

STRATEGIC LEADERSHIP AND ITS EFFECT ON RETENTION OF
ADOLESCENTS IN THE CHURCH: A CASE OF THE GOSPEL CELEBRATION,
NAIROBI, KENYA. CHURCH

BY

GRACE W MURIITHI

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DECLARATION

I declare that this is my original work and has not been submitted to any other college, institution or university for academic credit.

Signed: _____ Date: _____

GRACE W. MURIITHI

MALD/6494/16

This thesis has been submitted for examination with our/my approval as supervisor/s

Signed _____ Date _____

Prof. Lillian Wahome

Signed _____ Date _____

Dr. Winnie Waiyaki

DEDICATION

I dedicate this project to my local Church Gospel Celebration Church - Kayole and all the people working in the children's Ministry.

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ABSTRACT

The purpose of this study was to assess the effect of strategic leadership on the retention of adolescents in the church focusing on G.C.C. The study was guided by the following research questions; how do the church programmes affect the retention of adolescents at G.C.C? To what extent does leader competence influence the retention of adolescents at G.C.C? How does ethical practices adherence affect retention of adolescents at G.C.C? 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 using the Gospel Celebration Church as the case study. 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. From the church records 17 leaders were also parents while 15 of them were youths at G.C.C. Primary data was collected through administration of questionnaires to the respondents while secondary data was collected from the attendance registers at G.C.C. The questionnaires contained closed ended questions. Qualitative data was collected by conducting youth group discussion with the help of interview guide in answering the questions presented with regard to church programmes, leaders' competence and ethical practices adherence. The study found out that correlation results based on adolescents suggested that church programmes, leader's competence and ethical practises adherence positively influenced adolescent's retention. Based on correlation results of leaders, the study established that church programmes, leader's competence and ethical practises adherence negatively effect to adolescent's retention. The study concludes that church programmes, leader's competence and ethical practises adherence have mixed effect (both positive and negative) on adolescent's retention. The researcher 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 researcher 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.

Key Words: Strategic leadership, Adolescents, Mentorship programmes, Retention

DEFINITION OF TERMS

- Adolescents - These are young persons who are at the stage of transitioning from childhood to adulthood between the age of 13-18 years at G.C.C Kayole Church.
- Adolescent Retention - This is the process of keeping the adolescents actively committed to church and involved in all church activities (Brown, 2014).
- Church - A congregation of Christian believers where adolescents are nurtured to be good leaders in G.C.C (Hanson, 2014).
- Church Programming - Church programming is designing programmes by the church leaders for a reason, for retention of adolescents in the church (Moore, Onsomu, Timmons, Abuya & Moore, 2012).
- Ethics in church - The standards, principles, and broad doctrinal guidelines that church leaders and church members must observe. Ethical practices are upright, honourable, moral, lawful, above-board, and full of integrity (Ciulla, 2014).
- Face validity - This is the extent to which a test is subjectively viewed as covering the concept it purports to measure. It refers to the transparency or relevance of a test as it appears to test participants (Janssen, Oppe, Versteegh & Stolk, 2013).

Leaders' Competencies – These are leadership skills and behaviours practised by the G.C.C leaders that contribute to superior performance of the church and the retention of adolescents and adolescent in the church, (Bamiatzi, Jones, Mitchelmore & Nikolopoulos, 2015).

Strategic Leadership - This is the ability of church leaders to influence the adolescents to voluntarily make decisions that enhance the prospects for the church's long-term success while maintaining long-term adolescents' program stability (Strand, 2014).

Youth - A youth is a person between adolescence and maturity at the age of 19 and 25 years. (Theron, Theron & Malindi, 2013).

ABBREVIATIONS

G.C.C -	Gospel Celebration Church
SPSS -	Statistical Packages for Social Sciences
NACOSTI -	National Commission for Science, Technology and Innovation

CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

Introduction

This chapter captures the background of the study, leadership strategies and also adolescent retention in the church. It then captures the problem statement, the purpose and objectives of the study. The research questions, significance of the study and assumptions that were made in the study are also highlighted. The chapter then indicates the expected scope of the study and the limitations that are anticipated in the study.

Strategic leadership involves planning for the future by setting goals and giving direction on how a church organization would achieve its vision and mission. One of the mandates of the church is to equip all the members for the work of ministry. The church leaders are entrusted with the responsibility of building the church and raising strong believers. The researcher has observed that over a number of years, the church attendance is very regular and with minimal numerical growth. The researcher has also observed that there are many children in the church but as they mature into adulthood, they lose interest in the church and many are no longer committed to their faith as taught from childhood. The East lands part of Nairobi is a densely populated region and has many adolescents. They however seem to be drawn from the church by other attractions as competitors in their environment. The church therefore needs to formulate strong strategies to retain the adolescents for its posterity.

G.C.C is used as a sample because of its strategic location in the Eastland's part of Nairobi in Kayole Estate.

Background of the Study

Leadership plays a critical role in directing and controlling the resources within an organization towards the realization of set objectives (Nash & Whitehead, 2014). Leaders in an organization take part in the formulation of strategies aimed to move the organization from the current state into a desired future state. 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 (Young, Patterson, Wolff, Greer, & Wynne, 2015). 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 (Lynch, Ferris, Burkhard, Wang, Hershberg & Lerner, 2016).

Sadeghi and Pihie (2012) defined leadership as an individual having the ability to inspire confidence and support among people who have been organized to achieve the set goals of an organization. McCleskey (2014) suggested that leadership is a unique ability of extraordinary individuals who inspire others. The concept of church leadership involves a person determining the direction of the church's vision and mission. Many great leaders have led organizations to growth and prosperity in various ways by using different leadership concepts and styles.

Facing the problems of management can be a pathway to real spiritual growth (Burgelman, 2014). Peterson, Newman, Leatherman and Miske (2014) views church leaders as stewards of manifold grace of God and defined a steward as a person who is appointed to manage a household or property of his employer. Church leaders whether appointed, elected or self-appointed who in most cases are self-serving are to be stewards of God's resources. Bolman and Deal (2014) observed that, there is an increase of administrative activities in the life of the church which not only require adequate and effective but also balanced stewardship. Just as Ross, Capra, Carpenter, Hubbell and Walker (2015) points, leadership is about an individual's ability to influence a group of individuals solely for achievement of a common goal.

Leadership effectiveness can be assessed from a variety of different viewpoints. Cobb, McClintock, and Miller (2016), reiterate the recommendation for a diverse approach to the assessment of leader effectiveness in church organizations. In their recent study, they asked pastors and authority figures in the church to identify how they measure their own effectiveness. Leaders are charged with the task of moving an institution forward in an effective and efficient manner (Watt, 2014). Strategic leadership is a key element in the church's ability to accomplish its core mission effectively.

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. It therefore becomes the responsibility of the leadership of every church to ensure that

all the members are well taken care of in the strategic plan. A Strategy helps to have focussed attention and ensure that the church is headed towards a common direction with each member contributing towards its mission and vision (Schoemaker, Krupp & Howland, 2013).

Strategic leaders know how to focus on the right things in the right way at the right time, and they provide vision and direction for growth and success of the church. Strategic leaders are intentionally innovative, values driven, and spirit-sensitive. They build with strategic principles that build strategic church. The strategic church series is aimed at all levels of leadership who are seeking to build strong, impacting, city-reaching, nation-changing, local churches (Carter & Greer, 2013).

Leadership is complex and involves a series of characteristics that leaders bring into the church organization (Northouse, 2015). King (2014) suggested that churches are experiencing a shift in the understanding of leadership. King believed that members of many church congregations are no longer seeking out average leaders or great preachers, but are looking for extraordinary people who can provide spiritual and corporate leadership. Churches should chose leaders based on their beliefs, values, and culture (Lopez & Ensari, 2014). Church leaders are depicted as powerful, because they shape the formal and informal processes of the church organization that helps followers to come together to work toward a common set of goals.

The strategic church is built by strategic leaders who have the ability to anticipate, prepare, and get positioned for the future. It takes all levels of leadership to function to full skill, wisdom and capacity to build the strategic church. Strategic

church leaders should be skilled in developing a strategy which answers the important questions of what we do, for whom we do it and how we excel. They should also be skilled in knowing the plan and implementing the plan and process, establish the church structure, allocate resources and communicate vision (House, Dorfman, Javidan, Hanges & de Luque, 2013).

Strategic planning should be a continuing effort to view the church as God sees it and in terms of what God wants to accomplish (Saffold, 2005). 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 (Covin & Slevin, 2017). The members of the church are a critical part of its internal environment. One group of members that the church should focus on for its posterity is the adolescents. There however seems to be a decline in the number of adolescents that are retained in the church as they mature to adulthood. This may be due to misconceptions of the church and negative peer pressure. This study focused on leadership strategies that the church can engage in to ensure that the adolescents are well mentored and sustained in the church since they form a crucial part of the church's future.

Many church leaders struggle in connecting strategy or discipleship process with church programmes. One of the key methods a church can use to deliver its services to its members and the society is having programmes tailored to meet the unique needs of different categories of people (Latham, 2013). A wise church leader utilizes the church's programmes as tools the Lord will use in the transformation of His people. The programmes must be viewed as tools for the people, and not the

people as tools to run programmes. Leadership competencies are leadership skills and behaviours that contribute to superior church performance. Organizations can better identify and develop their next generation of leaders.

Leaders need to lead from a bold faith that takes prayerful risks and identify the needs of the church members and develop a specific strategy to meet them. Church ethics cover a diverse landscape of practices, some with legal implications, all of which the leaders must be aware. The leaders develop a template for an ethical church culture by defining what constitutes ethical practices mainly drawn from the Bible. Church values and ethics policies guide church members to ethical practices (Goetsch & Davis, 2014).

The G.C.C is a Pentecostal church located in the Eastland part of Nairobi in a populous Kayole estate. It was started in the year 1995 by Dr Sammy Gitaari who is the presiding Bishop and the visionary of the Gospel Celebration Churches in Kenya. It currently comprises of 15 branches across Kenya, with an estimated total membership of 3000 people. The national office is currently situated at Githurai Estate in Nairobi County. The vision of the church is based on Ephesians 4:11-12 which is “To equip the saints for the work of the ministry.” This is achieved through preaching, teaching, training and empowering the born-again believers so that they become able ministers and servants of the Lord Jesus Christ so that they build the Kingdom of God. Being the first Gospel Celebration Church to be planted in Kenya, it is very key and significant because it is the mother of the current 15 branches of Gospel Celebration Churches countrywide. Many of these churches look upon the mother church as a model to emulate. Carrying out my study on this particular church

would therefore eventually be significant to all the other Gospel Celebration Churches spread across different counties in Kenya.

Statement of the Problem

There are major challenges facing the adolescents as they transition from childhood into adulthood. These challenges have been propagated by urbanization, social media, secularism, cultural upbringing, changes in the family structure. The youth look for leaders who have positive influence on their lives especially when adolescents make major transitions in their lives and as a result they first go to the church if they lack the guidance at home. The church is a crucial organization for the shaping of the society at large and in particular the youth. However, today many church leaders lack competence in terms of training the adolescents to be the future leaders in the church. Most leaders fail to follow the church programmes due to poor guidance on adolescents' fellowship not realizing the adolescents are turning their attention away from the church. In many instances, the Christians would introduce their children to church where they are nurtured in their early years. As the Bible puts it, when we train the children in the way they should go, they will not depart from it when they grow up (Proverbs 22:6).

Some of the studies looked at only one variable for instance, on ethics Ford and Richardson (2013) conducted a study on ethical decision making; Yukl et al. (2013) investigated an improved measure of ethical leadership and Hassan et al. (2013) conducted a study on ethical and empowering leadership and leader

effectiveness. These studies covered one variable leaving a gap as other variables that would lead to adolescents' retention.

Different researchers have been used to fashion the study with literature on the specific objectives. Some of the studies looked at only one variable for instance, on ethics Ford and Richardson (2013) conducted a study on ethical decision making; Yukl et al. (2013) investigated an improved measure of ethical leadership and Hassan et al. (2013) conducted a study on ethical and empowering leadership and leader effectiveness. These studies covered one variable leaving a gap as other variables that would lead to adolescents' retention.

Other studies looked at mentorship programmes and their impact in retaining adolescents in church; such as Spicer (2017) conducted a study on adolescence in the Church: perspectives from church adolescents on mentorship and spiritual formation in the church. Boyd (2013) investigated the role of the local church in the maturation process during the transition from childhood into adulthood. The study concentrated on the transition of children to adulthood but failed to link it to aspects that would lead to adolescent retention in the church organization. This study was therefore carried out to assess the effect of strategic leadership on retention of adolescents at G.C.C.

Purpose of the Study

The purpose of this study was to assess strategic leadership and its effect on retention of adolescents in the church focusing on Gospel Celebration Church, Kayole.

Objectives of the Study

General Objective

The general objective of this study was to assess the effect of strategic leadership on retention of adolescents at Gospel Celebration Church, Kayole.

Specific Objectives

This study was guided by the following specific objectives

- i. To evaluate the extent to which the church programmes influence the retention of adolescents at Gospel Celebration Church, Kayole.
- ii. To establish the effect of leader's competence on retention of adolescents at Gospel Celebration Church, Kayole.
- iii. To assess the effect of leaders ethical practices adherence on the retention of adolescents at the Gospel Celebration Church, Kayole.

Research Questions

This study sought to answer the following research questions:

- i. To what extent do church programmes influence the retention of adolescents at Gospel Celebration Church, Kayole?
- ii. To what extent does leaders' competence influence the retention of adolescents at Gospel Celebration Church, Kayole?

- iii. To what extent do leader's ethical practices influence the retention of adolescents at Gospel Celebration Church, Kayole?

Significance of the Study

The study would be of great importance to G.C.C leaders who would be able to realize the effect of strategic leadership on successful retention of adolescents in the church. It would also be useful to the other churches in the larger body of Christ who may be seeking to retain adolescents in their congregations. Future scholars and academicians would also benefit since the study would form a basis for further studies in the field of retention of adolescents in the church.

Assumptions of the Study

The study assumed that the respondents were truthful in responding to the questionnaire and that the language used was understandable to them all.

The study also assumed that the respondents would be willing and cooperative in responding to the questionnaire and therefore there would be a threshold for the responses

Scope of the Study

While acknowledging that other stakeholders like parents have a role to play, the study limited itself to the church leadership. The study targeted the leaders because they were the ones involved with strategic thinking and planning for the church to accomplish its mission and vision and the youth because the activities of the

church directly affect their church participation behaviours. The age range of the adolescents was from 13-18 years. The study used G.C.C as the case study. The G.C.C was chosen by the researcher since there were many adolescents who were involved in principalities of the world such as criminal gangs. There is need for church leaders to motivate them and lead them in the right path so that they can be retained and sustained in the church in such a way that they become the leaders of the church in future.

Limitations of the Study

The study focused on the effect of strategic leadership on the retention of adolescents in the church, using a case of G.C.C. Therefore, the findings were only applicable to G.C.C, within Nairobi County, Kenya which may limit its application to other organizations. However, in order to expand its application, the researcher was very objective in the development of data collection instrument so as to avoid biasness.

Chapter Summary

This chapter gave an outline of the background of the study, problem statement and the reason of the study. The main aim of this research was to assess the effect of strategic leadership on retention of adolescents at G.C.C. It also had sections on significance and scope of the study, the assumptions, and limitations of the study.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This section reviewed the literature on strategic leadership and also on the retention of adolescents in the church. This involved studies by other scholars and researchers that are relevant to this study. The study discussed theoretical framework, conceptual framework and research gap. This helped in establishing the gap that this study sought to fill. This section presented literature by other scholars and researchers on study variables. It discusses the essence of unique church programmes, leader's competence and ethical practices adherence in retaining adolescents in the church.

Strategic Leadership

Strategic leadership 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. 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 (Saffold, 2005).

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. A Strategy helps to have focussed attention and ensure that the organization is headed towards a common direction with each member contributing towards its mission and vision (Saffold, 2005). Strategic planning should be a continuing effort to view the organization as God sees it and in terms of what God wants to accomplish (Saffold, 2005). 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. One group of members that the church should focus on for its posterity is the adolescents. There however 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 modelled on the premise that only a few strategies are desirable. This concerns the position in the economic market place. These strategies are defended against the future competitors (Porter, 1989). In the book of *Genesis 41*, the account of Joseph who interpreted the two dreams that Pharaoh had, the Bible states that there was to be seven years of plenty and seven years of famine in Egypt. Knowledge was given hence they adopted the strategy in order to safe guard the country from famine in the future. The information asserted that at least a fifth of the produce was to be put

aside to be used in the expected future years of famine. The Bible states that Pharaoh appointed Joseph to be in charge of safeguarding the cereals, an appointment that made him rise to a higher status. Therefore, driving the force is one of the most important and powerful decisions made by the leadership team since it demands an equally powerful process for making that choice, (Genesis 41).

Porter (1989) 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. These are the Apostles, Prophets, Teachers, and Evangelists as in *Ephesians 4:11-12*. “*And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry for the edifying of the body of Christ.*” It is not always that a single church can have all these five gifts at the same time.

As part of their strategy, G.C. C’s primary activities are as follows; the Pastoral care, Sunday services and fellowships, prayer meetings, conferences and seminars, the T. V outreach program, mission, the school of ministry, music and worship Ministry and support activities. The support activities in the church are as follows; 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 very key in fulfilling the mission and vision of the church. The external environment of the churches in the East-lands part of Nairobi County has been reported to be very hostile. Some criminal gangs that target the young people like 'Gaza' have been reported to have a big negative influence in the society.

Church Programmes

Church programmes are among the strategic leadership practises that are used to enhance adolescents' retention in the church. Church programming is designing programmes for a reason, for retention of adolescents in the church. A study by Muriungi, (2013) on influence of empowerment programmes on adolescents' retention in the church, established that different denominations can create common programmes and do them together so as to nurture the spirit of connectivity and unity. With such being adapted young people will not be moving from one church to the other in search of the programmes that are not offered in their church. This would enhance the churches to be able to retain their own members.

Young people between the ages thirteen to twenty-one are quite generally turning their attention away from religion and the church. Therefore, the leaders have to come up with some unique programmes to help them like organized religious youth group. Spicer (2017) conducted a study on adolescence in the Church: perspectives from church adolescents on mentorship and spiritual formation in the church. The study indicated that the adolescents have attitudes toward mentorship held by the church leaders. Mentoring relationships are associated with strengthened spirituality that endures the transition into church. The study further indicated that many adolescents who do not engage in mentorship and feel mentoring relationships are not as desired or welcomed by adults in the church (Vitisia, 2016).

Yoder (2013) did a study on the strengthening a Christian as a faith mentoring programme. The study indicated that churches leaders are reporting strong presence of natural mentorship fostered through a created culture of intergenerational community. In contrast, churches that reported a lack of natural mentoring relationships conveyed a lack of connected, intentional community within their church congregation. Many churches reported placing adults into youth settings such as youth group, camp, and student events as a gateway for mentorship relationships to occur. The study further indicated that church leaders reported a key way to foster natural mentorship, in their experience, as well as enrich the formation of an adolescent, was by allowing the adolescents to experience an opportunity of responsibility within the church. Those opportunities included tasks such as changing microphone batteries, controlling the lighting for the service or leading story time for the children's ministry.

Ecklund (2013) conducted a study on first-generation social and ethnic minority students in Christian universities. The study indicated that although noting methods such as setting up programmes within the church to create mentoring relationships, many churches admitted not perceiving mentorship as occurring as much or as often as it should in order for students to enjoy the benefits that come from mentorship. Through the programmes, the adolescents receive intentional mentorship which help them in connecting not just with their mentors but they're more open to connect to the church as a whole when they see that there's some good in the connection around them, when they see that they're vulnerable and when they are open to connect with others that good can come from it. The researcher concluded that through mentorship programmes, the adolescents should be allowed to desire community in their lives, even after leaving the church where they became acclimated to it.

Boyd (2013) investigated the role of the local church in the maturation process during the transition from childhood into adulthood. The findings indicate that the teenagers need the programmes to be taught too. They are looking for a certain kind of teacher, though. They are looking for those who'll come alongside them and humbly demonstrate what it means to live for Jesus, not instructors who want to lord knowledge over them or stuff rules down their throats. The study further indicated that through the programmes, the teenagers learn from the leaders the basic Christian values and virtues by watching their church leaders' ways of life. The programmes are also meant to mentor and induct adolescents into Christian service and ministry.

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. Covin and Slevin (2017) investigated whether the youth in the church had a designated and consistent time to gather as planned by the church leaders. The author indicated that whenever there are two youth nervously walking through the doors of the church or 200 youth knocking down the door, having a consistent meeting time and place is pivotal in forming group cohesiveness. This should be once a month or once a week depending on the needs and desires of young adolescent's particular church, but if the leader schedule time for soccer and lacrosse teams, it makes sense to have the same kind of commitment for church youth group.

Carter and Greer (2013) stated that church ought to start programmes that train young adolescents on how to be leaders. They state that adolescents need to know what they there planning was to be successful. Whether it's a leadership team, officers, or a youth vestry, the adolescents are learning the responsibilities of lay leadership by doing it. The church leaders should think of what great vestry members the church has to look forward to in 10 to 20 years. In order to best fulfill the mission of youth ministry in the church, they might need some leading questions to get them going in the right direction. Beyond the logistics and the nuts and bolts of the

adolescents learning how to envision and implement an event, the adolescents are learning the importance of lay ministry. They are constantly being reminded that they have a responsibility as a leadership team to show the love of Christ to each and every person who walks through the door.

Grandy (2013) established leaders' role to keep the youth and adolescents coming back in the church and attending the church programmes. It's easy to think that if something was a success one year, it should become a tradition for the next 20 years. This is sometimes true but might not always be the case. Once again, you cannot go wrong in listening to the adolescents and letting them be the judge. Keeping things fresh and exciting so that the adolescents can't wait to come back might change as the leader grows. 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 is a priceless gem and an opportunity for a foundation that is invaluable.

The church leadership ought to be the church to young people in the real sense of the word. The church is responsible in communicating the message which has been entrusted to it so that faith may be born and nurtured through the church programmes. The voice of the church leaders must be to the young people today what the voice of Moses was to the Israelites when he spoke to them in the wilderness. Developing a training program for the adolescences is an urgent necessity. This would enable the church adolescences to use their talents for the glory of God (Church, 2014). It is clear that the training of adolescences is an important task facing the church leaders today. It is true that there are adolescents who have little understanding of their place in the body of Christ. For this reason, church leaders need to motivate and encourage

adolescences to play a more active role in the body of Christ. Each adolescence has a gift or a talent, which should be used in God 's service and for His glory (Malphurs, 2013).

Silzer, (2014) states that church is growing all over the world due to the retention of youths and adolescents. Church growth follows where Christians show faithfulness in finding the lost. The Bible through the power of the Holy Spirit leads and guides Christians. The churches are the instruments for spreading the word of God through church leaders. Only God, not human forces, builds the church. Jesus said, —I will build my church (Matt 16:18). Metcalf and Benn (2013) state that through rotation of adolescents by the church leaders in the church programmes, the church will grow. God has sent his church into the world, to make disciples of all nations. Church growth is on God's agenda and it is God's intention for the church to grow. God by the power of the Holy Spirit enables church leaders to communicate the gospel effectively to all cultural groups. Church programmes are very important as it helps adolescences to know where they are and where they are going. Adolescences must be trained by the church leader for the ministry and use every opportunity to exercise their spiritual gifts. A team spirit among the church leaders is a key to success.

Young people exert a very important influence in modern society. The circumstances of their life, their habits of thought, their relations with their families, have been completely transformed through church programmes led by the church leaders (Thompson, 2015). The growth of adolescents' social importance demands from them a corresponding apostolic activity; and indeed, their natural character

inclines them in this direction. The saddest thing is that the statements are partly true for youth in general, but at the same time unbelievably false when we get close to them. Youth is a complex reality, not only for the elders but even for youth themselves. From a distance they might seem like troublemakers, but when one draws near to them through the church programmes and shares Christ with them they become the most lovable and noble friends.

Martin and Osterling (2014), state that the Church needs to search and retain the young adolescents afresh. This would be achieved by being close to them through the programmes that they attend. It is indeed a fast-changing world and hence continuous effort for greater understanding will keep the Church young and relevant. They form a complex reality, ranging from highly urbanized and westernized to the most backward and rural, with a diverse spectrum of economic and social conditions in between. Being an adolescent is a great joy and a burden. There is a common world that they share. Understanding and drawing near to them is the first step in the Church's mission concerning youth.

Evans (2014), on the other hand, stated that the consequences of adolescents reading the Bible need urgent research. But still, for all matters of doctrine and practice, the Bible is the authoritative source, especially to teach adolescents. This will ensure that they are grounded in biblical truth so that they can establish a good, solid biblical foundation (Widstrom 2016). According to Bisschoff (2015), through the church programmes, adolescents learn how to serve God with their intellect and understanding. Even if they are young, the Will of God should be taught to them through the Bible (Van 2017). Ward (2014) also supported the idea and said that the

adolescents should be evangelized because it is important to teach them about the Bible and about worship.

While understanding that the Bible is for young children too, the Bible should not be used to teach adolescents moral lessons but instead to introduce adolescents to God and tell them God's story and His ways through the church programmes. In the same context, Botma (2014) is of the opinion that every individual has to somehow make their own decisions, and here missions and evangelism are vital for adolescents. All individuals are responsible for their own lives and also their own spiritual development, but they need assistance and this assistance can be provided through missions and evangelism. Through this assistance, they need to be taught and brought up in a Godly way. This could possibly be realized through missions and evangelism programmes. It should also be kept in mind that the Bible is explicit when it states that parents and the church have a responsibility to help the young to mature in Christ.

Leader's Competences

Leader's competences are strategic leadership skills and behaviours that contribute to superior performance of the church on strategic leadership. Church leaders are all concerned with developing the competencies they need to become more effective leaders. Noruzy, Dalfard, Azhdari, Nazari-Shirkouhi & Rezazadeh (2013) carried a study that established that church leaders need not only to improve their leadership competency but also to instil an organizational culture that is supportive of their youths' retentions. The study established that better leadership competence was a part of strategic leadership that influenced youth retention in the church.

Bird (2013) investigated the global church leadership competencies. The study indicated that maturity of personal faith and personal call as competencies possessed by the leaders. These competencies are central to Christian leadership. Some of the competencies possess characteristics that should be present in all leaders regardless of their position or role in helping the adolescents. For example, all leaders should have integrity in their personal lives, regularly read and reflect upon God's word and apply it to their lives, regularly spend time in prayer through speaking and listening to God. They should be open with the teenagers in church, incorporate spiritual disciplines into the adolescent's lives and commit to living within a community of believers for mutual encouragement and support to the adolescents.

It would be necessary for church leaders to understand the most important areas of adolescent development which are, physical, social, emotional, and intellectual and faith development. With this understanding, they would apply strategic leadership so that the church is able to produce strategic leaders. We need to give good and Godly leadership to our young people who are the hope of every generation. Many leaders lack the competencies required for dealing with the young people and therefore disconnect with the young people especially in their adolescence. Many young people in G.C.C lose their commitment to the church which they had while in their Sunday school. A number of them even drop out from the church while a host of the others get dormant and appear disinterested in participating in the work of the Lord.

Bird (2013) conducted a study on mapping the content domain of global leadership competencies in church. The study indicated personal integrity as a key

leader's competence. This is the extent to which the leader's actions and attitudes are consistent with the desires of God and the example of Jesus. The leaders follow through with personal commitments to all members including the adolescents. Leaders should have a genuinely sacrificial love and care for the adolescents and understand and live within the ethical boundaries set forth in scripture. The researcher further indicated that biblical knowledge and interpretation is a leadership competence. This is the extent to which the leader understands the entire Bible as well as the ability to study and apply Scripture appropriately to the adolescents in church.

Trivellas and Reklitis (2014) examined the leadership competencies profiles and managerial effectiveness the researcher found out that leaders possess the theological knowledge competence. The leaders understand, embrace and are able to apply both the core of the Christian faith. Leaders assist the adolescents to fully embrace the major themes and the system of doctrine contained in the church essential tenets. Leaders play a big role in helping the adolescents to be able to identify doctrines that are outside of the classic Christian and Reformed faith and show how they are incongruent with the Reformed faith. These made the adolescents to be willing to adhere to all aspects of the essentials in teaching and practice, even if they did not fully embrace on minor aspects

Lee, Park and Lee (2013) investigated the role of leadership competencies. The study indicated polity knowledge and application as a leader competence Leader understands the church's polity, ethos, and values, as well as their ability to appropriately apply this knowledge in various situations. Adolescents are assisted by the church leaders to display a comprehensive understanding of the church polity and

are able to apply it appropriately in the church context. The study also indicated sacramental knowledge and practice as competence applied by leaders. The church leaders understand the sacraments from a reformed perspective and are able to celebrate those sacraments in appropriate circumstances and contexts. Through sacramental knowledge and practice competence of the leaders, adolescents are able to articulate a reformed understanding of the nature of the sacraments including their theology and administration. They are committed and able to appropriately link worship with the celebration of sacraments.

Galvin, Gibbs, Sullivan and Williams (2014) conducted a study on leadership competencies. The researcher found out that church leaders are applying missional engagement competency in their leadership. They are able to take the incarnational posture of Christ into a surrounding context to bring about transformation in the Kingdom. through this competence, adolescents approach the surrounding context within which God has placed them with the same love and attitude that was manifest in Jesus and they are committed to and able to bring about God's redemption in the world by working to bring people to the saving knowledge of Jesus Christ, meet physical needs, as well as working for reconciliation and justice. The leaders are able to lead the church of believers toward a Kingdom purpose.

Ngasura (2013) investigated the key strategies in effective pastoral leadership competency. The study indicated that leadership development competency encourages the leaders to help adolescents determine their giftedness and calling, as well as their ability to help leaders develop greater competency. Adolescents 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 researcher also found out that team leadership is a significant competence to the leader in helping adolescents. Leaders are working with and lead adolescents (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 researcher also found out that the leaders put personal desires aside for the sake of the adolescents' group and the larger mission.

Leaders' competency in Anglican Churches of Kenya adopted youth ministry hence retaining the adolescents and the youths in the church. Majority of the leaders especially the vicar emphasizes on fuelling the young generation to the church as it is written in Mathew 19:14 "Let the children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these". This helps the adolescents to be stronger believers and prayerful hence seeking the kingdom of God (Dragoni, Tesluk, Moore, VanKatwyk & Hazucha 2014). Adolescent ministry helps and aims at seeing the adolescents 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 (Lacasse, 2013).

Church leaders have embraced youth pastors in their churches. Majority of the churches have invested on the adolescents by introducing youth pastors and acquisition of the music instruments. This attracts the adolescents due to the zeal of belonging and acceptance to the church. Youth pastors aims at mentoring the

adolescents and lending their ears to them. Therefore, majority of the youth pastors are young and they give mentorship to cater for the adolescents. This allows the youth to be counselled on the issues alarming to them and guided on how to deal with the alarming issues in their day to day lives (Boe, 2015).

Acquisition of the instruments has enabled the adolescents to join churches due to increased peer pressure and increased fun. Majority of youths considers fun as a major entertainment on their daily activities. This has therefore led the church to purchase musical and entertainment instruments to build on fun as the same way many churches have invested on youths' spiritual depth (Granic, Lobel & Engels 2014).

Church leaders have demonstrated higher self-confidence, emotional stability, power over systems, and power over people, networking, and perseverance in the face of oppositions. Therefore, young adolescents have mentors to look up to in their times of needs (Laschinger & Fida 2014). This has positively impacted young adolescents to remain in church in times of difficulty and they are able to face challenges that hinder them from salvation. Many adolescents drop out of church due to the increased opposition from their peers, lack of self-confidence, poor emotional stability and poor networking. However, some adolescents drop out of church due to poor parenting and lack of parental support. Due to this, majority of the church leaders have opted to act as spiritual guides and spiritual parents to these adolescents (Rosenberg, 2015).

A study done by Young and Young (2014) indicates that church leaders significantly influence retention of the adolescent in the church by being their spiritual and emotional guides. Therefore, the ability of church leaders to deal with setbacks, rejection, and failure to a certain degree and the goal-orientation does not get lost is characteristic for mission-oriented church leaders. This shows that these leaders have scored higher in regard to mission orientation, team-orientation, and training of the adolescents in the community (Zakaria, Mariapan & Hasbullah 2013).

Church leaders have developed understanding identities, roles, gender and race, critical thinking, and learning on adolescents. Effective leadership, now and into the future, relies on authentic insights that come from critical reflection about and deep understanding of adolescents (Amey, 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 (Goleman, 2015).

Successful church leaders are authentic and behave with consistency, can read the emotions of adolescents, and attend to the emotional aspects of the adolescents (Kezar, Carducci & ContrerasMcGavin 2016). Along with authenticity, other qualities of effective church leaders can also be found in Goldberg's (2014) on commonalities in church leadership. He indicates that majority of the adolescents aspire and do as per their leaders, therefore, church leaders should be good role models to the young adolescents to set a good example on the lifestyles they choose to live hence retaining them to church.

According to Ferraro and Palin (2013), churches have adopted women leadership position and this helped in retaining adolescents especially girls in church due to the sense of belonging. Furthermore, women in church have continued to gain presence. Bass (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. Bass 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. Based on a review of research, Bass (2013) concluded that women are favoured by having slightly better verbal skills (communication) and that cognitive skill differences were difficult to identify. Bass notes that women who do exhibit personality traits that are inconsistent with leadership tend to lose or modify those traits as they move up the ladder. In other words, women adjust to so-called 'cultural norms' as necessary to gain access to leadership positions.

There may, however, be traces or elements of church leadership in the structures of the church. However, the Bible does not use the term 'mentor' but that mentoring overlaps significantly with the Biblical concept of leadership structure. It is sometimes assumed that classroom styled training for church leadership is adequate, or that the theoretical study of books is sufficient, yet this does not suffice to impact character transformation, to influence and shape habits and values, to learn life mastery skills and many other 'intangible' aspects of life transmission on adolescents in the society (Liu, Swenson, Zhang, & Ma, (2013). It is true that some were properly

mentored. Furthermore, if leaders are poorly trained, it is possible, on the one hand, to mentor adolescents' effectively with the wrong information and methods. On the other hand, leaders may have the right information and methods yet they fail to implement it in a way that leads to effective mentoring. Therefore, teaching the adolescents on the ways of Christ will help in retaining them to the church due to the increase zeal of knowing Christ.

Leadership is one of the vital factors for increasing adolescents' retention in the church. Leaders are the key decision-makers on spiritual nourishment of the congregants' and the adolescents in the church. They have introduced different programmes such as deployment of the adolescents 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 adolescents to make them more aware of their roles as Christians and develop their self-interest to the church. As stated by Zhu (2015), in their study on the connection between the transformational leadership style and young adolescents' retention to church, a positive relationship between the transformational leadership and the adolescents exists. They also demonstrated that effective church leadership management arbitrates the relationship between leadership and adolescents' retention through increased commitment, higher motivation and intellectual motivation. Kieu (2016) emphasized that transformational leadership relates positively and significantly to adolescents and youths' retention to the church.

The role of church leaders in today's church has changed and the success of retaining adolescents to church relies on the leadership styles practiced by the church leaders. According to Mintzberg (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. While many leadership styles, attributes, traits and philosophies account for the extensive literature surrounding leadership (House 2014).

Church leaders have to be competent while solving conflict among the adolescents. Church leaders with troubled adolescents have to relate to adolescents as fully rational beings, capable of making and keeping bona fide agreements. If they are not so treated, they will only become less healthy, and the church leaders will ultimately be caught by painful surprise and sadly fail in his heavenly calling. A church leader can help their adolescents learn to listen objectively by first modelling good listening in his conversations with them, and then by helping them learn how to do it with others. In practicing and teaching good listening, the following techniques are helpful. Reduce fear in the other adolescents by legitimizing their right to be heard, and by receiving what they say as validly being their view of things. Practice the art of active listening, by affirming the statements and feelings of the speaker as being their own, and by giving them permission to be vulnerable in the presence of another without being victimized for it (Kezar, Carducci & ContrerasMcGavin 2016). Attend to the thoughts and feelings being spoken, so that the speaker gains a

sense of being heard. Do not give the sense of taking sides with or against the speaker, but rather seek clarification both for yourself and for the speaker. Therefore, this strategy will positively influence in retaining the adolescents in the church.

The responsibility for leaders falls on the church leaders as they are assisted by the deacons. The elders are to see to it that the flock of God is pastured by managing them well, in such a way that every member of the flock ministers to others.¹ Timothy 3:4, states that we should look at our responsibility to lead in the home as an opportunity to learn how to lead in the church. . Church leadership and its relationship to the work of the ministry, church leaders desire a greater appreciation and understanding of the awesome task undertaken by those who serve as leaders in the church. Obey your leaders and submit to them; for they keep watch over your souls, as those who will give account. Let them do this with joy and not with grief, for this would be unprofitable for you (Hebrews 13:17).

Ethical Practices Adherence

Ethics in church are the standards, principles, and broad guidelines that Christian leaders must observe. Ethical practices are upright, honourable, moral, lawful, above-board, and full of integrity. The conduct and lifestyle of modern-day Christian leaders is always under scrutiny. Those who have been called to preach the Gospel should exhibit Godliness and integrity. According to Fisher (2016), ethics reflect who a person is and his conduct, his innermost thoughts, his speaking, teaching, and lifestyle. Christian ethics differ from secular ethics because Christian ethics are linked to the Bible and determined by the unchanging truth of Scripture.

Ministerial ethics is a religious code of behaviour that is grounded in biblical truth (Tarzian and Wocial 2015). Usually ethical religious codes define a particular group, profession, or an individual. If a person does not have a code of ethics, s/he almost has a license to behave in any manner he chooses.

Ford and Richardson (2013) conducted a study on ethical decision making. The study indicated that the church leaders create code of ethic and conduct statements as a way to communicate established boundaries and set expectations for the adults and adolescents. The ethics also serves as a tool to help guide decision making and actions that demonstrate self-regulation. The study further state that the code-of-ethics and conduct statements are typically developed at the board or leadership level and filtered throughout the church. The actions of church leaders reflect the organizations' desired behaviours and values and what adolescents observe the leaders doing is what they learn to be acceptable. Leadership needs to walk-the-talk to reinforce these behaviours.

Yukl, Mahsud, Hassan and Prussia (2013) investigated an improved measure of ethical leadership. The study revealed that conflict-of-interest leads to implementation of ethical practices. Church leaders and members have a duty to act in the best interest of the church at all times. What this means is there is a duty-of-loyalty that supersedes anything that could result in personal gain by avoiding conflict-of-interests, or anything that may appear to be a conflict. The study also indicated that the adolescents maintain the highest standard of confidentiality and share sensitive information only with those who have a need to know. This includes information about the internal operations of the church as well as information about

church members and volunteers. The adolescents would therefore need to have people they can trust with their secrets and this would be a crucial competence for anyone working with them.

Hassan, Mahsud, Yuk and Prussia (2013) conducted a study on ethical and empowering leadership and leader effectiveness. The results indicated that ethics provides a framework for how adolescents make decisions and judgments and how they act on them. Leaders are empowered and are able to make decision for the adolescents and it is ethical when it is firmly grounded in the Word of God and led by the Holy Spirit, for it is only in these that they find a basis for understanding the will of God. The study recommended that Church leaders must submit themselves to the Word of God and allow the Holy Spirit to guide them in the application of ethical principles of Scripture. Adolescents conduct must be based on the life and teachings of Jesus, the teachings of biblical writers and the guidance of the Holy Spirit. The ability to understand and practice the Word of God is therefore a strong foundation needed for the adolescent mentors.

Many churches are focussing on the faith formation of adolescents between the ages of fourteen and seventeen years old. According to Weber (2014) the adolescents in church are self-motivated and involved within the life of the church in the past. Leadership positions are considered something prized and worth attaining. The present youth are less interested in church life and its leadership positions. The reality is that church's problems have merged amidst a materialistic and compromising older generation. The church may be involved in the faith formation of its youth on an individual and local basis but this is not true on a corporate and national level.

According to (Rathore, 2017) peer pressure is linked to low self-image and an inability to confide in parents; feeling rejected by the church and God and the reality that even Christian parents can hinder their faith by not being consistent in the way they live at home and at church were revealed as hindrance factors to youth faith formation. This means the church contributes to the adolescents' inclination towards ethical practices through practicing of the Christian faith.

Gustafson (2013) stated that the role of ethical standards on young people requires a collaborative partnership with parents/guardians, and with this in mind Youth & Young Adult Ministry policies require that parish personnel, paid or volunteer, clearly communicate at all times with youth and their parents/guardians regarding programming. Youth leadership must carefully screen volunteers who minister in the program. Activities need to be appropriately supervised and guidelines should be followed to ensure a safe environment for youth. In addition, Winslow and Followwill (2013) state that church leadership plays an important role in promoting or discouraging ethical conduct among the youth. An important characteristic shared by most conceptualizations of church ethics is the expected relationship between youth and ethical conduct. Ethical codes in the church helps to establish what is considered legitimate or unacceptable in Christianity and can exert a powerful influence on the youth's ethical behaviour.

The predicament of ethical leadership to youth, or any other part of the body, in the postmodern millennium must be addressed biblically and in the context of the local church. Johnson (2017) argues this brilliantly in his defence of the 'inclusive-congregational' model for ministry by showing that the ultimate problem is not the

adolescent but the intergenerational workings of the church. Both the social programmes of secular postmodernism and the late 20th century reactions of evangelicalism have failed the adolescents of the 21st century. One enemy has overtly challenged the foundations of the reality of the Christian worldview. The other has responded to these attacks on the misguided terms of capitulation, segregation, and synchronization. There is a need for a response to postmodernism as a secular philosophy that builds upon the church and incorporates its adolescent ethical values, not separates them.

The Church has much to give and receive from adolescents. A conscious effort to walk with adolescents and dialogue with this difficult reality will surely transform the heart and face of the Church. Making the Church and its institutions more youth-friendly will definitely put them more in touch with the ‘signs of the times’ and hence ready for dialogue with the diverse cultures and pressing issues around ethical church value systems. “The Church has so much to talk about with adolescents, and adolescents have so much to share with the Church. This mutual dialogue, by taking place with great cordiality, clarity and courage, will provide a favourable setting for the meeting and exchange between generations, and will be a source of richness and youthfulness for the Church and civil society” (Putrevu & Swimberghek, 2013). Furthermore, if there is a clear focus and preparedness at different levels of the Church for imparting missionary formation to adolescents, the Church as a whole will come alive with greater fervour and spontaneity in Christian ethics. A youth friendly bishop or priest will be extremely successful as a pastor and an adolescent friendly

parish or religious congregation will be quite alive and contemporary (Thompson, 2015).

Adolescent Retention in the Church

Adolescence is an important period for a person's personality development. During adolescence, individuals undergo marked changes in body, mind, and social relations. Faced with such change, many youth seek earnestly to find their place in the world by defining who they are and how they matter (Kessler & Kretzschmar, 2015). Youth search for a self-definition; an identity that enables them to matter to self, family, and society, both in the adolescent years and in their future adult life (Smith, 2014). Thus, this is a key period for an adolescent's identity formation and preparation for a vocation (Krejcir, 2014). The experience of children and young people can only make sense in terms of the society within which they are developing. Indeed, individuals do not grow from childhood into adulthood in a social vacuum (Morozov, 2014).

For the past few years the church has been losing its hold upon adolescents who 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 & 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.

Kamau (2014) states that adolescents 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. One of the 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 (Crosby III & Smith, 2015). It would be important for the church leadership to address this situation so that all the stakeholders feel valued and useful in the organization. This study therefore looked into how the G.C.C leadership can put in place useful strategies for retention of adolescents in the church. Some of the factors that influence an adolescent's commitment to faith are, how intact their homes are, either parents' commitment to church, the practice of family worship at home, the schools attended, involvement in various congregational programmes and projects, the adolescent's agreement with the church lifestyle standards and the adolescent's engagement in various devotional practices (Barber, Abbott, Neira, & Eccles, 2014).

A study done by (Yi, 2013), examined youth ministry and leadership in the world evangelical mission international. The study indicated that the church prepares intentional and strategic training for church leaders to get enough information about today's youth teaching and communication skills, leadership development, counselling and knowledge of the Bible (Brouwer, Gifford & Rose, 2013). When the leaders are equipped and trained for God's work, the youth ministry would be built up

strongly in the church and the adolescents would find themselves as a part of the body of Christ. Regan, Laschinger and Wong (2016), investigated the influence of empowerment programmes on youth retention in the church. The scope of the study was Tigania East District, Meru County. The study indicated that parents and church leaders have potential youth patrons who give the youth spiritual guidance, and at the same time church leaders are encouraging old youths and junior youth to integrate freely while mentoring each other (Boo, 2017). The study indicated that one of the areas for further study would be on retention of youth in a single denomination.

Theoretical Framework

This study is underpinned by three main theories; strategic leadership theory, servant leadership theory and transformational theory of leadership. They are as indicated in the subsequent sections.

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.

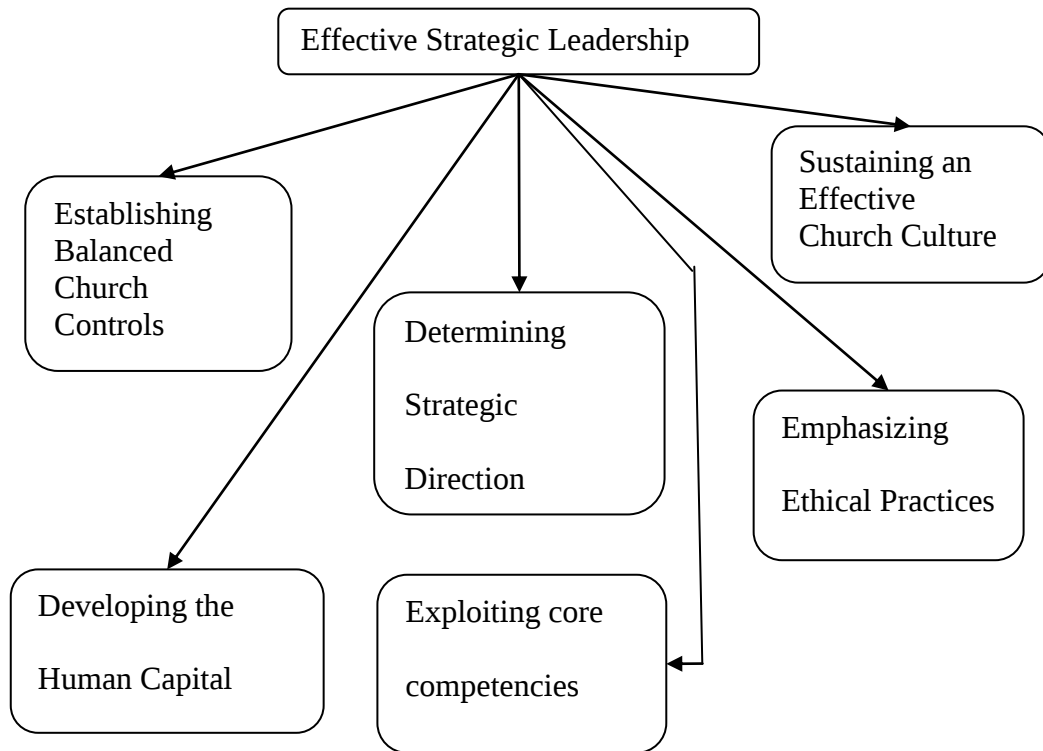
Effectiveness of the church in its mission is directly related to the strength and effectiveness of its leaders (Fry, Vitucci, and Marie, 2015). The pastor is responsible for guiding the church strategically to reach God's purpose and vision. In addition, Christian leadership requires the leader to inspire, 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). The purpose of leaders in the church as the body of Christ is very well specified in Paul's letter to the Ephesians, chapter 4:

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. (Eph. 4:11-16)

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 fulfil 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 G.C.C that would foster the growth of the church. This theory is relevant to the retention of the adolescents 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 adolescent children. It is from this theory that the independent variables in the study are derived as shown in figure 2.1 beneath.

Strategic Leadership Theory in action



Source: Ireland and Hitt (2005).

Figure 2.1: Strategic Leadership Theory in action

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 G.C.C, 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 adolescents.

Jesus in Matthew 20:25-28 taught servant leadership to his disciples and asserted that whoever wanted to be great among them had to be a servant. As Blanchard (1998) 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, 1992).

In Kenya, churches apply the servant leadership theory due to many reasons. The 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 & Bocarnea, 2010). The church leaders should administer emotional healing which requires one to be sensitive to the issues of the adolescents. A pastor is basically a therapist at times. They listen to the adolescents' problems and help to solve their problems or guide them in the direction they need to go. Sometimes the adolescents just need someone to listen to them, which can help them heal emotionally, more so than someone just giving them advice (Parris & Peachey, 2013). The servant leadership theory helps the pastors in making the concerns of others a higher priority than their own. The pastors help the

adolescents 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 adolescents by giving them autonomy to act and make decisions on their own when necessary, the freedom given to the adolescents can bring about confidence in themselves and their abilities (Spears, 1995).

Servant leadership would be key and instrumental in ensuring that the adolescents are well taken care of in G.C.C. It would require that the church leaders at different levels come to the level of the adolescents 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, 1995).

Transformational Theory of Leadership

Transformational leadership theory was introduced by Downton in 1973, the first to coin the term "Transformational leadership". Through the strength of their vision and personality, transformational leaders are able to inspire followers to change expectations, perceptions, and motivations to work towards common goals.

Transforming leaders are idealized in the sense that they are a moral prototype of working towards the benefit of the team, organization and/or community.

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). Transformational leadership serves to enhance the motivation, morale, and job

performance of followers through a variety of mechanisms; these include connecting the follower's sense of identity and self to a project and to the collective identity of the organization; being a role model for followers in order to inspire them and to raise their interest in the project; challenging followers to take greater ownership for their work, and understanding the strengths and weaknesses of followers, allowing the leader to align followers with tasks that enhance their performance (Corlett, 2017).

The church-environment has become a place of constant change (Burns, 1978) and this has brought about the need for a new leadership notion to define leaders who are able to promote, adapt to, and survive the change. As a result of the changes in the church environment, theorists began to move away from the traditional command and control as well as the technical-skills based models associated with traditional (transactional) leadership towards a more flexible, collaborative and nurturing style, called transformational leadership (Bennis, 1999). This new leadership style has become the ideal style for church success (Bass, 1985) and research has been extensively conducted on transformational leadership in the past two decades seeking to support this proposition (Kouzes and Posner, 1990). The transformational-transactional theory of leadership is one of the most comprehensive theories of church transformation.

Bass (1985) however posits that transformational leadership is an augmentation and extension of transactional leadership and that transformational leaders pick from where transactional leaders reach. The transactional leadership style develops from the exchange process between leaders and followers wherein the leader provides rewards in exchange of follower performance. Transactional 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 et al, 1997).

Bass (1985) posits that transactional leaders could be identified through leadership behaviours such as contingent reward, active management-by exception and passive management-by exception. Contingent reward is behaviour whereby followers are rewarded on contractual basis, told what to do to gain rewards, punished for undesired actions, given extra feedback and promoted for good work. According to Bass and Avolio (1993) and Hater and Bass (1988), through the passive management-by-exception behaviour transactional leaders intervene only after the set standards are not met while the active management-by exception behaviour transactional leaders will try to anticipate mistakes or problems. Graham and Bennett (1995) state that transactional leadership is a style of leadership based on the provision to subordinates of resources they need to complete their tasks.

Burns (1978) 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. According to Givens (2008), Burns believed that transformational leadership could raise followers from a lower level to a higher level of needs in line with the Maslow's (1954) hierarchy of needs. Burns proposition was that transformational leadership would fit into the higher levels of the hierarchy since it requires a high level of authenticity, self-esteem and self-actualization to successfully become a transformational leader.

Bass (1985) refined and expanded Burns' leadership theory by stating that a leader is one who motivates workers to do more than they originally expected to do and to look beyond mundane short-term work requirements (Graham and Bennett, 1995).

He was of the view that this kind of motivation could be achieved by raising one's followers' awareness levels about the importance of outcomes and ways to reach them. Bass (1985) further states that leaders encourage followers to go beyond self-interest for the good of the team or the organization. Transformational leaders move beyond simple exchange processes by setting challenging expectations that enable others to achieve higher levels of performance. Bass (1985) viewed transformational leadership from the perspective of leaders' influence on their subordinates such that they become motivated to surpass their original expectations.

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 (Yammarino and Bass, 1990). 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 (Hancott, 2005). 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 organisations. 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). According to the transformational leadership model by Bass (1998) and Bass and Avolio (1993), transformational leaders exude certain behaviours that influence their followers. The behaviours associated with transformational leaders include idealised influence also referred to as charisma. This behaviour is central to the transformational leadership process and is considered the key component of transformational leadership (Bass, 1985, 1990; Yukl, 2002).

It is a behaviour that describes a leader as a role model to one's followers, encouraging them to share common visions and goals by providing a clear vision and a strong sense of purpose. Idealised influence has both a behavioural aspect of a charismatic leader and an attributed or non-behavioural aspect (Bass & Avolio, 1995). Mokgolo et al (2012) argued that a charismatic leadership influences the performance of organisations in an environment of uncertainty but not in more stable situations and that charismatic leadership behaviour has a positive relationship with employee satisfaction. They further posit that transformational leaders use idealised influence to empower followers, thereby raising the follower's tolerance for uncertainty and ability to adapt to new, changing conditions. Inspirational motivation is behaviour 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 (1998) 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 behaviour 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 (Hancott, 2005).

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. Individualised consideration is behaviour 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. According to Bass (1998), individualised consideration makes employees feel that their organisations 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 behaviours 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. According to Burns (1978), the difference between transformational and transactional leadership is what leaders and followers offer one another. He is of the view that transformational leadership is more effective than transactional leadership. Transformational leaders go beyond transactional leaders and motivate followers to identify with a leader's vision and sacrifice their self-interest for that of the organization (Bass, 1985). Burns (1978) posits that transformational leadership involves transforming individuals, groups and organisations as well as create real and substantive change in profits direction, the attitude of adolescents and moral elevation. Bass (1985) refined the transformational leadership theory by Burns and held that leaders have the ability to inspire and activate subordinates to perform beyond all expectations and achieve goals that are beyond those originally set. Despite the popularity of transformational-transactional theory of leadership (1985), it has been criticized for its conceptual weaknesses.

Yulk (1999) 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, 1999). 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. Another criticism is by Pettigrew (1987) was of the view that past studies on the transformational-transactional theory have not sufficiently included the situational variables that may enhance or moderate the transformational leadership effect on followers.

They 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 (1987) followers of transformational leaders can be so motivated such that they experience “burn out”. The transformational-transactional theory is said to have a bias towards heroic

conceptions of leadership by not giving room for shared responsibility or the followers' individual capacity to perform (Yulk, 1999). Despite the stated conceptual weaknesses of the transformational-transactional theory, many writers have described the positive aspects of the theory in testing for leadership effectiveness and that there is considerable evidence that transformational leadership is effective. Therefore, the transformational-transactional theory and the Bass and Avolio (1993) transformational leadership model were chosen for the present study as they are most suitable and relevant to the study context. The study includes organizational characteristics namely structure, systems, strategy and technology as a variable as a way of addressing the criticism on organizational processes raised by Yulk (1999) as well as on the situational factors raised by Pettigrew (1987) and (Pawar & Eastman, 1997).

The high correlations between these dimensions suggest that leaders who show one type of behaviour are very likely to show behaviours indicative of all the other dimensions therefore these dimensions should be viewed as a total package. Indeed, most studies testing relationships between transformational leadership and other variables have aggregated the ratings across the dimensions to measure transformational leadership at the general level of the construct (Kark, Shamir, & Chen, 2003). This study will remain consistent with most of prior research and conceptualize the transformational leadership at the broader construct level rather than at the dimensional level and discussions surrounding the research hypotheses will be in terms of overall transformational leadership.

Conceptual Framework

A conceptual framework is figurative expression of the espoused relationship between the dependent and independent variables. It clearly identifies the independent and dependent variables in a given study (Assessment, 2013). The conceptual framework is a diagram linking the independent variable in our case, strategic leadership, to the dependent variable which is retention of adolescents in the church (Jessen, 2014). The dependent variable is the main phenomena that the researcher seeks to investigate. In this study the dependent variable is the retention of adolescents in the church. On the contrary, the explanatory variables that are deemed to affect adolescents are church programmes, leader's competence and ethical practices adherence.

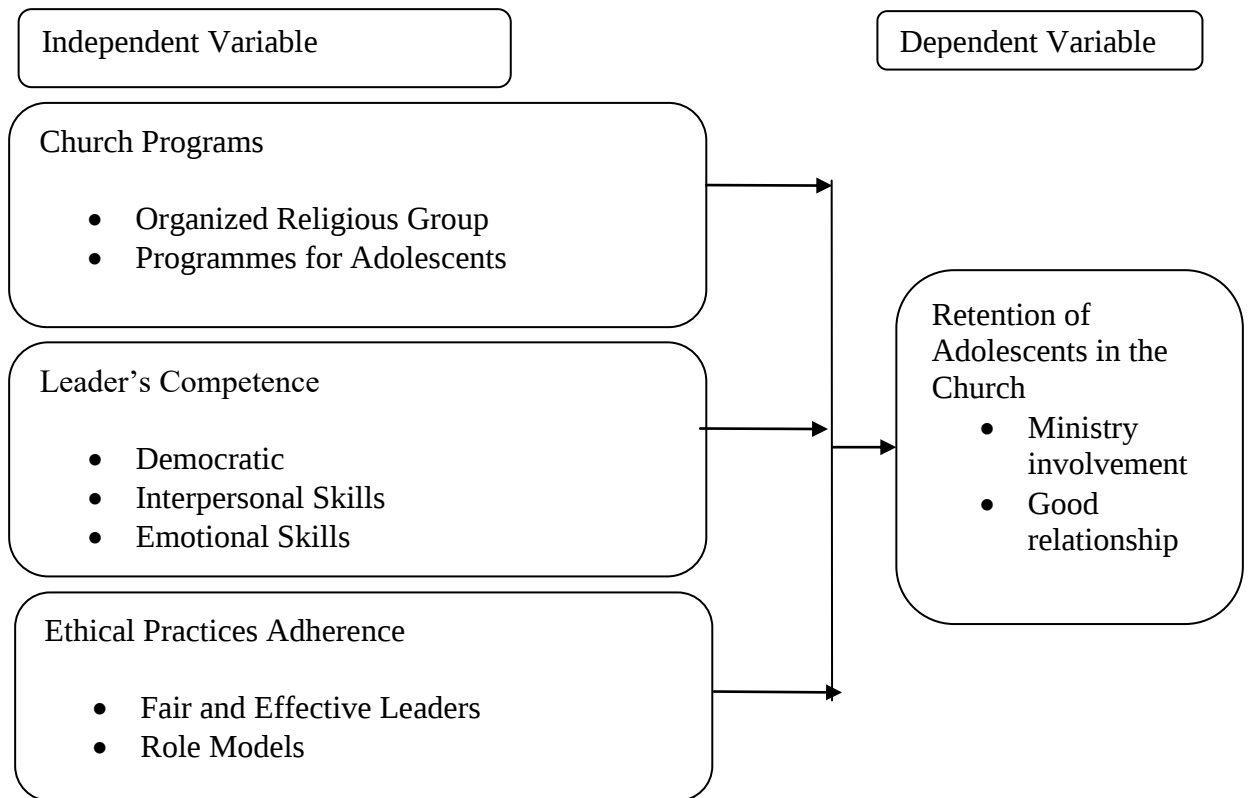


Figure 2.2: Conceptual Framework

As indicated in the above diagram, the variables are discussed below;

Church Programmes

Church programmes are among the strategic leadership practises that are used to enhance adolescents' retention in the church (Hybels & Hybels, 2016). Organized religious groups do encourage better learning for the adolescents in the church. Listening to a sermon is a great way to learn the Word, but it is easy to become detached or daydream during a sermon (Hankerson, Watson, Lukachko, Fullilove & Weissman, 2013). People become passive listeners. Not so in a small group. When a few people are together, every individual is expected to be involved and to participate. This active involvement is an effective way to learn better.

Programmes for Adolescents provide a source of encouragement and accountability (Van Ryzin, Kumpfer, Fosco & Greenberg, 2015). It's easy to slip in and out of church unnoticed. It's not just mega churches where this happens. In an average-sized church, adolescents may be attending each Sunday service, but not getting involved (Hardy & Ballis, 2013). These adolescents may need accountability in their lives, encouragement in their walk with God, or help in some way. Small groups provide a way to better meet these needs. Some churches have come up with programmes that target the adolescents specifically to help them transition to adulthood successfully. A good example is Kahawa Sukari Deliverance Church which runs a program called Graceful Transition to Adulthood (G.T.A).

Leader's Competence

Leaders' competence is a strategic leadership programmes that is embraced for the youth to love fellowshiping in the church hence retaining them to church (LeGrand, Proeschold-Bell, James & Wallace, 2013). Democracy is one of the leader's competences and it is a concept the adolescents are aware of and in order to understand how democratic leadership works (Fleet & Smith, 2015). A democratic leader delegates tasks to other adolescents along with full responsibility makes them accountable for their actions and tasks. Interpersonal skills are necessary for the establishment of relationships between church leaders and the adolescents, which leads to a mutual exchange of ideas, information and skills. Furthermore, the leaders establish mutual respect and consideration for one another's opinions and input. Communication conducted in this manner enables the performance of duties, management of tasks and completion of assignments (Scherer, 2013). Emotional skills

help the leaders to understand and manage their own emotions, and those of the adolescents in the church. Leaders' competence influences strategic leadership due to the increased level of skills and the ability to retain youths in the church.

Ethical Practices Adherence

When it comes to fairness of church leaders, the main trouble is promotion which is usually a highly political process which is handled with very little transparency (Falender, Shafranske & Ofek, 2014). This often leaves ambitious members wondering what criteria they need to meet in order to progress. Leaders become role models when they get involved in the lives of the adolescents they lead with an intentional focus on those who are in the process of becoming a leader (Daswani, 2015). Therefore, leaders with good ethical practices are better role models to the adolescents thus influencing their retention in the church.

Retention of Adolescents in the Church

Church leaders believe that if the church could just keep the people who join it, the attendance would be twice as high (Saleh, Mumu, Ara, Hafez & Ali, 2014). If the adolescent does not become meaningfully involved in some type of ministry in the church, his or her drop-out chances increase dramatically (Brown, 2014). But the church leadership cannot delay in moving new members to places of ministry. If more than six months lapse between the points of new membership to ministry involvement, the person would likely be already moving toward inactivity in the life of the church (Thompson, 2013).

What many church leaders do not realize is that the development of good relationships with adolescents best takes place before they join the church. If new member has no relationship with a church member when he or she joins the church, it is exceedingly difficult to create relationships (He, Wilmoth, Bustos, Jones, Leeds & Yin, 2013). Such is the reason why it is critically important for church leaders to become highly intentional about developing relationships with un-churched adolescents before they ever visit the church.

Chapter Summary

This chapter looked into literature on the variables in the study. These are strategic leadership, church programmes, leaders' competence, leaders' ethical adherence and the retention of adolescents in the church. It also looked at the strategic leadership theory, servant leadership theory and transformational leadership theory which are relevant to the study. The chapter also demonstrated the relationship between the independent and dependent variables in the conceptual framework.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

This chapter explains the procedures that were followed in conducting the study. The steps that the researcher used in studying the effect of strategic leadership on retention of adolescents at G.C.C were described in detail. This chapter entails the study design, populations, target population, sampling methods and procedures and research instruments that were used in carrying out this study.

Research Design

This is a case study that adopted a descriptive research design that enabled the researcher to summarize and organize data in an effective and meaningful way (Lewis, 2015). According to Paulin (2017), “descriptive research studies are based on some previous understating of the nature of the research problem”. The design seeks to capture both qualitative and quantitative aspects. Descriptive survey attempts to describe or define a subject often by creating a profile of a group of problems, people or events through the collection of data and tabulation of the frequencies on research variables or their interaction as indicated.

Using the descriptive research design, the researcher was able to describe the variables of study and derive predictive regression models for predicting changes in the dependent variables. Most importantly, the descriptive design is the most appropriate for the study because it allowed the researcher to describe strategies

adopted by the church, and make specific predictions on how much change was caused by predictor variable(s) and whether the effect are significant. Descriptive research describes a phenomenon as it exists, by taking raw data and tabulating it into a useable format. This study used the descriptive survey design which provided the needed information on the population in understanding the effect of strategic leadership on the retention of adolescents in G.C.C.

Population

A population is the entire group of individuals or items under consideration in any field of inquiry and has a common attribute (Yin, 2013). The population of this study comprised of church leaders and adolescents of G.C.C. The church leader's age ranged from 25 years and above. The respondents were from the urban centre. According to the available records, the church has 32 leaders and 50 adolescents which added up to 82 respondents.

Target Population

According to Ritchie, Lewis, Nicholls and Ormston (2013) a target population is a group of individuals, objects or items from which samples are taken for measurement. The target population for this study was the urban adolescents focusing on a case of G.C.C Kayole in Nairobi County. A total of 82 respondents (32 church leaders and 50 adolescents and youths between the age of 13 to 25 years) G.C.C Kayole in Nairobi County.

Sampling Procedure

Sampling design is a definitive plan for obtaining a sample from a given population. It refers to the procedure the researcher would adopt in selecting items for the sample. Sampling is described as the process by which a relatively small number of individuals, object, or event is selected and analyzed in order to find out something about the entire population from which was selected (Minnaar & Heystek, 2013). Census sampling is ideal whenever, the population is small; the respondents can easily be accessed and are willing to participate in the research (Mathews & Ross, 2014). Census sampling was adopted comprising of 32 church leaders and 50 adolescents and youths between the age of 13 to 25 years in the church who had been attending the Sunday school since they were children leading to total of 82 respondents (from the church records there are 32 leaders among whom are parents and 50 adolescents). The researcher got the information from the church records (registers).

As described by Boone and Kurtz (2011) primary data refers to information that is collected for the first time while secondary data are information from previously published or compiled sources. Quantitative primary data was collected through administration of questionnaires to sampled respondents. Primary data was designed in line with the objectives. Secondary data was collected from the church attendance records.

Research Instruments

Data collection tools are instruments used to collect primary data. The study used questionnaires to collect the data. The questionnaires were presented in simple English since the respondents would read and understand the questions asked. The duration given to the respondents to fill the questionnaires was two weeks by a drop and pick method. Questionnaires had advantages over some other types of surveys in that they were cheap, they did not require as much effort from the questioner as verbal or telephone surveys, and often have standardized answers that make it simpler to compile data. Questionnaires are also sharply limited by the fact that respondents must be able to read the questions and respond to them. Thus, for some demographic groups conducting a survey by questionnaire may not be concrete (Frels & Onwuegbuzie, 2013).

The researcher also collected some qualitative data using focus groups. This was done by conducting youth group discussion with the help of interview guide in answering the questions presented with regard to church programmes, leaders' competence and ethical practices adherence.

The choice of the methods to use is influenced by the nature of the problem and by the availability of the time and money (Chandran, 2014). The preferred instrument for data collection in the study was mainly through administering of questionnaires. According to Yin (2013) with standardized questionnaires one can be confident that the data represented in the same way by all the respondents. The study relied on primary data that was collected by use of structured questionnaires. Primary

data collection included raw data that was collected from the Gospel Celebration Church Kayole leadership within Nairobi County through questionnaires.

Pretesting

According to Bowling (2014) a reasonable pilot group should consist of between 1-10% of the sample size, hence this study picked 10% of the sample size. To be included in the study for pretesting of the instruments, the study distributed the developed instrument among 10% of the youths and 10% of the leaders in the churches because the target population was heterogenous. Thus, the study used 5 youths and 3 church leaders of Victory Vision Church Kayole to pre-test the questionnaire.

Pre-testing identified problems like excessive length of what?, unclear instructions or questions, lack of clarity in questions, leading questions and closed-ended questions that have alternative answers. Yin (2013) asserted that, the accuracy of data to be collected largely depend on the data collection instruments in terms of validity and reliability. This church was selected since it is the neighborhood, it is large like the Gospel Church Kayole and therefore its opinion was similar to Gospel Celebration Church Kayole. O'Connor and Kleyner (2011) stated that pre-testing is done to test the effectiveness of a questionnaire on a limited number of people from the population of interest before the actual survey is done.

Validity

Baumgarten (2012) describe validity as the extent to which a test measures what it is supposed to measure. The question of validity is raised in the context of the three points: the form of the test, the purpose of the test and the population for whom it is intended. For this study, face validity was used to determine the validity of the instrument developed. Baumgarten (2012) argued that face validity refers to the degree to which a test appears to measure what it purports to measure. Validity of the instrument was determined using experts in the field of leadership. These experts assessed each of the statements of the questionnaires to determine their validity, at the end of the exercise; all the invalid questions were deleted from the questionnaires.

Reliability

According to Baumgarten (2012), research requires dependable measurement. Measurements are reliable to the extent that they are repeatable and that any random influence which tends to make measurements different from occasion to occasion or circumstance to circumstance is a source of measurement error. Baumgarten (2012) describe reliability as the degree to which a test consistently measures whatever it measures. Errors of measurement that affect reliability are random errors and errors of measurement that affect validity are systematic or constant errors.

For reliability, the researcher used the test re-test method to decide the dependability of the exploratory study. The test was given twice to the same gathered group of respondents after a two weeks' interval. To measure the internal correlation of the variables, the researcher used the Cronbach's alpha which was then compared

to the conventional cut-off point of 0.7. When testing reliability, a Cronbach's alpha higher than 0.7 indicates internal consistency on the instrument. Cronbach's alpha was produced for each sub scale.

In order to test the reliability of the questionnaires, the study carried out a pilot test to both questionnaires. The reliability of the questionnaires 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 below.

Table3.1: Reliability Test Results

Variable	Leaders		Youths	
	Number of Items	Cronbach Alpha	Number of Items	Cronbach Alpha
Strategic Leadership	5	0.845	4	0.792
Leadership Competences	5	0.715	5	0.869
Ethical Practices Adherence	5	0.811	5	0.843

The findings for leaders indicated that strategic leadership had a coefficient of 0.849, leadership competence had a coefficient of 0.715 and ethical practices had a coefficient of 0.811. The findings of youths established that strategic leadership had a coefficient of 0.792, leadership competence had a coefficient of 0.869 and ethical practices had a coefficient of 0.843. The reliability results of all set variables in the questionnaires gave a Cronbach Alpha of 0.7 and above, this showed that the questionnaires were sufficient and could be relied on in the study.

Data Collection Procedure

Primary data is collected directly from the field for the first time. The data collection procedure is the process of selecting and developing measuring tools and methods that are appropriate to the study (Kothari, 2008). The drop and pick method was adopted to allow the respondents sufficient time to answer the questionnaire. The respondents were requested to give their contact information for correspondence throughout the week-long period of filling the questionnaire. The researcher obtained an introduction letter from PAN Africa Christian University to assure the respondents that the information collected was only used for academic purposes. The researcher also acquired NACOSTI certification.

Data Analysis

Data analysis is the process that starts immediately after data collection is completed and ends at the point of interpretation and processing of the results (Kothari, 2007). Data is of no value in its raw state and, it has to be analysed in order to give meaning and to provide answers to the research problem. Data analysis is the process of evaluating data using analytical and logical reasoning with the goal of discovering new information, suggesting conclusions and supporting decision making (Mugenda, 2008).

The data collected was coded and entered into Statistical Packages for Social Sciences (SPSS) 23.0 statistical packages for analysis and the research findings were presented in the form of mean, standard deviation, frequencies and percentages. A Pearson's correlation analysis was conducted to establish the relationship between

strategic leadership and adolescent retention. Pearson's correlation is a statistical technique used to investigate the relationship between two quantitative, continuous variables. The most important aspect of Pearson's correlation analysis is the Pearson's correlation coefficient (r) which measures the strength of the association between the two variables.

Ethical Issues

Ethics as noted by (Minja & Barine, 2012), is referred to, as norms governing human conduct which have a significant impact on human welfare. It involves making a judgment about right and wrong behaviour. The goal of ethics in research is to ensure no one was harmed or suffer adverse effects from research activities. The respondents were explained to the purpose of the study and were assured that the information given by them was treated as confidential and their names were never divulged.

Their confidential information was only accessed by the researcher. They were not required to provide any identifying details and as such, transcripts and the final report did not reflect the subjects identifying information that was confidential.

In this regard, the names of the respondents, and the names of the specific departments in which they worked was not disclosed (Faden, Kass, Goodman, Pronovost, Tunis & Beauchamp, 2013). Their specific responses to the questions remained confidential and were used only for the purposes of this study. The researcher ensured that participants who were willing volunteers were sufficiently informed of the aims of the study. The researcher sought consent from respondents

first before engaging them in the interviews or in administering the questionnaire. For the respondents below the majority age of 18 years, parental authority was sought verbally through a meeting with the parents and guardians in the church. Before conducting this study, the researcher also acquired NACOSTI certification.

Chapter Summary

This chapter explained the procedures that were followed in conducting the study. It captured the study design, populations, target population, sampling methods and procedures and research instruments that were used in carrying out this study. It gave the results of the reliability test carried out to test the data collection instrument. The chapter also reports the ethical measures and authorization employed and obtained by the researcher in collecting data.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

This chapter deals with results and presentation of data. It gives the empirical findings and results following the application of the variables. It contains the questionnaire return rate, demographic characteristics of the study variables, descriptive statistics and inferential statistics of the study.

Questionnaire Return Rate

The researcher distributed 32 questionnaires to church leaders and 50 questionnaires to adolescents. The respondents from the leaders were 25, making a response rate of 78.0%, respondents from the adolescents were 41 making a response rate of 82%. This shows that response rate for both leaders and adolescents were sufficient for the study.

Table 4.1: Questionnaire Return Rate

Variable	Response Rate for Leaders		Response Rate for adolescents	
	Frequency	Percentage	Frequency	Percentage
Response	25	78%	41	82%
Non-Response	7	22%	9	18%
Total	32	100	50	100

According to Mugenda (2008), a response rate of 50% is adequate for analysis and reporting, a rate of 60% is generally good while a response rate of above 70% is excellent. Similarly, Babbie (2010) asserts that a response rate of above 70% is

deemed to be very good. Therefore, the response rate in the current study was sufficient for analysis and reporting of the findings.

Demographic Information

The researcher sought to establish the demographic information of the respondents to determine their influence on the study. The findings of both the questionnaires are indicated in the subsequent sections.

Demographic Information for Adolescents

Gender. The researcher sought to find out the gender presentation of the adolescents in the church. The findings are shown in Figure 4.1.

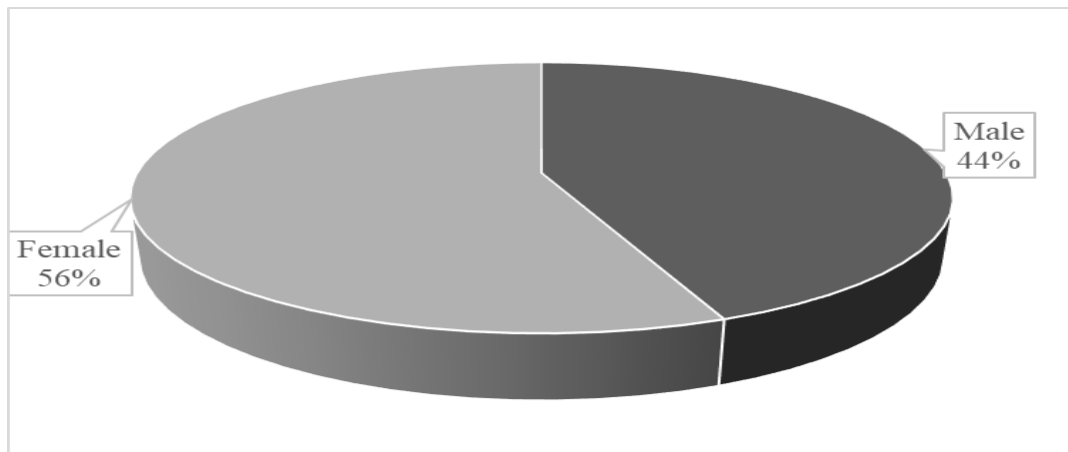


Figure 4.1: Adolescents' Gender

Figure 4.1 established that majority of the respondents 56% were females and 44% were males. This shows that majority of the target population of adolescents in

the church are females. It shows that more females are retained in the church than males. Since the ratios do not differ significantly, it can further be deduced that a majority of the adolescents between the ages of 13 to 18 years in the church who have been attending the Sunday school since they were children had been retained.

Type of Membership. The study sought to establish the adolescents' type of church membership. The findings are shown in Figure 4.2.

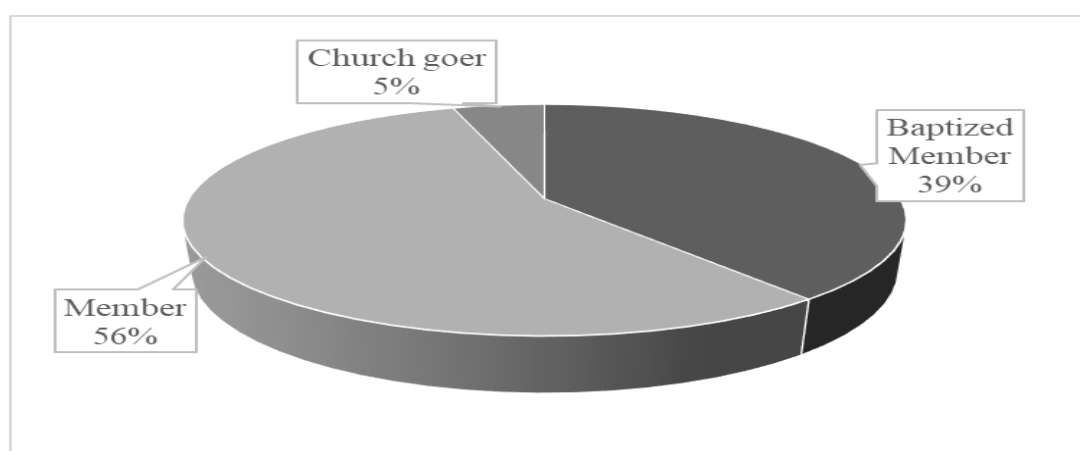


Figure4.2: Type of Membership

The findings show that 56% of the adolescents described their church membership as members, 39% were baptized members and 5% indicated church goer showing no strong attachment to the Christian faith. The findings showed that majority of the adolescents have held up their faith and retained in the ministry and are hence members of the church. It however shows that a lesser number of the adolescents have been baptized. At G.C.C, baptism is done for the born-again believers having gone through a discipleship class. It therefore shows that there is need to have the adolescents understand the faith and the basic Biblical doctrines.

Demographic Information for Leaders

Gender. The researcher requested the leaders to indicate their gender. The findings are shown in Figure 4.3.

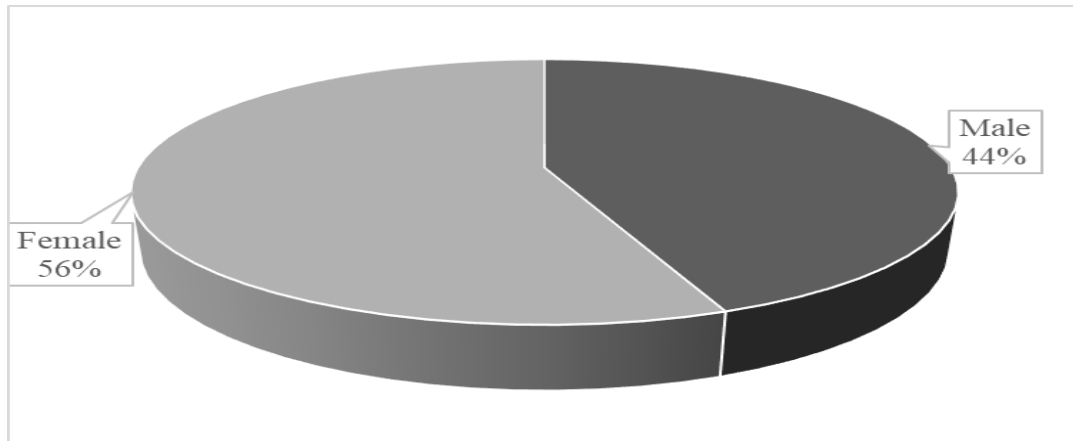


Figure 4.3: Leaders' Gender

The findings in Figure 4.3 established that 56% of the respondents were female and 44% were male. This asserts there were more female leaders, an indication that men are few congregants in the church.

Age. The distribution of the age group was as indicated in Figure 4.4.

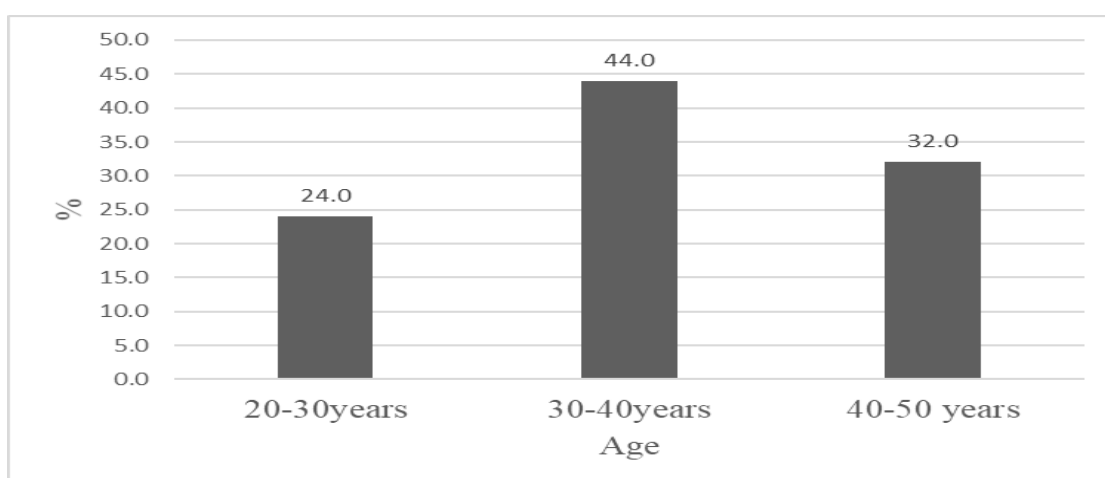


Figure 4.4: Age

The findings in Figure 4.4 revealed that 44% of the respondents were aged between 30-40 years, 32% were 40-50. Years and 24% were 20-30 years. The findings show that majority of the respondents were 30 years and above an indication that the leaders were mature and would be able to nurture the adolescents in the church.

Marital Status. The researcher requested the respondents to indicate their marital status. The findings were indicated in Figure 4.5.

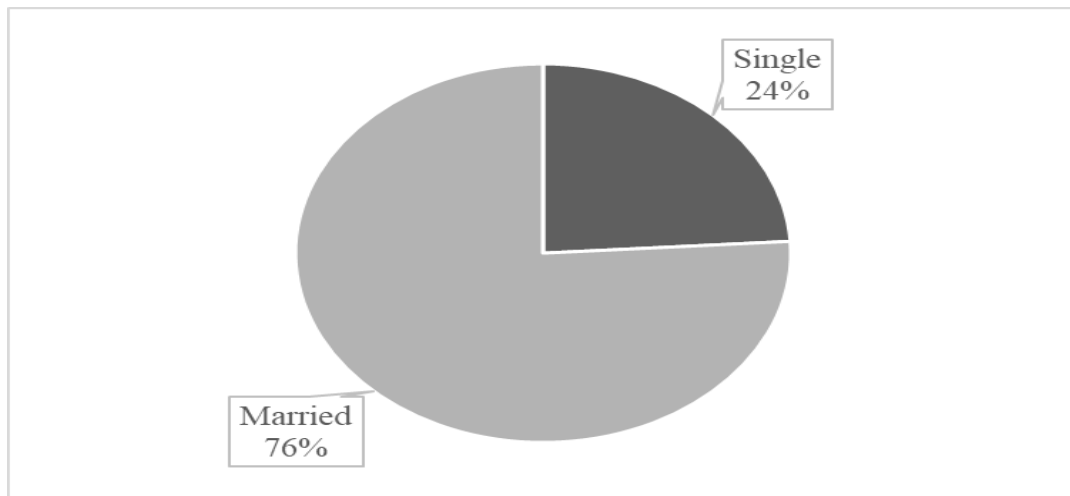


Figure 4.5: Marital status of Leaders

Figure 4.5 shows that 76% of the respondents were married and 24% of the respondents were not married. This shows that the respondents were majorly responsible and were likely to shoulder more responsibilities in the church.

Highest Level of Education. The researcher requested the respondents to indicate their highest level of education. The findings are indicated in Figure 4.6.

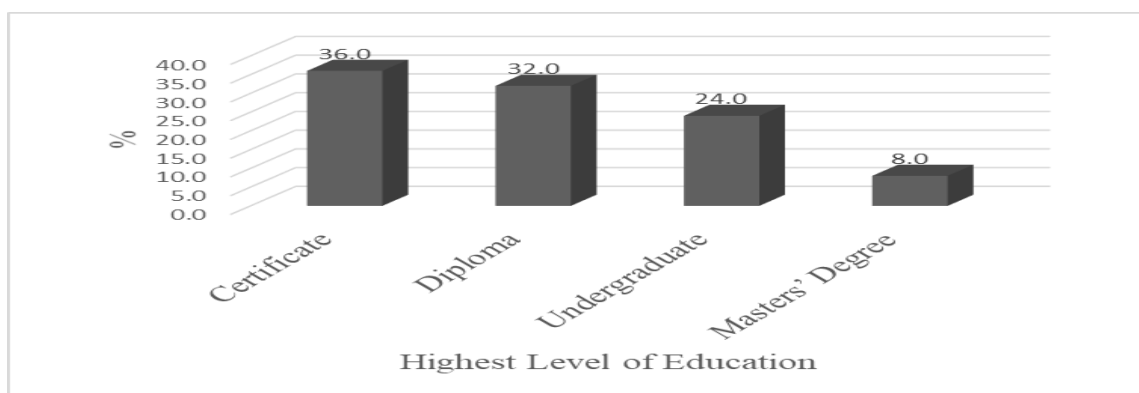


Figure 4.6: Highest Level of Education

The findings show that 36% of the respondents' highest level of education was certificate, 32% of the respondents had diploma, 24% had undergraduate and 8% had master's degree. The findings show that all the leaders were educated to some basic levels hence they would understand the questionnaires and give reliable data. It also indicated that the leaders have the potential to groom and influence the adolescents intellectually.

Length of Service. The respondents were asked to indicate how long they have been serving in the church. The findings are indicated in Figure 4.7.

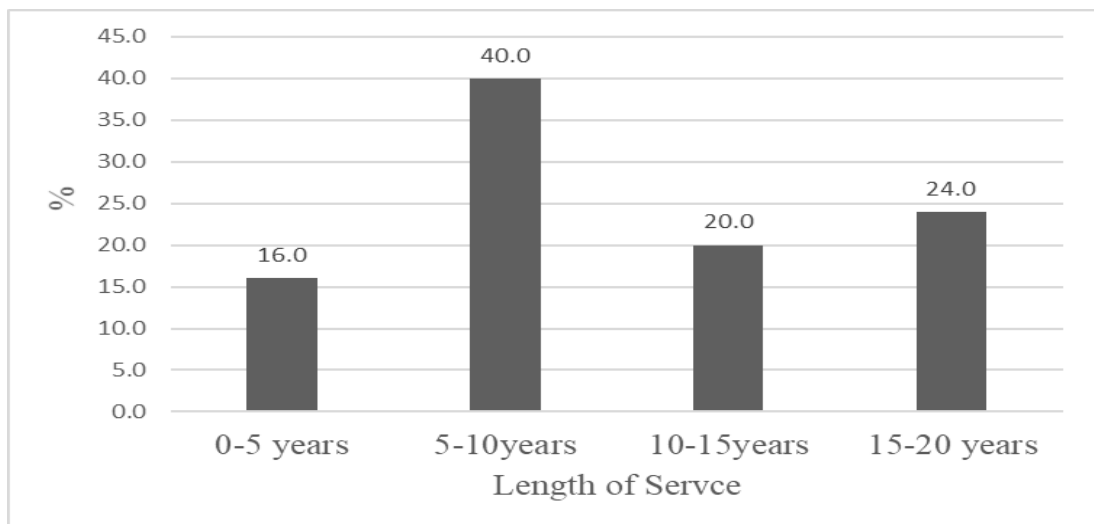


Figure 4.7: Length of Service

From the findings, 40% of the respondents had a length of service in the church between 5-10 years, 24% had served for 15-20 years, 20% had served for 10-15 years and 16% had served for 0-5 years. This shows that majority of the respondents had served for more than 5 years an indication that they had more information on how to retain adolescents in the church. It also revealed a good

percentage of people who would be founder members of the church. These would give reliable information since they have the history of the church having been there for long.

Parents. The respondents were asked to indicate whether they were parents. The findings are indicated in Figure 4.8.

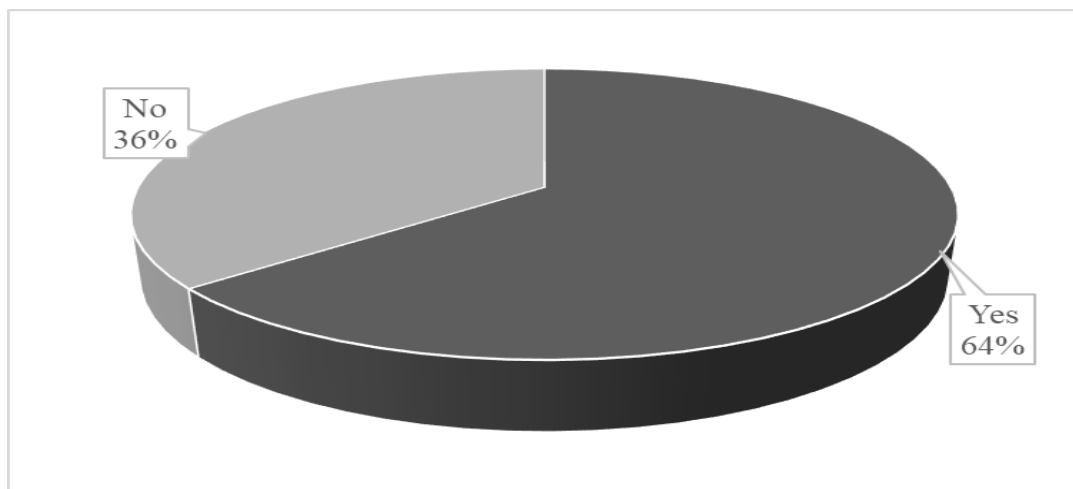


Figure 4.8: Parents

The findings from Figure 4.8 showed that 64% of the leaders were parents whereas 36% of the leaders were not parents.

Respondents were asked to indicate whether their adolescent child/ children attended church regularly with them. The findings are indicated in the in Figure 4.9.

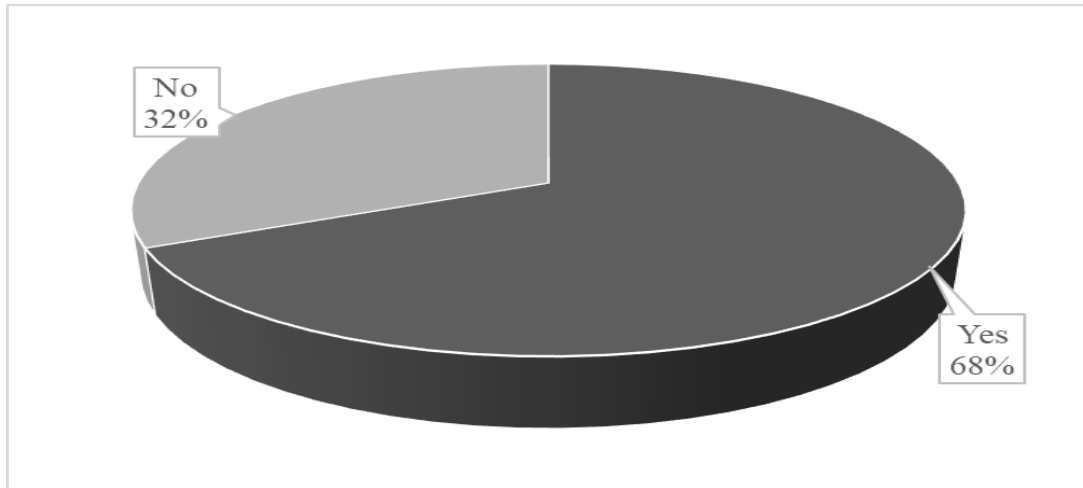


Figure 4.9: Respondents Child/ Children Attend Church Regularly

The findings established that 68% of the adolescents attended church regularly accompanying their parents and 32% did not. This is a great indicator that parents are very vital in contributing to the retention of adolescents in the church. This showed that majority of the church leaders had influenced their adolescents' children to remain and attend to church. There is however a percentage whose children are not regular in their church attendance. This would draw some attention with regard to the ability of the parents to mentor and influence their children.

Church Programmes

Church Programmes as Reported by Adolescents

The findings of descriptive statistics on the adolescents; church programmes, leaders' competence, and ethical considerations are indicated on the subsequent sections.

Membership. The researcher asked the adolescents to indicate whether they had current membership with an organized religious group. The findings are indicated in Figure 4.10.

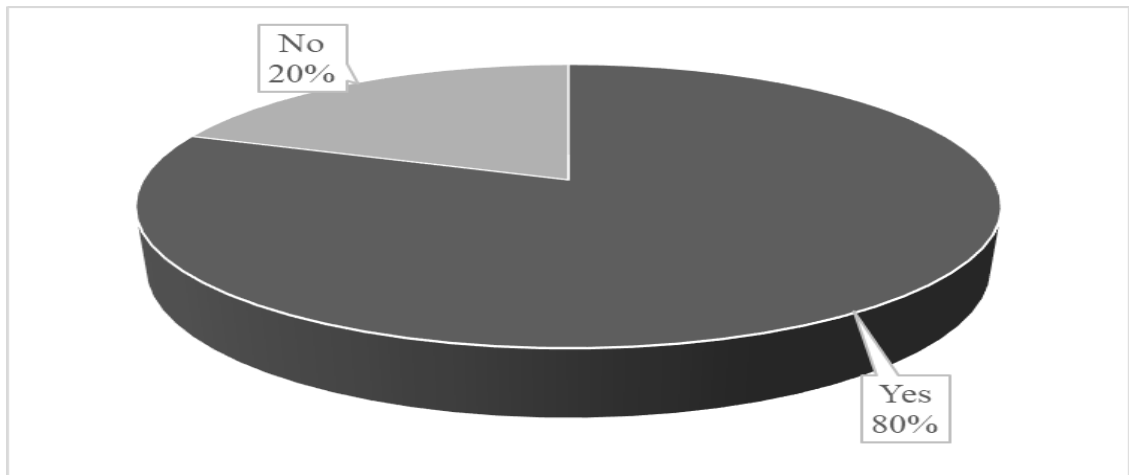


Figure 4.10: Membership

The revealed that 80% of the adolescents were affiliated with religious groups indicated yes and 20% of the adolescents indicated no. This indicates that majority of the adolescents had current membership with an organized religious group that preoccupied them and contributed to their retention in the church.

Church Attendance. The adolescents were asked to indicate whether they attended church as much as they liked to. The findings are as indicated in Figure 4.11.

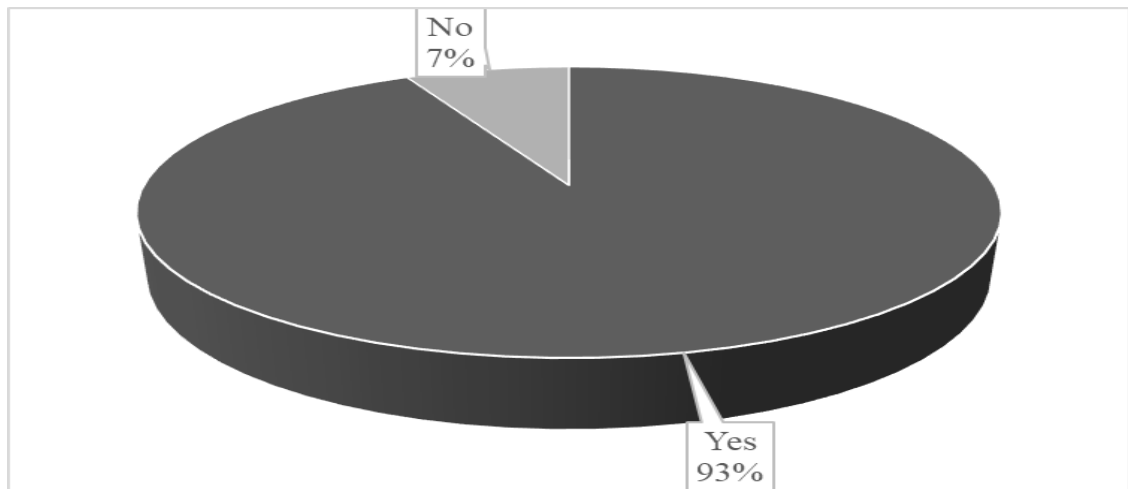


Figure 4.11: Church Attendance

From the findings, 93% of the respondents indicated yes and 7% indicated no. This showed that the adolescents have an inclination and desire within them for the things of God and church related

Church Programmes. The respondents were asked to describe their perception of the church programmes for adolescents. The findings are indicated in Figure 4.12.

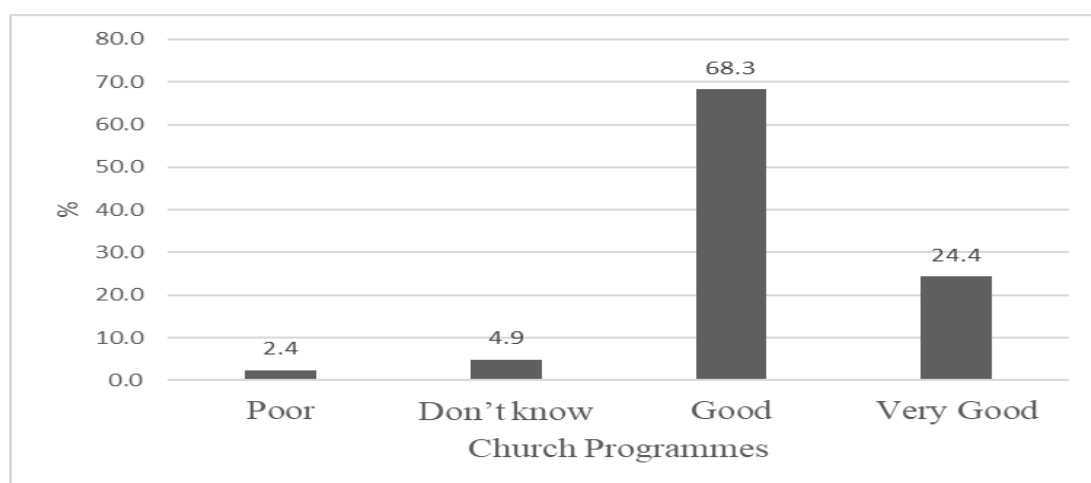


Figure 4.12: Church Programmes

Figure 4.12 pointed out that 68.3 % of the respondents perceived that church programmes were good, 24.4% indicated very good, 4.9% said they didn't know and 2.4% said poor. This showed that majority of the adolescents agreed that church programmes were good and helped them to remain in the church. The study established that the programmes adopted by the church were good since they aligned with the adolescents' desires hence retaining them in church.

Church Program is Conscious of the Needs of the Adolescents. The researcher asked the respondents to indicate whether the current church programming was conscious of the needs of the adolescents. The findings are indicated in Figure 4.13.

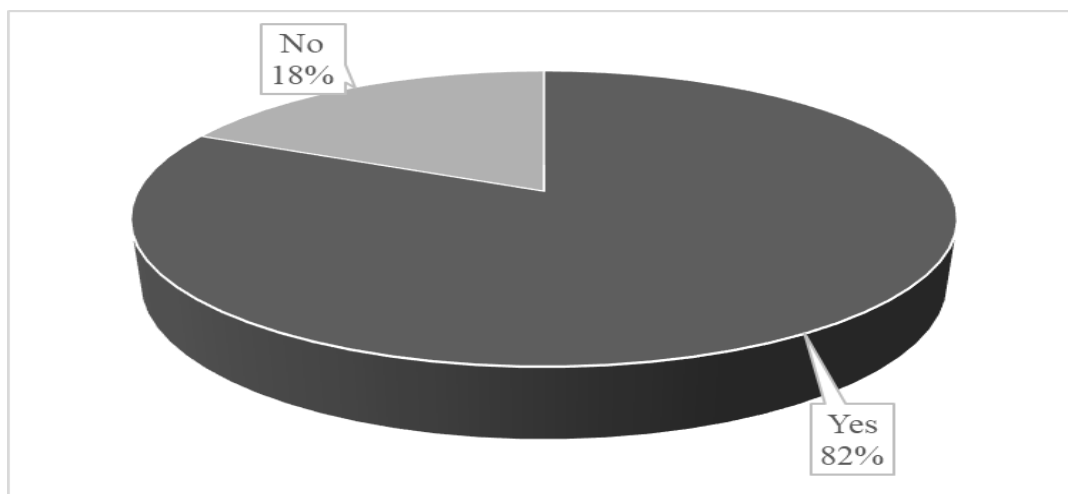


Figure 4.13: Church Program is Conscious of the Needs of the Adolescents

The findings from Figure 4.13 found out that 82% of the respondents indicated yes and 18% of the respondents indicated no. This shows that majority of the youth and adolescents agreed that church programming was conscious of their needs.

Perception of Adolescents on Church Programmes. Statements on how church programmes influenced retention of adolescents at G.C.C. were carefully identified by the researcher. Respondents were requested to indicate the extent of their agreements on each statement. A Likert scale of 1-5 where; 1= No Extent, 2 = Little Extent, 3 = Moderate Extent, 4 = Great Extent and 5 = Very Great Extent was used. The findings are indicated in Table 4.2.

Table 4.2: Perception of Youths and adolescents on Church Programmes

	Mean	Std. Dev
Having an opportunity to use your skills and talents to help out in the church or youth group	4.36	.698
Attending church and adolescent activities as often as you love to	3.87	.748
Understanding the word of God and growing spiritually in your Christian faith.	4.70	.460
Being inspired to emulate the leaders both of the youth and the church in general	4.24	.537
Having meaningful relationships within the church circles	4.19	.781
Feeling valued as a person and having a sense of belonging in the church.	4.73	.448

Table 4.3 pointed out that respondents agreed to a great extent that having an opportunity to use their skills and talents to help out in the church or youth group greatly influenced adolescent retention as supported by a mean of 4.36 with standard deviation of 0.698. Attending to church and youth activities was regular as shown by a mean of 3.87 with standard deviation of 0.748. Understanding the word of God and growing spiritually in Christian faith greatly influenced youth retention as supported by a mean of 4.70 with standard deviation of 0.460.

Respondents indicated that being inspired to emulate the leaders both of the youth and the church in general influenced their retention in church as supported by a mean of 4.24 with standard deviation of 0.537. The feeling of being valued as a person and having a sense of belonging in the church had a great influence as shown by a mean of 4.73 with standard deviation of 0.448. Having meaningful relationships within the church circles contributed a lot in adolescent retention in the church as supported by a mean of 4.19 with standard deviation of 0.781.

Frequency and Distribution Table. The table of frequency and percentage show the extent of youths' agreement on the statements. The findings are shown in Table 4.3.

Table 4.3: Frequency and Distribution Table

	Strongly Disagree		Disagree		Don't Know		Agree		Strongly Agree	
Having an opportunity to use your skills and talents to help out in the church or youth group	0	0	0	0	5	12	16	39	20	48.8
Attending church and youth activities as often as you love to.	0	0	4	10	2	5	30	73	5	12.2
Understanding the word of God and growing spiritually in your Christian faith.	0	0	0	0	0	0	12	29	29	70.7
Being inspired to emulate the leaders both of the youth and the church in general	0	0	0	0	2	5	27	66	12	29.3
Having meaningful relationships within the church circles	0	0	3	7	0	0	24	59	14	34.1
Feeling valued as a person and having a sense of belonging in the church.	0	0	0	0	0	0	11	27	30	73.2

The study shows that 5 (12%) of the respondents indicated don't know, 16 (39%) indicated they agree and 20 (48.8) of the respondents indicated strongly agree on having an opportunity to use their skills and talents to help out in the church or youth group. This showed that majority of the respondents agreed with the statement. On attending church and youth activities as often as they loved to, respondents indicated that 4 (10%) indicated disagree, 2 (5%) indicated don't know, 30 (73%) said agree and 5 (12.2%) indicated strongly agree. This show that majority of the youths agreed that they attended church.

In view to understanding the word of God and growing spiritually in their Christian faith, the respondents 12 (29%) indicated agree and 29 (70.7%) indicated strongly agree. This showed that all of the respondents agreed that that they understood the word of God. In regard to being inspired to emulate the leaders both of the youth and the church in general, 2 (5%) of the respondents indicated that they were not decided, 27 (66%) indicated agree and 12 (29.3%) indicated strong agreement. This show that majority of the respondents agreed that they were inspired to emulate both the leaders.

On having meaningful relationships within the church circles, the study established that 3 (7%) of the respondents indicated disagree, 24 (59%) indicated agree and 14 (34.1%) indicated strongly agree. The findings assert that majority of the respondents indicated that they agreed that they had meaningful relationship with the church circles. Feeling valued as a person and having a sense of belonging in the church, the study established 11(27%) of the respondents indicated agree and 30 (73.2%) indicated strongly agree. The findings show that majority of the respondents agreed that they felt valued as a person and sense of belonging.

Church Programmes as Reported by Leaders

New Church Programmes. The researcher asked the respondents to indicate whether they had come up with new church programmes that it specific to the adolescents. The findings are indicated in Figure 4.14.

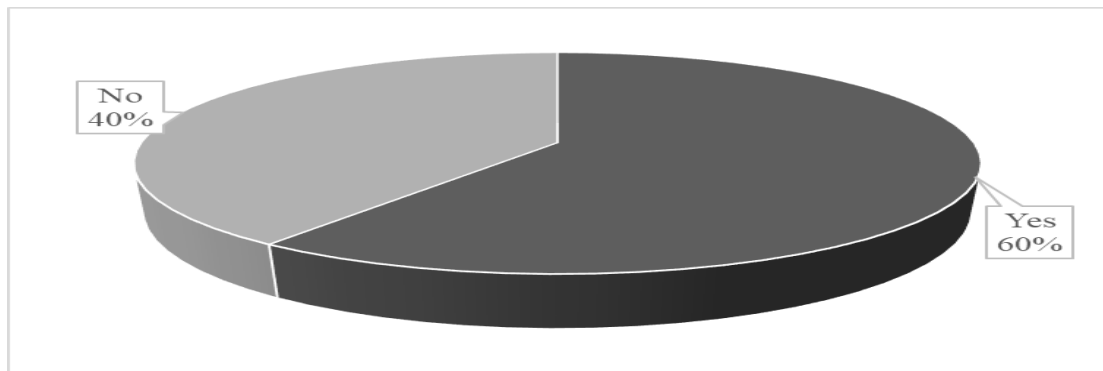


Figure 4.14: New Church Programmes

The findings show that 60% of the leaders said yes and 40% said no. This indicates that majority of the leaders had introduced new church programmes that were specific to the adolescents to build them.

Influence of New Church Programmes. The asked the respondents to indicate the influence of the new programmes introduced to the church for youths/adolescents. The findings are indicated in Figure 4.15.

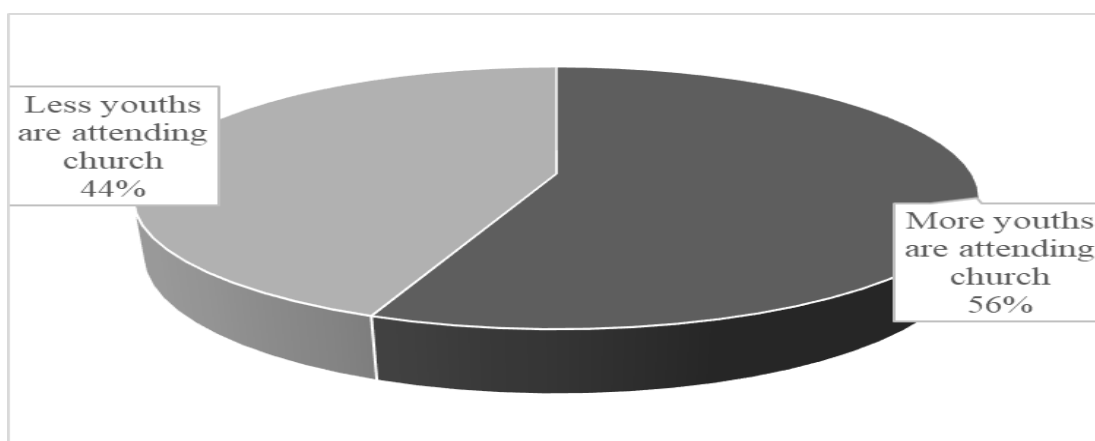


Figure 4.15: Influence of the New Church Programme

The findings established that 56% of more adolescents were positively influenced into attending to church due to new programmes and 44% influenced less adolescents into attending to church. This shows that new church programmes introduced to the church had a positive significant influence in retaining adolescents in church. There is however a huge number that is not positively influenced by the new church programmes.

Perception of Leaders on Church Programmes. Several statements on how church programmes influenced retention of adolescents at G.C.C. were carefully identified. Respondents were requested to indicate the extent of their agreements on each statement. A Likert scale of 1-5 where; 1= No Extent, 2 = Little Extent, 3 =

Moderate Extent, 4 = Great Extent and 5 = Very Great Extent was used. The findings are indicated in Table 4.4.

Table 4.4: Perception of Leaders on Church Programmes

	Mean	Std. Dev
Our church programme is designed for adolescent retention	3.88	.971
Our leaders run mentorship programmes to strengthen spirituality of adolescents	3.76	1.16
Our intergenerational community culture leaves room fit for the adolescents	3.72	.936
We have adolescent groups that attend camp for their mentorship	3.64	1.22
Adolescents are given roles and responsibilities to handle in the church which retains them	3.96	1.01
Our adolescents take part in children's ministry	4.32	.476
Social activities included in our church programmes makes the adolescents stay connected	4.44	.506

From the findings, the respondents indicated that church programmes were designed for adolescent retention by a mean of 3.88 with standard deviation of 0.971. Leaders run mentorship programmes to strengthen spirituality of youths as indicated by a mean of 3.76 with standard deviation of 1.16. The intergenerational community culture left room fit for the adolescents as shown by a mean of 3.72 with standard deviation of 0.936.

Respondents indicated that leaders had adolescent groups that attended camp for their mentorship as shown by a mean of 3.64 with standard deviation of 1.22. Adolescents were given roles and responsibilities to handle in the church which retained them as indicated by a mean of 3.96 with standard deviation of 1.01. Youths took part in children's ministry by a mean of 4.32 with standard deviation of 0.476.

Social activities included in the church programmes made the youths stay connected as supported by a mean of 4.44 with standard deviation of 0.506.

Frequency and Percentage .Respondents were further asked to indicate their level of agreement on the following statements. The findings are shown in Table 4.5.

Table 4.5: Frequency and Percentage Table

	Strongly Disagree		Disagree		Don't Know		Agree		Strongly Agree	
Our church programme is designed for adolescent retention	1	4	1	4	4	16	13	52	6	24
Our leaders run mentorship programmes to strengthen spirituality of adolescents	1	4	4	16	2	8	11	44	7	28
Our intergenerational community culture leaves room fit for the adolescents	0	0	3	12	6	24	11	44	5	20
We have adolescent groups that attend camp for their mentorship	0	0	0	0	8	32	10	40	7	28
Adolescents are given roles and responsibilities to handle in the church which retains them	0	0	3	12	4	16	9	36	9	36
Our adolescents take part in children's ministry	0	0	0	0	0	0	17	68	8	32
Social activities included in our church programmes makes the adolescents stay connected	0	0	0	0	0	0	14	56	11	44

The researcher found out that 1 (4%) of the respondents indicated strongly agree, 1 (4%) indicated disagree, 4 (16%) indicated don't know, 13 (52%) said agree and 6 (24%) said strongly agree. This showed that majority of the respondents indicated they agree that church programmes were designed for adolescents' retention. On respondents' leaders running mentorship programmes to strengthen spirituality of youths, the study established that 1 (4%) respondents indicated strongly disagree, 4 (16%) indicated disagree, 2 (8%) indicated don't know, 11 (44%)

indicated agree and 7 (28%) indicated “strongly agree”. The findings show that majority of the respondents agreed on the statement.

On intergenerational community culture leaving room fit for the adolescents, the study found out that 3 (12%) indicated disagree, 6 (24%) stated don’t know, 11 (44%) indicated agree and 5 (20%) indicated strongly agree. This showed that majority of the respondents agreed that intergenerational community culture left room fit for the youths. With regard to youths being given roles and responsibilities to handle in the church which retained them, 8 (32%) of the respondents indicated “don’t know”, 10 (40%) said “agree” and 7 (28%) indicated “strongly agree”. This showed that majority of the respondents agreed to that they were given roles and responsibilities to handle in the church.

With adolescents being given roles and responsibilities to handle in the church which retains them, 3 (12%) indicated disagree, 4 (16%) indicated don’t know, 9 (36%) indicated agree and 5 (20%) indicated strongly agree. With regard to adolescent groups that attend camp for their mentorship, the study established that 8(32%) indicated don’t know, 10 (40%) indicated agree and 7 (28%) indicated strongly agree. This showed that majority of the respondents agreed that they attended camps for their mentorship.

With regard to youths being given roles and responsibilities to handle in the church which retains them, the study established that 3 (12%) indicated that disagree, 4 (16%) indicated don’t know, 9 (36%) indicated agree and 9 (36%) indicated strongly agree. On adolescents taking part in youth children’s ministry, the study

established that 17 (68%) of the respondents indicated agree and 8 (32%) indicated strongly agree. With regard to social activities being included in G.C.C church programmes made the youths stay connected, the study established that 14 (56%) stated agree and 11 (44%) stated strongly agree. This show that majority of the respondents agreed with the statements.

Church Programmes as Reported by youth group discussions

The study found from the group discussion that the adolescent only come to church on Sunday therefore making them less active in church programmes. The adults indicated that the programmes offered in church were good and tailored to retain them in church. The adolescents were involved in serving through various arms in the church. The respondents revealed that young people have been involved in visiting less privileged people like orphans, disabled, sick and others. It was also brought out that not all the adolescents participated in the church programs through serving. Some just hide in the crowd while some others are very actively involved in the ministry. They reported that majority of those that served were mainly encouraged by their parents to be committed in the work of the Lord.

The study further asked the interviewees to rate the extent to which church programmes were attractive to the adolescents. From the responses, majority of the interviewees rated it average as the church programmes are designed only for Sunday for a period of one hour (8-9am) where adolescents participate in this program called “teenagers’ class”. The respondents found this time to be very inappropriate as most of the adolescents did not arrive on time. They were of the opinion that Churches that have started more flexible programs have kept the adolescents quite active, and

through this many adolescents have been able to exploit their potential. Some are now participating in National athletics; others have engaged themselves in professional music production which has already given them self-employment. These activities have been key in bringing young people together, they feel part of one another, and enjoy being strong stake holders in their churches

Leaders Competence

Leaders Competence as Reported by Adolescents

Statements on how leaders' competence influenced retention of adolescents at G.C.C. were carefully identified by the researcher. Respondents were requested to indicate the extent of their agreements on each statement. A Likert scale of 1-5 where; 1= No Extent, 2 = Little Extent, 3 = Moderate Extent, 4 = Great Extent and 5 = Very Great Extent was used. The findings are indicated in Table 4.6.

Table 4.6: Leaders Competence as Reported by Adolescents

	Mean	Std. Dev
Our leader is always seeking new opportunities to keep us engaged in church activities	4.04	.947
Our leaders understand our needs as the adolescents of church	4.02	.523
I get inspired by our leaders through mentorship and coaching	4.14	1.01
Our leaders attend training classes on theoretical training	4.14	.726
Our leaders provide an appropriate Christ-like model for us to follow	4.17	.771
Our leaders foster team work within the church	4.00	1.16
Some of our leaders are unfair to the adolescents	2.68	1.75
Some of our leaders are very judgmental towards the adolescents	3.26	1.39
Some of our leaders expect too much from us	3.63	1.29
Our leaders consult us during the decision-making process	3.07	1.63
We get commendation from church leaders when we do an outstanding job	4.00	1.20
Our leaders rarely acknowledge our efforts	2.70	1.64

The findings pointed out that leaders were always seeking new opportunities to keep the youths engaged in church activities as supported by a mean of 4.04 with standard deviation of 0.947. Leaders understood the needs of the adolescents in church as shown by a mean of 4.02 with standard deviation of 0.523. Adolescents got inspired by their leaders through mentorship and coaching programmes as supported by a mean of 4.14 with standard deviation of 1.01. Adolescents agreed that their leaders attended training classes on theoretical training as shown by a mean of 4.14 with standard deviation of 0.726. Leaders provided an appropriate Christ-like model for adolescents to follow as shown by a mean of 4.17 with standard deviation of 0.771.

Adolescents agreed that leaders fostered team work within the church by a mean of 4.00 with standard deviation of 1.16. Respondents indicated that some

leaders were very judgmental towards the adolescents as shown by a mean of 3.63 with standard deviation of 1.29. Leaders consulted the adolescents during the decision-making process as indicated by a mean of 3.07 with standard deviation of 1.63. The adolescents agreed that they got recommendation from church leaders when they did an outstanding job by a mean of 4.00 with standard deviation of 1.20. Respondents disagreed that some of the leaders were unfair to the adolescents by a mean of 2.68 with standard deviation of 1.75. Respondents indicated their disagreement that leaders rarely acknowledge their efforts by a mean of 2.70 with standard deviation of 1.64.

Leaders Competence as reported by Leaders

Level of Leadership. Respondents were requested to describe the level of leadership at church. The findings are indicated in Figure 4.16.

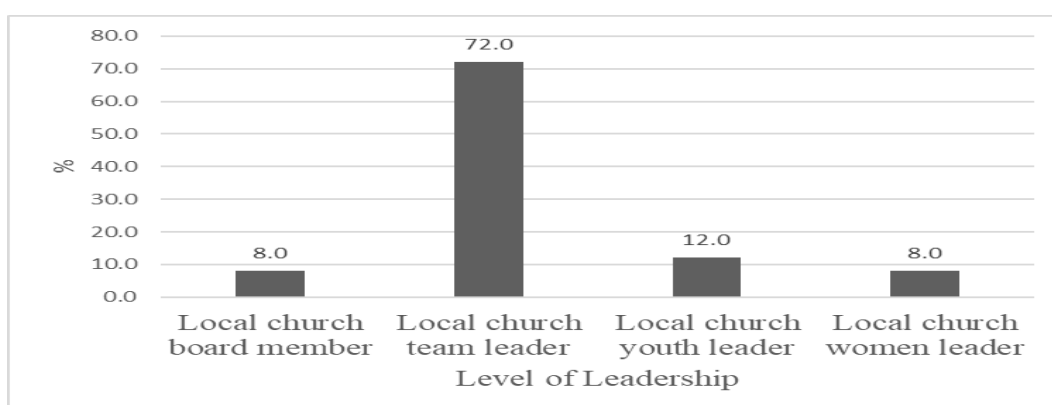


Figure 4.16: Level of Leadership

Figure 4.16 show that 72% of the respondent's level of leadership at church was local church team leader, 12% were local church youth leaders, 8% were local

church women leaders and board member. The findings show that local church youth leaders ought to be increased for increased efficiency in adolescent retention programmes.

Perception of Leaders on Leadership Competence. Several statements on how leadership competence influenced retention of adolescents at G.C.C. were carefully identified by the researcher. Respondents were requested to indicate the extent of their agreements on each statement. Frequencies and percent were used. The findings are indicated in Table 4.7.

Table 4.7: Perception of Leaders on Leadership Competence

Category	Classification	Frequency	Percent
Democratic	Yes	19	76
	No	6	24
Conflict Management	Yes	23	92
	No	2	8
Participation	Yes	25	100
Interpersonal Skill	Yes	23	92
	No	2	8
Directional	Yes	22	88
	No	3	12
Emotional Skills	Yes	23	92
	No	2	8
Relationship	Yes	23	92
	No	2	8
Initiation	Yes	17	68
	No	8	32
Action	Yes	21	84
	No	4	16
Pastoral/ Mentoring	Yes	22	88
	No	3	12
Teaching/ Empowering	Yes	25	100

The findings established that 79% agreed that leaders were democratic and 6% indicated no. It also showed that 92% of the leaders were competent in conflict management practices and 8% indicated that leaders were not competent in conflict management. The study established all the respondent agreed that leaders participated

in adolescent retention. Majority of the leaders 92% agreed that they had good interpersonal skills.

The study found out that 88% of the leaders agreed that they gave directions on procedures to be followed on youth retention. Majority of the leaders 92% agreed that they were equipped with emotional skills hence were in guidance and counselling team. Majority of the leaders 92% agreed that they were good relationship counsellors hence guided the youths. Majority of the leaders 68% indicated that they offered guidance during initiation of the youths hence helping in retaining them in church.

The study established that majority of leaders 84% agreed that they enacted adolescent retention programmes in church. 88% of the leaders indicated that they offered mentoring/pastoral programmes to the adolescents. All the respondents agreed that they taught and empowered the adolescent which was instrumental to retaining them in church.

Leaders Competence As Reported By Youth Group Discussions

The finding from youth group discussions indicated that leaders have a lot to do to make sure that they value these programmes and they are encouraging them in the churches since it is their children who stand to benefit. They should be accepting and appreciating the talents that are within the young people, and in all times involving them in decision and implementation of various programmes in the church. Through this the church will be developing future leaders who will take over after them. So the aspect of bringing young people together in different programmes promotes the spirit of unity and cohesiveness in the church.

The respondents agreed from the discussion that the church leadership was conscious of the adolescents' needs but they have not come up with practical ways of meeting them. They also felt that some programmes like retreats were good but were expensive and not all the adolescents in the church could afford to pay for them. This leads to some of the adolescents not benefiting from the programmes.

The finding also indicates that leader's competence affects retention of adolescents at Gospel Celebration Church, Kayole leadership skills for example, public speaking skills or organizational skills and enhance personal qualities of self-esteem, independence and critical thinking that are necessary for effective citizenship and leadership.

Ethical Adherence

Ethical Adherence as Reported by Adolescents

Several statements on how ethical consideration influenced retention of adolescents at G.C.C. were carefully identified by the researcher. Respondents were requested to indicate the extent of their agreements on each statement. A Likert scale of 1-5 where; 1= No Extent, 2 = Little Extent, 3 = Moderate Extent, 4 = Great Extent and 5 = Very Great Extent was used. The findings are indicated in Table 4.8.

Table 4.8: Ethical Adherence as Reported by Adolescents

	Mean	Std. Dev
Our leaders are transparent	3.58	1.37
Our church leaders have become our role models that we emulate	4.24	.859
The promotional process is clear to all church members	3.17	1.35
I expect my leaders to be above reproach	3.39	1.02
All church members should have integrity in all their actions	4.68	.471
We know the code of ethics for our church	3.60	1.02
Some of our leaders have conflict of interest	3.04	1.07

The findings found out that leaders were transparent as indicated by a mean of 3.58 with standard deviation of 1.37. Church leaders had become adolescents' role models to emulate as supported by a mean of 4.24 with standard deviation of 0.859. Respondents agreed that promotional process was clear to all church members as shown by a mean of 3.17 with standard deviation of 1.35. Respondents indicated that they expected their leaders to be above reproach by a mean of 3.39 with standard deviation of 1.02.

Respondents indicated their agreement to a great extent that all church members should have integrity in all their actions by a mean of 4.68 with standard deviation of 0.471. Respondents indicated that they knew the code of the ethics in their church by a mean of 3.60 with standard deviation of 1.02. The study further found out that some of their leaders had conflict of interest by a mean of 3.04 with standard deviation of 1.07.

Ethical Practice Adherence as Reported by Leaders

Several statements on how ethical practises influenced retention of adolescents at G.C.C. were carefully identified. Respondents were requested to indicate the extent

of their agreements on each statement. A Likert scale of 1-5 where; 1= No Extent, 2 = Little Extent, 3 = Moderate Extent, 4 = Great Extent and 5 = Very Great Extent was used. The findings are indicated in Table 4.9.

Table 4.9: Ethical Practice Adherence as Reported by Leaders

	Mean	Std. Dev
Fair and effective leaders have positive effect on adolescent retention and the church's vibrancy	4.28	.678
Congeniality at the church and a ministry life-oriented balance are important aspect of church adolescent retention strategy	4.16	.374
The leaders stand out as great role models that can be emulated by the adolescents.	4.60	.500
Our leaders insist on purity among the adolescents and ethical practices within the church	4.64	.568

Table 4.9 pointed out that majority of the respondents agreed to a great extent that leaders were fair and effective and had positive effect on adolescent retention and the church's vibrancy as supported by a mean of 4.28 with standard deviation of 0.678. Congeniality at the church and a ministry life-oriented balance were important aspect of church adolescent retention strategy as indicated by a mean of 4.16 with standard deviation of 0.374.

The study pointed out that leaders stood out as great role models that could be emulated by the adolescents as indicated by a mean of 4.60 with standard deviation of 0.5 an indication that respondent's convergence information. The study further indicated that leaders insisted on purity among the adolescents and ethical practices within the church as indicated by a mean of 4.64 with standard deviation of 0.568.

Ethical Adherence As Reported By Youth Group Discussions

Ethical Consideration in how business is done seems to have become an option rather than an assumption as demonstrated by all too common news headlines. Church workers are not exempt from unethical behaviours and can also benefit from having a written guide for ethical conduct in the church.

The findings also indicated that leaders in the Church should be firmly founded on Biblical values. Those who minister within the church departments are expected always seek to uphold Christian values and conduct. Church Leaders should act properly at all times in the light of contemporary society and its needs so that they can retain of adolescents at the Gospel Celebration Church. The conduct of Church leaders both in public and private has the potential to inspire and motivate retention of adolescents at the Gospel Celebration Church. Church Leaders must be aware of the responsibilities that accompany their work. They also know that God's goodness and grace support them in their ministry.

The youths reported that in their adolescence years, they found the leaders to be their role models. They looked up to the youths who have gone through the adolescent stage successfully as their role models too. They however indicated that they were not as close to the leaders as they would wish to be. One respondent indicated that some leaders were not easily approachable.

Trend Analysis

The researcher sought to investigate adolescents' attendance in church. The findings are as shown in subsequent sections.

Adolescents Church Attendance Distribution

The distribution of adolescents' attendance aged 13-18 years is as shown in Figure 4.21

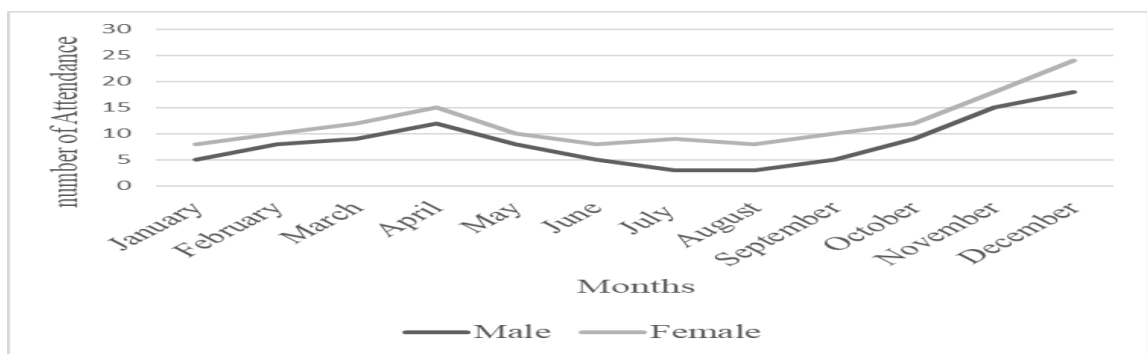


Figure 4.17: Adolescents Church Attendance Distribution

The findings show that some of the adolescents dropped out of church as they attained 13-18 years old. This would be contributed to their increased exposure and indulgence to worldly pleasures. Peer influence was also a main influence of non-retention of adolescents in church. Church leaders are encouraged to retain the adolescents to church by increased guiding and counselling.

Correlation Analysis

The researcher conducted a Pearson correlation analysis to determine the relationship of the variables as reported by the adolescents and leaders. The findings are indicated in subsequent sections.

Table 4.10: Correlation Analysis as reported by the Adolescents

		Retenti on of Youths	Church programmes	Leadershi p competen ce	Ethical Considerati on
Retention of Adolescents	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	41			
Church programmes	Pearson Correlation	.666**	1		
	Sig. (2-tailed)	.000			
	N	41	41		
Leadership competence	Pearson Correlation	.631**	.670**	1	
	Sig. (2-tailed)	.000	.000		
	N	41	41	41	
Ethical Consideratio n	Pearson Correlation	.709**	.699**	.843**	1
	Sig. (2-tailed)	.000	.000	.000	
	N	41	41	41	41

Huber (2004) held that in the interpretation of results for the linear relationships in the study, for a weak correlation, “r” ranges from ± 0.10 to ± 0.29 ; in a moderate correlation, “r” ranges between ± 0.30 and ± 0.49 ; while in a strong correlation, “r” ranges from ± 0.5 and ± 0.9 .

The findings in Table 4.10 church programmes had a Pearson correlation of 0.666, an indication of strong positive correlation between the variables. Leadership competence had a Pearson correlation of 0.631, an indication of strong positive

correlation between the variables. Ethical consideration had a person correlation of 0.709, an indication of strong positive relationship between the variables. The findings indicate that ethical consideration had the strongest relationship with adolescents' retention, followed by church programmes and leadership competence consecutively.

Table 4.11: Correlation Analysis as Reported by the Leaders

		Retention of Adolescent	Leadership Competence	Church Programmes	Ethical Practices
Retention of Adolescents	Pearson	1			
	Correlation				
	Sig. (2-Tailed)				
	N	25			
Leadership Competence	Pearson	-.392	1		
	Correlation				
	Sig. (2-Tailed)	.023			
	N	25	25		
Church Programmes	Pearson	-.701 **	.362	1	
	Correlation				
	Sig. (2-Tailed)	.000	.075		
	N	25	25	25	
Ethical Practices	Pearson	-.651 **	.344	.948 **	1
	Correlation				
	Sig. (2-Tailed)	.000	.093	.000	
	N	25	25	25	25

Correlation is Significant at the 0.01 Level (2-Tailed).

The findings of correlation analysis are established in Table 4.11. Huber (2004) held that in the interpretation of results for the linear relationships in the study, for a weak correlation, "r" ranges from ± 0.10 to ± 0.29 ; in a moderate correlation, "r" ranges between ± 0.30 and ± 0.49 ; while in a strong correlation, "r" ranges from ± 0.5 and ± 0.9 .

The findings indicate that leadership competence had a Pearson correlation of -0.392, an indication of a weak negative relationship with adolescent retention in the church. Church programmes had a Pearson correlation of -0.701, an indication of a strong negative relationship with the variable. Ethical practises had a Pearson correlation of -0.651, an indication of a strong negative relationship with adolescent retention. The findings show that church programmes had the strongest relationship with adolescent retention followed by ethical practises and leadership competences consecutively.

Strength of the model (correlation coefficient)

Analysis in Table 4.12 shows that the coefficient of determination, r^2 (the percentage variation in the dependent variable being explained by the changes in the independent variables) R^2 equals 0.799, that is, Church programmes, Leadership competence and Ethical Consideration, leaving only 20.1 percent unexplained. The r^2 has been used as a measure of how good a predictor the regression equation is.

Discussions of the Findings

The discussion of the study finding are guided by the following three objectives; To evaluate the extent to which the church programmes influence the retention of adolescents at G.C.C Kayole. The study established that church programmes positively influenced adolescent retention in church. Church programmes skills adopted by leaders had a significant positive influence on adolescent retention. This is supported by Saffold (2005) who indicates that

leadership planning should be a continuing effort to view the organization as God sees it and in terms of what God wants to accomplish.

The researcher sought to establish the effect of leader's competence on retention of adolescents at G.C.C Kayole. The study found out that leaders' competence had a positive influence on adolescent retention. This agrees with Trivellas and Reklitis (2014) on leadership competencies profiles and managerial effectiveness, who found out that, leaders possess the spiritual knowledge and competence. Leaders understand, embrace and are able to apply the core principles of the Christian faith. Leaders assist the adolescents to fully embrace the major themes and the system of doctrine contained in the church essential tenets hence influencing adolescent retention in the church. The study also revealed that leaders' competence had a positive influence on adolescent retention. This agrees with Trivellas and Reklitis (2014) who found out that leaders' possess the spiritual knowledge competence. Leaders understand, embrace and are able to apply both the core of the Christian faith. Leaders assist the adolescents to fully embrace the major themes and the system of doctrine contained in the church essential tenets.

To assess the effect of leaders ethical practices adherence on the retention of adolescents at the Gospel Celebration Church, Kayole. The study pointed out those indeed ethical considerations influenced adolescent retention in at G.C.C. This is supported by Ford and Richardson (2013) who indicated that the church leaders create code of ethic and conduct statements as a way to communicate established boundaries and set expectations for the adults and adolescents. The ethics also serves as a tool to help guide decision making and actions that demonstrate self-regulation.

Similarly, Tarzian and Wocial (2015), states that ministerial ethics is a religious code of behaviour that is grounded in Biblical truth. The study pointed out those ethical adherence considerations influenced adolescent retention in church. This is supported by Ford and Richardson (2013) on ethical decision making, who indicated that the church leaders create code of ethic and conduct statements as a way to communicate established boundaries and set expectations for the adults and adolescents. The ethics also serves as a tool to help guide decision making and actions that demonstrate self-regulation. Similarly, Tarzian and Wocial (2015), states that ministerial ethics is a religious code of behaviour that is grounded in biblical truth. Good ethical behaviour adopted by the leaders helps the young adolescents to embrace good ethical conducts hence retaining them in the church.

Chapter Summary

This chapter comprised of analysis of the raw data collected. It also presented the results and interpretation of the findings. The chapter also gave a systematic discussion of the research findings in line with the literature reviewed in chapter two.

CHAPTER FIVE

SUMMARY OF FINDINGS, RECOMMENDATIONS, AREAS OF FURTHER STUDY AND CONCLUSIONS

Introduction

This chapter presents the discussion and summary of the findings in line with the conclusion of the study. Recommendations are given as per the objectives of the study as well as recommendations for further studies.

Summary of the Findings

The purpose of the study was to assess the effect of strategic leadership on retention of adolescents at G.C.C. The study was guided by the following research questions; how do the church programmes affect the retention of adolescents at G.C.C.? To what extent does leader competence influence the retention of adolescents at G.C.C.? How does ethical practices adherence affect retention of adolescents at G.C.C.?

The study established that aspects of strategic leadership employed by the leadership of the church were adoption of good church programmes that were in line with adolescent's expectation, the ethical considerations of the church were high and the adolescents and leaders were expected to adhere. The church appointed leaders with high competence to nurture and mentor the young adolescents thereby retaining them in the church.

Concerning the church programmes, the study revealed that majority of the adolescents were members of the church, attended to church regularly with their parents which contributed greatly to their retention. It also revealed that the adolescents had the opportunity to use their skills and talents. The adolescents were inspired by the leaders who understood the word of God. Leaders designed church programmes for adolescent retention like retreats and camps and mentored them to strengthen their spiritual life. Leaders engaged adolescents on different roles in the church and intergeneration community culture left room for the adolescents.

Concerning leaders' competence, the study established that leaders always sought new opportunities to keep the adolescent engaged in church activities and they had a good understanding of adolescents' needs. Adolescent got inspired by their leaders. Leaders led by example and provided an appropriate Christ-like model for adolescents to follow. Leaders fostered team work within the church. Leaders consulted the adolescents during the decision-making process. The study further found out that leaders were democratic, managed conflict, had good interpersonal skills, gave Biblical mentoring and taught and empowered adolescents.

About ethical adherence, the study established that leaders were transparent and were adolescents' role models. Church leaders were seen to have integrity and the adolescent knew the code of the ethics in their church. The leaders were fair and effective and had positive effect on adolescent retention. Congeniality at the church and a ministry life-oriented balance were important aspect of church adolescent retention strategy. Leaders stood out as great role models that could be emulated by

the young generation. Leaders insisted on purity among the adolescent and Biblical guided ethical practices within the church.

Conclusion

The outcomes of the findings are that adolescents were inspired by the leaders and understood the word of God. Leaders designed church programmes for adolescent retention and mentored them to strengthen their spiritual life. Leaders engaged adolescents in different roles in the church and intergeneration community culture left room for the adolescents. Adolescents attended church regularly. The church programmes set for the adolescents were okay but require to be improved so that all the adolescents feel they belong without losing interest in participation. The adolescents had the opportunity to use their skills and talents.

The study concludes that leaders always sought new opportunities to keep the adolescents engaged in church activities and understood adolescent's needs. Leaders were democratic, managed conflict, had good interpersonal skills, gave Biblical mentoring and taught and empowered adolescents. Adolescents got inspired by their leaders, leaders led by example and provided an appropriate Christ-like model for adolescents to follow. Leaders consulted the adolescents during the decision-making process.

The outcomes are that leaders were transparent and were adolescents' role models to emulate. Leaders were fair and effective and had positive effect on adolescent retention. Congeniality at the church and a ministry life-oriented balance were important aspect of church adolescent retention strategy. Church leaders had

integrity, and the adolescents knew the code of the ethics in their church. Leaders stood out as great role models that could be emulated by the adolescents. Leaders insisted on purity among the adolescent and ethical practices within the church.

Recommendations

On church programmes, the study recommends that church should embrace adolescent ministry firmly and strongly by having mentorship programmes to help nurture the adolescents. Leaders ought to seek for new programmes to keep the adolescents engaged in church activities besides the usual Sunday programs. The programmes should be tailored to enrich the adolescents and nurture them spiritually. The programmes should be relevant to the adolescents needs and be fun for them. This will call for the leaders to involve them in creating their programmes.

On leader's competence, the study recommends that church leaders ought to be well equipped with more skills and competencies that make them better in influencing the adolescents. The leaders' competencies have a positive influence on retention of adolescents and this would help in retaining more adolescents in the church. Servant leadership should be encouraged so that the leaders who are mature will be flexible to come to the level of the adolescents and mentor them. This would show that they care. Flexibility demonstrates selflessness. Since adolescents should get inspired by their leaders, leaders should lead by example. Leaders ought to foster team work within the church and consult the adolescents during the decision-making process.

In view to ethical practices adherence, the study recommends that leaders ought to be transparent with the adolescents and be their role models. As role models, leaders will need to open up to the adolescents so that they can learn from their way of life. Apostle Paul told the church at Corinth to imitate him as he imitated Christ (1 Corinthians 11:1). In the same way, the adolescents will be retained in the church as they imitate and follow the steps of the leaders they look up to. Leaders ought to stand out as great role models that can be emulated by the young adolescents and should insist on purity among the adolescent and ethical practices within the church.

Recommendations for Further Studies

A similar study can be carried out using a different target population and scope. This could be in another county.

The study recommends that future scholars focus on role of parental leadership on retention of adolescents in the church.

Future scholars can also focus on how other variables in the strategic leadership model, e.g. church Culture, human capital development and establishment of balanced controls affect the retention of adolescents in the church.

Chapter Summary

This chapter gave a brief summary of the findings of the study based on the literature reviewed. It also drew the conclusions made on the study in line with the objectives in chapter one. The chapter then indicated the recommendations made to G.C.C in relation to retention of adolescents and also suggested areas of further study.

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APPENDICES

Appendix 1: Cover Letter

Dear Respondent,

My name is Grace Muriithi, I'm a Master of leadership student, Pan Africa Christian University As part of my Master's Degree requirement I'm expected to successfully conduct Applied Research on a relevant topic in my area of concentration.

This study focused on strategic leadership and its effect on retention of adolescents in the church: a case of the G.C.C, Kenya.

I would like to request that you to spend some of your valuable time (10-15 minutes) to complete this questionnaire to the best of your knowledge. Thank you in advance for accepting to be a positive contributor to our society. Your responses will be treated with the confidentiality it deserves. To maintain anonymity, I request that you DO NOT write your names on the questionnaire.

Yours Sincerely,

Grace Muriithi

grace.muriithi.gm@gmail.com, 0722 836151,

For more information please contact my supervisor on:
Prof Lillian Wahome - liwahome@gmail.com

Appendix 2: Questionnaires for Leaders (Youths and Parents)

SECTION A: DEMOGRAPHIC INFORMATION

1. Please specify your Gender

Male ☐ Female ☐

2. Please specify your age group

20-30years ☐

30-40years ☐

40-50 years ☐

50 years and above ☐

3. Please specify your marital status

Single ☐ Widow/widower ☐

Married ☐

4. Please specify your educational level

Certificate ☐

Diploma ☐

Undergraduate ☐

Masters' Degree ☐

PhD ☐

5. How long have you been in this church?

0-5 years ☐

5-10years ☐

10-15years ☐

15-20 years ☐

6. Are you a parent?

Yes ☐

No ☐

If yes, answer the following questions, if No, skip to section B

- a) Please indicate the number of children

.....

- b) Do your child/children still attend church regularly?

Yes [] No []

Explain what interests them in church

Explain their reason for non attendance

- c) What are you doing to encourage your children to attend church?

.....

- d) What do you think the church should do to increase retention of adolescents at G.C.C?

.....

- e) Do your children take part in church activities? Which activities do they participate in?

.....

SECTION B: CHURCH PROGRAMMES

1. Have you come up with new church programmes that is specific to the adolescents?

Yes [] No []

2. If Yes, which ones and what has been its influence to the adolescents' retention in one-month period?

More adolescents are attending church []

Less adolescents are attending church []

3. Below are statements on church programmes and retention of adolescents in church. Rate the extent that you agree or disagree with these statements as they apply in your church at G.C.C. Use scale of 1-5 where: 1=Strongly Disagree; 2. Disagree; 3. Don't Know; 4. Agree and 5. Strongly Agree

	1	2	3	4	5
	Strongly Disagree	Disagree	Don't Know	Agree	Strongly Agree
Our church programme is designed for adolescent retention					
Our leaders run mentorship programmes to strengthen spirituality of adolescents					
Our intergenerational community culture leaves room fit for the adolescents					
We have adolescents' groups that attend camp for their mentorship					
Adolescents are given roles and responsibilities to handle in the church which retains them					
Our adolescents take part in children's ministry					
Social activities included in our church programmes makes the adolescents stay connected					

SECTION C: LEADERS' COMPETENCE

This section of the questionnaire explores the importance of church leadership competence in the church (Section to be filled by the sampled church leaders)

1. Please describe your level of leadership at the church?
 - a) Local church board member []
 - b) Local church team leader []
 - c) Local church adolescent leader []
 - d) Local church women leader []

e) other (specify) _____

2. Please rank in order of importance the leadership competences that you think are important to retaining the adolescents in your church. Allocate a 1 for YES or 2 for NO on these leadership skills and their value in retaining adolescents in church?

Democratic	
Conflict Management	
Participation	
Interpersonal Skills	
Directional	
Emotional Skills	
Relationship	
Initiation	
Action	
Pastoral/Mentoring	
Teaching/ empowering	

SECTION D: ETHICAL PRACTICE ADHERENCE

	1	2	3	4	5
	Strongly Disagree	Disagree	Don't Know	Agree	Strongly Agree
Fair and effective leaders have positive effect on adolescent retention and the church's vibrancy					
Congeniality at the church and a ministry life-oriented balance are important aspect of church adolescent retention strategy					
The leaders stand out as great role models that can be emulated by the young generation.					
Our leaders insist on purity					

among the adolescent and ethical practices within the church					
---	--	--	--	--	--

Thank you very much for taking the time off your busy schedules to complete this questionnaire.

Appendix 3: Questionnaire for adolescents

SECTION A: DEMOGRAPHIC INFORMATION

1. What is your gender?

Male [] Female []

2. How old are you?

.....

3. Which of the following describes your church membership?

Baptized Member [] Member []

Church goer []

SECTION B: CHURCH PROGRAMMES

1. Do you currently have a membership with an organized religious group?

Yes [] No []

2. Do you attend to the church as often as you would like to attend?

Yes [] No []

3. How would you describe the church programmes for adolescents?

Very poor []

Poor []

Don't know []

Good []

Very Good []

4. Do you think the current church programming is conscious of the needs of the adolescents?

Yes [] No [] Not Sure []

Please indicate whether the current church programmes help you in the following

	1	2	3	4	5
	Strongly Disagree	Disagree	Don't Know	Agree	Strongly Agree
Having an opportunity to use your skills and talents to help out in the church or adolescent group					
Attending church and adolescent activities as often as you love to.					
Understanding the word of God and growing spiritually in your Christian faith.					
Being inspired to emulate the leaders both of the adolescent and the church in general					
Having meaningful relationships within the church circles					
Feeling valued as a person and having a sense of belonging in the church.					

SECTION C: LEADERS' COMPETENCE

4. Each question contains 5 options for different answers. The number 1-5 stands for scores by which you can show the extent of your agreement to all the statements. Kindly mark, [X] in the appropriate box. 1. Strongly Disagree 2. Disagree 3. Don't Know 4. Agree 5. Strongly Agree

Please state how the following statement captures the nature of your leader

	1	2	3	4	5
	Strongly Disagree	Disagree	Don't Know	Agree	Strongly Agree
Our leader is always seeking new opportunities to keep us engaged in church activities					
Our leaders understand our needs as the adolescents of church					
I get inspired by our leaders					

Our leaders lead by example					
Our leaders provide an appropriate Christ-like model for us to follow					
Our leaders foster team work within the church					
Some of our leaders are unfair to the adolescents					
Some of our leaders are very judgmental towards the adolescents					
Some of our leaders expect too much from us					
Our leaders consult us during the decision-making process					
We get commendation from church leaders when we do an outstanding job					
Our leaders rarely acknowledge our efforts					

SECTION D: ETHICAL CONSIDERATION

Please state how the following statement captures the nature of your leaders

	1	2	3	4	5
	Strongly Disagree	Disagree	Don't Know	Agree	Strongly Agree
Our leaders are transparent					
Our church leaders have become our role models that we emulate					
The promotional process is clear to all church members					
I expect my leaders to be above reproach					
All church members should have integrity in all their actions					
We know the code of ethics for our church					
Some of our leaders have conflict of interest					

Appendix 4: Interview Guide

- i. What is the extent to which the leader's church programmes influence the retention of adolescents at Gospel Celebration Church, Kayole?
- ii. What is effect of leader's competence on retention of adolescents at Gospel Celebration Church, Kayole?
- iii. What is the effect of leaders' ethical practices adherence on the retention of adolescents at the Gospel Celebration Church, Kayole?

Appendix 5: Research Permit

THIS IS TO CERTIFY THAT:
MS. GRACE WAITHERA MURIITHI
of PAN AFRICA CHRISTIAN UNIVERSITY,
7175-300 NAIROBI, has been permitted
to conduct research in Nairobi County

on the topic: STRATEGIC LEADERSHIP
AND ITS EFFECT ON RETENTION OF
ADOLESCENTS IN THE CHURCH.(A CASE
OF GOSPEL CELEBRATION
CHURCH, NAIROBI)

for the period ending:
17th July, 2019

Permit No : NACOSTI/P/18/96093/23600
Date Of Issue : 17th July, 2018
Fee Received :Ksh 1000

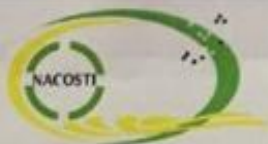
Applicant's Signature

Director General
National Commission for Science,
Technology & Innovation



Appendix 6: Budget

Description	Amount required (Kshs)
Photocopying Questionnaires	6,000
Transport	13,000
Meals	5,000
Phone calls and internet bundles	6,000
Printing & binding of thesis	15,000
Miscellaneous	5000
Total amount	50,000



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website : www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No: **NACOSTI/P/18/96093/23600**

Date: **17th July, 2018**

Grace Waithera Muriithi
Pan Africa Christian University
P.O Box 56875 – 00200
NAIROBI

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Strategic leadership and its effect on retention of adolescents in the church.(A case of Gospel Celebration Church, Nairobi)”* I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **17th July, 2019**.

You are advised to report to **the County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.


BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County.

The County Director of Education
Nairobi County.