

**LEADERSHIP STYLES AND MANAGEMENT OF CHURCH YOUTH
DEVELOPMENT IN KENYA; A SURVEY OF SELECTED PENTECOSTAL
CHURCHES IN NYERI TOWN SUB COUNTY**

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**A RESEARCH PROJECT SUBMITTED TO THE SCHOOL OF
MANAGEMENT AND LEADERSHIP IN PARTIAL FULFILLMENT OF THE
REQUIREMENT FOR THE AWARD OF THE DEGREE OF MASTER OF
MANAGEMENT AND LEADERSHIP OF THE MANAGEMENT
UNIVERSITY OF AFRICA**

OCTOBER, 2020

DECLARATION

This research project is my original work and has not been presented for a degree in any other University.

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DEDICATION

I dedicate this research project to my son, Judah Isaac.

ACKNOWLEDGEMENT

I wish to thank God Almighty for the gift of life and strength to go through the entire course and in particular this research project. I acknowledge the wonderful work of Mr. Daniel Komu for his constructive critique which enabled me to refine this research project. My sincere gratitude goes to the management and lecturers of the Management University of Africa for their efforts to guide me throughout the course. Also my gratitude goes to the departmental youth officials of the selected Pentecostal churches in Nyei Town Sub County for provision of the relevant information. Also I acknowledge others whose names are not listed for their input.

ABSTRACT

This study was undertaken on leadership styles and management of church youth development in Kenya, a survey of selected Pentecostal churches in Nyeri Town Sub-County. The objectives of the study were to assess the influence of transformational leadership style, democratic leadership style, strategic leadership style and the servant leadership style and management of church youth development in selected Pentecostal churches in Kenya. The study used strategic leadership theory, transformational leadership theory and servant leadership theory. The study was anchored on transformative leadership theory as church leaders are able to inspire followers to change expectations, perceptions, and motivations in order to work towards common goals. The study used a descriptive survey research design, where the target population was purposively selected. The study used census method where data was collected using self-administered questionnaires from 57 youth officials, with 48 of them responding sufficiently from the seven selected Pentecostal churches in Nyeri Town Sub-County. The study findings were that transformational leadership style was the most significant variable, followed by strategic leadership style, then servant leadership style and finally democratic leadership style. The study concluded that once youth are taught on the leadership skills and roles in the church system they can assume the leadership position with confidence and certainty; strategic leadership style triggers the youth to be future oriented thereby allowing their development on the church affairs which leads to increased management of church youth while youth officials have the requisite skills for management of church systems but their capacity is not embraced in church activities by the selected Pentecostal churches in Nyeri Town Sub County. The study recommended that youth needs engagement in teaching, training and supervising them while undertaking the church activities; for democratic leadership style study advocated for avenues of skills impartation, capacity building programmes and inclusion of the youth in church decision making; strategic leadership style called for church youth leadership to organize meetings, gather relevant data on leadership, and participate in designing, implementing and reviewing of church policies; and for servant leadership style the study recommended that there is need for environment diversity of youth opinions coupled by church youth participation, cultivating a culture of inclusivity and trust of the youth in the affairs of the church, and managing the church youth development through the persuasion and creating incentives for the youth that triggers their leadership in selected Pentecostal churches in Nyeri Town Sub County. The study recommends that for comparative analysis the same study can be replicated to other regions in Kenya and in other churches.

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ACRONYMS AND ABBREVIATIONS

CYD	:	Church Youth Development
MUA	:	Management University of Africa
PEFA	:	Pentecostal Evangelistic Fellowship of Africa
SPSS	:	Statistical Package for Social Sciences

OPERATIONAL DEFINITION OF TERMS

Church: The whole body of the faithful, united to profess Christ

Church Youth Development: provision of young people in the church with the platform to make decisions and to have access to resources, opportunities and training

Democratic Leadership Style: involves the members of the group taking a more participative role in the decision-making process of the church

Leadership Style: Ability to give guidance to those that will follow to complete a mission statement in an organization like the church

Management of Church youth development: The inclusion of the youth in the running of church activities through holistic growth in their behaviors and lives

Pentecostals Churches: A group of churches which originated in 1916 with an emphasis on prayers, healing, worship, spirituality, evangelism, and warfare

Strategic Leadership Style: involves the leader is focusing on the future activities of the church by setting guiding objectives and strategies that will move it towards its goals

Servant Leadership Style: entails the leader embracing the followers through leading by example and works for the good of the

Transformational Leadership Style: involves influencing the individuals and groups of people by creating real and substantive changes in the running of the church

Youth: Refers to persons aged between 15 years to 35 years

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This section deals with the general introduction of the study. This includes the background of the study, statement of the problem, objectives of the study and research questions, justification and scope of the study, limitations and the chapter summary.

1.2 Background of the Study

In a global sense and with respect to leadership, every organization has its system of operation. An effective leadership is patterned by its goals and vision which help in achieving positive results. In view of the biblical perspective of leadership, the first thing one should recognize is that, there are prophets, apostles, evangelists, teachers and disciples who have led in the time past, unlike the general view that leadership includes the capacity to influence, inspire, rally, direct, encourage, motivate, induce, move, mobilize and activate others to pursue a common goal or purpose while maintaining commitment, momentum, confidence and courage (Kings, 2014).

Further Northouse (2015) notes that church leadership as the ability of a person to urge other people to co-operate to such an extent that they do the task that is being asked from the leadership with trust and enthusiasm. This gift of leadership allows an organization to march intentionally towards the actualization of its mission. Strategically-oriented leaders form a plan that everybody can understand and participate in. They will also strive to bring the various subgroups of an organization or church into alignment so that, the entire church's energy will be focused towards

realizing the vision. Every church and every organization needs someone who provides these critical strategic components to the leadership team.

In the African context, church leadership is the decisive factor in determining the effectiveness of a church and the single most contributing factor that allows a church to develop its full potentials (Myers, 2017). Delbecq (2018) maintains that church leadership is the most important aspect of church functionality and activity. On the other hand, methods and management tools learned from human experience and/or training that are useful in practical and effective management of the organizations and churches constitute secular approaches. The use of right management tools and methods produces motivation, satisfaction, excellence and high productivity. A church organization that correctly utilizes a combination of both spiritual and secular approaches in its management can directly impact individuals' lives, adequately motivating them through service to attain high levels of organizational commitment. The result of high commitment is growth and high performance in the various aspects of personal and church life, (Cameron, 2013).

In the 21st century it is expected that African societies will be confronted with many challenges which will influence the totality of their living experiences and especially the youth. There is a tendency of leaders holding firmly to their position and seeing youth as a great threat instead of bringing them close for mentoring, (Delbecq, 2018). He views this tendency to be found both in public offices and in church leadership; which represent a major cultural and sociological problem, if the church does not change its emphasis to a serious ministry directed towards young people they are going to lose the present generation of youth, if they lose the present generation of youth they are going to lose Africa. Youth should have a significant place in the

church. They have talent to be utilized, potential to be directed in the right use (Delbecq, 2018). They also need to be heard and mentored. If Pentecostal set ups lose this generation then the future of the church will not be bright, (Davie, Heelas and Woodhead, 2017).

Adolescent ministry helps and aims at seeing the teens transit into youths and become more committed to Christ hence following the word of God and living as the Word dictates them to. Church leaders handle youths with delicately by treating them with utmost respect. This enables the youth to focus on church and lead as an example. This allows the church leaders to stop been biased hence making broad generalization (Zaki, 2016).

Youth development is a process that prepares a young person to meet the challenges of adolescence and adulthood and achieve his or her full potential. Youth development is promoted through activities and experiences that help youth gain substantial skills and competencies. Youth leadership is part of the youth development process and supports the young person in developing: the ability to analyze his or her own strengths and weaknesses, set personal and vocational goals, and have the self-esteem, confidence, motivation, and abilities to carry them out (including the ability to establish support networks in order to fully participate in community life and effect positive social change); and the ability to guide or direct others on a course of action, influence the opinions and behaviors of others, and serve as a role model (Wehmeyer, Agran, and Hughes, 2008).

According to Kalu (2010) true leaders engage others with their consideration and modesty because they involve themselves in what they are actually doing not for individual gains. Leadership styles should be selected and adapted to fit church,

situations, groups, and individuals. It is thus useful to possess a thorough understanding of the different styles as such knowledge increases the tools available to lead effectively. The study will focus on transformational leadership style, democratic leadership style, strategic leadership style and the servant leadership style in Pentecostal churches in Kenya.

The freedom of worship in Kenya has resulted to the emergence of many Pentecostal churches that have been guided by the need to reach the increasing populace with the word of God. The structural set up of the Pentecostal churches has been anchored on the vision carrier directions which have not been fully supported by the whims of leadership principles as depicted in the guiding standards globally. Leadership in Pentecostal churches in Kenya is premised on the ability of the spiritual personalities to intertwine the varied activities within the church and the available resources at their disposal.

In Nyeri County, the Pentecostal churches design are limited by the scope of their operations thereby putting minimal emphasis on key leadership areas like mentorship programs for youth leaders, delegation of church duties to the youth, robust internet connectivity to reach the youth and the social status dimensions in the church environment that have been built in the church systems from inception, (Gospel Centre International, 2017).

1.3 Statement of the Problem

Over the years the Pentecostal churches in Kenya have been run by the house of the clergy who have been trained on pastoral care and less training on leadership dimensions. The reliance on the Holy Spirit ministration has been evident on this type of a model of church administration over the years (Gospel Centre International,

2017). The current times present significant changes and leadership challenges to the Christian church worldwide. Today's churches, including Pentecostal churches in Kenya are struggling to successfully meet the spectrum of leadership styles issues in order to remain relevant and fulfill the great commission given by Jesus Christ. The Pentecostal churches in Kenya inability to attract youth in their numbers in the church systems and actively travail through the church ladder are vital (Crosby and Smith, 2015). Kamau (2014) states that young people are trying to desperately understand themselves and their world and where they can fit in successfully and happily, constantly looking for guidance from their church leaders and parents.

Previous studies on youth development in churches indicate that there is an expression that the church is always one generation to extinction (Joy, 2012). According Mutia (2016) discovered that 60% of young people will leave the church permanently or for an extended period; Kinnaman (2016) discovered one-third call church boring, about one-fourth say faith is irrelevant and Bible teaching is unclear. One-fifth say God is absent from their church experience. According to Adongo (2016), the urban youth in Kenya have come up with a modern set of church ministry, which many of them contend, should replace the old style and outdated lethargy. From most previous studies, it can be concluded that the success of a church is often tied to the effectiveness of its leaders, especially its stakeholders. Managers continually strive to improve their leadership styles to increase organizational performance and they suppose that employees are accepting them. However, gaps exist in the relationships between leadership theory and practice.

The Pentecostal churches major issues that continue to hinder youth from attending church mainly is discontent between generations, one group feels left out while the

other age group wonders why things cannot be about them. However, youth commitment in church affairs is causing anxiety among the clergy. This is an issue of great concern to the church as it impacts negatively on the future membership and leadership of the church. The previous studies have shed light on youth retention in churches, organizational performance, and their growth but minimally have they delved on church youth development. In light of the above, this study sought to establish the relationship between leadership styles and management of church youth development in Kenya. It further sought in its objectives to compare the most effective leadership style to manage the church youth development in Pentecostal churches.

1.4 Objectives of the Study

The research objectives of the study were;

1.4.1 General Objective

The general objective of the study was on leadership styles and management of church youth development in Kenya.

1.4.2 Specific Objectives

The specific objectives of the study were;

- i. To assess the influence of transformational leadership style and management of church youth development in selected Pentecostal churches in Kenya.
- ii. To establish the influence of democratic leadership style on management of church youth development in selected Pentecostal churches in Kenya.
- iii. To ascertain the influence of strategic leadership style on management of church youth development in selected Pentecostal churches in Kenya.

- iv. To determine the influence of servant leadership style on management of church youth development in selected Pentecostal churches in Kenya.

1.5 Research Questions

The research questions of the study were;

- i. In what ways does transformational leadership style influence management of church youth development in selected Pentecostal churches in Kenya?
- ii. In what ways does democratic leadership style influence management of church youth development in selected Pentecostal churches in Kenya?
- iii. How does strategic leadership style influence management of church youth development in selected Pentecostal churches in Kenya?
- iv. How does servant leadership style influence management of church youth development in selected Pentecostal churches in Kenya?

1.6 Justification of the Study

The findings of this study are beneficial to the leadership of Pentecostal churches in understanding more about church youth development and allow them to make more informed decisions and strategize on how to boost youth involvement in leadership avenues within the churches. Study findings helps church leaders to identify and adopt effective interventions for ensuring that more young members join the churches, are retained and commit to spiritual maturity. Specifically, it helps in the identification of key traits and skills for leaders, right administrative structures, tools and techniques necessary for management of the church youth development. This is important information to consider in the development of the current and future church youth leaders. Pastors and discipleship teachers may find invaluable information on how to effectively lead young people to become better disciples of Jesus. The benefit

to the general body of Christ is an enhanced capacity to accomplish the great commission in a more focused manner and in growing dynamic and strong churches. Information generated adds knowledge to the existing literature on leadership styles and the management of the church youth development.

1.7 Scope of the Study

The study focused on leadership styles and management of church youth development in Kenya. The study focused on 7 selected Pentecostal churches in Nyeri Town Sub County that have active youth departments as supported by youth group officials. The study took a period of six months to complete, from April 2020 to October 2020.

1.8 Chapter Summary

This chapter provided background information of the study on the leadership styles and management of church youth development: a survey of selected Pentecostal churches in Nyeri Town Sub County. The problem statement and the research objectives have been defined. In addition, the research questions, justification, scope and chapter summary have been outlined.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The chapter outlined the theoretical literature review, where theories explain the connection between leadership styles and management of church youth development. Further the study looks into empirical literature review, critiques of existing literature, summary and identifying the research gaps, the conceptual framework, operationalization of variables and the chapter summary.

2.2 Theoretical Literature Review

Theories are formulated to explain, predict and understand phenomena. Theoretical literature connects the study to existing knowledge. It also specifies which key variables influence a phenomenon of interest. This study was anchored on transformational leadership theory while other theories were strategic leadership theory and servant leadership theory.

2.2.1 Transformational Leadership Theory

This transformational leadership theory was introduced by Burns (1978). According to Burns transforming leadership is a process where leaders and followers help each other to advance to higher level of morale and motivation. Burns related to the difficulty in differentiation between management and leadership and claimed that the differences are in the characteristics and behaviors, (Burns, 1978).

Transformational leadership is a theory of leadership where a leader works with teams to identify needed change, creating a vision to guide the change through inspiration,

and executing the change in tandem with committed members of a group (Turner, 2012). Yulk (2012) argued that although transformational leadership is expected to improve organizational performance, it does not address the effect a transformational leader has on organizational processes that are key to organizational performance. He argues that past studies have not sufficiently discussed the causal effect of transformational leadership on the processes that lead to the effectiveness of organizations such as structure, culture, strategy and technology. Another weakness of the transformational theory is its tendency to address only the effect of a transformational leader on individual behaviour and not on the group or organization (Yulk, 2012). He posits that the high inter-correlation of the transformational leader behaviours raises questions on the construct validity of the measurement instrument as well as the omission of other leadership behaviours which contribute to leadership efficiency like delegating, coordinating, networking with peers and promoting organizational learning.

Kouzes and Posner, (2010) acknowledge the fact that transformational leaders do not operate in a vacuum and therefore situations like unfavourable environmental conditions, different organizational structures may impact the effectiveness of a transformational leader. It has also been pointed out that the theory does not identify situations when transformational leadership is detrimental. According to Harrison (2017) followers of transformational leaders can be so motivated such that they experience burn out.

Transformational leadership theory fits in this study as it's the behavior that describes the leaders (pastors, church elders) as role models to the followers (members – youth women, men), encouraging them to share common visions and goals by providing a

clear vision and a strong sense of purpose. Church youth development in Pentecostal churches emanates from the notion of being guided by the actions of their pastors and church leaders, which translates to their leadership charisma.

2.2.2 Strategic Leadership Theory

The strategic leadership theory was developed by Ireland and Hitt (2005). The theory argues that organizational growth is achieved through the configuration of six main activities which include determining the organizational strategic direction which is also the organizations' purpose and vision, exploiting and maintaining the core competencies, developing the human capital, sustaining an effective organizational culture, emphasizing ethical practices and establishing balanced organizational. Strategic leadership theory provides guideline that focus organizations when they are deciding on their purpose and best business practices that are critical for remaining competitive and relevant. Being able to learn and adapt has become vital for sustainability. Failure to be able to adapt to changing technology, climate change, and economic factors risks the organization becoming obsolete.

Strategic leadership is all about the leaders determining where the organization wants to be in the future and a setting of objectives, and action steps that will move it towards its goals. A good strategy would look into the external and internal environment of the organization. It therefore becomes the responsibility of the leadership of every organization to ensure that all the stakeholders are well taken care of in the strategic plan, (Fry, Vitucci, and Marie, 2015).

Effectiveness of the church in its mission is directly related to the strength and effectiveness of its leaders (Fry et al, 2015). The pastor is responsible for guiding the church strategically to reach God's purpose and vision. In addition, Christian

leadership requires the leader to inspire, train, and take others to the service of the kingdom enthusiastically. The effectiveness of the church as a representative of Christ in this world depends on the efficiency of those that have been assigned by Christ as its leaders (McKenna, Yost and Tanya, 2015).

Strategic leadership is all about the leaders determining where the organization wants to be in the future and a setting of objectives, and action steps that will move it towards its goals. A good strategy would look into the external and internal environment of the organization. It therefore becomes the responsibility of the leadership of every organization to ensure that all the stakeholders are well taken care of in the strategic plan. The church's adolescent retention and success in its mission relates directly to its strategic leadership. The mission of a leader in the individual aspect is to inspire, train, and take others into the service of the kingdom enthusiastically, leading them to fulfill their calling. Simultaneously, in the corporative aspect, leaders are responsible to guide their followers to accomplish the established goals of the group (McKenna, Yost and Tanya, 2015).

This theory is relevant to the study as it gives a greater understanding on the importance of strategic leadership in Pentecostal churches that would foster the development of the youth. This theory is relevant to the youth development in the church as it contributes to effective corporate leadership and management of the church and it helps the church to have an excellent relationship with children, adolescent and youth.

2.2.3 Servant Leadership Theory

This theory was developed by Greenleaf (1977). It emphasizes on a leader being intentional about being a steward of his influence so that they are enabled and

empowered to achieve the goals of the community in the service to God. It argues that leadership should prioritize the needs of others. Greenleaf enumerates ten principles of servant leadership which are, listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, building community and commitment to the growth of the people. In Pentecostal churches, they believe that the servant leadership helps in dealing with the reality of power in everyday life- its legitimacy, the ethical restraints upon it and the beneficial results that can be attained through the appropriate use of power to the youths.

As Blanchard (2018) puts it, servant leadership is about getting people to a higher level by leading them at a higher level. This means the success of servant leadership would be judged by the level of the people being led. The success and betterment of the people that are led should be evident by all. Every human being has a deep desire to arise above their present circumstances and any leader who appeals to this would be a source of great motivation to the people he leads (Covey, 2012).

The servant leadership approach helps the leader to conceptualize, meaning in order for the pastor to be effective, he should understand the workings of his church and know when something is wrong with the church members (Dennis, Kinzler-Norheim and Bocarnea, 2010). The church leaders should administer emotional healing which requires one to be sensitive to the issues of the youths. A pastor is basically a therapist at times. They listen to the youths' problems and help to solve their problems or guide them in the direction they need to go. Most of the sometimes the youth just need someone to listen to their issues; which can help them heal emotionally, more so than someone just giving them advice (Parris and Peachey, 2013).

Servant leadership theory would be key and instrumental in ensuring that the youths are well taken care of in Pentecostal churches. It would require that the church leaders at different levels come to the level of the youths and see that they get the best out of them. This would require the practice of the principles of servant leadership. The young adults are a great resource in the church and they should be well taken care of so that there is continuity and posterity in the church (Spears, 2015).

2.3 Empirical Literature Review

Empirical literature review is the literature or previous studies that relate or argue positively with the study variables or hypothesis. The study sought to look into the past studies done in the area of transformational leadership style, democratic leadership style, strategic leadership style, and servant leadership style and how they relate to management of church youth development.

2.3.1 Transformation Leadership Style and Management of Church Youth Development

Leaders are the key decision-makers on spiritual nourishment of the congregants' and the youths in the church. They have introduced different programmes such as deployment of the youths to other churches for mentoring programmes. The retaining of transformational leadership behaviours is more positively related to subordinate effectiveness in a variety of church settings. The transformational behaviour of church leaders influences youths to make them more aware of their roles as Christians and develop their self-interest to the church, (Graham and Bennett, 2015).

As stated by Farah (2016), in a study on the connection between the transformational leadership style and young youths' retention to church, a positive relationship

between the transformational leadership and the youths exists. The study demonstrated that effective church leadership management arbitrates the relationship between leadership and youths' retention through increased commitment, higher motivation and intellectual motivation.

Bass (2015) however posits that transformational leadership is an augmentation and extension of transactional leadership and that transformational leaders pick from where transactional leaders reach. The transformational leadership style develops from the exchange process between leaders and followers wherein the leader provides rewards in exchange of follower performance. Transformational leaders accept the goals, structure and culture of the existing organization and are said to be ineffective in bringing significant change. These leaders can be effective to the extent that they clarify expectations and goals, but they generally neglect to focus on developing the long-term potential of followers (Lievens, Van Geit & Coetsier, 2017).

Burns (2018) characterized transformational leadership as that which occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. A transformational leader has been characterized as one who articulates a positive vision of the future that can be shared with subordinates and among peers, pays a high attention to diversity, and intellectually stimulates subordinates to perform beyond their expectations. Transformational leaders believe in the need for change and engage in a process which includes a sequence of phases: recognizing the need for change, creating a new vision and institutionalizing the change (Yammarino and Bass, 2010).

To be a transformational leader, one must have the ability to change the perspective or cause a paradigm shift in the way followers see a particular situation and elevate

followers' needs in line with his/her own goals and objectives. Transformational leadership is vital to effective management because the effectiveness of leaders determines the success of organizations. Leaders who interact with their followers in a way that is viewed as intellectually challenging, inspirational, sensitively considerate and supportive and express a mission that is representative of their collective goals are classified as transformational and are often associated with very productive organizations (Hancott, 2005).

Mokgolo, Kiongo, Hubbel & Welsh (2012) argued that a transformational leadership influences the performance of organizations in an environment of uncertainty but not in more stable situations and that charismatic leadership behavior has a positive relationship with employee satisfaction. They further posit that transformational leaders use idealized influence to empower followers, thereby raising the follower's tolerance for uncertainty and ability to adapt to new, changing conditions. Inspirational motivation is behavior through which transformational leaders try to express the importance of desired goals in simple ways, communicate a high level of expectations and provide followers with work that is meaningful and challenging.

The leader's ability to define, articulate and communicate a vision is just as important as the nature of the vision (Hancott, 2005). Bass (2008) defined inspirational motivation as the leader's ability to articulate an appealing vision of the future, challenge followers with high standards of performance, talk optimistically and with enthusiasm, and provide encouragement and meaning for what needs to be accomplished while acting morally and ethically. Intellectual stimulation is transformational leadership behavior that challenges followers' ideas and values for solving problems. Through intellectual stimulation, leaders encourage subordinates to

question the universality of previous cognitive frames, opening the door for new frames to develop. Transformational leaders know that creativity, knowledge creation and continuous improvement are the only real ways to achieve a sustainable competitive advantage. Hence, they continually challenge old assumptions and ways of doing things, foster creativity, stress the use of intelligence, and stimulate in others new perspectives and ways of doing things (Bass, 2008).

The leader's vision provides the framework for followers to see how they connect to the leader, the organization, each other and the goal; in other words, they get the bigger picture. Individualized consideration is behavior of transformational leaders that enable them to deal with others as individuals and understand that each person has different needs, abilities, requires personal attention and has the need to feel valued. Transformational leaders do this through spending time teaching, coaching and developing their followers by listening attentively, recognizing and valuing each individual's contributions, (Dogra, 2010).

In a study on impact of organizational culture on the performance of leadership in outreach hope church, Kenya (Kanyuira, 2016). The purpose of the study was to bring awareness of the influence of organizational culture on leadership and encourage deliberate and strategic shaping of organizational culture among church leaders in Kenya. The target population included 159 leaders (pastors, elders, deacons, deaconesses and ushers) of the thirteen Outreach Hope churches. The study was based on a descriptive survey of thirteen church congregations of Outreach Hope Church, located in Nairobi, Machakos and Turkana counties. The useable survey comprised of a 20% sample 33 individual responses to a questionnaire. The data collected was assessed and evaluated and then analyzed through descriptive statistical methods.

The study concluded that Outreach Hope Churches adopted hierarchy culture which was characterized by structured procedures and processes that were applied to govern the behaviour of the employees. Culture found in the church focused on the realization of goals and commitment. Organizational culture had a positive impact on the performance of Outreach Hope Churches in Kenya. Culture influenced development of human resources and success in the community. Further, the study concluded that organizational culture impacted positively on organizational performance of Outreach Hope Church. The church attained an average contribution from tithe and offerings. Most of the followers were satisfied with the manner in which the church ran its services, (Kanyuira, 2016).

The study further revealed that that the church conducted regular training and development programmes that impacted positively on the performance of servant leaders. The study therefore recommends that Churches should cultivate a culture of servant leadership that is intended to establish a good relationship between the followers and the church. This will inspire, encourage and motivate the Christians to abide with the Christian teachings and impact positively on the performance of the church. A similar study should be conducted on the impact of organizational culture on the performance of mainstream churches in Kenya that are similar in terms of size and areas of intervention after which findings can be compared then a conclusion can be drawn based on solid facts, (Kanyuira, 2016).

According to Bass (2008), individualized consideration makes employees feel that their organizations value them and their need to understand and resolve their personal uncertainties. Transformational leaders make subordinates feel that they have a calling to work toward a valuable purpose, like building new and larger entities. By

considering each subordinate as an individual, transformational leaders can provide support through the change process by facilitating social reconstruction to bring more uniform interpretations to people with separate experience bases. The effect of these transformational behaviors is that youths will be more satisfied with their roles because they believe that they are doing important work for leaders who value their contributions.

Transformational leadership style brings results of church youth contribution to the Pentecostal churches well being, and the development of youth in terms of skills and competencies has not been explicitly brought out. This study goes deeper in establishing the changes in church youth that emanates from transformational leadership style in Pentecostal churches and their contribution on the management of the church youth development.

2.3.2 Democratic Leadership Style and Management of Church Youth Development

Democratic leadership style can be called participative leadership (Dogra, 2010). This system of leadership leads to the development of trust and loyalty among the subordinates. The leader takes his followers into full consideration, utilizes their skills and knowledge and takes their inputs before arriving at a decision. In a democratic leadership, there is always a rapport between the leader and the subordinate.

Iginu (2014), points out that democratic leadership is warm, understanding but firm. Decisions are taken jointly, while the leader guides the subordinates to determine how to function. It operates an open policy. They share decisions and this allows the subordinates the opportunity to criticize and appraise objectively.

Cherry (2013), also views democratic leadership, as participative leadership, is a type of leadership style in which members of the group take a more participative role in the decision-making process. Studys have found that this leadership style is usually one of the most effective and lead to higher productivity, better contributions from group members, and increased group morale.

Some of the primary characteristics of democratic leadership according to Cherry (2013) include; group members are encouraged to share ideas and opinions, even though the leader retains the final say over decisions, members of the group feel more engaged in the process, creativity is encouraged and rewarded. Because group members are encouraged to share their thoughts, democratic leadership can leader to better ideas and more creative solutions to problems. Group members also feel more involved and committed to projects, making them more likely to care about the end results.

While democratic leadership has been described as the most effective leadership style, it does have some potential downsides. In situations where roles are unclear or time is of essence, democratic leadership can lead to communication failures and uncompleted projects. In some cases, group members may not have the necessary knowledge or expertise to make quality contributions to the decision-making process. Cherry (2013) stated that democratic leadership works best in situations where group members are skilled and eager to share their knowledge. It is also important to have plenty of time to allow people to contribute, develop a plan and then vote on the best course of action.

In African community traditionally, young people were denied participation in decision making with the assumption that they did not have enough experience to

make good decisions. Age was a source of intimidation and old people were always considered wise because of their rich experiences. Participation of the youth was not much appreciated as it showed lack of respect for the old. The church had the same patterns where the pastor and priests almost acted infallible without any question from the members; this can be seen as lack of democracy, (Dogra, 2010). The youth all over the world today are fighting for democracy and participation. Human rights among other movements are calling upon old people to give young people space to express themselves and participate in decisions affecting them, (Ross, Capra, Carpenter, Hubbell and Walker, 2015).

Successful church leaders are authentic and behave with consistency, can read the emotions of youths, and attend to the emotional aspects of the youths (Johnson, 2015). Along with authenticity, other qualities of effective church leaders can also be found in Watt's (2014) on commonalities in church leadership. The study indicates that majority of the youths aspire and do as per their leaders, therefore, church leaders should be good role models to the young youths to set a good example on the lifestyles they choose to live hence retaining them to church.

Schoemaker, Krupp and Howland (2013) established that whether a lay person or a hired staff person (lay or clergy), a successful youth program in church must have someone willing to devote time and energy to organize fellowship and teaching time as well opportunities for service for the youth. Someone willing to share God's love and the message of the Gospel with the youth of the church is obviously vital. There is not one perfect type of personality for a successful youth worker, but a genuine and sincere interest in youth is an obvious must.

Dreyer (2015) established that it's the leaders' role to keep the youth and youths coming back in the church and attending the church programmes. The study observed that democratic leaders allows the young people to be involved in the organization spectrum of activities, processes and systems in order for them to acquire the much needed know how in measuring their performance. Further the study noted that letting the young people possess a sense of belonging to the organization system, makes them to learn and acquit themselves with leadership dimensions for increased growth and development.

Ngasura (2013) investigated the key strategies in effective pastoral leadership competency. The study indicated that democratic leaders encourages the youths to determine their giftedness and calling, as well as their ability to act on the roles given to them. Youths are able to grow in their own skill acquisition to enhance their strengths and improve upon their weaknesses and they discover their giftedness and callings which then can be utilized in ministry. The study also found out that democratic leadership is a significant in helping youths where leaders are working with and lead youths (both individually and corporately) who have a variety of gifts, personalities and experiences. They are able to help the group move toward a common goal and vision. The study also found out that the democratic leaders put personal desires aside for the sake of the youths' group and the larger mission of the congregation.

A study done by Chen and Yang (2012) indicates that democratic leaders significantly influence retention of the adolescent in the church by being their spiritual and emotional guides. Therefore, the ability of democratic leaders to deal with setbacks, rejection, and failure to a certain degree and the goal-orientation does not get lost as

it's a characteristic for democratic leaders. This shows that democratic leaders have scored higher in regard to mission orientation, team-orientation, and training of the youths in the community.

Church leaders have developed understanding identities, roles, gender and race, critical thinking, and learning on youths. Effective leadership, now and into the future, relies on authentic insights that come from critical reflection about and deep understanding of youths (Farah, 2016). However, personal reflection, self-development, journaling, and examining one's emotions can be uncomfortable and difficult; leadership research suggests that successful church leaders are in touch with their emotions (Johnson, 2015).

According to Yi (2013), churches have adopted democratic leadership style through the retention youths especially girls in church due to the sense of belonging. Furthermore, women in church have continued to gain presence. Watt (2014), on a study of business organizations, considered a variety of underlying traits that contribute to potential leadership when considering male against female job candidates. The study identified potential differences in the following areas: verbal and nonverbal communication skills; cognitive skills; differences in personality, values, and interests; reactions to conflict; sex-role identification and stereotype; and differences in self-confidence. The method used in the teaching of life skills builds upon what is known of how young people learn from their own experiences and from the people around them, from observing how others behave and what consequences arise from behaviour.

The literature brings out the general view of democratic leadership style but does not tell the extent of participation and decision making of the subordinates. This study

seeks to bring out the extent of influence of democratic leadership style on the management of church youth development in Pentecostal churches in Nyeri Town Sub County.

2.3.3 Strategic Leadership Style and Management of Church Youth Development

Strategic leadership style is seen as the vision, direction, the purpose for growth, and context for the success of the organization, strategic leadership also initiates outside-the-box thinking to generate future growth (Nastase, 2010). In addition, Burgelman (2014) stated that, effective strategic leadership results in top management being able to gain and maintain control of the destiny of the organization that is, keep the organization independent over long periods of time and maintain a level of performance that consistently meets and often exceeds the expectations of the majority of its stakeholders. A strategy helps to have focused attention and ensure that the organization is headed towards a common direction with each member contributing towards its mission and vision (Saffold, 2005).

Muriithi (2018) did a study on strategic leadership and its effect on retention of adolescents in the church: a case of the gospel celebration church, Nairobi, Kenya. The study was guided by the following research questions; how do the church programmes, leader competence, ethical practices and adherence affect the retention of adolescents at Gospel Celebration Church, Nairobi, Kenya. The study was guided by the following theories; strategic leadership, servant leadership and transformational theories. The study adopted descriptive research design. The target population for this study was the urban adolescents of the East lands region of Nairobi County, Census

sampling was adopted where all the population of 32 church leaders and 50 adolescents between the age of 13 and 18 years were included.

The study found out that correlation results based on adolescents suggested that church programmes, leader's competence and ethical practices adherence positively influenced adolescent's retention. Based on correlation results of leaders, the study established that church programmes, leader's competence and ethical practices adherence negatively effect to adolescent's retention. The study concludes that church programmes, leader's competence and ethical practices adherence have mixed effect (both positive and negative) on adolescent's retention. The study recommends that the church should embrace a mentorship programme for adolescents whose main role and agenda is to retain and absorb more adolescents into fellowshiping with the church. The study recommends that church leaders ought to be well trained with relevant skills and competences that enable them to nurture and influence retention of adolescents in the church. The leaders also ought to uphold high Christian Biblical ethics in a manner that the adolescents can emulate since they look up to them as role models, (Muriithi, 2018).

Strategic planning should be a continuing effort to view the organization as God sees it and in terms of what God wants to accomplish. In formulating a good strategy, an organization would require to look at both the external and internal environments which include macro, industry, competitive, client and internal environments (Saffold, 2005). The members of the church form a critical part of the internal environment. Gitonga (2008) notes that the church should focus on the posterity of its adolescents as there seems to be a decline in the numbers of adolescents that are retained in the church as they mature to adulthood.

There are different schools of thought or approaches that the leadership can adopt in creating their strategic plan. The positioning school is an analytical process which is modeled on the premise that only a few strategies are desirable, (Saffold, 2005). This concerns the position in the economic market place. These strategies are defended against the future competitors (Porter, 2018).

Porter (2018) enumerated 5 forces of a market that were; threat of new entrant, bargaining power of suppliers, customers, threat of substitute products and intensity of rivalry among competing firms. The church has a product of the word of God, prayer and also spiritual nourishment to its congregants. Some people opt to consult witch doctors at the expense of their faith leading to their dropping out of the church. The main suppliers of the word of God would be the pastors and other ministers of the word of God, (Saffold, 2005).

Gitonga (2008) observes that as part of their strategy, Pentecostal churches primary activities are Pastoral care, Sunday services and fellowships, prayer meetings, conferences and seminars, the television outreach program, mission, the school of ministry, music and worship ministry and support activities. Further he notes that the support activities in the church are finance and administration, media and information technology, operations and logistics and service to the people. Through these activities the ministers have mentored a lot of people and helped in retaining the young adolescents in the church. These activities have helped in mentoring the young and the mature generation leading to their retention in the church and general spiritual nourishment.

According to Saffold (2005) a strategic leader is one who will focus on the future, capture a vision, devise effective strategies, emphasize action, manage opportunity

and threats, anticipate change and respond to it and also remain flexible and not rigid. Church leadership should therefore be very strategic in the leadership they offer especially to the adolescents since they are key in fulfilling the mission and vision of the church.

Strategic leadership is multifunctional and involves managing through others by combining managerial and leadership skills to influence those whom they work with and make decisions on a voluntary basis. Leadership is embraced by both the Christian and secular world as a process of social influence and as a state in which a person seeks for support of his followers and rallies them to accomplish a common goal or task. Every church seeks to be at the very best. Strategic leadership is all about the leaders determining where the church wants to be in the future and setting the objectives, and action steps that would move it towards its goals (Saffold, 2005). A good strategy would look into the external and internal environment of the church.

The review puts a lot emphasis on designing of the vision, mission, objectives and strategies which lies on the top managers of the organization thereby leaving out the aspiring managers in the process and their development. This study seeks to determine the extent of influence of strategic leadership style adopted the church leaders on the management of youth development in Pentecostal churches in Nyeri Town Sub County.

2.3.4 Servant Leadership Style and Management of Church Youth Development

The leader is the servant to the followers, leads by example and works for the good of the followers by empowering them by putting their interests before his own. This type of leadership is the opposite of the conventional leader, who is seen as the boss and is served by the followers and is driven by his own interest first and the followers

second. It promotes a 'bottom-up culture as opposed to the usual 'top-down' culture (Greenleaf and Spears 2012). This is the leadership style that the church esteems in conforming to Christ who is the leader of the church. The servant-leader is servant first by himself. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first; perhaps because of the need to assuage an unusual power drive or to acquire material possession (Greenleaf, 2010).

The servant leadership style helps the pastors in making the concerns of others a higher priority than their own. The pastors help the adolescents/teens/youth to grow and succeed since a pastor is a role model for her congregation. Through servant leadership, the leaders can be able to empower the youths by giving them autonomy to act and make decisions on their own when necessary, the freedom given to the youths can bring about confidence in themselves and their abilities (Spears, 2015).

According to Prichard (2013) servant leadership style brings on board diverse opinions by promoting participation, cultivates a culture of trust where people do not thrive on gossip but trust each other; develops other leaders by giving them opportunity to lead and demonstrating by example, helps people with life issues beyond work to develop them, motivates people, sells rather than tells by persuading people rather than commanding and controlling, puts followers benefit before his own, thinks long term by considering future generations, next leader or the next opportunity and acts in humility. This should be the kind of leadership that should be exemplified in church organizations.

For the past few years the church has been losing its hold upon youths/teens that are transitioning from childhood to adulthood. While many churches recently have made

rather strenuous efforts to build up a membership of the youth, a broad survey indicates that young people between the ages of fifteen and twenty one are quite generally turning their attention away from religion and the church (Zaiceva and Zimmermann, 2014). According to Mwangi (2015), the tendency by leaders holding firmly to their position and seeing the youth as a great threat instead of bringing them close for mentoring has made most youth resent going to church and taking part in any activities that involves the church.

The literature describes the general overview of the leader servant/ follower relationship but fails to explicitly determine the extent of the relationship. This study seeks to establish the extent of influence of servant leadership style on the management of youth development in Pentecostal churches in Nyeri Town Sub County.

2.3.5 Management of Church Youth Development

Church youth development (CYD) is a strategic approach with a focus on practices for engaging entire communities like the church in helping all youth thrive. It builds on traditional youth service approaches by emphasizing long term, systemic strategies for cultivating qualities and traits desirable in young people through the creation of environments that support their developmental needs and capacities. The YD approach is founded on the belief that young people thrive when they are developmentally supported across all sectors of the community namely the school, youth serving agencies, faith organizations like churches, community governance, business, juvenile justice system and the social clubs, (Morozov, 2014).

Conditions that promote healthy youth development are supported through programs and activities in schools and communities. Youth development studys and

practitioners emphasize that effective programs and interventions recognize youths' strengths and seek to promote positive development rather than addressing risks in isolation. Youth who are constructively involved in learning and doing and who are connected to positive adults and peers are less likely to engage in risky or self-defeating behaviors, (Krejcir, 2014).

Providing the conditions for positive youth development is a responsibility shared by families, schools, and communities. Families promote healthy youth development when they provide support, have positive family communication, have clear rules and consequences and monitor their adolescent's whereabouts; provide positive, responsible role models for other adults, adolescents, and siblings; expect their adolescent to do well; and spend time together. Schools promote healthy youth development when they expect commitment from youth; have a caring school climate; have clear rules and consequences; provide positive, responsible adult role models; and expect youth to do well, (Smith, 2014).

Community systems like the churches and neighborhoods promote healthy youth development when adults advocate for youth healthy behavior; youth model positive, responsible, and healthy behavior; and youth programs are available. It is unusual for all these positive influences to be present at the same time; unfortunately, too many youth grow up in circumstances that provide limited support for healthy development. Well-designed and well-run youth development programs promote youth leadership by involving youth in needs assessment, planning, implementation, and evaluation. A growing number of organizations include youth on their leadership platforms, (Boyd, 2013).

Nduyo (2013) in a study on influence of empowerment programmes on youth retention in the church; the case of churches in tigania east district, meru county. The main purpose of the research study was to find out the influence that empowerment programmes can cause to the retention of young people in the Church. These empowerment programmes include training youth in life skills, for example leadership skills, sex and marriage skills, rite of passage, career formation skills. The study also reflected on community services programmes focusing on less privileged, public mass clean up public donations etc. The study also touched on income generating activities as a program in the church and finally talent management and development. This study was carried in the denominations that are in Tigania East District, Meru County. The study randomly selected 14 churches that represented all other churches within the district.

According to Nduyo (2013), the methods of data collection used in the study were questionnaire, interviews, and observation. Among the 14 churches, questionnaires were distributed to young people of age 14 to 35, parents and a few clergy. The respondents gave very genuine response and the findings of this study brought forth the following recommendations. Various churches to check on economic empowerment of their youths since a big number of the churches did not consider it important. Churches should engage more effort in creating awareness on sex and marriage to our young people. This will help them to become responsible, mature and potential youths who can bring stable families in future hence stable churches. Parents and church leaders should come up with potential youth patrons who can give them spiritual guidance, and at the same time church leaders should encourage old youths and junior youth to integrate freely while mentoring each other.

On a broader view, the youths find themselves in a social arrangement (structure) determined by their respective societies. This social structure, have shared values which keep the society as an integrated whole. Human sociality is an inherent nature in man derived from being created in the image of God. Youth were an important component in African society. They were a symbol of strength, security and continuity. Societies had well established systems and structures for mentoring the youth into adulthood. Young people are the citizens, leaders, parents, and workers of our global future. Investing in their education and health will shape economic and social well being of the nation and the world at large, (Costella, 2016). Providing them with employment opportunities will impact worldwide poverty rate and regional political stability, (Kagama, 2013).

2.4 Summary and Research Gaps

The literature review sets the stage for a better understanding of leadership styles and management of church youth development and their interaction that were very helpful for the study. Previous research on leadership styles has concentrated on one segment of the society (such as business or politics) and doesn't feature exhaustively on not for profit organizations like the church. This study analyzed the influence of transformational leadership style, democratic leadership style, strategic leadership style and servant leadership style on management of church youth development. The study gaps are as indicated in Table 2.1.

Table 2.1 Summary and Research Gaps

	Author	Focus of the Study	Findings	Research Gap	Current Study
i)	Xu and Wang (2010)	Transformational leadership and performance of teams at organizational level	The findings found that transformational leadership enhances the overall development of the followers	The study doesn't explain how transformational leadership enhances the overall development of the followers	The study will bring out the connection between transformational leadership style and the management of church youth development
ii)	Bhargavi and Yaseen (2016)	Impact of democratic leadership on organizational performance	The findings found that democratic leadership provides opportunities to the employees to express and implement their creative ideas and take part in the decision-making process	The study fails to discuss elements of democratic leadership that affects organization.	The study bring connection between democratic leadership style and management of church youth development
iii)	Longe (2014)	Influence of strategic leadership on organization performance	The study found that this leadership style helps in creating an environment that is optimal for performance and also articulates the compelling vision	The study does no capture the aspects of strategic leadership style that affect organization performance.	The study will incorporate the elements of strategic leadership style and management of church youth development
iv)	Dreyer (2015)	Leadership role to keep the youth and youths coming back in the church and attending the church programmes	The study observed that by creating a safe place to share the love of God and having an opportunity to explore the meaning of faith with friends and people who care, it would be an	The study however did not show how the youth would specifically develop through democratic leadership style	The study will demonstrate how democratic leadership style will the youth to develop

			opportunity for laying a foundation for the young people		
v)	Burgelman (2014)	influence of strategic leadership styles on for profit organizations	The study noted effective strategic leadership results in top management being able to gain and maintain control of the destiny of the organization	however the study focused more on the business world and did not delve on churches as not for profit organizations	The study will connect the strategic leadership styles dimension and the church youth development
vi)	Mwangi (2015)	Challenges of ministering to the youth	The study found out that there tendency by leaders holding firmly to their position and seeing the youth as a great threat	Bringing them close for mentoring has made most youth resent going to church and taking part in any activities that involves the church	The study incorporates servant leadership style avenues and the church youth development
vii)	Boyd (2013)	The role of the local church in the maturation process during the transition from adolescence into adulthood	The study established that well-designed and well-run youth development programs promote youth leadership by involving youth in needs assessment, planning, implementation, and evaluation.	The study noted that growing number of organizations include youth on their leadership platforms	The study will brings out clearly the platforms of church youth development

2.5 Conceptual Framework

The conceptual framework illustrates the relationship that exists between the independent variables (transformational leadership style, democratic leadership style, strategic leadership style and servant leadership style), and how they influence the dependent variable (management of church youth development) in selected Pentecostal churches in Nyeri Town Sub County.

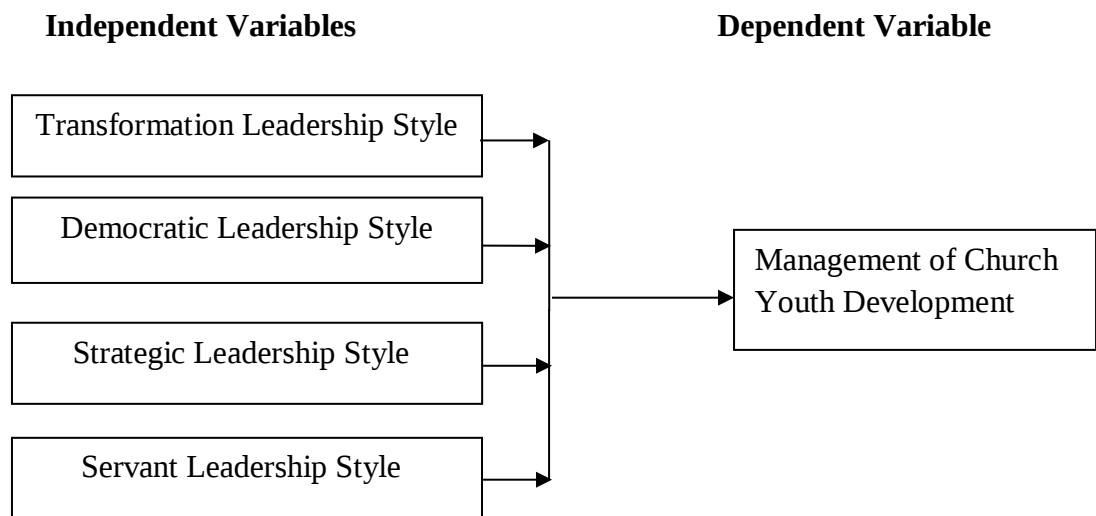


Figure 2.1 Conceptual Framework

2.6 Operationalization of Variables

An operational definition specifies precisely how study concepts are measured and therefore the purpose of operationalizing or operationally defining a concept is to make it measurable. Table 2.2 describes the objective, variables and its associated indicators as well as the corresponding measurement scales.

Table 2.2 Operationalization of Variables

	Objective	Variable	Indicator	Measurement scale
i)	To assess the influence of transformational leadership style and management of church youth development in Kenya	Independent Variable:	-Teaching	Ordinal
		Transformational Leadership Style	-Coaching	Ordinal
			-Supervision	Ordinal
ii)	To establish the influence of democratic leadership style and management of church youth development in Kenya	Independent Variable:	-Skills impartation	Ordinal
		Democratic Leadership Style	-Decision making	Nominal
			-Involvement	Nominal
iii)	To ascertain the influence of strategic leadership style and management of church youth development in Kenya	Independent Variable:	-Organizing meetings	Ordinal
		Strategic Leadership Style	-Data collection	Nominal
			-Updating of policies	Nominal
iv)	To determine the influence of servant leadership style and management of church youth development in Kenya	Independent Variable:	-Motivation	Ordinal
		Servant Leadership Style	-Trust	Nominal
			-Participation	Nominal
v)		Dependent Variable:	-Attendance of Church Events	Nominal
		Management of Church Youth Development	-Behavior Change	Nominal
			-Ownership of Church Programmes	Nominal

2.7 Chapter Summary

In summary, the chapter has looked into past studies done on leadership styles perspectives which influence the management of church youth development. The chapter brought out the theoretical literature and the empirical literature on transformational leadership style, democratic leadership style, strategic leadership style and servant leadership style as well as the management of church youth development. The previous study findings are explained in a tabular presentation and thereby bringing out the gap which the current study sought to fill. The chapter looked at the relationship of the independent variables and the dependent variable diagrammatically, before operationalizing the study variables by explaining the indicators of the independent variables, and the dependent variable in a tabular form.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

The chapter is concerned with design as well as the methodology of the study. It looked into detail on the research design, target population, sample size, sampling design, data collection techniques and procedures, pilot study, validity, reliability test, data analysis and presentation techniques, ethical considerations and the chapter summary.

3.2 Research Design

The descriptive survey research design was used because the study anticipated collecting quantitative and qualitative data from the study variables (Kothari, 2014). According to Yin (2003) noted that surveys provide quick and accurate means of assessing information if properly conducted. This design was justified because the youth groups involved in the study were widely geographically distributed across Nyeri Town Sub-County. A survey also attempts to quantify social phenomena on particular issues, conditions or problems that are prevalent in the churches. It assisted the study to establish whether significant association among variables exist at one point in time depending on the resources available and the target population. This design enabled the establishment of the relationship between transformational leadership style, democratic leadership style, strategic leadership style, servant leadership style and management of church youth development.

3.3 Target Population

The target population was the registered Pentecostal churches in Kenya, which summed up to 320 churches, with Nyeri County possessing 25 Pentecostal churches and has significant characteristics in common of the church youth. There were 7 Pentecostal churches in Nyeri Town Sub County that had active youth departments. The subject of the study was drawn from the youth department's officials as shown in the Table 3.1.

Table 3.1 Target Population

Pentecostal Churches	Chair Person	Assistant Chairperson	Organizing Secretaries	Treasurer	Committee Members	Total
Deliverance	1	2	2	1	3	9
Redeemed Gospel	1	1	1	1	3	7
Full Gospel	1	2	2	1	3	9
Living Faith	1	1	1	1	3	7
Jubilee Christian	1	1	1	1	3	7
Gospel Outreach	1	2	2	1	3	9
Kingdom Life	1	2	2	1	3	9
Total	7	11	11	7	21	57

3.4 Sample and Sampling Technique

Since the target population embraces a number of distinct categories of Pentecostal churches which possess youth departments and others does not; purposive sampling was suitable to select 7 Pentecostal churches which had functional youth departments, with 57 youth officials in Nyeri Town Sub County that had active youth departments. A census was considered, according to McKim (2017) that a population of less than 60 subjects need not be sampled out which it allowed a deeper, broader understanding of the population under study.

3.5 Data Collection Instruments

The study employed both primary and secondary data. Secondary data was collected from past journals while primary data was acquired through the use of closed and

open-ended questionnaire. Questionnaires were preferred because according to Kothari (2014) can be carried out by the study or by any number of people with minimal effect to its reliability and validity. Information obtained from the questionnaires was bias free and the study was in control and thus perfect of valid data was collected (Bhattacharjee, 2012). The study prepared open and close ended questionnaires for respondents. The purpose of the closed-ended questionnaire was to facilitate accurate data analysis and classification while open-ended questionnaire was to provide a greater depth of response.

3.6 Pilot Study

Pilot study is a small-scale inquiry of the techniques and actions used on a bigger scale (Yin, 2003). The basic reason of carrying out a pilot study was to check the possibility of an approach that was projected to eventually be used in a much bigger scale study. The study allowed for prior examination of the research apparatus and was not included in the actual study. The pilot study was done in the youth department of the Pentecostal Evangelistic Fellowship of Africa not targeted where according to Mille, Huberman, and Saldana (2014) a pilot study sample of 10% of the sample anticipated for the ultimate much bigger scale study was ideal. Six officials from the youth department were selected purposively.

According to McKim (2017) the results of a pilot study helps the study identify problems in the main research process. It also assists the study in identifying and refining the study query, outline the techniques better for pursuing it, and approximate the amount of time in days and resources required to complete the research process.

3.6.1 Validity

According to Orodho (2006) validity is the extent to which a test measures what it is intended to measure. The validity test helped the study to be certain that the data collecting apparatus used measured what they had intended to measure and this was done in regular manner. In the study, content validity was used to determine whether the instrument measures appropriately what it was meant to measure. Content validity concerned the suitability of use of some specific measuring apparatus in a given evaluation conditions through the process of checking of that instrument by the experts. In the study, a group of academic experts (supervisors and panelists) were used to give their opinion regarding the instrument to be used and whether it would measure what it was meant to measure.

3.6.2 Reliability Test

According to Saunders and Lewis (2009) a test is reliable if it is consistent within itself and across time. It is steadiness of measurement or constancy of measurement over a selection of surroundings in which essentially the same results should be attained. The reliability test helped the study ensure that consistent same results are obtained. In order to test the reliability of the questionnaires, the study carried out a pilot test using six youth officials. The reliability of the questionnaire was tested by computing the Cronbach Alpha. The recommended value of 0.7 is used as a cut off of reliability (Sekaran, 2009).The findings are indicated in Table 3.2;

Table 3.2 Reliability of Test Results

Variables	Youth Officials (n)	Cronbach Alpha
Transformational Leadership Style	6	0.832
Democratic Leadership Style	6	0.741
Strategic Leadership Style	6	0.786
Servant Leadership Style	6	0.725

The findings of the youth officials from the Pentecostal Evangelistic Fellowship of Africa established that transformational leadership style had a coefficient of 0.832, democratic leadership style had a coefficient of 0.741, strategic leadership style had a coefficient of 0.786 and servant leadership style had a coefficient of 0.725. The reliability of all the set variables in the questionnaires gave a Cronbach Alpha of 0.7 and above, thereby showing that the questionnaires were sufficient and could be relied on in the study.

3.7 Data Collection Procedure

The study collected primary data from the youth officials of the seven selected Pentecostal churches. Before the process of primary data collecting started, the study ensured that all the questionnaires were ready. These included the drafted questionnaires, both closed and open ended, and then administered the drafted questionnaires by dropping them to the youth officials and later collecting them after two days.

3.8 Data Analysis and Presentation Techniques

Before processing the responses the completed questionnaires were edited for completeness and consistency, then coded and entered to spreadsheet software. The data was analyzed quantitatively and qualitatively. Data collected was analyzed by descriptive statistics, Pearson correlation and presented through tables, charts and in prose. The analysis utilized the current SPSS version software to facilitate all computations and output for interpretation by the study. A simple linear regression model was done on the relationship between transformational leadership style, democratic leadership style, strategic leadership style, servant leadership style and management of church youth development as follows;

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + e$$

Where:-Y= Management of Youth Development

- β_0 = Constant
- X_1 = Transformational Leadership Style
- X_2 = Democratic Leadership Style
- X_3 = Strategic Leadership Style
- X_4 = Servant Leadership Style
- e =Error term of the model
- β_1 =Coefficient of independent variables

3.9 Ethical Considerations

3.9.1 Informed Consent

The study explained to the respondents before providing them with any requirements for the study. The study ensured utmost caution prior to the administration of the data collection instruments, an introduction on the aim and the purpose of the study was made to the respondents.

3.9.2 Voluntary Participation

Moral principals were put into great consideration when carrying out the study and the study ensured that no respondent was coerced in any way into providing the required information for the study. The information sought from the respondents was provided willfully.

3.9.3 Confidentiality

The study bore in mind the church processes hence was disciplined, customer sensitive, and showed respect to the church leaders. Information provided by the

respondents, was treated confidentially. The study observed integrity to crucial information that was obtained so as to safeguard the confidential matters of the church.

3.9.4 Privacy

Respondents' rights and privacy were upheld and the study ensured that no participant was identified from the information they provided in the questionnaires.

3.9.5 Anonymity

The respondents were informed not to write their names on the questionnaire or any information that identifies their identity otherwise they had to leave it anonymous.

3.9.6 Permit

Permission to conduct the research was obtained from the relevant authorities; that are the Management University of Africa, church administration and the individual respondents targeted. All data collected in the study was used for scholarly purposes only.

3.10 Chapter Summary

In summary the chapter sheds light on the research methodology employed in conducting the study that is the research design, target population, sampling techniques, data collection instruments, data collection procedures, pilot study (validity and reliability), data analysis and presentation techniques, ethical considerations and the chapter summary.

CHAPTER FOUR

RESEARCH FINDINGS AND DISCUSSION

4.1 Introduction

The purpose of this study was to assess leadership styles and management of church youth development in Kenya; a survey of selected Pentecostal churches in Nyeri Sub County. The chapter shows the data analysis results, presentation, interpretation and discussion of findings.

4.2 Presentation of Research Findings

4.2.1 Response Rate

Table 4.1: Table showing the Response Rate

Pentecostal Churches	Population	Frequency (n)	Percent (%)
Deliverance	9	8	14.03
Redeemed Gospel	7	6	10.53
Full Gospel	9	7	12.28
Living Faith	7	6	10.53
Jubilee Christian	7	6	10.53
Gospel Outreach	9	7	12.28
Kingdom Life	9	8	14.03
Total	57	48	84.21

The findings of the study indicate that out of 57 questionnaires administered, 48 of them were returned dully filled. Thus a response rate of 84.21% was obtained. According to Peil (2015), questionnaire return rate above 50% is considered good for a study and sufficient to proceed with data analysis.

4.2.2 Demographic Characteristics

This section discusses the data results of the general information about the church youth official as respondents in the selected Pentecostal churches. Data was collected on gender representation, education level, age of the respondents and the years they have served as officials.

Table 4.2: Table showing Gender of Respondents

Gender	Frequency (n)	Percent (%)
Male	17	35.4
Female	31	64.6
Total	48	100

The finding of the study shows that 64.6% of the respondents were females while 35.4% were males. This shows that there are more females officials in the youth departments in selected Pentecostal churches in Nyeri Town Sub County.

Table 4.3: Table showing Respondents Age

Age Bracket (Years)	Frequency (n)	Percent (%)
15– 20	11	22.92
21 – 25	16	33.33
26 – 30	12	25
31 – 35	9	18.75
Total	48	100

The finding of the study shows that 22.92% of the respondents were aged 15 to 20 years, 33.33% were aged 21 to 25 years, 25% were aged 26 to 30 years and 18.75% were aged 31 to 35 years. This indicate that the majority of the youth officials are aged 21 to 25 years, hence are in tertiary institutions seeking requisite education and thus not fully exposed to leadership knowledge.

Table 4.4: Table showing Education Level of the Respondents

Level of Education	Frequency (n)	Percent (%)
Certificate	9	18.75
Diploma	30	62.5
Degree	8	16.67
Masters	1	2.08
Total	48	100

The data results show that 18.75 % of the respondents hold certificates, 62.5 % hold diplomas, 16.67 % possess first degree and 2.08% are post graduates with masters. Thus the church youth officials in the selected Pentecostal churches possess diploma level of education, thus in process of acquiring requisite leadership skills.

Table 4.5: Table showing Respondents Length of Service as Youth Officials

Length of Service (Years)	Frequency (n)	Percent (%)
1 – 2 Years	17	35.4
3 - 4 Years	23	47.9
5 - 6 Years	6	12.5
7 Years and Above	2	4.2
Total	48	100

From the data analysis 35.4% of the respondents have served as officials for 1 to 2 years, 47.9% have served for 3 to 4 years, 12.5% have served for 5 to 6 years, and 4.2% have served for 7 years and above. This indicates that majority of the respondents in the selected Pentecostal churches have served as church youth officials for 3 to 4 years, hence have profound exposure on leadership issues in youth departments in the church.

4.2.3 Descriptive Data Analysis of Study Variables

4.2.3.1: Transformational Leadership Style and Management of Church Youth Development

The data results of the ratings of the statements of transformational leadership style and its influence on management of church youth development are shown.

Table 4.6: Table showing Youth are taught on their Church Roles Systems

Response	Frequency (n)	Percent (%)
Strongly Agree	18	37.5
Agree	10	20.8
Neutral	5	10.4
Disagree	9	18.8
Strongly Disagree	6	12.5
Total	48	100

The finding shows that 37.5% of the respondents agreed strongly that youth are taught on their roles in the church systems, 20.8 % agreed, 10.4% were neutral, 18.8% disagreed while 12.5% strongly disagreed that youth are taught. An interpretation of the findings is that most of the youth officials are taught on their roles in the church systems, not forgetting there are those who still disagreed and felt that trainings are not held on their roles.

Table 4.7: Table showing existence of Coaching Programme for Youth

Response	Frequency (n)	Percent (%)
Strongly Agree	10	21.2
Agree	8	17.3
Neutral	6	11.5
Disagree	11	23.1
Strongly Disagree	13	26.9
Total	48	100

The findings shows that 21.2% of the respondents agree strongly that the youth are coached by the church leaders, 17.3% agree, 11.5% were neutral, 23.1% disagree while 26.9% strongly disagree that there are youth coaching programmes in the selected Pentecostal churches. An interpretation of the findings is that most of the youth strongly disagreed (26.9 %) that the youth officials are coached by the church leaders.

Table 4.8: Table showing Supervision of Youth undertaking Church Activities

Response	Frequency(n)	Percent (%)
Strongly Agree	8	16.7
Agree	6	12.5
Neutral	4	8.3
Disagree	14	29.2
Strongly Disagree	16	33.3
Total	48	100

From the data results 16.7% of the respondents strongly agree that youth are supervised while undertaking the church activities, while 12.5% only agree, 8.3 % are neutral, 29.2% disagree, and 33.3% felt that youth supervision is not done. From the results it can be interpreted that church youth officials supervision has not been embraced in the selected Pentecostal churches as shown by a majority response of 33.3%.

Table 4.9: Transformational Leadership Style Correlation Matrix

Pearson correlation analysis was conducted to establish the relationship between democratic leadership style and management of church youth development as presented.

Correlations

		Management of church youth development.	Transformational leadership style
Management of church youth development	Pearson Correlation	1	.782**
	Sig. (2-tailed)		.000
	N	48	48
Transformational leadership style	Pearson Correlation	.782**	1
	Sig. (2-tailed)	.000	
	N	48	48

** . Correlation is significant at the 0.01 level (2-tailed).

From the correlation matrix analysis, Pearson correlation generated r value of 0.782 which indicates that there is a strong positive linear relationship between transformational leadership style and management of church youth development. At 90% confidence level the study had P value of 0.000 which is less than 0.01 implying that transformational leadership style had statistically significance influence on management of church youth development.

The reviewed literature thus agrees with the findings of study in identifying the connection between transformational leadership style and youth development as supported by (Farah, 2016) and also studies by (Dogra, 2010) who viewed transformational leaders do develop followers through spending time teaching, coaching followers by listening attentively, recognizing and valuing each individual's contributions.

4.2.3.2: Democratic Leadership Style and Management of Church Youth Development

The data results of the rating of the statements of democratic leadership style and its influence on management of church youth development are shown.

Table 4.10: Table showing Youth have Requisite Skills

Response	Frequency(n)	Percent (%)
Strongly Agree	21	43.75
Agree	12	25
Neutral	4	8.33
Disagree	6	12.5
Strongly Disagree	5	10.42
Total	48	100

The findings revealed that majority of respondents (43.75%) strongly agreed that youth have requisite skills for management of church systems, those that agree were 25%, 8.3% were neutral, 12.5% disagree while 10.42% of the respondents strongly disagree of the existence of requisite skills in the youth. The youth have requisite skills for management of church systems, but a small section of the respondents felt that youth don't have requisite skills for the management of the church systems.

Table 4.11: Table showing Youth Capacity is embraced in Church Activities

Response	Frequency (n)	Percent (%)
Strongly Agree	6	12.5
Agree	8	16.7
Neutral	5	10.4
Disagree	12	25
Strongly Disagree	17	35.4
Total	48	100

The findings of the study revealed that 12.5% of respondents strongly agree that the capacity of youth is embraced in the church activities, 16.7% agree, 10.4% are neutral, while 25% of the respondents disagree and 35.4% strongly disagreed that the capacity of youth is embraced in the church activities. An interpretation that the capacity of youth is not embraced in the church activities to a larger percentage of youth officials, with only a few acknowledging youth capacity has been embraced.

Table 4.12: Table Showing Youth Involvement in Church Decision Making

Response	Frequency (n)	Percent (%)
Strongly Agree	24	50
Agree	15	31.2
Neutral	5	10.4
Disagree	1	2.1
Strongly Disagree	3	6.3
Total	48	100

The findings of the study revealed that 50% of the respondents concur that the youth are involved in the church decision making, while 31.2 agree, 10.4% are neutral, 2.1% disagreed and 6.3% strongly disagree that the youth are involved in the church decision making. Thus most of the youth officials in the selected Pentecostal churches are involved in the church decision making; however there exists a discontentment on a few of the respondents.

Table 4.13: Democratic Leadership Style Correlation Matrix

Pearson correlation analysis was conducted to establish the relationship between democratic leadership style and management of church youth development as presented.

Correlations

		Management of church youth development	Democratic leadership style
Management of church youth development	Pearson Correlation	1	.553**
	Sig. (2-tailed)		.000
	N	48	48
Democratic leadership style	Pearson Correlation	.553**	1
	Sig. (2-tailed)	.000	
	N	48	48

** . Correlation is significant at the 0.01 level (2-tailed).

From the correlation matrix analysis, Pearson correlation generated (r) value of 0.553 which indicates that there is a moderate positive linear relationship between democratic leadership style and management of church youth development. At 90% confidence level the study had P value of 0.000 which is less than 0.01 implying that democratic leadership style had statistically significance influence on management of church youth development.

These findings concur with Chen and Yang (2012) who found out that democratic leaders significantly influence retention of the adolescent in the church by being their spiritual and emotional guides. But these findings differ with the past studies by Cherry (2013) who stated that democratic leadership works best in situations where group members are skilled and eager to share their knowledge.

4.2.3.3: Strategic Leadership Style and Management of Church Youth Development in Selected Pentecostal Churches in Nyeri Town Sub County

The data results of the ratings of the statements of strategic leadership style and its influence on management of church youth development are shown.

Table 4.14: Table showing Church Youth Leadership Organizes Meetings

Response	Frequency(n)	Percent (%)
Strongly Agree	10	20.8
Agree	6	12.5
Neutral	5	10.4
Disagree	18	37.5
Strongly Disagree	9	18.8
Total	48	100

The findings of the study shows that 20.8% of the respondents felt that there are meetings organized by church youth leadership, with 12.5% agreed, 10.4% were neutral, 37.5% of the respondents disagreed, and those who strongly disagreed were 18.8%. This indicates that the church youth leadership doesn't organize meetings.

Table 4.15: Table showing Collection of Leadership Data by Church Youth

Response	Frequency (n)	Percent (%)
Strongly Agree	14	29.2
Agree	10	20.8
Neutral	6	12.5
Disagree	12	25
Strongly Disagree	6	12.5
Total	48	100

The findings of the study revealed that 29.2% of the respondents agree strongly that data are collected on youth views on leadership, 20.8% of the respondents agreed, 12.5% of the respondents were neutral, 25% of the respondents disagreed while 12.5% disagreed strongly that youth views are collected on leadership. An interpretation of the notion that a larger section of the youth officials (strongly agree 28.8% and agree 25%) that data are collected on youth views on leadership.

Table 4.16: Table Showing Church Policies are Updated by the Leaders

Response	Frequency (n)	Percent (%)
Strongly Agree	15	31.2
Agree	8	16.7
Neutral	2	4.2
Disagree	7	14.6
Strongly Disagree	16	33.3
Total	48	100

The findings of the study shows that 31.2% of the respondents strongly agreed, 16.7% agreed, 4.2% were neutral, 14.6% disagreed while 33.3% strongly disagreed. The youth officials had mixed views on church policies being updated by the leaders.

Table 4.17: Strategic Leadership Style Correlation Matrix

Pearson correlation analysis on strategic leadership style and management of church youth development was determined.

Correlations			
		Management of church youth development	Strategic leadership style
Management of church youth development	Pearson Correlation	1	.117*
	Sig. (2-tailed)		.035
	N	48	48
Strategic leadership style	Pearson Correlation	.117*	1
	Sig. (2-tailed)	.035	
	N	48	48

*. Correlation is significant at the 0.05 level (2-tailed).

From the correlation matrix analysis, Pearson correlation generated r value of 0.117 which indicates that there is a weak positive linear relationship between strategic leadership style and management of church youth development. At 95% confidence level the study had P value of 0.035 which is less than 0.05 implying that strategic

leadership style had statistically significance influence on management of church youth development.

The findings of this study differs with the past studies extracts from Burgelman (2014) who stated that, effective strategic leadership maintain a level of performance that consistently meets and often exceeds the expectations of the majority of its stakeholders.

4.2.3.4: Servant Leadership Style and Management of Church Youth Development in Selected Pentecostal Churches in Nyeri Town Sub County

The data results of the ratings of the statements of transformational leadership style and its influence on management of church youth development are shown.

Table 4.18: Table showing existence of Motivational Avenues of the Youth

Response	Frequency (n)	Percent (%)
Strongly Agree	26	54.1
Agree	16	33.3
Neutral	3	6.3
Disagree	2	4.2
Strongly Disagree	1	2.1
Total	48	100

The findings of the study revealed that 54.1% of the respondents concur that there are motivational avenues for the youth in the church systems, while 33.3% agreed, 6.3% are neutral, 4.2% disagree and 2.1% strongly disagree that there are motivational avenues for the youth in the church systems. Thus most of the youth officials there are motivational avenues for the youth in the church systems.

Table 4.19: Table Showing Church Leaders Has Trust on the Youth

Response	Frequency (n)	Percent (%)
Strongly Agree	7	14.6
Agree	6	12.5
Neutral	4	8.3
Disagree	10	20.8
Strongly Disagree	21	43.8
Total	48	100

The findings of the study show that 14.6% of the respondents strongly agree that church leaders has trust on the youth, 12.5% agreed, 8.3% were neutral, 20.8% disagreed and 43.8% strongly disagree that church leaders has trust on the youth. Most of the youth officials (44.2% strongly disagree and 21.2% disagree) that church leaders has trust on the youth.

Table 4.20: Table showing Youth Participates in the Church Systems

Response	Frequency (n)	Percent (%)
Strongly Agree	7	14.6
Agree	6	12.5
Neutral	3	6.3
Disagree	14	29.2
Strongly Disagree	18	37.5
Total	48	100

The findings of the study indicate that 15.4% of the respondents agree strongly that the church persuades the youth to participate in the church systems, with 13.5% agreeing, 5.8% were neutral, 28.8% disagreed, and 36.5% of the respondents strongly disagreed that the church persuades the youth to participate in the church systems. An interpretation of the results is that the church doesn't persuade the youth to participate in the church systems.

Table 4.21: Servant Leadership Style Correlation Matrix

Pearson correlation analysis was conducted to establish the relationship between servant leadership style and management of church youth development

Correlations		Management of church youth development	Servant leadership style
Management of church youth development	Pearson Correlation	1	.642**
	Sig. (2-tailed)		.000
	N	48	48
Servant leadership style	Pearson Correlation	.642**	1
	Sig. (2-tailed)	.000	
	N	48	48

**. Correlation is significant at the 0.01 level (2-tailed).

From the correlation matrix analysis, the Pearson correlation generated (r) value of 0.642 which indicates that there is a strong positive linear relationship between servant leadership style and management of church youth development. At 90% confidence level the study had P value of 0.000 which is less than 0.01 implying that servant leadership style had statistically significance influence on management of church youth development.

These findings differ with (Prichard 2013), who affirmed that servant leadership style brings on board diverse opinions by promoting participation, and cultivates a culture of trust where people do not thrive on gossip but trust each other; develops other leaders by giving them opportunity to lead and demonstrating by example.

4.2.3. 5: Management of Church Youth Development

The study collected data on the management of church youth development in selected Pentecostal churches in Nyeri Town Sub County.

Table 4.22: Table showing Attendance of Church by the Youth

Response	Frequency(n)	Percent (%)
Strongly Agree	23	47.9
Agree	15	31.3
Neutral	5	10.4
Disagree	3	6.2
Strongly Disagree	2	4.2
Total	48	100

The findings indicate that 47.9% of the respondents concur that the youth attends church regularly, while 31.3 agree. The rest of the respondents 10.4% are neutral, 6.2% disagree and 4.2% strongly disagree that the youth attends church regularly. Thus most of the officials in the selected Pentecostal churches said that the youth attends church regularly; however there exists a discontentment on a few of the respondents.

Table 4.23: Table showing Behavior Change in the Youth

Response	Frequency (n)	Percent (%)
Strongly Agree	10	20.8
Agree	6	12.5
Neutral	5	10.4
Disagree	18	37.5
Strongly Disagree	9	18.8
Total	48	100

The findings of the study show that 20.8% of the respondents felt that there is a positive behavior change in youth who have an attachment with the church, with 12.5% agreeing, 10.4%were neutral, 37.5% of the respondents disagree that there is a positive behavior change in youth who have an attachment with the church and those

who strongly disagreed were 18.8%. This indicates that there is limited behavior change in youth who have an attachment with the church.

Table 4.24: Table showing Youth Sense of Ownership of the Church

Response	Frequency (n)	Percent (%)
Strongly Agree	15	31.3
Agree	8	16.7
Neutral	7	14.6
Disagree	13	27.1
Strongly Disagree	5	10.3
Total	48	100

The findings of the study revealed that 31.3% of the respondents agree strongly that the youth have a sense ownership of the church systems, 16.7% of the respondents agree, 14.6% of the respondents were neutral, 27.1% of the respondents disagree while 10.3% disagreed strongly that the youth have a sense ownership of the church systems. An interpretation of the notion that a larger section of the youth officials (strongly agree 28.8% and agree 25%) that the youth have a sense ownership of the church systems.

The findings concur with a study by Nduyo (2013) that observed that once the church youth are given the opportunity to serve it will help them to become responsible, mature and potential youths who can bring stable families in future hence stable churches. Parents and church leaders should come up with potential youth patrons who can give them spiritual guidance, and at the same time church leaders should encourage old youths and junior youth to integrate freely while mentoring each other for their development.

4.2.3.6: Regression Analysis

The study sought to assess leadership styles and management of church youth development in selected Pentecostal churches in Nyeri Town Sub County. A regression analysis was conducted, with the assumption that the variables are normally distributed to avoid distortion of associations and significance tests; a linear relationship between the independent and dependent variables for accuracy of estimation, which was achieved as the standardized coefficients were used in interpretation. The regression model was as follows:

$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \epsilon$, Where Y is the dependent variable (Management of Church Youth Development), β_0 is the regression constant, β_1 , β_2 , β_3 , and β_4 are the coefficients of independent variables, X_1 is transformational leadership style, X_2 is democratic leadership style, X_3 is strategic leadership style, and X_4 is servant leadership style. Regression analysis produced the coefficient of determination (R^2)

Table 4.25: Regression Analysis Model Summary

Model	R	R Square	Adjusted Square	R Std. Error of Estimate
1	.893 ^a	.797	.757	.038

a. Predictors: (Constants), Transformational Leadership Style, Democratic Leadership Style, Strategic Leadership Style, Servant Leadership Style

Regression analysis was used to establish the strengths of relationship between the leadership styles (independent variables) and management of church youth development (dependent variable). Table 4.25 shows a correlation value (R) of 0.893 which depicts that there is a good linear dependence between the leadership styles studied in this research, and the management of church youth development in selected Pentecostal churches in Nyeri Town Sub County. With an adjusted R-squared of

0.757, the model shows that transformational leadership style, democratic leadership style, strategic leadership style, servant leadership style explain 75.7 percent of the variations in management of church youth development while 24.3 percent is explained by other factors not included in the model.

Table 4.26: Regression Analysis Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t.	Sig.
	B	Std. Error (e)	Beta		
Constant	0.861	8.235		0.662	0.605
Transformational Leadership Style	0.456	0.128	0.353	3.427	0.003
Democratic Leadership Style	0.624	0.852	0.316	0.652	0.024
Strategic Leadership Style	1.354	0.673	0.427	2.827	0.005
Servant Leadership Style	1.542	0.590	0.321	1.742	0.92
Dependent Variable : Management of Church Youth Development					

Taking the regression model: $Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \epsilon$, where the established equation Y (Management of Church Youth Development) = 0.861+ 0.456 (Transformational Leadership Style) + 0.624 (Democratic Leadership Style) + 1.354 (Strategic Leadership Style) + 1.542 (Servant Leadership Style) + 8.235 (Error Term)

A unit change in transformational leadership style would lead to a 0.456 change in management of church youth development in selected Pentecostal churches in Nyeri Town Sub County ceteris paribus; a unit change in democratic leadership style would lead to a 0.624 change in management of church youth development in selected Pentecostal churches in Nyeri Town Sub County ceteris paribus; a unit change in strategic leadership style would lead to a 1.354 change in management of church youth development in selected Pentecostal churches in Nyeri Town Sub County ceteris paribus; a unit change in servant leadership style would lead to a 1.542 change

in management of church youth development in selected Pentecostal churches in Nyeri Town Sub County *ceteris paribus*. Transformational leadership style and strategic leadership style have a significant influence management of church youth development in selected Pentecostal churches in Nyeri Town Sub County at the significance level of $P < 0.005$ whereas democratic leadership style and servant leadership style both do not have a significant influence on management of church youth development in selected Pentecostal churches in Nyeri Town Sub County with significance levels of $P > 0.005$. The findings also concluded that the most significant variable was transformational leadership style, followed by strategic leadership style, then servant leadership style and finally democratic leadership style using the *t* coefficients in relation to the management of church youth development in selected Pentecostal churches in Nyeri Town Sub County.

The finding agrees Kalu (2010) in a study that viewed true leaders as those who engage others with their consideration and modesty because they involve themselves in what they are actually doing not for individual gains. Leadership styles should be selected and adapted to fit church, situations, groups, and individuals. It is thus useful to possess a thorough understanding of the different leadership styles as such knowledge increases the tools available to lead effectively.

4.3 Limitations of the Study

In the course of carrying out the study the study was tasked to locating the youth officials as they were locked down due to the COVID 19 scenario and were busy with their routine activities and thus became difficult to access them. Some of the respondents did not understand what the study was about, as they viewed it to competitive tool meant to expose their church hence didn't respond with the eagerness expected, while others still held crucial information to the study which they felt was

sensitive to their leadership policy in their church. Due to these constraints the study assured the respondents of the confidentiality of the information they were to give out and explained to the respondents the importance of the study and the benefits that would accrue to them if they gave the answers candidly.

4.4 Chapter Summary

The chapter has covered the analysis, interpretation and presentation of findings from the collected data from the respondents. The study purposed to collect data from 57 youth officials, but 9 respondents after editing did not fill all the questionnaires hence data was analyzed from the duly filled questionnaires of 48 respondents. The data has been presented in form of tables, charts, bar graphs and percentages based on the research objectives and the variable indicators. The limitations of the study are explained and how the study overcame the constraints experienced in study.

CHAPTER FIVE

SUMMARY, RECOMMENDATIONS AND CONCLUSIONS

5.1 Introduction

This chapter summarizes the major findings of the study, relevant conclusions drawn from the findings and recommendations based on the main objective of the study, which was “leadership styles and management of church youth development in Kenya, a survey of selected Pentecostal churches in Nyeri Town Sub County”.

5.2 Summary of Findings

The main objective of the research was to assess the leadership styles and management of church youth development in selected Pentecostal churches in Nyeri Town Sub County. From the study findings management of church youth development is directly affected by the leadership styles adopted. A unit change in transformational leadership style would lead to a 0.456 change in management of church youth development in selected Pentecostal churches in Nyeri town sub county *ceteris paribus*; while democratic leadership style would lead to a 0.624 change in management of church youth development; strategic leadership style would lead to a 1.354 change in management of church youth development and a unit change in servant leadership style would lead to a 1.542 change in management of church youth development in selected Pentecostal churches in Nyeri Town Sub County *ceteris paribus*.

5.2.1 Transformational Leadership Style and Management of Church Youth Development

The first specific objective of the study was to assess the influence of transformational leadership style and management of church youth development in Kenya. The findings of the study revealed that 37.5% of the youth officials are taught on their roles in the church systems, not forgetting there are those who still disagreed and felt that trainings are not held on their roles; The respondents strongly disagreed at 26.9 % that the youth officials are coached by the church leaders while church youth officials supervision has not been embraced in the selected Pentecostal churches as shown by a majority response of 33.3%. The Pearson correlation generated (r) value of 0.782 indicated that there is a strong positive linear relationship between transformational leadership style and management of church youth development.

5.2.2 Democratic Leadership Style and Management of Church Youth Development

The second specific objective of the study was to establish the influence of democratic leadership style and management of church youth development in Kenya. The findings of the study revealed that 43.75% of the youth officials have requisite skills for management of church systems, while 35.4% said that the capacity of youth is not embraced in the church activities, while 50% felt that the youth officials in the selected Pentecostal churches are involved in the church decision making. The study found out that Pearson correlation generated (r) value of 0.553 indicates that there is a moderate positive linear relationship between democratic leadership style and management of church youth development.

5.2.3 Strategic Leadership Style and Management of Church Youth Development

The third specific objective of the study was to ascertain the influence of strategic leadership style on management of church youth development in Kenya. The findings of the study revealed that 37.5% of the respondents disagreed that the church youth leadership organizes meetings, 28.8% strongly agree that data are collected on youth views on leadership, while youth officials have divergent views on church policies being updated by the leaders. The Pearson correlation generated (r) value of 0.117 indicated that there is a weak positive linear relationship between strategic leadership style and management of church youth development.

5.2.4 Servant Leadership Style and Management of Church Youth Development

The fourth specific objective of the study was to determine the influence of servant leadership style on management of church youth development in Kenya. The findings of the study established that 54.1% of the youth officials said there are motivational avenues in the church systems, 44.2% strongly disagree that church leaders has trust on the youth, while 36.5% of the respondents strongly disagreed that the church persuades the youth to participate in the church systems. The regression analysis indicates that the relationship between servant leadership style and management of church youth development was not insignificant.

5.3 Conclusions

From the study the leadership styles have mixed significance on management of church youth development. The study concludes that transformational leadership style

and strategic leadership style have a significant influence on management of church youth development in selected Pentecostal churches in Nyeri Town Sub County at the significance level of $P < 0.005$ whereas democratic leadership style and servant leadership style both do not have a significant influence on management of church youth development in selected Pentecostal churches in Nyeri Town Sub County with significance levels of $P > 0.005$. The findings also concluded that the most significant variable was transformational leadership style, followed by strategic leadership style, then servant leadership style and finally democratic leadership style using the t coefficients.

5.3.1 Transformational Leadership Style and Management of Church Youth Development

Transformational leadership style remains an investment for the Pentecostal churches as there is dynamism in the church youth. Changes in the church leadership is norm as years pass by which requires a blend of informed and aspiring young leaders. The study concludes that once youth are taught on the leadership skills and roles in the church system they can assume the leadership position with confidence and certainty. Further there is limited coaching of youth by church leaders which blocks out their potential on leadership. The study concludes that the church youth official's supervision has not been embraced in the selected Pentecostal churches. The study concludes that there is positive relationship between transformational leadership style management of church youth development in selected Pentecostal churches in Nyeri Town Sub County.

5.3.2 Democratic Leadership Style and Management of Church Youth Development

Democratic leadership style relies on good communication platforms on the roles of each player in the church system. The church youth requires the necessary knowledge and expertise to make quality contributions to the decision making process of their churches. The study concludes that the youth officials have the requisite skills for management of church systems but their capacity is not embraced in church activities by the selected Pentecostal churches in Nyeri Town Sub County. Further the study concludes that the youth officials in the selected Pentecostal churches are involved in the church decision making, particularly in matters that concerns them. From study findings it is evident that management of church youth development in selected Pentecostal churches in Nyeri Town Sub County requires good information flow for them to be acquainted to the church leadership culture adequately.

5.3.3 Strategic Leadership Style and Management of Church Youth Development

Strategic leadership style addresses the development of the church youth in Pentecostal churches by designing a fulfilling the mission and vision of the church. Future management of the church youth development is anchored on robust church leadership that paves the way for the youth to join through the planning and participation in implementation. The study concludes that the church youth do not organize meetings meet to chart the way forward, church policies are not updated regularly as they are not written but data on youth views on leadership is collected. From the study results it is evident that strategic leadership style triggers the youth to

be future oriented there allowing their development on the church affairs which leads to increased management of church youth.

5.3.4 Servant Leadership Style and Management of Church Youth Development

Servant leadership style makes the concerns of others a higher priority than their own by empowering the youth and giving them autonomy to act and make decisions that concerns them as well as by giving them freedom to bring out their abilities and confidence about leadership in a church set up. The study concludes that in the selected Pentecostal churches in Nyeri Town Sub County there are motivational avenues for the youth in the church systems, but church leaders has limited trust on the youth, and youths are not persuaded to participate in the church systems. From the study results it is evident that servant leadership style doesn't bring the youth close to the leadership arena and this makes the management of the church youth development difficult.

5.4 Recommendations

In view of the research findings and conclusions the study makes the following recommendations in relation to the leadership styles studied and management of the church youth development in selected Pentecostal churches in Nyeri Town Sub County.

5.4.1 Transformational Leadership Style and Management of Church Youth Development

Transformational leadership style calls for rigorous information dissemination of the change management of the church systems. The selected Pentecostal churches in Nyeri Town Sub County needs to embark on continuous leadership training programme for its youth officials on the leadership dimensions of the church culture. The study recommends that emphasis should be put on the involvement of the youth in teaching, training and supervising them while undertaking the church activities in selected Pentecostal churches in Nyeri Town Sub County.

5.4.2 Democratic Leadership Style and Management of Church Youth Development

Democratic leadership style relies on existence of necessary skills which the needs to be nurtured in the church youth for the leadership environment. The study recommends that for the management of the church youth development to be effective in the Pentecostal churches there has to be skills impartation avenues, capacity building programmes for the youth and inclusion of the youth in church decision making.

5.4.3 Strategic Leadership Style and Management of Church Youth Development

Strategic leadership style advocate for the paving way for the others through planning, implementing and controlling the strategies designed. The selected Pentecostal churches in Nyeri Town Sub County should provide an avenue for future church progression that will motivate the youth engagement and development. The study

therefore recommends the church youth leadership needs to organize meetings, gather relevant data on leadership, and participate in designing, implementing and reviewing of church policies in the selected Pentecostal churches in Nyeri Town Sub County.

5.4.4 Servant Leadership Style and Management of Church Youth Development

Servant leadership style calls for demonstrating by example. The study recommends that there is a need to bring into the Pentecostal churches environment diversity of youth opinions coupled by church youth participation, cultivating a culture of inclusivity and trust of the youth in the affairs of the church, and managing the church youth development through the persuasion and creating incentives for the youth that will trigger their leadership.

5.5 Suggestions for Further Studies

The study suggests other future areas of research to be;

For comparative analysis the study on leadership styles and management of church youth development in selected Pentecostal churches in Kenya, a case study of selected Pentecostal churches in Nyeri Sub County can be replicated to other regions (churches and counties) in Kenya.

The current study independent variables were transformational leadership style, democratic leadership style, strategic leadership style, and servant leadership style which constituted to 75.7% of the management of church youth development in selected Pentecostal churches in Nyeri Sub County, hence a similar study can be conducted to account for the factors contributing to 24.3% of the management of church youth development in selected Pentecostal churches in Nyeri Sub County.

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APPENDIX I

INTRODUCTION LETTER

The
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Date: 22nd September 2020

TO WHOM IT MAY CONCERN

JANE GATHUMA MUTHONI- MML/14/00169/3/18

This letter serves to introduce the above named who is a (Master of Management and Leadership) student and is interested in carrying out research on **Influence of Leadership Styles in Pentecostal Churches on Management of Youth Development in Nyeri Town Sub County in Kenya**

Any assistance accorded to her in pursuit of this study will be greatly appreciated.

Yours Sincerely,

A circular purple stamp of The Management University of Africa is partially visible behind the signature. The signature is in black ink and reads 'Juster Nyaga'.

for Ag. Dean, School of Management and Leadership

APPENDIX II

RESEARCH PERMIT

 REPUBLIC OF KENYA Ref No: 431442	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION Date of Issue: 29/October/2020
RESEARCH LICENSE	
	
This is to Certify that Miss.. GATHUMA JANE MUTHONI of The Management University of Africa, has been licensed to conduct research in Nyeri on the topic: LEADERSHIP STYLE AND MANAGEMENT OF CHURCHES YOUTH DEVELOPMENT IN KENYA; A SURVEY OF SELECTED PENTECOSTAL CHURCHES IN NYERI TOWN SUB COUNTY for the period ending : 29/October/2021.	
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APPENDIX III
QUESTIONNAIRE

The study is carrying out a study on leadership styles on management of church youth development in Kenya, A survey of selected Pentecostal churches in Nyeri Sub County. Please answer all the questions as objectively and truthfully as possible. Do not indicate your name in the questionnaire. Using a tick, indicate your responses in the boxes provided.

SECTION A: RESPONDENTS PROFILE

1. Gender

Male []

Female []

2. Age (Years)

15-20 []

21-25 []

26-30 []

31-35 []

3. Level of Education

Certificate []

Diploma []

Degree []

Masters []

4. Length of service as an official

1-2 years []

3-4 years []

5-6 years []

Over 7 years []

SECTION B: TRANSFORMATIONAL LEADERSHIP STYLE

5. What is your level of agreement on transformational leadership style and how it influences the management of church youth development? Use rating scale of 1-5. Where 1=Strongly Disagree 2=Disagree 3=Neutral 4=Agree 5=Strongly Agree.

Statements		1	2	3	4	5
i.	The youth are taught on their roles in the church systems					
ii.	The youth are coached by the church leaders					
iii.	Youth are supervised while undertaking church activities					

SECTION C: DEMOCRATIC LEADERSHIP STYLE

6. What is your level of agreement on democratic leadership style and how it influences management of church youth development? Use rating scale of 1-5. Where 1=Strongly Disagree 2=Disagree 3=Neutral 4=Agree 5=Strongly Agree.

Statements		1	2	3	4	5
i.	The youth have requisite skills for management of church systems					
ii.	The capacity of youth is embraced in the church activities					
iii.	The youth are involved in the church decision making					

SECTION D: STRATEGIC LEADERSHIP STYLE

7. What is your level of agreement on the strategic leadership style and how it influences management of church youth development? Use rating scale of 1-5. Where 1=Strongly Disagree 2=Disagree 3=Neutral 4=Agree 5=Strongly Agree.

Statements		1	2	3	4	5
i.	There are meetings organized church youth leadership					
ii.	Data are collected on youth views on leadership					
iii.	Church policies are updated by the leaders					

SECTION E: SERVANT LEADERSHIP STYLE

7. What is your level of agreement on servant leadership style and how it influences the management of church youth development? Use rating scale of 1-5. Where 1=Strongly Disagree 2=Disagree 3=Neutral 4=Agree 5=Strongly Agree.

Statements		1	2	3	4	5
i.	There are motivational avenues for the youth in the church systems					
ii.	The church leaders has trust on the youth					
iii.	The church constantly persuades the youth in the church systems					

SECTION F: MANAGEMENT OF CHURCH YOUTH DEVELOPMENT

8. What is your level of agreement on the management of church youth development? Use rating scale of 1-5. Where 1=Strongly Disagree 2=Disagree 3=Neutral 4=Agree 5=Strongly Agree.

Statements		1	2	3	4	5
i.	The youth attends church regularly					
ii.	There is positive behavior change in youth who have an attachment with the church					
iii.	The youth have a sense ownership of the church systems					

APPENDIX IV

PUBLICATION CERTIFICATE I

	The Strategic JOURNAL <i>Of</i> Business & Change MANAGEMENT
No. 2020/7/4/044	
Certificate of Publication	
This is to certify that JANE MUTHONI GATHUMA has published a research paper in this journal, Volume 7, Issue 4, 2020, pp 687 - 696.	
Article Title:- "INFLUENCE OF DEMOCRATIC LEADERSHIP STYLE ON MANAGEMENT OF CHURCH YOUTH DEVELOPMENT IN SELECTED PENTECOSTAL CHURCHES IN NYERI TOWN SUB COUNTY, KENYA "	
Print ISSN: 2414-8970 Online ISSN: 2312-9492	  Chief Editor

APPENDIX V

PUBLICATION CERTIFICATE II

**The Strategic**
JOURNAL *of* **Business & Change**
MANAGEMENT

No. 2020/7/4/043

Certificate of Publication

This is to certify that **JANE MUTHONI GATHUMA** has published a research paper in this journal,
Volume 7, Issue 4, 2020, pp 678 - 686.

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"INFLUENCE OF STRATEGIC LEADERSHIP STYLE ON MANAGEMENT OF CHURCH YOUTH DEVELOPMENT IN
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Print ISSN: 2414-8970
Online ISSN: 2312-9492





Chief Editor

APPENDIX VI

PLAGIARISM REPORT

Apostle Jane KLFM 3 SEPT 2020 FINAL SUBMISSION REPORT

Uploaded: 09/29/2020 | Checked: 09/29/2020

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