Marywood University
Dissertation Defense

Exploring the impact of Nontraditional leadership training on participants’ self-efficacy and latent potential for sustainable leadership skills development in Africa south of the Sahara.
January 21, 2020

Sr. Kevin Karimi, MA,MSW, ABD

Dissertation Committee: Dr. Lloyd Lyter, Dr. Mary Gautier & Dr. Lori Swanchak

Readers: Dr. Amy Paciej-Woodruff & Dr. Marie Bonavoglia
Welcome to Africa south of the Sahara from USA

As you may know by now that Catholic Sisters serve the global community, but my study focuses on a symbiotic relationship between the global North to the global South.

African Sisters Education Collaborative [ASEC] Headquarters is in USA, Serving ten countries of Africa south of the Sahara.

Cameroon, Ghana, Kenya, Lesotho, Malawi, Nigeria, South Sudan, Tanzania, Uganda and Zambia

For more information please visit our website at www.asec-sldi.org

<table>
<thead>
<tr>
<th>Terms in the Study</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Non-Traditional leadership</strong> – There is no agreed upon definition of non-traditional leadership and some scholars view it as a replacement of outdated traditional theories of leadership (Warren, 2017).</td>
</tr>
<tr>
<td><strong>Self-efficacy</strong> – the view that people are capable of organizing themselves to execute courses of actions to produce given attainment (Eppel, 2015).</td>
</tr>
<tr>
<td><strong>Latent potential</strong> – “present and capable of emerging or developing but not now visible, obvious, active or symptomatic” (Merriam Webster online dictionary).</td>
</tr>
<tr>
<td><strong>Africa south of the Sahara</strong> – The use of the term sub-Saharan Africa has been replaced with ‘Africa south of the Sahara’. It is a more affirmative than sub-Saharan Africa (Obasi, (n.d.)) retrieved December 11, 2019.</td>
</tr>
</tbody>
</table>
# Chapter One: The Study Setting

<table>
<thead>
<tr>
<th>Traditional Leadership Training</th>
<th>Non-traditional Leadership Training</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clergy and Men religious formation training in accredited courses, Canon Law, Theology, Philosophy, Church History, Sacred Scripture, the Magisterium (Can. 250). [Minimum six full years for a BA].</td>
<td>Training in SLDI program is not accredited.</td>
</tr>
</tbody>
</table>
| Women religious formation training not accredited. Cultivation of Human and Christian Virtue (Can 651§ 2) [Minimum 18 months to 3 years, no certificate]. | Three-year program lasting One-month long skills training each year in  
1. Basic Technology,  
2. Administration  
3. Finance. |

The mission of ASEC is to facilitate access to education for women religious in Africa that leads to enhancement and expansion of the education, health, economic, social, environmental, and spiritual services they provide.

Established in 1999, ASEC was built on a foundation of solidarity and global sisterhood developed between Catholic Sisters in the USA and Africa. The organization continues to forge partnerships that enable ASEC to grow, and, in turn, benefit Sisters and the people they serve.

**Why Focus on Catholic Sisters in Africa?**
Women religious dedicate their lives to social and human development. However, Sisters often do not have access to the education and training they need to effectively carry out their work.

A survey of congregational leaders in ASEC’s countries of operation revealed that nearly 80% of sisters have not received higher education. ASEC is working to reduce this gap in educational opportunities. To date ASEC has served more than 5,300 sisters through its programs, and that number continues to grow.

Graduates of ASEC’s programs demonstrate that educating a Sister can result in rippling, far-reaching impacts that significantly contribute to sustainable development in sub-Saharan Africa. From improving healthcare and access to clean water, to building infrastructure and initiating income generating projects, educated and empowered sisters are key players in overcoming many of Africa’s biggest development challenges.
“What is the impact of nontraditional leadership skills training [SLDI] on participants’ Self-efficacy and Latent potential for Sustainable leadership skills development?”

Research Sub-Questions

1. What are the scores of Latent Potential... among those who have completed the SLDI training?

2. What are the scores of Latent Potential... among those who have not completed the SLDI training?

3. Do the scores of latent potential differ significantly between those who have completed and those who have not completed the training?

1. What are the scores of self efficacy among those who have completed the SLDI training?

2. What are the scores of self efficacy among those who have not completed the SLDI training?

3. Do the scores of self efficacy differ significantly between those who have completed and those who have not completed the training?

[Based on 10 GSE scale questions] [Based on Can. 250 six approved courses]
Research Hypotheses

**Null Hypothesis (Ho)**
- **DV 1**: There is no statistically significant difference in the scores of self efficacy between those who have completed and those who have not completed the SLDI training.
- **DV 2**: There is no statistically significant difference in the scores of latent potential for sustainable leadership skills development between those who have completed and those who have not completed the SLDI training.

**Alternative Hypothesis (Ha)**
- **DV 1**: There is a statistically significant difference in the scores of self efficacy between those who have completed and those who have not completed the SLDI training.
- **DV 2**: There is a statistically significant difference in the scores of latent potential for sustainable leadership skills development between those who have completed and those who have not completed the SLDI training.

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Theoretical Framework
Self-efficacy Theory (Bandura, 1977)

- Performance Experience
- Vicarious Experience
- Verbal Persuasion
- Emotional Arousal

Conceptual Framework

Nontraditional Training (IV) [SLDI]

Latent Potential for sustainable leadership skills (DV2)

Self-Efficacy (DV1)

Researcher’s Construct of the IV and DVs

The problem dates to Vatican II recommendations that an up-to-date education and professional development among Catholic was deemed necessary (Gaunt, 2018; Mulderry, 2017).

The SLDI program was started to meet professional skills and credentials gap (Wakahiu, 2013, Wakahiu, 2019; Wakahiu, Gichure & Njageh, 2015, ).

Catholic sisters are under-educated and often possess lower credentials at entrance to religious life (Ngundo & Gautier, 2018; Emurayeveya & Nduaguba, 2019; Lopatosfky, 2019).

Catholic Sisters now than before require credentials for proper placement in ministries (Bandiho, et al., 2019, Johnson et al., 2019)

Learning on the job remains a challenge among Catholic Sisters in Africa south of the Sahara (Wakahiu, 2019).

However, a change is happening with Pope Francis appointing qualified women religious to key positions many which took place in 2019 (Glatz, 2019, McElwee,2019). Take note qualified candidates so credentials still needed.
Chapter Two
Review of Literature

2009 (Salvaterra et al.)

Gap in the Literature
No Quantitative study on SLDI

2011/12 (Wakahiu & Keller; Wakahiu & Salvaterra)

2013 (Wakahiu)
Chapter Three
Research Design & Methodology

Survey design (Creswell & Creswell, 2018)
Cross sectional (Creswell & Creswell, 2018)

Participants

Materials [50 questions]
- GSE (Schwarzer & Jerusalem 1995) and Researcher Designed tool (Can. 250)

Validity
- Existing tool and Expert Professional Review of Instrument.

Procedures
- Online survey through Qualtrics.com
- Participants Informed consent.

IRB – ERC approval
- Participants Informed consent.

Data Collected at one point in time. Preferred for turn around time.

Allows for descriptive analysis, opinions and attitudes.

Convenience Sampling method (Patten & Newhart, 2018).

Chapter Four

Results

Data collection progress for

Survey of SLDI Members

Started: 2019-08-23

Status as of: 2019-09-03

Closed: 2019-09-03

<table>
<thead>
<tr>
<th>Current Status</th>
<th>#</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Completed survey</td>
<td>814</td>
<td>42</td>
</tr>
<tr>
<td>Started survey</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Sampling frame</td>
<td>1,958</td>
<td>100</td>
</tr>
<tr>
<td>Margin of error (at 95% CL)</td>
<td>2.6</td>
<td></td>
</tr>
</tbody>
</table>
Demographic Data

SLDI PARTICIPANTS

- New Cohort: 49%
- Alum: 51%

COUNTRY OF TRAINING

- Tanzania: 157
- Kenya: 148
- Malawi: 108
- Zambia: 82
- Nigeria: 61
- Cameroon: 39
- Ghana: 35
- Uganda: 34
- Lesotho: 12
- South Sudan: 6

Analysis of SLDI training Effect

• A paired sample t-test was conducted to test for skills before and after the SLDI training. There was a significant difference found in skill before training ($M=1.80$, $SD=.578$) and after training ($M = 2.74$, $SD=.453$) ($t(637) = -38.222$, $p < .001$).

• A Cohen’s $d$ effect was calculated where a very large effect size was found ($d = 1.51$). This result suggests the SLDI training posts a great outcome on participants skills after the training.
No statistically significant difference was found for between and within groups from the factor analysis/One-Way ANOVA for self-efficacy ($F(3, 581) = .427, p = .734 > .05$); and for latent potential for sustainable leadership…. ($F(3, 340) = .771, p = .511 > .05$).
Factor analysis on the Central question

Impact of SLDI Training (IV)

Self-Efficacy (DV1)
Latent Potential for sustainable leadership skills (DV2)

Self-efficacy (DV1)
SLDI training (IV)
Latent potential…(DV2)
Training in Traditional Courses Trends

TRAINING AT THE FORMATION

<table>
<thead>
<tr>
<th>Subject</th>
<th>Yes - Initial Formation</th>
<th>No training</th>
</tr>
</thead>
<tbody>
<tr>
<td>Canon Law</td>
<td>37</td>
<td>63</td>
</tr>
<tr>
<td>Theology</td>
<td>32</td>
<td>69</td>
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<tr>
<td>Philosophy</td>
<td>18</td>
<td>82</td>
</tr>
<tr>
<td>Church History</td>
<td>62</td>
<td>38</td>
</tr>
<tr>
<td>Sacred Scripture</td>
<td>58</td>
<td>42</td>
</tr>
<tr>
<td>The Magisterium</td>
<td>26</td>
<td>74</td>
</tr>
</tbody>
</table>

TRAINING IN COLLEGE/UNIVERSITY

<table>
<thead>
<tr>
<th>Subject</th>
<th>Yes - College/University</th>
<th>No training</th>
</tr>
</thead>
<tbody>
<tr>
<td>Canon Law</td>
<td>6</td>
<td>94</td>
</tr>
<tr>
<td>Theology</td>
<td>9</td>
<td>91</td>
</tr>
<tr>
<td>Philosophy</td>
<td>10</td>
<td>90</td>
</tr>
<tr>
<td>Church History</td>
<td>12</td>
<td>88</td>
</tr>
<tr>
<td>Sacred Scripture</td>
<td>11</td>
<td>89</td>
</tr>
<tr>
<td>The Magisterium</td>
<td>6</td>
<td>94</td>
</tr>
</tbody>
</table>

Correlation Analysis
For the Central Question

SLDI Sufficiency

Self-Efficacy
GSE (Schwarzer & Jerusalem, 1995)

Latent Potential…
Traditional courses (Can. 250)

Small but significant relationship between sufficiency and DVs

Independent Variable 1.

Independent Variable 2.

No Significant Relationship between IV and two DVs

SLDI Effect & DV-1 and DV-2

Significant relationship between the two DVs

Self-efficacy and Latent Potential for SLD.

Evaluation on SLDI training sufficiency.

For the central question, predictor variables were tested. Age and year of entrance [Alum/New Cohort] were retained in the model, $R^2 = .026$, $R^2_{adj} = .023$, $(F (2, 677) = 9.020, p < .001)$. This model accounts for 2.3% of variance in the competencies obtained after the SLDI training. Participants’ predicted level of competencies obtained from SLDI training is equal to $1.186 - .176 \text{[Alum/New Cohort]} - .058 \text{[age]}$.

**SLDI Effect**

- **Constant**: 25.461 (β: 18.983, p: .000)
- **DLP**: 0.201 (β: 0.186, t: 4.967, p: .000**)
- **LP**: 0.161 (β: 0.098, t: 2.624, p: .009*)
- **Alum & New**: -0.897 (β: -0.102, t: -2.748, p: .006*)

**Constant**: 6.630 (β: 5.271, p: .000)
- **DLP**: 0.062 (β: 0.093, t: 2.438, p: .015***)
- **Self-efficacy**: 0.059 (β: 0.096, t: 2.505, p: .012*)
- **Education**: 0.411 (β: 0.126, t: 3.350, p: .001*)

Results for Sub-Questions

1. The scores of Latent Potential for Alum ($M = 13.63$, the $median = 14$ and $SD = 3.79$). Min = 6, Max = 24

2. The scores of Latent Potential New Cohort ($M = 13.17$, the $median = 13$ and $SD = 3.60$). Min = 6, Max = 21

3. Do the scores of self-efficacy differ significantly ($t (356) = 1.17$, $p = 0.243 > 0.05$).

(n = 358)

The Null & Alternative hypotheses

• This study rejected the null hypothesis for Self-efficacy and accepted the alternative hypothesis that there is a statistically significant difference in the scores of Catholic Sisters who have completed and those who have not completed the SLDI training. Alum ($M = 33.28$, $SD = 4.24$)
  
  New Cohort ($M = 32.32$, $SD = 4.88$); ($t (622) = 2.64$, $p = .008 < .01$).
  
  The effect size is fairly small, Cohen’s $d=0.211$

• The study however, failed to reject the null hypothesis for Latent potential for sustainable leadership skills development as results reveal there was no statistically significant difference in the scores for Catholic Sisters who have completed and those who have not completed the SLDI training.
  
  Alum ($M = 13.63$, $SD = 3.79$)
  
  New cohort ($M = 13.17$, $SD = 3.60$) ($t (356) = 1.17$, $p = .243 > .05$).

Demographic Data Continued…

Participants’ by Vows [Perpetually/Temporary]

- Perpetually professed: 84%
- Temporary professed: 16%

Congregation Status

- 58% Pontifical right and 42% Diocesan right

SLDI training sufficiency \( (n = 225) \)

The independent t-test a statistically significant difference between Pontifical congregations \( (M = 9.36, SD = 2.06) \) and Diocesan congregations \( (M = 10.12, SD = 1.83) \), \( t(223) = -2.922, p < 0.01 \). The results suggest that Catholic Sisters in diocesan right congregations rate the sufficiency of the SLDI training more highly compared to their counterparts from pontifical right congregations.

SLDI training Effect – competencies \( (n = 627) \)

No statistically significant difference was found for pontifical right congregations \( (M = .94, SD = .587) \) and diocesan right congregations \( (M = .94, SD = .661) \), \( t(625) = -.154, p > 0.05 \).
Demographic Data

Participants’ Highest level of Education

WHAT DESCRIBES BEST YOUR HIGHEST LEVEL OF EDUCATION

- College Diploma: 49%
- Undergraduate: 24%
- High School or less: 21%
- Graduate: 6%

Participants’ education after SLDI

HAVE YOU PURSUED HIGHER EDUCATION AFTER SLDI TRAINING?

- Yes: 23%
- No: 77%

# Age bracket & Track pursued

<table>
<thead>
<tr>
<th>Age bracket in years</th>
<th>Administration Track (n = 213)</th>
<th>Finance Track (n =165)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 30</td>
<td>6%</td>
<td>6%</td>
</tr>
<tr>
<td>30 – 39</td>
<td>25%</td>
<td>37%</td>
</tr>
<tr>
<td>40 – 49</td>
<td>45%</td>
<td>39%</td>
</tr>
<tr>
<td>50 – 59</td>
<td>22%</td>
<td>15%</td>
</tr>
<tr>
<td>60 – 69</td>
<td>2%</td>
<td>2%</td>
</tr>
<tr>
<td>70 and above</td>
<td>&lt;1%</td>
<td>-</td>
</tr>
</tbody>
</table>
Demographic Data

Participants’ Position in the Congregation

- **Major Superiors**
  - Major Superiors: 2%
  - Member of the Council: 9%

- **Members**
  - Perpetually Professed Sisters: 68%
  - Temporary Professed Sisters: 21%

Participants’ occupations by Numbers

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bursar/Finance</td>
<td>81</td>
</tr>
<tr>
<td>Education</td>
<td>67</td>
</tr>
<tr>
<td>Healthcare</td>
<td>59</td>
</tr>
<tr>
<td>Pastoral work</td>
<td>47</td>
</tr>
<tr>
<td>Social Work</td>
<td>40</td>
</tr>
<tr>
<td>Congregation Leadership</td>
<td>25</td>
</tr>
<tr>
<td>Secretary</td>
<td>25</td>
</tr>
<tr>
<td>Formation</td>
<td>19</td>
</tr>
<tr>
<td>Projects Coordinator</td>
<td>16</td>
</tr>
<tr>
<td>Administration</td>
<td>16</td>
</tr>
<tr>
<td>Students</td>
<td>15</td>
</tr>
<tr>
<td>Catering/Matron/House keeping</td>
<td>15</td>
</tr>
<tr>
<td>Farmer Managers</td>
<td>6</td>
</tr>
<tr>
<td>Seamstress</td>
<td>6</td>
</tr>
<tr>
<td>Journalism/Communication</td>
<td>4</td>
</tr>
</tbody>
</table>

Limitations of the Study

• In a quantitative study there is no room for an in-depth enquiry into meaning-making and experiences of participants.

• Also, the way the survey was set up, the questions allowed participants to skip a question if they did not know the answer. This may have skewed the responses for some questions more than others, probably out of fear or lack of knowledge.

• The SLDI sufficiency was the scale that had the least number of respondents, $n = 228$ compared to all the other scales that were computed in this study. SLDI Effect had ($n = 638$), Self-efficacy ($n = 624$), Latent Potential for sustainable leadership skills development ($n = 358$) and Decrease Latent Potential ($n = 597$).

• Participation across countries was highly skewed, The results therefore are limited to all SLDI participants who were reached by the study but not stratified by country of training.

• Approximately 1,000 participants were not reached for lack of an active e-mail account or they did not provide e-mail contacts at all.
Chapter Five
Discussion and Conclusions from the study

- ASEC is changing lives one day, one life at a time, changing the statistic from 80% in 2016 to 77% in 2020 for those without higher education from this study.

- SLDI as a standalone variable is effective and a good nontraditional model of leadership skills training. However, it falls short when put together with other variables such as self-efficacy and latent potential for sustainable leadership skills development in this study.

- Participants strongly agree and support suggested areas of improvement to provide Catholic Sisters in Africa south of the Sahara with sustainable leadership skills development.
**Recommendations & Implication for Practice**

- Consider the compatible areas in traditional formation training curriculum for women religious as well.
- One-month long training is not sufficient for transfer of credentials. Consider teaching SLDI at the Novitiate as part of the formation curriculum.
- Different charisms are rich and good but a National curriculum like the one for clergy/men religious is ideal.
- 18 months to 3 years may not accommodate all the necessary skills training.
- There is some unaccounted-for time that the general public/employers do not recognize particularly if someone left religious life or when Sisters complete government paperwork for employment.
- Consider the recommendation from participants to include additional courses in the model and duration of the training.
- Probably consider use of other leadership scales apart from the General self-efficacy scale.

**HOW MUCH DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?**

- **Accredited Courses at Initial Formation Are...**
  - Strongly disagree and Somewhat disagree: 3%
  - Somewhat agree and Strongly agree: 94%
- **SLDI Certificate Should Be Transferable to a Degree...**
  - Strongly disagree and Somewhat disagree: 8%
  - Somewhat agree and Strongly agree: 92%
- **A National Curriculum is Necessary for Sisters...**
  - Strongly disagree and Somewhat disagree: 14%
  - Somewhat agree and Strongly agree: 86%
- **Adding Years of Initial Formation Is Beneficial...**
  - Strongly disagree and Somewhat disagree: 20%
  - Somewhat agree and Strongly agree: 80%
- **A Certificate for Years Spent in Formation Is Ideal...**
  - Strongly disagree and Somewhat disagree: 25%
  - Somewhat agree and Strongly agree: 75%

Study Self-efficacy and Latent Potential for Sustainable leadership skills development among Catholic Sisters who have not attended the SLDI program.

Study the relationship between the lack of credentials and financial implication for congregations.

Stratify and study group similarities and/or differences in various SLDI Cohorts over the years 2007 - 2018.
References


• Mulderry, D. D. (2017). “People are suffering; people are Christ, and we are responsible”: Sister Mary Emil Penet’s Campaign for Social-Justice Education in the 1950s. Catholic Historical Review, 104(4), 725–754.


Thank You ALL
for being here today
I Treasure you now and hereafter…

As Mbiti has it in the African saying, I feel

‘I am because we are and because we are therefore I am.’

To God be the Glory Now and Forever!

Questions/Comments

Sr. Kevin Karimi LSOSF
Tel: 570-955-8677

E-mail: kevin.karimi@asec-sldi.org
Or: kevin.keikei@gmail.com

Acknowledgement and Closing Remarks

I would like to appreciate the IHM Sisters my host family when I first landed in the USA, my Academic Sponsors, Professors, Staff of ASEC [USA & Africa] for a life experience I will carry beyond this academic accomplishment. Am forever grateful to a group of classmates who enabled me to stay in the program during the transition from onsite to online.

Navigating a new culture/environment is not easy without the kindness of those who go out of their way to help, such as Brooke Hansen’s own initiative to give me rides home when we began and she included me in a study group and stated it to the team in that e-mail, as I was not aware a study group had been formed. Your hospitality means more than you know and am forever grateful.

I don’t know how so uniquely different this came about, but Ryan Leckey is one classmate who recognizes and says to me, welcome home or are you back home? Any of those times we had assignments to catch up on, or if I was out of town for an assignment/ conferences.

Different from the popular question, “are you going back home?” Which always surprises me because in religious life we do not have such a thing as ‘home’, even when am in Kenya, I always know that those in religious life are called and sent. So where we are as Sisters at any given time is home and the immediate place to respond to our call to serve as the mission of the Universal Catholic Church not just in the USA.

Thank you all for the insights and life lessons you have enriched me with, I now believe that truly friendship will hold the world together! You have all played a statistically significant difference in my life with the largest effect size. God bless ALL!