

SERVANT LEADERSHIP AND GROWTH OF THE EVANGELICAL CHURCHES OF KENYA

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ABSTRACT

The study aims at establishing the relationship between servant leadership and growth of the evangelical churches in Kenya. Social Identity theory and McGavran's church theory were used to advance a theoretical foundation of the study. This study adopts cross sectional survey design. The study was undertaken among the 179 churches registered with the Evangelical Alliance of Kenya. A Stratified random sampling technique was considered to settle for a sample size of 124 churches using the Slovin's formula. The study has used both primary and secondary data. Quantitative data from the closed ended questions was analyzed using SPSS version 24 and qualitative data from the open-ended questions were analyzed using NVivo version 12. Descriptive statistics such as percentages, frequencies, mean and standard deviation were used for the quantitative data. The outcome of the study showed that the F -Calculated $(1, 102) = 212.662$ which is greater than F -Critical $(1, 102) = 3.934$ at 5% significant level (2-tailed test) and p -Value $= 0.000 < 0.05$. An indication that servant leadership significantly influence growth of evangelical churches. When the independent variable (servant leadership) is held constant, growth of evangelical churches is at 0.258. At the same time, an increase in servant leadership by one unit would lead to an in growth of evangelical churches by 0.925 units with a p -Value of $0.000 < 0.05$. Further, a positive beta coefficient explained that the relationship was positive implying that when servant leadership is embraced by leaders of evangelical churches, growth of such churches in terms of the number of local churches, number of members, number of pastors/ministers, number of supportive staff, as well as the revenue will also increase.

Key words: Servant leadership, church growth, evangelical churches

INTRODUCTION

The drive to grow church numerically and financially has become common amongst denominations, clergy and local churches in the recent past. The concerns became more urgent amidst significant congregational decline especially among the historical evangelical and non-protestant churches (Johnson, 2013). Most studies on church growth are inclined towards theological and biblical constructs as opposed to

pragmatic (Hong, 2004; Benjamin, 2017). Donald Mac Gavran (1991) who is accredited as the pioneer of the church growth theory agrees to the fact that church growth rises in theology and biblical truthfulness but adds that the concept magnets profoundly in social sciences as it occurs in societies. Van Rheenen (1996) on the other hand identifies three interdependent disciplines that explains church growth: theology, social sciences, and strategy. The theological part includes a study or investigation of theology and biblical faithfulness. The Social Science deals with social sciences and related topics while Strategy handles how persons become genuinely Christian and the factors which encourages that faith. The same idea is alluded to by Peter Wagner (1987) in his work, 'Strategies for Church Growth' which hypothesizes that God taken keen note of the practical application of His great command. These practical ways may include constructs like leadership style.

Organizations, regardless of the size, complexities and sector depend so much on its leadership. Ribeiro (2018) affirms that leadership is indeed a prime factor affecting either the success or the failure of an organization. Cincala (2018) further adds to this knowledge by asserting the world's craving for ethical and effective leadership that serves others more than self and that which invests in their development and shared vision as a way of achieving growth.

There are many approaches to leadership as there are many developments to the leadership as a discipline. Northouse identifies 12 leadership approaches; Trait, Skills, Behavioral, Situational, Path-Goal, Leader-Member Exchange, Transformational, Authentic, Servant, Adaptive, Psychodynamic and Team approaches and Leadership (Northouse, 2016). Northouse progressively develop these theories from a more leader centered approach like Stodgill's (1974) great man theory which was popularly known as the trait theory, Robert Katz's (1955) skills theory that emphasizes on a leaders skill or capabilities and style approaches or behavioral theories which focuses on the leaders act as proposed by Blake and Mouton (1964). He further highlighted approaches that were more follower centered like servant leadership by Greenleaf (1977) and team leadership which emerged after researches that shows organization

with great team perform much better than organization without a formidable team. Porter (2000) builds to this discussion noting that team-based organizations experience a faster response ability because of their flatter structures, which depend on teams and innovative technology to enable communication across time and space.

This study adopts servant leadership approach justified by its definition of being a servant first. Cincala (2018) points out that servant leadership is the most recognizable approach to leadership in Christian organizations an idea that got a nod from Dennis (2010) in quoting Greenleaf (1977) idea that servant-leader's primary mission is to serve, starts with the normal feeling that one desires to serve, to serve first then, conscious choice motivate one to want to lead' This indeed fits perfectly well in the leadership of Jesus in Mathew chapter 20 verses 28 when Jesus was teaching he pointed out that the son of Man did not come to be served, but to serve, and to give his life as a ransom for many. Numerous authors adopt servant leadership as a valid, contemporary theory for organizational leadership both for profit and nonprofit (Gandolfi, 2017). Greenleaf also encouraged the application of servant leadership in a variety of social involvements like business, education, churches and foundations.

Servant leadership focuses on the constituent more than it does for the leader, it develops a leader who do not place themselves at the center nor seek attention rather place others at the center and are concerned with the attention of others (Ng'ollan, 2017). The inspiration of a servant leader is to reproduce more servant leaders who will do the same to others (Greenleaf, 1970). Servant leadership therefore as a concept, moves beyond the competency and performance traditionally used to measure leader effectiveness it instead emphasizes the moral, emotional, and relational dimensions of leadership behaviors (Bolden, 2006). Such leaders mature others by modelling attractive behaviors. The servant leader's behaviors add to the social knowledge of followers who, in turn, develop to be servant leaders. This creates a servant led culture resulting to a servant led institution that exemplifies the values of the group. It is in respect to these that this paper prefers among the many leadership styles the servant leadership seen to embody the human factor critical for a church set up.

This study will focus on three dimensions of servant leadership strategy namely interpersonal support, building community and moral integrity as key constructs of servant leadership and investigate how they influence growth of the evangelical churches in Kenya.

Statement of the Problem

The growing challenge of church growth in our contemporary is something worth researching on because church growth is an integral quest for any church leader. Studying the challenges of pastors in the church from a structural and identity theory perspective, Cafferata (2017) identifies that the number of churches in the west has been decreasing at a rate of about 1% to 2% per year. Harris (1999) also researched on the declining membership from the Anglican Church in Wales and found out that the decline was not only on membership but also on doctrine, clergy, laity, evangelism and variety in worship.

The same trend is in Kenya where there has been a reduction in the number of persons attending church especially the evangelical churches. Many young people hop from one church to another trying to find relevance. The few who attend are questioning their belonging to the said churches? This has also left churches without a financial base because many people do not want to make commitment to their churches financially. Several factors have been proposed as the causes of such decrease in membership and commitments top amongst them is the outcry of leadership deficiency, and dominance in the Kenyan church in such ways as not to promote growth (Tanui, 2016).

On the premise of the study background and new issues in servant leadership the research problem is built on the conceptual gap of the un concluded debate whether different leadership styles affects leadership results (Lunenburg, 2016). Theoretically, the research seeks to fill the gap evident by lack of consensus whether servant leadership style which has been widely criticized as a romanticized approach to leadership (Eaton, 2020) has an effect on the growth of the church. This study analyzed

the different constructs of servant leadership to determine the connection stuck between servant leadership and growth of the evangelical churches in Kenya.

General Objective of the study

The objective of this study is to determine the nexus between servant leadership and growth of the evangelical churches in Kenya.

Research hypothesis

The null hypothesis of the study states that there is no significant effect of servant leadership on growth of the evangelical churches in Kenya.

Scope of the study

The focus of this study is to determine the nexus between servant leadership and growth of the evangelical churches in Kenya. The population of the study will be 179 churches registered with the Evangelical Alliance of Kenya umbrella.

The study covered a period of three years and was done amongst the evangelical churches of Kenya.

Significance of the study

This study will add value to the contemporary leadership practice, policy and theory development of the church.

The study will address the contemporary leadership needs which includes interpersonal support, building community and moral integrity for most of the evangelical churches in Kenya.

This study is important because it will bring a policy shift on the church leader's perspective of church growth, so that together with theology and biblical faithfulness, the church leaders can start appreciating leadership styles as pragmatic ways of achieving church growth.

LITERATURE REVIEW

Theoretical framework

The study will be anchored on Social Identity Theory propagated in the 1970's primarily as an account of intergroup relations (Tajfel, 1970) and social organization (Tajfel, 1972), which was developed in the 1980's as a general account of group procedures and the nature of the social group. From 1980's, social identity theory has expressively extended through a range of sub-theories that focus on social influence and group norms (Hogg, 2016).

The theory has been critical in explaining how servant leaders make their followers feel like partners in the organization, by encouraging strong bonds with through their follower-centric and authentic nature. This kind of approach makes the followers develop self-identity which then enhances the group assurance. They are more likely to engage in behaviors that are beneficial to their organization (Chen, 2015). This they can achieve through enhancing followers' identification with the organization (Chughtai, 2016), team (Chen, 2015), or the leader (Yoshida, 2014), servant leaders are able to increase employee voice (Chughtai, 2016) and reduce burnout (Rivkin, 2014).

Servant leadership is an important leadership style for success of projects. Gwaya *et al.*, (2014) carried out a study to explore this importance on projects management in Kenya. They conducted a systematic literature review (SLR), a methodology borrowed from the medical sciences to aimed at creating research in a systematic, transparent, and reproducible manner. The sample was done through a disciplined screening process settling for a sample population of 39 appropriate studies to provide an evidence-informed answer on how servant leadership work, and how it can be applied for successful projects. The synthesis of these empirical studies revealed that there was no consensus on the definition of servant leadership and that servant leadership is still under investigation across a variety of contexts, cultures, and themes. They further found out that researchers are using multiple procedures to

explore servant leadership and of core is that servant leadership is a feasible leadership theory that helps organizations and advances the well-being of followers.

In addition to the success of servant leadership on projects, it is critical to see how servant leadership works in an organizational context. Parris and Peachey (2013) did a study with this quest. They sampled 156 employees from 11 manufacturing companies in Malaysia and found a positive direct relationship between servant leadership and three components of commitment which include, affective, normative, and continuance commitment which then helps in organizational development. Organizations where employees felt a sense of love and perceived leader's role in developing them demonstrated these three critical outcomes and their departments performed better than employees who did not have such attributes.

It is no doubt that employees are important for organizational success and in the case of the church, the employees are equally creating confidence amongst members. Ng'ollan and Roussel (2017) conducted a study on the effect of Servant leadership styles on Employees' performance with a case study of Turkana country, Kenya. In their study. The coefficient of resolve indicated that 49.5% of the variation on Employee's performance is explained by leadership styles. This shows an existence of a strong positive relationship between leadership style and employee's performance. Furthermore, the tests of Beta coefficient show a significant positive relationship between affiliative leadership and employees' performance. The affiliative leaders which is an important servant leadership construct impacts the recital of employees because they let employees work in a way that they believe is the best, develop confidence on them and tolerate their innovation. This kind of a leader is friendly, treat the followers with respect and cheer them to follow laid down measures so as to uphold the desirable values but also try new ideas as well.

Church members are the consumers of any church plan and activities. The principles of customer satisfaction are therefore applicable for the satisfaction of the church members for growth. Pantouvakis and Patsiouras (2016) investigated the relationships among the three basic constructs; leadership style, service quality and customer satisfaction. Data from 118 small enterprises through personal interviews were

collected and results analyzed first by Pearson's correlation which demonstrated a strong positive correlation between leadership style and its moderating effect the relationship between service quality and customer satisfaction contrary to what is usually supposed that leadership is a precondition of service quality.

Chughtai (2019) carried out a study to examine the effects of servant leadership on an apparent employability and scrutinize the mediating role of three proactive career behaviors, namely, career planning, skill development and networking behavior in this relationship. The study focused on 176 employees who worked in a large food and beverage company operating in Pakistan. The study used structural equation modelling to test the research hypotheses. The findings indicated a positive relationship between, servant leadership and career planning, skill development and networking behavior. The study further found out that the three proactive career behaviors fully mediated the effects of servant leadership on perceived employability.

Church growth is an important measure of church performance in addition to other measures. Obiwuru *et al.*, (2011) did a study investigating the effects of servant leadership style on organizational performance in small scale enterprises. The study used a survey design, and employed an evaluative quantitative analysis method. Analysis of the primary data was done using the Multifactor Leadership Questionnaire (MLQ). The result of the study found out that transactional leadership style was more suitable in encouraging performance in small scale enterprises than transformational leadership style.

Tsuma *et al.*, (2019) did a study to find out the mediating effect of leadership style in the relationship between stakeholder engagement and sustainability of Anglican Church funded projects in Kenya. Respondents for their study were drawn from all the Anglican Churches in Mombasa Region with the unit of analysis being that of the Anglican churches funded projects. One development committee member was chosen from each of the 11 deaneries while 2 parochial church council officials was selected from the 11 deaneries. The results which was presented in form of tables and graphs

indicated a partial intervening role of leadership style on the nexus between stakeholder engagement and sustainability of projects.

Marember and Engelbrecht (2014) conducted a study purposed to analyses the interactions between servant leadership, organizational citizenship behavior and team effectiveness in the South African school system. Their study was motivated by the shifting nature of leadership and the augmented use of teams. They used a non-probability sample of 288 teachers drawn from 38 schools in the Western Cape in South Africa. The study conducted an Item analysis and confirmatory factor analysis on the data and found effectiveness and internal consistency of the servant leadership questionnaires. The study result pointed to the fact that servant leadership style recognizes and endorses one on one growth of followers which has the likelihood of promoting positive outcomes and team effectiveness.

Kouze and Barry (2010) identifies five practices that leaders individuals can put into action to achieve to the optimum both on themselves and those they lead, they further identified ten commitments of Leadership that correspond to the five practices. The five practices include showing the way, rousing a shared vision, stimulating the process, empowering others to act and reassuring the heart (Kouzes & Biech, 2010). These practices are such that also cartelize church growth because the congregants need a visionary leader and a clear goal for achievement.

Analyzing the work of Kouze and Posner (2007), Oliphant (2016) hold to the fact that exemplary leaders do not only give hand-outs to the poor but focus on ways of empowering them to move towards their own independence and to overcome difficulties that have been impairments to progress in the past. A time when the missionaries gave handouts to entice people to identify with the church is far-gone, people want to see significance rather than handouts.

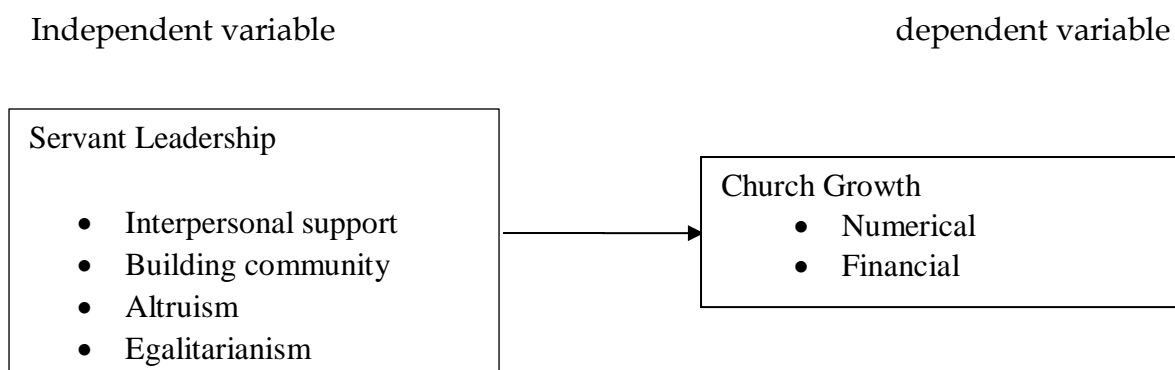
It is critical that the church leaders adopt the leadership style that fits the mission of the church which according to Darrel (1985) is to spread good news to people and grow them so they can reach other people. For effective church growth, the leaders must not be the sole enabler based on the specific traits but should be an enabler to

start by making others better and building a web of servants. Isaac Block (1990) suggests that the church where the pastor works as an enabler among the people attains optimum size and congregational involvement.

It is also important to note that church growth is enabled in a holistic environment where people learn from one another rather than from a single power. John Naisbitt (1985) calls this horizontal rather than institutional resourcing. He advocates for a leadership in which everyone learns from each another horizontally, where everybody is a resource for every person.

Pastors who are conscious of church growth are often seen in groups sharing their experiences and innovations. This leadership tendency is obviously in the direction of a less structure and fewer layers of oversight. Another contribution of leadership style to church growth is the idea of cautious forecasting, assessment and goal setting. Strategic programming to meet the needs of the target group can stimulate growth in a church. Communal study and establishment of goals that are definable, quantifiable and manageable are significant in moving a church to growth (Lewis, 1977).

Figure 1: Conceptual Framework



From the framework (Fig.1), this study sought to determine the relationships that exist between servant leadership (Independent Variable), and Church growth (The Dependent Variable). Leadership and Church Growth.

METHODOLOGY

This study adopted positivism philosophy. Positivism philosophy states that there exists real evidence of phenomena that can be well understood, investigated and identified as well as measured (Upagade & Shende, 2012). It proposes a causal relationship between variables and thus allowing for explanation and prediction (Nayak, 2016). According to Chawla and Sodhi (2011) the positivists assumes that for causal relationship to occur, the two variables must be correlated, predictor must occur first before the predicted variable. Using positivism philosophy, the study will seek to deduce cause and effect relationships between servant leadership and church growth

The current study embraced cross-sectional survey study design. Cross-sectional survey research design involves the collection of data about variables without influencing them or manipulating them and at a specific single point in time (Kothari, 2004). This research design enables collection of large data and about several characteristics within a short period of time (Shirish, 2012). Using this research design, this study focused on several characteristics of servant leadership at one single point and without manipulation.

The current study targeted all denominations registered as members (churches) of the Evangelical Alliance of Kenya (EAK). This formed the unit of analysis. There were 179 registered denominations as at April 2020. Therefore, the target population will be 179 churches.

The study used Slovin's formula to arrive at the desired sample size from the target population as follows:

$$n = \frac{N}{1 + Ne^2}$$

RESEARCH FINDINGS AND DISCUSSION

Response rate

The total number of questionnaires administered to the respondents were 124. Those that were adequately filled and returned were 104 questionnaires. Statistically, this translates into an average response rate of 83.87% as illustrated in Table 1 below. Maria (2018) endorses a response rate of at least 70 percent for a face-to-face survey. Therefore, a total response rate of 83.87% was considered adequate to generalize the results of this study.

Table 1: Response Rate

	Total	
	Frequency	Percent
Response	104	83.87%
No response	20	16.13%
Total	124	100.00%

Reliability Test and Adequacy of Data Sets

Reliability test was undertaken to determine the forte of internal consistency of items included in each of the two study variables where Cronbach's Alpha (α -coefficient) was calculated for individual variable. Sekaran and Bougie (2014) recommends a Cronbach's alpha coefficient larger than or equal to 0.7 for data to be reliable. On the other hand, Bidogeza et al. (2009) recommends that for a data set to be regarded as adequate and therefore suitable for statistical examination, the value of KMO statistic should be greater than 0.5.

Table 2: Reliability Statistics

Variable	Cronbach's Alpha	No. of Items	Comment
Servant leadership	.724	17	This implies that Cronbach alpha for every variable was greater than 0.7 and hence all the constructs were reliable for further analysis as recommended by Sekaran and Bougie (2014).
Growth of evangelical churches	.793	25	

Validity test

Validity test was done using the factor analysis to shade out any variable that was found to be expressively outlying or redundant in the study purpose since their addition would adversely alter the accuracy of the output. Trochim (2006) recommends factor analysis to ensure the validity of the research tools. This was realized by determining the factor loadings between the variable and the projected components. Preferably, factor loadings of less than 0.4 are considered minor. The researcher enforced a loading-threshold of 0.4 and consequently stifled any loadings ranging between -0.4 and + 0.4 (Trochim, 2006).

Table 3: Principal Component Matrix on Servant Leadership

Factors on Servant Leadership	Factor Loadings
a) Leaders communicate with their members	0.952
b) Leaders gets involved in the lives of the members beyond the church services	0.919
c) Leaders have ethical standard in their dealings in the church	0.957
d) Leaders have time to listen to members' issues	0.922
e) Leaders respect their fellow leaders	0.954
f) Leaders' applause people around them	0.97
g) Leaders engage members responsibly for growth	0.923
h) Leaders socially connect with members	0.941
i) Leaders participate in corporate social responsibility (CSR) to our members	0.935
j) Leaders go out of their way to help others who are in need	0.948
k) Leaders sacrifice their time to be with the needy	0.892
l) Leaders prefer to work with everybody	0.937
m) Leaders work well with all gender	0.92
n) Leaders work together with people from all ages	0.913
o) Leaders take responsibility when they make wrong decision	0.87
p) Leaders are honest	0.946

Factors on Servant Leadership	Factor Loadings
q) Leaders are kind to their members	0.929

Table 3 displays the main component analysis for servant leadership. The highest factor loading was 0.97 (leaders' applause people around them). Other factor loadings included "leaders have ethical standard in their dealings in the church (0.957)"; "leaders respect their fellow leaders (0.954)"; "leaders communicate with their members (0.952)"; and "leaders go out of their way to help others who are in need (0.948)". The least loadings were on the following statements: "leaders sacrifice their time to be with the needy (0.892)", and "leaders take responsibility when they make wrong decision (0.870)". This suggests that there were no insignificant loadings amid leader power and the estimated components. This confirms that all the 17 constructs made on servant leadership were reliable and can be subjected to further (inferential) analysis.

Table 4: Descriptive Statistics for Servant Leadership

Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Mean	Standard Deviation
Interpersonal Support	%	%	%	%	%		
1) Leaders communicate with their members	0.0	6.7	7.7	41.3	44.2	4.068	1.170
2) Leaders get involved in the lives of the members beyond the church services.	0.0	5.8	7.7	39.4	47.1	4.114	1.162

Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Mean	Standard Deviation
3) Leaders have ethical standard in their dealings in the church	0.0	6.7	9.6	36.5	47.1	4.077	1.189
4) Leaders have time to listen to members' issues	1.0	7.7	7.7	38.5	45.2	4.031	1.226
5) Leaders respect their fellow leaders	0.0	8.7	8.7	38.5	44.2	4.022	1.207
Average	0.2	7.1	8.3	38.8	45.6	4.063	1.191
Building community	%	%	%	%	%		
6) Leaders' applause people around them	0.0	6.7	4.8	37.5	51.0	4.161	1.177
7) Leaders engage members responsibly for growth	0.0	5.8	7.7	40.4	46.2	4.105	1.159
8) Leaders socially connect with members	0.0	7.7	6.7	41.3	44.2	4.059	1.182
9) Leaders participate in corporate social responsibility (CSR) to our members	1.9	7.7	3.8	39.4	47.1	4.059	1.251
Average	0.5	7.0	5.8	39.7	47.1	4.096	1.192
Altruism	%	%	%	%	%		

Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Mean	Standard Deviation
10) Leaders go out of their way to help others who are in need	1.9	4.8	6.7	36.5	50.0	4.114	1.224
11) Leaders sacrifice their time to be with the needy.	0.0	9.6	2.9	40.4	47.1	4.087	1.208
Average	1.0	7.2	4.8	38.5	48.6	4.100	1.216
Egalitarianism	%	%	%	%	%		
12) Leaders prefer to work with everybody	0.0	9.6	3.8	35.6	51.0	4.114	1.224
13) Leaders work well with all gender	1.0	4.8	6.7	37.5	50.0	4.142	1.187
14) Leaders work together with people from all ages	0.0	8.7	6.7	38.5	46.2	4.059	1.206
Average	0.3	7.7	5.8	37.2	49.0	4.105	1.206
Moral integrity	%	%	%	%	%		
15) Leaders take responsibility when they make wrong decision.	4.8	6.7	6.7	31.7	50.0	3.994	1.355
16) Leaders are honest	0.0	4.8	7.7	33.7	53.8	4.197	1.163

Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Mean	Standard Deviation
17) Leaders are kind to their members	0.0	4.8	6.7	40.4	48.1	4.151	1.142
Average	1.6	5.4	7.1	35.3	50.6	4.114	1.220
TOTAL AVERAGE (SL)	0.7	6.9	6.3	37.9	48.2	4.096	1.205

Results (Table 4) shows that respondents leaders in their respective churches do communicate with their members (mean = 4.068, standard deviation = 1.170), gets involved in the lives of the members beyond the church services (mean = 4.114, standard deviation = 1.162), and have ethical standard in their dealings in the church (mean = 4.077, standard deviation = 1.189). Leaders also highly applaud people around them (mean = 4.161, standard deviation = 1.177) while engaging members responsibly for growth (mean = 4.105, standard deviation = 1.159) and even going out of their way to help others who are in need (mean = 4.114, standard deviation = 1.224). Respondents also fairly acknowledged that leaders take responsibility when they make wrong decision (mean = 3.994, standard deviation = 1.355) although they highly ranked their honesty (mean = 4.197, standard deviation = 1.163) and kindness to their members (mean = 4.151, standard deviation = 1.142).

The objective for this study was to find out the relationship between servant leadership and growth of evangelical churches in Kenya. The null hypothesis was shown as follows: *There is no significant relationship between servant leadership and growth of evangelical churches in Kenya.*

To produce inferential statistics, responses were combined through all the seventeen factors on servant leadership as well as those on growth of evangelical churches. This was attained by figuring the average score for each respondent and the yield used as raw input data for generating inferential statistics together with the coefficient of

determination (R-Square), analysis of variance as well as regression coefficients. Test for autocorrelation was also done.

Table 5: Model Summary of Servant Leadership and Growth of Evangelical Churches

R	R-Square	Adjusted Square	R- Std. Estimate	Error of the Durbin-Watson
.822	0.676	0.673	0.43316	2.168

Results in Table 5 show a strong R-Square (0.676) with the standard error of estimate being 0.433. This implies that servant leadership explains variation in growth of evangelical churches by 67.6%. The remaining 32.4% is explained by factors that were not considered in this study. This is an indication that the model was suitable in explaining the relationship between servant leadership and growth of evangelical churches was suitable.

Table 6: ANOVA for Servant Leadership and Growth of Evangelical Churches

	Sum of Squares	df	Mean Square	F	Sig.
Regression	39.901	1	39.901	212.662	.000 ^a
Residual	19.138	102	.188		
Total	59.038	103			

As shown in Table 6, F-Calculated (1, 102) = 212.662 which is greater than F-Critical (1, 102) = 3.934 at 5% significant level (2-tailed test) and p-Value = 0.000 < 0.05. This shows that servant leadership significantly influence growth of evangelical churches.

Table 7: Composite Regression Coefficients for the Relationship between Servant Leadership and Growth of Evangelical Churches

	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	.258	.220		1.172	.244
Servant Leadership	.925	.063	.822	14.583	.000

As specified in Table 7, when the independent variable (servant leadership) is held constant, growth of evangelical churches will be at 0.258. At the same time, an increase in servant leadership by one unit would lead to an in growth of evangelical churches by 0.925 units with a p-Value of $0.000 < 0.05$. Further, a positive beta coefficient explained that the relationship was positive implying that when servant leadership is embraced by leaders of evangelical churches, growth of such churches in terms of the number of local churches, number of members, number of pastors/ministers, number of supportive staff, as well as the revenue will also increase. The opposite is also true. The model $CG = \beta_0 + \beta_1 SL + \varepsilon$ can therefore be estimated by the following equation:

$$CG = .258 + .925SL \dots\dots\dots (i)$$

SUMMARY OF FINDINGS, CONCLUSIONS AND RECCOMENDATIONS

In summary, given R-Square = 0.676 with F-Calculated (1, 102) = 212.662 which is greater than F-Critical (1, 102) = 3.934 at the 5% significant level (2-tailed test) and p-Value = $0.000 < 0.05$ as well as a considerable positive elasticity (-0.925) the researcher rejected the null hypothesis (H0₁) and therefore draws the inference that there is a significant relationship between servant leadership and growth of evangelical churches in Kenya.

The results support the study by Cincala (2018) who asserts that servant leadership calls for ethical and effective leadership that serves others more than self, invests in their development and fulfils a shared vision as a way of achieving growth which fits the servant leadership model and embody the human factor critical for a church set up. Dennis (2010) further points out that servant-leader's chief assignment is to serve, 'It commences with the expected feeling that one wants to serve, to serve first then, conscious choice brings one to aspire to lead' aspects that also mirror the leadership of Jesus in Mathew chapter 20 verses 28 to which the Christian follow.

The study also found that, leaders highly applaud people around them (mean = 4.161, standard deviation = 1.177). This goes with Greenleaf (1970) contention that the inspiration of the servant leader is to serve his or her cohorts so that they too can turn out to be servant leaders who will do the same and therefore transfer any recognitions and appraisals to those whom they serve and surround them. They do not focus on filling their own desires; they look for ways to meet the needs and interests of their elements, they are not self-centered but concentrate on the constituent. This is further enhanced by engaging members responsibly for growth (mean = 4.105, standard deviation = 1.159) and doing the unthinkable to help others who are in need (mean = 4.114, standard deviation = 1.224). As proposed in Social Identity theory, servant leaders make employees feel like associates in the organization, by evolving robust bonds with employees by their follower-centric and reliable nature. Once the employee's self-identity with the group is assured, they are more likely to involve in behaviors that are helpful to their organization (Chen, 2015).

Given the significant contribution of servant leadership on the growth of evangelical churches, church leaders' needs to be guided by aspects that are aligned to servanthood including interpersonal support, building community, altruism, egalitarianism, and moral integrity. Therefore, leaders should focus in developing interpersonal skills of others, mentoring others, having selfless concern for the well-being of others, treating all equally and doing the right thing as guided by their faith.

Leaders and managers can embrace these to form their values and key focus in their leadership structures.

Servant leadership calls for demonstrating by example. The study recommends that there is a need to bring into the evangelical churches' environment diversity of faithful' opinions coupled by their participation, cultivating a culture of inclusivity and trust of the faithful in the affairs of the church, and managing the church faithful development through the persuasion and creating incentives for the faithful that will trigger their leadership in the selected evangelical churches in Kenya. The top managers should evaluate their leadership on the basis of their servanthood and attributes that support the aspects of servant leadership which includes a demonstration not just proclamation of that which they would want their followers to embrace.

Given the limits and the delimitations as well as findings of this study, the researcher commends a comparable study to be conducted out aiming other church umbrellas including the Seventh Day Adventists (SDA), National Council of Churches in Kenya (NCCCK) and the Organization of African Independent Churches of Kenya (OAICK) this will ascertain the findings and give a wider call for churches to embrace servant leadership in their structures.

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