despite significant research made on Church in various aspects, there is gap in Jesus' model of servant leadership and how the Anglican church of Rwanda practices it. Although Brynn Muir, (2010); conducted a survey on Faith & Reconciliation: A Study of Christian Forgiveness in Post-Genocide Rwanda. Little has been done on Jesus' model of servant leadership in the Anglican church of Rwanda. It's this that has prompted the researcher to conduct a study on Jesus' model of servant leadership; an assessment of how the leaders of Anglican Church of Rwanda practice the Jesus model of servant leadership.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter offerings are research design, study population, sample size, sampling procedures, research methods, study tools, and procedures that will be applied in conducting this study. It highpoints the research design, study area, sources of information, sampling technique,

procedure of data collection, data collection instruments, quality control, data processing and analysis, ethical considerations, and study constraints.

3.1 Research Design

The study adopted a mixed research method approach of action research which used in exploring the assessment of how the leaders of Anglican Church of Rwanda practice the Jesus Model of servant leadership. The study adopts both quantitative and qualitative research approach that focus on church leaders and servant leadership. The fundamental goal of the approach is to arrive at how the leaders of Anglican Church of Rwanda practice the Jesus Model of servant leadership as a phenomenon (Creswell, 2013). The phenomenological method appropriate because it allow the researcher to explore puzzling problems of interest and build a better understanding of the problem of interest and also develop a linkage between the research questions and the researcher's underlying philosophy (Neubauer et al., 2019). The benefits of phenomenological research design is that, it considers change processes over a given period of time and develops a better understanding of people's perspectives which in turn re-adjusts the position of the researcher as new ideas emerge and collect rich data that is considered natural rather than artificial (Armstrong 2010).

Bhattacharjee (2012) describes action research as one where the researcher is set within the society, and initiates an intervention in response to the discovered problems in society. The researcher tracks the results of the instrument and draw lessons from these interventions to generate fresh theoretical insights about the problem at hand. Action research has ability to explore unique societal problems that cannot be found in other contexts.

3.2 Area of study

The area of the study is in Cyangugu and Kigeme Diocese under the Anglican Church of Rwanda in Republic of Rwanda.

3.3 Population, sample size and sampling techniques

3.3.1 Population

The study sample was drawn from a population of 540 participants who included: 30 Archdeacon, 115 Priests, 280 Readers and 115 Heads of Laity from which a representative sample size of 372 respondents was drawn with the use of the Krejcie and Morgan (1970) Table.

3.3.2 Sample Size

According to Amin M.E (2005), a sample is a selection of respondents chosen in such a way that they represent the total population as best as possible. The sample size was 372 respondents that included: 28 Archdeacon, 91 Priests, 162 Readers and 91 Heads of Laity representative as drawn with the use of the Krejcie and Morgan (1970) Table. The Krejcie and Morgan table was adopted for determining the sample size because of its applicability to a given population of interest with a well-defined size (Alhaji, 2010).

Figure 1 Sample size of respondents determined by Krejcie and Morgan's (1970)

Category of respondents	Target population	Sample size	Sample technique	Research method
Archdeacon	30	28	Purposive	Interview
Priests	100	80	Random	Questionnaire
Lay Readers	160	112	Random	Questionnaire

Heads of Laity	100	80	Random	Questionnaire
TOTAL	390	300		

3.3.3 Sampling Techniques

Multiple sampling techniques were used and they included: purposive and random sampling techniques. The preference for multiple sampling is based on the understanding that there are different types of respondents such as Archdeacon, Priests, Lay Readers and Heads of Laity whom the researcher wishes to engage during the study. The areas of Cyangu and Kigeme is purposively selected on the basis that the servant leadership practice is not practiced given the conduct of the church leaders in those areas.

The Archdeacon was purposively selected by virtue of their knowledge and experience on the subject matter. Random sampling was adopted in selecting the Priests, Lay Readers and Heads of Laity. The researcher intends to consider the random sampling due to its being free from bias (Bryman, 2012). As a result, an unbiased and representative sample allowed the researcher to deduce the study findings to the population of interest (Sharma, 2017).

3.4 Sources of information

This study mainly utilized primary data in which first hand or original data was collected from study respondents in pursuit of the main study objective. However, there was need for supportive evidence for primary data, and therefore secondary data was collected for use from other studies. The triangulation of the two data sources allowed the researcher benefit more compelling findings (Olsen, 2004).

3.5 Data Collection Instruments

This study used multiple data collection methods; Interviews and Interviews. Hence the use a close ended questionnaire and interview guide, alongside a researcher's diary was used. The decision to use multiple instruments in this study was based on the researcher's need to thoroughly capture several viewpoints from the selected respondents.

3.5.1 Questionnaire

Questionnaire is a specific set of written questions designed with the purpose of gathering specific information particularly attitudes, preferences, and factual information from the selected respondents (Kaplan 2015). The study administers close - ended questionnaire using hard copies that allow the researcher collect data from the respondents, clean them up and punch them in SPSS software for analysis. The questionnaires instrument easy data collection which and aid in the generation of rich and large amounts of data within a relatively shorter time when compared to other data collection instruments.

3.5.2 Interview Guide

UCLA Center (2022) defined Interview guide is a tool that is designed to guide the discussion between a researcher and a chosen respondent in the topic of interest. The researcher developed an interview guide to facilitate discussions during the interviews. The interview guide covered areas on practice of compassion, selflessness, humility and forgiveness. And how they are conducted by the church leaders in the Anglican church of Rwanda. The interviews applied to Archdeacons. This instrument adopted because of its flexibility and ability to generate wide-ranging and detailed information on the problem of interest (Breene, 2007).

3.5.3 Researcher's Diary

The researcher's diary used to capture the different processes, and events that occur during the fieldwork process. Such as; emotions of the participants, their reactions to particular things and the general activity that happens within the study areas. A research diary was kept throughout the data collection process and daily diary notes were taken every day after fieldwork. The diary informed part of the reflections from this method formed strong analysis that linked with data gathered through the methods selected for data collection (Weil, 2006).

3.6 Variable Definitions and Measurements

The researcher intended to assess how the leaders of Anglican Church of Rwanda practice the Jesus Model of servant Leadership. The independent variables measured are: Compassion, Selflessness, Humility and Forgiveness against the dependent variable: integrity, trust, mentorship and empathy and bridging the gap in the study. A one against many scale was adopted in this study.

3.7 Data Collection Procedure

Upon approval of the research proposal, the researcher sought the approval from the university supervisor for permission to conduct a data collection exercise. The study data collection instruments namely: questionnaires and interview guides were used to collect the information. The researcher administered structured questionnaires to the respondents in order to collect the required data in real-time. The researcher scheduled a number of appointments with respondents. The interviews were guided by the interview guide where the responses were recorded in the researcher's diary.

3.8 Data Processing and Analysis

Data analysis is the classification and interpretation of material to make implicit and explicit magnitudes and arrangements to draw meanings and representation from the material (Flick 2013). Calzon (2021) describes data analysis as the process of collecting, modelling and analyzing perceptions to provide support for the much needed decision making. Since data and information for each research question will be gathered from numerous sources using different techniques, it is important to fuse it or put it together in order to obtain a comprehensive picture of the situation regarding each research question in the study. Quantitative data analysis will be done using descriptive statistics such as the model summaries, correlations, frequencies, percentages, tables among others to allow the researcher to condense the gathered data into a much simpler summary for interpretation (Kaur et al. 2018).

This research adopts thematic analysis to classify and interpret the gathered data Emerging themes were coded based on the experiences and narratives from the participants themselves under qualitative approach. To achieve effective thematic analysis, data coding and cleanup was done during the transcriptions process so as to begin making sense. Nevertheless, the researcher used narrative analysis which is based on the different experiences during the fieldwork (Braun & Clarke, 2006).

3.9 Reliability and Validity

In the words of Joppe (2000), Reliability is the ability of a research instrument or method to consistently produce the same results over time while validity is the ability of a research instrument to measure what it is intended to measure. The researcher subjected the research instruments to severe tests in the pilot testing that was conducted on a small section of the target population.

3.9.1 Reliability

The researcher adopted a test - retest method to estimate the reliability of instruments and this involved subjecting the study participants twice to the same data collection instrument. The tester/researcher reliability was measured to ensure that same results are attained when data collection on the different research instruments is done by different data collectors.

3.9.2 Validity

The research instruments' validity was measured using content validity in which the tools the researcher used varying opinions of experts on the topic at hand for what is considered appropriate content for the research study. The researcher gathered the concerns of the different data collectors after the completion of the pilot study to find out any areas on the data collection instruments that need adjustments prior to the data collection exercise.

3.10 Ethical considerations

Ethical considerations in research processes help in observing agreed standards throughout research processes (Virginia Morrow 2011). Throughout the entire study period, different ethical standards were observed. The researcher seeks first the approval of the University to ensure the safety and protection of all study participants. Secondly, every participant was requested to voluntarily sacrifice some time for the interview and or questionnaire filling process and the Participants were informed of their participation rights so that engagement was purely voluntary. Thirdly, the information they provided is kept with ultimate anonymity

3.11 Research Challenges

Simon & Goes, 2013 stated that studies of this kind are complex hence requires much time and high degree of engagement with respondents to get right information. The study targeted church leaders and they may be self-concealed to release some information rich for the study. Therefore, reaching the church leadership may not be an easy task given the fragmentations and the tight schedule the top church leadership always have. Hence, this may pose challenges in reaching the required sample size which may affect the study findings.

CHAPTER FOUR

PRESENTATION OF FINDINGS

4.0 Introduction

Chapter four focused on reporting, analyzing and discussion of data findings collected for this study. This chapter is divided into four parts; part one presents information on the response return rate from respondents; part two presents information on the demographic characteristics of the respondents followed by their interpretation; part three presents the information on the specific objectives variables followed by their interpretation; part four presents the interpretation, analysis and discussion of findings in line with the specific objectives of the study. The data is analyzed using frequencies, percentages, mean, and presented in tables and charts.

4.1 Response Rate

All the 300 respondents who were engaged filled the questionnaires and all were retrieved, accounting for a 100% response rate. Statistically, a responses rate above 50% is suitable for making conclusions and recommendations. Therefore, the response of 100% is very representative for development and drawing of conclusions for the study.

4.2 Background Information of Respondents.

The background of the respondents analyzed the gender, age, title in church, education, marital status, years served, period as church leader, and engagement interval with flock. The findings are detailed below.

4.2.1 Gender of Respondents

The gender of the respondents is summarized in the figure below:

Figure 2 Gender of respondents

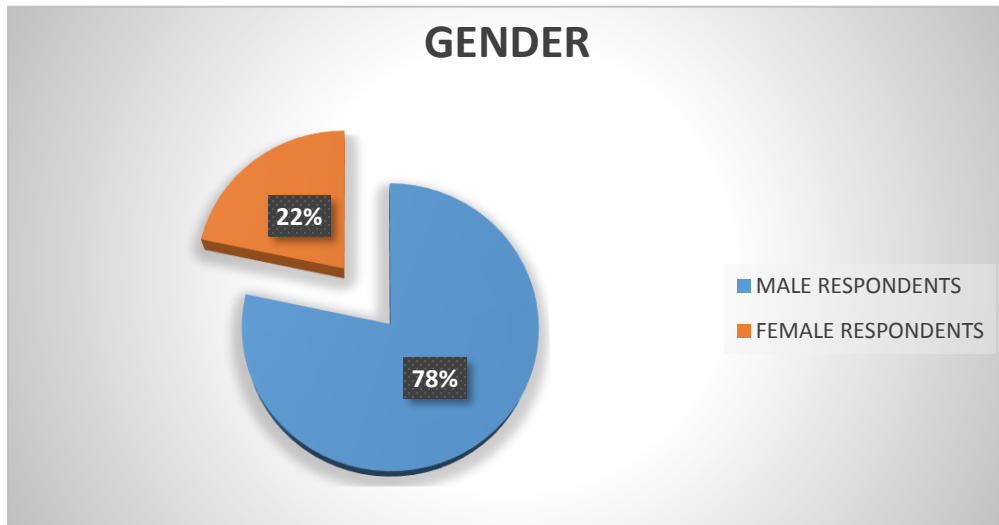


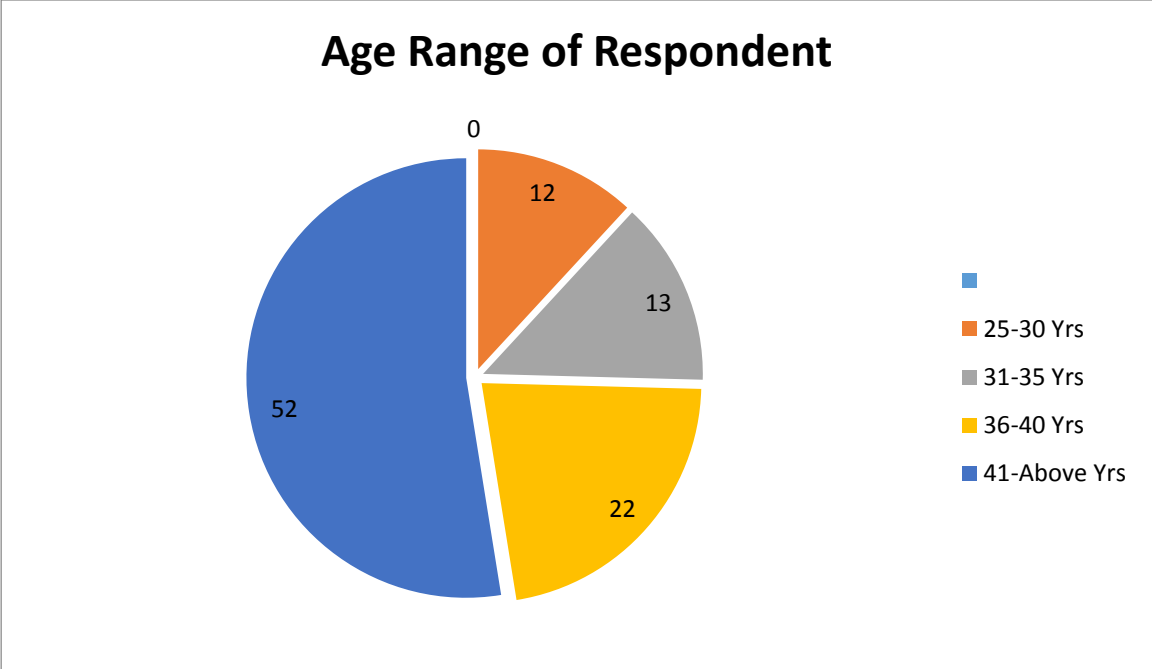
Figure 3: Gender of respondents; source, primary data.

The findings in the above figure showed that, 78% of the respondents were Male while 22% were Female. This means that majority (78%) were Male, which is a true reflection of the gender distribution of the people who participated in the research and are directly involved with church affairs and leadership.

4.2.2 Age of Respondents

The age of the respondents is summarized as in the figure below:

Figure 3 Age of Respondents

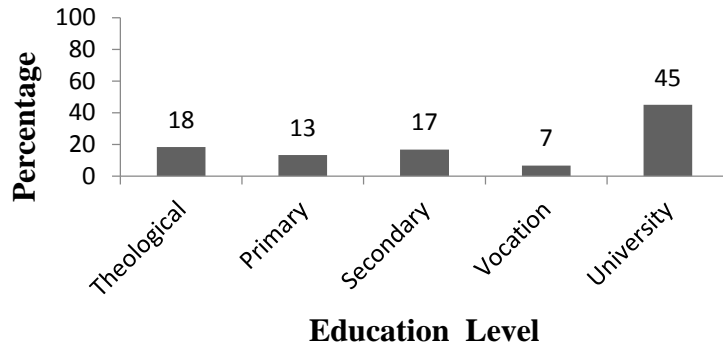


Findings in the above figure showed that 52% of the respondents were in the age range of 41-Above years, 22% were in the age range of 36-40yrs, 13% were in the age range of 31-35 yrs, while, 12% were in the age range of 25-30yrs. This means that a relative number (52%) of the respondents were at mature age able to articulate and Analyze spiritual and circular issues in a mature manner.

4.2.3 Education of Respondents.

The level of education of the respondents is summarized in the figure below:

Figure 4 Education Level of respondents



The findings in the figure above showed that 45% of the respondents attained University qualifications, 18% of the respondents had theology, 17% attained secondary education, 13% attained primary education and 7% had Vocational qualification. This means that the majority (70%) of the respondents had acquired education above secondary level. Therefore, they were literate enough to understand and interpret the key issues in the research and fully able to articulate the objective of the items set under the study which makes their responses more valid. In the church context, it means they have enough knowledge to understand and direct the flocks on the principles of the scriptures.

4.2.4 Leadership title of the Respondents.

The Leadership title of the Respondents is summarized in the figure below

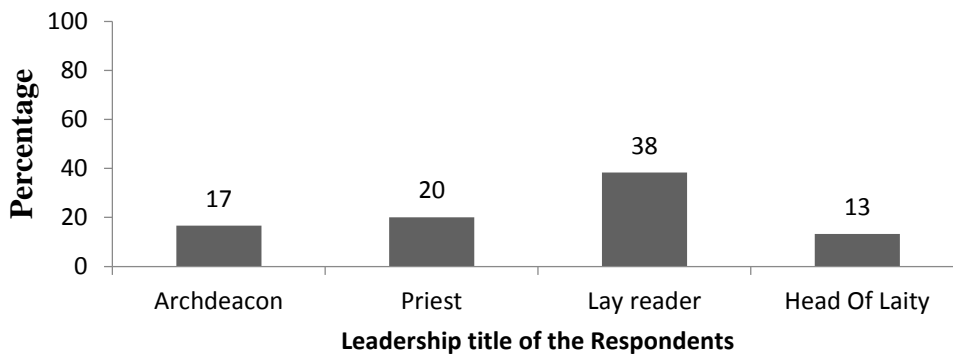


Figure 5 Religion of respondents

The findings showed that 38% were lay readers, 20% were Priests, 17% were Archdeacons and 13% were Heads of laity. This this implies that the researcher engaged the rightful categories of people who have the knowledge about church leadership and servant leadership of Jesus Christ.

4.2.5 Marital status of Respondents

The Marital status of the respondents is summarized in the figure below:

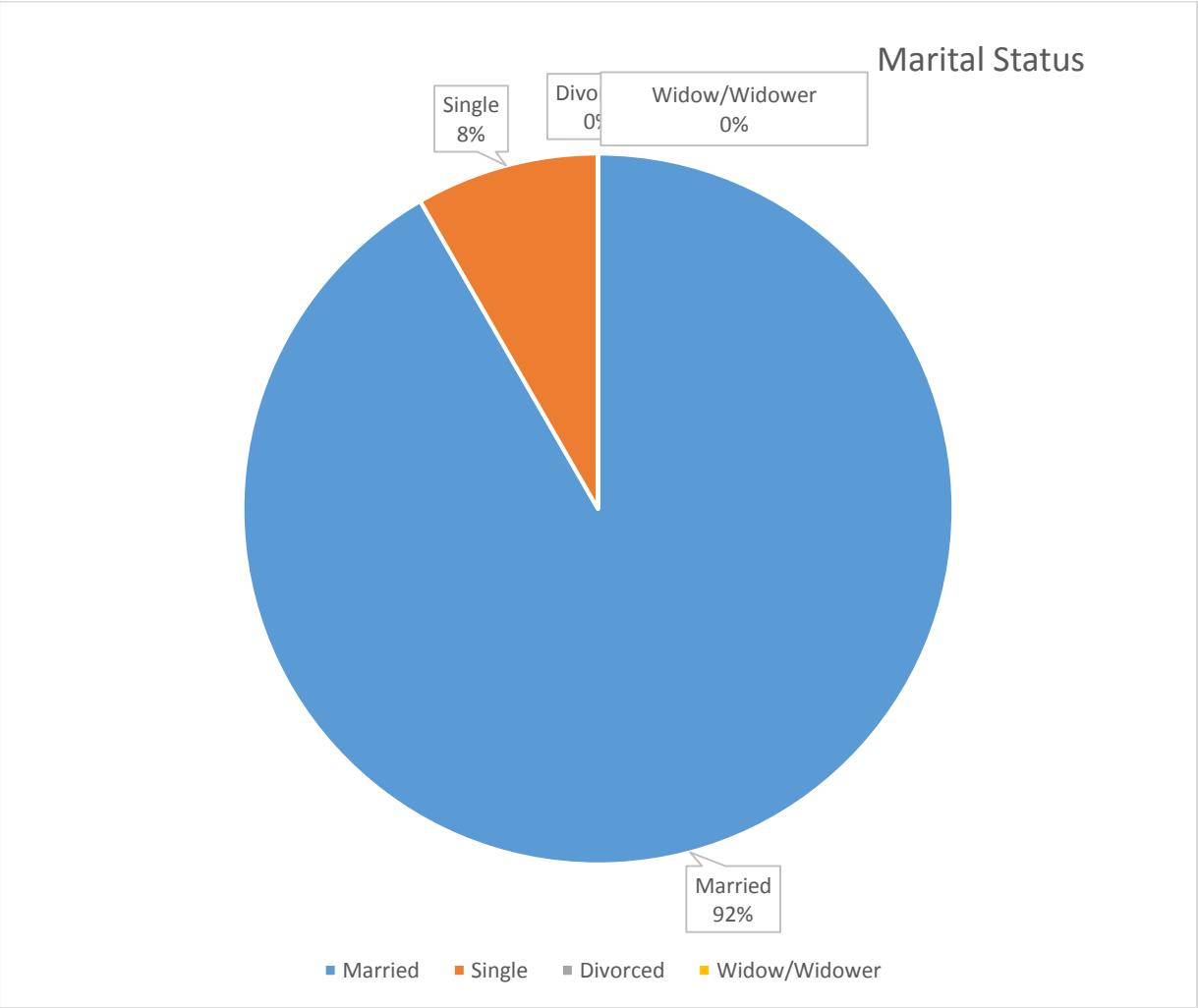


Figure 6: Marital status of the respondents

The findings in the above figure showed that, 92% of the respondents were married, and 08% were single. This means that majority (92%) had responsibility of a family. And so as leaders and spiritual father in church had knowledge and could tell the relevance of practicing servant

leadership in church since their test the love of a family and so we as flocks are children to the model of servant leadership author Jesus Christ.

4.2.6 Years Respondent has served in Church

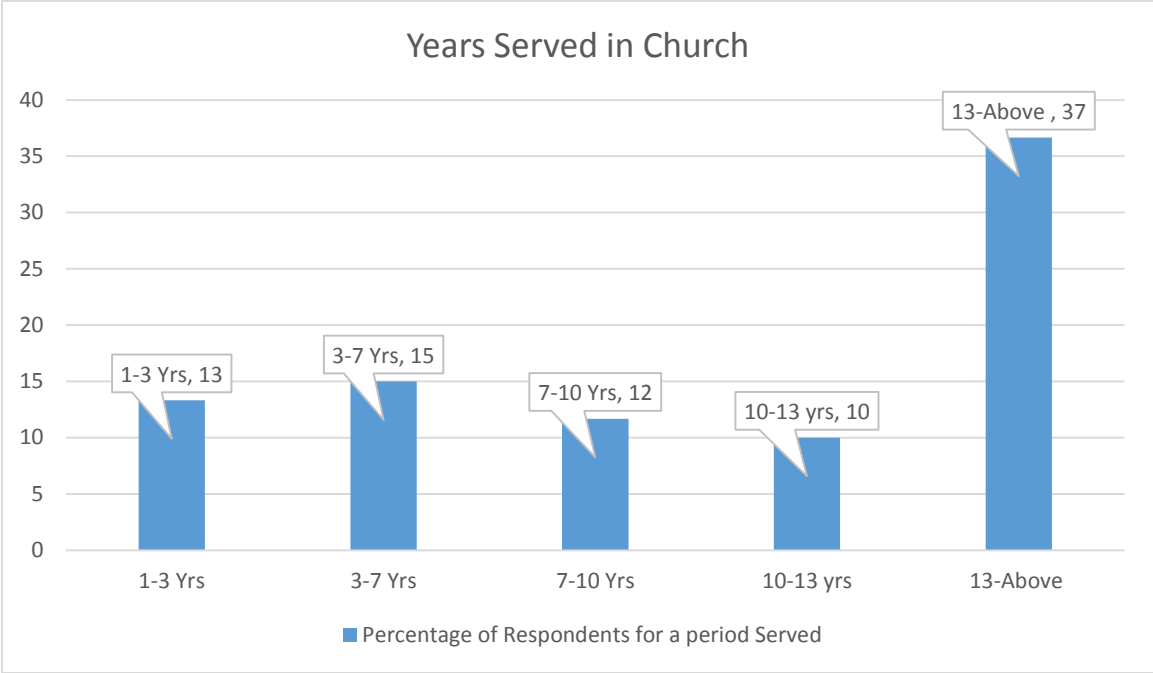
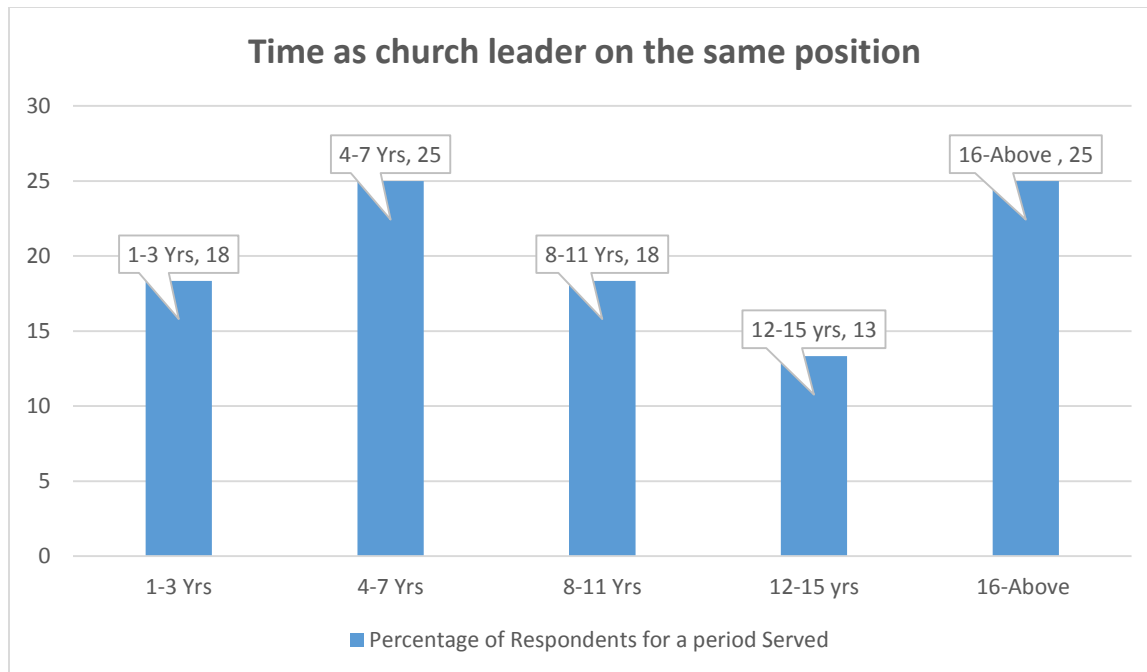


Figure 7: Period Respondent has served in Church

The findings in the above figure showed that, 37% of the respondents had been in church for 13-above years, 15% had served for period of 3-7 years, 13% had served for a period of 1-3 yrs, 12% had served for a period of 7-10 years while 10% had served for a period of 10-13 years. 3 years and above is considered enough period for someone to become knowledgeable and skilled enough to understand the concepts and principles of church leadership. This means that a the people who participated in this research had stayed for enough period in the church leadership.

4.2.7 Time as church leader on the same position



The findings in the above figure showed that, 25% of the respondents had been in church on the same position for 4-7 years and 16-above years respectively, 18% had served for period of 1.3 years and 8-11 years respectively while 13% had served for a period of 12-15 years,. Their period served in one position is a mark stone of experience and knowledge to understand the concepts and principles of church leadership. This means that the people who participated in this research had stayed for enough period in the church leadership.

4.3 How church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus’ model of servant Leadership.

The following statements are designed to assess how church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus’ model of servant Leadership. In the subsequent sections use the scale provided to tick your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= Not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD).

Responses on how church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus’ model of servant Leadership are summarized below:

To what extent do you agree with the following on how church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus' model of servant Leadership? Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to show your position.											
		SD		D		NS		A		SA	
	ITEM	N	%	N	%	N	%	N	%	N	%
1	The Church leaders issue commands to their juniors while reflecting patterns of servant leadership.	130	43	65	22	10	3	50	27	20	7
2	The Church Leaders do not focus on power and wealth but are more concerned about serving others.	160	53	90	30	20	7	30	10	00	00
3	Church leaders demonstrate what they preached, especially when it comes to interacting with their subordinates	140	47	65	22	35	12	20	7	10	3
4	There is high adoption of Jesus' Model of servant leadership by Church Leaders in Anglican Church of Rwanda.	70	23	105	35	45	15	65	22	15	5
5	Church Leaders consider it a privilege to serve others rather than desiring to be served.	70	23	170	57	20	7	30	10	10	3
6	Church leaders today are not plagued with infighting and power plays amongst themselves with every one ready to yield for the gospel of Christ.	30	10	180	60	20	7	40	13	30	10
	MEAN	70.83				8.50		19.00			

Figure 8: Responses on how church leaders practice compassion to demonstrate Jesus' model of servant Leadership

Findings in the table above showed that 65% of the respondents disagreed, 34% agreed and 3% of the respondents remained neutral that the Church leaders issue commands to their juniors

while reflecting patterns of servant leadership. A significant number (65%) of the respondents disagreed implying that the Church leaders do not issue commands to their juniors while reflecting patterns of servant leadership.

Findings in statement two showed that 83% of the respondents disagreed, 10% agreed and 7% of respondents remained neutral that the Church Leaders do not focus on power and wealth but are more concerned about serving others. Majority (83%) disagreed implying that, the Church Leaders focus on power and wealth and they are not more concerned about serving others. Its therefore, an indicator that the Church Leaders focus on power and wealth other than serving. Hence this does not reflect demonstration of servant leadership.

Findings in statement three showed 69% of the respondents disagreed, 12% where not sure and 10% of the respondents agreed that Church leaders demonstrate what they preached, especially when it comes to interacting with their subordinates. A significant number (69%) disagreed implying that Church leaders do not demonstrate what they preached, especially when it comes to interacting with their subordinates.

Findings in statement four showed 58% of the respondents disagreed, 27% of the respondents agreed while 15% remained neutral that there is high adoption of Jesus' Model of servant leadership by Church Leaders in Anglican Church of Rwanda. A slightly above average number (58%) disagreed implying there isn't high adoption of Jesus' Model of servant leadership by Church Leaders in Anglican Church of Rwanda.

Findings in statement five showed that 80% of the respondents disagreed, 13% agreed and 7% remained neutral that Church Leaders consider it a privilege to serve others rather than desiring

to be served. Majority (80%) disagreed Church Leaders do not consider it a privilege to serve others rather than desiring to be served.

Findings in statement six showed that 70% of the respondents disagreed, 23% agreed and 7% were neutral that Church leaders today are not plagued with infighting and power plays amongst themselves with every one ready to yield for the gospel of Christ. A significant number (70%) disagreed with the statement check implying that Church leaders today plagued with infighting and power plays amongst themselves with every one ready to yield for the gospel of Christ.

The overall percentage mean was **70.83 disagree, 19.00 agree and 8.5 Neutral**. This means that the percentage mean of **70.83** disagree response reflects that there is no demonstration of servant leadership in the Anglican church of Rwanda as there is no practice compassion to demonstrate Jesus' model of servant Leadership.

4.4 How church leaders in the Anglican church of Rwanda demonstrate Selflessness to demonstrate Jesus' model of servant Leadership?

The following statements are designed to assess how church leaders in the Anglican church of Rwanda demonstrate Selflessness to demonstrate Jesus' model of servant Leadership. In the subsequent sections use the scale provided to tick or circle a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided) Responses on how church leaders in the Anglican church of Rwanda demonstrate Selflessness to demonstrate Jesus' model of servant Leadership are summarized below:

To what extent do you agree with the following on how church leaders in the Anglican church of Rwanda demonstrate Selflessness to demonstrate Jesus' model of servant Leadership? Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to show your position.											
		SD		D		NS		A		SA	
ITEM		N	%	N	%	N	%	N	%	N	%
1	Church Leaders face constant dilemmas, forcing them to consider themselves first instead of others.	30	10	40	13	20	7	210	70	00	00
2	Church leaders do not use selfless to strengthen their foundation for ethical leadership.	00	00	10	03	00	00	70	23	220	73
3	Selfishness make church leaders to take decisions that are inconsistent with their character.	10	3	20	07	130	43	80	27	65	22
4	Church leaders are not using the church to acquire wealth for themselves.	50	27	180	60	20	7	40	13	00	00
5	Church leaders are not selfless when securing the interests of the Saints in matters of spiritual welfare.	00	00	25	08	10	3	120	40	145	48
Overall percentage mean		26.20				12.00		69.20			

Figure 9: Responses on how church leaders demonstrate Selflessness to demonstrate Jesus' model of servant Leadership

Findings in table above in statement one showed that 70% agreed, 23 disagreed while 7% of the respondents were neutral that Church Leaders face constant dilemmas, forcing them to consider themselves first instead of others. A significant number 70% agree implies that Church Leaders

face constant dilemmas, forcing them to consider themselves first instead of others. These forefeints the Jesus model of Servant leadership under selflessness aspect.

In statement two, findings showed that 97% agreed, while 3% of the respondents disagree that Church leaders do not use selfless to strengthen their foundation for ethical leadership. Majority (97%) agreed that Church leaders do not use selfless to strengthen their foundation for ethical leadership. Hence this implies that there is no demonstration of servant leadership of Jesus Christ.

Findings in statement three showed that 49% of the respondents, disagreed, 43% were knowledgeable with the question, and 10% disagreed that Selfishness makes church leaders to take decisions that are inconsistent with their character. The obtained results here are below average and a number below average cannot be used to determine the position of the respondent on the item check. However, 49% agree imply that that Selfishness make church leaders to take decisions that are inconsistent with their character.

Findings in statement four showed that 87% disagreed, 43% disagreed and 3% remained neutral that Church leaders are not using the church to acquire wealth for themselves. Majority 87% disagreed with the item and this means that Church leaders are using the church to acquire wealth for themselves.

Findings in statement five showed that 88% agreed, 8% of the respondents disagreed and 3% remained neutral that Church leaders are not selfless when securing the interests of the Saints in matters of spiritual welfare. Majority 88% agreed implying that Church leaders are not selfless when securing the interests of the Saints in matters of spiritual welfare.

The overall percentage mean was 69.00 agree, 26.20 disagree while 12.00 Neutral. This means that church leaders in the Anglican church of Rwanda do not demonstrate selflessness to demonstrate Jesus' model of servant Leadership.

4.5 How church leaders in the Anglican church of Rwanda demonstrate Humility to demonstrate Jesus' model of servant Leadership?

The following statements are designed to assess how church leaders in the Anglican church of Rwanda demonstrate Humility to demonstrate Jesus' model of servant Leadership. In the subsequent sections use the scale provided to tick a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided) Responses on how the level of competence among church leaders affect the church growth and development of Pentecostal and Anglican churches in Uganda are summarized below:

To what extent do you agree with the following on how church leaders in the Anglican church of Rwanda demonstrate Humility to demonstrate Jesus' model of servant Leadership? Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to show your position.											
		SD		D		NS		A		SA	
	ITEM	N	%	N	%	N	%	N	%	N	%
1	Church leaders do not adopt a posture that welcomes people for the sake of mutual growth and development.	10	3	10	3	00	00	50	17	230	77
2	Church leaders have humility that does not pursue power and self-fulfillment.	90	30	70	23	00	00	100	33	40	13
3	Church leaders lack of humility makes the vulnerable in society to continue suffering.	00	00	140	47	20	7	100	33	40	13
4	Church leaders approach humility in way that promotes competition leading to winners and	20	7	20	7	20	7	80	27	150	50

	losers.										
5	Church leaders' lack humility which has affected the unity of the church.	00	00	00	00	00	00	70	23	230	77
6	Church leaders lack humility therefore are not mentoring or coaching the younger leaders.	00	00	00	00	10	3	100	33	190	63
Overall Percentage Mean		12.16				2.83		41.50			

Figure 10: Response on how church leaders demonstrate Humility to demonstrate Jesus' model of servant Leadership

Findings in statement one showed that 94% agreed while 6% disagreed that Church leaders do not adopt a posture that welcomes people for the sake of mutual growth and development. Majority 94% of the respondents agreed that Church leaders do not adopt a posture that welcomes people for the sake of mutual growth and development.

In statement two, findings showed 53% disagreed while 47% of the respondents agree that Church leaders have humility that does not pursue power and self-fulfillment. An average number 53% disagreed implying that Church leaders do not have humility that does not pursue power and self-fulfillment.

Findings in statement three showed that 47% disagreed, 46% agreed and 7% were neutral that Church leaders' lack of humility makes the vulnerable in society to continue suffering. 47% disagree is below average, it has a reflection that Church leaders' lack of humility makes the vulnerable in society to continue suffering.

Findings in statement four showed that 77% agreed, 14% disagreed and 7% remained neutral that Church leaders approach humility in way that promotes competition leading to winners and

losers. The reflection of 77% agree response rate showed that, Church leaders approach humility in way that promotes competition leading to winners and losers.

Findings in statement five showed that respondents agreed 100% that Church leaders lack humility which has affected the unity of the church. This is a true reflection that indeed Church leaders' lack humility which has affected the unity of the church.

Under statement six, the findings showed that 96% agreed, 3% of the respondents disagreed that Church leaders lack humility therefore are not mentoring or coaching the younger leaders. 96% agree response rate reveals that, Church leaders lack humility therefore are not mentoring or coaching the younger leaders.

The overall percentage means was 41.50 agree, 12.16 disagree and 2.83 is Neutral. This means that church leaders in the Anglican church of Rwanda do not demonstrate Humility to demonstrate Jesus' model of servant Leadership.

4.6 How church leaders in the Anglican church of Rwanda practice Forgiveness to demonstrate Jesus' model of servant Leadership

The following statements are designed to find out how church leaders in the Anglican church of Rwanda practice Forgiveness to demonstrate Jesus' model of servant Leadership. In the subsequent sections use the scale provided to tick a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided)

To what extent do you agree with the following on find out how church leaders in the Anglican church of Rwanda practice Forgiveness to demonstrate Jesus' model of servant Leadership? Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to show your position.

ITEM	SD		D		NS		A		SA	
	N	%	N	%	N	%	N	%	N	%
1 Church leaders have not fully embraced forgiveness as a fundamental concept for spiritual renewal.	00	00	00	00	10	3	50	17	240	80
2 Church leaders have not adopted the attribute of forgiveness as a divine mandate.	00	00	00	00	20	7	50	17	230	77
3 Church leaders lack of forgiveness has created a barrier between the individuals and God.	30	10	30	10	00	00	10	3	230	77
4 Church leaders have created a world of forgiveness.	95	32	100	33	00	00	60	20	45	15
5 Church leaders lack of forgiveness has built resentment and destruction in the church.	10	3	00	00	10	3	60	20	220	73
6 Forgiveness is not a realistic scenario for church leaders.	00	00	10	3	20	7	155	52	115	38
Percentage Mean	15.16				3.33		48.16			

Figure 11: Response on how church leaders practice Forgiveness to demonstrate Jesus' model of servant Leadership

Findings in statement one showed that 97% of the respondents agreed while 03% disagreed that Church leaders have not fully embraced forgiveness as a fundamental concept for spiritual renewal. 97% agree response rate is a clear indicator that Church leaders have not fully embraced forgiveness as a fundamental concept for spiritual renewal.

In statement two, findings showed that 93% of the respondents agreed while 7% disagree with the Church leaders have not adopted the attribute of forgiveness as a divine mandate. 93% agree

response rate is a reflection that truly Church leaders have not adopted the attribute of forgiveness as a divine mandate.

Findings in statement three showed that 80% agreed, while 20% disagreed that Church leaders' lack of forgiveness has created a barrier between the individuals and God. Majority 80% of the respondents agreed implying that Church leaders' lack of forgiveness has created a barrier between the individuals and God.

Findings in statement four showed that 65% of the respondents disagreed while 35% that Church leaders have created a world of forgiveness. A significant number 65% disagreed with the item check implying that Church leaders have not created a world of forgiveness. Hence, not demonstrating servant leadership model of Jesus Christ.

Findings in statement five showed that 94% agreed, 3% disagreed and 3% are neutral that Church leaders' lack of forgiveness has built resentment and destruction in the church. Majority (94%) of the respondents agreed implying Church leaders' lack of forgiveness has built resentment and destruction in the church.

Under statement six, the findings showed that 90% agreed, 07% were neutral and 3% disagreed that Forgiveness is not a realistic scenario for church leaders. Majority (90%) agree is an indicator that, Forgiveness is not a realistic scenario for church leaders. Hence there is gap in the in demonstrating Jesus' model of servant leadership.

The overall percentage mean was 48.16 agree, 15.16 disagree and 3.33 neutral. This means that church leaders in the Anglican church of Rwanda do not practice Forgiveness to demonstrate Jesus' model of servant Leadership.

4.7 Jesus' Model of servant leadership

The following statements are designed to assess elements of Jesus' Model of servant Leadership. In the subsequent sections use the scale provided to tick or circle a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided)

To what extent do you agree with the following on elements of Jesus' Model of servant Leadership?											
Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to show your position.											
	Jesus' Model of servant leadership	SD		D		NS		A		SA	
	ITEM	N	%	N	%	N	%	N	%	N	%
1	Church leadership is the spiritual shepherding of God's people in the context of his church	10	3	00	00	00	00	60	20	230	77
2	Servant Leadership makes one a great leader	00	00	10	3	00	00	30	10	260	87
3	Church leaders in Anglican Church of Rwanda have little knowledge on servant leadership.	10	13	200	67	30	10	50	17	10	3
4	Church Leaders in the Anglican Church of Rwanda have selfish interests.	20	7	190	63	30	10	50	17	10	3
5	There is no practice of Servant Leadership amongst the church Leaders in the Anglican church of Rwanda	20	7	130	43	80	27	50	17	20	7
	Percentage Mean	39.20				47.40		51.60			

Figure 12: Response on Jesus' Model of servant leadership

Findings in statement one showed that 97% of the respondents agreed while 03% disagreed that Church leadership is the spiritual shepherding of God's people in the context of his church. Majority (97%) of the respondents agreed implying that Church leadership is the spiritual shepherding of God's people in the context of his church.

In statement two, the researcher wanted to find out whether Servant Leadership makes one a great leader. Findings showed 97% agreed while 03% of the respondents disagree that Servant Leadership makes one a great leader. The response rate of 97% agree implies that its true Servant Leadership makes one a great leader.

Under item three the researcher wanted to find out whether Church leaders in Anglican Church of Rwanda have little knowledge on servant leadership. Findings showed 70% of the respondents disagreed and 20% agreed while 10% were neutral. This means that a significant number 70% disagreed with the item implying that Church leaders in Anglican Church of Rwanda have enough knowledge on servant leadership. And so they know what it means to have servant leadership as of Jesus Christ.

Under item four, the item check was whether Church Leaders in the Anglican Church of Rwanda have selfish interests. The findings showed 70% disagree, 20% agree and 10% neutral that Church Leaders in the Anglican Church of Rwanda have selfish interests. 70% disagree response rate reflects that, Church Leaders in the Anglican Church of Rwanda have no selfish interests.

Findings in statement five showed 50% disagree, 24% agree and 27% neutral. The response rate showed that on average there is no practice of Servant Leadership amongst the church Leaders in the Anglican church of Rwanda.

The overall percentage mean **51.60** agree, **39.20** disagree and **9.40** neutral. A **51.60** agreed reflects elements of Jesus' Model of servant Leadership knowledge amongst the church leaders in the Anglican church of Rwanda.

CHAPTER FIVE

DISCUSSIONS, SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter presents discussions, summary of findings, conclusion and recommendations drawn from results in chapter four.

5.1 Discussion of Findings

5.1.1 How church leaders in the Anglican church of Rwanda demonstrate compassion to demonstrate Jesus' model of servant Leadership.

Objective one: To find out how church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus' model of servant Leadership.

Research question one: How do church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus' model of servant Leadership?

The researcher set to find out how church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus' model of servant Leadership. The perception of the respondents on whether church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus' model of servant Leadership was obtained. From the data that was provided, it showed that an overall percentage mean of **70.83 disagree, 19.00 agree and 8.5 Neutral**. This means that the percentage mean of **70.83** disagree response rate reflects there is no demonstration of servant leadership in the Anglican church of Rwanda as there is no practice compassion to demonstrate Jesus' model of servant Leadership.

This gives a conclusion that church leaders in the Anglican church of Rwanda do not practice compassion to demonstrate Jesus' model of servant Leadership. The researcher set questions to find out how church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus' model of servant Leadership, questions like: Church leaders issue commands to their juniors while reflecting patterns of servant leadership. A significant number (65%) of the respondents disagreed; Church Leaders do not focus on power and wealth but are more concerned about serving others. Majority (83%) disagreed; Church leaders demonstrate what they preached, especially when it comes to interacting with their subordinates. A significant number (69%) disagreed; there is high adoption of Jesus' Model of servant leadership, a slightly above average number (58%) disagreed; Church Leaders consider it a privilege to serve others rather than desiring to be served. Majority (80%) disagreed; Church leaders today are not plagued with infighting and power plays amongst themselves with every one ready to yield for the gospel of Christ. A significant number (70%) disagreed.

Nevertheless, the findings are in line with Michael West (2024) who stated that, Compassionate leadership involves a focus on relationships through careful listening to, understanding, empathizing with and supporting other people, enabling those we lead to feel valued, respected and cared for, so they can reach their potential and do their best work. In the words, a Harris (2023) compassionate leadership means caring deeply. The findings criticized Edmund E. Akanya (2018)'s work which stated that, the Church issues commands to their juniors without showing them the pattern of the servant leadership model of Jesus Christ. They are more focused on power and wealth without much concern about serving others, which is what, characterized the ministry of our Lord Jesus and his disciples. Many of the Anglican Church Leaders in positions have autocratic leadership style as a model for dealing with their subordinates. This

literature was criticized and nullified with the findings showing that church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus' model of servant Leadership.

5.1.2 Discussion of how church leaders in the Anglican church of Rwanda demonstrate Selflessness to demonstrate Jesus' model of servant Leadership.

Objective Two. To assess how church leaders in the Anglican church of Rwanda demonstrate Selflessness to demonstrate Jesus' model of servant Leadership.

Research question Two: How do church leaders in the Anglican church of Rwanda demonstrate Selflessness to demonstrate Jesus' model of servant Leadership?

The survey results show that 69.00 agree, 26.20 disagree while 12.00 Neutral. This means that church leaders in the Anglican church of Rwanda do not demonstrate selflessness to demonstrate Jesus' model of servant Leadership.

The response rate of 69.00 agree percentage mean on this objective confirm the finding that indeed church leaders in the Anglican church of Rwanda demonstrate Selflessness to demonstrate Jesus' model of servant Leadership.

This finding showed that: Church Leaders face constant dilemmas, forcing them to consider themselves first instead of others, 70% agreed; Church leaders do not use selfless to strengthen their foundation for ethical leadership, majority (97%) agreed; Selfishness makes church leaders to take decisions that are inconsistent with their character 49% of the respondents disagreed; Church leaders are not using the church to acquire wealth for themselves, majority 87% disagreed with the item; Church leaders are not selfless when securing the interests of the Saints in matters of spiritual welfare. Majority 88% agreed. This means that church leaders in the

Anglican church of Rwanda do not demonstration selflessness to demonstrate Jesus' model of servant Leadership.

The findings agree with Matthew 20:28: "Even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." Jesus Himself exemplified selflessness by His sacrificial service and ultimate act of selflessness on the cross. This requires leaders to ask themselves whether the success is his personal success or the success of those he is entrusted to lead. Therefore, it is important to remember that their success is your success (David Zechman 2024). In the same perspective, Gini and Green (2014) argue that "we are dependent on each other to survive and thrive. Therefore, servant leadership requires engagement of the leaders and their subordinates in decision making. Therefore, practicing selflessness, is our responsibility and mandate as leaders. Therefore, that's why Brooks (2014) stated that, Selfless leadership can strengthen the foundation for ethical leadership. However, Church Leaders face constant dilemmas, forcing them to consider themselves first instead of others. As if that's not enough, Selfish nature can tempt a leader to make decisions that are inconsistent with their character. This is backed by Philip Lloyd (2019) who submitted that a leader can be "driven by either a sense of the common good or from a sense of selfishness, greed or blind ambition". What will determine whether a leader chooses good or selfish motivation? Brookes argues that leaders motivated by virtue, as opposed to values, are guided toward ethical behavior and decision making.

5.1.3 Discussion on how church leaders in the Anglican church of Rwanda demonstrate Humility to demonstrate Jesus' model of servant Leadership?

Objective Three: To assess how church leaders in the Anglican church of Rwanda demonstrate Humility to demonstrate Jesus' model of servant Leadership.

Research question Three: How do church leaders in the Anglican church of Rwanda demonstrate Humility to demonstrate Jesus' model of servant Leadership?

The findings showed an overall percentage means of 41.50 agree, 12.16 disagree and 2.83 is Neutral. This means that church leaders in the Anglican church of Rwanda do not demonstrate Humility to demonstrate Jesus' model of servant Leadership.

It was showed that, Church leaders do not adopt a posture that welcomes people for the sake of mutual growth and development. Majority 94%; Church leaders have humility that does not pursue power and self-fulfillment. An average number 53% disagreed; Church leaders' lack of humility makes the vulnerable in society to continue suffering 47% agree; Church leaders approach humility in way that promotes competition leading to winners and losers 77% agree; Church leaders lack humility which has affected the unity of the church; Church leaders lack humility therefore are not mentoring or coaching the younger leaders, 96% agreed.

This is in line with Philippians 2:5-11 who wrote telling us about the humility of Jesus. Jesus was GOD and yet out of His great love for us he chose to come to earth as a human. He even chose to obey God the Father to the point of dying an embarrassing and painful death on the cross for our sins. Therefore, "God opposes the proud but gives grace to the humble." As church leaders in the Anglican church of Rwanda, Ou et al. 2023 asserts that Humility is the dispositional quality of a person that reflects a self-view that something greater than the self exists. And Udeka P (2020) argues that, Authoritarian rule is not the proper rule by which to govern Saints, but rather seek to administer in the spirit of humility. Humility calls us to adopt a posture that welcomes people and their perspectives for the sake of mutual growth and development. However, results such as 53% disagreeing that Humility has been marginalized with the pursuit of power and self-fulfillment, 47% agreed implying that there is marginalized

Humility in church due to pursuit of power and self-fulfillment. This is also in line with Davis D. E., (2016) who affirms that, a lack of humility means that the vulnerable in society will continue to suffer.

5.1.4 Discussion of how church leaders in the Anglican church of Rwanda practice Forgiveness to demonstrate Jesus' model of servant Leadership.

Objective Four: To find out how church leaders in the Anglican church of Rwanda practice Forgiveness to demonstrate Jesus' model of servant Leadership.

Research question Four: How do church leaders in the Anglican church of Rwanda practice Forgiveness to demonstrate Jesus' model of servant Leadership?

The survey findings showed the overall percentage mean score of 48.16 agree 15.16 disagree and 3.33 neutral. This means that church leaders in the Anglican church of Rwanda do not practice Forgiveness to demonstrate Jesus' model of servant Leadership.

The findings revealed that Church leaders have not fully embraced forgiveness as a fundamental concept for spiritual renewal, 97% agreed; Church leaders have not adopted the attribute of forgiveness as a divine mandate, 93% agreed; Church leaders' lack of forgiveness has created a barrier between the individuals and God, majority 80% of the respondents agreed; Church leaders have created a world of forgiveness, a significant number 65% disagreed; Church leaders' lack of forgiveness has built resentment and destruction in the church, majority (94%) of the respondents agreed; Forgiveness is not a realistic scenario for church leaders, majority (90%) agreed.

This was in consent with literature from Tabak BA (2010) who cited that “unselfish love is the basis for true forgiveness, since it keeps no record of wrongs” (1 Corinthians 13:5). Forgiving

others means letting go of resentment and giving up any claim to be compensated for the hurt or loss we have suffered (Matt. 6:12). Like God, to forgive someone means to no longer hold sin against the person who has sinned against you. It's also written that; the practice of forgiveness needs the Savior to offer you the ability to forgive anyone who has wronged you in any way. It is made clear in Matthew 18:23–35 that forgiveness is an essential component of the Christian faith and is not an option.

Peggy Banks (2024) argues that, church leaders are mandated to portray forgiveness as a divine attribute but this has been compromised with the love for money and selfishness in Anglican Church today as this links to the findings of 65% of the respondents disagreeing that the world today is such an unforgiving place. Implying that though a slightly relevant percentage of 65% disagreed 35% opine that the world today is such an unforgiving place. It's also found that 94% agreed that If we do not forgive the resentment will build and destroy us, 90% agreed that Forgiving is not a realistic scenario.

5.2 Summary and Conclusion of Findings.

The major finding from this study show that; “compassion, Selflessness, Humility and Forgiveness is not practiced and church leaders do not demonstrate Jesus’ model of servant Leadership. And the Anglican Churches of Rwanda should practice servant Leadership in order to demonstrate Jesus’ model of servant Leadership as summarized below;

5.2.1 Summary on how church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus’ model of servant Leadership.

From the data that was provided, it showed that an overall percentage mean of **70.83 disagree, 19.00 agree and 8.5 Neutral**. This meant that there is no demonstration of servant leadership in the Anglican church of Rwanda as there is no practice compassion to demonstrate Jesus’ model

of servant Leadership. Church leaders issue commands to their juniors while reflecting patterns of servant leadership. A significant number (65%) of the respondents disagreed; Church Leaders do not focus on power and wealth but are more concerned about serving others. Majority (83%) disagreed; Church leaders demonstrate what they preached, especially when it comes to interacting with their subordinates. A significant number (69%) disagreed; there is high adoption of Jesus' Model of servant leadership, a slightly above average number (58%) disagreed; Church Leaders consider it a privilege to serve others rather than desiring to be served. Majority (80%) disagreed; Church leaders today are not plagued with infighting and power plays amongst themselves with every one ready to yield for the gospel of Christ. A significant number (70%) disagreed

5.2.3 Summary on how church leaders in the Anglican church of Rwanda demonstrate Selflessness to demonstrate Jesus' model of servant Leadership.

The findings confirm that the overall percentage mean was 69.00 agree, 26.20 disagree while 12.00 Neutral. This meant that church leaders in the Anglican church of Rwanda do not demonstrate selflessness to demonstrate Jesus' model of servant Leadership.

This finding showed that: Church Leaders face constant dilemmas, forcing them to consider themselves first instead of others, 70% agreed; Church leaders do not use selfless to strengthen their foundation for ethical leadership, majority (97%) agreed; Selfishness makes church leaders to take decisions that are inconsistent with their character 49% of the respondents disagreed; Church leaders are not using the church to acquire wealth for themselves, majority 87% disagreed with the item; Church leaders are not selfless when securing the interests of the Saints in matters of spiritual welfare. Majority 88% agreed. This means that church leaders in the

Anglican church of Rwanda do not demonstration selflessness to demonstrate Jesus' model of servant Leadership.

5.2.4 Summary on how church leaders in the Anglican church of Rwanda demonstrate Humility to demonstrate Jesus' model of servant Leadership?

The findings showed an overall percentage means of 41.50 agree, 12.16 disagree and 2.83 is Neutral. This means that church leaders in the Anglican church of Rwanda do not demonstrate Humility to demonstrate Jesus' model of servant Leadership.

It was showed that, Church leaders do not adopt a posture that welcomes people for the sake of mutual growth and development. Majority 94%; Church leaders have humility that does not pursue power and self-fulfillment. An average number 53% disagreed; Church leaders' lack of humility makes the vulnerable in society to continue suffering 47% agree; Church leaders approach humility in way that promotes competition leading to winners and losers 77% agree; Church leaders lack humility which has affected the unity of the church; Church leaders lack humility therefore are not mentoring or coaching the younger leaders, 96% agreed.

5.2.5 Discussion of how church leaders in the Anglican church of Rwanda practice Forgiveness to demonstrate Jesus' model of servant Leadership.

The survey findings showed the overall percentage mean score of 48.16 agree 15.16 disagree and 3.33 neutral. This means that church leaders in the Anglican church of Rwanda do not practice Forgiveness to demonstrate Jesus' model of servant Leadership.

The findings revealed that Church leaders have not fully embraced forgiveness as a fundamental concept for spiritual renewal, 97% agreed; Church leaders have not adopted the attribute of forgiveness as a divine mandate, 93% agreed; Church leaders' lack of forgiveness has created a barrier between the individuals and God, majority 80% of the respondents agreed; Church

leaders have created a world of forgiveness, a significant number 65% disagreed; Church leaders' lack of forgiveness has built resentment and destruction in the church, majority (94%) of the respondents agreed; Forgiveness is not a realistic scenario for church leaders, majority (90%) agreed.

5.3 Recommendations

Based on the research findings, the researcher makes the following recommendations for “What can Anglican Churches of Rwanda do to practice servant Leadership?”

The Anglican Churches of Rwanda should teach with practical evidence that the world should be a forgiving place and if we do not forgive the resentment will build and destroy us. Forgiving is should be a realistic scenario, first with the church leaders and then passing it over to their subordinates and flocks considering Matt. (6:12): Like God, to forgive someone means to no longer hold sin against the person who has sinned against you and Matthew 18:23–35 argues that forgiveness is an essential component of the Christian faith and is not an option

Church leaders in Anglican Church of Rwanda should practice Humility as it is being marginalized with the pursuit of power and self-fulfillment. This does not portray the Jesus model of servant leadership in Church. To ensure that the vulnerable in society ceases from suffering, Humility must be observed and taught to the flocks and evidently practiced by church leaders.

The researcher recommends for Humility amongst the leaders since leadership is investing in the next generation through mentoring or coaching younger leaders. This will portray the true model of servant leadership in the Anglican Church of Rwanda.

Since Findings in statement five under the dependent variable of servant leadership showed 50% disagree that Servant Leadership is averagely practiced amongst the church Leaders in the Anglican church of Rwanda, the researcher therefore, recommends that, Leaders should practice Servant Leadership. Philippians 2:3–4, opined to leaders to "Avoid acting out of arrogance or self-serving ambition. Instead, put the needs of others above your own with humility and consider each other's interests above your own." It is necessary to put God's people's common good ahead of your own desires.

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Dear Respondent,

I am Ephraim REG: _____ a student of Uganda Christian University (UCU) pursuing a MASTER IN _____ of Uganda Christian University (UCU). You have been purposely identified and selected to participate in this study that will lead to an award of MASTER DEGREE IN _____ of Uganda Christian University (UCU). The study topic is **CHURCH LEADERS DEMONSTRATION OF SERVANT LEADERSHIP FOLLOWING THE JESUS MODEL- “AN ASSESSMENT OF HOW THE LEADERS OF ANGLICAN CHURCH OF RWANDA PRACTICE THE JESUS MODEL OF SERVANT LEADERSHIP”**. The purpose of the study is to find out why church leaders in the Anglican church of Rwanda do not practice Jesus model of servant leadership. The information provided shall be used to inform the Anglican Church Leaders, the ministry of internal affairs, and local leaders in Rwanda among other government agencies that may find this information relevant.

Your participation in this survey is voluntary and the information that will be provided shall be treated with uttermost confidentiality and used only for the purposes for which this study has been commissioned. Whatever information that will be provided will be anonymized and no person outside the study team will ever know about your involvement in this study.

Thank you for your consent!

For more information about the survey, please contact:

Ephraim_____ : REG: _____ [Researcher]

Tel: _____

APPENDIX II: Questionnaire for survey on the “CHURCH LEADERS DEMONSTRATION OF SERVANT LEADERSHIP FOLLOWING THE JESUS MODEL- AN ASSESSMENT OF HOW THE LEADERS OF ANGLICAN CHURCH OF RWANDA PRACTICE THE JESUS MODEL OF SERVANT LEADERSHIP”.

SECTION A: SOCIO-DEMOGRAPHIC CHARACTERISTICS

Questionnaire number: _____

Respondent’s demographics

- I. Gender of the respondent
Male _____ Female _____
- II. Age: 25-30, 31-35, 36-40, 41-above. (Please circle the age range you fall in).
- III. Respondent’s title: Archdeacon _____ Priests _____ Lay Readers _____ Head of Laity _____
- IV. Education level of the respondent:

Primary _____ Secondary _____, Vocational _____ University _____, Theological school _____
- V. Marital status: Married _____ Single _____ divorced _____ widow/widower

- VI. Service Experience: 1-3Yrs. ____ 3-7Yrs.____ 7-10Yrs____ 10-13Yrs____ 13 and above____
- VII. Time spend as Church Leader: 1-3Yrs____, 4-7Yrs____, 8-11Yrs____, 12-15Yrs____, 16- above____
- VIII. Number of times you engage on Home visit service. Weekly____, fortnight ____, monthly____, quarterly____, semi-annually____, annually____, Not at all____

SECTION B: CHURCH LEADERS AND PRACTICE OF COMPASSIONATE

The following statements are designed to assess how church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus’ model of servant Leadership. In the subsequent sections use the scale provided to tick your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= Not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD).

To what extent do you agree with the following on how church leaders in the Anglican church of Rwanda practice compassion to demonstrate Jesus’ model of servant Leadership? Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to show your position.										
1	The Church leaders issue commands to their juniors while reflecting patterns of servant									

	leadership.										
2	The Church Leaders do not focus on power and wealth but are more concerned about serving others.										
3	Church leaders demonstrate what they preached, especially when it comes to interacting with their subordinates										
4	There is high adoption of Jesus' Model of servant leadership by Church Leaders in Anglican Church of Rwanda.										
5	Church Leaders consider it a privilege to serve others rather than desiring to be served.										
6	Church leaders today are not plagued with infighting and power plays amongst themselves with every one ready to yield for the gospel of Christ.										

SECTION C: CHURCH LEADERS AND PRACTICE OF SELFLESSNESS

The following statements are designed to assess how church leaders in the Anglican church of Rwanda demonstrate Selflessness to demonstrate Jesus' model of servant Leadership. In the subsequent sections use the scale provided to tick or circle a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided)

To what extent do you agree with the following on how church leaders in the Anglican church of Rwanda demonstrate Selflessness to demonstrate Jesus' model of servant Leadership? Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to

show your position.										
			SD		D		NS		A	SA
1	Church Leaders face constant dilemmas, forcing them to consider themselves first instead of others.									
2	Church leaders do not use selfless to strengthen their foundation for ethical leadership.									
3	Selfishness make church leaders to take decisions that are inconsistent with their character.									
4	Church leaders are not using the church to acquire wealth for themselves.									
5	Church leaders are not selfless when securing the interests of the Saints in matters of spiritual welfare.									

SECTION D: CHURCH LEADERS AND HUMILITY

The following statements are designed to assess how church leaders in the Anglican church of Rwanda demonstrate Humility to demonstrate Jesus’ model of servant Leadership. In the subsequent sections use the scale provided to tick a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided)

To what extent do you agree with the following on how church leaders in the Anglican church of Rwanda demonstrate Humility to demonstrate Jesus' model of servant Leadership? Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to show your position.

		SD		D		NS		A		SA	
1	Church leaders do not adopt a posture that welcomes people for the sake of mutual growth and development.										
2	Church leaders have humility that does not pursue power and self-fulfillment.										
3	Church leaders lack of humility makes the vulnerable in society to continue suffering.										
4	Church leaders approach humility in way that promotes competition leading to winners and losers.										
5	Church leaders' lack humility which has affected the unity of the church.										
6	Church leaders lack humility therefore are not mentoring or coaching the younger leaders.										

SECTION E: CHURCH LEADERS AND FORGIVENESS

The following statements are designed to find out how church leaders in the Anglican church of Rwanda practice Forgiveness to demonstrate Jesus' model of servant Leadership. In the subsequent sections use the scale provided to tick a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided)

To what extent do you agree with the following on find out how church leaders in the Anglican church of Rwanda practice Forgiveness to demonstrate Jesus' model of servant Leadership? Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to show your position.		SD		D		NS		A		SA	
1	Church leaders have not fully embraced forgiveness as a fundamental concept for spiritual renewal.										
2	Church leaders have not adopted the attribute of forgiveness as a divine mandate.										
3	Church leaders lack of forgiveness has created a barrier between the individuals and God.										
4	Church leaders have created a world of forgiveness.										
5	Church leaders lack of forgiveness has built resentment and destruction in the church.										
6	Forgiveness is not a realistic scenario for church leaders.										

SECTION E: JESUS' MODEL

The following statements are designed to assess elements of Jesus' Model of servant Leadership. In the subsequent sections use the scale provided to tick or circle a number that describes your opinion. 5=Strongly Agree (SA), 4=Agree (A), 3= not sure (NS), 2=Disagree (D), 1=Strongly Disagree (SD) (Tick in the appropriate box provided)

To what extent do you agree with the following on elements of Jesus' Model of servant Leadership? Choose SA - Strongly Agree (5), A - Agree (4), NS - Not sure (3), D - Disagree (2), SD - Strongly Disagree (1) to show your position.											
		SD		D		NS		A		SA	
Jesus' Model of Servant Leadership											
1	Church leadership is the spiritual shepherding of God's people in the context of his church										
2	Servant Leadership makes one a great leader										
3	Church leaders in Anglican Church of Rwanda have little knowledge on servant leadership										
4	Church Leaders in the Anglican Church of Rwanda have selfish interests.										
5	There is no practice of Servant Leadership amongst the church Leaders in the Anglican church of Rwanda										

