

Economic Sustainability Challenges of Not-For-Profit Organizations

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Abstract- *The Kenyan laws consider different business models, such as for-profit or not-for-profit (NPO). While for-profit businesses are well articulated in the Companies Act (2015), there is no clear legislation that governs NPOs. However, they are recognized as Corporations, Societies, Trusts and non-governmental organizations (NGOs), which is to become the Public-Benefit Organization (PBO) when ACT 2013 is implemented. Among the NPOs are the faith-based organizations (FBOs), which have a social mission but belong to different faith groups. Legislatively, these FBOs are categorized under the Trustee (Perpetual Succession) Act, Cap 164, if they are incorporated, and grouped under Societies (Societies Act, Cap. 108). Recently, these FBOs faced numerous economic challenges worsened by the emergence of COVID-19. They suffered substantial financial blow due to funding constraints and dwindling resources that strained them in responding to the "new COVID-19 poor." The concern for Leadership was the mission's sustainability and how their projects would remain credible as NPOs. The study, therefore, explored the challenges faced by FBOs and examined the significance of Leadership in economic sustainability. It questioned whether envisioning Leadership would facilitate governance to improve resource mobilization and wondered which leadership model would best suit its Mission sustainability. By adopting a qualitative constructionism grounded theory (CGT) approach, 'interpretivism,' the study focused on the subjective view of reality to explore the phenomenon of the Missions' economic sustainability. The results establish that some donor communities seem to have changed their priorities while others have yet to resume funding obligations. Therefore, Leadership is paramount, with an emphasis on 'Leadership for the Mission' sustainability; however, envisioning Leadership is an ongoing process. As a result, three leadership models emerge stewardship, compassion,*

and servanthood through the co-construction process of a new leadership theory: Stewardship in Compassionate Leadership for the Mission (SCLM). The theory is internally valid and enhances the application of good governance and collaborative partnership anchored on core values that build trust, credibility, transparency, and timeliness for the economic sustainability of FBOs. The study recommends more systematic research to advance the understanding of FBO Leadership and sustainability while creating awareness of FBOs' contribution to a country's Gross National Product (GNP). For day-to-day management, the Leadership of FBOs must redress governance structures and strategies to improve communication and creatively use documentaries to enhance collaboration with various stakeholders.

Indexed Terms- *Charism, Charitable Trust, Constructionist Grounded Theory, COVID-19, Faith-Based Organizations, Leadership, Marginalized, Non-Profit, Sustainability*

I. INTRODUCTION

Faith-based organizations (FBOs) emanate from different religious bodies, whether Christians, Muslims, Hindus, or whatever the religion. The Christian FBOs respond to God through their mission to serve (1 Peter 4:10-11) regardless of their religious affiliation. The call to serve is a reminder of the giftedness that each person receives unreservedly from the Creator God for service to others as stewards. Naturally, every world community has its ways of responding to humanity's social, economic, spiritual, or cultural needs. The African ways of service to others are well established in the praxis of the *Ubuntu African Philosophy* (Paulson, 2020), which is a sense of solidarity and oneness with each other (Tladi, 2021). Christian values have the same spirit: to serve others as expressed in life and the Mission of Jesus

Christ established in the Gospels of Mark, Matthew, Luke, and John. FBOs, therefore, are anchored in the same spirit of service-centred ministry. They believe in promoting a social mission anchored on social values that promote people's economic and social development and their environments. The study, therefore, takes the lens of sustainability underpinned by the theoretical orientation and is anchored on *Ubuntu African Philosophy* to facilitate the interviewer in exploring the phenomenon studied in order to answer the research questions.

1.1 BACKGROUND

In Kenya, the success of the FBOs is in their value-driven social mission deeply entwined in the fabric of their ministries and their work in the local communities or grassroots (Boro et al., 2020). These FBOs are critical community stakeholders who contribute significantly to a country's economic and social development (Kyalo, 2014) through various missions that spread to healthcare, education, spiritual and social ministry, advocacy, and environmental and ecological projects, among other programmes. Naturally, FBOs earn public trust due to their organization, leadership, and network capacity, enabling them to touch millions of people (Morabia, 2019; Idler, 2019 in Syed et al., 2023). The UNEP (2018, p.4) confirms the role of FBOs as credible, given their social mission to serve communities, the vulnerable, and the marginalized. FBOs' Mission to the vulnerable and the marginalized in Kenya is palpable because over 15.9 million Kenyans live below the poverty line (Wafula, 2020), according to the National Bureau of Statistics (KNBS). During the COVID-19 era, FBOs' mission faced very challenging times because the pandemic negatively affected a nation's economic and social activities and induced people into poverty (*The World Bank Report*, 2020). The UN Sustainable Development Cooperation Framework Kenya (2022 –2026) added that the COVID-19 pandemic thrust 6.2 million Kenyans into poverty due to job losses and salary cuts.

FBOs are not among the organizations that an Act of Parliament supports, although the Kenya Constitutions (2010) recognizes them under Societies. A Society is a conglomerate of non-profit bodies that include a club, company, co-operative, school, trade union, and any other association of ten or more persons, whether

established in Kenya or having its headquarters in the country and any branch in the society (Societies Act: Chapter 108). Some of the examples regulated under the Acts of Parliament are Companies (Chapter 486), the Trade Unions (Chapter 233), Education (Chapter 211), and even the Banks (Chapter 488) and the Building Societies (Chapter 489). According to Kenyan Laws, a Society requires registration to gain legal status under Section 4 of the Societies Act (Chapter 108). Some of the documents required for registration of a Society are constitutive documents that provide the objectives, rules, and procedures needed to govern the society towards its mission's purpose (Societies Act, Cap. 108)

The FBO terminology was developed through a United Nations Policy on the resolution 68/1 of the Economic and Social Council (ECOSOC) in the 1950s (Jacinto et al., 2020). From 1990 onwards, the term FBO gained prominence in the global development area (Jacinto et al., 2020) and became more prominent in donor agendas, international development, and academic research in the Western world (Cooper, 2019). The USA bombing of September 2001 brought a shift to the perspectives of FBOs as donor communities started paying more attention to their role (Clarke et al., 2007; Islam, 2018; Wee & Jennings, 2021, p. 465).

1.2. PROBLEM STATEMENT

The study posits that for FBOs to attain sustainable economic and social development, they require leadership because maintaining the Mission is an ongoing concern due to dwindling resources. Recently, FBOs faced social and economic challenges that were straining them in their response to the emergence of the 'new COVID-19 poor'. Some of their clients were families struggling to have food due to a lack of income or loss of jobs (*The World Bank Report*, 2020). The declining donations and reduced funds from donor partner organizations are challenging the leadership of FBOs, who, from their inception, depend on donor funding to accomplish their planned objectives. Even though FBOs do not receive government grants, their Mission goes beyond the United Nations' Sustainable Development Goals (2030). They promote sustainable economic development in their roles in education, medical care provision, and emergency relief, working with those in

need in the slums, people experiencing homelessness, older people, hospice care, and food pantries, among other activities

Furthermore, FBOs capacitate people to become self-reliant in their vocational and technical colleges. They support job creation, creativity, and innovation through social entrepreneurship, table banking, environmental care, business start-ups like opening up water and food kiosks, and in-service training for their employees. FBOs charge subsidized fees for their services, and the income generated cannot meet their organizational obligations. In the past, the sending Religious Congregation supported the Mission wholly from the financial obligations to the personnel and other hand-outs that kept the Mission running. The sending international community also endorsed missionary activities, including sponsoring the diocese and the local churches, schools, and health facilities. Hence, the missionaries were perceived as 'rich' in resource-based mission approaches, contributing to the perception that financial funding was bottomless and that expatriates would always be there to lead and provide the required resources. As a result, the local communities developed a culture of donor dependency (Iswan, 2022). Today, the situation for leadership and sustainability of FBOs is dire, given the assumption that FBOs tend to promote people to leadership beyond their competencies, experiences, and exposure, compromising the accountability of resources. Mawudor (2021) opined that FBOs face financial sustainability due to their inadequate financial audits and delayed reporting while not excluding a lack of written policies and procedures in Kenya. Arhin et al. (2018) add that governments have scrutinized the charitable role of FBOs. Hence, the biggest challenge for FBOs is attracting 'exemplary mission-led leadership' to manage the Mission and its resources.

1.3. RESEARCH QUESTIONS

- R1a. In a complex, uncertain future like the one presented by COVID-19, how is leadership significant in FBOs when it endeavours to recreate programme's sustainability?
- R1b. Which leadership model is required for FBOs to remain relevant and change the culture of donor funding dependency?

- R2. Why should FBOs' leadership be envisioned, and how would that affect governance to improve resource mobilization?

1.4. THE STUDY'S FOCUS AREAS AND LIMITATIONS

FBOs emanating from expatriate missionaries and receiving funding from international donor communities formed the focus of this study due to their broad internal and external stakeholders, who have credible experiences and knowledge of FBOs. The theoretical orientations and the methodological design applying a CGT approach form the limitation of this study. However, the analysis assumes that a CGT methodology is appropriate to address the research questions, gather prior subject area knowledge, and work closely with the research participants to co-construct a new theory. Therefore, the question of generalizability when discovering an emergent theory is limited to the studied phenomenon because it is within a specific context. Hence, the new co-constructed theory is internally valid because it emanates from the collected and analyzed data.

II. LITERATURE REVIEW

2.1 INTRODUCTION

The study acknowledges that the three most commonly applied genres of Grounded Theory (GT) are developed on three different paradigmatic approaches. Hence, the controversies of a literature review in the application of a GT approach relate to the initiators Glaser and Strauss (1967), who advised that literature of theory and on the studied phenomenon should be ignored so as not to contaminate the categories formed during data analysis (Glaser & Strauss, 1967, p. 45). However, Glaser and Strauss held divergent paradigmatic stances about conducting a literature review and how much should be conducted to maintain the research outcome (Ramalho et al., 2015). Glaser, for example, argued that literature related to the studied phenomenon can only be reviewed in the later stages of the research process (Glaser, 1992, p. 31). On the other hand, Strauss, joined by Corbin, advocated the use of the literature from the start to be theoretically perceptive in finding the research problem (Strauss & Corbin 1998, 2008, 2014). The study takes the third

genre of literature review advocated by Charmaz by proposing three stages: initial, ongoing, and final phase (Metelski et al., 2021). Charmaz studied under Glaser and Strauss but deviated from their approaches in coining her constructivist grounded theory (CGT) approach. The study, therefore, reviews the literature on the studied phenomenon and the theories and concepts of leadership and sustainability at the initial stages to situate the study within the current discourse (EI Hussein et al., 2017). The second phase of the literature review is activated from the methodological chapter to help the study find positioning within actual knowledge (Metelski et al., 2021). Therefore, when literature is checked after data analysis, it improves the researcher's ingenuity (Metelski et al., 2021). The last review of literature takes place after the construction of a theory that is then interpreted and reexamined with the existing formal theories and observed realities (Yu & Smith, 2021).

2.2 THEORETICAL ORIENTATION

The study is qualitative with a theoretical orientation based on a constructivist paradigm (Charmaz, 2014; Clarke et al., 2023) to examine how people interpret their experiences and perspectives (Dovetail Editorial Team, 2023). The study uses such interpretations to understand the studied phenomenon better through the philosophical underpinnings of a Constructivist Grounded Theory (CGT), which comes from Symbolic Interactionism Theory (SIT) (Metelski et al., 2021). According to Husin et al. (2021), symbolic interactions emerge from human interactions and address how making a society and maintaining it through individual one-on-one interactions are repeated to become meaningful (Carter & Montes, 2019).

Charmaz's CGT approach is based on a relativist ontological stance (Charmaz, 2000; Urcla et al., 2021). Relativism claims no absolute referent exists for beliefs, behaviours, and ethics (*Stanford Encyclopedia of Philosophy*, 2015; 2020). In contrast, the researcher takes on relational leadership from the influence of her ontological perspectives based on the *Ubuntu African Philosophy*. Cherry (2022) and Hoxha (2019) referred to relational leadership theory as transformational leadership. The relational leadership approach takes the perspective that human beings are born into a relationship, live in a relationship, and even when they

die, the effects of the relationship continue to live in the lives of the living (Martine et al., 2019).

The African Ubuntu Philosophy recognizes the 'being' of an individual about other 'beings' (Ogude, 2020), offering wholistic perspectives of oneness because a person becomes a person through others (Mugambate & Chereni, 2020). *Ubuntu* philosophy fits nicely into the axiology of research and relates well to symbolic interactionism. The purpose of applying the *Ubuntu* philosophy is to discover how people negotiate the meanings, how they are sustained and modified, and how they become objectified through institutionalization (Zhao, 2020), given that FBOs have multiple social actors.

2.3 LEADERSHIP THEORIES AND CONCEPTS

The study of leadership shows that leadership is as old as human civilization (*The Economic Times Special*, 2023) and continues to evolve due to changing worldviews and empirical examination of the basic premises of different theories (Claus, 2021). Thus, leadership has been exciting and studied because it emphasizes people and groups (Uslu, 2019). While acknowledging that studies on leadership are numerous in the academic literature (Rodić & Marić, 2021, p. 54), none have looked at promoting sustainable economic and social development by FBOs in Kenya.

2.3.1. An Overview of Leadership Theories

The initial literature on leadership addressed the phenomenon that surrounded the missionaries in the 19th century when leaders were assumed to be born and not made with particular characteristics that made them great. The focus was on the personal attributes of leadership (*The Economic Times Special*, 2023). Later, in the 20th century, the focus changed to the trait leadership model (OpenStax, 2019, p. 275; Benmira & Agboora, 2020). However, such models of innate and trait theories were discredited because they failed to demonstrate scientifically concluded lists of characteristics, traits, and abilities (Management Adda, 2019) and the need for more consistency (Benmira & Agboora, 2020).

Behavioural Leadership Theory deviated from the perspectives of traits and characteristics of greatness (Northhouse, 2007; Ban-Akutey, 2021, p. 2) with the

argument that leaders are primarily made and not born, and particular behaviour can be learned (Benmira & Agboola, 2021, p.3; Goff, 2003; Uslu, 2019. P. 165). In support of the Behavioural Leadership Theory are the Ohio-Michigan studies that focused on leadership behaviours and how leadership styles are studied, and the Iowa studies focused on leadership styles.

The three leadership models demonstrated that although they were keen on characteristics that define a leader, they ignored factors like the situation and the environment that influence leadership's effectiveness (*The Economic Times Special*, 2023). Hence, modern leadership models became more favourable as times changed (Cherry, 2023), like the contingency theories of leadership (Benmira & Agboola, 2021). Contingency leadership theories include Fielder's model, Situational, and Path-Goal Theories that relate to the 1960s. Theorists of the time recognized that the environment had a significant role in leader-follower relationships (Benmira & Agboola, 2021). However, they failed to demonstrate leadership effectiveness and whether a leader can be effective in one situation and fail in another (Shala et al., 2021). The situational leadership theory was also discredited for failing to demonstrate which leadership style is more suitable according to the follower's readiness (Hersey & Blanchard, 1977; Raza & Sikandar, 2018).

2.3.2. New Leadership Paradigm

The new leadership paradigms moved away from the traditional paradigms of leadership characterized by exclusion and command-and-control leadership (Fox, 2018). They moved towards leadership styles that value sharing, collaboration, and service (Fox, 2019). The study reviewed the transformational, transactional, and servant leadership theories as three new leadership paradigms in the second stage of a literature review.

Transformation Leadership trusts in encouraging people in the organization (Fox, 2019). The theory emerged in the 20th century, focusing on leadership, follower attitudes, and behaviour (Khan et al., 2020), emphasizing that those leaders can inspire and motivate followers (The Economic Times Special, 2023). The theory is categorized with leaders who encourage, inspire, and motivate followers (Burton et al., 2019; Benmira & Agboola,

2021), and hence, it appeals to the employees' moral ideas and seeks to unlock their energy levels and resources (Yulk & Gardner, 2020). The theory is, therefore, more applicable to organizations needing revitalization and undergoing significant change or when seeking a new direction (Benmira & Agboola, 2021).

Transactional leadership theory emerged from behavioural theories of exchange (Safonov et al., 2018). The theory operates on a short-term economic exchange or cost-benefit analysis rather than long-term objectives (Udin et al., 2021) and is dependent on authority to motivate employees (Flynn, 2019; Benmira & Agboola, 2021) to focus on essential ideas for achieving organizational goals and targets (Baskoro, 2021) especially when organizations undergo significant changes (Asra-ul-Haq & Anwar, 2018).

Servant Leadership Theory emerged in the 21st century (Greenleaf, 1977). It changed the perspectives of top-down leadership to that of *servanthood*, which is leadership with the people and about service. The theory builds on trust, collaboration, empathetic listening, and ethical practices. Through the practices of a servant leader, employees feel motivated and capacitated to work as a team. The theory creates a "we" model that is different from the "I" in the management of a project (Thomason, December 31, 2020), which is a change from the authoritative style (Thomason, December 31, 2020). Therefore, the theory works towards efficiency; it eliminates organizational impediments that infringe on proper communication, leading to time wastage and disruptions in the workplace, and hence, the leader becomes more productive.

2.4. CONCEPTS AND THEORIES OF SUSTAINABILITY

The section addresses concepts and theories related to sustainability, including stewardship concepts and stakeholder and institutional theory.

Sustainability: The UN Brund land Commission (1987) provided the terminology of sustainability, which in the Swahili language means *uendelevu (Kamusi ya Kiingereza-Kiswahili)*. It describes the quality of being able to continue over

time (*Oxford Dictionary*, 2020). Sustainability, therefore, is about good stewardship because it calls for care and responsible living so that generations to come will also meet their needs (Moleka, 2021). *Living responsibly aware of the generations following* is very much part of the UN Brundland Commission, which is well stipulated in *Kenya's National Anthem*, the last sentence of the first stanza, which echoes the need for togetherness and calls for peace and liberty so that the nation has plenty of resources within its borders. In practice, *uendelevu* is imbued in the Kenyan motto of *Harambee* (pulling together), which calls out the praxis of collaboration in support of one another. The United Nations Sustainable Development Goals (2030) builds on the same spirit of collaboration, *Harambee*, which calls for pulling the resources together to achieve the seventeen development goals (UNDP, 2015).

Stewardship has roots in traditional cultural and religious practices worldwide (Mathevet et al. (2018, p.1). According to spiritual practices, people are stewards; they are responsible for the future of God's creation, and, therefore, they are encouraged to maintain or preserve the richness of creation and fertility. The same perspectives are shared in the *Ubuntu African Philosophy that discusses stewardship and respect for creation because human creation is not the owner of the earth but the steward. The concept agrees with the Biblical perspectives because stewardship is about the care of creation; God is the owner, and the human community is the steward (Genesis 1:26-28)*. Thus, sustainability and stewardship praxis go hand in hand with business ethics; it calls for responsible living and taking care of assets beyond one's lifetime (Hwee & Cossin, 2015). The principles of good stewardship are elaborated in the *Swahili* language, which translates stewardship as *Uwakili (Kamusi ya Kiingereza-Kiswahili)*. *Uwakili* is about good governance and taking responsibility for resources.

Stakeholder theory concerns the relationship between an organization and the many actors who make up that organization (Ewan, 2022), encompassing the internal and external stakeholders (Heleem et al., 2022, p. 2.). The theory considers that organizations have people who, directly or indirectly, can affect them; these stakeholders influence management practices

differently (Heleem, Fazili, et al., 2022, p. 2). Since sustainability is about long-term survival, the theory focuses on managing the business environment and its relationships towards promoting shared interests because they impact long-term survival (Heleem et al., 2022, p. 3). However, stakeholders have different needs, and satisfaction with one group's needs only guarantees corporate sustainability with the satisfaction of other groups simultaneously (Wabodo & Zeb-Obipi, 2021).

Institutional theory explains the relationship between organizations and the environment and how organizations respond to institutional procedures (Rahman et al., 2023, p. 185). According to the theory, economic, social, and political powers drive a firm's structures (Scott, 2011; Rahman et al., 2023). Regulatory systems include legal environment, customs, history, and financial motives while realizing the social climate (Rahman et al., 2023, p. 185). For example, Corporations adopt green management methods not for productivity but for social credibility and sustainability (Zhu & Sarkis, 2007; Rahman et al., 2023, p. 185).

III. METHODOLOGY

3.1 RESEARCH DESIGN

The study's qualitative methodological approach is anchored on a constructivist grounded theory (CGT) approach demonstrated in Figure 1.

The chosen methodology is aligned with the study's philosophical assumptions and purpose (Burns et al., 2022) and illustrates *six components of the research context*. *The first part* reflects the phenomenon under study; *the second part* describes the initial literature review, which situates the study within the current discourse. *The third part* shows the population, sampling strategy, and data collection procedures. *Part four* presents a provisional literature review, part of the data analysis involving the coding and categorization process. *Part five* illustrates that codes are divided into initial, focused, and theoretical, followed by the processes of coding and categorization. *The final part* advances theoretical coding, leading to the research product: the co-construction of a new theory.

3.1.1. *Target Population and Sampling Procedures.* FBOs emanating from expatriate Missionaries and receiving funding from international donor communities formed the *target populations*. The *selection criteria* focused on the internal and external stakeholders with credible experiences and knowledge of FBOs to answer the research questions. The sampling procedures applied purposive and theoretical sampling techniques. Purposive sampling enables the researcher to access the initial research participants, while Homogenous Purposive sampling involves the selection criteria for would-be participating FBOs. Theoretical sampling flows from purposive sampling for more data, as demonstrated in Figure 1.

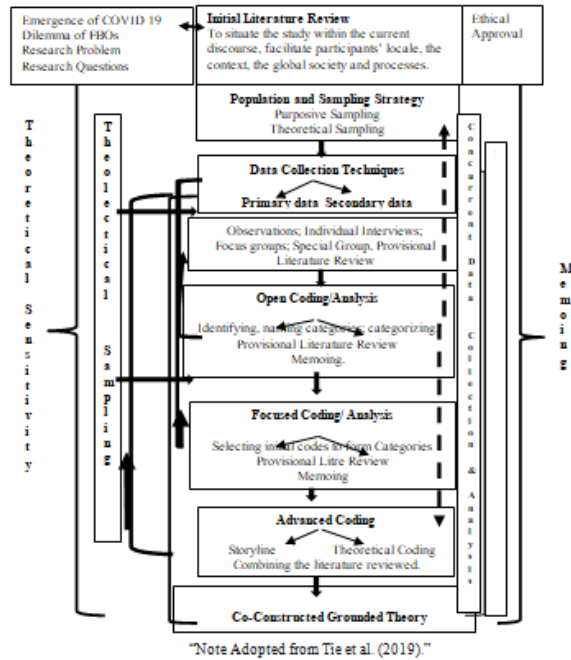
or changing a question according to the direction of the conversation. Probing techniques are helpful, too, depending on the issue to explore further from earlier interviews. Observation techniques involve participants and non-participants during the fieldwork to construct meanings of the phenomenon. Document reviews are part of theoretical sampling, which relates to the literature review as provided by the CGT approach. Document reviews, therefore, enable the researcher to select candidates that fit the selection criteria for interviews (Makri & Neely, 2021).

The analysis begins with the interviewer developing conceptual codes (Santos et al., 2018). The procedure involves coding in three stages: the initial, focused, and advanced codes (Charmaz, 2014; Lindqvist & Forsberg, 2022; Metelski et al., 2021), as demonstrated in Figure 1. *Initial codes* involve data fragmentation and analysis to conceptualize the participants' ideas and meanings and transform them into codes (Santos et al., 2018). The interviewer develops categories through initial codes, and each code leads down to the original category. *Focused codes* apply a review of the initial codes to see how much they capture what is being said and what picture they form (Lindqvist et al., 2022). From the concentrated codes, an integration process forms the advanced coding process that forms the concepts that fit into the categorization stage.

Code categorization involves reviewing all the codes constructed and developing new code categories (Crosley, 2020). The categorization stage is a more abstract formation of the storyline (Tie et al., 2019) supported by theoretical codes and analytical memos. *Advanced Coding* flows from *Focused Coding*, bringing out the *storyline*. A *storyline* is a tool for theoretical integration, conceptualizing the core category (Tie et al., 2019). Theoretical Codes enabled the researcher to clarify the Focused Codes (Charmaz, 2009; Metelski et al., 2021).

Reflexivity. Applying a CGT approach requires the researcher to be reflexive due to the subjectivity of the study. Therefore, the study applies reflexivity through memo writing to avoid forcing the researcher's preconceived ideas on the data (Rieger, 2018). The study, therefore, applies the lens of symbolic

Figure 1
An Overview of the Research Design



3.1.2. Techniques for Data Collection and Analysis

Figure 1 includes techniques that enable the researcher to gather data through inductive, deductive, or abductive research processes. Data Collection Instruments include both primary and secondary data. The preliminary data collection contains interviews, observations, and document reviews. Interviews include individuals, groups, and focus groups (Hennick, 2014; Michell, 2014; Morse & Clarke, 2019; Foley et al., 2021). The techniques for data collection include open-ended questions through an interview guide to initiate conversation while adding

interactions to interpret participants' views of the studied phenomenon.

Theoretical Sensitivity. The study applies the process of theoretical sensitivity derived from GT because it is central to understanding and conceptualizing the phenomenon under investigation in abstract form (Yu & Smith, 2021).

3.2 THE LEGAL AND ETHICAL CONSIDERATIONS

The study begins with acquiring the necessary approvals from different authorities to conduct university research. Other consents include all the participating FBOs, the research participants, and other individuals with whom the interviewer sought help applying theoretical sampling procedures. The interviewer also holds ethical considerations when interacting with the research participants to uphold quality and rigour throughout the research. Therefore, all information participants share is confidential and only applied to the study's intended purpose.

IV. RESULTS AND DISCUSSIONS

The section offers a description of the studied sample, a detailed analysis, the study results, and a discussion.

4.1. DESCRIPTION OF STUDY SAMPLE

The study involved one hundred and nineteen participants spread over five geographical counties in Kenya: Nairobi, Kiambu, Embu, Nakuru, and Kitui through *In-depth interviews, Focus groups, and a particular group (MAC)*. In-depth interviews were conducted with thirty-nine participants, while Focus groups involved sixty-three participants, primarily in the counties of Nairobi and Nakuru. Nairobi had Thirty-eight participants in the Focus groups, divided into four groups of seven to fifteen. Nakuru had twenty-five participants, consisting of seven to nine participants. In Nakuru, one funding organization requested three members participate as guests through Zoom (Google Meet). Later, as they listened and observed what was happening, the two guests asked to be recognized in the 'other' group category. In contrast, the other person remained an observer and offered oral reflections.

The group interview comprised artists from the Mukuru Art Club (MAC). MAC is a Forty Member Club but works with other affiliated members who are past and present beneficiaries of some FBOs' missions. MAC was recruited as the synthesizer of this study, presented with the research topic, the problem statement, and the research questions, and joined various focus groups and in-depth interviews within Nairobi. Part of the FBO's Mission was therefore formed through MAC's contribution, presented in Figure 2.

The study's demographic data involved age ranges from twenty to seventy years. The 31-40 age brackets were the highest category at 32.8%, followed by those in the 41-50 age brackets, which presented 26.9%. The 21-30 years category represented the new entrants to the FBO world and presented 22.4%. Participants in the age bracket of 51-60 presented 10.4%, while 61-70 had 7.5%.

In qualitative research, the sample size is unnecessary at the initial start of the interviews or precise methods, rules, or guides (Mocănasu, 2020). Therefore, access to the fields applied a purposive sampling technique through contacts from three FBOs funded for their HIV/AIDs and rehabilitation programmes. The initial sample involved fifteen participants through semi-structured interviews. However, through the application of the inclusion/exclusion criteria, only ten interviewees fully participated, enabling the study to gather essential issues (Shaheen et al., 2019), which led to theoretical sampling strategies. Figure 1 shows that *Theoretical Sampling* started with data collection and moved to the advanced coding process. The sample size with particular demographic characteristics emerged through the theoretical sampling procedures.

The sampled FBOs involved One hundred and ten participants, while MAC primary participants were nine and played roles in the in-depth and Focus Group interviews. The participating FBOs were selected through Homogenous Purposive Sampling, a non-probability technique in qualitative research that does not present a statistically representative sample. Homogenous FBOs share the characteristics that involve inclusion and exclusion criteria, which identify ministerial-funded healthcare,

education, social ministries, and others, including counselling and spiritual welfare for faith development. The healthcare ministry had more participants than in other selected ministries because HIV/AIDs, Tuberculosis (TB), and Malaria were highly funded in three counties of Nairobi, Nakuru, and Kitui. Most of the respondents were Females, with a ratio of 41:26 males. The social ministries broadly cover the particular care units for children and youth in the rehabilitation programme with twenty-one participants. The children and youth living with disabilities comprised nineteen participants, while the Care Homes had eleven participants involving the carers. Twenty Participants were involved in the education categories, which cross-cuts other areas, including schools for children and youth with disabilities and those in rehabilitation programmes.

4.2 DETAILED ANALYSIS

Through *theoretical sampling*, the researcher analyzed the first data, identified gaps, searched for more information from data sources, and gathered other participants with relevant information (Tie et al., 2019). Therefore, Data collection and analysis happened concurrently and involved an iterative process that connects to the research design demonstrated in Figure 1.

Codes formed the primary tool for analyzing data through a constant comparative approach. The interviewer transcribes the interview data, labels, sorts, and compares the data with other segments, forming the initial codes (Charmaz, 2014; Clerke et al., 2023), and then writes the memo data. Table 1 demonstrates an initial coding process by underlining the words, phrases, and sentences from the transcripts forming initial codes.

Table 1
Raw Data and initial Codes

Interview Verbatim	Initial Code
Well, mmm, <u>leadership was put into extraordinary demand</u> during the COVID era since <u>the decision was in their hands</u> . Management	Leadership in extraordinary demand. The decision is in their hands.

demonstrated <u>the significance of leadership</u> through their <u>power of solidarity</u> with us and the clients. We were <u>all in it together</u> . For the first time, I saw our <u>leadership going beyond their duty</u> . The leadership provided us <u>with great inspiration</u> using Biblical phases, <u>inviting us to pray</u> , and reminding us of our <u>common purpose</u> . We worked well together. You can never overestimate the <u>power of potent energy</u> .	Power of solidarity All of us together Leadership going beyond duty, inspiring, inviting us to pray A common purpose Power of potent energy
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The attributes demonstrated in Table 1 are depicted from one memo: The significance of leadership come with the leadership decision, inspiration, and commitment to duty of care, shared purpose, solidarity, compassion, and care.

Holding a common purpose show how the entire management came together to draw up strategies. The power of potent energy shows capabilities that can be unearthed. From the Initial codes, the interviewer sought the data further and formed Focused through constant comparative strategies as demonstrated in Table 2.

Table 2
Focused Codes

- Leadership has an extraordinarily demanding time
- Leadership and decision-making going beyond their duty
- Inspiring leadership in solidarity, inviting people to hold a common purpose
- Caring for others, being present, visible, and compassionate
- Leadership taking responsibility

Memoing
Memos are the results of the interviewed data categorized to facilitate the interviewer to summarize the fundamental concepts (Clarke et al., 2023). The

interview data informed the conceptual memos and the descriptive memos were abstract, allowing the interviewer to collect more data.

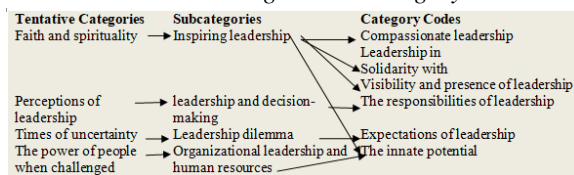
Table 3
Memoing

Example of memos written for the initial coding
Participants felt connected with the leadership that applied the power of prayer to inspire while holding a common purpose, demonstrating solidarity (togetherness). The significance of leadership showed they had the power of potent energy by going beyond their call to duty, making decisions

Table 4 shows the process of forming the tentative categories from the low data, Initial codes, and Focused codes.

Table 4

From Tentative Categories to Category Codes



The process required inductive, deductive, and abductive reasoning (Ward et al., 2016; Tie et al., 2019) to enable data analysis through data coding, categorizing, and analyzing the memos. During the coding process, the researcher decides to see which codes make the most analytical sense to form categories (Khanal, 2018). Table 5, for example, shows the interviewer’s process of interpreting MAC’s input in tentative categories to form categories.

Table 5

Codes Categorization to New Code Categories

Reviewing Coded Categories Towards New Codes	Codes Categories
Faith and Spirituality are aligned with an inspiring leadership that demonstrates the values of compassion and solidarity with others through the presence and visibility of leadership.	Compassionate Leadership • Inspiring • Solidarity • Presence and visibility
People’s power can never be downsized; particularly when people are put under challenges that are aligned with leadership motivation. (Analyzing the Memo), JO looked at herself as a frontline nurse in times of uncertainty and saw motivation as the key to leadership. Therefore welfare provision like the aftercare package referred to by JO is also grouped.	Servant Leadership • People Power • Leadership Motivation

The categorization demonstrated in Table 5 involved reviewing all the constructed codes and developing new code categories (Crosley, 2020). Through the application of constant comparative methods, the

interviewer reviewed further literature from the categories of compassionate leadership, servant leadership, and transformational leadership, which had already been reviewed.

Theoretical sensitivity assisted the researcher in continuously analyzing the emerging codes to see how they fit with the categories towards a co-construction of a new theory. Reflexivity also facilitated the researcher to hold a neutral perspective during the study to reduce biases, especially during the presentation by MAC of the new leadership model and during and after forming focused codes towards the advanced coding process. The study reached saturation through theoretical sampling (Khanal, 2018).

4.3. RESULTS AND PRESENTATIONS

Results of R1a. In a complex, uncertain future like the one presented by COVID-19, how is leadership significant in FBOs when it endeavours to recreate programme’s sustainability?

To comprehensively explore the first question, the researcher took the lens of sustainability to explore the significance of leadership faced by complexity in two parts. The findings showed that FBOs’ leadership must be exceptionally distinct from any other organization. That leadership should be strongly motivated by the desire to accomplish the mission rather than generating profits and ascending into power. The correlated responses of fifty-six respondents in percentage format demonstrated the following:

- 44% argued that leadership is vital for collaborating with others with comments:
 - leadership is required to provide resources and make them available in the community, like water tanks, sinking boreholes, installing solar panels, and redirecting wastewater, as with COVID-19.
- 25% agreed that leadership is paramount, with comments
 - leadership needs to become more significant in addressing change management.
 - leadership is vital in refocusing the organization’s mission to stay in tune with the original purpose for sustainability to thrive.

- 18% believed leadership is vital in holding the local community together with comments:
- FBO's leadership becomes significant if it encourages the local community to use the already available resources as co-participants in the FBO's mission.
- 13% were robust in their belief that leadership is vital with comments:
 - leadership must address the organizations' structures and facilitate the strategies that enable the FBO to run well.

Other comments indicated the following:

- FBO leadership is significant and can never be underrated,
- Leadership must address endless human needs,
- FBOs should move with the changing times because leadership is about fulfilling the obligations of both leaders and members,
- Leadership and membership of FBOs are an integral part of the mission and the ministerial outreaches, whether in education, healthcare, social and economic empowerment programmes, or environmental and ecological programmes because they are essential for the mission (Nakuru Focus Group addition).

The general agreement was that FBO's leadership should be anchored on Jesus' Mission and built on the shoulders of those who have gone before us (Appreciation of the Missionaries' roles).

Results of leadership in times of complexity and uncertainty

Participants looked at complexity and uncertainty beyond COVID-19. The findings represent the summary of the outcome of the discussions from two Focus Groups.

- Uncertainty is always part of leadership because they are diving into the unknown, and perhaps the structures and processes of the past may not fit into today's changes
- Uncertainty offers leadership a time to recognize the realities of the changing times and become creative and innovative, for no one can confidently predict the future.

- In times of complexity, leadership involves building a culture that shows that vulnerability is a strength rather than a weakness
- In times of complexity, leadership has the task of offering a call for better collaboration, unblocking creativity, and innovation for uncertainty, which gives back to good tidings and not always chaos.
- In times of uncertainty, leadership is to widen their perspectives and be broader in seeing the opportunities that arise with an uncertain future while embracing diversity as a gift.

The presentation that follows demonstrates the results of QR1b, divided into two parts: FBO's leadership model and the culture of donor dependency.

Which leadership model is required for FBOs to remain relevant and change the culture of donor funding dependency?

Presentation of the FBOs Leadership Model

MAC was invited to offer their synthesis of FBO's Leadership Model. The group provided the outcomes of their discussions and later presented their model depicted in Figure 2.

- FBOs are a combination of different constituents set in the community, whether rural or urban, wherever the needs and people are. People bring themselves to them to receive different services. Figure 2's image shows movement, symbolized by how needy people seek ways to respond to their needs. Therefore, people in the margins and those underprivileged do not wait for help; they go out there, knocking and screaming (looking at the images of those holding on to the ropes unknown of the future), hopeful that better days are coming.
- FBO's Mission must be a response to mercy and compassion that calls for cordial participation of the leadership that is present and visible in solidarity with the people.
- The two doves in Figure 2 symbolize the Holy Spirit as the provider of the FBO's charism through the Mission. It is the Mission, therefore, that draws people to find help. The FBOs are just a carrier of those resources. The two nuns, for example,

signify the charism carriers, a symbol of compassion and service to humanity.

MAC's presentation provided insights that opened conversations and discussions arising from the observations of Figure 2 by one of the Focus Groups in Nairobi.

The entire body of the FBO symbolizes an African pot (Figure 2). The bottom of the pot represents the image of FBO's leadership, and followership represents struggling people as part of the "cooking pot" because leadership is integrated into the body of FBO. At the top of the pot (Figure 2) is a combination of great successes showing people who have made it through (success stories of FBOs are about social transformation). There is the symbol of the madam president, a bishop, the chief justice, pilots, chefs, those with different talents, and others.

Nakuru Focus Group offered another interpretation of Figure 2 as follows:

that FBO's leadership encompasses two strong arms representing service providers as the carriers of the mission holding all those who are in need. The two arms form a container (pot)

General comments included the following:

Being born poor does not qualify one to die poor because possibilities are possible, which is why leadership is essential (MAC Chair).

From MAC's presentation, the Nairobi Focus Group expounded further on stewards and stewardship. They agreed that the leadership of FBOs is 'stewardship' with accountability not just to the governments, who are the authorizers of the Mission to be delivered, but also to God, who is the designer of the Mission and the provider.

Figure 2

MAC's Presentation of Symbolism of FBO



MAC Synthesis of the Body of FBOs

Presentation of the Culture of Donor Dependency

All the research participants engaged the issue of donor funding. The outcomes of the in-depth interviews were presented to the Focus Groups in Nairobi and Nakuru for further conversations and discussions. The results are as follows:

- 38% of the interviews expressed that:
 - o The culture of donor dependency is at the level of the FBO's sponsors' language with the donors rather than the language of the employees' thinking.
 - o As beneficiaries, we are not part of the decision-making concerning the mission and its future but what we want to see are the results that benefit us.
- 25% of the in-depth interviews were concerned that the Global crises brought by COVID-19 affected the donor communities.

The sharing from the Focus Groups indicated that the financial crises severely hit some of the donor communities. The discussions illustrated that the research participants were empathetic with the donors, recognizing that they, too, are human beings and not extraordinary beings. The comments indicated that

donor recipients should appreciate the donors more and their efforts for the mission.

- 10% of the in-depth interviews raised concerns over the term “Culture of donor dependency” and argued that it is very disdainful. Those who write projects do not go out there begging, but people respond to the needs when they hear the story for a good course. Another reaction to donor dependency indicated that the terminology is condescending, showing power over rather than power with. The preferred terminology for the mission is collaboration or partnership.

Other qualitative results indicated that FBOs could address the issue of donor dependency differently by addressing some of the gaps within the institutions. The call for FBOs is to develop acceptable language within their realm and share their success stories for others to learn and to see what it entails to support those in need.

R2. Why should FBOs’ leadership be envisioned, and how would that affect governance to improve resource mobilization?

The results are presented in two parts: the envisioned FBO’s leadership and how that would affect governance.

Results on Envisioning FBOs’ Leadership

- 58% opined that leadership should be envisioned because times change, and leadership has to move with the signs of the time.
- 20% focused more on global happenings, especially with COVID-19, arguing that governance structures must change to fit in with the new realities.
- 22% felt that envisioning leadership is paramount, but transitions should be well planned with clear communication as to why the changes.

Results of How *Envisioning Leadership would affect Governance to improve Resource Mobilization*

- 62% agreed that leadership should be envisioned with comments:

- Envisioning leadership is also about restructuring the mission, and it should be automatic.
- Envisioning leadership automatically affects governance and that calls for cordial planning that is participative in action.

The results did not indicate whether envisioning leadership would enable resource mobilization. The discussions showed that the organizational culture shapes governance and, hence, the need to understand the culture of FBOs on resources and whether they depend on international donor funds or have other activities that bring in funds.

- 22% did not care whether the structures were envisioned or restructured. Their concern is that FBOs should know that any change affects the beneficiaries directly, so proper communication and involvement of all the stakeholders are vital.
- Over 10% demonstrated that FBOs lack leadership exit strategies. Therefore, failure to plan impacts FBO’s governance and continuity of the mission, affecting available resources.

Presentation on FBO’s Sustainability

The researcher’s lens of sustainability picked the discussions arising from MAC’s presentation and noted the following:

- FBO’s sustainability is about sharing success stories. Figure 2 demonstrates the images of people who have made it in life like the madam president giving an address, the bishop holding the cross, the chef, the judge, the pilot, the footballer, the musicians, and the travellers who are all part of the success story of the services offered by the FBO (stewardship).
- The blue ocean shows the world of possibilities. The image of a ship shows that the mission moves on unblocking potentials. The boy with the ball showcases that FBOs are also talent builders and shapers and that need to be tapped on by FBOs’ stories.

4.4. DISCUSSIONS OF THE RESULTS

The exploration of the first question provided qualitative data that addressed the primary question and identified some gaps in the management of FBOs. The recorded memos noted that FBO's leadership is transitional, and gaps pointed to the issues of organizational structures. The concerns urged leadership to pay attention to weak governance structures because they create confusion on roles and responsibilities and eventually delay the processes for decision-making. Other issues of corruption, mismanagement, and misappropriation of resources also came up. By applying a constant comparative analysis, the interviewer noted that the accountability issues came out during the different interviews; two directors argued that they often face financial accountability issues. The Focus group discussions pointed out that those cases of donors pulling out due to accountability and transparency increased the sustainability issue. The discussions showed the need for coherence in reports, particularly in accounting for all donor money and demonstrating other funding organizations. Another issue is the victimization of whistleblowers when they speak out about the irregularities within the entity and the leadership's indecisiveness to face the problem.

FBO's Leadership Model

MAC's synthesizes enriched the construction of FBOs' Leadership Model. MAC shared that the leadership model emerged from listening to various Focus Group interviews. Their first model was shepherd-ship, which later changed to *servanthood* because of the connections between FBO's mission and that of Jesus Christ. MAC argued that due to the discussions in the Focus Groups, they conceptualized that the first image of *shepherdship* was more robust, but stewardship was more meaningful. MAC reflected that the stewardship leadership model has to shape the mission's sustainability. They explained that FBOs manage various types of resources that need safeguarding. Therefore, FBOs are 'host stewards' because the resources do not belong to them. Finally, MAC pointed out that FBO's mission is about mercy and compassion, exemplified by Jesus Christ, the perfect fulfilment of God's compassionate heart. Hence,

compassionate leadership developed as another model for FBO's leadership.

The Servant Leadership Model led to discussions about FBO service ministries and how those services are offered. Participants demonstrated Servant Leadership (*servanthood*) with the attributes of kindness, care, and serving from the heart. Other components showed that servant leadership values listening, persuasion, holding the bigger picture, and seeing beyond the immediate needs. Further elaboration of Figure 2 showed that the named attributes call leadership to remain focused on the mission, be self-aware, and put others first.

Participants' discussion of the servanthood model related to the theory of servant leadership, which Mugure and Githira (2022) posit is more consistent with FBO's leadership. The theory is based on moral values and ethical principles and fits with the attributes of a servant leader who responds to problems by listening and understanding. Servant leadership's approach to people is empathetic and accepting, which fits well with the participant's description of the compassionate leadership model.

The Model of Compassionate Leadership demonstrates that complexity and chaos are part of life and, therefore, leads with conviction that the challenges are not beyond their capabilities. The Focus Group interviews, while engaging on compassionate leadership, added that FBOs are like an elephant who never complains about their heavy task, quoting the Kikuyu proverb: *Njogu ndiremagwo ni mĩguongo wayo*. The participants added that leadership that suspends judgment regardless of the complexities of their decision has a heart of compassion. The attributes that qualified FBO's leadership as compassionate indicated the need to model genuine relationships, assist in problem-solving, enhance the well-being of the people and the community, and emulate Jesus, the author of compassion. Hence, a compassionate leader takes appropriate responsibilities, makes rightful decisions at the right moments, and has a reflective consciousness.

The characteristics of the Compassionate Leadership Model are demonstrated in the example of Jesus'

Mission, which runs throughout the Gospels of Mark, Matthew, Luke, and John. Matthew, for example, illustrates Jesus' compassionate heart, which compelled him to heal the sick and ask his disciples if they had something to feed the crowds. The Gospel of John demonstrates another example of the feeding of the multitude, which shows the complexity of leadership and followership (John 6:1-15), a holistic participative effort in dealing with the issues at hand, presenting a compassionate service delivery approach.

The Model of Stewardship Leadership began to arise from the issues of accountability depicted during the interviews, illustrating the challenges of FBOs' sustainability with leaking buckets. The interviewer had already taken note of the discussion on the importance of FBO's role in adequately disseminating and managing resources. MAC argued that those FBOs are 'host stewards' who should be well anchored within the stewardship framework.

MAC perceived FBOs to have various players encompassing the donor communities, the governments, the workforce, the beneficiaries, and other benefactors. Figure 2, for example, demonstrates the external world of FBOs representing other external beneficiaries like the people in their businesses, the villages, towns, permanent residential homes, the city, and the environment characterized by the oceans and the green fields.

According to MAC, FBO's governance structure perceives the chief stewards as the trustees (the owners) who should handle critical and sometimes conflicting decisions. MAC insisted that FBOs require stewardship leadership to run well. Therefore, they should have a stewardship committee to ensure that their FBO has a good team of 'steward carriers' (the executive, the directors, general managers, and the workforce) for rightful administration and day-to-day management. Therefore, FBOs should have clear organizational structures to facilitate the steward carriers to carry their delegated authority for the owners.

The literature reviewed showed that the model of stewardship leadership is Biblical, connecting back to the Genesis 1:26-28 story of creation where God is the

"owner" and human beings are the stewards. Stewardship, therefore, is a gift from God calling us to live and serve one another, to be generous and aware that our return is more bountiful than for those who share sparingly (2 Corinthians 9:6-7). The Gospel of Matthew 25:14-29 presents another example of how the owner distributed talents to stewards according to the person's ability. Later, the stewards provided accountability to the owner. In the Catholic Church, stewardship leadership is applied in Canon 1284, which refers to the administration of ecclesiastical goods, which the FBOs emanating from the Religious Congregations should be knowledgeable of.

FBOs and the Concept of Donor Dependency

The interviewer had to stop using the terminology of donor dependency and noted that the participants also became more relaxed. The focus also changed towards areas where participants would like to better collaborate in the mission with the donors to alleviate their worries about dwindling resources. The participants also wondered how they would be creative and innovative in developing better funding sources. The same participants also wondered how they would become sustainable when dealing with children with disability. The interviewer noted that participants' concerns related to the belief that funding agencies are holders of lots of money without the awareness that donors' funds come from other organizations that also demand accountability. The assumption is that 'donors' money grows on the trees.' The challenge raised is the feeling that the recipient of funds is entitled with the perspective that "these people (recipients of funds) think we operate an ATM where we draw money at will." Participants realized that sometimes projects fail to acquire funding because they must submit the proposal on time. The commitment in the group was to see the funders as one with the receivers of funding rather than an 'us and them' attitude. The group discussion heightened the need for FBOs to work towards sustainability by building trust, collaboration, cooperation, and sharing their stories.

Envisioning FBOs' leadership: How that would affect governance to improve resource mobilization

During the in-depth interviews, the researcher noted that some participants felt that clarity of leadership

structures is central to the sustainability of any organization. Looking at the intents of the different Focus Groups, their concern is that governance affects the sustainability of FBOs, and hence, resource mobilization is affected. However, succession planning is part of what FBOs should engage in, and that is what would lead to the appropriate leadership model.

The interviewer noted that participants referred so much to the Mission and evaded the terminologies such as leadership envisioning and governance. The interviewer realized that the term 'envisioning' is common practice to her in work-related situations but not a common language of the participants. The participants categorized the envisioning as restructuring. The study demonstrated that envisioning leadership is about governance, management of transitions, and succession planning of FBOs. The study showed that FBO's leadership should strengthen the governance structures and address the different roles and responsibilities of trustees, Boards of Management, and the organization's executives. The study also noted that although some Boards have constituted Committees like the Finance, Strategy, and Welfare Committees, these roles needed to be functional. The issue of leadership capabilities and accountability was palpable throughout the study. One of the Focus Groups, for example, demonstrated that financial integrity matters and, if not properly checked, would affect resource mobilizations. In summary, the need for FBO's succession planning is paramount to the sustainability of the Mission.

Sustainability

Since sustainability formed the lens of exploring each question, the researcher depicted many references to the FBO's mission and their participation in the UN Sustainable Development Goals (SDGs 2015-2030) as collaborative partners. For example, responding to the UN SDGs in answer to poverty, hunger, promotion of health and well-being, education, and gender equality also means that FBOs are responding to the UN Articles 25 and 26 of the same.

According to the researcher, studies on the sustainability of FBOs are limited, and those that appear have no references to FBOs in particular. A

survey by Iswan and Kihara (2022), for example, on organizational internal resources and sustainability, focused on the competitive advantage from a literature review. The two authors argue that studies on competitive advantage emerge from business enterprises, and only a few articles are from NPOs. They need more data (Iswan & Kihara, 2022). Quoting Muriithi (2014), various factors influence the sustainability of FBOs, including management capabilities (Iswan & Kihara, 2022, p. 41). Iswan and Kihara (2022), in their problem statement, identified strategic leadership as a core component in enhancing measurable strategies to achieve sustainable competitive advantage.

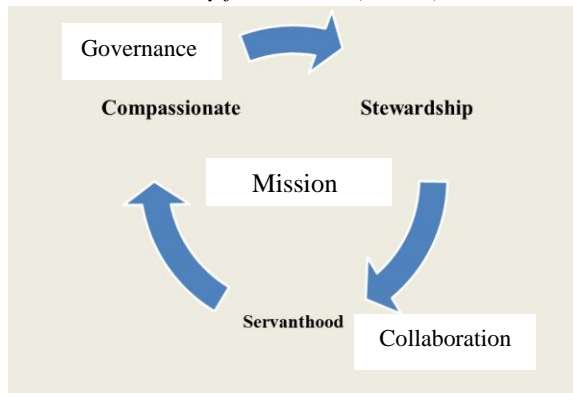
CONCLUSION

The study aimed to illuminate the sustainable economic and social development challenges of FBOs through a CGT research methodology to explore the significance of leadership and the sustainability of FBOs, look for FBO's leadership model for sustainability and question whether envisioning FBO's leadership could enhance resource mobilization. Data analysis of the two primary questions and one subsequent question revealed that some of the FBO's donor communities shifted their priorities, and others are yet to resume funding obligations. Therefore, leadership is significant, but contends that the terminology of donor dependency is condescending. The participants' perspective demonstrated they were more at ease with the terminology of collaborative partnership for the Mission. The results also showed that envisioning leadership should be an ongoing process that is participative and involves restructuring the organization and its' Mission. The three emerging leadership models depicted *Stewardship*, *Servanthood*, and *compassionate* leadership, which are more in tune with the Mission of FBOs.

Regarding sustainability, the results demonstrated that FBOs fulfill 10 of 17 UN Sustainable Development Goals (UNSDGs). The researcher was surprised with the results because she had not considered that promoting the sustainable economic and social development of FBOs would be a better option from the perspective of a culture of donor funding dependency that donors typically question.

The co-constructed *FBO's Leadership Theory: Stewardship in Compassionate Leadership for Mission (SCLM)*, which is *Servanthood* in practice with two arms: Governance and Collaboration is demonstrated in Figure 3.

Figure 3
The Stewardship in Compassionate Leadership Theory for Mission (SCLM)



Interpretation of SCLM Emergent Theory

The interpretation of SCLM demonstrates how the parts of the leadership model (stewardship, compassion and servanthood) relate to the whole and the whole to the parts that bring out Compassionate, Stewardship and *Servanthood's* praxis for the Mission. The co-construction process of an SCLM theory provides insight into FBO's leadership with an emphasis on 'Mission' and leading, exemplified by constant communication at all levels, anchored by governance and collaborative partnership. Overall, the research participants were categorical in the two arms of *SCLM* theory: collaboration and governance. They argued that FBO's Mission enhances the collaborative partnership with the UN, which needs acknowledgement. The Mission is at the core of the FBOs' body, as shown in Figure 3.

The research participants related well with the SCLM theory, emphasizing that all stakeholders of FBOs must embrace compassion and stewardship. They shared that the compassionate face of Jesus' leadership is what they experienced in the care received during the COVID-19 pandemic. Studies also show that compassionate leadership is critical in all effective care concerning medical treatment. However, it is insufficient (Hougaard et al., 2020). Hence,

compassionate leadership is enriched by stewardship, along with the arms of governance and collaborative partnership for FBOs' economic sustainability and social development.

In envisioning leadership, communication expresses the need for mobilizing purpose to lead social transformation. It is a vital purpose for restructuring that underpins all the decisions because it involves all the stakeholders' interests (Hanson, 2019). That captures all the issues of envisioning leadership during the field and Focus Group interviews.

A reminder of the FBOs' sustainability came from one of the members of trustees who said that in the future, FBO's charism carriers should know that the Mission did not die with the passing on of the missionaries. Therefore, we should learn from their commitment to duty and be more grounded in faith. Another insight came from one of the Focus Groups that referred to leadership integrity as something that should display the Mission's authenticity and seriousness if the younger generation is to take forward the Mission of the FBOs.

In summary, the results suggest that SCLM theory fills the gaps between the mission link and the FBO's purpose, as well as the theory and the literature on the role of the FBOs and the economic and social developments they offer to their communities. The results indicate that the existing leadership theories must fit the studied phenomenon. Therefore, SCLM theory allows FBOs to work towards the Mission's sustainability through their collaborative partnership. The study believes that FBOs have much to share and can avail themselves of opportunities to bring out the symbolism of the Mission sustained by faith. The proposed theory also increases knowledge in the academic literature about FBOs, highlighting their contributions beyond the studied phenomenon's economic sustainability and social development. FBOs have a social mission to society, its environment, and spiritual capital, which cannot be quantified through monetary structures. Therefore, leadership is paramount to the Mission's sustainability.

5.1. RECOMMENDATIONS

The study has established FBO's governance as one of the beacons for the proposed Stewardship in Compassionate Leadership for Mission theory and makes the following recommendations. Leadership redresses governance structures to reduce confusion about roles and responsibilities and make leadership distinctive for the Mission. The governance structures involve formal FBO registrations as charitable trusts, developing Trust Deeds, and receiving Certificates of Incorporation. More so, management becomes aware of the Trust Deeds' details and the charitable trust's objectives. For the day-to-day management of FBO, leadership must develop strategies for reviewing policies and aligning them with the Mission. They must also improve communication creatively through documentaries to enhance collaboration with various stakeholders. Finally, the study recommends more systematic research to advance the understanding of FBO's leadership and sustainability while creating awareness of FBOs' contribution to a country's Gross National Product (GNP) as part of their economic and social development to the community and their environment.

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