

**EFFECTS OF TRANSFORMATIONAL LEADERSHIP AND CHURCH
HEALTH ON THE PARTICIPATION AND CONSTRUCTIVE
ENGAGEMENT OF THE YOUTH IN URBAN CHURCHES**

MWONGELI MUTHUKU

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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: _____
Mwongeli Muthuku (POLD/10881/0/18)

This dissertation has been submitted for examination with our approval as the appointed university supervisors.

Signed: _____ Date: _____
Dr. David Oginde, PhD
Supervisor

Signed: _____ Date: _____
Prof. Nathan Chiroma, PhD
Supervisor

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DEDICATION

This dissertation is dedicated as a symbol of gratitude to my Heavenly Father and to my family. Thank you.

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ABSTRACT

Leadership is considered a fundamental contributor to the success of healthy and sustainable organizations. For a church, effective and transformative leadership is critical in ensuring that the quality, health, and overall growth of the spiritual and physical church is sustained. This research examined transformational leadership style in the church. It addressed ways of strengthening the health and quality of churches with a focus on the participation and constructive engagement of the youth in church affairs. The study examined whether transformational leadership is an effective leadership style, which when coupled with church health would make the youth to be attracted to the church and remain engaged as active members in the long-term. The study examined whether there was a relationship between transformational leadership and church health; it also established whether there was a relationship between transformational leadership and the active participation of the youth in the church. Lastly, the study investigated the mediating effect of church health on the relationship between transformational leadership and active participation of the youth in the church. Three theories underpinned the study namely; the transformational leadership theory, the church growth movement theory, and the positive youth development theory. Quantitative research guided the study, using simple random sampling to draw respondents from the youth of select churches in Nairobi City County. The target population for this study were the evangelical and protestant churches in Nairobi City County. From a sample size of 330, 268 people successfully responded to the questionnaires. Three rater-questionnaire instruments namely; the Multi Factor Leadership Questionnaire, the Natural Church Development questionnaire, and the Tiffany-Eckenrode Program Participation Scale were used to collect data. The data was analysed using Statistical Package for Social Sciences computer software. Diagnostic tests, descriptive and inferential statistics were applied to test the goodness of fit and hypotheses in order to establish existing relationships of the variables. The study established that there was a significant relationship between transformational leadership and church health ($R^2=.548$, $F(4) = 78.749$, $p=.000$), as well as the participation and constructive engagement of the youth in the church ($R^2=.150$, $F(4) 11.492$, $p=.000$). Further, the study results showed a partial mediating effect of church health on the relationship between transformational leadership and active participation of the youth in the church ($R^2=.184$, $F(1)29.955$, $p=.000$). The study made several recommendations for policy and managerial practices. These include that the church governing bodies should ensure a conducive environment in their churches which promotes and cultivates a transformational leadership culture. Further, the senior management should be supported in the formulation and implementation of the vision and mission of the churches. Another key recommendation is for churches to develop inspirational programmes, including those geared at training and mentoring younger leaders in the church. This would help to maintain a transformative leadership culture, and thus ensure good church health and vibrant participation and engagement of the youth in the church.

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ABBREVIATIONS AND ACRONYMS

ACK	Anglican Church of Kenya
AIC	African Inland Church
CGM	Church Growth Movement
CITAM	Christ is the Answer Ministries
FGCK	Full Gospel Churches of Kenya
JIAM	Jesus is Alive Ministries
KNBS	Kenya National Bureau of Statistics
MLQ	Multi-factor Leadership Questionnaire
NACOSTI	National Council for Research, Science and Technology
NCD	Natural Church Development Survey
PAC University	Pan Africa Christian University
PCEA	Presbyterian Church of East Africa
SAS	Statistical Analysis System
SPSS	Statistical Package for Social Sciences
TEPPS	Tiffany-Eckenrode Program Participation Scale
UN	United Nations
USA	United States of America

DEFINITION OF TERMS

- Church Health:** Church health is the holistic well-being of a particular church assembly (Ghaderi et al., 2018). In this study, the term was used to refer to spiritual health, economic health and numerical health.
- Church Membership:** This is the identification and commitment to the gathering with fellow congregants, praying and giving towards the work of God (Gregory, 2020). Church membership is therefore considered to consist those individuals officially registered as members of a church, and who are committed to the church affairs, and have statutory privileges and obligations like casting votes for crucial decision-making.
- Church:** A church is described by Ononogbu et al. (2020) as a “community of Christian believers whose mandate is to be the sign of the reign of God among His people” (p.2). They note that this community of believers mirror the society it exists in and should model the love of God in how it interacts and responds to its society. For this study, a church refers to members and congregants who are committed to advancing the kingdom of God in their communities and leaving a positive impact according to Biblical teachings.
- Community Engagement:** This refers to the participation of the youth in activities which they feel are of a higher good to their society (Curtis, 2019). In this study, the term community engagement referred to refers to the active involvement of the youth in initiatives that benefit the broader community outside of the church walls.
- Economic health:** This refers to the financial well-being and stability of the church (Ferreira & Chipenyu, 2021). In this study, economic health was used to

mean the financial resources, revenue streams, expenses, and reserves. It referred to the giving by members, donations from the congregation or external sources, and any additional revenue streams, such as rental income or investment returns.

Idealised influence: This is charismatic vision and behaviour that inspires others to follow (Northouse, 2016). In this study, it the term was used to refer to role-modelling behaviour, earning respect, trust, and admiration; embodying their own values and principles and demonstrating high ethical standards; building strong relationships based on integrity, authenticity, and a shared sense of purpose for the youth.

Individualised consideration: This refers to sensitivity and responsiveness to the specific needs of followers (Northouse, 2016). In this study, the term was used to refer to the act of paying attention to the individual youth's needs, abilities, and aspirations. This also included provision of support, guidance, and mentoring to help each youth reach his or her full potential. This was indicated by demonstration of empathy, respect, and a genuine interest in the personal development and well-being of the youth.

Inspirational motivation: This refers to the capacity to motivate others to commit to the vision (Rwigi, 2018). In this study, the term was used to mean setting a compelling vision and clear goals, communicating high expectations and use positive language to create enthusiasm and commitment, encouraging creativity and innovation, and promoting a sense of purpose and meaning in the work performed by the youth.

Intellectual stimulation: This is the activation of critical thinking and promotion intellectual growth among their followers (Thuan, 2019). In this study, the term was used to mean encouragement of the youth to challenge assumptions, think creatively, and explore new ideas. It also meant fostering opportunities for learning, personal development, and professional growth of the youth as well as valuing their diverse perspectives and encourage them to question the status quo.

Numerical health: This refers to a quantitative assessment of the size of a religious congregation (Ogunewu, 2020). In this study, the term was used to refer to the number of people who attended the churches studied.

Participation and constructive engagement of the youth: This refers to the level to which this generation is permitted to contribute to the agenda and affairs of their church. Four indicators as detailed in the literature review inform the level of the participation of the youth in the church which include their personal development, their voice/influence, their safety/support and their community engagement.

Personal development: This refers to the process of enhancing and nurturing the physical, mental, emotional, and social well-being of the youth (Chen & Huang, 2017). In this study, the term was used to the growth of the youth in areas such cognition, affection, intelligence, emotion, morality, sexuality, self-awareness, personality, worldview, and religious belief.

Safety/support: This refers to the security, dependency, protection, order and stability that the youth find in being church (Balraj, 2017). In this study, safety/support referred to the creation of an environment that is

physically, emotionally, and spiritually safe for the youth to grow, explore their faith, and engage in various activities.

The youth:

The UN defines youth as persons between the ages of 15 and 24 years (United Nations, 2021). Each country may have a different definition from that of the UN. In Kenya for example, the Constitution (Kenya Law, 2010) defines youth as those persons who have attained 18 years but have not yet attained the age of 35 years. For purpose of this study, the youth are defined as individuals within Generation Y, also referred to as the Millennials and Generation Z (Gen. Z). According to the Pew Research Center, Generation Y is a term used to define individuals born between 1981 and 1996 while Generation Z is a term defining those born between 1997 and 2012 (Dimock, 2019). These two generations are significant for this study from the Kenyan context because they comprise two key sets of individuals. The first set are those individuals who have attained the adult age of 18 years (Kenya Law, 2010) and are able to make their own independent decisions apart from that of their parents or guardians. The second set comprises of individuals establishing their own families and hence are able to make decisions pertaining their own children. Therefore, for this study the youth were considered to be individuals between 18 and 35 years of age. This age group incorporates not the entire population but part of the Millennials and Gen. Z, individuals born between 1985 and 2003.

Transformational Leadership: Advanced in the 1970s by James Victor Downton and James MacGregor Burns, transformational leadership style emphasises the importance of positive influence and motivation to the followers of a

leader, in order to impact the outcome of the followers in a positive way and in turn ensure good organizational performance. For this study, a transformational leader is a person deemed to possess charisma, the ability to motivate followers and a person who has the capacity to positively influence both old and young church members in order to inspire them to apply biblical teachings in the lives of the followers. Transformational leadership has four key dimensions which are inspirational motivation, idealized influence, intellectual stimulation and individualized consideration. These four dimensions are discussed in detail in the literature review of this study.

Voice/Influence: This refers to the participation of the youth at the decision-making table and their voice being heard on any program, activity or policy that is developed by the church especially for their benefit or consumption (Brown & Gabriel, 2019). In this study, the term was used to refer to the spaces and opportunities available for the youth to express themselves, share their ideas, and actively engage in the life of the church.

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

Effective leadership is essential for the survival of organizations amidst changes brought about by forces of globalization. Leadership involves the art and ability to positively influence followers in order to achieve a common goal (Robbins & Judge, 2017). Church leadership, unlike other sectors, must have a focus of rallying followers to live their lives rightly and demonstrate Godly values as per biblical principles. Just as the corporate sector has experienced leadership challenges over time, the church has endured its own share of problems including misconduct by the leaders, power struggles fights for leadership positions and control of church resources (Gez & Droz, 2017). Mwabonje (2019) notes that such conflicts impact the spiritual and social economic health of both the church and the society.

Leadership of churches, just like in other sectors is challenged as the health and quality of churches seem to deteriorate in yet an already saturated religious landscape (Gez & Droz, 2017). Good and effective leadership is significant so as to keep an organization running well and also for it to stay afloat. Daft (2010) postulates that the leadership of an organization sets the tone at the top which permeates to the rest of the organization. Furthermore, leaders articulate the vision, provide strategic direction, set objectives, steer and motivate their teams to meet organizational goals. The leader is held highly as the person who contributes a lot to the success or failure of an organization for improvement of both performance and the bottom line (Northouse, 2016).

Globally, one of the challenges that church leadership is battling with is the decline in church membership with decreasing number of regular attendees. Gregory (2020) citing various studies (Barna Group, 2016; Packard & Hope, 2015; Schultz & Schultz, 2013; Marler & Hadaway, 1999; Alston, 1975) notes that indeed church attendance has been globally dwindling over the years. The reasons for the decline are varied, with people deserting church

not necessarily due to lack of sound doctrine, but due to reasons such as lifestyle judgements from leaders, bureaucratic structures with no involvement of members in meaningful activities, and lack of soul-transformation teaching (Packard & Hope, 2015). Løvaas et al. (2020) drew from a study of the largest religious and non-profit organization in Norway to advance an argument that transformational leadership is suitable for guiding leadership efforts in religious organizations, more so as they juggle between maintaining the known traditions but also adapting to new changes and innovations.

Empirical studies across wide-ranging disciplines provide the evidence that transformational leadership, compared to other leadership styles, is an effective style applicable to diverse organizations and cultures. In the education sector for instance, a study done in the USA and China (Sun et al., 2017) offers that transformational leaders spur their followers to achieve higher levels of self-efficacy, challenging their students that they have what it takes to excel in their studies and in life. The teachers in the study also demonstrated high levels of emotional intelligence and ability to manage relationships well, a crucial trait for school leaders (Sun et al., 2017).

From the medical perspective, effective leadership was found to be key in improving patient safety within health care organizations. In particular, transformational leadership is found to be beneficial for conditions in the workplace and significant in promoting safety outcomes for both patients and staff (Boamah et al., 2017). This perspective agrees with another research done in Australia by Moon et. al. (2019). Their study established that transformational leadership was essential in achieving better care outcomes of health care organizations. From an extensive research on transformational leadership and fiscal sustainability of African America Churches, Munford (2020) hypothesized that with a good understanding and appreciation of the transformational leadership framework, pastors could become more effective leaders.

To guarantee sustainable spiritual health and growth of the church, there is need for a focused investment in transformational leadership on the young generation as the future of the church lies with them. Sang and Sang (2016) assert that “transformational leadership contributes to the advancement of novel managerial processes, practices, or organizational structures” (p. 36). The youth who include the millennials have been viewed as a generation with great expectations (Green, 2008). They seek rapid advancement and development of skills in their engagements but with a good work-life balance (Ng et al., 2010). These are individuals born between 1981 and 1996 (Dimock, 2019). Christian leaders have an enormous task of satisfying this generation of followers, and retaining them longer in their places of engagement including in the church. Leaders are thus at crossroads, struggling with how to lead and manage the younger members of their congregation, a generation which is not keen on following the traditional ways of doing things, leave alone adhering to biblical teachings. These young members are the latest entrants into the job market. They are also taking over leadership positions as the older generations exit the job market to retirement.

The future and sustainability of the church is dependent on the youth as older generations retire and step down from active duty and participation in church activities (Beytía, 2008). Therefore, church leaders should do all they can to attract and retain young members, ensuring their meaningful participation in church programmes and activities. One way that is interesting to the young generation is in the use of technology because this is a generation which is technologically savvy. Churches are compelled to invest in technology and latest trends in order to keep their youth active and positively engaged in church activities. Furthermore, the outbreak of the Covid-19 global pandemic (WHO, 2020) demonstrated to the world that without investing in technology, organizations could end up closing down. This is because during the pandemic, people were left to operate remotely with no physical interactions so as to curb spread of the disease. Churches and other institutions

were closed as most governments banned physical gatherings of people and effected lockdowns (Iwuoha, 2020). Leaders who were alert enough were able to quickly shift their congregations to online platforms for virtual church services, which ensured continuity of spiritual nourishment through online preaching, fellowship, prayers and bible study sessions.

Vigilant and transformative leaders are the people needed to lead the church in a world which continues to experience a lot of changes due to the pandemic and effects of globalization. Such leaders ought to move with the modern times and embrace globalization, take advantage of the opportunities that it brings and look for solutions to deal with challenges in order to fulfil Jesus Christ's Great Commission in the Holy Bible (1984) (Matthew 28:18-20). Bishop (2014), citing Baker (2012) observed that the forces of globalization had refashioned the geographic and cultural boundaries of Christianity, thus paving way for new types of cross-cultural religious encounters. Bishop (2014) further postulates that after God scattered man through confusion of language at Babylon, man has been working his way towards global domination. The quest to globalize is actually an attempt to unite the world economically, politically and religiously.

Some opportunities that globalization has brought which church leaders can tap into include huge online resources for obtaining and sharing information, opportunities of using technology to minister, encourage, mentor, train and teach their members. Diversity, including generational, geographical and cultural diversity is a major challenge that church leaders have to combat as they shepherd their members. Future research could examine in more depth the diversity challenge in the church.

A Contextual Overview: The Youth and the Church

The present and the future of the church is depended on the youth (Beytía, 2008). Yet, a good number of young adults are not interested in going to church or voluntarily get

involved in the church programmes and activities, unlike the situation during their teenage years (Earls, 2019). There are varied reasons why some people who attended church as children and teenagers drop out of church once they become young adults. These reasons which are also observed from Barna's (2017) study on Irish youth include competing priorities from work, college demands, leisure activities, starting off own families and wanting health of the church which has limited or no exciting programmes for them. Church attendance and active participation in church programmes and activities by the youth is therefore on a downward trajectory as the youth increasingly find no motivation to go to church or involve their own children in church or other religious activities (Awuku-Gyampoh et al., 2021).

Ivancevich et al. (2014) suggest that the youth including the Millennials and Generation Z are characterized by, among other traits, the need for self-esteem. They show less of ethical behaviour and have less need for approval from others. It is therefore the responsibility of effective leaders to motivate this young generation in order to keep them interested and focused in their journey of life. The youth have a preference for flexibility so as to work or operate virtually from remote locations, with a desire to learn, to be challenged but at the same time be taken seriously (Burkus, 2010). Besides, their work values are characterized by achievement, learning and feedback, teamwork, technology savviness, structure, fun, networks and relationships. These values have been shaped by the environment the Millennials were born and grew up in, including corporate scandals, rise of terrorism, broken families, general economic hardship and instability (U.S. Chamber of Commerce Foundation, 2012).

A study done in the USA on church dropout rates by young adults provided insightful reasons why the young adults abandon church after graduating from their teenage years (Earls, 2019). Over ninety-five percent of the young adults interviewed indicated that life

changes, work responsibilities, and joining college stopped them from regular church attendance. Leadership, pastor related reasons and judgemental attitudes as well as hypocrisy from members of the church were cited by over seventy percent of the over two thousand people interviewed as contributing reasons to dropping out of church by the young adults. To add to these findings, a survey from Kenya showed that the pursuit of materialism and pleasure as symbols of identity and status are contributing factors driving youth away from church (Wakhisi, 2014).

A number of youth view church as boring with many rules and restrictions on what they can or cannot do. The Lifeway Research identified that seventy percent of the youth interviewed disagreed with the stance their local church took on various social or political issues (Earls, 2019). The youth feel that the church limits them from freely expressing themselves through the way they dress, talk, behave or associate, and fellowship with their peers. Furthermore, compounded by globalization, the youth are finding church and the Bible to be old fashioned in this era of human rights where almost every behaviour and relationship is permissible. According to a study by Barna (2017), 45% of the youth intimated that they felt that the church was wrong on its teachings on sexuality and homosexuality. The Lifeway Research conducted in 2017 demonstrates clearly that “there was nothing about the church experience or faith foundation of those teenagers that caused them to seek out a connection to a local church once they entered a new phase of life” (Earls, 2019). Based on these observations and evidence, church leadership and health of the church including programmes and activities focused on the youth come into scrutiny. A well led and healthy church should cause the youth to voluntarily choose to stay in the church once they get to an independent age, and participate as active members of the congregation.

Moreover, the youth are facing different life realities than the generations before them. Their lives are consequently dictated by that present reality. Beytía (2008) has

described the realities that the youth are living in which include access to technology and information through the internet; the use and management of hypertext as they surf through the web which has in effect reduced their attention and concentration span. Beytía (2008) notes that the sexual life for the youth now begins earlier, though not necessarily accompanied by a long-term commitment of settling down in marriage. The youth are more homogeneous at a global level such that youth in similar class of life have similar tastes and preferences across different countries or continents. The youth, according to Hallman (2017) possess openness to diversity. They view social class more importantly than racial divisions or ethnic diversity in understanding achievement gaps. The younger generations have not experienced racial tensions like their predecessor generations (Hallman, 2017).

Beytía (2008) further cites various challenges that the youth face including fear of failure. Still with increased pressure to succeed, they have a desire to belong to a group yet faced with heightened individualism leading to superficial friendships and loneliness within a group or in a family. Even though the youth have a desire to be independent, they however manifest fear of decision-making and taking charge of their lives. Additionally, Beytía notes the challenge of coexistence that the youth have not only with individuals but also with institutions, observing that they have decreased confidence in the church.

Ragira et al. (2017) argue that the church is a safe haven for the youth because it provides a training ground for good morals and thereby help to keep youth positively engaged as key stakeholders in the development of their communities. In addition, being actively involved in the church keeps the youth away from the vices of the society like drug and substance abuse, casual sexual activities, destructive peer groups and gangs. This is because the church exposes the youth to the Bible teachings and the importance of following in the steps of Jesus Christ. At the same time church leaders and members demonstrate the biblical virtues as role models to the youth. Ragira et. al. (2017) suggest that given the opportunity to

serve in the church coupled with teaching and implementation of sound doctrine, the youth can be important vehicles of spreading the Gospel of Jesus Christ. They conclude by urging the church and its leadership to take good care of the youth, show commitment to them and prioritize their interests. This is achievable in a healthy church backed by an effective leadership.

In summary of the above overview, with the changing social, economic and business environment, churches need to adopt a leadership style which can assure their survival, good health and their sustainability in the long term. Strategically focusing on the youth and putting good investment for them in the church would ensure that the digital younger generation who “become more than attenders or consumers: they become contributors who invest back in the church. And all generations thrive - with or without skinny jeans” (Powell et al., 2016, p. 58). For this purpose, transformational leadership is viewed as an effective leadership style to steer the church forward both in certain or uncertain times like the Covid-19 pandemic. This is because transformational leaders possess key attributes like charisma, great motivation and have the capacity to positively influence their followers across all generations, inspiring them to apply Bible teachings in their own lives. This would translate to the desired quality, sustainable health and growth, both spiritual and physical of the churches with committed and active members.

This study examined whether transformational leadership when combined with church health, would guarantee the attraction, participation and constructive engagement of the youth as active members and hence securing the future and sustainability of the church. Participation and constructive engagement of the youth refers to the level to which this generation is permitted to contribute to the agenda and affairs of their church. Four indicators as detailed in the literature review inform the level of the participation of the youth in the church which include their personal development, their voice/influence, their safety/support

and their community engagement. Personal development is process of enhancing and nurturing the physical, mental, emotional, and social well-being of the youth (Chen & Huang, 2017). Voice/influence is about the participation of the youth at the decision-making table and their voice being heard on any program, activity or policy that is developed by the church especially for their benefit or consumption (Brown & Gabriel, 2019). Safety/support comprises of the security, dependency, protection, order and stability that the youth find in being church (Balraj, 2017). Community engagement is the participation of the youth in activities which they feel are of a higher good to their society (Curtis, 2019).

Church health is the holistic well-being of a particular church assembly, including spiritual health, economic health and numerical health. According to Ghaderi et al. (2018), spiritual health involves having a connection with God, and with three other key constitutes of having a connection with self, with other people, and with the environment. Economic health involves the aspect of church congregation voluntarily giving financial gifts and tithes towards church ministries and programmes. Chan et al. (2015) submit that a church which is healthy is one where members have a regular attendance, and they give finances for advancement of the church activities. Numerical health of a church comprises of the growth in numbers of the church membership.

Church membership is the identification and commitment to the gathering with fellow congregants, praying and giving towards the work of God (Gregory, 2020). Church membership is therefore considered to consist those individuals officially registered as members of a church, and who are committed to the church affairs, and have statutory privileges and obligations like casting votes for crucial decision-making. According to McKeehan (2017), desirable church growth is achieved through the gain of new members, attainment of the church goals and obedience to the call of Christ to evangelize.

Beytía (2008) suggests that the future and existence of the church lies with the younger generation, as their elders retire from active duties including taking up responsibilities in the church. However, as noted in the contextual overview above, the youth are increasingly becoming passive members of the church or no longer attend church altogether. In addition, younger parents choose not to take their children to church, reasoning that they do not find value in attending church. In view of this trend, the future of the church is under threat of eventual closure due to diminished numbers or lack of members (The Church of England, 2020). Besides, the eternal fate of these the youth is worrisome because of the high likelihood of them not getting to hear and respond to the call to salvation through Jesus Christ. It is therefore vital for church leadership to consider ways of revitalizing church health so as to draw the young generation back to the fellowship of believers and keep them engaged as active members.

The Church of England indicates that more and more physical churches are shutting their doors in the nation, and the church buildings are being converted into museums or monuments (The Church of England, 2020). Moreover, the Church of England notes that around 20 to 25 physical churches close down every year due to dwindling number of members. This leads to the question: what is leading to closure of churches? The leadership styles being applied in churches and the effectiveness of those styles become a concern in responding to this problem.

In Africa however, the reverse seems to be happening whereby physical expansion of churches in the continent is essentially on the rise. Atuahene (2018) notes that Christianity is becoming the leading religion in Africa owing to the surge of numerical growth. Conversely, the numerical increase of churches does not necessarily translate to healthy churches or transformed societies (Bariu, 2017). This can be observed from the few number of people attending these multiple churches as well as increased cases of social ills and crime in the

communities. A lesson learnt from the Covid-19 pandemic is that physical buildings do not actually constitute a church, but rather that human relationships and fellowship of believers make up a church (Iwuoha, 2020). Therefore, it is important for church leaders to invest more in the health and good quality of their churches through the leadership they provide so that more people find reason to actively stay as members. Evidently, leadership has to play a key role in causing members not to vacate church. Church health is a serious concern globally, whether in the West where churches are closing down due to lack of regular attendees or in the Global South which is witnessing numerous physical churches with few attendees.

Consistent with the general African outlook on the status of churches, Kenya has plenty of physical churches coming up every other day. Bariu (2017) demonstrates that the numerical growth of Christianity in Kenya has significantly increased from 53% of the population in the 1960s to above 80% currently. This premise was proven correct by Kenya National Bureau of Statistics (2019) census report which established that Christians constitute 85.5% of the population in Kenya. Out of this percentage, Protestant and Evangelical churches accounted for over 50% of the Christian population in the country, with Protestants at 33.4% and Evangelical Churches at 20.4%. Bariu (2017) acknowledges that Kenya has done well in quantitative growth but performed poorly in the qualitative growth of its churches. As a result, there is minimal impact in the social, cultural, economic and political transformation of the society. Among other reasons, inadequate discipleship and weak leadership have been cited as key reasons for minimal transformation in Kenya and the continent as a whole, despite the large Christian percentage (Bariu, 2017). This is a valid concern particularly as the older generations retire while the younger generations take the centre stage as leaders.

Nairobi, the capital city of Kenya, has a diverse church landscape with various denominations. Christianity is the predominant religion in the city, and there is a wide range

of Christian denominations represented (Muthuku, Oginde, & Chiroma, 2023). This includes the Catholic Church and numerous Protestant denominations and independent churches. There has also been a rise in evangelical and charismatic churches in Nairobi (Ndonye, 2018). A number of these churches grapple with the problem of active youth engagement and participation, hence the current research attention (Kamande et al., 2022).

Statement of the Problem

Research on the religiosity of the younger generation shows that the youth have lower rates of religious affiliations than the older generations, with findings by Pew Research Center (2019) showing a wider gap between these generations both in their attendance and religious affiliation. This notwithstanding, there is a positive correlation between the millennials who attend church and their personal ethical behaviour (Nelson et. al., 2017). This signals the importance of retaining the youth in church and keeping them positively engaged. Stein (2013) observes that although the youth like the millennials believe in God, they are however not attending church, posing a great concern in terms of their spiritual destiny, existence and sustainability of the present and the future church.

Strategic and visionary church leaders have to embrace generational diversity within their church congregations and use it positively so as to gain a competitive edge of the varied competencies the people bring on board. Having considered the church landscape as above, it is imperative to have effective leadership in the church in order to ensure that the quality, health and sustainability of churches is assured. At the same time, church leaders need to embrace developments in technology and constantly seek ways to be creative and innovative so that the younger technology-savvy generation can find meaningful engagement in church activities and programmes. However, research in church health at the intersection between transformational leadership and the participation and constructive engagement of the youth in

Kenya is sparse. Njoroge (2019) investigated youth participation in church programs in Presbyterian Church of East Africa focusing on Kajiado Presbytery. The study findings linked lack of the youth participation in church to lack of mentorship and poor leadership. Whereas that study provided a contextually relevant contribution to the body of knowledge on the challenges of the youth participation in church, the research neither investigated the implication on church health nor anchored the study on transformational leadership theory hence presenting a knowledge gap.

Kamande et. al., (2022) studied the role of church leaders in retaining the youth of an Anglican Church in Nairobi's northern region. The sampled 110 youth participated in the study by means of a questionnaire. The study reported a significant link between leadership and youth engagement, underscoring the importance of inspirational motivation dimension of transformational leadership. However, there remained a knowledge gap with respect to the constructive and engagement of the youth at the intersection between transformational leadership and church health. The aim of the research was to examine the role of leadership in youth retention in the Anglican Church of Kenya. The study recommended for church leadership to provide youth with active roles and encourage them to be more involved in the affairs of the church, which would in turn contribute to their capacity building.

Objectives of the Study and Research Hypotheses

The main purpose of this research was to study the effects of transformational leadership and church health on the participation and constructive engagement of the youth in urban churches in Nairobi City County. The study had three key objectives which are:

1. To examine the relationship between transformational leadership and church health.

2. To establish the relationship between transformational leadership and the participation and constructive engagement of the youth in the church.
3. To investigate the mediating effect of church health on the relationship between transformational leadership and the participation and constructive engagement of the youth in the church.

Study Hypotheses

The study sought to test the following two levels of hypotheses. The first level consisted of the three main hypotheses for the study as guided by the above research objectives. These three hypotheses were mainly to establish existing relationships among the three research variables at the overall global level.

A second level of hypotheses was considered in order to enrich this study. These examined how the dimensions within a variable related to the other variables. Specifically, a proposition was drawn from the four dimensions of the independent variable which is Transformational Leadership, and how each related to the mediating variable, which is Church Health. A hypothesis was developed to demonstrate how each of the three dimensions of the mediating variable related to the dependent variable. There are seven propositions in the second level. In total, there are 10 hypotheses for the study.

First Level Hypotheses

H1₀: There is no significant relationship between transformational leadership and church health.

H1₁: There is a significant relationship between transformational leadership and church health.

H2₀: There is no significant relationship between transformational leadership and the participation and constructive engagement of the youth in the church.

H2₁: There is a significant relationship between transformational leadership and the participation and constructive engagement of the youth in the church.

H3₀: There is no mediating effect of church health on the relationship between transformational leadership and the participation and constructive engagement of the youth in the church.

H3₁: There is a mediating effect of church health on the relationship between transformational leadership and the participation and constructive engagement of the youth in the church.

Second Level Propositions

There is a significant relationship between each dimension of transformational leadership and church health; and between church health and the participation and constructive engagement of the youth in the church. Each of the propositions is provided at the end of each literature review discussion for the respective variables.

Significance of the Study

This study has potential benefit to various stakeholders. Church leaders can utilize the findings and recommendations of the research to improve church health leading to more active and committed youth of the church. For instance, the study has recommended that elders and members of church boards should support the management of church in developing and implementing policies that create an environment for the youth to thrive. Engaging youth in the church helps to ensure the continuity of faith from one generation to the next. By involving young people in the life of the church, church leaders can instil a strong foundation of religious values and beliefs, fostering a lifelong commitment to spiritual growth. The potential outcomes of such decisions is a moral citizenry due to the positive

impact that the youth realise from being committed members of their churches, if and when the recommendations of the study are implemented.

The study also has significance to the youth as potential beneficiaries of the implementation of policies and programs that target their participation. Such programs, when implemented, can lead to the holistic development and engagement of the youth in church. Active participation in a church community allows them to connect with like-minded peers and mentors who share their values and beliefs. This sense of belonging can foster a positive self-identity and help youth navigate the challenges they face during this critical stage of life. This can go a long way in meeting the needs of the youth to have a sense of competence, belonging and identity as members of the church community.

The study has significance for the church as the body of Christ since implementation of policies and programs that are friendly to the youth can lead to the numerical growth of the church leading to increase of members. The involvement of youth in the church ensures its future sustainability. As older generations transition, it is essential to prepare the next generation to take on leadership roles and carry the torch of faith. By engaging youth in the church, leaders can equip them with the necessary skills, knowledge, and experiences to become active participants in the church's mission and ministry. Through the active involvement and engagement, the church will enjoy an abundant availability of volunteers that can help with the advancement of the kingdom of God.

The research has immediate significance to the academia as it adds to the body of knowledge on the interaction between transformational leadership, church health, and the participation and constructive engagement of the youth in churches. The outputs of the research are a set of publications that provide contextually relevant empirical evidence that can inform expansion of knowledge in the theory and practice of leadership in the church.

Assumptions of the Study

There were several key assumptions for this study. Firstly, it was assumed that the sample respondents would be available to respond and provide the required information, and that they would be honest and authentic in all their answers. By respondents providing truthful answers to the questionnaires, the integrity of the research data is upheld. It was assumed that the selected churches were a true representation of churches in Nairobi City County.

Additionally, it was assumed that the Covid-19 pandemic would not negatively affect the data collection exercise or any follow up engagements with respondents and stakeholders in a significant manner. This is because collection of data was anticipated to be carried out largely virtually using email, telephone and virtual meetings such as the Zoom platform as opposed to physical or in-person meetings. This was in line with health protocols outlined by the Government of Kenya in order to curb spread of the disease in the country. This assumption was later dispelled as the Government lifted curfews of physical meetings. The data was collected physically using hard copy questionnaires.

Scope of the Study

The scope of the study was limited to eleven church denominations in Nairobi City County. The scope encompasses churches located within Nairobi and the youth who attend these churches. The conceptual scope of the study entailed all the four dimensions of transformational leadership (idealized influence, inspirational motivation, intellectual stimulation, and individualised consideration), the three facets of youth engagement and participation (voice/influence, safety/support, and community engagement), and church health dimensions (numerical health, spiritual health, and economic health).

Limitations and Delimitations of the Study

Resources availability for this study were considered to be limiting factors. Financial resources were a challenge because the entire project was fully funded by the candidate. Time as a resource was considered a constraint because the candidate was on a full-time employment basis, thus coupling the study with work. Leave from work was secured from time to time as it was needed in order to concentrate on the dissertation and complete it within the planned time. Taking some limited time off from work provide the candidate time to make any follow up meetings and engagements with the various stakeholders.

Another challenge was change in the political environment in Kenya as data gathering was conducted during the 2022 electioneering period, a time typically characterised by heightened ethnic divisions and political violence. This hampered the data collection process, albeit to a small extent due to security measures to avoid exposure to harm. To counter this challenge, the necessary approvals both from PAC University and the Government of Kenya were obtained at the beginning of 2022, paving way for data collection in the first and second quarters of 2022. This enabled ample time for any unforeseen follow up activities, data analysis and writing of the study report before the August 2022 elections commenced.

In terms of delimitations, the study focused specifically on churches located in Nairobi, Kenya. Thus, it did not include churches from other cities or regions. The study also primarily focused on the youth population aged 18 and above. Hence, the youth who had not attained this age were excluded from the study.

Chapter Summary

This chapter has introduced and provided an elaborate background to the study. A contextual overview of the youth in relation to the church has been discussed. The statement of the problem, the research objectives and hypotheses have been outlined. The chapter has

concluded with a discussion of the assumptions, limitations and scope of the study. The next chapter provides an extensive literature review of the study.

CHAPTER TWO

LITERATURE REVIEW

This chapter focuses on a review of literature on transformational leadership in relation to the health of a church, with an emphasis on the youth, their commitment and participation in the church affairs. Empirical analysis of studies carried out in the area of this research topic are examined and existing gaps identified. The theoretical framework used for the study is discussed after consideration of various relevant theories within the areas of the three research variables. This theoretical framework provides the theories in which this research was underpinned. Lastly, a conceptual framework is then provided that depicts the relationship between the three main variables of the study which are transformational leadership, church health and the participation and constructive engagement of the youth in the church.

Leadership Overview

Visionary and strategic leadership is of essence in every institution, from the basic family unit to blue chip companies. Leaders can make or break their organizations depending on how they direct the organizational affairs. By adopting different styles of leadership, leaders set the tone at the top which their followers are expected to abide by. Corporate scandals such as the Enron, WorldCom and Lehmann Brothers have influenced the call for review of leadership styles in organizations, with emphasis on the need for positive leadership influenced by moral leader behaviour (Hoch et al., 2018).

The term leadership has been defined as “the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives” (Yukl, 2013, p.23). The defining characteristic of an outstanding and transformative leader is that such a person has to have good and positive influence on their followers. Depending on how a leader

carries himself and treats his followers in the course of work life and interaction, the leader ends up impacting his followers either positively or negatively. In any particular organization, many leaders come and go. They find workers and leave them in the same organization as they move on to other ventures. The leaders who remain in the hearts of their workers are those who leave a positive mark in the lives of their followers, having impacted and left them at a better place than they found them. This impact could be in terms of career advancement, education opportunities, opportunities to advance their skills and life interests such as learning a foreign language or workplace exchange programmes in different parts of the world.

According to Winston and Patterson (2006), a leader is a person who influences their followers according to their skills and qualifications, “and focuses the follower to the organization’s mission and objectives, causing the followers to willingly and enthusiastically expend spiritual, emotional and physical energy in concerted and coordinated effort to achieve the organizational mission and objectives” (p.7). Mostovicz et al. (2009) suggests that some leaders are born while others are made. However, whether born or made, as long as one is a leader then they should determine and purpose to lead well, applying high levels of integrity in order to leave a positive impact on their followers. The leader ought to be careful to shape the future of their followers as well as that of the organization and leave it better than they found it.

Leadership Approaches

There are various approaches to leadership which are briefly discussed here. The first leadership approach is the trait theory. In view of leadership, two main schools of thought exist, which are trait school of thought and the behaviour school of thought. Adherents of the trait approach view leaders as born and not made, with specific attributes, great characteristics and heroic abilities which are not found in other people (Winston & Patterson,

2006). This school of thought believe that leaders are born and not made. Trait theory tries to associate leadership success to certain attributes including mental, physical and personality characteristics (Ivancevich et al., 2014). The trait theory therefore leaves out the behaviour characteristics of the individual, and only concentrates on describing what people are like, and not how they operate, as observed by Ndoria (2004).

The second approach to leadership is known as the behavior approach. According to scholars in this field (Robbins & Judge, 2017; Sudmann, 2016), unlike the trait theory that suggests leaders are naturally born, behavior approach theorists argue that leaders are developed and can be taught various leadership attributes and characteristics. Individuals can learn and apply these attributes to become effective leaders. In this perspective, the focus is on the leader rather than the follower, and the leader's behavior is measured and expected to improve the organization's efficiency and productivity. This depends on the leader's ability to handle conflicts, manage competing demands, identify opportunities, and overcome challenges. It is worth noting that both the trait theory and behavior approach theory fail to consider the interaction between people, tasks, and the environment in which they operate, despite these variables being crucial aspects of leadership (Koveshnikov & Ehrnrooth, 2018).

The power-influence approach is the third one. This approach is focused on the influence between leaders and followers (Afshari, 2021). It explores the type and extent of power or influence that leaders possess and how they exert it over their followers. The fourth approach, known as the situational approach or contingency theory, goes beyond just considering the leader and takes into account contextual factors that affect leadership processes (Khan et. al., 2022). This theory suggests that the effectiveness of a leader depends on the specific situation, including power dynamics and the overall environment. Different models fall under the contingency theory, such as the Fiedler model, the Croom and Yetton model, the Path-goal theory, and the Hersey and Blanchard model. Lastly, the fifth approach

is the integrative approach, which involves combining multiple leadership variables or approaches. Researchers in this approach include at least two different types of leadership variables, although not all of them are considered (Frunză, 2017).

Styles of Leadership

From the leadership approaches that have been highlighted above, it is worth noting that a leader applies a certain style to guide their organization, with the ultimate objective of achieving the set goals and priorities. There are two main categories of styles of leadership (Cox, 2001), as cited in Hay (2006). These two styles are transactional style of leadership and transformational style of leadership. Besides these two early styles of leadership, some other styles have continued to emerge which include servant leadership, authentic leadership and charismatic leadership. A leader ought to communicate to his or her followers about their leadership style including their expectations from the followers, in order to avoid ambiguity and achieve smooth flow of work.

Different leaders adopt different styles of leadership depending on the motives they have, whether for themselves as individuals, for the good of the organization, for the sake of their followers or for the purpose of just getting the work/tasks completed. Winston (2018) proposed that the selection of leadership style by a leader may be fully understood through the use of four motives which are “me” motive, the “we” motive, the “thee” motive and the “it” motive. Winston further advances that a leader must make it clear to the follower through disclosure of the motive to the followers. Bishop (2012) postulated further that the motives of a leader to adopt a certain style of leadership are greatly determined by the personality of the leader, the culture of the organization as well as the situations which present unique leadership styles for the leader. The motive of a leader to lead does influence the style of leadership an individual adopts. Although from the onset a leader may not really say or know which style of leadership they will adopt, eventually shaped by their personality, the

organizational culture and the unique situations present, then one will be motivated to lead in a certain way. As defined by Robbins and Judge (2017), leadership is the ability a person to influence other people in order to achieve a group or an organization's set goals and vision. Thus, the leader controls and influences the behaviour of their followers, and not necessarily with the consent of the followers (Mullins, 2010).

In analysing the various styles of leadership and their motivation, Winston (2018) brought out a fresh way of seeing leadership styles as a set of contingent styles that the leader selects from based on the state of motive of the leader at the time of any given leader-follower exchange. The leadership styles are briefly discussed below. Although there are more styles of leadership, these are the most advanced and while others are considered as sub-sets of these, it calls for more research in the area.

Transactional Style of Leadership

In the transactional style of leadership, the leader guides and helps the followers to identify what must be done so as to achieve the desired results (Ivancevich et. al., 2014). This leadership style is task oriented, and it is best applicable by managers in an organization. Transactional leadership is reward based and leaders lead through a focus on incentives and motivate their employees through the rewards, by exchanging one thing for another such as exchanging work production for a salary (Stone, Russell, & Patterson, 2003). A transactional leader recognizes the needs of the followers and then identifies the exchange process of the reward to the identified and met need, with both the leader and the follower benefitting from the exchange process (Stone & Patterson, 2005). Transactional style of leadership is structured and hierarchical, with management focusing on ways to maintain the day-to-day running of the business and therefore manage the status quo (Stone & Patterson, 2005). Transactional leadership therefore works well for people with a preference for work in an

organized work environment and with some good measure of order. A flaw of this style is that it can be viewed as bureaucratic with little room for free and innovative thinking.

Transactional leaders are leaders who guide or motivate their followers in the direction of established goals by clarifying the role and task requirement (Robbins & Judge, 2017). Unlike the transformational leader whose motive is the “we” of the organization, the motive for the transactional leader is the “it” that is the task to be achieved (Winston, 2018). Winston posits that the motive of the transactional style of leader, unlike the others, is less in forming a relationship, further showing a contrast between the use of ‘it’ as compared to the other three forms of ‘me’, ‘we’ and ‘thee’. This insinuates that sometimes the motive of a leader is not about the relationship with their followers but it is about the task only. The motive of the transactional leader is to see the work or task is completed thus manage the day-to-day business operations (Stone & Patterson, 2005).

The transactional style of leadership according to Robbins and Judge (2017) is characterised by four things which include contingent reward that includes contracts, exchange of rewards for efforts, promises rewards for good performance and recognizes accomplishments. The second characteristic is management by exception (active) which includes watching and searching for deviations from rules and standards and takes corrective action. The third one is management by exception (passive) whereby the leader intervenes only if standards are not met and the fourth characteristic is the laissez-faire, whereby the leader abdicates responsibilities to other people and avoids making decisions.

Servant Style of Leadership

Servant leadership is a concept that defies the known tradition of leadership whereby the expectation is that leaders lead and influence while servants listen and follow (Northouse, 2016). In this style of leadership, the leader has to be totally given out to his or her followers, putting the needs of followers ahead of their own. According to Northouse (2016), servant

leaders empower followers and support them to reach their full capacities. Apart from empowering and ensuring the growth of their followers, servant leaders also involve the followers in decision making, and provide ethical and caring behavior to their workers (Spears, 2010). Further, Spears (2010) provides key characteristics which servant leaders should possess. These include: their commitment to the growth of their followers, good listening skills, being empathetic, providing healing of relationships their followers, having awareness, conceptualization and persuasion skills, being a leader with a great foresight, being a steward to others and being capable and committed to building the community (Spears, 2010).

Patterson (2003) posits that servant leadership is about the focus of a leader on his or her followers, and provides constructs which the servant leader encompasses. These constructs include: agape love, possessing humility, altruism, vision, trust, empowerment and service for others. Leaders tasked with leading the Millennials generation should particularly demonstrate servant leadership, for the young generation is in need of great personal growth and empowerment, seeking for leaders who they feel they can trust and one who is visionary, guiding them to the future. Robert Greenleaf concluded that the key to the greatness of a leader is that a great leader is a servant first (Patterson, 2003). Among the leaders who have demonstrated servant leadership include Jesus Christ who humbly washed the feet of His disciples and urged them to follow in His example. Although the disciples may not be expected to literally wash the feet of their own followers, but the call is for them to lead with such humility, love and sincerity which only comes from deep down heart and conviction of a person.

Robbins and Judge (2017) describe servant leadership style as one which is marked by going beyond the self-interest of the leaders and instead focuses on maximizing opportunities to help followers grow and develop. Another illustration where the servant style

of leadership is applied is in military leadership, where officers selflessly give or offer themselves to their followers, even if they will die with them while attending to them. Lt. Gen. Daniel Allyn believed that servant leadership was all about putting oneself before his own needs, a virtue which he considered as an inherent quality of leadership as per their warrior ethos that one would never leave a fallen comrade (McShane & Glinow, 2015). Ideally, the focus of the leaders is on how to help the follower to be a better person and to be their best. This style of leadership is not viewed as a position of power, but virtues like care, humility and love are exhibited. The servant leader will tend to select followers who would be aligned to the values of the organization, and the leader then seeks to understand the vision of the followers in order to help them to modify the organization in a way the follower can achieve their own goals (Winston, 2018). Stone, Russell and Patterson (2003) summarize that servant leadership is characterised by the desire of the leader to first meet the needs of other people which ought to be the primary motivator, and not just their own needs.

Authentic Style of Leadership

Authentic leadership style involves leaders who are deeply aware of how they think, how they behave and how they are perceived by others as being aware of their own and others' values, moral perspectives, knowledge and strengths (Avolio & Gardner, 2005). Avolio and Gardner (2005) add that authentic leaders are aware of the context in which they operate; they are leaders who are confident, hopeful, optimistic, resilient, and of high moral character. Authentic leadership encompasses both interpersonal and intrapersonal elements. It is a continuum which exists in varying degrees among different people (Puls et al., 2014). Authentic leadership is characterized by four components which include self-awareness, internalized moral perspective, balanced processing and having a rational transparency (Ilies et al., 2005). Kretzschmar (2002) wonders whether Christians can develop and exemplify authentic leadership and provide a good and constructive model for Africa, rather than the

more abusive leadership Africa has continued to experience over the years. Due to the increase in economic and financial scandals throughout the entire globe, everyone is in search of leaders who they can trust, leaders who are real, good and honest (Northouse, 2016). While assessing the effectiveness of authentic leadership in India, Datta (2015) concluded that authentic leadership does lead to an effective management and also to effective leadership performance.

Kliuchnikov (2011), citing Walumbwa et al. (2008) defines leadership as pattern drawn by a leader, promoting “positive psychological capacities and a positive ethical climate, to foster great self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development” (p.72). The younger generation especially, need great positive influence as they grow up, people who will impact them in a transformational manner and help them get the next level of their lives. With a lot of information available which they get from the internet, it is possible for them to be trapped into their own virtual sphere, leaving every natural conversation and relationships to be driven by technology. The older generations should therefore intentionally make way and space to physically and intellectually interact with the younger Millennials generations in an effort to help them shape their futures. However, these relationships should be real and authentic for them to be really meaningful to the Millennials, otherwise they may see them as just another way of the old folks wasting their useful time which they would rather be spending online posting their photos and chatting for hours on end with their fellow virtue friends on social media, whom they interact with mostly using their cellphones (Jerome, Scales, Whithem, & Quain, 2014). Examples of companies which have had leaders who were not authentic and thus lead to the downfall of the organizations include Enron and WorldCom in the United States and Nakumatt and Uchumi chains of supermarkets in Kenya. Obviously the young generations

will not want to be associated with such companies or their leadership, but will want to follow in the leadership of winning companies like Safaricom Limited in Kenya or Kentucky Fried Chicken from America.

Charismatic Leadership Style

The motive of the leader falling under the charismatic style of leadership is more internal, towards achievement of the goals and ambitions of the leaders, through the work of his or her followers. Charismatic leadership refers to a quality of an individual personality in which the leader is set apart from ordinary people, and is seen as endowed with supernatural, superhuman or at least specifically exceptional powers or qualities (Robbins & Judge, 2017). In the charismatic motive of ‘me’, Winston (2018) notes that the driving force of leaders who engage in charismatic leadership style is the desire to build a self-image. Charismatic leaders are driven by the desire to build and improve their own image, and will put in place strategies that enable the leader to achieve those goals. Key characteristics of charismatic leaders include setting vision and articulation which is expressed in idealised goal, willingness to take high personal risk and incurring high costs, the sensitivity to the needs of their followers and the exhibition of unconventional behaviours (Robbins & Judge, 2017).

Due to this self-drive and desire for bigger and greater things, some charismatic leaders have often used their ambitions negatively, leading to adverse impact for the organization including their followers. Institutions have collapsed due to the insincere motives of some leaders. With a positive motive though, charismatic leaders are viewed as people who are exceptionally self-confident; they are strongly motivated to attain and assert influence, and they have strong conviction in the moral correctness of their beliefs (Marques, 2007).

Transformational Style of Leadership

Transformational leadership is guided by four key leader behaviours namely: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Northouse, 2016). Among other leadership styles, transformational leadership provides an effective style to generate the desired change and transformation in the lives of church members. As the name suggests, transformational leadership style should lead to a transformed and changed people for the better, as the leader and their followers interact. The charisma of the transformational leader, their ability to motivate and their capacity to positively influence church members both old and young inspires them to apply biblical teachings in their own lives. This leads to improved quality and better spiritual health of the individual lives of church members and guarantee better health for the entire communal church. As such, both young and old church members will want to stay on and participate more in the activities of the church, ensuring that the church doors remain open with good spiritual nourishment. Additionally, transformational leadership style is whereby the leader motivates his followers to achieve personal and organizational goals (Ivancevich et al., 2014). This is augmented with a forward looking focus to formulate and implement strategies as well as manage change in the organization (Stone & Patterson, 2005).

Transformational leadership is focused on the organization and the motive of the leader is to make the best out of employees so as to achieve the best results for the organization by creating, communicating and modelling a strategic vision (McShane & Glinow, 2015). Therefore, a leader who is motivated by the bottom line will adopt strategies favourable for the organization and not necessarily for the workers or followers. Bass and Avolio (1993) have pointed out the “4 Is” which characterize the transformational leader. They are: idealized influence which is charismatic vision and behaviour that inspires others to follow, inspirational motivation which is capacity to motivate others to commit to the vision,

intellectual stimulation which deals with encouraging innovation and creativity, and individualised consideration which involves coaching to the specific needs of followers (Hay, 2006). Hay further points out that transformational leaders have the capacity to motivate, develop and bring out higher levels of personal commitment amongst followers to the organizational objectives.

Most organizations whether struggling to stay afloat or those seeking to move to the next level in their respective industry require transformational leaders to bring the much desired turnaround. Such leaders will cast visions and set strategies that will be in line with the well-being and good of the organization. An example of such a leader is Alan Mulally with his “One Ford” strategy which brought a turnaround in the fortunes of a struggling Ford Motor Company back to profitability (McShane & Glinow, 2015).

Notwithstanding the various leadership styles as discussed above, leadership is gradually becoming more complex as the workplace landscape gets smaller, becoming a global village due to effects of globalization and technological advancements. This is because the leader has to lead, manage, and positively influence their teams who may be spread over different parts of the world and coming from diverse backgrounds. Global leadership is an emerging type of leadership (Hassanzadeh et al., 2015), driven by increasing globalized environment and high advancement in technology. Due to this, organizations are also seeking leaders who have multiple competencies including emotional intelligence, having a global perspective and in possession of global competencies (Miller, 2013). Adler (2007), cited in Miller (2013), argues that global leaders should have the capacity to influence and impact people who are from diverse backgrounds.

A global leader should be a person with broad interests, a wide imagination and understanding, as well as possessing superior intellectual capacities including emotional intelligence. This leader should be very knowledgeable, with an understanding of human

resources development, having the art of persuasion, and capable of “understanding what constitutes rational behaviour toward the unknown and the unknowable” (Heames & Harvey, 2006). Some of the system skills and competencies that a global leader should possess include being able to foster innovation, embrace leading change, make complex ethical decisions, influence stakeholders, have mindful communication and inquisitiveness among others (Osland et. al., 2017). Among many other competencies, an effective church leader should embrace a global mind-set in order to be able to influence people, teams and systems that have different intellectual, social and psychological knowledge or intelligence from that of the leader (Hassanzadeh et al., 2015). This is of importance especially in the post Covid-19 pandemic whereby the traditional physical churches were disrupted and many churches particularly those in the urban areas embraced virtual or hybrid services (del Castillo et al., 2020). Besides having a global mind-set, a transformational leader ought to possess high levels of emotional intelligence in order to weather the storms of leadership, especially in leading the younger generations. Below is a brief review of emotional intelligence which in this study is considered as a fundamental part of leadership. For a person to be an effective leader in the twenty first century, they must have high levels of emotional intelligence so as to be able to navigate the rapidly changing world due to effects of globalization and fast technological advances.

Leadership and Emotional Intelligence

Goleman (1995) proposed that the reason individuals have a high intelligent quotient (IQ) but falter compared to those with lower IQ is found in emotional intelligence (EI).

Goleman (1995) explains that EI includes abilities such as a person being able to motivate and control themselves, having passion and zeal in life and being persistent and focused so as to achieve the desired set goals. Goleman, cited in Northouse (2016), suggests that EI consists of two key competencies, the first being the personal competencies which include

self-awareness, self-confidence, self-regulation, conscientiousness and motivation. The second component comprises of social competencies which include social skills, incorporating communication as well as management of conflicts and empathy.

Northouse (2016) posits that effective leaders are those people who know and are sensitive not only to their own emotions but also to the emotions of others, especially those whom they lead. A person with high intelligence quotient, who is brilliant in their mind and work may be terrible at leading others, and this is because of their low emotional intelligence. Kouzes and Posner (2012) argue that having very high IQ does not necessarily translate to superb performance, citing outstanding individuals who are world-class performers yet in many instances they possess an average intelligence. The two further suggest that many years of experience in something does not automatically make someone a high or great performer in what they do. In exploring the characteristics of a good leader, Oginde (2011) found out from his interviewees that listening and communication was one of the identified characteristics, therefore deducing that effective leaders are expected by their followers to listen not only attentively but also actively, and to communicate in an effective and efficient manner. Emotional intelligence enables a person to manage their own as well as the emotions of other people, and an effective leader is able to make decisions with compassion from the heart and not only from their heads (Karim, 2011). Such leaders are able to control their temper or anger; they are passionate, and they exercise self-control. A person who has high emotional intelligence also demonstrates good interpersonal skills (Chandler, 2009). Emotional intelligence comprises of several competencies which are discussed below.

Self-awareness of the leader: Self-awareness is considered under behavior-focused strategies of self-leadership. Sudmann (2016) postulated that great leadership begins with self-leadership, and he advocated the importance of being able to lead one-self first before attempting to lead others. Sudmann further challenged that a person who would want to

become a great leader should spend about forty percent focusing on self-leadership than focusing on leading others. The self-leadership strategies are focused on the behavior of the person, and how they carry and manage themselves. These strategies are about adjusting the behavior of a person in order to achieve a task through self-perception of the personal performance of that individual (Curral & Marques-Quinteiro, 2009). The behavior focused strategies according to Neck and Houghton (2006) strive to heighten the self-awareness of an individual, so that the person can manage their own behaviors more so in undertaking tasks which may not be appealing to the person but are necessary to be carried out. This personal behavioral management is achieved through various methods including self-observation, self-goal setting, self-reward, self-punishment and self-cueing. Self-observation helps an individual examine themselves, who they are and what makes them react in a certain way in a certain situation. Self-observation involves self-awareness which helps one know the reason they engage certain behavior in a certain situation (Neck & Houghton, 2006). Self-awareness helps a leader to understand their emotions and what makes them tick or behave in the manner that they do. It would be an uphill task to manage the emotions of other people if in the first instance a leader does not understand his or her own emotions. One has to begin with their own self before going on to manage others, which then calls for an authentic leader to have great levels of emotional intelligence. Authenticity and authentic leadership requires heightened levels of self-awareness, which according to Avolio and Gardner (2005) happens when a person is cognizant of their own individual existence and the components of that existence viewed with the context or environment that they operate in.

Self-awareness is not a destination point on its own, but it is a journey and a process that continues throughout the lifetime of a leader. It enables a leader to discover their core values, beliefs, and desires as well as their talents, strengths and their sense of purpose in life, being aware of their individual capacities, knowledge and experience (Avolio & Gardner,

2005). Self-awareness helps a leader identify their locus of control, which Ivancevich et. al. (2014) describe as that which specifies the level to which the people believe whether or not their own behaviors and traits or those of other external people control the outcomes of their decisions.

Leaders with internal locus of control are perceived to be more committed and effective, because they believe that their fate is in their own hands. This resonates well with the call by Bart-Williams (2015), whereby she challenges all the people of Africa, and not only the leaders, to rise up, evaluate themselves and take up positions to move the African continent forward. Through self-awareness and self-realization, she set an example as a leader in the African community by using the unique human and mineral resources in her country to change the lives of some the youth. She positively influenced their lives to turn around from harmful street gangs to productive members of the society by utilizing creativity and passion through arts, music, film, fashion, and education among others. Through her own leadership, the team is now able to export high quality products to various parts of the world. Values, identity cognitions, emotions and motives including goals, are key elements of authentic leadership development (Avolio & Gardner, 2005).

Self-regulation of a leader: Self-regulation is defined as the ability to monitor and control our own behavior, emotions, or thoughts, altering them in accordance with the demands of the situation, and it includes the abilities to inhibit first responses, to resist interference from irrelevant stimulation, and to persist on relevant tasks even when one does not enjoy (Cook & Cook, 2014). Self-regulation and self-control are mostly used interchangeably, referring to the ability to control own emotions, personality and character in certain situations, being capable to wait for the delayed reward. Through self-control, a self-leader is able to exercise aversion to evil, and uphold the right virtues for betterment of the individual and the society as a whole. An illustration from Kenya is that due to lack of self-

regulation and self-control, the country continued to witness leaders succumb to corruption scandals, and due to their inability to decline from taking what they had not rightly acquired, some high profile public leaders had been arrested and put in police custody. This was because of being implicated in corrupt deals, for example the infamous National Youth Service (NYS) corruption scandal (Daily Nation, 2018). The country in July 2019 witnessed change of guard in the powerful National Treasury docket as the President replaced the Cabinet Secretary after he was charged with various scandals (Standard Media, 2019).

Avolio and Gardner (2005), citing Stajkovic and Luthans (1998) postulate that the virtue of self-regulation involves a process in which people exert self-control in setting internal (either existing or newly formulated) standards, in assessing discrepancies between the set standards and actual or expected outcomes, and thirdly identifying remedial actions to reconcile or rectify the inconsistencies brought out. The credibility and authenticity of the former president of the United States of America, Mr. Bill Clinton was put into question when he admitted to having an affair with one of his staff members then, Ms. Monica Lewinsky in the White House (Locke & Edwards, 2003). Perhaps due to lack of self-regulation and self-control, what may have started out as a simple smile and laughter could have led to this sort of a relationship. Leaders, particularly those serving in the public domain like the church are called to exercise a lot of restraint in their way of life, bearing in mind that their followers and many other people are watching and following in their steps. The character and self-regulation of the former president were put under scrutiny, whereby self-regulation as described by Avolio and Gardner (2005) involve the process of aligning the values of a leaders with their perceived intentions and actions. Questions which proponents of credible and authentic leadership scholars would ask are whether the president aligned his intentions and actions to his values, and whether he could be termed as an authentic and transformational leader because of that ruinous incidence.

For authenticity and credible leadership to flourish, every person should exercise self-control and self-regulation, and it should not just be seen as something for the leaders in the public domain only to do. Whatever a person does especially in private while not under the public eye should be guided by self-control and self-regulation. Another illustration is drawn from the Holy Bible, whereby King David for a moment failed to observe self-control and regulation, which caused him to commit a series of wrong actions including adultery and murder. While the King was walking on his palace, he saw a woman taking bath, lusted at her and by wrongly exercising his powers, asked for her to be brought into the palace, where he slept with her and impregnated her. Again due to lack of self-control, he mischievously schemed a lie so that it could be seen as though the husband of the woman had impregnated her, but when this did not materialize. He ended up devising yet another scheme by sending the husband of the woman at the forefront of a battle field where the husband ended up being killed. This story illustrates how lack of self-regulation as well as lack of self-control leads a person down from one problem to another. Gardner et al., (2005) posit that with the increased gain of self-knowledge and awareness, leaders are able to achieve a level of self-determination and congruence with their identities as their decisions and actions get more aligned with their own values and objectives.

Self-control has been defined as engaging in personal behaviours that result in more and better rewards and result for the individual (Rahschulte, 2010). The Holy Bible in various instances has called upon every human being, whether young or old, a leader of a nation or an elder or deacon at a local church, to live a self-controlled, upright and godly lives in which the individual rejects any forms of ungodliness and worldly passions. Further, the Bible in Proverbs 25:28 equates a person without self-control to a city which is broken down and one without walls, thus anything or anyone can go in at will without any restraint.

Locus of Control: This is described as the degree to which individuals believe that their actions and behaviours determine what happens to them (Ivancevich, Konopaske, & Matteson, 2014). There are two types of locus of control: internal and external locus of control. Individuals with internal locus of control, also referred to as internals according to Ivancevich, et al. (2014), believe that the outcome of their actions are dependent on themselves, and either take blame when the outcome is negative or when they fail. On the other hand, whenever internals succeed in something, they attribute it to their own efforts including working hard and good preparations (Huizing, 2015). People with an external locus of control attribute the outcome of their actions not on themselves but to external factors like the environment. They blame fate and bad luck for their misfortunes, while they praise colleagues and other team members for the successes they achieve.

Additionally, locus of control is also referred to as the attribution theory, whereby individuals attribute the outcomes of their actions either to themselves as a result of hard work, or other external factors to them (Mullins, 2010). Take Pan Africa Christian (PAC) University for instance: once students take their exams, the ones who succeed and relate the success to their hard work, good research and preparedness are more likely to be internals, and they also blame themselves and their lack of good preparedness for the papers they do not score excellently. In contrast, the successful students who attribute passing in their exams to good luck or the lecturers setting easy exams are likely to have external locus of control, and would also blame other people like the professors for setting difficult exams. They do not blame their lack of preparedness for their failure. In an organizational setting, workers with external locus of control who do not complete their tasks excellently and on time could blame other colleagues for their non-performance. The ones with internal locus of control would usually be better planned on how to execute their tasks, performing well and with minimal

supervision. The Internals have a better personal control over the outcomes of events that affect their lives than the externals do (Bandura, 1995).

Every leader in an organization should be aware of their particular locus of control so as to be able to manage their teams effectively. A leader who has an external locus of control is easily able to motivate their teams because he or she thrives in team work, giving praises to a person or a team whenever they excel in a particular task. On the contrary, the ‘external’ leader is quick to lay blame on the team whenever things do not go as planned, and would not be easy to share in the blame which could end up demotivating the workers. Similarly, a leader with an internal locus of control ought to be intentional to embrace a team-spirit at work, and not to be found or seen as lone ranger. Such a leader should motivate their staff by appreciating them when they excel, and help them to share in repercussions when failures come their way instead of carrying the weight all alone. Onu, Asogwa, and Obeta (2013) note that individuals who possess an internal locus of control are perceived to be more confident in their lives and are dependable and work under minimum supervision. They also exercise more perseverance when presented with challenging and difficult situations, as compared to those with external locus of control who tend to succumb to stress and depression when faced with the challenges.

Self-Efficacy: Bandura (1995) describes perceived self-efficacy as the innate belief which a person holds about their ability to organize and implement needed courses of action so as to take care of the resultant situations or circumstances. These beliefs influence the way of thinking of the individual; how they feel, how they motivate themselves as well as the actions they take in a particular situation (Bandura, 1995). Self-efficacy theory according to Robbins and Judge (2017) is the belief that a person has on their capability to perform a certain task. People with high efficacy have a greater determination with great confidence of undertaking a task and doing it well than those with lower self-efficacy. Bandura (1995) has

proposed some ways of increasing self-efficacy which are” mastery experiences, vicarious modelling, verbal persuasion and arousal.

Mastery experiences or vicarious mastery as described by Robbins and Judge (2017) is the confidence that an individual obtains from doing a certain job or activity over and over again, enabling that individual in their capability to succeed again in the event that they partake the same job. Failures on the other hand undermine the self-efficacy of the individual and makes the person shy of undertaking the activity again. Effective leaders would put in place measures or ways to motivate their workers, and in particular those who fail upon attempting a task otherwise they would never give it a try again. The second way of increasing self-efficacy as advanced by Bandura (1995) is through vicarious experiences. This is derived from an individual observing another perform a task successfully, which then gives the observer the confidence that even they themselves can excel in the same task if they undertake it (Robbins & Judge, 2017). Observing others fail in a task compromises the confidence and motivation of person in taking up the same task, and therefore lowering their self-efficacy. Onu et. al. (2013) observed that people with high self-efficacy set high goals and standards for themselves and are committed fully to achieve them. In the same light, leaders with high self-efficacy could set high goals for their followers and push them hard to ensure successful completion. In this instance the leader should however be careful to avoid rebellion or defiance from the workers that might end up compromising work productivity and even relationships.

The last proposal by Bandura (1995) in which a leader can increase their self-efficacy is thorough verbal or social persuasion. This, according to Robbins and Judge (2017), is the confidence which a person gets when another talks and convinces them of their capability to perform a task which may seem daunting before the persuasion takes place. The positive feedback by a leader to a follower boosts their morale and gives them confidence to try

harder and achieve more. Coaching and mentoring an employee is a good way of improving their self-efficacy. As Bandura (1995) explicates, physiological and emotional states or arousal also help in increasing the self-efficacy of a person, which includes being energized to perform tasks. Notably, reducing depressing, stressful and negative emotions can also boost the self-efficacy of a person. To conclude this review of leadership and emotional intelligence, it is of importance to realize that for a person to be an effective transformational leader in the twenty first century, they must have high levels of emotional intelligence so as to be able to navigate the rapidly changing world due to effects of globalization and fast technological advances. This is more so in a church environment whereby members would go in search of emotional and spiritual healing for their troubled souls. Emotional intelligence would help the leader to be aware of, as well as manage, their own emotions and those of their followers.

A Review of Transformational Leadership Style and Church Health

The transformational leadership theory was first advanced in the 1970's by James Victor Downton in 1973 and James MacGregor Burns in 1978. Bass later progressed the philosophy from 1985 (Northouse, 2016). This leadership style emphasises the importance of positive influence and motivation to the followers of a person in order to impact their outcome in a positive way and in turn ensure good organizational performance. Findings from a meta-analysis done by Hoch et al. (2018) evidenced that transformational leadership coupled with moral leadership styles such as authentic, ethical and servant leadership styles led to further effectiveness of transformational leadership in influencing followers. Burns (1978), as cited in Mwambazambi and Banza (2014), explained the significance of morality in leadership noting that leadership is considered moral as it increases people's behaviour including their ambitions for ethical ways together with that of followers, "and thus it has a transforming effect on both. Perhaps the best modern example is Gandhi, who aroused and

elevated the hopes and demands of millions of Indians and whose life and responsibility were enhanced in the process” (p. 20).

Leadership in many instances is regarded as the glue that holds an organization together for either the organization to thrive and succeed, or for it to fail and shut down. Mwambazambi and Banza (2014) view transformational leaders as those charged with a moral responsibility to contribute to the revolution and enhancement of individuals and organizations towards a common and shared goal. As such, this transformation must therefore lead to a better status or place for both the leader and those led. This is because the leader motivates their followers to achieve much more than they had initially envisioned or thought they could do. In underscoring this, Bass and Bass (2008) postulate that transformational leaders raise the maturity levels of the ideals of their followers, and their concern for the well-being of other people.

According to Burns (1978), transformational leadership is one of the three full range leadership styles, the others being transactional leadership and leisser-faire leadership styles (Rumley, 2011). Transactional leadership is regarded as that in which the leader utilizes a carrot and stick form of persuasion to get their followers to accomplish tasks. Thus, the worker is rewarded for achieving exemplary performance while punishment is meted on those who do not meet their expected obligations (Robbins & Judge, 2017). A leissaz-faire leadership style encompasses a laid-back and passive style whereby the leader avoids making decisions, is evasive to his or her responsibilities and is averse to confrontations.

A transformational leader is regarded as possessing key attributes like great charisma and with remarkable influence on their followers. Citing examples of transformational leaders from the Bible, Drummond (2019) notes that such leaders display certain moral conduct that their followers do not hesitate to emulate. Such leaders together with their mentees include

Prophet Elijah and Elisha, Moses and Joshua as well as Prophetess Deborah the Judge and Barak.

Transformational leadership plays a significant role in the health and quality of Christian institutions. Løvaas et al. (2020), citing Harris (1998) observed that religious organizations like churches will not survive if they do not witness and meet their religious goals or respond positively to the needs of their congregations. They noted that these are people who are living in constantly changing environments due to effects of globalization among other factors. Further, they established that both intrinsic motivation and innovation provided a positive correlation with transformational leadership. Intrinsic motivation is found in the reward a person obtains in the undertaking of an activity. Løvaas and team therefore concluded that transformational leadership and innovation in religious institutions can be increased by developing the intrinsic motivation of leaders. The internal drive and motivation without coercion move church leaders to provide an enabling environment which cultivates a culture of healthy and growing churches.

Leaders have a responsibility of ensuring that their staff teams are motivated and find satisfaction in their work. Satisfied workers are self-motivated to dispense their roles to the expected standards. In a church environment, a satisfied and motivated staff team is pivotal in encouraging and walking with church members through both good and tough situations. Research done on the relationship between transformational leadership and job satisfaction in the Jamaican Baptist Union Churches by Ledgister (2017) revealed that the transformational leadership style of the leader positively impacted the job satisfaction of workers in the churches. The study dwelt on key transformational leadership constructs including: idealized influence attributed, idealized influence behavioural, inspirational motivation, intellectual stimulation, individualized consideration, demographics and job satisfaction. Similarly, a study by Muterera et. al. (2018) agreed with Ledgister's findings, indicating that a positive

relationship existed between transformational leadership in an organization and job satisfaction and also in the organizational performance. A healthy and well-performing church thus requires having a workforce which is motivated and ready to tackle challenges in innovative and creative ways. The four key leader behaviours which characterize transformational leadership are discussed below in relation to church health. They are: idealized influence, inspirational motivation, intellectual stimulation and individualized consideration.

Idealized Influence Dimension and Church Health

Northouse (2016) describes idealized influence as the emotional component of leadership, which defines leaders who become role models for their followers. Every outstanding leader has a desire to see his or her followers become positively impacted by their way of life. In effect, the followers emulate the behaviour of the leader in the manner in which they carry themselves. In the Bible, Apostle Paul is considered as a leader who lived by example and challenged his followers to set an example to those they led by the way they conducted their lives (Gregory, 2019). The Apostle as noted by Gregory charges his followers to “join together in following my example, brothers and sisters, and just as you have us as a model, keep your eyes on those who live as we do” (Philippians 3:17).

According to Northouse (2016), two key components are used to measure the idealized influence dimension of transformational leadership. The first component is the attributional factor in which followers make attributions about their leaders based on the perceptions of those followers. The second component is the behavioural factor which is based on the observations that followers make on the behaviour of their leader. Afshari (2021) argues that followers who attribute their leaders as possessing features such as power, influence, charisma and confidence are likely to be more committed to the organization due to their trust in the leader. Afshari further hypothesizes that leaders who walk the talk by

modelling exemplary achievements, values and behaviours and articulate the organizational mission and vision clearly leave a positive impact on the commitment of followers to the organization.

Through their charisma, transformational leaders typify the way for their followers by setting good behaviours incorporated in authentic and ethical conducts. They set the vision, mission and organizational goals and spur their followers to corporately achieve those common objectives and goals (Afshari, 2021). From a study done on pastoral transformational leadership influences on African-American Churches, McCall (2019) suggests that by applying idealized influence, leaders are capable of demonstrating their commitment to high standards as well as attainment of the organizational goals with great dedication. Moreover, Koveshnikov and Ehrnrooth (2018) provide that “idealized influence leadership entails role-modelling behaviour that aims to motivate followers to internalize the leader's vision, values, and mission” (p.5). Examining multinationals based in Finland and their subsidiaries in Russia on the cross-cultural variation of the effects of transformational leadership behaviours on the organizational identification of their followers, Koveshnikov and Ehrnrooth (2018) found out that idealized influence in a leader facilitated the identification of their followers in both countries. However, considering Hofstede’s (2019) cultural dimensions which are distinct in these two countries, Koveshnikov and Ehrnrooth indicated the importance of taking the follower-centric and cultural contingency of leadership with more regard.

Furthermore, studies done on other dimensions show an equally positive relationship on the idealized influence of a leader to their followers. Research done in Kenya reveals this positive correlation between the good charismatic leadership of a leader and the job satisfaction of their followers leading to improved organizational performance. Ogola et al. (2017) studied the various attributes of idealised influence including role-modelling, trust and

ethical values. They also looked at the aspect of taking risks and how all these attributes influence leadership behaviour as well as the implications on performance of employees working in small and medium enterprises in Kenya. They concluded that a positive relationship existed between the idealized influence of a transformational leader and employee performance. They further recommended adoption of transformational leadership style in organizations. Gregory (2019) provides that transformational leadership is required in order for pastors to be able to influence members of their congregation in a way that will help and challenge them to be productive in fulfilling the Great Commission as stipulated in the Bible. This, as proposed by Gregory (2019) would require the congregations to be spiritually healthy through measures such as reading the Bible, praying and engaging in fellowships in order to make disciples of all nations and reach the world for Christ Jesus.

To zero in on the relationship between idealized influence and the health of a church, various studies provide a positive relationship between the two. Butler and Senses-Ozyurt (2020) studied the effects of transformational leadership and management experience of pastors on church business operations, unpacking the four key dimensions of transformational leadership. In reviewing church business operations besides examining the church structures and administration protocols of the church, the study also critically looked at the business health of the church. This study, which was done in the United States of America, revealed that a positive relationship existed between transformational leadership and church business operations. In particular, results showed that of the two facets of idealized influence, the behaviour aspect of the leader was more important than their attributes. The two scholars offered that this finding could have been as a result of pastors paying more attention and emphasis to their behaviour which is more observable by their followers. Butler and Senses-Ozyurt (2020) concluded that for good business operations of the church, it was important for church leaders to concentrate on their leadership styles, noting that their ability to lead and

manage could be a defining factor for the survival and sustenance of the church in the twenty-first century.

Providing transformational leadership to a church opens up opportunities for the church to grow on areas beyond the immediate families represented in the church membership but to also care for the church neighbours and the community around them. This aspect of growth in the church is demonstrated in a study done in Kenya which examined the influence of transformational leadership for orphans in the church (McKenzie-Ochieng, 2021). After examining the effects of idealized influence on orphans in Kenya, the study established that this dimension of transformational leadership was key in modelling and providing practical leadership interventions for the church to support orphans in the community. Another demonstration is from the Bible in 1 Timothy 5 in which through the leadership and guidance by the leaders, the church cared for and supported widows in their community (Dever, 2007).

In summary, through the application of idealized influence pastors show care and support for their flock. In so doing, they model the way for their followers who in turn care and cater for the needs of one another as members of the body of Christ. They also care for and support their neighbours. As Dever (2007) emphasizes, the church should model and reflect the character of God in all its ways. Church pastors and leaders should follow in the steps of Jesus Christ as their ultimate role model. In the same manner, through their behaviours and attributes they should positively influence their members leading to a healthy and growing church. It can therefore be proposed that:

Proposition 1: There is a significant relationship between idealised influence and church health.

Inspirational Motivation Dimension and Church Health

Through transformational leadership, not only do leaders model good and authentic examples for their followers, but they also motivate and inspire them to become their best in what they do and hence achieve the set organizational goals. Northouse (2016) explains that leaders with inspirational motivation stimulate their teams through motivation and clear communication of their expectations in order for the followers to be part of the shared organizational vision and to commit to the organization. This is in agreement with earlier sentiments by Hay (2006) that through inspirational motivation, transformational leaders stimulate their teams to commit to the shared vision of their organization. Hay further notes that these leaders nurture capacity building and development in their followers which in turn leads to higher levels of personal commitment to the organizational objectives. According to Prasad (2013), “great leaders use the art and practice of motivational leadership to light the path to success and inspire others to take that journey with them.” Low and Ayoko (2020), in their studies of leadership in religion-based organizations found out that inspirational motivation is developed through both the spiritual lifestyle of the leaders and observation. Thus, inspirational motivation, which is embedded in transformational leadership style is crucial in every organization including churches in order to keep their members inspired to carry on with zeal the God-given commandments.

Furthermore, scholars like Fourie note that although financial rewards are very crucial to workers, these rewards are no longer the only motivating factor for the workers to stay on at a certain workplace, particularly in the religious sector. Fourie (2014) suggests that the additional gain which workers are searching for is that of inspirational and meaningful work, further indicating the availability of evidence that “spirituality in the workplace is responsible for creating a new organisational culture in which workers are more content and better achieving” (p.1). To achieve healthy and growing churches, both the workforce and the

followers need to be positively inspired, joining hands as a community of believers to fulfil the Great Commission.

Empirical evidence shows that inspirational motivation is a key factor in contributing to various aspects of spiritual health and growth of church members. Rwigi (2018) carried out a study of selected churches in Kenya to find out whether transformational leadership had significant effect on the positive culture of regular and consistent reading of the Bible by church members. He particularly evaluated the effect of the four dimensions of transformational leadership in encouraging members of the churches to join and engage in training on Consistent Bible Reading (CBR). Findings from Rwigi's work provided that transformational leadership contributes significantly to a culture of reading the Bible consistently, a behaviour which is desirable for a healthy and growing church.

Further findings from the work of Rwigi showed that inspirational motivation and idealized influence were the two most effective attributes of transformational leadership in enhancing a healthy culture of Consistent Bible Reading in the churches. The study however did not look at the demographic composition of the churches and how in particular transformational leadership is effective in inspiring a culture of bible reading by the youth in the churches. Besides, the impact on the health of the church as a result of the members consistently reading the Bible due to inspiration from their leaders was not examined. This would have determined whether the positive effect of transformational leadership on Consistent Bible Reading for spiritual growth had a mutually positive impact on the health of the churches. This study sought to address some of these gaps.

Inspirational motivation has been established to have a positive impact on the job performance of employees. In a study of the insurance industry in Kenya, Langat, Linge and Sikalieh (2019) determined whether the inspirational motivation of transformational leadership dimension had any influence on employee job performance. From 52 insurance

companies operating in Kenya, two hundred and eleven lower-level managers were surveyed. The research results showed that indeed inspirational motivation had a positive significant influence on the job performance of employees in the insurance sector.

In summary and with the above findings on inspirational motivation and church health, it can therefore be deduced that inspirational motivation is significant for workers in church settings, since it has been confirmed important from other sectors and settings. Church leaders inspire their team members to work smart and serve the members of their congregations well. Equally, they inspire church members as fellow co-workers to serve the wider body of Christ through the talents and gifts that the Lord has bestowed on each person. This would in the long run lead to an inspired and motivated healthy church. Although several studies have been done on inspirational motivation and its impact on either organizational performance or employee performance in different sectors, there is not much work found specifically looking at the impact of inspirational motivation in a church setting. This study will seek to fill this gap by examining the relationship between inspirational motivation and church health.

Proposition 2: There is a significant relationship between inspirational motivation and church health.

Intellectual Stimulation Dimension and Church Health

Great leaders encourage and challenge their followers to think outside (or without) the box in order to bring new and innovative ideas into the workplace. Transformational leaders motivate and challenge their followers to consider issues and problems in their organizations, allowing workers the opportunity to innovatively solve the identified problems (Northouse, 2016). Similarly, the leaders need to stimulate themselves intellectually through reading and research and stay abreast of the developments in their respective industries so as to maintain their competitive edge. Findings of a study done by Peng et al. (2016) on the relationship

between the intellectual stimulation of Chief Executive Officers (CEOs) and employee work meaningfulness yielded a positive correlation between intellectual stimulation by CEOs and work meaningfulness of the staff members. The study examined the intellectually stimulating behaviour of CEOs on the view of work meaningfulness by employees. In particular, they looked at the ability of the CEOs to influence their followers to be more innovative and bring about new perspectives into their work.

The findings by Peng et al. (2016) resonate with those presented by Çekmecelioğlu and Özbağ (2016) who established that a direct and positive connection exists between the creativity of an individual person and the intellectual stimulation of transformational leaders. Through analysis done on responses from two hundred and seventy-five people in Turkey, the study was geared towards finding out the impact of transformational leadership on the creativity of an individual. The study examined the impact of each of the four dimensions of transformational leadership in relation to individual creativity. The two scholars recommended that leaders ought to consider allocating more time and resources in order to build the capacity of their teams for them to be able to think and act more creatively.

The foregoing deduction is further supported by evidence from Jordan which showed that three components of transformational leadership including intellectual stimulation, inspirational motivation and individualized consideration contributed to the organizational performance of three banks operating in the country (Orabi, 2016). Through intellectual stimulation, Orabi posits that transformational leaders are able to enhance the way of thinking of their followers, create awareness for existing problems and challenges then motivate the followers to creatively develop solutions to the problems and also think about problems in a different new way.

Furthermore, results from a study carried out in the information sector in Vietnam showed that a significant positive relationship existed between the intellectual stimulation of

transformational leadership and follower creativity (Thuan, 2019). One of the objectives of the study by Thuan was to resolve the observed inconsistency between the intellectual stimulation of leaders and the creativity of their followers, which was positively resolved arriving to the above conclusion. The study did not indicate whether this positive correlation also contributed to enhanced organizational performance by the employees. To cover this gap, a further review of previous literature showed that intellectual stimulation had a strong positive correlation with the employee performance (Ogola et. al., 2017).

Ogola et al. (2017) drew conclusions from the study carried out in Kenya providing that better employee performance is achieved when leaders utilize intellectual stimulation. The trio further recommended that this dimension of transformational leadership should be encouraged and used by enterprises. This is because through intellectual stimulation employees are motivated to critically examine and think through the challenges they encounter in their daily work. Then they are encouraged by the leaders to come up with workable creative solutions to those problems. From these studies, it can be determined that since intellectual stimulation enhances employee performance, then it follows that the enhanced employee performance will lead to overall better performance and achievement of the organizational goals and in essence a healthy organization.

From a biblical perspective, intellectual stimulation is critical because church leaders help their followers to critically think through and challenge the thoughts and traditions that are detrimental in fulfilling the Great Commission. Gregory (2019) demonstrates how Apostle Paul in the Bible (1 Corinthians 14:23-25) reasoned with members of the Corinthian Church through some issues that the Church was facing. Apostle Paul intellectually stimulated the Corinthians to reflect how their church environment, which did not seem to have an apparent order was being counterproductive to the mission of spreading the Gospel. Some of the challenges that Apostle Paul was concerned about included the application of the

spiritual gifts, particularly speaking in tongues which he considered a hindrance to the growth and fulfilment of the mission of the Church (Gregory, 2019).

From the literature review on intellectual stimulation and church health, it can be postulated that transformational leadership intellectually stimulates members of their congregations through teaching and application of the Word of God towards healthy relations among members of the congregation. As well, the youth need to be challenged with stimulating programs and activities which would make them eager and actively involved in church activities, otherwise they would get bored and stay away from the church. This in effect would ensure a healthy and growing church in the overall. This is a supposition which will be established through this study guided by the hypothesis below.

Proposition 3: There is a significant relationship between intellectual stimulation and church health.

Individualized Consideration Dimension and Church Health

It would not be practical to lump all people into one category no matter how similar they could be because each person is different from the other. According to Northouse (2016), leaders who exercise individualized consideration usually provide an enabling and supportive environment in which followers can be listened to and supported with their needs. Evidently, every human being is a uniquely created individual with distinctive needs, capabilities and ambitions from the rest of the people. Good leaders should treat each of their followers in an individualized and unique manner as opposed to having a blanket outlook on everyone. This is where individualized consideration of transformational leadership comes in (Northouse, 2016). Although it may be a challenge and practically not possible to treat each employee in a caring and unique individualized manner, transformational leaders can creatively use avenues such as delegation of tasks and responsibilities in order to assist the team members grow (Northouse, 2016). In addition, Martínez-Córcoles et al. (2018) propose

that due to the demand on leaders practising individualized consideration attributes, training programs for leaders should cover the needs and abilities of followers besides focusing on the development of the individualized consideration behaviours of the leader.

Transformational leaders, as advocated by Ivancevich et al. (2014), provide individual attention to the members of their teams, which in turn boost the morale of the followers leading to good health and high organizational performance. Through individualized consideration, leaders are able to develop their followers through modalities such as coaching, teaching and mentoring as they recognize that the followers contribute significantly to the attainment of the organizational goals (Ogola et al., 2017).

Several studies have proven that a positive relationship exists between the individualized consideration of transformational leadership and employee performance. A study was carried out in Kenya by Ogola et al. (2017) to investigate the influence of individualized consideration behaviour by leaders on employee performance. The study findings revealed a positive relationship between the two research variables, determining that “better employee performance is achieved when employees are recognized and rewarded for their efforts and performance” (p.169). The study surveyed two hundred and twenty-six managers in small and medium enterprises in the country. It observed that high performance is achieved when leaders employ individualized consideration attributes.

Another study by Martínez-Córcoles et al. (2018) was undertaken on 161 paratroopers to find out the effects of individualized consideration on the role of clarity and trust in leadership. Findings from this study revealed that leaders who demonstrated individualized consideration increased the clarity role of their followers. In addition, a trusting relationship was cultivated between the leader and the followers, something which is beneficial to organizational performance. In a church setting, trusting relationships are important due to the vulnerability of members who often confide personal and confidential information to their

leaders or to fellow members of the church. Martínez-Córcoles et al. (2018) posit that individualized consideration provides a two-way communication which helps to improve the process of information exchange between the leader and the followers.

Schwarz (2005) points out that holistic small groups help to nurture the heads, the hands and the hearts of the group members of a church. As such, through small groups transformational leaders are able to guide their staff teams to lead church members into establishing loving relationships within the groups. Also, leaders are able to relate with their staff and church members at a more individual and personal level than when preaching to a large congregation from the pulpit. Emanating from individualized consideration by leaders to their flock, improved relations among members would promote healthier churches. This conclusion will be tested in this study in order to establish whether a relationship exists between the individualized consideration of a leader to their members and church health, guided by below hypothesis.

Proposition 4: There is a significant relationship between individualized consideration dimension and church health.

Criticism of Transformational Leadership

Although most research as demonstrated above has found that transformational leadership is quite effective for positive transformation causing improved personal and organizational performance, however some criticism on this leadership style has also been documented. Because of their charisma, transformational leaders may resort to misuse of their power and appeal and end up abusing or misleading their followers to evil ends. According to Northouse (2016), some examples of leaders who were found to misuse their power for personal gain and evil ends include Adolf Hitler of Germany and Saddam Hussein of Iraq. These two leaders were known to have been transformative but in a coercive negative

manner, a counterproductive leadership style termed as pseudo-transformational (Northouse, 2016).

Another criticism of transformational leadership is that it is viewed to lack conceptual clarity and therefore it becomes difficult to define exactly the distinct parameters of this leadership style (Northouse, 2016). Northouse explains that this is because of the wide range of activities and characteristics of transformational leadership and also the possible overlap of the four dimensions of transformational leadership.

A third criticism is the heroic bias of transformational leadership, which according to Fourie and Höhne (2019), depicts an ideal kind of leader without any room for failure, be it ethical, moral or technical. The leader is put on a high pedestal with no expectations whatsoever of failing. Should the inevitable happen and the leader unfortunately fails, the leader is then demonized to the extent of leaving the leadership position and organization. Fourie and Höhne however suggest that as part of the transformation process, the inevitability of failure should be accepted, which would make the leadership style more humane. Besides, Northouse (2016) observes that due the heroic bias researchers have not given much attention to reciprocal influence of followers to their leaders, acknowledging that followers can as much influence the leader and therefore contribute to shared leadership.

In conclusion of the review of transformational leadership style, in spite of the shortcomings of transformational leadership, the strengths outweigh the negative features. These positive features as summarised by Northouse (2016) include that transformational leadership is a widely used approach by many researchers and is applied in many organizations. Northouse further highlights that transformational leadership “has strong intuitive appeal, it emphasizes the importance of followers in the leadership process, it goes beyond traditional transactional models and broadens leadership to include the growth of followers, and it places strong emphasis on morals and values” (p. 190). Transformational

leadership is therefore found to be a valuable and suitable leadership style for churches, just as it has been established to be efficient in other sectors and contexts. This is because of its combined tenets of idealized influence, inspirational motivation, intellectual stimulation and individualized consideration attributes which are unique only to this leadership style.

A Review of a Healthy and Growing Church

Decline in the health of a church has a generally negative impact not only on the numerical numbers and financial independence of the church but also on the society as a whole. This is due to the fact that religious institutions like churches help in instilling moral values to members of the community which leads to positive behaviour change in the communities. Jesus Christ called the Body of Christ which is the Church to be the salt and light of the world and model the way for others in the way the members live (Ogunewu, 2020). Across the globe, the growth and sustainability of physical churches is viewed to be on a downward curve (CBN News, 2020). This sentiment is echoed by Fowler, Musgrave, and Musgrave (2020) who posit that the trend of declining attendees has been going on for the past few decades. Furthermore, more and more young generations opt to stay away from physical churches (Beytía, 2008), leaving a stagnated numerical and fiscal growth as retirees occupy the church pews. In the United States of America, effects of social change, political influence and new views of what comprises what is good and moral is challenging the Church of America in the modern day (McKeehan, 2017).

Moreover, leadership wrangles coupled with disunity among members of the church have not helped the situation to keep faithful congregants from attending the traditional four-walled church (Isiko, 2020). Isiko carried out a research in Uganda to find out the main causes of interfaith conflicts between Pentecostal churches in the country and also analysed the nature and manifestations of the conflicts. Among other findings, the study established that power struggle and the desire to dominate within the leadership circles of the churches

contributed highly to conflicts within the Pentecostal Churches. It is therefore important for church leaders to examine their motives and drive for power in order to be aligned to their calling and not chase away people from the churches due to selfish ambitions by the leaders.

Besides the leadership power challenges, other emerging global issues have also affected the health and growth of the church. The Covid-19 pandemic which struck the entire globe in 2020 forced the world to re-evaluate ways of doing things, particularly in consideration of in-person physical meetings and assemblies (WHO, 2020). Many public and private institutions had to review their ways of operating as governments instituted strict measures like lockdowns, movement cessation, isolation and quarantines in an attempt to tame spread of the disease amongst its citizens (Muthuku, 2020). A study done by James et al. (2020) at a church in Arkansas, USA revealed how a church through its various programmes and events could potentially cause a widespread attack of the Covid-19 disease. In Africa, this scenario was replicated and governments did not relent their resolve not to re-open public institutions like schools and religious bodies.

Many church doors remained closed, negatively impacting the economic as well as spiritual and numeric growth of the churches. Church leaders grappled with the issue of sustainability as the disease ravaged. The more technologically savvy leaders moved on to digital platforms to host church services and other virtual events. Religious institutions were found to be very helpful in aiding members of the society to cope with the effects of physical and social distancing by offering services such as counselling and food gifts. The importance of establishing psychological support to cater for mental health and spiritual well-being of the people was brought out (del Castillo et al., 2020). Key dimensions of church health are discussed in the next section which dwells on the numerical, the economical and the spiritual health of churches. These is also reviewed in relation to the youth, in order to establish relationships between these two variables of the study.

Numerical Health of the Church in Relation to the Youth

Church leaders keep wrestling with the best strategy to apply in order to grow their churches, be it numerically in terms of the number of attendees or physically in terms of the number of churches. Dever (2005) indicates that church leaders do not have to reinvent the wheel by developing new methods of growing their congregations. He advises that leaders should be keen to implement what scripture teaches about cultivating the health and holiness of their churches. This school of thought is similar to that of Natural Church Development which proposes that the numerical and physical growth of churches will automatically happen all by itself once the health of the church is good and well nourished (NCD International, 2021). Dever (2007) however cautions leaders not to idolize the number of people who attend church but to be more concerned about the spiritual transformation of the people.

As highlighted in the above introductory paragraph reviewing a healthy and growing church, increasingly more people opt not to attend church in any form including the traditional physical gatherings on Sunday mornings prompting several questions. Should numerical church growth happen by inviting more people to attend church? Should church leaders engage attractive schemes in order to attract new members to church or should the church consider geographical diversification through church planting? A church leadership may adopt any method to grow their numbers, but whichever method the church chooses or adopts to win new people and members to its fold, that church should be ready to continue with the same method in order to maintain those new congregants. McKeehan (2017) explained that sustainable church growth is desirable through the gain of new members, fulfilment of the church goals and pursuance of the Christ given mission for churches to evangelize and make disciples of all the nations.

According to Warren (1995), there is no one single way or model through which to grow a church. It takes various biblically sound methods and diversities for churches to

experience growth over time. Warren however cautions that the efforts of man no matter how novel they may be cannot make a church grow, reiterating that only God makes his churches grow. Warren urges church leaders to prayerfully establish what the purpose of God is for their churches, and then work towards achieving and fulfilling that purpose. McKeehan (2017) proposes two key models of sustainable church growth: the secular church growth model in which church leaders, persuaded by social issues and adaptation to change use researches on various challenges affecting the church and society, then utilize the data collected and findings to develop models of growth for the church. McKeehan notes that proponents of this model tend to “put their faith” in data for social change. As a result, the church settles on vibrant outreach programs to suit the emerging wants of the society. Such churches have an appeal and tend to handle church doctrine in a more tolerable and adapting manner in light of social issues affecting the society such as homosexuality and a stand on abortion. The second proposition that McKeehan (2017) highlights is the scriptural church growth theory which adheres to the Biblical doctrine without compromise, especially on the social issues and with much focus on faith in God. Critics of this school of thought point out that it ignores practicality in terms of dealing with emerging social issues in the society for the sake of purity. McKeehan concludes that both theories are similar in their pursuit for growing numbers and fulfilling the Great Commission. However, the difference in the theories lies in the interpretation of the Biblical doctrine. Nevertheless, McKeehan posits that whichever model a church adopts, it should cling to “its beliefs and strategies and work with what they are given by their cities and communities in order to survive and thrive” (p.5).

Church planting has been noted as an effective strategy of achieving numerical growth for churches. In a research done in Western Europe which compared older and younger churches regarding new converts and returnees to the church, results showed that the younger churches gained four times more of new converts and five times of returnees

compared to the older churches (Paas & Vos, 2016). Paas and Vos offer three possible explanations for this finding including the fact that younger or new churches are demographically well located, that the younger churches spend resources in terms of finances and time on outreach and thirdly, and the leadership of the younger churches is more entrepreneurial than for the older churches. From their survey, Paas and Vos concluded that even in a highly secularised context of society, conversion church growth is still possible, with the impact of church planting in the society being much larger than the attainment of numerical numbers. This impact in a big way translates to the good health of the church whose focus would be on quality in order to achieve quantity in numbers.

The leadership in place at any given time in any church will ultimately be the determining factor for the strategic direction a church chooses to adopt in order to grow its health in numbers, whether through outreach or geographically through church planting. Mutia et al. (2016) did a descriptive study on five major churches in Kenya to determine the relationship between the infrastructural growth of a church and the strategic direction set by the church leadership. Findings from this study evidenced a strong correlation between the two constructs, concluding that the infrastructural growth of a church is positively determined by the set strategic direction of that church. The study did not examine the suitable leadership style which would lead to the winning strategy for infrastructural growth of a church. The researchers further recommended that more research would be beneficial on leadership styles that ensure church growth sustainability.

The recommendation by Mutia and colleagues is in line with Ndonye's (2018) observation that leadership, be it in a church or in the corporate sector is a key determinant of the growth and success of an organization. Ndonye did a case study of Nairobi Gospel Centres International Church (NGCI) to examine the leadership approaches in the church and their impact on the growth of the church, both numerically and spiritually. The findings by

Ndonye established a positive significant correlation between the spiritual and numerical growth of the church and the application of both secular and spiritual leadership styles.

Ndonye however noted a gap in leadership training for some of the leaders who were respondents, and thus recommended that leaders be facilitated with appropriate programs in order to develop their capacity for better effectiveness.

In light of the growth and sustainability of a church, the history of youth movements like the Young Men/Women Christian Association (YMCA/YWCA), International Fellowship of Evangelical Students (IFES), and the Fellowship of Christian Unions (FOCUS) among others shows that the generation of the youth is crucial for the growth and continuity of a church. The youth in such movements are trained and encouraged to not only live their lives according to the Gospel of Christ but also to evangelize to the Good News and win souls for Christ both in their local communities and globally (IFES, 2021). With thousands of the youth going through such movements, the potential for church growth is huge. This is because as attested by IFES (2021), the youth give their time and energy to carry out ministry work and share the Word of God in their communities and elsewhere called upon. The youth also serve in their respective local churches which ensure continuity of the church from one generation to another.

Evidence from research provides that the youth are significant for the growth and well-being of the church. For instance, Oluseyi (2020) carried out a case study in Nigeria in order to establish the contribution of youth to church growth. The study acknowledged that the growth and expansion of the Christ Apostolic Church in the country was attributed to the programmes and activities of the youth organizations such as the Light of the World Society. Through such organizations, the youth contributed to the growth of the church through active evangelism, church planting and promotion of Christian education as well as development of leadership. Oluseyi notes that the youth would be involved in regular and fervent prayers

meetings, open air crusades whereby masses of people would hear the Gospel preached and also through door-to-door and street evangelism. He posits that such initiatives led to conversion of souls, spiritual and numerical growth of the church with many churches being planted in the communities, particularly in the South Western part of Nigeria (Oluseyi, 2020).

To summarize the review of literature on numerical health of the church in relation to the youth, it is observed that the youth and their ministry in the church are vital. Their contribution to the numerical and physical growth of the church is huge. Oluseyi (2020) summarizes that “their ministry builds the church, reaches the lost, and enhances the continuity of the church. We need them now just as the early church needed them” (p.321). It is evident that the youth are the bedrock of the church. Their attendance and active participation in the affairs of the church is paramount. The noted decline globally in the number of the youth attending church should be a concern to church leadership. In Australia, market research provides that the average young adults attending church reduced from 61.1% in 2011 to 36% in 2017 (Awuku-Gyampoh et al., 2021).

Proposition 5: There is a significant relationship between the numerical church health and the participation and constructive engagement of the youth in church.

Economic Health of the Church in Relation to the Youth

In order to sustain the economic health and growth of a church in the face of numerical decline, it is essential for good and strategic leadership to be in place (Ferreira & Chipenyu, 2021). A leader or pastor related issues has been cited as a key contributing factor as to why the youth choose not to attend church (Awuku-Gyampoh et al., 2021). Ferreira and Chipenyu (2021) explored the global decline of churches which also affected the Reformed Churches in South Africa. The comparative investigation and application of key concepts in addition to the NCD quality principles led the duo to the conclusion that the reduction in church membership, which started in 1994, provided evidence of decline of the Reformed

Churches in South Africa. A decline in the number of church members and regular attendees would lead to a reduction in the income of the church, with a negative impact on church ministry.

Churches and other para-church institutions depend on their members to voluntarily give aid and financial resources in order for ministry and work to continue. Chan et al. (2015) suggest that church attendance is synonymous with revenues, implying that church attendance and the voluntary donations by members are two key indicators of the health of a church. However, as demonstrated by Van der Merwe (2020), poverty, accelerated by crises such as the Covid-19 pandemic can lead to job or business losses and therefore curtail the inflow of finances to the church because members would not have much to give anymore. This is in line with a study done by Jackson (2018) on the strategies that leaders utilize for the financial sustainability of a church during economic crises. The study established that during a crisis like a recession, then church leaders were not able to sustain their operating budgets, and that some church financial leaders lacked the necessary strategies which would guarantee sustainability of their institutions in economic crisis and hardships. Jackson (2018) admits that financial sustainability is a key component in determining the future success of an organization. Because churches rely on voluntary contributions, withdrawal of such contributions would cause financial instability and negatively impact the church operations and its continuity in the long run (Jackson, 2018).

Tactical and visionary leadership is important to not only strategize and develop multiple sources of income in order to sustain the economic growth of a church, but also to sustain such winning strategies for the overall sustainability of that church. In a study of the Presbyterian Church of Ghana (PCG) to find out the determinants of financial sustainability of the church, Kusaah (2017) recommended that the Church needed to increase its fund-raising initiatives and strategies by diversifying its sources of income. This, they suggested

could be achieved through measures that include engaging in income generating projects, looking for viable strategic partnerships, reducing the costs of the church and enhancing its monitoring and evaluation structures. Gallant stewardship of all resources including finances is a must for every institution, for its growth and prosperity. In order to ensure good progress in the sustainability of the income generating projects, then it is of essence to uphold an effective and efficient utilization of the resources through effective controls as suggested by Tsuma et al. (2019). In their study to find out the mediating effect of leadership style on stakeholder engagement and sustainability of Anglican Church funded projects in Kenya, Tsuma et al. established that only a partial mediation effect existed. The effective controls they suggested included having clear objectives, defined staff roles and responsibilities, performance measurement and encouraging member involvement in the various project activities. At about fifty percent of projects funded by the Catholic Dioceses of Isiolo ending due to financial constraint, Chigozie et al. (2017) sought to establish the factors that influenced the sustainability of church funded projects. They concluded that community participation is important to guarantee successful implementation of church funded projects. They identified the need for capacity building of the people both at the community and the institutional level.

Summarizing this section reviewing the economic health of the church in relation to the youth, the above highlighted studies have established the importance of a financially stable church. However, the studies have not covered the place of the youth and their contribution in order to achieve the said financial stability. This study will seek to cover this relationship, proposing as below.

Proposition 6: There is a significant relationship between the economic church health and the participation and constructive engagement of the youth in church.

Spiritual Health of the Church in Relation to the Youth

A connection with God is the most important factor in defining spiritual health of a person (Ghaderi et al., 2018). Thus, the spiritual health and well-being of a person is key in maintaining a sound life for every human being. In their study which focused on providing a definition for spiritual health, its components and indicators, Ghaderi and team concluded that a connection between God and human beings was the defining factor in spiritual health. Other components such as connection between other people and the nature or individual persons themselves did not constitute specific components to spiritual health. According to Ghaderi et al. (2018), spiritual health constitutes four dimensions of connection which include connection with self or personal dimension, social dimension which is connection with other people, the environmental dimension which incorporates connection with nature, and lastly, the transcendental dimension, which is the connection with God.

A spiritually healthy person finds contentment and meaning in life. Seidl (2018) suggests that there is a positive correlation between spiritual health, the physical and emotional well-being of a person. Seidl further proposes that due to the significance of spiritual health of a person, spiritual assessment should be incorporated in the triage examination process by healthcare providers. Moreover, Seidl notes that good spiritual health can help keep at bay silent precursors to illness including anger, jealousy, resentment, anxiety, fear and unresolved grief. These arguments are supported by Shek et al. (2019) who provide results of scientific research indicating that “spirituality was a strong buffer against the development of adolescent mental health problems” (p.136).

In their study, Ghaderi et al. (2018) also showed that obeying the word of God and communicating with God is a key factor in spiritual health. Additionally, having a “connection with God is characterized by knowing God, feeling affection and love toward God, laying one’s hopes on God, being thankful for divine blessings, and prayer” (p.4). A

healthy church therefore plays a critical role in ensuring that its members live a holistic life due to the spiritual nourishment it provides to the people, effectively contributing to the physical health and emotional well-being of the members. Various studies provide evidence that spiritual or religious health positively influences the physical and mental health of people (Badanta et al., 2019; Henderson & Ellison, 2015; Ellison & Levin, 1998). Church leaders ought to be intentional and strategic in moulding the spiritual health of their members especially the younger generations in order to keep them interested in the church and not to lose them to the secular world.

The importance of having a committed membership in a church has been found to be beneficial in order for the church to grow (Dever, 2005; Warren, 1995). However, this commitment could only be guaranteed if the members feel well led and properly nourished spiritually in such a way that even when difficult times like a recession or a pandemic strike, then the church would prevail because it is spiritually healthy. Effective leadership is therefore of great importance in instilling good spiritual health in the church. As has been noted above, pastor-related issues have been identified as contributing to the decline in church attendance by the youth yet these pastors ought to be nurturing the youth spiritually (Awuku-Gyampoh et al., 2021).

Proposition 7: There is a significant relationship between the spiritual church health and the participation and constructive engagement of the youth in church.

A Review of the youth Factor in a Healthy and Growing Church

The youth look up to the older and mature persons to help them navigate through the labyrinth of life. As the younger generations including the Millennials (1981-1996) and Generation Z (1997-2012) occupy the workplace and also become decision-makers in leadership positions, these young minds require sound leaders who will hold their hands and mentor them (U.S. Chamber of Commerce Foundation, 2012). Particularly in the church, the

youth need to be grounded in sound doctrine more so in the turbulent globalized world.

Chiroma (2017) underscores the importance of relational mentoring for the benefit of shaping seminary students for a holistic ministerial formation, an appreciation of their skills and areas of special gifting.

The youth have however expressed a concern on lack of accessibility to older persons who are available to mentor and guide them. A case in point is a study done in Ireland which revealed that over half of the youth in the country did not know of an adult who talks to them about their faith (Barna, 2017). Of interest from that research, church leaders like pastors and priests had an influence of up to 62% in making Christianity appeal to practising youth Christians. Considering such a great influence that leaders have on youth in shaping their Christian life, it is absolutely important to have good and influential leadership in the church for positive impact to the youth. The youth desire leaders who care and show concern for them, people they can respect, admire, trust and positively influence them in life. Transformational leadership is seen to provide these appealing traits to the youth.

Through traits such as idealized influence, good leadership positively influences followers to behave in an ethical and moral manner. Consequently, this would leave a positive impact in the communities and all other places of influence. However, since the youth are gradually opting to stay away from attending church, then in the long run they would miss out on such positive influences (Awuku-Gyampoh et al., 2021). This should be a call of concern to leaders in the church and the community at large. This is because places of worship like a church, being agents of change have been found to provide a good training ground for moral and ethical values leading to responsible citizens and members of the society (Van der Merwe, 2020).

As the older population retires from active duties and ministry in church, the younger generations led by the Millennials and Generation Z would be taking over the reins.

However, as observed above, most of them are not interested in going to church. They do not find value in participating in church programs with decreased religiosity levels (Pew Research Center, 2019). It is crucial for church leadership to find out the reasons as to why the youth are not interested in church as this generation is the backbone of church and its sustainability. A healthy church would cause both young and old generations to freely attend and participate in the affairs of the church without any compulsion.

From a global perspective, the millennials were brought up by parents who experienced the consequences of war and diseases, job lay overs, retrenchments from work and no promise of job security. As a result, the parents pampered and overprotected their children who turned out to be perceived as high-maintenance, narcissistic and entitled (Bolser & Gosciej, 2015). Subsequently, this saw a rise to helicopter parenting whereby parents over-shielded their children from the hardships the parents went through, a scenario observable in Kenya (Njoroge et al., 2021). This already could be a challenge that leadership would want to address so that churches provide programs and activities targeted at mitigating these wanting behaviours for a healthy youth church.

Bolser and Gosciej (2015) observe that these the youth are also known to be smart, technology savvy and more optimistic than their predecessor generations. Leaders should therefore harness this potential and work out a way to overcome the various cracks posed by the generational gap. Leaders should put in place vibrant programmes to meet the needs of both the young and the older generations for a healthy church. Covid-19 pandemic was an eye-opener to the realization that church is not just the physical structures, but it is the people who compose a church and their spiritual well-being is vital (Del Castillo et al., 2020). Since many churches quickly transitioned to online virtual services, insightful leadership was crucial to develop modalities to reach the young generations in their comfort zone which is the internet and in particular social media. Del Castillo and team highlight how the Catholic

Church in the Philippines ensured continuity of spiritual nourishment to its flock through the virtual space, efforts which were recognised especially by the youth in social media through a hashtag #ChurchInAction.

One of the strengths of Millennials is in their capacity to use social media and (virtual) networking because of their enthusiasm and curiosity to make new friends and expand their relationships. In their article, Paulin et al. (2014) posited that “Millennials are the first generation to completely adopt social media as their primary mode of acquiring and sharing information in an environment that favours highly autonomous and public behaviour.” (p.335). Great leaders should harness the abilities of these the youth both to nurture them by keeping them positively engaged and motivated, but also to utilize their networking capabilities for the growth of the church especially in the new dawn of virtual online churches.

Jerome et al. (2014) point out that technology for Millennials is like the food they eat or the air they breathe, people who adapt to the technology fast and with much ease. By leveraging on the capacity of Millennials to network with their peers, churches and other organizations can utilize this opportunity to make the Millennials their champions to promote their image on social sites, and receive much needed awareness creation in the process. The organizations could also utilize the online social skills of the youth in order to create virtual team projects (Ivancevich et al., 2014). Ivancevich and colleagues suggest that these virtual teams, which rely on technology to work together but only separated by physical distance, can be used and managed by organizations to cut down on costs and also improve customer responsiveness. This is because the teams are able to revert to their clients on a twenty-four-hour basis. Churches could certainly benefit from such a key strategy.

Notwithstanding these positive strengths and capabilities that the youth have, they also experience tough times in the journey of life. Mueller (2006) postulates that all the youth

face various struggles as they grow up. He however notes that the ones who face even greater challenges are those who “lack a distinctively biblical foundation and the security of a strong home” (p. 20). The youth face difficulties on the paths to take even as they hunger for God. It is the responsibility of the older Christians to hold their hands and guide them through the straight and narrow path. Through programs such as mentorship, older generations are able to walk with the younger people facing difficult moments, help them to focus their energies on positive ideas and guide them to fulfil their potential.

The youth have immense energy and are happy to get involved in exciting and stimulating activities. Such activities include taking mission trips to different parts of their countries, learning new cultures and getting exposure to new adventures. Other inviting opportunities are music, games, movies, outdoor camping among other recreational facilities which enhance holistic health and growth. Similarly, it is crucial to give young leaders and pastors an opportunity to grow in the church so that they can positively influence their fellow young congregants (Ragira et al., 2017). Njoroge (2019) concurs that quality and exciting youth programs are important to attract youth to church and make them actively participate in the various activities available. Moreover, the youth can migrate from a church which lacks stimulating, inspiring and interesting programs which they can engage in. Youth desire to be heard. The older generations should show interest in them and treat them with respect and dignity. The youth repulse treatment from older generations who portray the youth as persons who are not reliable and not mature enough to handle significant responsibilities.

The youth need to be inspired and challenged in order to actively participate in the affairs of a church. They need affirmation from leaders that they are able and capable to take up challenging tasks and be role models to their peers. The transformational leadership traits including inspirational motivation, intellectual stimulation and individualized consideration are crucial in affirming to the youth that they have what it takes to participate in church

matters, thus boosting their self-efficacy. Besides, the youth should be free with their leaders in order to confide in them whenever they face difficulties in life. By doing so the leaders are able to direct youth into developmental programmes which would grow their capabilities.

Nonetheless, churches need to put in place exciting youth programs and invest in good technology in order to entice the youth to attend church and remain there for the long-term. As a result, the youth would find it worthwhile to be actively engaged and participate in the activities of the church. The Ladder of participation developed by Roger Hart provides a basis for church leaders to measure the involvement including levels of youth participation in organizational programs. Roger Hart advanced the Ladder of Participation, building up from a previous model developed by Sherry Arnstein in the nineteen sixties (Hart, 1992). The Hart's Ladder of Participation depicts eight rungs of a ladder in which every rung provides a certain level of participation or no participation at all. These rungs are branded as: manipulation, decoration, tokenism, assigned but informed, consulted and informed, adult-initiated and directed, child-initiated and directed and lastly child-initiated, shared decisions with adults. The three bottom rungs of the ladder (manipulation, decoration and tokenism) are described as non-participatory levels whereby adults selfishly use the youth to achieve their goals. The five top rungs portray diverse levels of participation by youth in a given programme, in which the adults allow the youth to have a say in decisions that need to be made. Church leadership should purpose to ensure that the youth in their churches actively participate within the top five rungs.

Through their work to develop a measure for assessing youth program participation, Tiffany et al. (2012) identified four key indicators considered to contribute meaningful youth participation in various programs. These indicators are personal development (PD), voice/influence (VI), safety/support (SS), and community engagement (CE).

Personal Development Indicator

Personal development takes place throughout the life of a person, from birth all the way through adulthood to old age. Chen and Huang (2017) recorded that “personal development is associated with such psychological or socio-psychological constructs as cognition, affection, intelligence, emotion, morality, sexuality, self-awareness, personality, worldview, and religious belief” (p.630). Proponents of the personal development theory such as Abraham Maslow argue that the activity of the person in itself is the main factor of the development of that person, and not the environment or hereditary factors (Shakhov & Shakhov, 2017).

Most people and youth in particular want to be involved in programs that cause them to grow in one area or another, and also propel them in careers and opportunities towards self-actualization. Through the application of emotional intelligence and self-determination, the youth are likely to participate more in activities and programs which they find to be interesting and challenging (Atamanova & Fedorovsky, 2020). Intellectual stimulation from people such as their leaders whom they look up to is therefore important in shaping the mind-sets of the youth.

One crucial area of personal development for a young person is the stream of spiritual development. Spiritual development for the youth as described by Chiroma and Chiroma (2021) refers to the progression of their faith towards maturity, and their growth in the likeness of Jesus Christ. As discussed above, the youth are the hope for the existence and sustainability of the church, without whom the churches will experience imminent closure as has already happened in some parts of the world. In their appraisal of the impact of globalization on the spiritual development of urban youth in Africa, Chiroma and Chiroma (2021) accentuate the critical role of spiritual development of the youth, noting that it is foundational to the mission of the church. They postulate that this spiritual development has

been impacted by effects of globalization in both positive but also negative ways. Chiroma and Chiroma (2021) implore churches to invest in developing the spiritual health of the youth based on sound biblical doctrine, which is important in growing the body of Christ, which is the church.

Voice/Influence Indicator

The youth should be at the decision-making table and their voice heard on any program, activity or policy that is developed especially for their benefit or consumption. Brown and Gabriel (2019) submit that great things could happen when the youth use their voices, because it is one of the fundamental tenets of youth engagement. Youth voices need to be heard and actioned upon. It is crucial for the youth to be given adequate opportunities in order to influence decisions which touch on their lives. Brown and Gabriel (2019) further observe that when the youth are given the right opportunity and their voices are heard, they can contribute to the success of their organizations by developing policies, programmes and providing meaningful recommendations to build their communities.

The youth should indeed be given an active and not just a passive voice in youth development programmes. This was a highlight from Intosh et al.'s (2020) study conducted in Trinidad and Tobago from a group of twenty-four diverse youth. The study sought to find out from the youth perspective what the definitions of success were, the obstacles to success as well as how significant support was to the youth. They noted the significance of treating youth as active participants in their personal development, something which makes the positive youth development theory more inclusive than others.

Empowered youth with a voice and influence over the affairs of an organization can lead to good organizational performance. Nyang'au et al. (2020) established a linear correlation and positive relationship between youth participation in decision-making and level of implementation programmes by the youth in Kenya. This in essence means that when

youth are involved, their voices are heard and they feel that they have an influence in a certain matter, then their level of participation on planned activities and programs is high. In order to ensure a healthy church, the leadership should provide an enabling environment through opportunities, programmes, spaces and exposure which promote the spiritual, social and emotional well-being of the youth (Brown & Gabriel, 2019). Therefore, leaders should intentionally include the youth in planning programs, especially those which are youth-focused, and also give them ample opportunities to contribute to decisions that affect their lives and the church at large.

Safety/Support Indicator

In the Maslow's hierarchy of needs, safety is categorised among the two basic needs of a person. It involves security, dependency, protection, order and stability (Balraj, 2017). To be able to fully and actively participate in a church program or activity, the youth need to have an assurance that their safety is guaranteed. Also, the assurance that trust and confidentiality would be maintained within and outside the confines of a group would make them more trusting and vulnerable to actively participate in the affairs of the church.

Of importance is the need to have an older person or leader whom the youth can be close to, share with and can confide in whenever they have an issue to deal with as evidenced by the Barna (2017). Fifty-five percent of Irish Christian youth confided the study that they did not know of adults who spoke to them about their faith. This implies that although the youth were eager and interested to hear about spiritual matters, they lacked the necessary support from their parents, guardians or church leaders. As a matter of fact, over a third of the youth surveyed felt that they wanted to find a way to follow Jesus but in a way that connected to their world, with one out of four young Christians expressing that their lifestyles needed to reflect their relationship with God. An important recommendation from the youth interviewed was that one in every five people wanted to help the church return to the biblical priorities as

intended by Jesus Christ. Such a desire from the youth themselves is commendable, since with the necessary support from church leadership then the youth would voluntarily commit themselves as members of the church and actively participate in the affairs of the church.

Church leadership and adult members of the church play a critical role in providing necessary support as desired by the youth. Relational mentorship is an important inroad to building strong and lasting relationships and flattening the intergenerational curve between the old and the young members of the church. The discussion in Chiroma's (2017) article on the important role that mentorship has in relation to the ministerial formation of the youth highlights that mentoring is critical for the future church. Besides theoretical knowledge that the youth receive through formal education, they also need to have practical examples in life matters through guidance by a person who has experienced or gone through similar paths. Moreover, the youth could also show the older members of the church one or two things through what is referred to as reverse mentorship (Murphy, 2012). For example, the younger technology-savvy members could train the older generations how to optimally utilize technology and social media in which the young generation is very good. As a result, relationships would be more strengthened and the intergenerational gap reduced.

To summarize the voice/influence indicator review in relation to church and transformational leadership, it is remarkable that transformational leaders provide needed support to young members of their churches, giving the youth reason to stay as engaged and active members of the church. Through individualized consideration, church leaders are able to hold the hands of the young members and mentor them. The leaders also act as role models through the idealized influence attribute. By exercising inspirational motivation and intellectual stimulation, the leaders can challenge the youth to step out in confidence and help build their local church with the gifts that the Lord has bestowed on them. Whether through

relational or reverse mentorship, leaders and all members of the church get to mutually benefit from a loving and healthy church whereby every person feels safe and supported.

Community Engagement Indicator

Giving back to the society through meaningful engagements is essential to every human being. The youth are as well interested in participating in activities which they feel are of a higher good to their society. Curtis (2019) argues that non-governmental organizations have the potential to facilitate youth development and enhance global citizenship. Through programs geared towards getting the youth to participate in nurturing and growing their communities, churches are capable of keeping the young generations positively engaged. Such programs include visiting children's homes and old people shelters, cleaning-up drives for their streets and cities, participating in community sports activities among others. In USA, the Government through the National Civilian Community Corps program encourages the youth to serve in teams and meet the needs of their communities like in areas of safety, conserving the environment, in education and also in providing relief when a disaster strikes (Youth.GOV, 2021).

Keeping the youth positively engaged is a deterrent to them from engaging on societal vices such as joining criminal gangs or involvement in substance abuse. Intosh et al. (2020) observe that the number of the youth in the USA who are dropping out of school and getting entangled in gangs and violence to be on the increase. Similarly, in Trinidad and Tobago, Intosh et al. (2020) established that incidences of crime and murder cases had greatly increased. In Nigeria, with a population of fifty-seven percent of the people being youth, it is reported to have increased youth unemployment, heightened crime and violence cases in the public space of the country (Ononogbu et al., 2020). In their study to appraise the role of the church in Nigeria's public space, Ononogbu et al. (2020) found out that a significant thirty-three and a half percent of the youth surveyed believed that the church was making positive

impact in the social space of Nigeria and not just concerned with the spiritual matters of its members. Ononogbu et al. (2020) noted that the church had a key role to play in ensuring a holistic well-being of the youth in their communities, thus calling on churches to provide skills training as well as self-employment opportunities for the youth. This would keep the youth positively engaged, create meaningful livelihoods for them and above all provide an opportunity for the church to evangelize and grow its youthful members (Ononogbu et al., 2020).

In Kenya, the church appreciates the importance of engaging the community in programs and initiatives that are beneficial to the members of the community both socially and economically. The Catholic Church has invested significant resources in the Isiolo County to fund projects which are geared towards empowerment of the community members, a move noted to have contributed to a cohesive coexistence of the community (Chigozie et al., 2017).

In conclusion, the review of the youth factor in a healthy and growing church has shown the importance of having the youth on the decision-making table cannot be overemphasised. The benefits of engaging the youth and giving such opportunities to actively participate in the matters that affect their well-being spiritually, socially and economically have been elucidated. When the youth are involved and allowed to contribute to the affairs of the church, then the society as a whole profit since they would be involved in positive things and keep them away from social vices. The youth themselves would also be motivated to be responsible citizens since their personal development is not neglected, their voices are heard and they get the needed support to progress in life. Transformational leadership is therefore important to ensure a healthy church which attracts, develops and gives the youth opportunities to contribute to the matters of the church, making them permanent active members of the church, and beacons of hope in their communities.

Operational Context of the Church in Relation to the Youth

The modern church is operating in an unprecedented times defined by a contingent environment which church leaders must navigate. Three defining factors of the church worth considering in relation to the youth are globalization, technological advancement and adaptation, and diversity, mainly the intergenerational and cultural diversity.

Globalization

Globalization is said to have begun with God himself, first in the Old Testament in Genesis when he commanded man to multiply, fill the earth and subdue it. Again in Genesis chapter eleven he dispersed people after the fall of the Tower of Babel (Bishop, 2014). In the New Testament, Jesus Christ in the book of Matthew chapter 28 (NIV) commanded his disciples to go and make disciples of all nations, therefore charging the disciples to be global leaders and not just confined to their villages or nations. Bishop (2014) postulates that after God scattered man through confusion of language at Babel, man has been working his way towards global domination. The quest to globalize is actually an attempt to unite the world economically, politically and religiously. Going by this, it is therefore important to note that the Christian leader is a global leader from the onset. He or she should be prepared to lead at global stage applying the skills and competencies of a global leader.

Russell (2014) posits that globalisation does not imply oneness or homogeneity, but it has everything to do with acknowledgement of the existing differences or diversities among people, then finding smart and effective ways to deal with those differences. Globalization can be disruptive, completely changing the usual way of doing things. For example, the invention of the mobile phone has revolutionized the way people communicate, whether through a voice call or through social media platforms like Zoom, WhatsApp or Facebook. Additionally, the same mobile phone is also used for various other purposes including entertainment, doubling as both a radio and a television and for mobile banking which has

totally disrupted the traditional mode of banking. Almost every young person owns a mobile phone which they use for the above purposes, but also for education purposes for those in college or university for learning, research and to access their assignments. The year 2020 experienced various challenges due to the Covid-19 pandemic like closure of institutions including schools and churches in many nations. However, technology came in handy as many church and learning institutions had to turn to online studying modalities, chiefly through the internet as was possible.

During a Leadership Forum radio programme on Hope FM in Kenya, Emeritus Bishop Dr. David Oginde of CITAM cited the need for not only people and organizations to be more creative and innovative, but similarly for countries and governments to comply otherwise they would be pushed out of play due to globalization. The Emeritus Bishop gave an illustration of how the Chinese Government was previously very conservative as a Communist State, allowing other nations like the USA to rule as the economic global leader. However, with China's creativity and change of strategy, the nation has quickly become a market leader in many aspects; including importation of fish to Kenya's biggest fish farming community of Kisumu County which is located in the shores of Lake Victoria. Unless it changed its strategy to maintain its local market share, the Kenyan government would lose its fish farming grip to the Chinese Government (Oginde, 2020). From this illustration, it is possible for a country to determine the direction it takes, including determining religious activities in a nation through the strategies they employ. Technological advancement is a key area which globalization has significantly impacted.

Technological Advancement and Adaptation

With globalization, the world has increasingly become fast-paced, with leaders needing to embrace and adapt quickly to change. In order to survive in the turbulent business world of the twenty-first century, churches must endeavour to continuously be creative and

innovative, otherwise their chances of survival are minimal (Moon, 2014). Rapid globalization combined with the changing business environment has caused organizations to change their ways of doing things. The business landscape continues to push firms to further intense competition (Daft, 2010). Churches and religious institutions in general face challenges as their members move more and more to the digital world with preference for virtual interactions than the traditional physical assemblies. In the secular platforms, innovation enables organizations to gain competitive advantage over their opponents by helping the organization grow in faster, better and smarter ways than the competitors do, which then may influence the entire industry the organization operates in (Oster, 2009). Creativity is pointed out by Burkus and Oster (2012) as one of the most important aspects of innovation for, “any successful product introduction or program implementation depends upon the individuals or teams having good ideas and pursuing those ideas beyond their initial generation.” Religious institutions must consider creative, innovative ways and programmes which would entice the young generation congregants and give them a purpose to stay in church and be connected to their spiritual leaders virtually or in person.

Innovation involves turning creative ideas and concepts into actual products, services or processes. The right application and utilization of the products, services or processes invented then brings about the desired change in the organization (Hamel, 2002). Daft (2010) posits that for organizations to facilitate innovation, “managers need to understand how structure and context (organizational theory) are related to interactions among diverse employees (organizational behavior) to foster innovation, because both macro and micro variables account for innovations” (p.36). Rank et al. (2004) note that change in an organization involves some transition from the current status to a more desired future status or state. In order for such desired future state to bring about the transformation or change, it is facilitated by creativity, innovation and initiative to achieve the same. McLean (2005) further

states that creativity is the ability to produce work that is both novel and appropriate. Innovation has to do with the process of developing and implementing a new idea. In summary and as defined by the Business Dictionary, innovation is, “the process of translating an idea or invention into a good or service that creates value or for which customers will pay for” (Business Dictionary, 2018). An innovation must be able to withstand the test of time. It should be replicable and sustainable. In the new normal era of the Covid-19 pandemic, church leaders need to search what innovative ideas they have at hand, which they can translate into sustainable solutions for the well-being of the church.

There are different ways that innovation takes place, two of them being the incremental and the disruptive (rapid) innovation. The church can adopt them, especially when introducing new leadership ideas to its members. Although the incremental innovation may seem more reliable since it is tried and tested over a period of time, many scholars are in agreement that to bring real and quick change, the rapid or disruptive innovation is the only game-changer as demonstrated with the disruption brought about by the Covid-19 pandemic (Christensen, 1997). The millennial generation is depicted by characteristics such as openness and curiosity. The church leadership could take advantage of these charms when introducing change. Incremental innovation can only keep an organization competitive with its current product or services platforms, otherwise it has to engage the radical innovation strategy so as to breakthrough into new competitive products or processes (Leifer et al., 2011). Compared to the younger Millennials who would be comfortable with rapid innovation, the older generations may find it difficult to move from their comfort zones through disruptive innovation. They prefer the incremental style. Church leaders should therefore bear in mind the generational diversity represented in their congregations when coming up with new ideas or introducing changes including different styles of leadership to the churches.

Many churches in the world today have been pushed to adopt to new innovations in order to effectively reach and minister to their members. Some of these innovations include streaming sermons live or online as preachers share and teach the word of God (Del Castillo et al., 2020). Additionally, recording the sermons and subsequently posting them on social media channels like YouTube and Facebook has been helpful, where the younger members can access with ease. Doing church business cannot remain the usual physical Sunday service but the leaders must be agile and discerning enough in order to move with their congregants. It is reported by The Church of England (2020) that in the West more and more physical churches continue to shut their doors and the buildings turned into museums or monuments. Further, The Church of England notes with concern that around twenty to twenty-five churches are closed annually when they are no longer needed for worship. Further study is needed to inform the reasons the churches are no longer appealing leading to their closure.

Intergenerational and Cultural Diversity

Bishop (2014) citing Baker (2012) observed that the forces of globalization had refashioned the geographic and cultural boundaries of Christianity, thus paving way for new types of cross-cultural religious encounters. As disciples of Jesus Christ, Christians have been called to be salt and light of the world (Bishop, 2014), and therefore to provide a globally focused leadership. With a global mind-set, church leaders are challenged not to bury their heads in the sand but rather accept the effects of globalization and move with the evolving times, embracing the opportunities that it brings, but also find ways to deal with the challenges that it poses. Banks (2013) suggests that the role of the future leader is to know the complex system of a human being and how it must function in the future so as to move forward. Further, Banks advocates that “leaders must challenge present organizational and leadership structures of faith communities with purpose for growth, change, and production in the church” (p.1). This cannot be more true as the youth including Millennials and

Generation Z take the centre stage in the Church and the workplace in general, increasingly becoming the key decision makers while their baby boomer parents and older generations exit the job market (Green, 2008).

In conclusion of review of the operational context of the church, it is worth noting that on one hand, there are numerous merits that globalization has brought to the workplace, including the positive effects that it has brought on church leadership today. Some of these merits include having increased creativity and innovation on how to do business or conduct church affairs, increased use of technology which has in turn led to reduction in the cost of services and consequently improved living standards (Velocity Global, 2019). On the other hand, challenges are continuing to increase by the day as rapid globalization gains momentum. Some of these challenges as suggested by Velocity Global (2019) include economic and financial dominance by the West, increased job mobility which leaves the developing world at a loss due to brain drain, environmental pollution and degradation. Also the loss of cultural identity, something held dear particularly in the African community and the church. Values which the church upholds precious as per teachings from the Holy Bible are under threat by the impact of globalization. For example, promotion of gay unions through the human rights agenda, which the Bible warns against and would have a negative impact on the family unit (Baldwin, 2002).

Empirical Literature Review

Relationship between Transformational Leadership and Church Health

Powell, et. al., (2019) did a literature review of the vital elements that make up church health. The qualitative study of multiple kinds of literature on church vitality focused on Australia, New Zealand, the United States of America (USA), and England. The study explored various dimensions of church growth and vitality and summarized the consistent themes and measures of church vitality from the reviewed literature. The study highlighted

the basic measure of church growth and vitality from numerical growth to the more complicated measures of church growth and vitality. From the numerical measurement, the study highlighted the great commission principle (Mathew 28:16-20). However, the study posited the themes emanating from the reviewed literature categorizing church growth dynamics to include shifts in societal moral values and beliefs, theological and church polity, how leaders approach congregational issues, and the characteristics of the local community. Of importance, the study emphasized the role of transformational leadership in shaping theological and church polity and in handling various congregational issues.

Foulkes-Bert et.al., (2019) did a study on the effect of transformational leadership on the character of individuals. The study was anchored on attachment theory and God's attachment. The cross-sectional study which was done in the United States of America (USA) involved student chaplains who volunteered for the study. Data collection for the study was based on self-report surveys. The study found that transformational leadership contributed positively to character formation and God attachment. Despite the useful contribution of the findings, the study generalization was limited due to insufficient sample size ($n = 69$). The applicability of the findings was also limited by the data collection strategy employed, as self-report surveys do not guarantee data quality and subsequent study findings. Also, the study recruited participants through volunteering, a non-probability sampling method. While this was a convenient sampling method, the non-scientific method alienated sections of the deserving participants thus further limiting the study generalization.

Masengwe and Chimhanda (2019) traced the history of the Christian Church of Zimbabwe noting the various stages the church went through to be relevant to the community they were serving. The study detailed how the church went through its history and the way the church navigated the challenges amid social and economic changes and the rapid growth of new Pentecostal churches which attracted a large number of its members. The church was

affected by the sudden departure of missionaries, leaving the church to leaders who were not prepared adequately for the task ahead of them. The study focused on the period between 2000 and 2017 and the study was anchored on the dialogical approach. The first transformational journey for the period under study involved the organization of the church structure which involved the inauguration of the church constitution and the organization of the church leadership from the local church to the national leadership with relevant subcommittees to oversee specific functions. This would give way to the second phase of transformation which involved the drafting of a new constitution however was affected by incessant leadership struggles between the conservatives and the liberals. However, the liberals were able to push their agenda through and the new church leadership summarized their transformative agenda into four dimensions including deep knowledge of God, intellectual reawakening, financial integrity, and increased involvement of laity to support pastoral work. While the study has managed to demonstrate the successful transformation of the church as an entity, the study was not focused on the initiatives aimed at transforming people within the church, which would result in a healthy church. The enduring result of church transformation should ideally be focused on members.

Olabode (2020) did a study on the promotion of the interpersonal relationship between church members as a transformative tool for enhancing church health. The study on transformative leadership on improved inter-staff relationships which was found to improve overall productivity. This study used published relevant academic journals to demonstrate how the promotion of healthy interpersonal relationships improved church health. The study started by grounding the fact that churches employ professional staff, including pastors and administrators, and semiskilled personnel to undertake various tasks which would in turn help contribute to the overall well-being of churches. The study pointed that the church should be able to encourage the healthy coexistence of staff members by encouraging open

communication, encouraging collaboration rather than competition, and investing in staff growth through mentorship and training. The study concluded by noting healthy relationships between staff members in turn translated into good church health, reflected by the numerical growth of the congregation.

Chantal, et. al., (2022) did a study on the effect of transformational leadership on employee motivation in the Shyogwe Diocese in Rwanda. The study was based on human resources motivational tools including bonuses and performance rewards which were meant to improve the level of performance in the dioceses. This was a cross-sectional study and correlational research which involved both qualitative and quantitative data. The 171 study participants were recruited using basic random sampling and selective sampling methods. While primary data was majorly used for the study, secondary data was also used to a certain extent. The study found that transformational leadership, represented by the various performance incentive programs given to employees, had a positive contribution to employee motivation. The correlational study method is limited in that it does not allow a researcher to delve into inferential which allows a deeper understanding of the relationship between variables. Though cross-sectional studies are cheap and easy to undertake, the data obtained cannot be used to explain the causal relationship between variables.

Muthuku et al. (2023) did a study on the impact of the various dimensions of transformational leadership on the well-being of selected Pentecostal churches in Nairobi County, measured in terms of the numerical health of churches and the economic well-being of members. The study emphasized on the members' well-being since it translated into the financial sustainability of the selected Pentecostal churches through giving. The correlational researcher design was anchored on the four dimensions of transformational leadership including idealized influence, inspirational motivation, individualized consideration, and intellectual stimulation. The study used descriptive statistics data analysis method to

conclude. The study involved 330 participants selected from 11 Pentecostal churches in Nairobi. The study established the dimensions of transformational leadership had a direct bearing on the health of Pentecostal churches in Nairobi. However, the study noted the inspirational leadership dimension had the most impact on the study participants. Despite the findings, this was a purely quantitative study, meaning the participants did not have opportunities to give feedback on other underlying issues which could have contributed to church health and the participants' economic stability.

Kioko (2020) studied the transformative role of the church on the economic and social well-being of the community. The study was done in Makueni County, Kenya using Redeemed Gospel Church (RGC) was used as a case study. The study grounded on phenomenological and grounded theories in which the researcher employed ethnographic interviews and questionnaires to collect data from church leaders and pastors from participating 30 churches. The qualitative study dealt with social-economic transformation, by measuring the impact of the church in education, agriculture, and healthcare. The study established the church had the least impact on agriculture, with only one church making effort to help its vulnerable members with seeds, supervision of planting, and provide farm labour to the sick through home churches. In education, the church invested in building schools that catered to kindergarten children at subsidized costs and at times offered scholarships to needy students. The researcher however noted the church had offered tuition to graduates. As far as health services were concerned, the study established the church had not invested in health infrastructure, mainly because the Makueni County government had adopted the Universal Health Care system. However, the study noted that the church took care of the members by providing support in terms of nursing services where possible, food, and other personal amenities. The church also offered a ready market for building materials employed local population in construction sites as they built churches. In spite of the

optimistic view of the researcher as far as the role of Redeemed Gospel Church's improvement of the social economic situation of its members, the study was not clear in giving the progress report vis a viz the targets which had been set by the church.

Akattu, Ndeda, & Gimode (2020) traced the effect of the transformative journey of the Anglican Church of Kirinyaga on the residents of Kirinyaga County. Precisely, the study aimed at tracing the success of the integration of the preaching of the gospel and social-economic development such as investment in academic and health institutions and agricultural extension services. The qualitative study was grounded on social capital in which purposive and snowball sampling techniques were used to select the study participants who were categorized into five groups including the clergy, the government officials, and political leaders, ACK sitting administrative staff, and men and women who understood the ACK missionary work in the area. The study established the Anglican Church had contributed massively to the social and economic development of the area. In the education sector, the earlier students formed part of the political leadership which took on leadership after independence. In terms of agriculture, the introduction of coffee and tea in the region, though steeped in controversy the natives were driven out of their land, would later provide the much-needed money for social-economic development. In light of the success stories in social and capital development, the Anglican Church has since institutionalized social development through the Christian Community Services (CCS) alongside the preaching of the gospel through the clergy. Though the study has succinctly explained the role of the Anglican church in social and economic development, the study was careful in avoiding the controversy around the activities surrounding the perception that the church was complacent in standing with the community following the forceful displacement of Africans from their ancestral land to give way to European farms (Khan, et al. 2022). The question around this narrative was whether the development attributed to the missionaries was actually actualized

to domicile the power of the British Empire (Khan et al., 2022). The counter-narrative is that the development attributed to the earlier missionaries was actually a spill over effect of the British colonial government's effort to dominate Kenya.

Tsuma et al. (2019) did a study on the effect of transformational leadership, considering stakeholder engagement, on financial sustainability in the Anglican Church of Kenya, taking the case of the ACK Diocese of Mombasa. The study took place against the backdrop of slowed project completion rate from the 2012-2017 study period. This also led to additional budgetary allocations to finish these projects. This was a cross-sectional study that was grounded on stakeholder engagement theory, theories of religious economics, and resource-based view theory. The church used stratified random sampling and purposive sampling methods to select church members and church committee members respectively. The study established that project sustainability was directly impacted by stakeholder engagement and transformational leadership in the study. Therefore, the study established participants were satisfied with the level of engagement in the projects and project completion rate in the ACK Diocese of Mombasa. The study elucidated that project sustainability depended on the nexus between transformational leadership and the level of community engagement. However, the study used a purposive sampling method to select church leadership participants thus compromising the study's generalization.

Chiroma and Muriithi (2019) argued youth involvement and their effectiveness in church sufferers as a result of the mismatch between the youth training materials and the culture. The materials used in the youth ministries were mainly developed from the western perspective. The study, therefore, posited transformation in the youth ministry could only take place if church scholars would contextualize youth training materials to fit the Kenyan or African youth. Moreover, the study posited the bedrock of youth ministry should be founded on theology. This was a qualitative study in which the researcher reviewed a number of

materials from the Osmerian perspective to draw conclusions. The study posited that classical theological materials currently used in theological education are more theoretical and counter-cultural and therefore hard to contextualize in Africa. The study, therefore, recommended that for transformation to happen in the youth ministry, there is a need to embrace missional hermeneutics which is more flexible and dynamic to the changes taking place around the globe. Moreover, the study also recommends practical theology which is anchored in the Bible but also embedded with culturally relevant content as well as a Christian tradition. The study explored the pertinent theological issues which the African church should pursue to enhance youth ministry demonstrating practical theology should be the bedrock of youth transformation. While it might be hard to put the study on a weighting scale through quantitative study, it would be interesting to subject the study to a serious quantitative research to see the interplay of the various variables.

Relationship between Transformational Leadership and the Participation and Constructive Engagement of the Youth in the Church

Lai et. al., (2020) explored how transformational leaders mobilize their followers to achieve organizational goals. The study designed a multi-temporal, multisource approach grounded on work engagement, which explains the extent to which workers were engaged psychologically in their tasks, and transformational leadership which was considered from four dimensions including idealized influence, inspirational motivation, individualized consideration, and intellectual stimulation. The study in Taiwan involved 507 nurses distributed in 44 groups. The study found that transformational leadership motivates followers to engage in meaningful tasks which they perform way beyond expectations. Transformational leaders excel by communicating compelling visions, removing hindrances and they create a suitable environment for job performance. Despite the useful contribution the present paper has in the academic field, the study used nurses, meaning the findings of the

study cannot be generalized in church. In addition, though multi-temporal, the multisource approach involves holding several variables constant thus encouraging the possibility of getting influences of other variables, such fits which are close to possible since other variables which were not accounted for may sneak into the study.

Li, et al., (2019) explored the impact of transformational leadership and constructive engagement on innovative sustainable behaviour. This was a cross-sectional study that was anchored on Social exchange theory and transformational leadership. The participants for this quantitative study were recruited from full-time employees from the pharmaceutical industry in China. The study investigated various elements that build employee trust and engagement through transformational leadership. The study established that transformational leadership stimulates employee innovation by building a cohesive relationship and constructive engagement. This means that transformational leaders who have good interpersonal relationships have higher impact on organizational productivity. The generalization of the study was limited due to the fact that this was a cross-sectional study, meaning the researcher did not study the causal relationship between the variables. Moreover, the study was done in the pharmaceutical industry meaning the findings may not be generalized in the church setting.

Farahnak et.al., (2019) did a study on transformation leadership as a predictor of innovation and staff attitudes among mental health workers. The study was grounded in the transformational leadership theory. Specifically, the cross-sectional study tested the impact of transformational leaders in behaviour and attitudes in mental health facilities in Southern California on the implementation of organizational tasks. The study took place in Southern California among mental health professionals drawn from 11 health institutions where evidence-based practices were being implemented. The study established there was a positive relationship between transformational leadership on staff attitudes and staff innovation

among mental health workers from southern California. However, the study had a number of limitations that impeded the generalization of the study findings. First, the study was done among mental health professionals, an industry that is different from the church. Secondly, this was a cross-sectional study which meant the study did not establish a causal relationship between the variables.

Nurjanah et. al., (2020) did a study on the effect of transformational leadership on employee engagement and job satisfaction. The study which was done in Jakarta, Indonesia was mediated by organizational commitment. The study targeted civil servants working in the ministry of education in Indonesia. The independent variables for the study included organizational citizen's behaviour, which is the extra behaviour employees show outside their normal work, an organizational commitment which was described as the willingness of employees to engage with the values and being resilient in pursuing the organizational goals. The participants were recruited using a simple random sampling method. The study established transformational leadership impacted employee engagement and job satisfaction. Though the findings can be used to formulate the current study, the generalizations of the findings of the study could be enhanced since the study were contextualized in Indonesia and targeted civil servants.

Meng, et al., (2020) studied the effect of transformational leadership on staff motivation and work engagement in China. The study was grounded on Job Characteristic Model and integrative theory of employee engagement. The study was motivated by the rigid discipline of police training which makes officers to automatically obey orders and would force them to perform tasks that they do not necessarily like. The study, therefore, wanted to establish how transformational leadership impact task characteristics, perceived meaningfulness in work, and work engagement. The study was done among police officers; the participating police officers being randomly selected from 11 police stations in rural areas

in China. The study established motivational leadership positively affected work meaningfulness and engagement though this would continue up to the point when exhaustion would set in even the officers are expected to continue up to the time their superiors decide otherwise. The study however noted transformational leadership would work for officers with tasks that demand low job autonomy while it would be detrimental for officers with high job autonomy. The implication of this study is that transformational leadership does not always work for police officers unless the working environment is changed to allow room for greater task autonomy. Though this study has highlighted the potential weaknesses of transformational leadership in the disciplined forces, the study findings may not be generalized in the church. This is because the police force is a highly trained, structured, and organized team with different, with juniors expected to obey orders from their superiors while church leadership is usually more elastic and voluntary.

Adarkwah & Zeyuan, 2020 did a study on the impact of principals' transformational leadership styles on teachers' motivation. The four dimensions of transformational leadership, including intellectual stimulation, idealized influence, inspirational stimulation, and individualized consideration were considered to investigate teacher motivation. The study highlighted the dearth of research on teacher motivation in developing countries and thus justifying the study being done in Ghana. The study used purposive sampling method to select partnering schools while simple random sampling was used to select teachers in the selected schools. The researcher used correlational research design and ex-post design to arrive at conclusions. The study established that secondary school principals practiced transformational leadership, though this did not translate into teacher motivation. This implies that other factors outside the schools motivated teachers, such as government policies and general teacher compensation which is outside the purview of the head-teacher affected teachers. Though the findings are useful in anticipating the direction the study would take,

since the researcher does not manipulate independent variables, the correlational study does not allow the cause and effect, thus limiting its generalization.

Sabwami, Areba, & Abenga (2020) did a study on the effect of transformational leadership on the management of financial resources by public secondary school principals by mobilizing staff and other stakeholders toward financial accountability and transparency. The study was done in Trans-Nzoia County, Kenya. Though secondary schools' principals were the accounting officers of financial resources, they had to work with financial staff and other teachers to drive the agenda of the school. The mixed study design was executed using the mixed study method. The researcher grounded the study on Bass's transformational leadership theory while a stratified sampling method was used to collect data from head-teachers and teachers. The study found principals that practiced transformational leadership promoted financial accountability and transparency among administrative staff, teachers, and parents. From the study, parents were encouraged to bank school fees in banks and then bringing banking slips to schools to accountants to authenticate the slip. Though the study has endeavoured to demonstrate the role of transformational leaders in enhancing financial discipline, the study was done in schools, thus limiting the generalization of the findings to schools.

Using Moi Teaching and Referral Hospital, Eldoret, Kenya, Chebon et. al., (2019) studied the effect of two transformational leadership dimensions including inspirational motivation and idealized influence on employee performance. The researcher was motivated by the fact that critical care facilities such as hospitals play an important role in taking care of the sick which would make work demanding and stressful. The study noted hospitals have structured ways of dealing with such issues, including an environment of well-thought-through decision-making processes, well-defined workflow processes, collaboration and teamwork, and mentorship of junior staff among others. The study was grounded on

descriptive research design while both stratified sampling methods and simple random sampling methods were used to select research participants including the top management, middle-level managers, and operational staff. The study established inspirational motivation and idealized influence helped in promoting productivity at Moi Teaching and Referral Hospital. The study particularly established senior staff members spent time mentoring and coaching their juniors guided by the strength they saw in their juniors. As far as intellectual stimulation was concerned, the study established senior staff encouraged innovation by provoking staff to rethink the strategies. Whereas the relevance of this study in the academic field cannot be wished away especially because the study was done in Kenya, the generalization of this study is limited by the fact that the present study will focus on the church which is a different industry from academia or health.

Change, Linge and Sikalieh (2019) did a study on the transformational leadership dimension of idealized influence on employee engagement in the Kenyan energy sector. The study was motivated by the challenges parastatals face in Kenya leading to the government reverting to transformational leadership to solve challenges. The study was grounded on transformational leadership theory and guided by the positivist research paradigm. Data analysis was directed by correlation research design. The variables being measured by the researcher include employee engagement, ethical leadership, teamwork and employee motivation. The study classified energy employers into three categories including petroleum, renewal energy, electricity, and the sector regulatory body. Independent variables included physical, emotional, cognitive, and employee engagement. The Kenyan energy sector middle-level managers were selected using a stratified random sampling method. The study established there was a positive and significant correlation between idealized influence and employee engagement. Though the present study can borrow some useful ideas from the

study by Change et al. (2019), the study was done in the business environment, thus making it hard to contextualize the result in the present study.

Muthuku et al. (2023) did a study on transformational leadership as a panacea to church growth problems. The study sought to establish leadership issues that lead to the decline of progress in major Pentecostal churches and evangelical churches located in Nairobi County. Pentecostal churches and Evangelical churches are distinct movements within Christianity. Pentecostalism emphasize the present-day work of the Holy Spirit and the experience of spiritual gifts like speaking in tongues. Pentecostal worship is lively and expressive, with an emphasis on direct interaction with the Holy Spirit. Evangelicalism emphasizes the authority of the Bible, personal conversion, and the proclamation of the Gospel. While both share core Christian beliefs, Pentecostalism places a stronger emphasis on supernatural experiences and the Holy Spirit's power, while Evangelicalism emphasizes the Bible's authority and sufficiency, personal conversion, and varied worship styles. Pentecostal and Evangelical churches were selected because they account for the majority of churches in Nairobi County.

The study involved 330 participants drawn from 11 Pentecostal and evangelical churches. This was a correlational research design and the independent variables included congregational size, financial health, and spiritual health. The study established there was a relationship between church health and transformational leadership in the 11 participating Pentecostal churches located in Nairobi County, with the inspirational motivation dimension having the most effect on church health. The study also established spiritual well-being was the most affected by transformational leadership. This finding is especially relevant since the church primarily exists to deal with the spiritual health of its congregations, with the other components of church health depending on it. Despite the useful guides obtained from the

study, the study used the numerical number as the matrix for church growth, which may not sufficiently inclusive for a lot of churches.

Using the case study of the Nairobi technology hub, Mburu (2020) explored transformational leadership. The study interrogated communication as a key component of transformational leadership among staff members, particularly in virtual teams. The study was grounded on transformational leadership theory which was fronted by Burns (1970), and the theory of emotional intelligence by Coleman (2013). The study was embedded in a descriptive research design and a mixed study method was employed in data collection and analysis. The researcher used a purposive sampling method to recruit participants. The study established transformational leadership was practiced among virtual workers in the Nairobi technology hub. The study particularly found that communication was a challenge among staff members as they were used to interacting virtually. The technology hub's staff members, therefore, had low social skills, especially in situations where they needed to interact physically. This study used a non-probability sampling method to collect data which limited the generalization of the study.

Mediating Effect of Church Health on the Relationship between Transformational Leadership and the Participation and Constructive Engagement of the Youth in the Church

Khan et. al., (2022) in their study explored the moderating effect of transformational leadership on the performance of healthcare workers. The study was motivated by the researchers' observation of cases of burnout among medical and its impact on hospital staff's productivity, the study theorized that leadership plays an integral part in organizational health, implying transformational leadership would translate into a stress-free working environment. The researcher considered servant leadership and constructive engagement as the independent variable. The cross-sectional study was done in Pakistan from various

hospitals and health centers. The study established the performance of healthcare professionals in Pakistan was moderated by transformational leadership. Despite the useful findings that could be replicated in the present study, the longitudinal nature of the study limits the generalization. Moreover, the study was done in Pakistan which has different social-economic differences from Kenya.

Żywiołek, et. al., (2022) explored the relationship between transformational leadership staff resilience, collaboration, and staff innovativeness. The study was grounded on dynamic capability theory which was credited to David J. Teece between 1980 and 1990. The theory explains the ability of an organization to adapt to the changing business environment. The cross-sectional leadership treated transformational leadership as the dependent variable while the study was mediated with employee adaptiveness with knowledge sharing and employee creativity being moderating and independent variables respectively. The study used simple random sampling method to pick participants drawn from employees of three and five-star hotels in Pakistan. Inferential analysis was used to draw conclusions. The study found that transformational leadership improved interpersonal relationships and enhanced workplace creativity though the relationship was found to be mediated by employee adaptiveness. This being a cross-sectional study, the generalization of the study is limited since participants may not be able to recall events that happened in the past.

Doan, Nguyen, & Nguyen (2020) did a study on the impact of transformational leadership on organizational commitment, using organizational health as an intervening variable. The researcher noted that emotional intelligence had contributed to transformational leadership practiced by project managers though there has been a dearth of information on the extent to which project management has benefited from emotional intelligence. The objective of the study was therefore to assess the nexus between emotional intelligence and

project health and whether emotional intelligence as a competency helped project managers to execute their roles. The study, therefore, proposed project success as the dependent variable while the independent variable was emotional intelligence and transformational leadership, and project managers' commitment was considered as the intervening variable. The study recruited project managers using snowball sampling method. The study established transformational leadership and emotional intelligence positively contributed to project health. At the same time, the study established project managers' commitment contributed to both emotional intelligence and transformational leadership. Though the study has contributed to knowledge affirming the nexus between transformational leadership, emotional leadership, and leadership commitment to organizational health, the use of the snowball sampling method however compromised to an extent, the generalization of the study.

Ochieng, et. al., (2020) assessed the project health of community-led institutions which involved youth within Turkana County, Kenya. The study noted the multifaceted nature of the projects since they attracted a group of professionals from different cultures and tribes. The main objective of this study was to measure the transformative nature of these projects in terms of the adoption of foreign cultures some of which positively impacted to the Turkana community. This was a descriptive study design while the participants who were project leaders were selected using the purposive sampling method. The population list was obtained from the Turkana County Integrated Community Development Plan (CIDP). The study established youth engagement in Turkana was significantly low regardless of the education level of the youth. This meant that most projects were being led by relatively older people who would not necessarily be transformed as a result of their engagement with project employees from outside Turkana County. The study also established community health projects which lacked youth participation and suffered from attaining the best potential.

Though the study was done in Kenya, the purposive sampling method reduced the possibility of generalization of this study.

Ndiritu et. al., (2019) studied the impact of the principals' transformational leadership on the performance of secondary schools. The study which was done in Nairobi County was done with the objective of determining the impact of transformational leadership on the performance of secondary schools. This study was motivated by the researcher's claim that Kenyan school principals face various challenges fronting them in their work. The correlational study design involved using simple random sampling for selecting schools and a stratified sampling method for teachers and principals. The study used the performance of schools in Kenyan Secondary Certificate Education (KCSE) as an indicator of performance. The study established that there was a direct and positive correlation between the secondary school principals' transformational leadership style and the performance of schools. Though the findings of the study contributed to research work, the use of KCSE as a measure of performance does not take into account other factors like the calibre of students admitted to the school, and the resources the schools have among others.

Using transformational leadership and stakeholder management as competencies needed for the successful implementation of youth empowerment programs, Awino & Muchelule (2021) did a study on the elements needed for the implementation of projects. The descriptive study was done in the Nairobi metropolitan region comprising Nairobi Machakos, Kiambu, and Kajiado Counties. The study was anchored on empowerment theory and stakeholder theory. Empowerment theory was credited to Zimmerman from the early nineteen eighties who advocated that people and societies should be empowered to improve their own lives. The Stakeholder theory, which was credited to Richard Edward Freeman also from early nineteen eighties advocated that it is the responsibility of corporations to maximize profit for shareholders. The study used the probability sampling method to select

participating youths who were members of youth empowerment programs in the selected counties. The results from inferential data analysis revealed that both stakeholder management and leadership with managerial skills had a direct and positive influence on youth empowerment programs. The study opened a lid on some of the requirements needed to manage successful youth empowerment programs.

Theoretical Framework

A theoretical framework provides the backbone for a research project. Grant and Osanloo (2014) postulate that for a research study, a theoretical framework is the foundation from which all knowledge is constructed. Research concepts and variables are backed up by tested theories which also play a key role during discussion of study findings of a project. Underpinning this study will be three key theories namely the Transformational Leadership Theory, the Church Growth Movement Theory and the Positive Youth Development Theory.

Transformational Leadership Theory

Transformational leadership was first coined by Downton and later advanced by MacGregor Burns in the nineteen seventies (Northouse, 2016). Northouse observes that transformational leadership is a process which incorporates both visionary and charismatic attributes in the positive influence of followers. This leadership theory has four main behavioural components which gauge the presence of the transformational leadership style in a person. These four components are idealized influence, inspirational motivation, intellectual stimulation and individualized consideration. A leadership style can therefore be measured against these four fundamentals.

Idealized influence refers to leaders who serve as role models and exemplify strong moral values (Northouse, 2016). In the context of engaging youth in church, leaders can embody the values and principles they want the youth to adopt. They can demonstrate authenticity, integrity, and a commitment to the church's mission. By being positive role

models, leaders can inspire and influence the youth to actively participate and engage in church activities.

Inspirational motivation involves leaders inspiring and motivating their followers through a compelling vision and clear communication (Rwigi, 2018). To engage youth in church, leaders can articulate a vision that resonates with the values and aspirations of young individuals. They can communicate the importance of youth involvement in church activities, highlighting the positive impact they can make in their communities and the spiritual growth they can achieve. By providing a compelling vision and inspiring messages, leaders can motivate youth to actively participate.

Intellectual stimulation refers to leaders who encourage creativity, innovation, and critical thinking among their followers (Thuan, 2019). In the context of engaging youth in church, leaders can create an environment that fosters open dialogue, encourages questions, and supports the exploration of faith. They can facilitate discussions, organize interactive workshops, and encourage youth to share their perspectives and ideas. By promoting intellectual stimulation, leaders can empower youth to actively participate and engage in meaningful discussions and activities within the church.

Individualized consideration entails leaders who demonstrate care and support for their followers' needs, aspirations, and personal development (Northouse, 2016). To engage youth in church, leaders can take an interest in the individual lives, challenges, and interests of young members. They can provide mentorship, guidance, and support to help youth navigate their faith journey and address their concerns. By demonstrating individualized consideration, leaders can create a sense of belonging, trust, and support that motivates youth to actively participate and engage in church activities.

For this research, transformational leadership theory was selected due to its holistic approach in consideration of what effective leadership should achieve and at the same time

impact followers. The role of transformational leadership in the active participation and engagement of youth in church can positively impact church health by fostering a vibrant community, developing future leaders, promoting intergenerational relationships, ensuring relevance, and nurturing spiritual growth.

The Church Growth Movement Theory

The second theory which this study is underpinned is the Church Growth Movement Theory. The Church Growth Movement (CGM) theory was first advocated by missionary Donald Anderson McGavran in the nineteenth century and later popularised by Peter Wagner (Hong, 2004). From his family, McGavran was a third generation missionary to India. He advanced the gospel of effective evangelism, emphasising the significance of the Great Commission of Jesus Christ towards growth of the church. Hong (2004) notes that the focus of CGM took a turn from paying much attention to external mission fields to focusing a lot more on the local church.

The key principles of CGM as highlighted by Hong (2004) include evangelism as a priority for growth complemented by a healthy spiritual care for the converts. Another strategy is the importance of identifying and pursuing receptive groups to win them over to Christ. The concern for individual homogeneous groups as opposed to mass conversions is another highly regarded strategy in CGM, which is in line with the individualized consideration of transformational leadership. The power and work of the Holy Spirit in church health and growth is substantial in the Church Growth Movement. There are other various models of church growth theories including the megachurch model, the multiplication model, the cell church model, the Alpha course model, the ICGK (Institute for Church Growth) model and the Natural Church Development (NCD) model (Hong, 2004).

The mega church model of church growth emerged in the 1970s particularly in the USA (Hong, 2004). According to Rakestraw (2020), evidence of the existence of this model

can be traced as far back as the nineteenth century by people such as Charles Grandison Finney. Rakestraw observes that mega churches command a large following with a regular weekly attendance of 2000 people characterised by sermons and worship services that are emotionally charged, which captivate people to return regularly for recharge. The mega church model of church growth is attributed to modernity, with a charismatic founder leader passionate about evangelism and who has an appeal to draw many people to the church. This modernity includes spectacular structures, state of the art equipment, televised and online vibrant services. Furthermore, influenced by desire to expand beyond the mother churches at mega churches have ventured into other cities and continents and planted new branches. This influenced development of the multiplication model of church growth (Hong, 2004).

The multiplication model of church growth is mainly based on planting new churches whereby the mother church opens new churches in other different locations (Hong, 2004). A church multiplies through reproduction. Warren (1995) views this as a true sign of a mature church because it gives birth to more churches. In the pursuit of growth through multiplication, it is observed in the Outreach Magazine (2019) that churches should not pursue growth for the sake of numbers, but should be more concerned about the health of those churches and their members. Further, the Magazine notes that the multiplying churches reproduce, release and send out missionaries including church planters to the world which makes it easier to reach non-Christians at a faster rate.

The cell church model according to the Anglican Church Planting Initiatives (2017) is a home-based model in which the growth of church happens. According to them, a small group forms a cell comprised of a few individuals that is regarded as a complete church where outreach is done. Ministry including worship, prayer and fellowship also happens in these small groups as opposed to taking place in large congregational level. In this model of church growth all laypeople are mobilized and trained for service in their small group

churches and to similarly reach out and start more groups. In this model, growth happens through multiplication of the cell group (Hong, 2004).

In this study, the church growth movement theory was used to explain the mechanism through which the participation and active engagement of the youth translate to church health. This is because the theory encourages churches to actively reach out to youth in their communities who may be unchurched or disconnected from a faith community. This involves understanding the specific needs, interests, and preferences of young people and developing targeted strategies to engage them. For example, churches can organize youth-oriented events, create relevant and appealing programs, and utilize contemporary communication channels to connect with youth. The theory further underscores the significance of transformational leadership in church growth. In the context of engaging youth, it is essential for church leaders to empower and involve young individuals in decision-making processes, program planning, and ministry initiatives. This approach not only gives youth a sense of ownership and investment in the church but also allows their unique perspectives and gifts to contribute to the church's overall growth. This gives voice/influence to the youth.

By extension, the theory recognizes the importance of discipleship and nurturing the spiritual growth of individuals. To engage youth in church, intentional discipleship programs can be implemented, providing opportunities for young people to grow in their faith, deepen their understanding and application of Scripture, and develop spiritual disciplines. For instance, by incorporating community engagement within the active participation and engagement of youth in the church, the church can create a holistic approach that connects the youth with the broader community, fosters their sense of purpose and mission, and strengthens their commitment to the values and mission of the church.

Last but not least, the theory was significant for the present study because it emphasizes the importance of creating a welcoming and inclusive environment within the

church. Youth should feel valued, accepted, and supported in their spiritual journey.

Churches can implement programs, events, and small groups specifically tailored to meet the needs of youth, providing a safe and nurturing space for them to connect, build relationships, and grow in their faith. This confers a sense of safety/support.

Positive Youth Development Theory

The third and final theory in which this study is bolstered is the Positive Youth Development Theory. The Positive Youth Development Theory is anchored in the interactionist ideology. As the name suggests the theory focuses on the way individual people as well as groups interact with each other in their day to day engagements (Hlagala & Delport, 2014). Groups and individual persons are regarded as key actors in their communities. Social meaning and importance is attached to the daily actions of the people.

The positive youth development theory advocates that the youth will have positive contributions towards themselves, their families and their communities if they have mutually beneficial relationships with the people and organizations they engage with (Lerner et al., 2005). According to Lerner et al., this theory focuses on the strengths and positive aspects of youth behaviour, generally advanced through the five Cs of Positive Youth Development. Shek et al. (2019) concur that every young person has unique strengths and potential which can be used for positive youth development once it is discovered and developed.

Governments across the world and global institutions like the United Nations have put in place programmes and significant resources towards youth empowerment and development.

The United Nations Population Fund is an Agency which believes that the potential of every young person should be fulfilled, acknowledging that the youth are drivers of positive change once they are empowered and given the right participatory opportunities (UNFPA, 2021).

The five Cs of Positive Youth Development, according to Lerner et al. (2005) are:

competence, confidence, character, connection and caring. These five Cs are deemed as

essential not only for the well-being of an individual person, but also for a community and society that is healthy (Benson et. al., 2007).

The first C indicator is competence, which encompasses cognitive (problem-solving abilities), social (interpersonal relations and abilities), academic (school and test scores) and vocational (work habits and career choices) competencies (Shek et al., 2019). The second C stands for confidence, which reflects the view of values and capacities of an individual. Character is the third C. It embraces positive values, morality, ethics and integrity in how a person behaves and carries themselves. The fourth C stands for connections, which incorporates the positive relations of a person with fellow people and organizations. The last C stands for caring or compassion, which involves the ability and capacity of a person to empathize and sympathize with other people who are in different situations from their own.

In this study, positive youth development theory was used as a complementary theory to explain the nexus between the active engagement and participation of the youth in church and church health. The theory recognizes the assets and strengths that youth bring to the church. When youth actively participate, their energy, enthusiasm, and unique perspectives enrich the church community. Their active involvement in various activities, such as worship, service projects, leadership roles, and fellowship, strengthens the sense of community and fosters intergenerational relationships within the church. These intergenerational relationships provide mentorship, guidance, and support to youth, while also allowing older members to pass on their wisdom and faith experiences. The connections formed through active engagement facilitate a sense of continuity, mutual respect, and shared responsibility, which contribute to the overall health and well-being of the church. By actively involving youth in various church activities and ministries, they can gain practical experience, develop their spiritual gifts, and grow in their faith.

Conceptual Framework

A conceptual framework provides a pictorial presentation of the various concepts in a study. It details the various variables for the research, clearly portraying how each variable relates to the other. Adom et al. (2018) posit that a conceptual framework reflects a researchers' thinking of their entire work, with diagrams created to define research topic constructs and arrows utilized to demonstrate the relationships of those constructs or variables. The following is the conceptual framework for this study.

Figure 2.1: *Conceptual Framework*

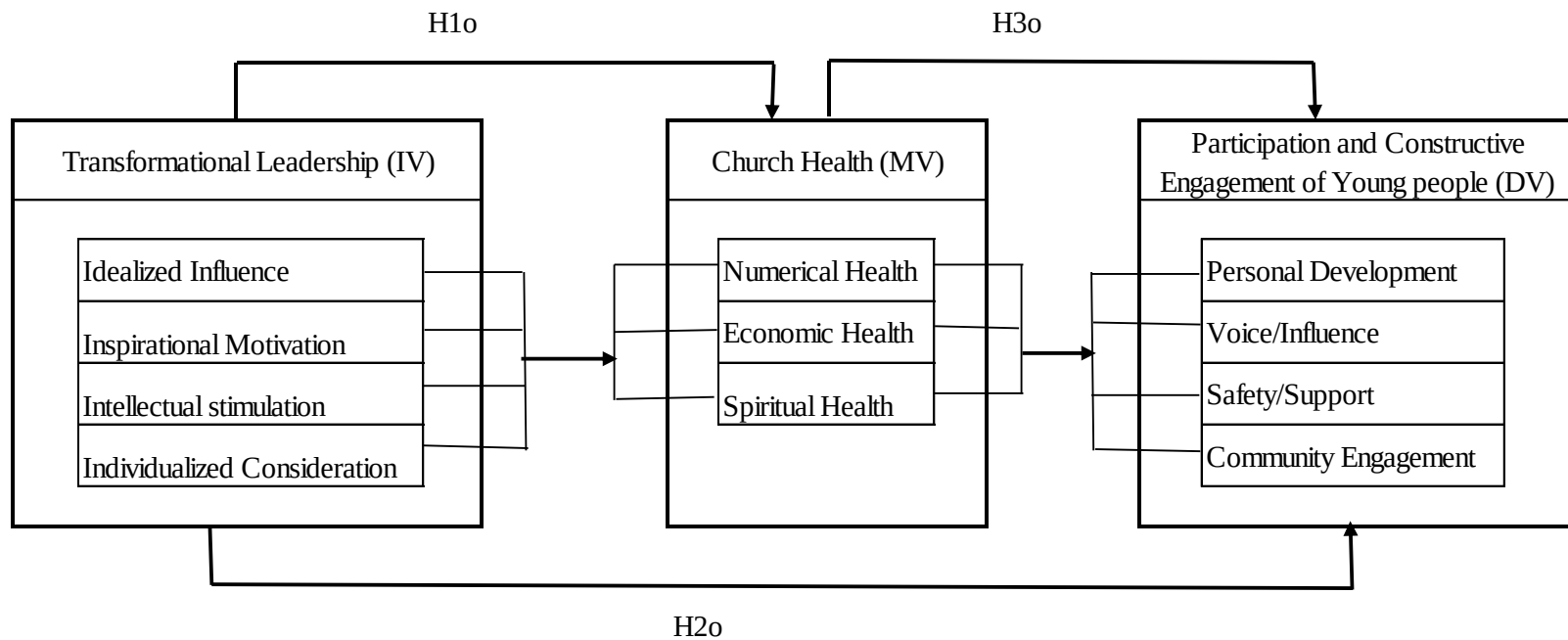


Figure 2.1 depicts transformational leadership as the independent variable with four dimensions: idealized influence, inspirational motivation, intellectual stimulation, and individualised consideration. The dimensions of church health, which was used as a proxy for church growth are: numerical health, economic health, and spiritual health. The indicators of participation and constructive engagement of the youth are: personal development, voice/influence, safety/support, and community engagement. The direction of the arrows depicts the hypothesised relationship between transformational leadership, church health, and participation and constructive engagement of youth in the church.

Research Gap

The literature review has brought out key gaps which need to be addressed. There is a lot of scholarly work on transformational leadership, the church as well as on the youth. However, there is not much literature done that has covered the link between transformational leadership variable and the participation and constructive engagement of the youth in the church. Literature shows that once the youth attain an age in which they are able to make their own independent decisions and choices, a good number of them choose not to voluntarily attend church or actively participate in the affairs of the church. The effect of transformational leadership coupled with church health to cause the youth want to stay and actively participate in church matters is not readily available from the reviewed literature. There was no clear link or relationship between the demographic composition of the churches and the effectiveness of transformational leadership in inspiring positive culture such as the culture of bible reading by the youth in the churches.

Table 2.1: *Summary of Empirical Review and Literature Gaps*

Author	Title	Findings	Literature gaps	How gaps have been filled
Muthuku, et al. (2023)	Relationship between transformational leadership and church health: A survey of selected denominational churches in Nairobi city county, Kenya	The study demonstrated transformational leadership was highly studied in the churches studied. The study also showed the dimensions of transformational leadership contributed to church attendance health and members' economic wellbeing	This was a purely quantitative study, meaning the participants were not allowed to give feedback on other underlying issues.	All the dimensions of transformational leadership were measured and their impact on church health and the congregants' health were considered
Kioko, (2020)	The role of the church in the social-economic development of the community: Focus on Redeemed Gospel Church in Makueni County, Kenya	The church had played an important role in poverty alleviation by offering employment and bought land and construction materials, and other goods for the local population	The study was not backed up with a plan through which the performance could be measured.	The study involved an ethnographic study which enabled the researcher real-life stories from the participants.
Akattu, et al. (2020).	The contribution of the Anglican Church of Kenya to the transformation of Kirinyaga district, 1910-2010	The Anglican Church through the integration of the gospel with social-economic development has contributed to the social-economic development of Kirinyaga county	This qualitative study involved the members and clergy drawn from the Anglican church. There is no evidence the study included non-Anglicans who could have authenticated the findings presented in the study.	The study traced the history of the social economic development from the Anglican missionary period to the current church leadership
Muthuku et al. (2023)	Relationship between Transformational Leadership and Church Health: A Survey of Selected Denominational Churches in Nairobi City County, Kenya.	The study established spiritual well-being of protestant/ evangelical churches in Nairobi was positively impacted by transformational leadership	The study used congregational size as a measure of church health. Consideration of other measures would have brought other issues on the surface	The study involved 11 protestant/ evangelical churches in Nairobi

Author	Title	Findings	Literature gaps	How gaps have been filled
Change et al. (2019)	Influence of idealized influence on employee engagement in parastatals in the energy sector in Kenya	The study established idealized influence positively impacted employee engagement which translated into high productivity.	The study was a correlational research design, meaning the study emphasized the relationship between the variables.	The study also did inferential statistical analysis to establish the cause and effect of the findings.
Sabwami, et al. (2020)	Effect of principals' practices of transformational leadership on the management of school financial resources in public secondary schools of Trans-Nzoia County, Kenya	The study established transformational leadership by principals, showed by financial transparency	The success of transformational leadership in schools was considered from the ability of parents to pay school fees through banks	This was a mixed study.
Ochieng et al. (2020)	An assessment of rural youth participation in community development projects in Turkana South sub-county: An approach to community development and sustainable development	The study established youth involvement was low regardless of their education level. This was explained by the power that community elders had in managing resources	Purposive sampling method, a non-probability sampling method was used to select study participants	The sampling method guided by educational level
Ndiritu et al. (2019)	Lessons for school principals from transformational leadership characteristics	The study established school performance was positively impacted by transformational leadership	The study used the Kenya Certificate of Secondary Education (KCSE) school performance as an indicator of performance which is dependent on factors such as calibre of students admitted as a measure of performance	The study employed inferential statistics to arrive at conclusions.

Chapter Summary

This chapter has reviewed literature on the three key variables of the study which are transformational leadership, church health and the participation and constructive engagement of the youth in a church for its growth and sustainability. The literature has identified that transformational leadership is crucial for the existence of a healthy organization as the leader spearheads programs which keep both the old and the youth motivated and actively engaged in the activities. Additionally, the literature review has provided that the youth, particularly the Millennials and Generation Z are the key holders of the future church and its sustainability. Therefore, it is crucial for church leaders to strive for a healthy church which would attract and retain the youth with programs that the young generations can easily plug into and build the church. The younger generation would ensure that their own children remain in the church too because of the positive influence from the transformational leader. The research gaps have been identified and a framework of three theories that underpin this study have been discussed. The next chapter discusses the research design, highlighting the research methodology this study adopted.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

This chapter presents a discussion of the research design and methodology which this study took. The methodology provides a detailed process in order to meet the research objectives. This comprises the research paradigm and design, target population, sampling design and the data collection and analysis process of the data collected. The chapter also includes an explanation of the research procedures including ethical protocols followed.

Research Paradigm

This study was guided by the positivist research paradigm. The positivist paradigm is anchored in the scientific method of investigation. It is attributable to a French philosopher called Auguste Comte in the 19th century (Kivunja & Kuyini, 2017). According to Kivunja and Kuyini (2017), the defining key characteristics of this paradigm include that beliefs on cause/effect “are distinguishable and analytically separable; the belief that results of inquiry can be quantified; the belief that theory can be used to predict and to control outcomes; the belief that research should follow the Scientific Method of investigation”; that the paradigm “rests on formulation and testing of hypotheses” and it “employs empirical or analytical approaches” (p. 31). Moreover, Saunders et al. (2009) postulate that the positivist philosophy enables researchers to find the correlation between statistical variables and to establish the relationships of the variables thereof.

The other research philosophies considered are the interpretivist paradigm, the critical paradigm and the pragmatic paradigm. The interpretivist philosophy, also referred to as the constructivist paradigm has its emphasis focused on the individual person and the

interpretation of their surrounding world. This philosophy is best suited for qualitative research whereby data is collected and analysed consistently with the tenets of grounded theory. The critical research paradigm has its focus on the political and social justice issues, with an aim of bringing about a positive transformational change (Kivunja & Kuyini, 2017). The pragmatic research philosophy is a combination of both the positivist and the interpretivist paradigms, therefore applying a mixed method approach of research (Kivunja & Kuyini, 2017). As such, both the quantitative and qualitative research methodologies are used in the pragmatic paradigm. The interpretivist and pragmatic philosophies are not applicable for this study because of their qualitative methodology. The critical paradigm has a main focus on political and social justice which is not the key target of this study.

The positivist paradigm was selected as the philosophical anchor for this research because the study was scientific, utilizing data which was obtained through completion of questionnaires by the respondents. The Positivist research philosophy was therefore suitable for this study because it was helpful in meeting the objectives of the research by following a scientific method of enquiry to establish existing relationships and correlation among the three study variables.

Research Design

Research design refers to the method of data collection process (Bhattacharjee, 2012), and it can be categorised into quantitative, qualitative or mixed method design. Descriptive survey design was used for this research. The central tendency and dispersion of the data, the mean, standard deviation and correlation coefficient were determined. For this study, quantitative design was used as the main method of data collection in order to meet the research objectives. The reason for using quantitative design was because the target

population were the sampled churches with each church having its own unique congregation, hence there was need to measure the health of each church in the target population. The respondents were required to identify the prevailing leadership style as well as the health status of the church in order to determine the lowest cluster of the church health, guided by the NCD's eight markers of a quality church (NCD International, 2021). Qualitative research design, for example the use of interviews or focused group discussions, was not very ideal for this study because the independent opinions of the respondents could have been influenced by fellow mates or by the interviewer, thus compromising the results. The quantitative research design was thus considered to provide more unbiased views and responses than a qualitative design, for the purpose of this study.

The advantage of using primary data for this project was that each sampled church would receive final report from the research. These results would provide the relationships between the three key research variables, and thus inform the church on which specific areas to channel more resources into in order to build stronger health. The disadvantage of using primary data instead of secondary data is that the process of data collection and analysis consume more resources both financially and in the time duration.

Target Population

The target population of the study was youth in 11 churches in Nairobi which host large congregations in Nairobi County. They are: The Anglican Church of Kenya (ACK), Full Gospel Churches of Kenya (FGCK), Presbyterian Church of East Africa (PCEA), Africa Inland Church (AIC), the Methodist Church, the Vineyard Church, Nairobi Lighthouse Church, Redeemed Gospel Church, Deliverance Church, Nairobi Baptist Churches and CITAM. These target churches have large congregations, although not

necessarily with many young members. The churches were selected because of their cosmopolitan character, attracting of attendees from diverse cultural backgrounds. The churches also have various branches within Nairobi City County and in other parts of the country which is advantageous for generalization purposes.

Sample Frame

A sample frame is a list of all the individual cases of a population from which a sample will be drawn, which ought to be a good representative of that population (Taherdoost, 2016). For this study, the sample frame consisted of the youth including ministry team leaders and members from the 11 churches which were studied. These target groups were selected because being the youth, they were the key targets for this study and their opinions were considered to be integral. The youth ministry team leaders were considered as committed members of their respective churches. These are people who are familiar with the programmes, structures and operations of the churches. They are familiar with the leadership of their churches as they are the primary point of contact between church leaders such as pastors and church council, and the youth in church. Based on this, the response rate was therefore anticipated to be high hence assuring reliability of the results. It was planned that the target churches would provide a list of these individuals which was to make up the sampling frame. Because the youth are a vital part of this study, the sampling frame thus consisted of mainly this target group.

Sampling Technique and Sampling Method

According to Saunders et. al. (2009), there are two main sampling techniques which are the probability sampling and non-probability sampling. Taherdoost (2016) refers to sampling as the process of taking a subset from the sampling frame or the population in

order to make an inference about the population or generalization about an existing theory. Saunders et al. (2009) explain that in probability sampling, the chance of each case in the sampling frame being selected is known, with all cases having an equal chance of being selected. For non-probability sampling, the chance of any case in the sampling frame being selected is not known, making it impossible to make statistical inferences on the population characteristics (Saunders et. al., 2009). For this study, probability sampling was used. It made it possible to make statistical inferences of the characteristics of the population.

There are various sampling methods depending on the sampling technique. The sampling methods under probability sampling include random sampling, stratified sampling, cluster sampling, systematic sampling and multi-stage sampling (Taherdoost, 2016). Sampling methods found under the non-probability sampling technique include snowball sampling, quota sampling, convenience sampling and judgement sampling.

This study used the stratified sampling method. This method involves dividing the population into distinct subgroups or strata based on certain characteristics that are relevant to the research objectives. The purpose of using stratified random sampling is to ensure that each subgroup or stratum within the population is adequately represented in the sample. This helps to minimize the sampling bias and increase the precision of the estimates made from the sample data (Saunders et al., 2009). For the purpose of this study, the sample was stratified by name of church. Within each stratum, the youth were purposively recruited into the sample provided they met three criteria for selection. They must have attended the church for at least three years so as to respond from a point of experience in their church, they must have attained the age of 18 years and above by the time of the research, and they must have given consent to participate as respondents.

Sample Size

Saunders et al. (2009) submit that “statisticians have also shown that a sample size of 30 or more will usually result in a sampling distribution for the mean that is very close to a normal distribution” (p.218). This study used a sample size of 30 youth from each church according to the sampling frame. In total, 11 churches were sampled with 30 the youth from each church totalling to 330 respondents. According to guiding table by Saunders et al (2009), this sample size has a 95% confidence level and a margin of error of 5%. The distribution of the sample is presented in Table 3.1.

Table 3.1 *Sample Size Distribution*

Strata	Sample	Percent
Anglican Church of Kenya	30	9.1
Full Gospel Churches of Kenya	30	9.1
Presbyterian Church of East Africa	30	9.1
Africa Inland Church	30	9.1
Methodist Church	30	9.1
Vineyard Church	30	9.1
Nairobi Lighthouse Church	30	9.1
Redeemed Gospel Church	30	9.1
Deliverance Church	30	9.1
Nairobi Baptist Churches	30	9.1
Christ Is The Answer Ministries	30	9.1
Total	330	100.0

Data Collection Method

Structured questionnaires were used to gather data. A questionnaire is an instrument of data collection that provides a set of questions which respondents give their feedback

(Bhattacharjee, 2012). Questionnaires can be structured whereby respondents select an answer from a given set or they can be unstructured in which case respondents provide answers to the questions using their own words (Saunders et. al., 2009). Questionnaires can be categorised into self-evaluating whereby the respondent fills the questionnaire by evaluating themselves or a rater-evaluating questionnaire in which case other people evaluate another person or entity. This study utilized the rater-evaluating questionnaire because respondents were to evaluating their leaders, their church health and the levels of youth participation and active engagement in the affairs of the church.

As is the case with all other research methods, questionnaires have their advantages and disadvantages. Some advantages include the capability to reach a wide number of respondents in comparison to face-to-face interviews. A questionnaire method becomes cheaper and less time is spent to administer and get back results (Sekaran, 2003). One disadvantage of using questionnaires as noted by Sekaran (2003) is that the response rate can be low, unless a researcher puts in place measures to mitigate this challenge. To ensure a good response rate for this study, a meeting was scheduled and held with each church team leader or pastor in order to explain the advantage the church would receive by participating in the study and completing the questionnaires. The key merit is that the participating church would receive a comprehensive report of the study findings, which would be beneficial to guide which areas the church should channel more of their resources in order to improve its health. The church team leader closely followed up with the selected respondents, and ensured that the respondents anonymously submitted their completed self-administered questionnaires. The responses were tracked and monitored, with reminders sent to the church team leader where necessary to complete the exercise.

Other alternative research methods which were considered were interviews and focus group discussions in order to achieve the research objectives. However, these were not pursued mainly because of the quantitative nature of the research design. These two methods are more suited for non-standardized qualitative research (Saunders et al., 2009). Another concern highlighted by Bhattacharjee (2012) is that of establishing internal validity particularly for focus group discussions due to lack of controls, as well as a challenge in generalizing study findings due to the small sample. Besides, the Covid-19 pandemic had restricted the proximity of one person to another due to spread of the disease. Therefore, it could take a long period of time and more resources to achieve the expected meaningful responses.

Three structured questionnaires were physically administered to the respondents as the main instruments of collecting data for this study. The three questionnaires which were used for this study are: The Multifactor Leadership Questionnaire (MLQ), the Natural Church Development Survey (NCD) and the Tiffany-Eckenrode Program Participation Scale (TEPPS). The three were put together and administered as one flowing questionnaire.

The Multi-Factor Leadership Questionnaire (MLQ)

Multifactor Leadership Questionnaire is a tool developed by Bernard M. Bass and Bruce J. Avolio in the 1980s (Bass & Avolio, 1993). The origin of MLQ can be traced back to Bass's earlier work on transformational leadership when Bernard M. Bass proposed that transformational leadership is a style of leadership that inspires and motivates followers to achieve beyond their own self-interests and expectations (Northouse, 2016). To operationalize and measure transformational leadership, Bass and Avolio (1993) developed the MLQ as a self-report survey that assesses leadership behaviours and styles, including

transformational, transactional, and passive-avoidant leadership. It consists of a series of statements that participants rate on a Likert scale to indicate the extent to which they perceive the behaviours of their leaders.

The development of MLQ involved extensive research, including surveys administered to various individuals in different organizational settings (Hay, 2006). Bass and Avolio refined the questionnaire over time based on empirical findings and feedback from researchers and practitioners (McShane & Glinow, 2015). The final version of the MLQ, known as the MLQ-5X, consists of 45 items and has become widely used in leadership research and organizational development (Mind Garden Inc., 2019). It is a standard research instrument which has been tested over several years and found effective in assessing a range of leadership styles including transformational and transactional leadership style (Rowold, 2005). The MLQ rater form is composed of a set of nine leadership scales and three outcome scales for measuring transformational leadership. The form has 45 questions (Mind Garden Inc., 2019). The MLQ scales are: Inspirational motivation, idealized influence attributed, idealized influence behaviour, intellectual stimulation, individualized consideration, contingent reward, active management-by-exception, management-by-exception, laissez-faire, extra effort, effectiveness and satisfaction. This study was limited to the four key scales transformational leadership which are inspirational motivation, idealized influence, intellectual stimulation and individualized consideration.

The MLQ rater was selected for this study because its effectiveness had been demonstrated from varied research projects (Rumley, 2011). The MLQ has been utilized in numerous studies to explore the impact of different leadership styles on various outcomes, such as commitment to organizational goals (McCall, 2019) and performance (Moon et. al.,

2019; Ogola et al., 2017). It has provided valuable insights into the nature of effective leadership and has been instrumental in advancing the understanding of leadership behaviours and their effects on followers and organizations (Munford, 2020). Whereas the MLQ provides a comprehensive assessment of leadership styles including transactional leadership and Laissez-faire leadership, the scope of this study was limited to the four dimensions of transformational leadership which was the focus of the present study.

The MLQ rater questionnaire was administered physically to the youth of each sampled church in order to measure the leadership variable of the church leaders. The MLQ was in addition to the NCD and TEPPS questionnaires which the youth also completed. The Likert scale based questionnaire has five possible responses to the 45 questions. These possible responses are 0 = Not at all; 1 = Once in a while; 2 = Sometimes; 3 = Fairly often, and lastly 4 = Frequently, if not always. On scoring, the MLQ scale scores according to Mind Garden Inc. (2019) are the average scores for the various items on the scale. The scores were thus derived by getting the total sum of the items and then divided them by the number of items that made up the scale. In this case, the leadership style scales had four items which are, inspirational motivation, idealized influence, intellectual stimulation and individualized consideration.

The Natural Church Development (NCD) Survey Questionnaire

The second questionnaire used is the Natural Church Development (NCD) survey, which was founded by Christian Schwarz in 1996 (NCD International, 2021). Globally, one thousand churches were surveyed in order to determine the universal principals for a healthy church regardless of the culture, size or theological persuasion of the church. This research bore the universal eight characteristic markers of a healthy church. These markers are:

empowering leadership, gift-based ministry, passionate spirituality, effective structures, inspiring worship service, holistic small groups, need-oriented evangelism and loving relationships.

By 2016, over seventy thousand churches in 84 countries had undertaken the rigorous empirical survey hence increasing the accuracy and reliability of the instrument. Additionally, various scholars such as Rumley (2011) have used the NCD survey for their research projects. For instance, Ferreira and Chipenyu (2021) for instance examined the relationship between the NCD quality characteristics and church health. The results indicated that churches with higher scores in the quality characteristics demonstrated higher levels of spiritual vitality, ministry involvement, and community impact. Mark Dever's nine marks of a healthy church provide some similar cross-cutting characteristics to those of NCD including leadership, discipleship, evangelism and teaching (Dever, 2007).

In order to measure church health, the NCD rater survey was distributed physically to the sampled participants who filled it and returned back the completed questionnaire forms. The NCD questionnaire is composed of 91 questions on a four Likert scale response. The five possible responses are: 'to a very great extent', 'to a great extent', 'to an average extent', 'hardly', and 'not at all.' The first six questions provided the demographic details of the respondents. The rest 85 questions evaluated the health of the local church of each participant.

The Tiffany-Eckenrode Program Participation Scale (TEPPS)

The Tiffany-Eckenrode Program Participation Scale (TEPPS) is a 20-item youth program participation measure, which was originally developed by Jennifer Tiffany, John Eckenrode, Deineria Exner-Cortens and the Complementary Strengths Research Partnership

(Tiffany et al., 2012). The scale is made up of four sub-scales namely: personal development, voice/influence, safety/support, and community engagement. The quantitative TEPPS measure was chosen for this study because it aligns well to the identified constructs of youth participation, incorporating questions that seek views and opinions of the youth themselves on various issues.

The TEPPS self-rater questionnaire was administered physically to the sampled group of the youth. This was in addition to the MLQ and the NCD survey which the youth completed in order to provide their own views on the leadership of their leaders along with the church health. The Likert scale based questionnaire has five possible responses to the 20 questions, which were divided into the four dimensions of personal development, voice/influence, safety/support and community engagement. The possible responses ranged from numerical value 1 “Not at all true for me”, followed by value 2 “Not really true for me”, then 3, I’m neutral about this”, then 4 “Sort of true for me”; and lastly value 5 “Very true for me”. Every respondent was required to choose one of these responses for every question. On scoring, numerical values which were assigned to the responses were totalled for each of the four dimension subscales, then a score was calculated. As guided by Tiffany, et. al, (2012), each individual item had a range of 1-5, while the range for the full scale was 20-100.

Other instruments and models which were considered include first the Hart’s Ladder of Participation which was found to have limited use in other research work (Funk et. al., 2012; The Methodist Church 2007; Thomas, 2007) thus deterring its reliability. Another tool that was considered was Harry Shier’s Pathways to Participation which is a model adapted from Hart’s Ladder of Participation (Shier, 2001). This model eliminates the three bottom

non participatory rungs found in Hart's Ladder of Participation. This exclusion deprives an organization the benefit of establishing whether or not the youth are construed to be participating in activities and decision-making while in reality they are not. The Youth Involvement and Engagement Assessment Tool was considered (Jones, 2006). Although this tool is good for measuring to a large extent positive youth development, there is no evidence showing that it is a scientific instrument. In terms of psychometrics, there is no validity or reliability evidence thus limiting use of the tool in this study. Besides, there is limited work available which has utilized this tool.

Validity of the Research Instruments

Validity refers to the extent to which an instrument measures what it intends to measure (De Souza et. al., 2017). In other words, it assesses whether the instrument accurately captures the construct or concept it is designed to assess. Validity is crucial because if an instrument lacks validity, the data collected may not provide meaningful or accurate information Easterby-Smith et al., (2018). There are several types of validity that researchers consider (Taherdoost, 2016). The first one is content validity, which examines whether the instrument adequately covers all aspects of the constructs being measured (Samani, 2016). The second one is construct validity which assesses whether the instrument accurately measures the theoretical construct it intends to measure. The third one is criterion validity which determines how well the scores of the instrument correspond to an external criterion that is already established as a valid measure of the construct (Olabode et. al., 2019). Lastly is face validity/credibility which is a subjective assessment of whether the instrument appears to measure what it intends to measure (Korstjens & Moser, 2018). In this study, the validity of the research tools is discussed in turn.

Instrument reliability refers to the consistency and stability of measurement results obtained from an instrument or tool used in research or data collection (Noble & Smith, 2015). It indicates the degree to which the instrument can produce consistent and accurate measurements over time and across different conditions. Reliability is an essential characteristic of any instrument used in scientific research, surveys, assessments, or other data collection processes. It ensures that the instrument is dependable and trustworthy in measuring the intended variables or constructs (Easterby-Smith et al., 2018). Internal consistency reliability evaluates the extent to which the items or questions within an instrument measure the same underlying construct or concept. It is commonly assessed using statistical measures such as Cronbach's Alpha, which quantifies the degree of correlation between different items in a scale or questionnaire (Taherdoost, 2016).

Validity and Reliability of MLQ

The MLQ is a widely used instrument for assessing leadership behaviours and styles. It has been extensively validated and researched in the field of leadership studies. The validity of the MLQ is supported by numerous studies that have examined its psychometric properties and its ability to measure different aspects of leadership effectively (Braathu et. al., 2022; Muenjohn & Armstrong, 2008; Pahi et. al., 2015). The questionnaire measures leadership behaviours through different subscales, including transformational leadership, transactional leadership, and laissez-faire leadership. These studies have consistently found evidence for the construct validity of the MLQ, indicating that it measures what it intends to measure, which is the different dimensions of leadership behaviour.

The MLQ has also been extensively examined for its reliability, and studies have generally found it to be a reliable measure of leadership (Rowold, 2005). The MLQ has

demonstrated good internal consistency for its subscales, such as transformational leadership, transactional leadership, and laissez-faire leadership (Bagheri, Sohrabi, & Moradi, 2015). This indicates that the items within each subscale are measuring the same underlying construct.

Validity and Reliability of NCD

The NCD Survey Questionnaire has been developed through a systematic process of identifying and defining the three key factors of healthy churches. These factors were derived from extensive research and analysis of churches around the world (Fordelm, 2018; Mills, 2009). Therefore, the questionnaire has good content validity, as it aligns with the theoretical framework and goals of the NCD movement. Studies have been conducted to explore the construct validity of the NCD Survey Questionnaire, and generally, it has shown satisfactory levels of validity (Fordelm, 2018).

The NCD Survey Questionnaire has undergone extensive testing and refinement over the years, and its reliability has been assessed through statistical analyses such as Cronbach's Alpha, which measures internal consistency (Rumley, 2011). Reliability coefficients for the questionnaire's scales have generally been found to be acceptable, indicating that the items within each scale are measuring the same underlying construct consistently (Fordelm, 2018).

Validity and Reliability of TEPPS

According to Tiffany et. al. (2012), validity test of TEPPS demonstrates good content validity, convergent validity, and criterion-related validity as well as good internal consistency. As scholars adopt the tool for their research work, the instrument continues to become popular as a valid and reliable scientific measurement tool, thus increasing its generalizability (Struthers & Williams, 2017; Villa-Torres & Svanemyr, 2015).

Data Analysis Methods

Once the primary data was collected using the three questionnaires detailed above, the filled questionnaires were coded and analysed to establish the existing relationships between the three research variables. The results have been presented using tables and figures and observations recorded in the ensuing chapter four of this study. Sekaran (2003) identifies three important objectives for analysing collected data in a study. These include the need to get a feel for the data, which is achieved by checking the dispersion and central tendency of the data. The second goal of data analysis is to test the goodness of the data which is obtained by testing the validity and reliability of the measures. According to Sekaran (2003), the third objective for analysing data is to test the hypotheses of the study which is done using the appropriate statistical tests. This testing is done after the data is cleaned up and upon establishment of the goodness of the measures.

For this study, descriptive statistics were used to check the central tendency and dispersion of the data. The mean, standard deviation and correlation coefficient were determined and reported. Cronbach's alpha coefficient was used to establish reliability of the data. Validity was determined by applying factor analysis to test for construct validity. Computer analysis of the data using the Statistical Package for the Social Sciences (SPSS Version 23) software program was done followed by a discussion of the results and their interpretation as detailed in chapter four. The SPSS computer software programme is user friendly, and it is one of the popular and readily available compared to other software programs such as SAS (Niglas, 2007).

Inferential statistics were used in this research to determine the relationship between the research variables including the direction and strength of the relationships (Sekaran,

2003). The Pearson Correlation Coefficient was used to meet this objective, because Pearson correlation test is best for parametric-interval scale data as is the case in the study (Saunders et al., 2009). Other tests which were considered included the Spearman's rank correlation and the Kendall's rank correlation which are used mainly in nominal and ordinal data types (Sekaran, 2003).

In addition to testing the direction and strength of the variables, multiple regression analysis was also done to test the relationship of the research variables. According to Kothari (2004), multiple regression analysis is deemed appropriate and is adopted when a research has one dependent variable that is presumed to be a function of other independent variables like it is the case for this study. Diagnostic tests for normality, linearity and multicollinearity were applied in order to examine compliance with the assumptions of linear regression.

The following equation models were estimated. The equation models are for both the primary regression equation and the mediating effect. The primary regression equation was tested using the simple regression analysis to determine the statistical relationship between each of the transformational leadership (TL) dimensions and the youth participation (YPP) variable. The basic relationship between the independent variable (X) and the dependent variable (Y) is given by $Y = a + bX$ (Kothari, 2004). Therefore, the equation for this study was $YPP = a + bTL$.

Multiple regression analysis was used to test the relationship between the four constructs of the transformation leadership independent variable; idealized influence (II), inspirational motivation (IM), intellectual stimulation (IS) and individualized consideration (IC) and the youth participation (YPP) dependent variable. Multiple regression equation

according to Kothari takes the form of $Y = a + b_1X_1 + b_2X_2$ Where; X_1 and X_2 are two independent variables and Y is the dependent variable. For this study the equation was: $YPP = a + b_1II + b_2IM + b_3IS + b_4IC$.

The Baron and Kenny four step approach (Kenny, 2021) was used to test for mediation. The first step used simple regression analysis with TL predicting YPP. Another simple regression which was conducted in the second step with the independent variable TL predicting the mediating Church Health (CH) variable. A third simple regression analysis was conducted with the mediating variable CH predicting the dependent variable YPP. Lastly, multiple regression analysis was conducted with the independent variable TL and the mediating variable CH predicting the dependent variable YPP. A summary of these steps is provided below:

Step I: $YPP = a + b_1TL$

Step II: $CH = a + b_1TL$

Step III: $YPP = a + b_1CH$

Step IV: $YPP = a + b_1TL + b_2CH$

The decision criterion for testing mediation provides that if all four of the above steps are met, then the data are consistent with the hypothesis that church health (M) completely mediates the transformational leadership -the youth participation (X-Y) relationship. If the first three steps are met but Step 4 is not, then partial mediation is indicated (Kenny, 2021).

Ethical Considerations

The subject of ethics in research according to Sobočan, Bertotti, and Strom-Gottfried, (2019) is an integral part of a research journey. They noted that, over time, most

studies have dwelt more on the issues of avoiding fraud during a research process or protecting human subjects. They however observe that ethical dilemmas are inherent throughout the research journey, be it on the choice of the topic to study all the way to data collection, reporting and dissemination of the research findings. A researcher must thus always be cognizant of the ethical issues that could arise during a study, and take solid steps in order to ensure that their work is ethically sound.

For this study, several measures were undertaken to take care of any ethical issues during the research process. From the commencement of the research work, proper citations were followed, beginning with the research proposal all the way to the final chapter of the dissertation. At the stage of data collection, the ethical rules as provided by PAC University were adhered to. Firstly, full details of the proposed research were presented to the Ethics Review Committee for approval. Secondly, having obtained clearance from the Ethics Review Committee, an application for a research permit was submitted to the Government of Kenya through the National Commission for Science, Technology and Innovation (NACOSTI). The permit was granted and thus the data collection exercise ensued.

Prior to launching the questionnaires to the sampled churches, face-to-face meetings were organized and held with lead Pastors from the churches. The purpose of the meetings was to explain in-depth the purpose of the study and the expectations thereof. Additionally, the meetings provided an interactive opportunity for the church leaders to ask any questions and receive clarifications on any concerns they had. Consent to carry on with the research in the sampled churches was also obtained at this stage. During the administration of the research instruments, respondents were guaranteed of their voluntary consent and participation. Further, their privacy and confidentiality was assured because the responses

were anonymous. Moreover, at the commencement of the exercise, participants were made aware of the exit clause should they have felt uncomfortable or desired to stop at any point of the questionnaire completion.

The researcher safeguarded the identity of the participants by limiting access to data only to those who required it for analysis. This was enhanced by implementing strong data security measures to protect against unauthorized access or breaches. Among these were password protection of electronic data files.

The researcher ensured the accuracy, reliability, and integrity of the data being handled and reported. This entailed use of appropriate methods for data cleaning and analysis. The researcher respected the ownership and rights of the youth or churches providing the data by seeking appropriate permissions beforehand. The researcher also exercised caution when reporting the research results to ensure that the data was presented in a manner that is understandable, accessible, and meaningful to diverse audiences.

The researcher further made plans for data destruction upon completion of the study. This included measures such as deleting files and formatting storage devices. Any related hard copy data was shredded and incinerated.

Chapter Summary

This chapter has explained the research design, noting that quantitative research was used for this study. The detailed methodology has been discussed including the research paradigm, sampling design, instruments of data collection and the data analysis process which was followed. The next chapter presents the results and a discussion of the study findings.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

The overall aim of the research was to investigate the effects of transformational leadership and church health on the participation and constructive engagement of the youth in churches in Nairobi City County. The data analysis process entailed coding and entry of data into SPSS statistical software. Data transformation was performed and composite indices were generated before the data was subjected to exploratory data analysis and hypothesis testing.

This chapter presents, analyses, interprets and discusses the results. The chapter is presented in five sections. The first section presents a descriptive analysis of the response rate and demographic profile of the respondents. The rest of the sections are organized according to the specific study objectives. Accordingly, the second section presents and discusses results on the relationship between transformational leadership and church health. The third section constitutes results and discussion of the relationship between transformational leadership and participation and constructive engagement of the youth in the church. The fourth section comprises findings and discussion of the mediating effect of church health on the relationship between and the participation and constructive engagement of the youth in the church. The last section presents a summary of the chapter.

Response Rate and Demographic Analysis

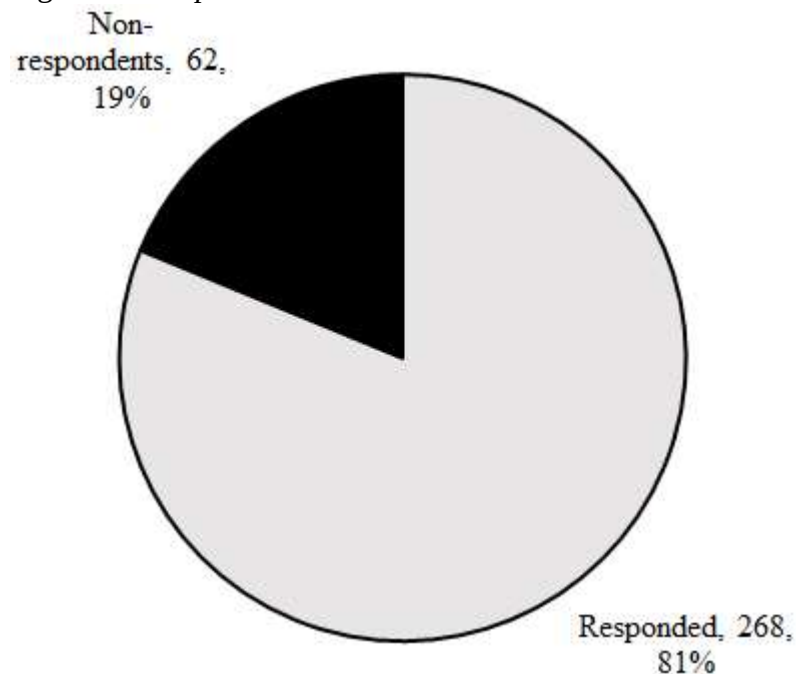
This sub-section constitutes a descriptive analysis of the response rate as well as the distribution of respondents by demographic characteristics such as gender, age, tenure in the church, involvement in another church and reasons for moving to current church. The

purpose of this analysis is to get a feel of how the data is distributed through the generation of frequencies and percentage scores.

Response Rate

A total of 330 questionnaires were administered in 11 churches. Out of this, 268 questionnaires from 10 churches were successfully filled and returned. One church granted consent to participate after the data collection exercise had been terminated. Seven other churches were approached to participate in the research but did not give a go-ahead by the closure of the data collection exercise. Figure 4.1 presents the overall response rate while table 4.1 displays the frequencies and percentage distribution from each church.

Figure 4.1 *Response Rate*



As shown in Figure 4.1, a high response rate of 81% was obtained. The high response rate means that the data collected was adequate for analysis. This is in line with Babbie (2016) who recommended that response rates exceeding 70% are excellent. The

large sample size and high response rate realized implies high reliability of statistical estimates hence confidence in the research results. This improved the generalizability of the findings hence more accurate conclusions about the population as a whole. It also minimized the potential for non-response bias because more individuals from diverse backgrounds and characteristics are included, reducing the likelihood of biased results. There was assurance of statistical power, hence precision and reliability of the study's findings. The results also demonstrated a higher level of engagement and interest from participants, suggesting they are more likely to provide accurate and reliable responses. Table 4.1 details the successful responses from each church and the percentage share of the sample. The table indicates that on average, 27 respondents participated from each church.

Table 4.1: *Distribution of Respondents by Church*

Strata	Frequency	Percent
ACK Buruburu	25	9.3
ICC Mombasa Road	15	5.6
PCEA Kikuyu Township	23	8.6
Deliverance Church Eastleigh	32	11.9
Nairobi Chapel	29	10.8
All Saints Cathedral	23	8.6
CITAM Valley Road	27	10.1
AIC Milimani	36	13.4
Friends Church Ngong Road	33	12.3
Nairobi Baptist Church	25	9.3
Total	268	100.0
Mean response rate per church	27	81.8%

Gender of Respondents

The distribution of respondents by gender is presented in Table 4.2. The table indicates that 50.2% of the respondents were male and 49.8% were female, implying equal gender representation in the study.

Table 4.2: *Gender Distribution of Respondents*

Strata	Frequency	Percent
Male	135	50.2
Female	133	49.8
Total	268	100.0

As demonstrated in the table above, the results generated by this study guaranteed a balanced perspective of the subject of study. A balanced gender representation is supported by various literature. In proposing an index to measure gender balance on organization boards, Guedes and Casaca (2021) accentuate the positive impact of having a balanced gender representation, to guarantee a higher social justice and gender equality in leadership circles and in the society at large. Furthermore, in stressing the significance of curbing gender inequality in the church, Musvota (2021) recommended that people be educated on the importance of maintaining gender balance in the church. Achieving balanced gender representation in this research is a step towards promoting fairness and equity. It ensures that research opportunities are accessible to individuals of all genders and helps counteract historical underrepresentation and biases that may have influenced previous studies.

Age of Respondents

The distribution of respondents by age bracket is shown in Table 4.3. The table shows that respondents aged 21-30 years accounted for the majority at 67.2%, followed by those aged less than 20 years at 22.4%. Some 8.1% of the respondents were aged 31-40 years, 1.9% were aged 41-50 years and 0.4% were aged 51-60 years. The results confirm that the churches were compliant with the research request, to avail the youth in their churches to participate in the research. The youth were the main target population for this

study. This large response from the youth indicates a high level of participation or engagement of the youth in the study.

Table 4.3: *Distribution of Respondents by Age Bracket*

Strata	Frequency	Percent
less than 20	60	22.4
21-30	179	67.2
31-40	23	8.1
41-50	5	1.9
51-60	1	.4
Total	268	100.0

Tenure in Church

Respondents were asked to indicate how long they had been a member of their church. Table 4.4 presents the results in terms of descriptive statistics such as mean, standard deviation, range and skewness.

Table 4.4: *Descriptive Statistics of Respondents' Tenure in Church in Years*

		Statistic	Std. Error
How long have you been part of this church	Mean	14.74	.759
	Median	15.00	
	Std. Deviation	8.822	
	Range	44	
	Interquartile Range	14	
	Skewness	.281	.209

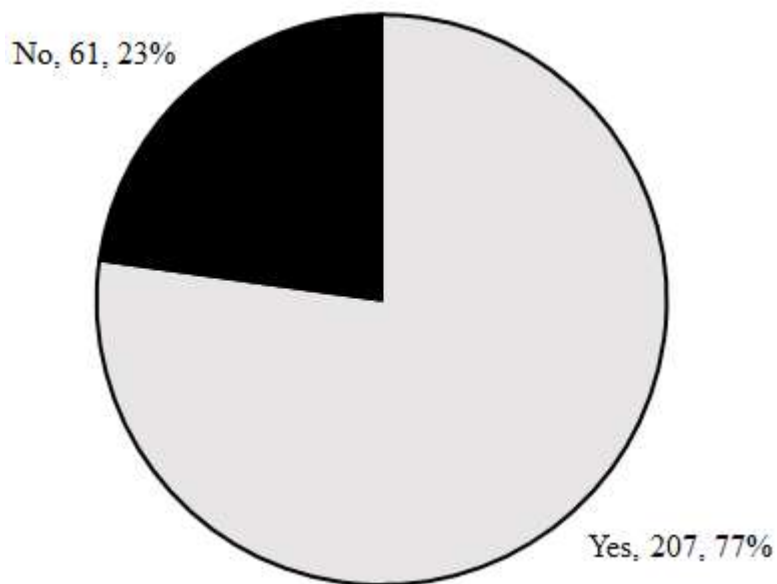
The tables shows that on average, most of the respondents had been members of their respective churches for about 15 years ($\bar{x}=14.74$, $\sigma_x=8.822$). The table indicates that the middle 50% of the sample had been in their church for 14 years (IQR=14). This means that most of the respondents had adequate years of experience in the church to respond to the study from a point of knowledge and information. A positive skewness was obtained

($\text{Skp}=.281$), implying that the majority of the respondents had been a part of their church for less than 15 years. This suggests that there is a strong sense of youth belonging in the churches.

Involvement in another Local Church

The study sought to establish whether respondents had been involved in another local church. The distribution of responses is presented in Figure 4.2.

Figure 4.2 *Distribution of Respondents by Prior Involvement in another Local Church*

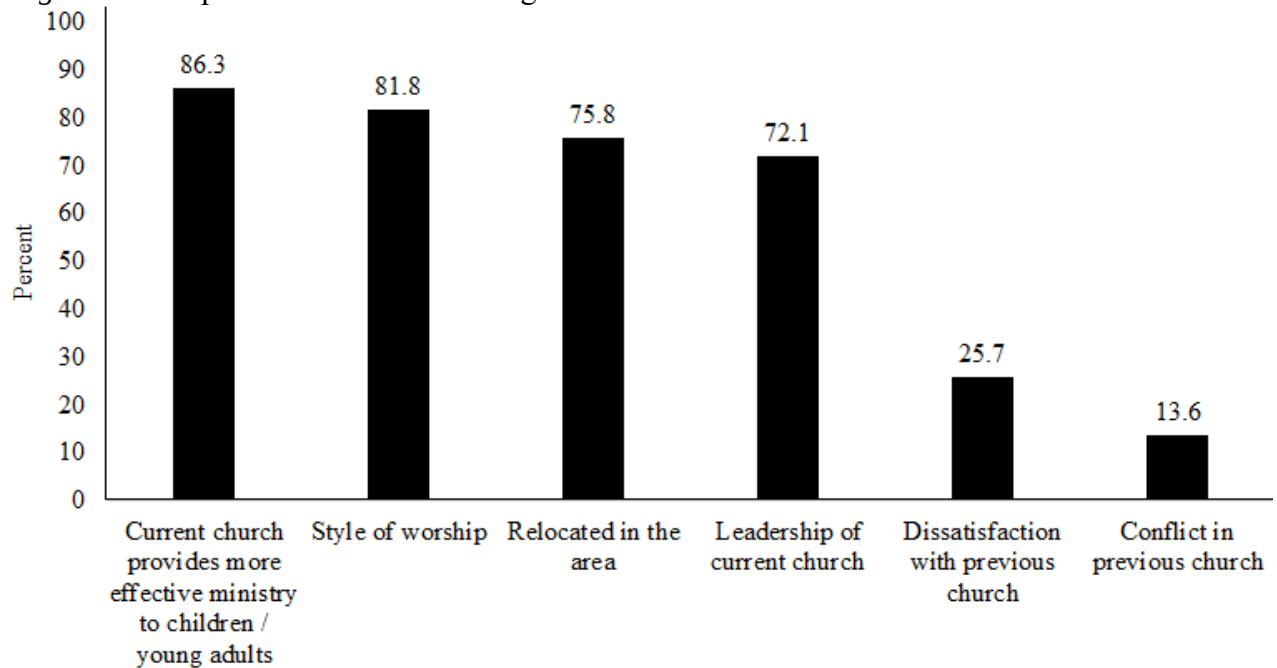


The figure indicates that 77% of the respondents said yes and 23% said no. The results suggest that majority of the respondents had migrated from other churches to their current church. This observation concurs with Bredenkamp and Schoeman (2015) who note that various factor delineates and eventually push members out of the church. They single out the youth whose connection with the church becomes fragile over time with diminishing spiritual sustenance, and who consider terminating their church membership. This depicts a phenomenon where the youth switch their affiliation from one church to another, implying a shift in religious identification or membership among the youth population.

Reason for Migration to Current Church

Respondents who had been involved in another local church were asked to provide reasons for their migration to their current church. The reasons are ranked by frequency of mention as shown in Figure 4.3.

Figure 4.3 Respondents' Reason for Migration to Current Church



The figure shows that majority of the respondents indicated that their reason for moving to their current church was because the church provides more effective ministry to children and or young adults (86.3%), followed by style of worship (81.8%), relocation in the area (75.8%) and leadership of the current church (72.1%). The reasons cited are similar to findings by Bredenkamp and Schoeman (2015). In their study, the two found out that members migrated to other churches within the same locality majorly because of the need for spiritual growth and nourishment.

Some 25.7% of the respondents indicated dissatisfaction with previous church as the reason for moving and 13.6% also cited conflict in the previous church as their reason for moving. This finding agrees with the observation by Bredenkamp and Schoeman (2015) that push factors for members to migrate to other churches included members having problems with sermons, leaders and even fellow members of the congregation. However, conflict issues did not arise as key reasons for migration in the study by Bredenkamp and Schoeman (2015). Fowler, Musgrave, and Musgrave (2020) recommended that in order to curb the challenge of declining church numbers, leadership ought to focus on recruitment of younger population, with an inspirational and vibrant leader at the helm of the church.

Based on the above research findings and the cited previous studies, it is imperative that churches become intentional in providing teachings and programs that are relevant to younger members of the congregation. This would include young adults as well as those starting off families of their own and tasked with bringing up young children. This would ensure that the younger members of the congregation are contented, with their spiritual needs being met adequately. As such, these members would not find reasons to migrate to other churches, and this effectively contribute to a flourishing congregation.

Relationship between Transformational Leadership and Church Health

This section presents research results for the first objective; to examine whether there is a relationship between transformational leadership and church health. This comprises exploratory data analysis and inferential analysis.

Descriptive Data Analysis of Transformational Leadership Dimensions

The descriptive analysis results presents output of assumption tests such as normality, linearity and no outliers. The descriptive statistics for the four dimensions of transformational leadership is presented in Table 4.5.

Table 4.5: Descriptive Statistics for Transformational Leadership Dimensions

		Statistic	Std. Error
Idealized Influence	Mean	2.9656	.04775
	Median	3.0000	
	Std. Deviation	.77584	
	Range	4.00	
	Interquartile Range	1.00	
	Skewness	-.658	.150
Inspirational Motivation	Mean	4.0205	.04210
	Median	4.0000	
	Std. Deviation	.68397	
	Range	3.25	
	Interquartile Range	.81	
	Skewness	-.647	.150
Intellectual Stimulation	Mean	2.7816	.04914
	Median	2.7500	
	Std. Deviation	.79841	
	Range	4.00	
	Interquartile Range	1.25	
	Skewness	-.338	.150
Individualized Consideration	Mean	2.8526	.05046
	Median	3.0000	
	Std. Deviation	.81984	
	Range	4.00	
	Interquartile Range	1.13	
	Skewness	-.639	.150

The table shows that on a 5-point scale, the transformational leadership dimension with the highest composite mean index was inspirational motivation ($\bar{x}=4.0205$, $\sigma_x=.68397$), followed by idealized influence ($\bar{x}=2.9656$, $\sigma_x=.77584$), individualized consideration ($\bar{x}=2.8526$, $\sigma_x=.81984$), and lastly, intellectual stimulation ($\bar{x}=2.7816$, $\sigma_x=.79841$).

The results suggest that inspirational motivation was highly practiced by the leadership of the church compared to the other three transformational leadership dimensions. This is consistent with findings by Keita and Lao (2020) from their research on the different styles of leadership and the styles impact on the growth of church in Virginia, USA. Their findings singled out inspirational motivation of the leaders as having a positive impact on the performance of people in the various protestant/evangelical churches studied. However, Keita and Lao's study did not bring out how the other three dimensions of transformational leadership fared in comparison to inspirational motivation.

A divergent finding from a study in the Church of Norway indicated that individualized consideration and intellectual stimulation scored higher among the four dimensions of transformational leadership (Løvaas B., Jungert, Broeck, & Haug, 2020). This study had a key focus on innovation in religious organizations which could have contributed to the high scores in the two dimensions of transformational leadership. A literature review of transformational leadership in the church of Nigeria by Haruna (2021) pointed out that motivation of church members as well as leading by example as a role model contributed to the growth of the church. Similarly, findings from a study in Kenya by Rwigi (2018) demonstrated that both intellectual stimulation and inspirational motivation were the two highly applied leadership dimensions in the three churches surveyed.

Therefore, this points to the importance of inspirational motivation and idealized influence as essential dimensions of transformational leadership in the church. The various studies did not however focus on the youth as a key constituent population in their research, which is a fundamental component of this study.

Normality of Transformational Leadership Dimensions

A histogram was used to visualize the distribution of the four transformational leadership dimensions as shown in Figures 4.4 to 4.7. The purpose of the histograms is to provide quick visualization of distribution of the data and whether the data complies with assumptions of normality. The results indicate that the distributions were all skewed to the left, meaning that the normality assumption of the data was violated. This violation was treated using natural log transformation.

Figure 4.4: *Histogram for Idealized Influence Composite Score*

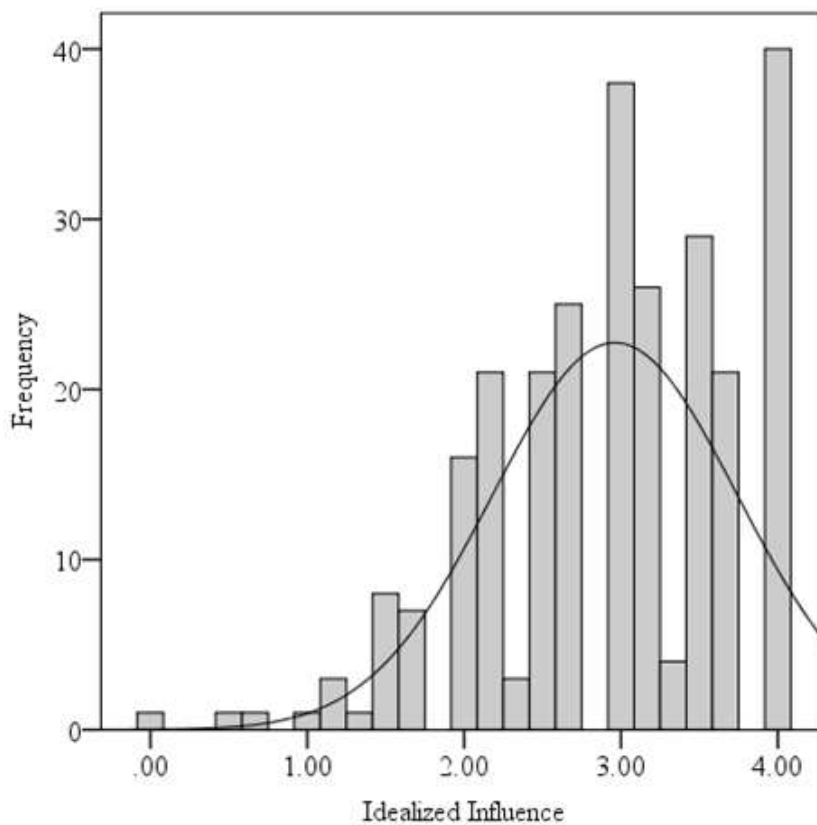


Figure 4.5: *Histogram for Inspirational Motivation Composite Score*

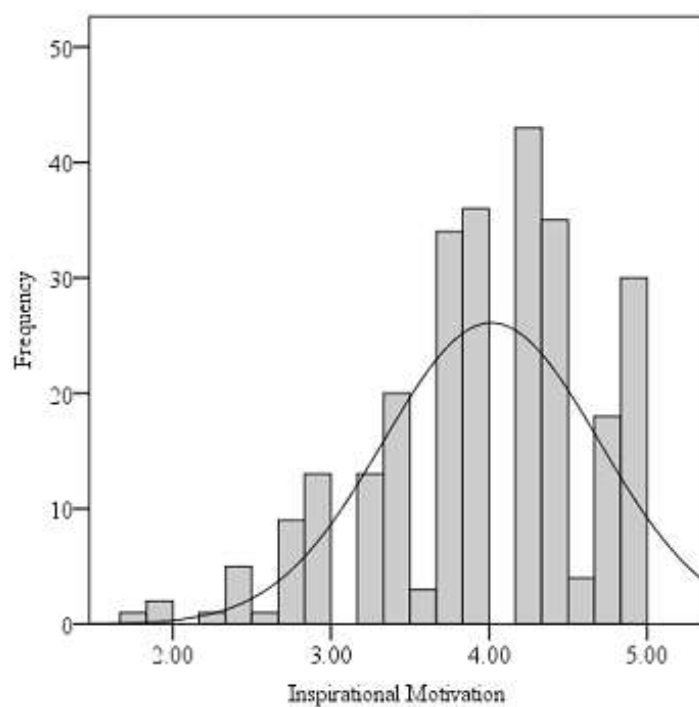


Figure 4.6: *Histogram for Intellectual Stimulation Composite Score*

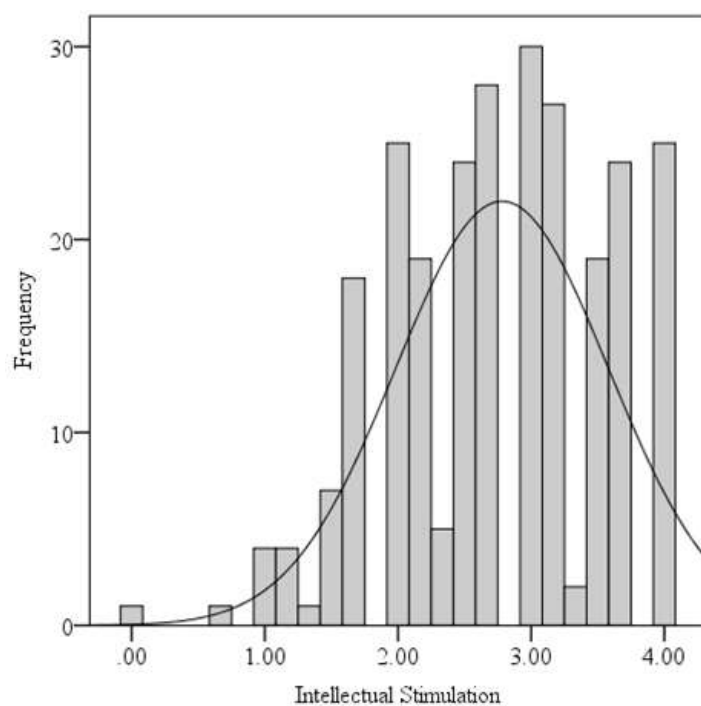
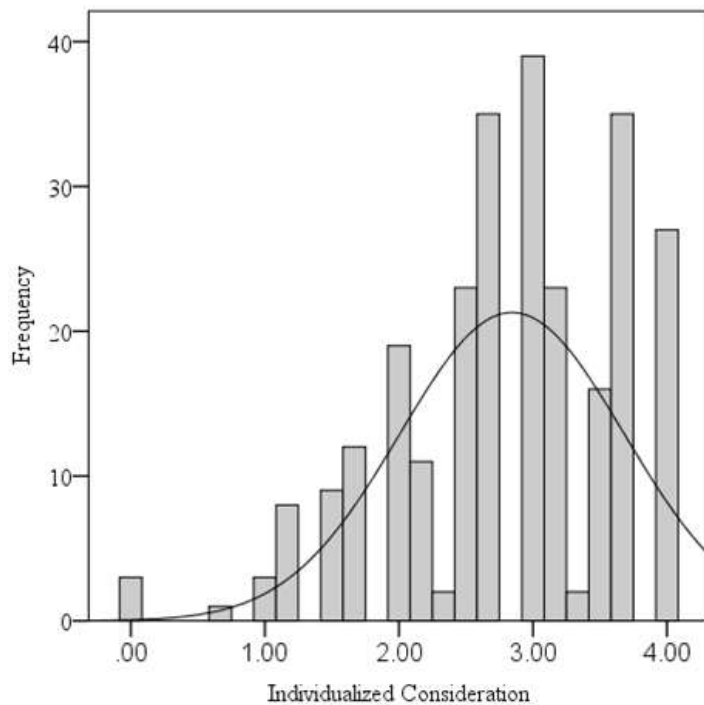


Figure 4.7: *Histogram for Individualized Consideration Composite Score*



Outlier Tests for Transformational Leadership Dimensions

The composite scores for the four transformational leadership dimensions were checked for outliers using boxplots as shown in Figures 4.8 to 4.11. The figures indicate that there was presence of outliers in the scores for all the four dimensions towards the lower limit. Hence, the assumption of no outliers was violated. This was addressed by performing log transformation. According to Tomlinson et al. (2019), log transformation is a common technique used to stabilize and normalize the distribution of skewed data. It involves applying the natural logarithm function to the values of a dataset. The log transformation is particularly useful when dealing with data that exhibits a skewed distribution, whether a positive skewness or a negative skewness. By taking the logarithm of the values, the transformation compresses the larger values while expanding the smaller ones. This has the effect of reducing the skewness and making the distribution more symmetrical. The

application of log transformation to adjust for outliers where the assumption has been violated.

Figure 4.8: *Boxplot for Idealized Influence Composite Score*

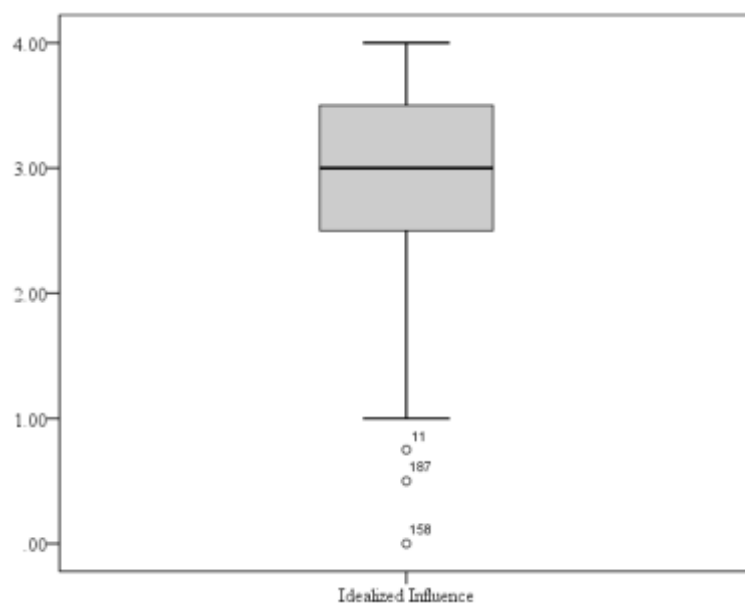


Figure 4.9: *Boxplot for Inspirational Motivation Composite Score*

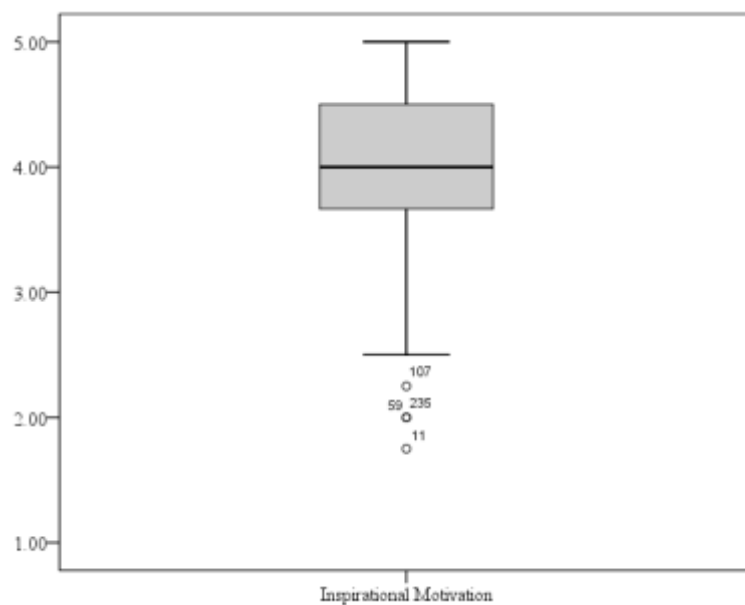


Figure 4.10: *Boxplot for Intellectual Stimulation Composite Score*

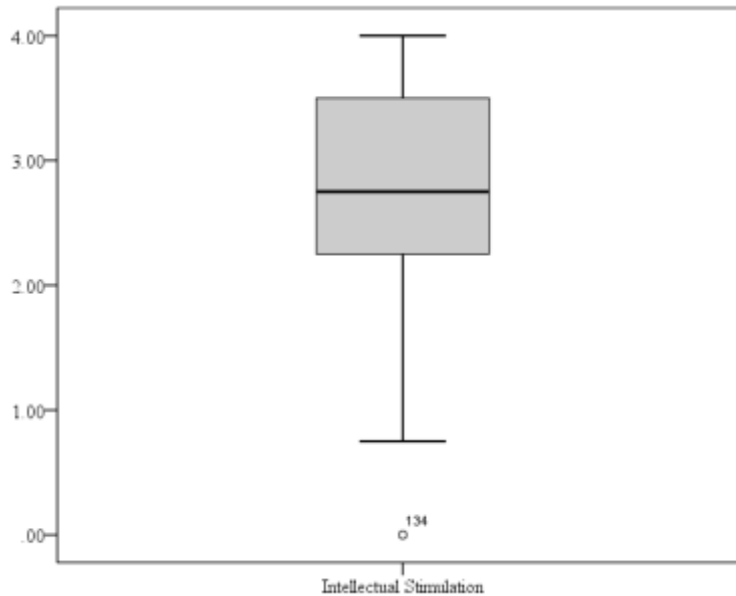
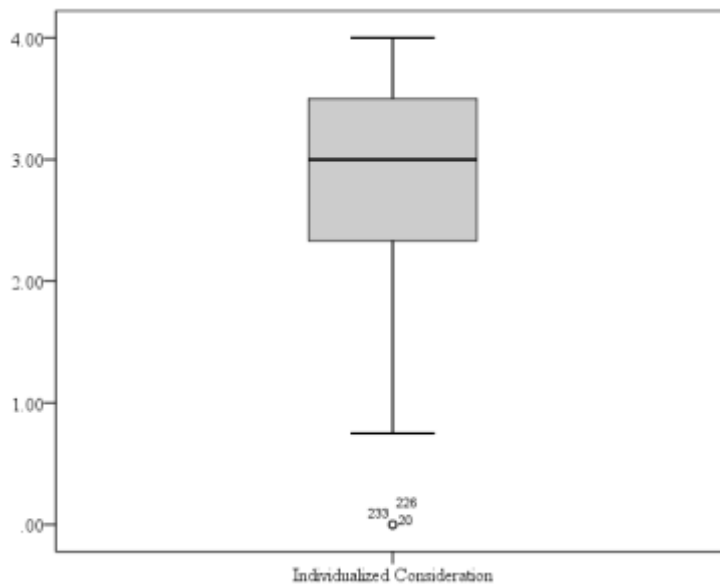


Figure 4.11: *Boxplot for Individualized Consideration Composite Score*



In summary, whereas the boxplots depict above average ratings on all the transformational leadership dimensions, there was existence of outliers towards the lower end of the scores on a 5-point scale, suggesting that some respondents strongly disagreed

that the church leadership practiced inspirational motivation, individualised consideration, intellectual stimulation, and idealised influence.

Descriptive Data Analysis of Transformational Leadership Overall Score

The descriptive statistics for overall transformational leadership composite score is shown in Table 4.6.

Table 4.6 Descriptive Statistics for Transformational Leadership Aggregate Score

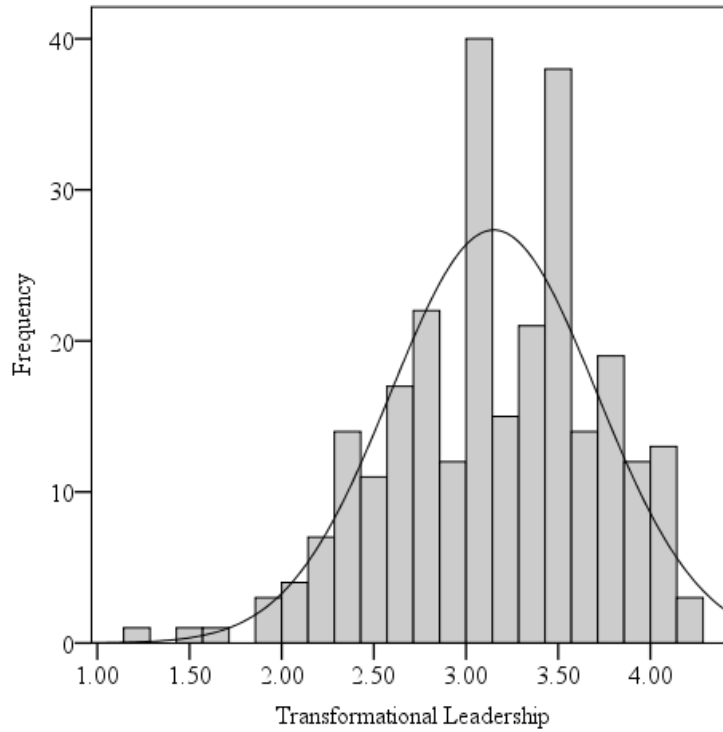
		Statistic	Std. Error
Transformational Leadership Composite Index	Mean	3.1506	.03412
	Median	3.1875	
	Std. Deviation	.55858	
	Range	3.06	
	Interquartile Range	.81	
	Skewness	-.409	.149

The table shows that in overall, a moderately high mean score was obtained on a 5-point scale ($\bar{x}=3.1506$, $\sigma_x=.55858$). The table further indicates that a positive skewness was obtained ($Skp=-.409$), implying that most of the respondents rated the practice of transformational leadership above the mean. This result is in line with the work of previous scholars as covered in the literature review section above, showing that the transformational leadership is a superior leadership style for a healthy and good performing organization. This is in comparison with other leadership styles such as transactional leadership and laissez-faire leadership styles (Northouse 2016).

Normality of Transformational Leadership Overall Score

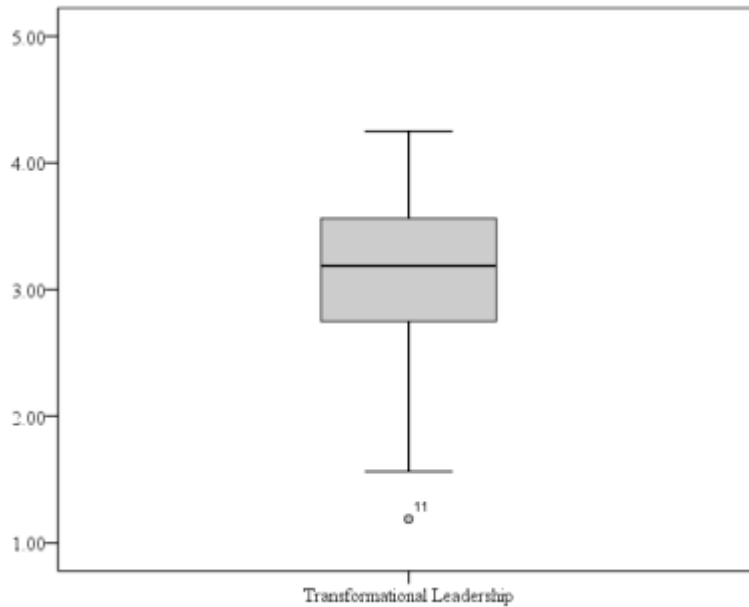
Assumption of normality of the transformational leadership overall composite index was checked using the histogram as presented in Figure 4.12. Visualization of the figure suggests that the distribution was left-skewed. This means that the data violated assumption of normality. Therefore, log-transformation was effected as a corrective measure.

Figure 4.12: *Histogram for Transformational Leadership Overall Composite Index*



Outlier Test for Transformational Leadership Overall Score

The boxplot in Figure 4.13 presents the output of outlier test for overall transformational leadership composite score. The figure reveals that presence of outliers at the lower end of the boxplot, which means that the assumption of no outlier was violated. Hence, log transformation was performed on the data to address this violation.

Figure 4.13: *Boxplot for Transformational Leadership Overall Score*

Descriptive Data Analysis of Church Health Dimensions

Exploratory data analysis was performed to generate descriptive statistics for church health dimensions. Table 4.7 shows that on a 5-point scale, spiritual health dimension attained the highest rating ($\bar{x}=3.8820$, $\sigma_x=.55309$), followed by economic health ($\bar{x}=3.7890$, $\sigma_x=.59051$) and numerical health ($\bar{x}=3.6493$, $\sigma_x=.52889$). These results reveal that the youth in the church give more weight to the spiritual aspect of a church well-being, when compared to the fiscal or the numerical dimensions. This observation is supported by Awuku-Gyampoh, et. al, (2021) who proposed that good spiritual nourishment to the youth could avoid the challenge of decline in numbers of the youth who attend church. This by extension would translate to better financial status of the church due to the sustained church attendance and voluntary giving of tithes and offering by members.

Table 4.7: *Descriptive Statistics for Church Health Dimensions*

		Statistic	Std. Error
Numerical Health	Mean	3.6493	.03231
	Median	3.7000	
	Std. Deviation	.52889	
	Range	3.19	
	Interquartile Range	.75	
	Skewness	-.384	.149
Economic Health	Mean	3.7890	.03607
	Median	3.8421	
	Std. Deviation	.59051	
	Range	3.58	
	Interquartile Range	.73	
	Skewness	-.645	.149
Spiritual Health	Mean	3.8820	.03379
	Median	3.9670	
	Std. Deviation	.55309	
	Range	3.19	
	Interquartile Range	.71	
	Skewness	-.913	.149

Normality of Church Health Dimensions

The distribution of the church health composite scores were checked for normality using the histograms as displayed in figures 4.14 to 4.16. Visualization of the figures reveal that the distribution of the data for each of the church health dimension was left-skewed. Therefore, the assumption of normality was violated. Accordingly, the data was subjected to log transformation.

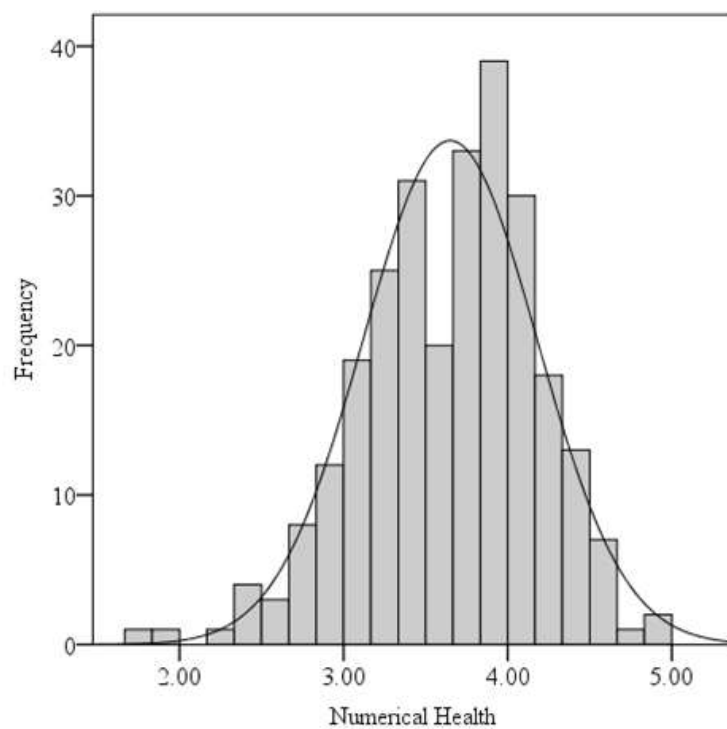
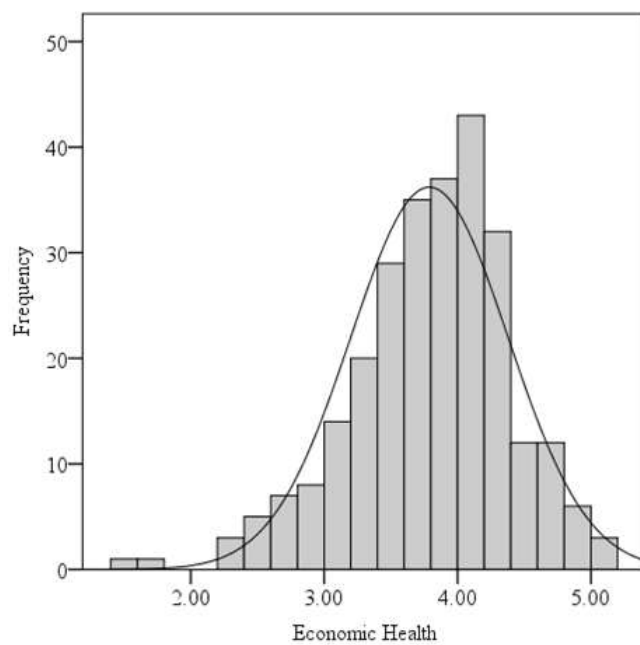
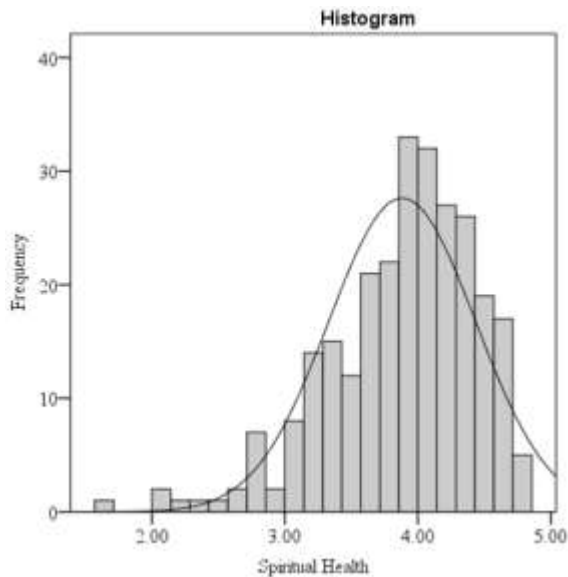
Figure 4.14: *Histogram for Numerical Health Composite Score*Figure 4.15: *Histogram for Economic Health Composite Score*

Figure 4.16: *Histogram for Spiritual Health Composite Score*

Outlier Test for Church Health Dimensions

Boxplots were used to check for outliers in the composite scores for each church health dimension as presented in Figure 4.17 to 4.19. The findings show that outliers were present in the composite scores for all the three church health dimensions towards the lower end. This means that the assumption of no outliers was violated in each case. Therefore, the data was transformed using natural log.

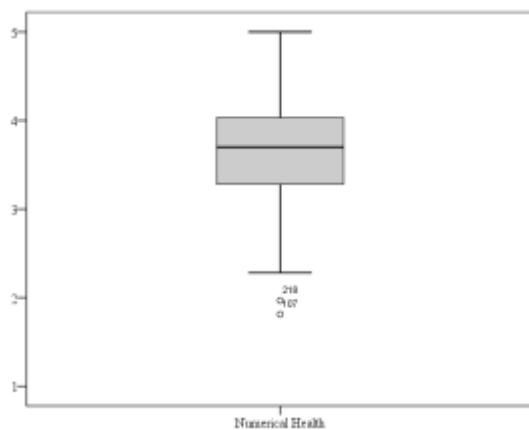
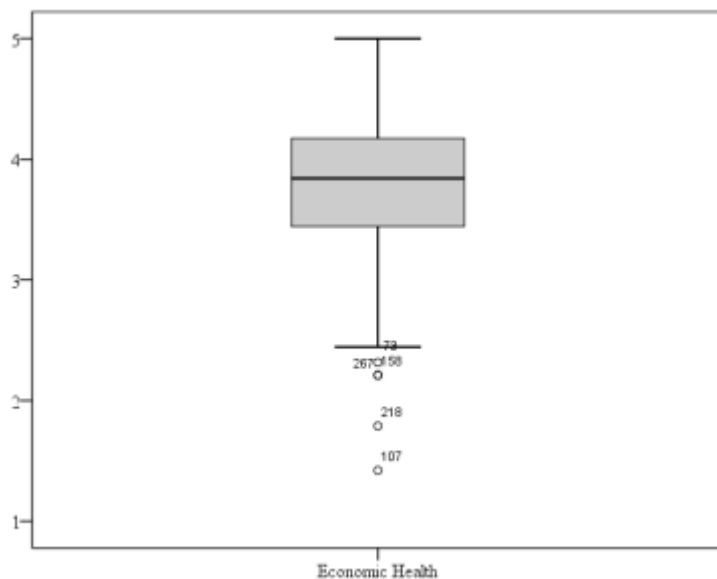
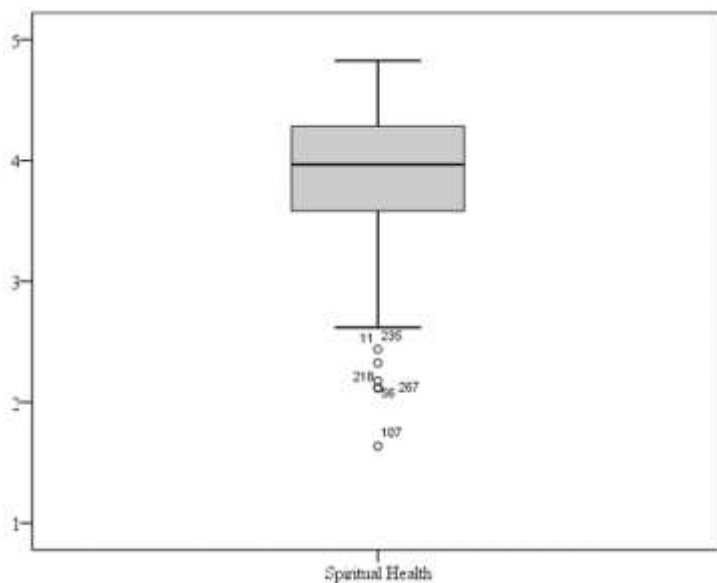
Figure 4.17: *Boxplot for Numerical Health Composite Score*

Figure 4.18: *Boxplot for Numerical Health Composite Score*Figure 4.19: *Boxplot for Spiritual Health Composite Score*

In summary, whereas the boxplots depict above average ratings on all the church health dimensions, there was evidence of outliers towards the lower end of the scores on a 5-point scale, suggesting that some respondents strongly disagreed that there was numerical, spiritual, or economic health of the church.

Descriptive Data Analysis of Church Health Aggregate Score

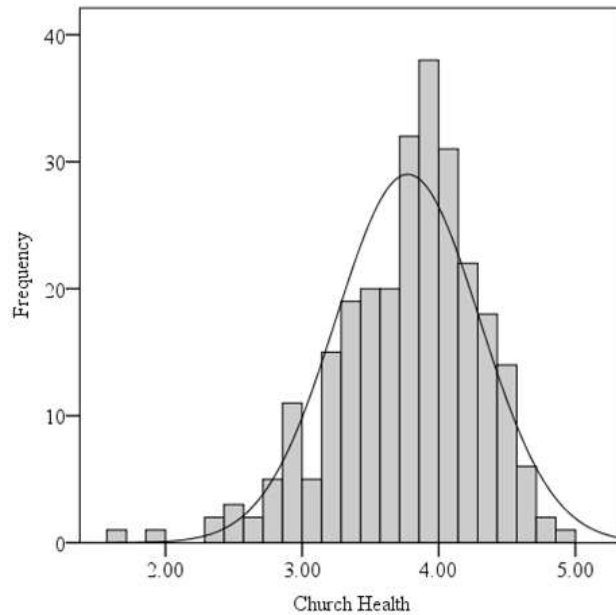
Descriptive analysis for church health aggregate score was run and the statistics presented in table 4.8. The table shows that the aggregate score for church health was high ($\bar{x}=3.7734$, $\sigma_x=.52648$). A negative skewness was obtained ($Skp=-.709$), implying that most of the respondents assigned above average rating of their church health. The churches were enjoying good health, in as far as the youth were concerned.

Table 4.8: *Descriptive Statistics for Church Health Aggregate Score*

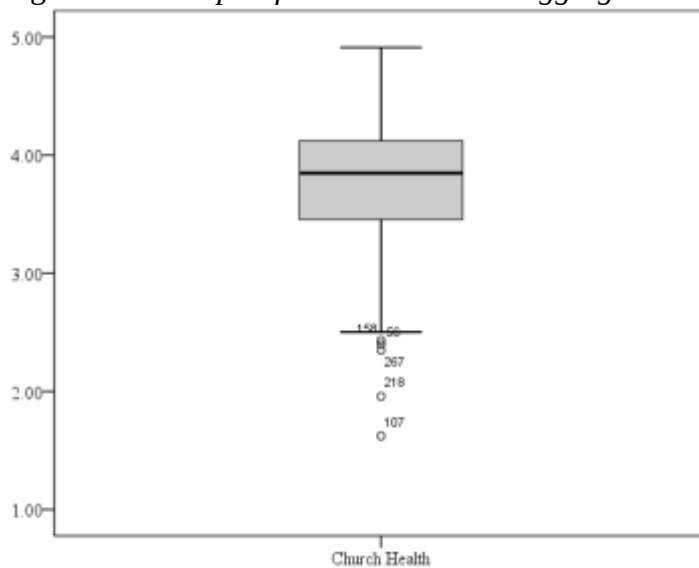
		Statistic	Std. Error
Church Health	Mean	3.7734	.03216
	Median	3.8477	
	Std. Deviation	.52648	
	Range	3.29	
	Interquartile Range	.67	
	Skewness	-.709	.149

Normality of Church Health Aggregate Score

The histogram in Figure 4.20 provides a visual impression of the distribution of church health aggregate score. The figure suggests that there was skewness in the data. Thus, the assumption of normality was violated. This was addressed using natural log transformation.

Figure 4.20: *Histogram for Church Health Aggregate Score****Outlier Test for Church Health Aggregate Score***

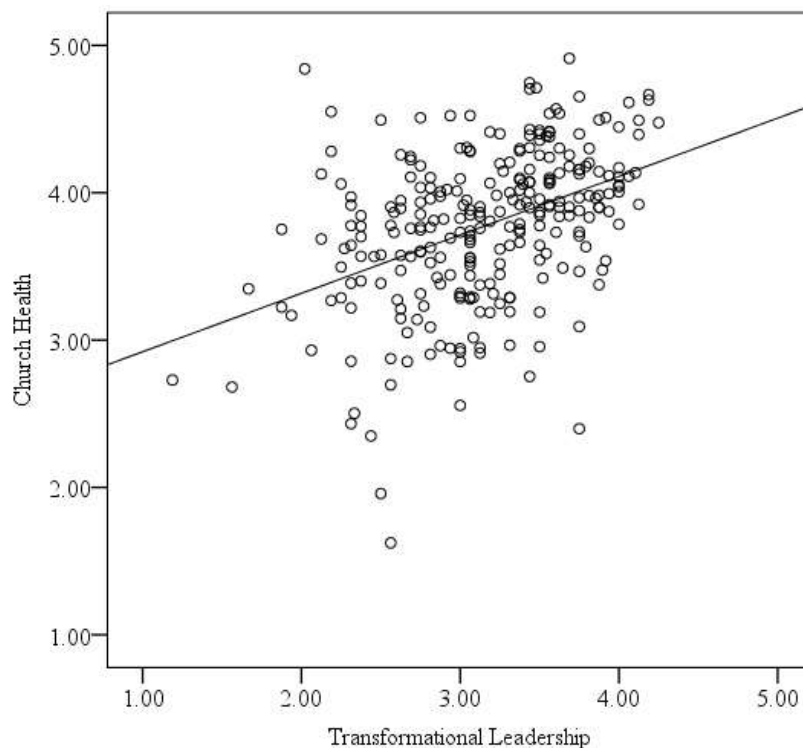
The boxplot in Figure 4.21 was used to check for assumption of no outliers. The results demonstrate the presence of outliers at the lower end of the scale, meaning that the assumption was violated. Accordingly, treatment was effected using log transformation.

Figure 4.21: *Boxplot for Church Health Aggregate Score*

Linearity of Transformational Leadership and Church Health

Linearity assumption was checked by generating scatterplot of the relationship between transformational leadership composite score and church health aggregate index. Figure 4.22 presents the output. The figure shows that whereas the data was scattered away from the line of best fit, the data shows a general linear trend from lower left to upper right of the figure. This implies that the assumption of linearity was not violated.

Figure 4.22: *Transformational Leadership and Church Health Scatterplot*



Multi-collinearity of Transformational Leadership Dimensions

Karl Pearson's correlation coefficients were generated to test the assumption of multi-collinearity between transformational leadership dimensions. The output is shown in Table 4.9 below. The table shows moderate correlation coefficients, which means that the data fulfilled assumptions of multi-collinearity

Table 4.9: *Correlation Analysis of Transformational Leadership Dimensions*

		1	2	3	4
1. Idealized Influence	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	268			
2. Inspirational Motivation	Pearson Correlation	.153*	1		
	Sig. (2-tailed)	.012			
	N	268	268		
3. Intellectual Stimulation	Pearson Correlation	.531**	.127*	1	
	Sig. (2-tailed)	.000	.038		
	N	268	268	268	
4. Individualized Consideration	Pearson Correlation	.560**	.125*	.549**	1
	Sig. (2-tailed)	.000	.040	.000	
	N	268	268	268	268
*. Correlation is significant at the 0.05 level (2-tailed).					
**. Correlation is significant at the 0.01 level (2-tailed).					

Inferential Analysis of Transformational Leadership and Church Health

The following hypotheses were tested by regressing church health dimensions on transformational leadership composite scores.

H1₀: There is no significant relationship between transformational leadership and church health.

H1₁: There is a significant relationship between transformational leadership and church health.

The decision to reject or not reject a null hypothesis in hypothesis testing is based on the results of statistical analysis and the predetermined significance level. In this study, the significance level was set at $p < .05$. If the p-value is less than or equal to the significance level ($p \leq .05$), there is sufficient evidence to reject the null hypothesis. This suggests that the observed data is unlikely to occur if the null hypothesis is true, and supports the alternative hypothesis. Rejection of the null hypothesis led to the conclusion that there is evidence to suggest a statistically significant relationship. Failure to reject the null hypothesis meant that there is not enough evidence to support the alternative hypothesis at $p > .05$.

This outcome agrees with a study by Oluseyi (2020) on youth contributions to church growth which submitted that the youth significantly contributed to the physical growth of a church. This contribution was achieved through their support and availability on building ministry, in reaching out to people who were unbelievers and also by actively engaging in activities which would enhance the sustainability and continuity of the church in Nigeria. Oluseyi cited how substantial leadership was in the developing the youth to become responsible leaders of the church.

Examination of the coefficients reveal that only intellectual stimulation composite index ($B=.402, p<.01$) and transformational leadership aggregate score ($B=.304, p<.01$) had statistically significant positive explanatory power on numerical health metric of church health. This finding aligns to outcome by Benedicte, Andemariam, and Wasike (2022) who found out that among other leadership styles, transformational leadership did have a significant influence of the performance of churches in Ongata Rongai in Kenya. Benedicte, Andemariam, and Wasike studied the influence of transformational and transactional leadership styles in the performance of churches, in particular focusing on the retention of church members as well as growth of the church membership.

This opinion agrees with Haruna's (2021) literature review outcome that transformational leadership had a positive and significant correlation with the growth of church. Both studies however did not zero in on the effects of the various dimensions of transformational leadership style on church the growth of churches. In addition, the target population for the survey was every member of the church and did not necessarily target the youth. This study observed that intellectual stimulation was a significant factor for drawing the youth to church, as their minds and world view continue to develop and mature.

The economic health composite score was regressed on the composite indices of the four transformational leadership dimensions and findings presented in Table 4.11.

Model Summary						
Model		R	R Square	Adjusted R Square	Std. Error of the Estimate	
1		.754 ^a	.569	.562	.11380	
a. Predictors: (Constant), Transformational Leadership, Intellectual Stimulation, Idealized Influence, Individualised Consideration, Inspirational Motivation						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4.440	5	1.110	85.706	.000 ^b
	Residual	3.367	263	.013		
	Total	7.806	268			
a. Dependent Variable: Economic Health						
b. Predictors: (Constant), Transformational Leadership, Intellectual Stimulation, Idealized Influence, Individualised Consideration, Inspirational Motivation						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.318	.057		5.591	.000
	Idealized Influence	.108	.044	.192	2.446	.015
	Intellectual Stimulation	.544	.055	.591	9.809	.000
	Individualised Consideration	.082	.043	.153	1.903	.058
	Inspirational Motivation	.276	.117	.319	2.360	.019
	Transformational Leadership	.395	.122	.422	3.237	.001
a. Dependent Variable: Economic Health						

As per the results, transformational leadership dimensions explained 56.9% of economic health metric, $R^2=.569$, $F(4) = 85.706$, $p=.000$. The unstandardized beta coefficients demonstrate that intellectual stimulation composite index ($B=.544$, $p<.01$), idealized influence composite score ($B=.108$, $p<.05$), and inspirational motivation composite score ($B=.276$, $p<.05$) and transformational leadership aggregate score ($B=.395$, $p<.01$) had statistically significant positive explanatory power on the economic health metric of church health.

In line with this finding, the nexus between good leadership and its impact on the economic health, sustainability of a church including physical growth is emphasized by various scholars (Tsuma et al., 2019; Chigozie et al., 2017; Kusaah, 2017; Chan et al., 2015). Ferreira and Chipenyu (2021) underscored the importance of having in place strategic and good leadership in light of declining numbers of church attendees in South Africa. The two observed that the fiscal position of the church would be negatively impacted by the decreasing number of church members. The outcome in the above results demonstrate that transformational leadership is essential in ensuring a good and sustained economic health of a church. This is because three out of the four dimensions of transformational leadership had a significant explanatory power of the numerical aspect of church health. Therefore, the null hypothesis that there is no significant relationship between transformational leadership and economic health was rejected. It was inferred that transformational leadership had a significant positive influence on economic health of the church.

Because the key respondents of this study were the youth in the sampled churches, the outcome of the study demonstrates that the youth in particular are an important constituent in the influence that they have on the economic health of the church. Church

leadership should therefore be aware and offer targeted leadership to this population of the church. After all, almost sixty percent of the transformational leadership dimensions explained the economic health of the church as voiced by the youth.

Transformational Leadership and Spiritual Health

Spiritual health composite index was regressed on the composite scores of the four transformational leadership dimensions as per the output in Table 4.12 below.

Table 4.12: *Regression of Spiritual Health on Transformational Leadership*

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.709 ^a	.502	.495	.11182		
a. Predictors: (Constant), Transformational Leadership, Intellectual Stimulation, Idealized Influence, Individualised Consideration, Inspirational Motivation						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3.281	5	.820	65.586	.000 ^b
	Residual	3.251	263	.013		
	Total	6.532	268			
a. Dependent Variable: Spiritual Health						
b. Predictors: (Constant), Transformational Leadership, Intellectual Stimulation, Idealized Influence, Individualised Consideration, Inspirational Motivation						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.485	.056		8.681	.000
	Idealized Influence	.115	.043	.224	2.652	.009
	Intellectual Stimulation	.466	.055	.553	8.545	.000
	Individualised Consideration	.041	.042	.085	.983	.327
	Inspirational Motivation	.277	.122	.342	2.264	.024
	Transformational Leadership	.337	.120	.393	2.807	.005
a. Dependent Variable: Spiritual Health						

The table indicates that the four transformational leadership dimensions together accounted for 50.2% of spiritual health metric, $R^2=.502$, $F(4) = 65.586$, $p=.000$. In terms of coefficients, intellectual stimulation composite index ($B=.466$, $p<.01$), idealized influence

composite score ($B=.115, p<.05$), inspirational motivation composite score ($B=.277, p<.05$) and transformational leadership aggregate score ($B=.337, p<.01$) had statistically significant positive explanatory power on spiritual health metric of church health.

This finding relates to the research done by Rwigi (2018) on a number of select churches in Kenya, who established that transformational leadership did have a positive correlation with good attributes of a healthy and growing church such as practicing a consistent bible reading culture. Moreover, Rwigi's study found out that the two most outstanding dimensions of transformational leadership which significantly contributed to the positive healthy culture of consistent bible reading were inspirational motivation and idealized influence. This also aligns to this current study finding which in addition to inspirational motivation and idealized influence, has established that the intellectual stimulation dimension has a significant explanatory power on spiritual health metric of church health.

Studies have shown that the positive influence that transformational leadership has in the enhancement of innovation and creativity capacities of followers. Løvaas et al., (2020) postulate how through intellectual stimulation leaders can challenge their followers to think beyond the normal average ways of doing things. Moreover, they point out that transformational leaders can lead by example by modelling to their followers, new or different ways of tackling various issues and challenges in an organization. The leaders would thus inspire the followers to heed their example and manage matters in different innovative ways. Therefore, the null hypothesis that there is no significant relationship between transformational leadership and spiritual health was rejected. It was inferred that transformational leadership did significantly enhance spiritual health of the church.

As per the model summary and ANOVA, the collective measure of transformational leadership explained 54.8% of the variability in church health, $R^2=.548$, $F(4) = 78.749$, $p=.000$. An examination of the coefficients reveals that intellectual stimulation composite index ($B=.469$, $p<.01$), idealized influence composite score ($B=.103$, $p<.05$), inspirational motivation composite measure ($B=.248$, $p<.05$) and transformational leadership aggregate score ($B=.343$, $p<.01$) had statistically significant positive effect on the church health aggregate score. This led to the rejection of null hypothesis. It was therefore inferred that there was a significant relationship between transformational leadership and church health.

This study outcome is in line with previous studies which provide that transformational leadership is a positive contributing factor to the good health of a church. Aligned to this, Gregory (2019) theorised that strong transformational pastoral leadership is required in order to equip church members to be effective disciples in fulfilment of the Great Commission of Jesus Christ in advancing the gospel to all nations. Gregory warned that a church which does not have transformational leaders in their team would never attain its full potential. This could be attributed to the fact that transformational leaders provide the vision and strategic direction of the organization, leading by example as role models and inspiring their followers to be the best they could be. Furthermore, as evidenced by other studies, such leaders apply the various dimensions of transformational leadership as established in this finding to challenge their followers to excel beyond the average capacities through inspirational motivation. Additionally, through the application of intellectual stimulation and idealized influence the transformational leaders challenge the status quo of their followers and nurture them to find creative and innovative ways to solve problems (Afshari, 2021; Drummond, 2019; McCall, 2019; Koveshnikov & Ehrnrooth, 2018).

Transformational Leadership and the Participation of the Youth

The second objective of the study was to establish whether there is a relationship between transformational leadership and the participation and constructive engagement of youth in the church. This section presents the results of diagnostic tests and hypothesis testing.

Descriptive Data Analysis of the Youth Participation Dimensions

The descriptive statistical analysis for the youth participation dimensions were computed and the statistical output presented in table 4.14 below.

Table 4.14: *Descriptive Statistics for the Youth Participation Dimensions*

		Statistic	Std. Error
Personal Development	Mean	3.7467	.04909
	Median	3.8000	
	Std. Deviation	.79612	
	Range	4.00	
	Interquartile Range	1.20	
	Skewness	-.424	.150
Voice/Influence	Mean	3.5621	.06500
	Median	3.6667	
	Std. Deviation	1.05417	
	Range	4.00	
	Interquartile Range	1.67	
	Skewness	-.366	.150
Safety/Support	Mean	3.8612	.05082
	Median	4.0000	
	Std. Deviation	.82423	
	Range	4.00	
	Interquartile Range	1.17	
	Skewness	-.612	.150
Community Engagement	Mean	3.6869	.05013
	Median	3.6667	
	Std. Deviation	.81292	
	Range	4.00	
	Interquartile Range	1.17	
	Skewness	-.507	.150

The table shows that on a 5-point scale, the composite index for safety and support was the highest ($\bar{x}$ =3.8612, σ_x =.82423), followed by personal development ($\bar{x}$ =3.7467,

$\sigma_x=.79612$), community engagement ($\bar{x}=3.6869$, $\sigma_x=.81292$) and voice/influence ($\bar{x}=3.5621$, $\sigma_x=.1.05417$). These results resonate with the Maslow's hierarchy of needs, which places safety needs as one of the two fundamental basic needs in a person, the other one being physiological needs. As well, Balraj (2017) observes that safety needs are not just physical in nature, but they also incorporate mental needs as well. The youth desire to operate in an environment where their physical, mental, spiritual and emotional needs are guaranteed. Leaders and mentors are key pillars whom the youth can look up to, provide guidance to them and confide in a space where their confidentiality is assured (Chiroma, 2017).

The lowest score of voice/influence in this study brings out a departure from preceding studies which have highly rated this dimension (Intosh et. al., 2020; Nyang'au et. al., 2020; Brown and Gabriel, 2019). The scholars opined that the youth need to be on the decision making table in order that their ideas are considered and reflected in any important decisions taken. Although the outcome of this study rates the voice/influence dimension at a low, it however does not negate the fact that the voice and influence of the youth need to be heard and upheld. For all the four dimensions, negative skewness ($Skp = -.424, -.366, -.612$, and $-.507$) were registered meaning that most respondents rated these dimensions above the respective mean scores. The implication of this is that the participants felt that the four facets of their participation and engagement in the churches were exercised.

Descriptive Data Analysis of the Youth Participation Aggregate Score

Descriptive analysis for the youth participation aggregate score was performed and the statistical output shown in table 4.15. The table shows that the aggregate index for the youth participation was high ($\bar{x}=3.7176$, $\sigma_x=.70568$). A negative skewness was obtained ($Skp=-.443$), which means that most of the respondents rated their participation and

engagement in their church above the mean. This implies that there was active engagement of the youth.

Table 4.15: *Descriptive Statistics for The youth Participation Aggregate Score*

		Statistic	Std. Error
Participation and Constructive Engagement	Mean	3.7176	.04335
	Median	3.7667	
	Std. Deviation	.70568	
	Range	4.00	
	Interquartile Range	.86	
	Skewness	-.443	.150

Normality of the Youth Participation Dimensions

Assumption of normal distribution was checked for each of the youth participation dimensions, as well as the aggregate index for all dimensions combined using a histogram as shown in Figures 4.23 to 4.27. Visualization of the histograms indicate that the distributions for each of the four dimensions of the youth participation was left-skewed. This means that the assumption of normality was not fulfilled. Therefore, the data was subjected to log transformation.

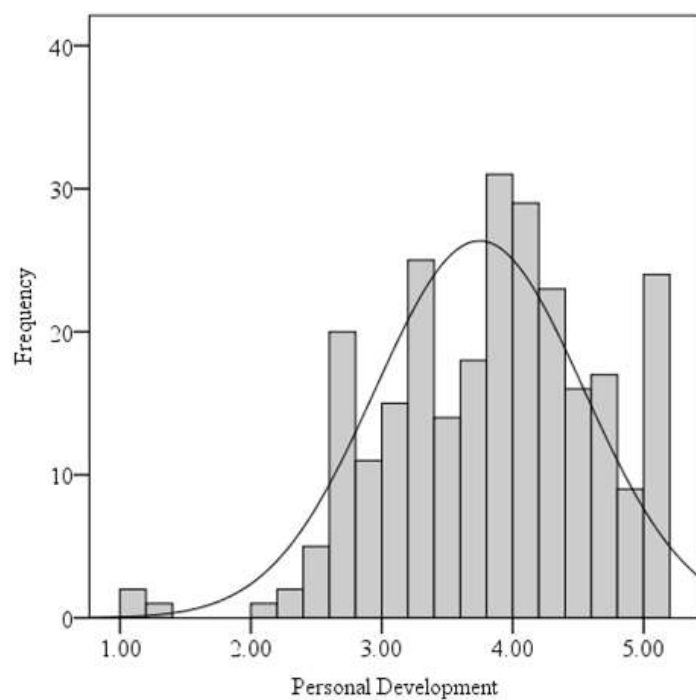
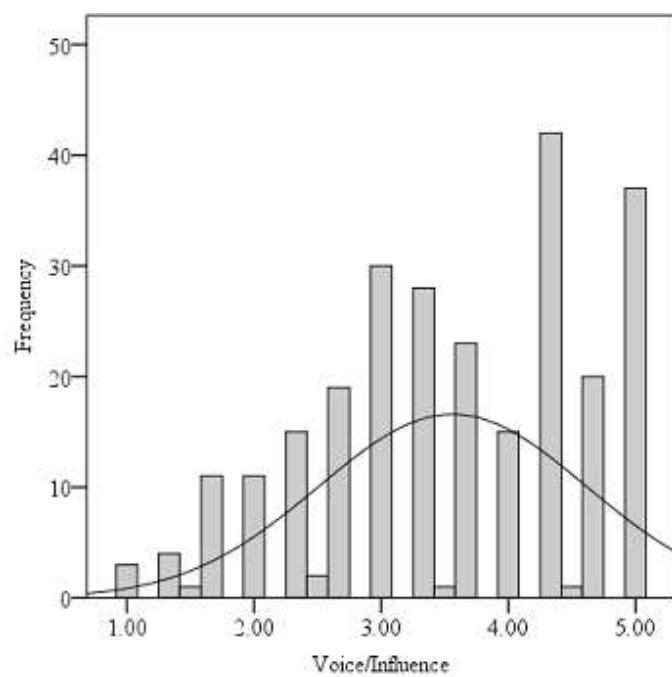
Figure 4.23: *Histogram for Personal Development Composite Score*Figure 4.24: *Histogram for Voice/Influence Composite Score*

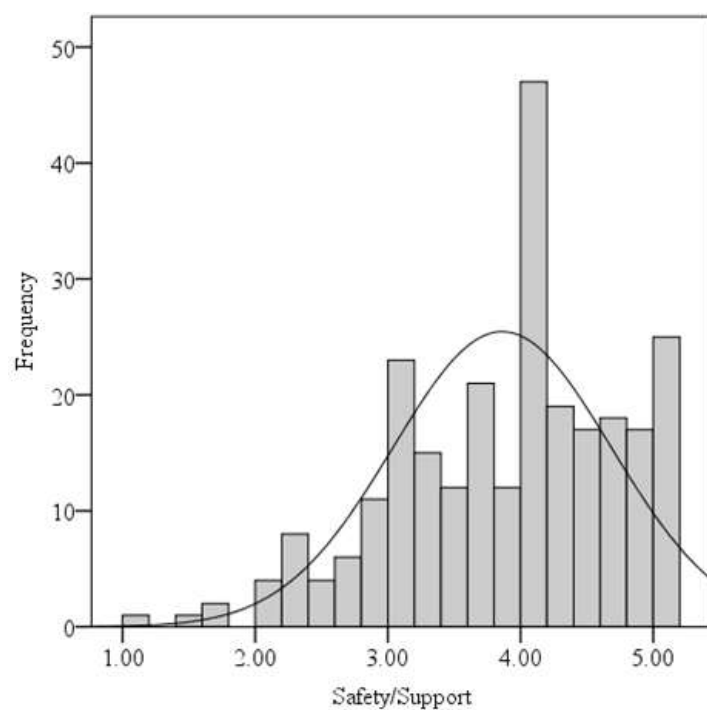
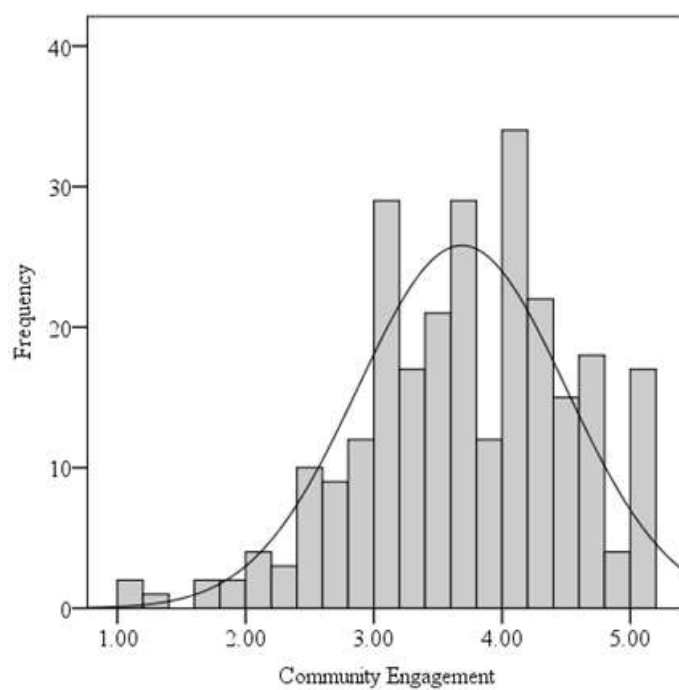
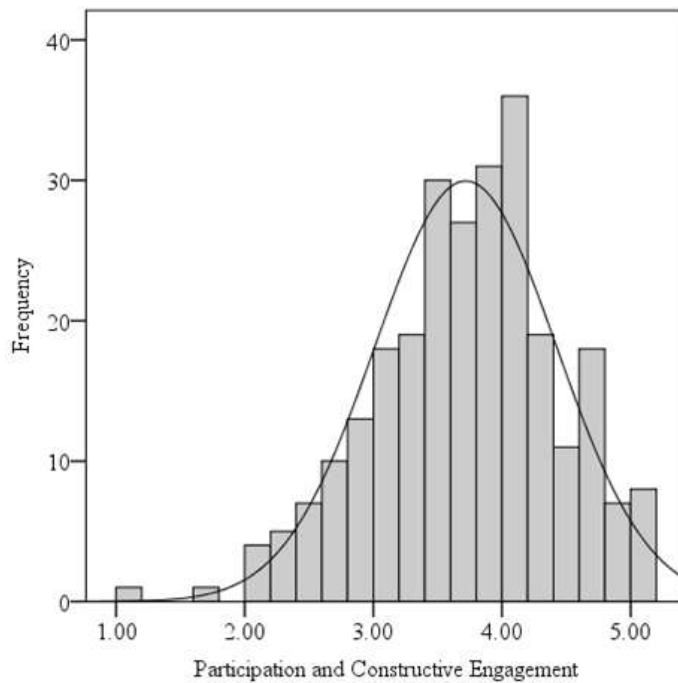
Figure 4.25: *Histogram for Safety/Support Composite Score*Figure 4.26: *Histogram for Community Engagement Composite Score*

Figure 4.27: *Histogram for Participation and Constructive Engagement Aggregate Index*



Outlier Tests for the Youth Participation Dimensions

The composite indices for the four dimensions of the youth participation in church were checked for outliers using the boxplots displayed in Figures 4.28 to 4.32. Visualization of the figures reveal the existence of outliers throughout the indices at the lower end of the distribution except in the scores for voice/influence metric which did not show outliers. Thus, normality assumption was partially fulfilled by the data. Accordingly, scores with outliers were subjected to natural log transformation.

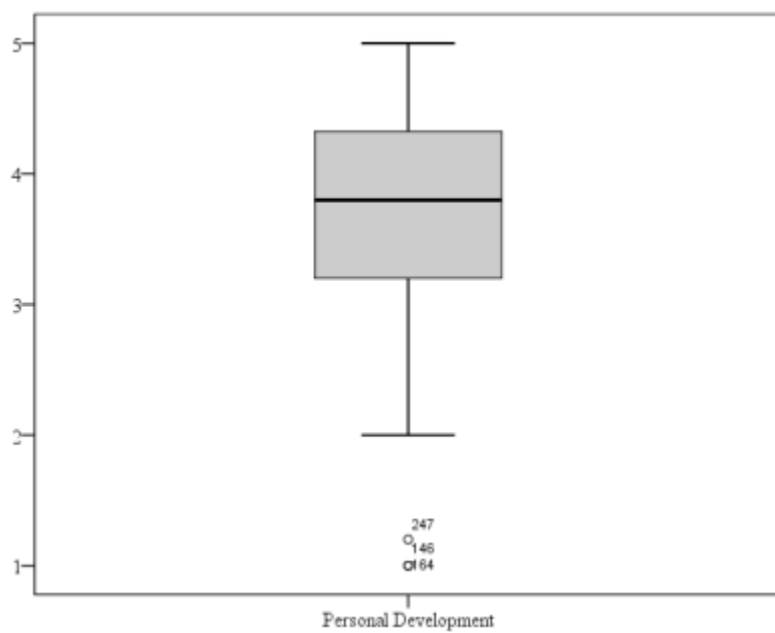
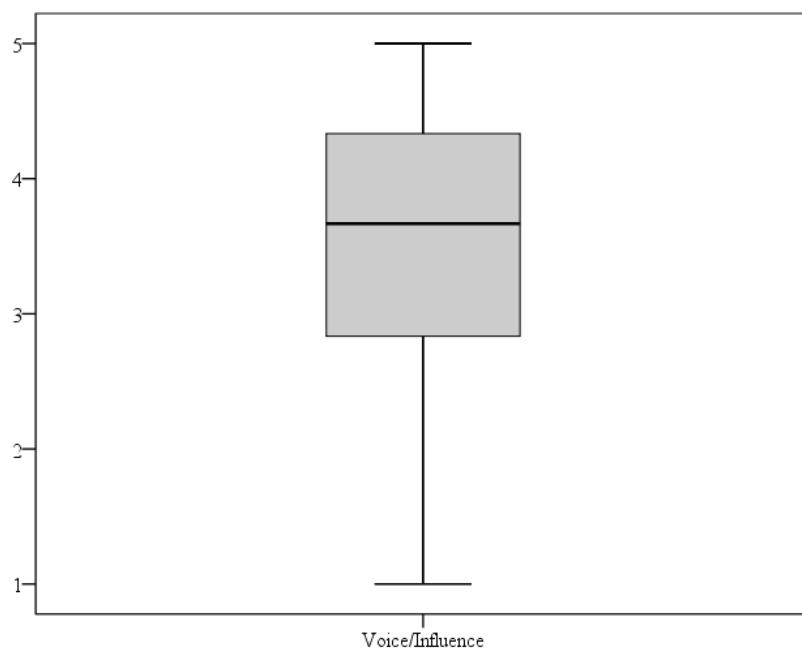
Figure 4.28: *Boxplot for Personal Development Composite Score*Figure 4.29: *Boxplot for Personal Development Composite Score*

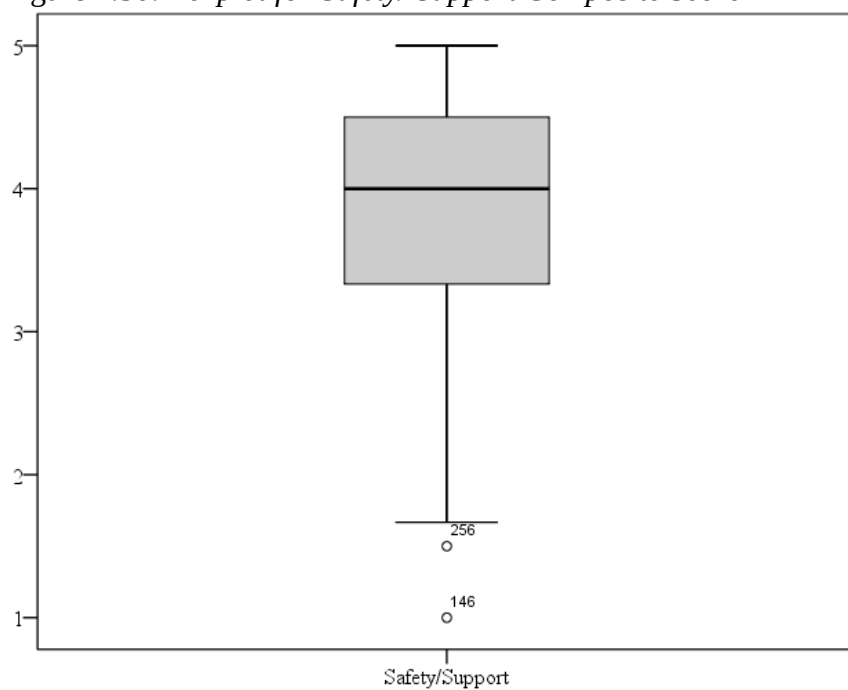
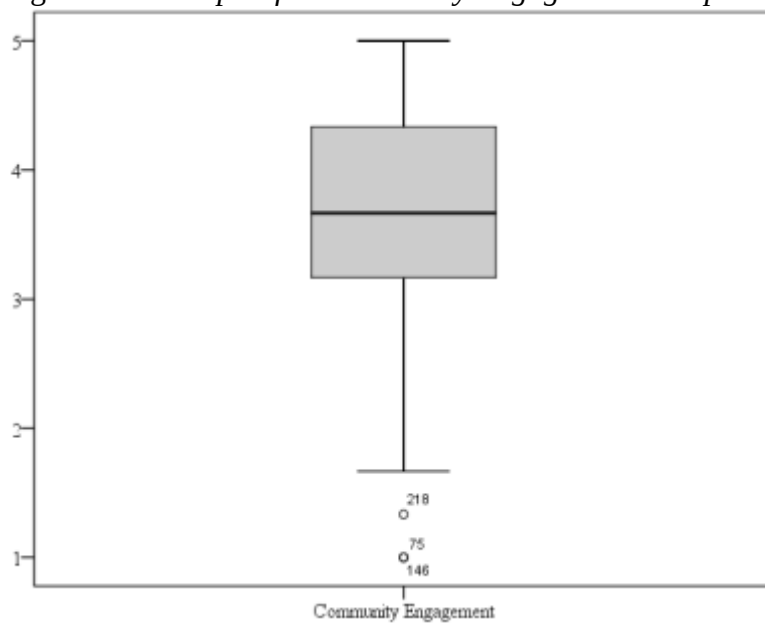
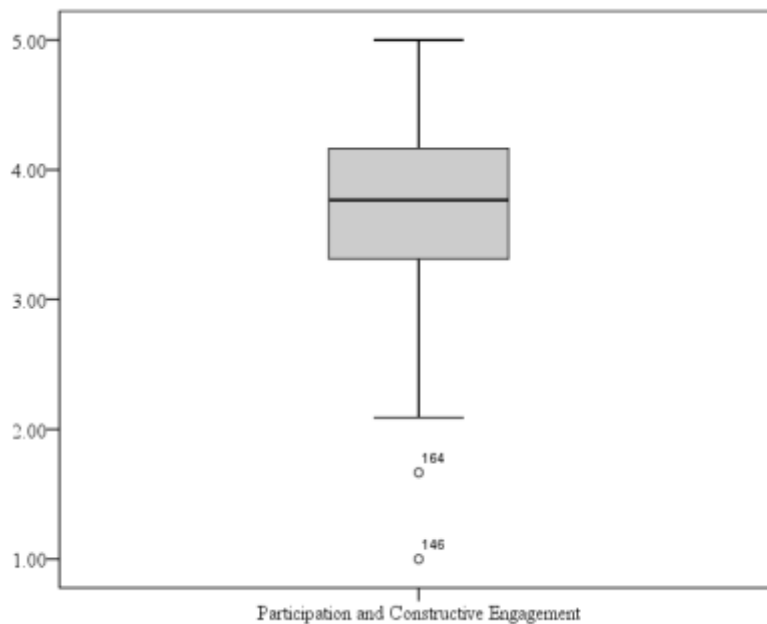
Figure 4.30: *Boxplot for Safety/ Support Composite Score*Figure 4.31: *Boxplot for Community Engagement Composite Score*

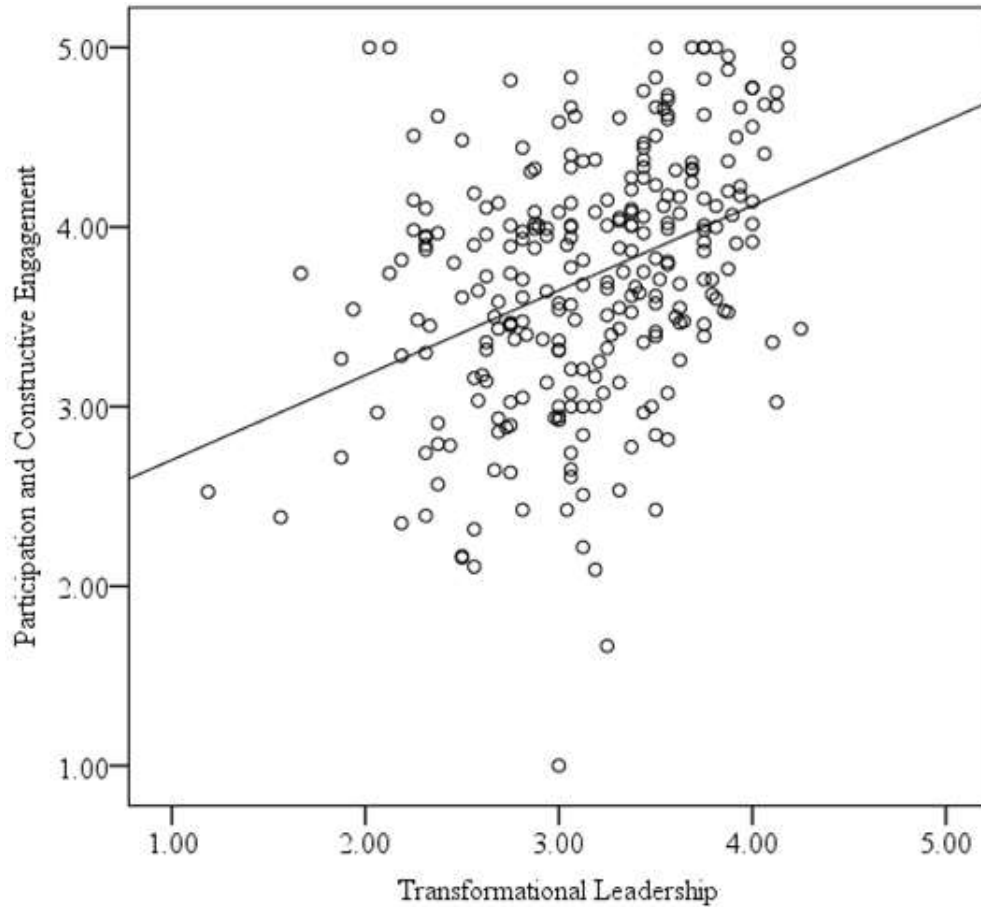
Figure 4.32: *Boxplot for The youth Participation and Engagement Aggregate Score*



Linearity of Transformational Leadership and the Youth Participation

Linearity assumption was checked using a scatterplot of the relationship between transformational leadership overall index and the youth participation aggregate score as displayed in Figure 4.33. The figure shows that there was a general scatter of the scores away from the line of best fit. However, there was evidence of a linear relationship from the bottom left to the top right of the scatterplot. This means that assumption of linearity was fulfilled.

Figure 4.33: *Transformational Leadership and The youth Participation Scatterplot*



Multi-collinearity of the Youth Participation and engagement Dimensions

Karl Pearson's correlation coefficients were computed to ascertain whether the data complied with the assumption of absence of multi-collinearity between the four the youth participation dimensions. Table 4.16 presents the correlation analysis table. The table shows that there was low to moderate correlation coefficients, implying that data satisfied assumptions of multi-collinearity.

Table 4.16: *Correlation of The youth Participation Dimensions*

		1	2	3	4
Personal Development	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	268			
Voice/Influence	Pearson Correlation	.362**	1		
	Sig. (2-tailed)	.000			
	N	268	268		
Safety/Support	Pearson Correlation	.583**	.590**	1	
	Sig. (2-tailed)	.000	.000		
	N	268	268	268	
Community Engagement	Pearson Correlation	.522**	.529**	.675**	1
	Sig. (2-tailed)	.000	.000	.000	
	N	268	268	268	268
**. Correlation is significant at the 0.01 level (2-tailed).					

Relationship between Transformational Leadership and the Youth Participation

In order to establish the relationship between transformational leadership and the participation and constructive engagement of the youth in the church, hypotheses were tested as follows:

H2₀: There is no significant relationship between transformational leadership and the participation and constructive engagement of the youth in the church.

H2₁: There is a significant relationship between transformational leadership and the participation and constructive engagement of the youth in the church.

Transformational Leadership and Personal Development

The composite measure of personal development was regressed on the four dimensions of transformational leadership in order to establish the contribution of each dimension to personal development of the youth participation and constructive engagement in the church. The regression output is shown in Table 4.17.

Table 4.17: *Regression of Personal Development on Transformational Leadership*

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.290 ^a	.084	.070	.23564		
a. Predictors: (Constant), Transformational Leadership, Intellectual Stimulation, Idealized Influence, Individualized Consideration, Inspirational Motivation						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.321	5	.330	5.948	.000 ^b
	Residual	14.437	253	.056		
	Total	15.758	268			
a. Dependent Variable: Personal Development						
b. Predictors: (Constant), Transformational Leadership, Intellectual Stimulation, Idealized Influence, Individualized Consideration, Inspirational Motivation						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
(Constant)		.733	.118		6.222	.000
Idealized Influence		.023	.092	.029	.251	.802
Intellectual Stimulation		.222	.115	.170	1.934	.054
Individualised Consideration		.021	.089	.028	.236	.814
Inspirational Motivation		.171	.238	.147	.717	.474
Transformational Leadership		.222	.253	.167	.880	.380
a. Dependent Variable: Personal Development						

The table shows that the four transformational leadership dimensions combined explained 8.4% of personal development metric, $R^2=.084$, $F(4) = 5.948$, $p=.000$. However, none of the transformational leadership dimensions individually had a statistically significant influence on personal development ($p>.05$). It was thus inferred that transformational leadership dimensions together had predictive power on personal

development metric although the explanatory power of the individual facets of transformational leadership were not statistically significant.

This finding that the combined transformational leadership dimensions has explanatory power on the personal development of the youth is confirmed by previous studies, which align to this finding. For instance, Frunză (2017) acknowledges the importance of charisma, a key element of inspirational motivation in attracting good personnel to an organization, inspiring them in their work and personal goals and improving the organizational performance. Frunză highlights the importance of spiritual dimension in the personal transformation of a person, particularly from the perspective of ethical leadership. This is in agreement with observations by Chiroma and Chiroma (2021) who stress the importance of spiritual development of the youth in relation to their critical role in advancing church missions. Besides, Frunză proposes to leaders to consider personal development as one of work related rewards to personnel in their organizations.

Besides the religious environment, studies from other fields show a positive correlation between transformational leadership and the development of the youth. In the sports sector for instance, Erikstad, Høigaard, Côté, Turnnidge, and Haugen (2021) established an existence of a positive movement originating from transformational leadership to both task and social cohesion. They further established that other factors including task-oriented motivational climates, self-regulation of learning and athlete satisfaction that were impacted youth positively by transformational leadership.

Transformational Leadership and Voice/Influence

Voice/influence composite score was regressed on the four dimensions of transformational leadership so as to test whether they significantly predicted the

participation and constructive engagement of the youth in the church as measured by voice/influence. Table 4.18 shows the results.

Table 4.18: *Regression of Voice/Influence on Transformational Leadership*

Model Summary						
Model		R	R Square	Adjusted R Square	Std. Error of the Estimate	
1		.286 ^a	.082	.068	.33222	
a. Predictors: (Constant), Transformational Leadership, Intellectual Stimulation, Idealized Influence, Individualized Consideration, Inspirational Motivation						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2.556	5	.639	5.790	.000 ^b
	Residual	28.696	253	.110		
	Total	31.252	268			
a. Dependent Variable: Voice/Influence						
b. Predictors: (Constant), Transformational Leadership, Intellectual Stimulation, Idealized Influence, Individualized Consideration, Inspirational Motivation						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.560	.166		3.371	.001
	Idealized Influence	.271	.129	.241	2.101	.037
	Intellectual Stimulation	.111	.162	.060	.687	.493
	Individualised Consideration	.281	.125	.262	2.243	.026
	Inspirational Motivation	.641	.310	.419	2.066	.040
	Transformational Leadership	1.216	.357	.649	3.411	.001
a. Dependent Variable: Voice/Influence						

As per the table, transformational leadership accounted for 8.2% of voice/influence, $R^2=.082$, $F(4) = 5.790$, $p=.000$. Individualized consideration metric ($B=.281$, $p<.05$), idealized influence ($B=.271$, $p<.01$) and inspirational motivation ($B=.641$, $p<.05$) were the statistically significant positive predictors of voice/influence aside from the aggregate measure of transformational leadership ($B=1.216$, $p<.01$). Thus, the null assumption; that

there is no significant relationship between transformational leadership and voice/influence was rejected, concluding that transformational leadership did significantly predict voice/influence.

This result agrees with previous studies, acknowledging that the capacity of the youth to contribute to the success of an organization is tremendous, as long as they are given the right opportunity and a voice to articulate their matters (Brown & Gabriel, 2019). The findings in this study bring out the importance of having transformational leaders in an organization, who are able to provide the youth the platform to positively influence the direction of an organization. Nyang'au et al. (2020) identified a positive relationship between youth participation in organizational decision making and the successful implementation of programmes. This infers that with the right leadership in place who give the youth a platform to contribute, then the organizational performance is enhanced translating to better results.

Transformational Leadership and Safety/Support

Regression analysis was performed between safety/support composite index and the indices of transformational leadership dimensions. Table 4.19 below shows the regression output. The table indicates that transformational leadership dimensions together explained 16.1% of the variability in safety/support, $R^2=.161$, $F(4)=12.467$, $p=.000$. The unstandardized beta coefficients show that one unit change in transformational leadership contributed to 0.583 unit increase in safety/support ($B=.583$, $p<.05$). Inspirational motivation dimension of transformational leadership alone positively and significantly predicted voice/influence ($B=.538$, $p<.05$).

Table 4.19: *Regression of Safety/Support on Transformational Leadership*

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.401 ^a	.161	.148	.22649		
a. Predictors: (Constant), Transformational Leadership, Intellectual Stimulation, Idealized Influence, Individualized Consideration, Inspirational Motivation						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2.558	5	.640	12.467	.000 ^b
	Residual	13.338	253	.051		
	Total	15.896	268			
a. Dependent Variable: Safety/Support						
b. Predictors: (Constant), Transformational Leadership, Intellectual Stimulation, Idealized Influence, Individualized Consideration, Inspirational Motivation						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.551	.113		4.868	.000
	Idealized Influence	.062	.088	.077	.701	.484
	Intellectual Stimulation	.193	.110	.147	1.751	.081
	Individualised Consideration	.088	.085	.116	1.034	.302
	Inspirational Motivation	.538	.233	.448	2.304	.022
	Transformational Leadership	.583	.243	.436	2.398	.017
a. Dependent Variable: Safety/Support						

This finding demonstrates the significance of applying a leadership style that is transformative in nature in order to assure the youth of their support and safety, fully cognizant that their needs matter. Earlier in this chapter, it was demonstrated how the youth need to have someone to walk with them in the journey of life, persuaded of a safe and confidential environment in which they may be vulnerable (Balraj, 2017; Chiroma, 2017). Through inspirational motivation, leaders can positively influence the youth to tackle the ups and downs of life, fully assured of Maslow's basic need of safety and support. Concerns like

those expressed by the Irish the youth (Barna, 2017) that they did not know of an adult who shared with them on faith matters would be diminished.

Transformational Leadership and Community Engagement

Community engagement composite index was regressed on transformational leadership dimensions and the results were presented in Table 4.20.

Table 4.20: *Regression of Community Engagement on Transformational Leadership*

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.342 ^a	.117	.103	.23827		
a. Predictors: (Constant), Transformational Leadership, Intellectual Stimulation, Idealized Influence, Individualized Consideration, Inspirational Motivation						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
	Regression	1.942	5	.486	8.553	.000 ^b
1	Residual	14.704	253	.057		
	Total	16.646	268			
a. Dependent Variable: Community Engagement						
b. Predictors: (Constant), Transformational Leadership, Intellectual Stimulation, Idealized Influence, Individualized Consideration, Inspirational Motivation						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
	(Constant)	.664	.119		5.579	.000
	Idealized Influence	.112	.093	.136	1.210	.228
	Intellectual Stimulation	.006	.116	.004	.049	.961
1	Individualised Consideration	.106	.090	.135	1.178	.240
	Inspirational Motivation	.281	.237	.238	1.184	.238
	Transformational Leadership	.731	.256	.533	2.854	.005
a. Dependent Variable: Community Engagement						

The table provides that transformational leadership dimensions collectively explained 11.7% of the variability in community engagement facet of the youth participation in church, $R^2=.117$, $F(4)=8.553$, $p=.000$. The table indicates that a unit increase in transformational leadership accounted for 0.731 unit rise in community engagement

($B=.731, p<.05$). Individually, none of the dimensions of transformational leadership significantly predicted community engagement ($p>.05$). Previous research demonstrates the positive impact of keeping the youth engaged in meaningful activities, which is in agreement with this finding. Ononogbu et al. (2020) pointed out how organizations and the church in particular are able to engage the youth in creative skills-training programmes. Such programmes would ensure that the youth acquire abilities and create opportunities not only for their own well-being but also impact their communities. Furthermore, the report by Ononogbu et.al. (2020) established that the youth in Nigeria believed that the church played a positive role in the country's public space. To further affirm this finding, the churches in Kenya such as PCEA, CITAM, and the Catholic Church have continued to implement social amenity and community based projects which positively impact the lives of the members of their communities, for example the Isiolo based projects discussed in the literature review above (Chigozie et al., 2017). Thus, transformative leaders in the church may intentionally work out community based activities so that their young members can fully participate in them.

Transformational Leadership and the Youth Participation Aggregate

The aggregate score of the youth participation was regressed on the four dimensions of transformational leadership and results presented as per Table 4.21 below.

Table 4.21: *Regression of The youth Participation on Transformational Leadership*

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.388 ^a	.150	.137	.19534		
a. Predictors: (Constant), Transformational Leadership, Intellectual Stimulation, Idealized Influence, Individualized Consideration, Inspirational Motivation						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.754	5	.438	11.492	.000 ^b
	Residual	9.921	263	.038		
	Total	11.675	268			
a. Dependent Variable: The youth Participation						
b. Predictors: (Constant), Transformational Leadership, Intellectual Stimulation, Idealized Influence, Individualized Consideration, Inspirational Motivation						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.671	.098		6.868	.000
	Idealized Influence	.090	.076	.130	1.182	.238
	Intellectual Stimulation	.084	.095	.075	.885	.377
	Individualised Consideration	.115	.074	.176	1.564	.119
	Inspirational Motivation	.407	.200	.396	2.037	.043
	Transformational Leadership	.631	.210	.551	3.011	.003
a. Dependent Variable: The youth Participation						

The table indicates that transformational leadership dimensions collectively predicted 15.0% of the variance in the youth participation in church, $R^2=.150$, $F(4) 11.492$, $p=.000$. Further, the table demonstrates that a unit increase in transformational leadership accounted for .631 unit rise in community engagement ($B=.631$, $p<.05$). However, only one dimension of transformational leadership namely, inspirational motivation significantly predicted the youth participation ($B=.407$, $p<.05$). This outcome implies that inspirational motivation is a significant element for church leaders to employ as they lead the youth, in order to enthuse them towards good works of positively engaging with their communities.

The inspiration and authenticity of a person in leading others convinces the followers that the leader has the best interest at heart for themselves and their communities (Frunză, 2017). As such, this would encourage the followers to replicate the same virtues in serving their neighbours and communities. In their study of leadership in religious organizations in Norway, Løvaas et al. (2020) linked the intrinsic motivation of managers to their transformational leadership behaviours. They also found a positive relationship between transformational leadership and innovation. This observation can be related to this current study, noting that transformational leaders can help their young followers to find it a fulfilling and rewarding endeavour when they innovatively participate in community activities.

Mediating Effect of Church Health

The third objective of the study was to investigate the mediating effect of church health on the relationship between transformational leadership and the participation and constructive engagement of the youth in the church. This section tests the following null and alternate hypothesis:

H3₀: There is no mediating effect of church health on the relationship between transformational leadership and the participation and constructive engagement of the youth in the church.

H3₁: There is a mediating effect of church health on the relationship between transformational leadership and the participation and constructive engagement of the youth in the church.

Mediated regression analysis was performed using Baron and Kenny four step approach (Kenny, 2021) and the output presented in Tables 4.22 to 4.25. The table shows

the model summary, ANOVA output and regression coefficient of transformational leadership aggregate score in relation to the youth participation index.

Table 4.22: *Regression of The youth Participation on Transformational Leadership*

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.354 ^a	.125	.122	.65760		
a. Predictors: (Constant), Transformational Leadership						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	16.442	1	16.442	38.021	.000 ^b
	Residual	115.027	267	.432		
	Total	131.469	268			
a. Dependent Variable: The youth Participation						
b. Predictors: (Constant), Transformational Leadership						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.264	.239		9.469	.000
	Transformational Leadership	1.286	.209	.354	6.166	.000
a. Dependent Variable: Transformational Leadership						

The results from Table 4.22 above indicate that the direct effect of transformational leadership on the youth participation was statistically significant, $R^2=.125$, $F(1) 38.021$, $p=.000$. The unstandardized beta coefficient shows that one unit change in transformational leadership predicted 1.286 unit increase the youth participation ($B=1.286$, $p<.01$). These results suggest that the first step in the mediation analysis was satisfied: transformational leadership had a statistically significant direct association with the youth participation in church. This outcome is in line with suppositions by the pioneers of the transformational leadership theory, James MacGregor Burns and James Victor Downton in the 1970s (Northouse, 2016). The two advanced that transformational leadership style was

fundamental in motivating and positively impacting followers for their own good and for the enhanced performance of an organization. Although this theory was not focused on the youth or a church setting in particular, however it may as well be generalised to such populations. Muterera et al. (2018) postulated that a positive relationship existed between good organizational performance, job satisfaction and transformational leadership. The results of this study have reinforced that transformational leadership is important in ensuring the participation of the youth in a church set up.

The second step of mediated regression entailed regressing church health aggregate index on transformational leadership overall score. The output of this process is presented in Table 4.23.

Table 4.23: *Regression of Church Health on Transformational Leadership*

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.403 ^a	.163	.159	.13995		
a. Predictors: (Constant), Transformational Leadership						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.012	1	1.012	51.662	.000 ^b
	Residual	5.210	267	.020		
	Total	6.222	268			
a. Dependent Variable: Church Health						
b. Predictors: (Constant), Transformational Leadership						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.957	.051		18.797	.000
	Transformational Leadership	.319	.044	.403	7.188	.000
a. Dependent Variable: Church Health						

The table reveals that transformational leadership accounted for 16.3% of the variance in church health, $R^2=.163$, $F(1) 57.157$, $p=.000$. One unit change in transformational leadership composite index was associated with 0.319 unit increase in the

The table demonstrates that church health explained 13.4% of the variance in the youth participation, $R^2=.134$, $F(1) 41.016$, $p=.000$. One unit change in church health composite index was associated with 1.680 unit increase in the youth participation ($B=1.680$, $p<.01$). These results suggest that the third step in the mediation analysis was satisfied, that church health had a statistically significant direct association with the participation and constructive engagement of the youth in church. According to previous research, the youth have viewed church as restrictive and boring, not allowing them to fully express themselves in ways that they would prefer (Earls, 2019). As such, the youth have chosen not to get engaged in the activities of the church, or to simply keep away from the church. However, with findings from this study, it is evident that good leadership is capable of spearheading the church into teachings and programmes which would result in a healthy church. Hence, and in agreement with Ragira, Wepukhulu, and Angeline (2017), the youth would be attracted to join, stay and actively participate in such a church.

In the fourth and final step of mediated regression analysis, the youth participation aggregate index was regressed on both transformational leadership overall score and church health composite metric as shown in Table 4.25. The table indicates that the model had 18.4% explanatory power on the variance in the youth participation, $R^2=.184$, $F(1)29.955$, $p=.000$. The results suggest that church health partially mediated the effect of transformational leadership on the youth participation and constructive engagement in the church. Thus, this finding implies that church leaders ought to exercise transformational leadership to build and sustain healthy churches, which as a result would encourage the youth to be active and not just passive members of the congregations.

Table 4.25: *Regression of The youth Participation on Transformational Leadership and Church Health*

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.429 ^a	.184	.178	.63611		
a. Predictors: (Constant), Church Health, Transformational Leadership						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	24.242	2	12.121	29.955	.000 ^b
	Residual	107.227	266	.405		
	Total	131.469	268			
a. Dependent Variable: The youth Participation						
b. Predictors: (Constant), Church Health, Transformational Leadership						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.094	.353		3.099	.002
	Transformational Leadership	.896	.220	.246	4.063	.000
	Church Health	1.224	.279	.266	4.391	.000
a. Dependent Variable: The youth Participation						

Furthermore, this study has demonstrated that the role of transformational leadership in church is key, in order to pursue and lead it to good health. This is even more important for the younger members of the congregation who are seen as the hope of the future church (Beytía, 2008). This finding is in line with Baron (2017), who argues that the church is a place where people should not only have their spiritual needs met, but that they should experience a transformational encounter in their lives. In the study carried out in South Africa, Baron explored the role of church and youth in the transformational agenda of South African cities. Baron established that indeed youth participated and were actively involved in the activities of the church. However, they challenged the church leadership to motivate and encourage the youth to be more involved in the triune God's mission beyond the church walls.

Chapter Summary

This chapter has presented and interpreted the results of the study. The chapter has detailed the descriptive statistical analysis procedures as well as inferential techniques used. The results have demonstrated that the effects of transformational leadership and church health on the participation and constructive engagement of the youth in churches were statistically significant.

CHAPTER FIVE

SUMMARY OF FINDINGS, IMPLICATIONS, CONCLUSIONS AND RECOMMENDATIONS, AND AREAS FOR FURTHER RESEARCH

Introduction

This chapter provides a summary, conclusions and recommendations for the study. The summary of the research findings is based on the objectives and the tested study hypotheses. Moreover, this chapter captures the contribution of the study to the wealth of existing knowledge as well as providing areas for further research. The objectives of the study were to examine the relationship between transformational leadership and church health; to establish the relationship between transformational leadership and the active participation of the youth in the church; and lastly to investigate the mediating effect of church health on the relationship between transformational leadership and active participation of the youth in the church.

The study was guided by the positivist research philosophy. The results of inquiry were statistically measured and the data was analysed using descriptive and inferential statistics to test hypotheses and establish any existing relationships between the three research variables. Three types of five Likert Scale questionnaires were the main data collection tools in the ten churches which fully participated in the research. The specific objectives of this study were as follows: to examine whether there was a relationship between transformational leadership and church health; to establish whether there was a relationship between transformational leadership and the participation and constructive engagement of the youth in the church; and lastly to investigate the mediating effect of church health on the relationship between transformational leadership and the participation and constructive engagement of the youth in the church.

Summary of the Research Findings

The background information from the data analysis showed that the respondents who participated in the study were within the targeted age bracket of 18 to 35 years. The demographic characteristics further showed that there was a balanced representation of male and female churches attendees, with the majority falling between 21 to 30 years. Majority of the respondents had migrated from one church to the ones they were currently attending. They indicated that the key reason for their move was the search for better spiritual sustenance and growth. The ensuing sections provide a summary of the research findings based on the objectives that guided the study.

Summary on Research Objective One

The first objective of the study sought to examine whether there was a relationship between transformational leadership and church health. To achieve this objective, the study tested the null hypothesis that there was no significant relationship between transformational leadership and church health in the churches in the Nairobi City County. The study rejected the null hypothesis and concluded that indeed there was a positive relationship between transformational leadership and church health in the churches. Results of the descriptive analysis showed that out of the four dimensions of transformational leadership, inspirational motivation was found to have a greater correlation with church health as compared to the other dimensions. This was closely followed by idealised influence, then individualized consideration with intellectual stimulation coming in last as the least practiced dimension.

Moreover, further hypotheses were tested by regressing the three church health dimensions on the transformational leadership composite scores. Overall, on a 5-point Likert scale, the spiritual health dimension attained the highest rating, followed by economic health

with numerical health taking the last ranking. The inferential statistics also showed that transformational leadership dimensions explained over fifty percent of both the spiritual health and economic health of church. The numerical dimension was explained by forty percent of the transformational leadership dimensions.

From the above results, two inferences were made. The first one is that the inspirational motivation dimension of transformational leadership carried more weight than the other three dimensions as practiced by leaders in urban the church. This indicates that members of the church feel inspired and motivated to attend and participate in the programmes of the church. Extant literature supports this observation that through inspirational motivation leaders stimulate their teams towards a shared vision and achieve the set goals. This notwithstanding, church leaders ought to engage more of the other three dimensions of transformational leadership so as to have a well-balanced leadership style. This means putting more effort on the idealized influence, intellectual stimulation and individualized consideration as they lead their members, especially the younger members of the congregation.

The second observation is that the spiritual health is the most critical dimension for the youth in churches in the Nairobi City County. This observation is consistent with existing literature which support that once the spiritual health of a person is grown and nourished, then the other aspects of church health including the numerical and the economic dimensions would naturally follow. Therefore, a young person who feels spiritually nourished would on their own volition attend church, actively participate in the activities of the church including giving financially and inviting others to attend church. Church

leadership should thus consistently seek and provide innovative programmes including bible teaching in order to keep their members spiritually fit.

Summary on Research Objective Two

The second study objective sought to establish whether there was a relationship between transformational leadership and the participation and constructive engagement of the youth in the church. The null hypothesis that there is no significant relationship between transformational leadership and the participation and constructive engagement of the youth in the church was tested. From the study findings, this null hypothesis was rejected and the alternative hypothesis was accepted, that there is a significant relationship between transformational leadership and the participation and constructive engagement of the youth in the church. The descriptive statistics for this objective disclosed that the aggregate index for participation and engagement of the youth in church activities was high, as also demonstrated by the negative skewness obtained. Further, analysis showed that the safety/support composite index for this variable was ranked as the highest by the respondents, compared to the other three dimensions. Additionally, a linear relationship was established between transformational leadership and the participation and constructive engagement of the youth in the church.

The inferential tests performed revealed that transformational leadership as a whole significantly predicted the four dimensions of the youth participation and engagement in the church. However, out of the four dimensions of transformational leadership, only inspirational motivation stood out as having a significant predictive power over voice/influence and safety/support components of the youth participation variable.

The results here affirm that church transformational leadership is an effective leadership style in order to positively influence and inspire younger population in the church to actively participate and be engaged in the activities of the church. Moreover, the leaders should endeavour to apply not only the inspirational motivation facet of transformational leadership, but also the other three namely idealized influence, individualized consideration and intellectual stimulation. By applying inspirational motivation and intellectual stimulation, church leaders can help young members of their congregation to articulate their ideas and provide them with adequate opportunities to voice out their contributions as well as bring out their innovations. Equally, through idealized influence the leaders may model to these young congregants how to engage and give back to their communities. Individualized consideration is crucial for church leaders to help their followers identify their potential and pursue them, as well as mentoring them in various capacities.

Summary on Research Objective Three

The third study objective sought investigate the mediating effect of church health on the relationship between transformational leadership and the participation and constructive engagement of the youth in the church. The null hypothesis was tested to achieve this objective, that there is no mediating effect of church health on the relationship between transformational leadership and the participation and constructive engagement of the youth in the church. Results from regression analysis using the four-step Baron and Kenny approach indicated that church health partially mediated the effect of transformational leadership on the participation and constructive engagement of the youth in the church.

Furthermore, the mediated regression analysis provided that transformational leadership had a statistically significant direct association with church health. As well,

results also showed that church health had a significant direct association with the participation and constructive engagement of the youth in the church. The study therefore rejected the null hypothesis and accepted the alternative hypothesis that there is a mediating effect of church health on the relationship between transformational leadership and the participation and constructive engagement of the youth in the church.

The findings were consistent with existing empirical literature which supports that transformational leadership coupled with church health would attract the youth to join and objectively participate in the activities of the church without any coercion. This calls for church leaders to actively pursue programmes that grow and nurture the health of the church in all the three areas namely: spiritual health, economic health, and numeric health.

Implications of the Study Findings

The study findings which were reported, discussed and summarised brought out various implications. There was a concern about the participation and active engagement of the youth in the church, and the nexus between transformational leadership and church health. The study demonstrated a significant connection between the effect of transformational leadership and church health, and the overall participation of the youth in the affairs of the church. The implications of this study are discussed based on the three research hypotheses.

Based on the findings from the first hypothesis which examined any existing relationship between transformational leadership and church health, indeed a positive relationship was established. This was mainly at the overall score of the transformational leadership variable. However, the study showed that inspirational motivation was the key outstanding dimension out of the four transformational leadership components. The

implication of this finding is that the correlation between inspirational motivation and church health as exercised by church leaders had a higher impact on the youth when compared to idealized influence, intellectual motivation and individualized consideration. Church leaders may therefore continue to use this inspirational motivation strength to draw and motivate the youth to go to church and be active members of the congregation.

The second hypothesis which was tested established that a positive relationship did exist between transformational leadership and the participation and constructive engagement of the youth in the church. A key implication from the study findings is that transformational leadership as a whole did predict the four dimensions of the youth participation, however none of the transformational leadership dimensions individually predicted the safety/support, personal development, voice/influence, or community engagement of the youth in the church. This calls for church leadership to pay more attention on the individual dimensions of the youth participation in order to ensure a well-rounded healthy church.

The third hypothesis established that church health mediated the relationship between transformational leadership and the participation and constructive engagement of the youth in the church. This implies that transformational church leaders have to proactively nurture the health of their churches especially spiritually in order that the youth can have a sense of belonging. This would give the youth reasons to stay and actively participate in the affairs of the church. This would positively impact the numerical growth as they draw their peers to church, as well as enhance economic growth as they give towards the church programs.

Conclusion

The study established that transformational leadership and church health had a positive effect on the participation and constructive engagement of the youth in churches in Nairobi City County. The study showed that when applied in a church, transformational leadership style influenced the quality of the church health spiritually, economically and numerically, thus concluding that transformational leadership is a significant predictor of church health and it should be utilised therein.

Additionally, the study established that transformational leadership and church health had a positive impact on the participation and constructive engagement of the youth in the church. The study concludes that by utilizing the four distinct components of transformational leadership which are idealized influence, inspirational motivation, intellectual stimulation and individualized consideration, a leader is capable of impacting the youth to be committed members of the church in more meaningful ways. A leader who is transformational is capable of influencing the youth to participate and be actively engaged in the activities of the church, bringing a turnaround to a church whose health could otherwise be limping. A church which is healthy provides a good platform and environment for a transformational leader to teach, train and model the way for the young members of the congregation. Thus, the youth would feel motivated to stay and contribute to the agenda of the church leading to a responsible society.

Recommendations for Policy and Managerial Practice

Based on the findings of the study, the following recommendations are made for consideration by policy makers and leaders in churches.

The first recommendation is made to the Elders, Boards and the governing teams of churches in Kenya. These governing bodies should ensure a conducive environment in their churches which promotes and cultivates a transformational leadership culture. The senior management should be supported in the formulation and implementation of the vision and mission of the churches.

The second recommendation goes to the senior management teams of churches in Kenya, led by the senior/lead pastors. It has been noted that the senior management leaders set the tone at the top of an organization. Thus, the church management should strategically implement the laid down mission of the church in order to achieve the set objects. Furthermore, the management team should develop inspirational programmes, including those geared at training and mentoring younger leaders in the church. This is important in order to maintain a transformative leadership culture, which would ensure good church health and vibrant participation and engagement of the youth in the church.

Contributions of the Study to Knowledge

A key factor that led to the undertaking of this study was a gap in knowledge of the existing literature in the theoretical, empirical as well as contextual work available. This study therefore makes contribution to the extant literature, particularly in the subject of leadership in the church, with a focus on the youth.

Theoretical Contribution

Findings from this study supported the theoretical foundation of the three main study variables. The study makes a contribution to the body of knowledge by providing empirical evidence on the applicability of transformational leadership theory, the church growth movement theory and the positive youth development theory, in the context of the youth and

the church. This study has established that church health is a significant predictor of the participation and active engagement of the youth in the programmes of the church. Besides, the four dimensions of transformational leadership jointly provided predictive power over the overall four dimensions of the youth participation.

Empirical Contribution

This study has made a contribution to the linkage between transformational leadership, the participation and constructive engagement of the youth with the mediating effect of church health. Previous literature as observed in the literature review showed that though extensive studies have been done on the three variables independently. However, very little empirical evidence is available on the relationship between transformational leadership, the youth and church health. Thus, this study makes an important contribution to knowledge by providing evidence of the relationship between the study variables. In particular, a unique contribution of this study to the body of knowledge is that the relationship between transformational leadership and the participation and active engagement of the youth in the church is partially mediated by church health.

Contextual Contribution

Extant literature as reviewed in chapter two showed that ample literature was available in the independent subjects of transformational leadership, participation and engagement of the youth as well as church health. Nonetheless, little knowledge has been documented with a focus on how transformational leadership and church health impacts the constructive participation of the youth in the church, particularly in lower-middle income economies. This study was conducted in Nairobi, Kenya and 268 respondents were sampled. The quantitative research studied the four dimensions of transformational leadership, the

three dimensions of church health, looking at how they were practiced and their conditioning in a church context. The findings of this study therefore extends the work of previous scholars, offering plausible explanations on the four dimensions of transformational leaderships, church health and the youth participation to churches in a developing country context like Kenya.

Recommendations for Future Research

Some limitations have been recognised in retrospect, which form a basis for recommendation of areas of future research. It is noteworthy that the current study examined the effects of transformational leadership and church health on the participation and constructive engagement of the youth in churches. The current study was therefore limited to churches in the urban setting excluding those from rural or upcountry settings. This study was also limited to the quantitative research method, without other methods like the qualitative or mixed method research technique. Furthermore, the current study comprised a wide age bracket of respondents, ranging from eighteen years to thirty-five years of age, people who have diverse demographic characteristics. This study therefore proposes the following areas to focus for future research.

First, it is recommended that for the benefit of in-depth elicitation of data and acquisition of the views and opinions of research participants, future research may utilize more research methods like the qualitative or mixed method techniques. This would complement the quantitative data without having to constrain research participants to the more structured research questions. It is possible that findings from qualitative analysis may yield unique themes and nuances that can enrich sense-making beyond the capabilities of a quantitative study.

Secondly, future studies may narrow down the age bracket of target respondents, in order to have a concentration of respondents who are almost homogeneous particularly in their demographic compositions. This is due to the consideration that the reasoning and world-view on a particular subject matter of an eighteen-year-old is potentially varied from that of a person who is thirty-five years old. Responses from people of a similar age bracket would provide answers that can be more comprehensive, with fewer outliers.

The third recommendation for future research is to diversify the scope of study to the rural or upcountry settings. This may enable comparison of study findings from urban setting with those from rural setting, in order to bring out similarities and areas of divergence if any. This can enrich the body of knowledge on church leadership with a focus on the participation of the youth in the church, especially in non-urban settings.

Chapter Summary

This final chapter has provided a summary of the analysed study findings and conclusions thereof. Also, recommendations and contributions of the study to the existing body of knowledge have been presented. In addition, the chapter has highlighted the implications of the study findings and it has also pointed out the areas for future research.

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APPENDIX I: RESEARCH INSTRUMENTS

Multifactor Leadership Questionnaire (MLQ) – Rater Form

Name of Leader: _____ Date: _____

Organization ID #: _____ Leader ID #: _____

This questionnaire is to describe the leadership style of the above-mentioned individual as you perceive it. Please answer all items on this answer sheet. If an item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank. Please answer this questionnaire anonymously.

IMPORTANT (necessary for processing): Which best describes you?

I am at a higher organizational level than the person I am rating.

The person I am rating is at my organizational level.

I am at a lower organizational level than the person I am rating.

I do not wish my organizational level to be known.

Forty-five descriptive statements are listed on the following pages. Judge how frequently each statement fits the person you are describing. Use the following rating scale:

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

THE PERSON I AM RATING. . .

- | | | | | | | |
|-----|---|---|---|---|---|---|
| 1. | Provides me with assistance in exchange for my efforts | 0 | 1 | 2 | 3 | 4 |
| 2. | Re-examines critical assumptions to question whether they are appropriate..... | 0 | 1 | 2 | 3 | 4 |
| 3. | Fails to interfere until problems become serious | 0 | 1 | 2 | 3 | 4 |
| 4. | Focuses attention on irregularities, mistakes, exceptions, and deviations from standards..... | 0 | 1 | 2 | 3 | 4 |
| 5. | Avoids getting involved when important issues arise..... | 0 | 1 | 2 | 3 | 4 |
| 6. | Talks about their most important values and beliefs | 0 | 1 | 2 | 3 | 4 |
| 7. | Is absent when needed..... | 0 | 1 | 2 | 3 | 4 |
| 8. | Seeks differing perspectives when solving problems | 0 | 1 | 2 | 3 | 4 |
| 9. | Talks optimistically about the future | 0 | 1 | 2 | 3 | 4 |
| 10. | Instills pride in me for being associated with him/her | 0 | 1 | 2 | 3 | 4 |
| 11. | Discusses in specific terms who is responsible for achieving performance targets | 0 | 1 | 2 | 3 | 4 |
| 12. | Waits for things to go wrong before taking action | 0 | 1 | 2 | 3 | 4 |
| 13. | Talks enthusiastically about what needs to be accomplished | 0 | 1 | 2 | 3 | 4 |
| 14. | Specifies the importance of having a strong sense of purpose | 0 | 1 | 2 | 3 | 4 |
| 15. | Spends time teaching and coaching..... | 0 | 1 | 2 | 3 | 4 |

16.	Makes clear what one can expect to receive when performance goals are achieved	0	1	2	3	4
17.	Shows that he/she is a firm believer in “If it ain’t broke, don’t fix it.”	0	1	2	3	4
18.	Goes beyond self-interest for the good of the group	0	1	2	3	4
19.	Treats me as an individual rather than just as a member of a group	0	1	2	3	4
20.	Demonstrates that problems must become chronic before taking action	0	1	2	3	4
21.	Acts in ways that builds my respect	0	1	2	3	4
22.	Concentrates his/her full attention on dealing with mistakes, complaints, and failures	0	1	2	3	4
23.	Considers the moral and ethical consequences of decisions.....	0	1	2	3	4
24.	Keeps track of all mistakes.....	0	1	2	3	4
25.	Displays a sense of power and confidence	0	1	2	3	4
26.	Articulates a compelling vision of the future.....	0	1	2	3	4
27.	Directs my attention toward failures to meet standards	0	1	2	3	4
28.	Avoids making decisions.....	0	1	2	3	4
29.	Considers me as having different needs, abilities, and aspirations from others.....	0	1	2	3	4
30.	Gets me to look at problems from many different angles	0	1	2	3	4
31.	Helps me to develop my strengths.....	0	1	2	3	4
32.	Suggests new ways of looking at how to complete assignments	0	1	2	3	4
33.	Delays responding to urgent questions	0	1	2	3	4
34.	Emphasizes the importance of having a collective sense of mission	0	1	2	3	4
35.	Expresses satisfaction when I meet expectations	0	1	2	3	4
36.	Expresses confidence that goals will be achieved	0	1	2	3	4
37.	Is effective in meeting my job-related needs	0	1	2	3	4
38.	Uses methods of leadership that are satisfying	0	1	2	3	4
39.	Gets me to do more than I expected to do	0	1	2	3	4
40.	Is effective in representing me to higher authority	0	1	2	3	4
41.	Works with me in a satisfactory way.....	0	1	2	3	4
42.	Heightens my desire to succeed	0	1	2	3	4
43.	Is effective in meeting organizational requirements	0	1	2	3	4
44.	Increases my willingness to try harder	0	1	2	3	4
45.	Leads a group that is effective.....	0	1	2	3	4

Adopted: 1995 Bruce Avolio and Bernard Bass (Mind Garden Inc., 2019)

Natural Church Development (NCD) Survey - Sample Questionnaire

Adopted: NCD (NCD International, 2021)

Instructions — Please read carefully

- This questionnaire will help to discover the strengths and weaknesses of your church. It is important that you answer all of the questions by marking one of the indicated boxes. When you come to a question in which none of the responses match your opinion, please choose the response that corresponds as closely as possible to your opinion. Think about your church and how it currently looks from your point of view.
- If you feel that a question is not applicable to your church's situation, leave it blank.
- This questionnaire is used worldwide in a wide variety of denominations. As a consequence, you may not be used to some of the vocabulary in the questions. Answer each question based on what you think it means.
- If a question refers to leaders (e.g. #13), it refers to pastors, priests, elders, deacons, board members, and similar positions.
- If a question refers to worship service, in your church this may be called mass, church service, divine service, service, celebration, etc.
- Whenever the term church is used, it relates to your local church.
- The questionnaires are evaluated anonymously. Your answers will be treated absolutely confidentially. Do not write your name on the questionnaire.
- Please return the completed questionnaire to the person from whom you received it. Thank you very much for your cooperation.
- Before you start with the questionnaire on the next page, please answer the following questions:

1. Gender:

0 Male 1 Female

2. Age:

0 <20 1 21-30

2 31-40 3 41-50

4 51-60 5 61-70

6 >70

3. How long have you been a Christian?

_____ years

5. Have you been involved in another local church before this one?

0 yes 1 no

6. If “yes”, please indicate the reason for moving to this church:

6a Relocated to this area

0 Yes No 1

6b Current church provides more effective ministry to children/young adults

Yes _____ No _____

6c Style of worship service

0 Yes 1 No

_____ Can't say

4. How long have you been a part of this church?

_____ years

6d Leadership of current church

☐ Yes

6e Conflict in previous church

☐ Yes ☐ No

6f Dissatisfaction with previous church

☐ Yes ☐ No

	0	1	2	3	4	
7						I feel my task in our church is a positive challenge that stretches my faith.
8						It is my experience that God obviously uses my work for building the church.
9						The tasks I perform in our church match my gifts.
10						I feel the sermon in the worship service speaks to my personal situation.
11						My small group helps me with the challenges of my life.
12						I connect with God in a meaningful way during the worship service.
13						Our leaders seem to enjoy their ministry in our church.
14						I find it easy to tell other Christians about my feelings.
15						I feel that the worship service has a positive influence on me.
16						I know what value my work has in the overall work of our church.
17						I know that someone in our church will hold me accountable for meeting the commitments I make.
18						The leaders of the ministries of our church meet regularly for planning.
19						We encourage new Christians in our church to get involved in evangelism immediately.
20						Our leaders actively seek to remove barriers that limit my ministry.
21						The evangelistic activities of our church are relevant for my friends and family who do not yet know Jesus Christ.
22						Our leaders are clearly concerned for people who do not know Jesus Christ.
23						Our leaders actively support church development.
24						My contributions to church life are reviewed regularly.
25						I enjoy listening to the sermons in the worship service.
26						I feel that my church supports me in my ministry.
27						In my small group we spend lots of time on things which are irrelevant to me.
28						Our pastor(s) have too much work to do.
29						I know that other church members pray for me regularly.
30						In our church it is possible to talk with other people about personal problems.
31						Our leaders are good at explaining things.
32						There is a lot of joy and laughter in our church.
33						I pray for my friends, colleagues and relatives who do not yet know Jesus Christ, that they will come to faith.
34						My small group helps me to grow in my spiritual life.

The following statement is true...

to a very great extent
to a great extent
to an average extent
not at all

35	0	1	2	3	4	The atmosphere of our church is strongly influenced by praise and compliments.
36	0	1	2	3	4	Our church tries to help those in need (food, clothing, education, counsel, etc.).
37	0	1	2	3	4	Our church regularly offers help for people to discover their gifts.
38	0	1	2	3	4	Many people are given the opportunity to actively participate in our worship services.
39	0	1	2	3	4	I can rely upon my friends at church.
40	0	1	2	3	4	The volunteers of our church are trained frequently.
41	0	1	2	3	4	I often tell other Christians when I have experienced something from God.
42	0	1	2	3	4	I experience the transforming influences faith has in the different areas of my life (profession, family, spare time, etc.).
43	0	1	2	3	4	I know of people in our church with bitterness toward others.
44	0	1	2	3	4	New Christians find friends in our church quickly.
45	0	1	2	3	4	Our leaders clearly believe that God wants our church to grow.
46	0	1	2	3	4	I know my gifts.
47	0	1	2	3	4	Attending the worship service is an inspiring experience for me.
48	0	1	2	3	4	When someone in our church does a good job, I tell them.
49	0	1	2	3	4	I am a member of a group in our church where it is possible to talk about personal problems.
50	0	1	2	3	4	I can easily explain why I come to the worship service.
51	0	1	2	3	4	The leaders of our church prefer to do the work themselves rather than collaborate with others.
52	0	1	2	3	4	I am enthusiastic about our church.
53	0	1	2	3	4	The music in the worship service helps me worship God.
54	0	1	2	3	4	In the groups I belong to it is easy for newcomers to be integrated.
55	0	1	2	3	4	I am a member of a group in our church where others will pray with me if I need it.
56	0	1	2	3	4	I'm often bored during the worship service.
57	0	1	2	3	4	I understand clearly how the different parts of our church work together.
58	0	1	2	3	4	The volunteers of our church are trained for their ministries.
59	0	1	2	3	4	I share with various people in our church about my spiritual journey.
60	0	1	2	3	4	It is my impression that the organizational structure of our church hinders church life rather than promotes it.
61	0	1	2	3	4	Our leaders show concern for the personal problems of those in ministry.
62	0	1	2	3	4	I enjoy the tasks I do in our church.

The following statement is true...

to a very great extent
to a great extent
to an average extent
hardly
not at all

Please pick only the responses that best describe the program and your involvement with it.

How true are each of these statements for you?

	Not at all true for me	Not really true for me	I'm neutral about this	Sort of true for me	Very true for me
1. Adults in the program listen to what I have to say.	(1)	(2)	(3)	(4)	(5)
2. Help decide things like program activities or rules.	(1)	(2)	(3)	(4)	(5)
3. I feel I have a lot of voice/power to influence decisions about the program.	(1)	(2)	(3)	(4)	(5)
4. I am very involved in program activities.	(1)	(2)	(3)	(4)	(5)
5. The program's activities are challenging and interesting.	(1)	(2)	(3)	(4)	(5)
6. I learn a lot from participating in the program.	(1)	(2)	(3)	(4)	(5)
7. I think that participating in the program will help me to get a job.	(1)	(2)	(3)	(4)	(5)
8. I think that participating in the program will help me to continue my education.	(1)	(2)	(3)	(4)	(5)
9. Adults at the program respect me.	(1)	(2)	(3)	(4)	(5)
10. Staff at the program pay attention to what's going on in my life.	(1)	(2)	(3)	(4)	(5)
11. It was easy for me to get involved in the program.	(1)	(2)	(3)	(4)	(5)
12. I feel close to at least one staff member at the program.	(1)	(2)	(3)	(4)	(5)
13. There's at least one staff member that I can go to for support or help with a problem.	(1)	(2)	(3)	(4)	(5)
14. I have friends who also take part in the program.	(1)	(2)	(3)	(4)	(5)
15. The program finds ways to involve my family.	(1)	(2)	(3)	(4)	(5)
16. The program and my school work together to offer activities and services.	(1)	(2)	(3)	(4)	(5)
17. The program has had a positive influence on how people in my community treat me.	(1)	(2)	(3)	(4)	(5)
18. The program has had a positive influence on how I treat people from my neighborhood.	(1)	(2)	(3)	(4)	(5)
19. I usually feel safe when I am involved in program activities.	(1)	(2)	(3)	(4)	(5)
20. I plan to work on community issues after I stop participating in the program.	(1)	(2)	(3)	(4)	(5)

The following statement is true...

Tiffany Eckenrode Program Participation Scale (TEPPS) -Questionnaire

Adopted: Tiffany Eckenrode Program Participation Scale (TEPPS) © 2012 Bronfenbrenner Center for Translational Research, Cornell University (Tiffany, Exner-Cortens, & Eckenrode, 2012)

63						In our church we often try new things.
64						The small group and ministry leaders in our church each mentor at least one other person.
65						I am a member of a small group in which I feel at home.
66						I experience the benefits of working on a team in our church.
67						I know the goals we are working towards as a church.
68						I firmly believe that God will work even more powerfully in our church in the coming years.
69						There is a lot of creativity in the evangelistic activities of our church.
70						I know of a number of individuals in our church who have the gift of evangelism.
71						I experience God's work in my life.
72						The Bible is a powerful guide for me in the decisions of everyday life.
73						The leaders of our church concentrate on the tasks for which they are gifted.
74						Our leaders are spiritual examples to me.
75						I try to deepen my relationships with people who do not yet know Jesus Christ.
76						The leaders of our small groups are trained for their tasks.
77						Times of prayer are an inspiring experience for me.
78						Our small groups actively seek to multiply themselves.
79						I clearly understand what is expected from me when fulfilling my task in our church.
80						If I have a disagreement with a member of our church, I will go to them in order to resolve it.
81						Our leaders regularly receive assistance from an outside person (e.g. coach, church consultant, other pastor, etc.) on how to develop our church.
82						The leaders of our church support individual Christians in their evangelistic endeavors.
83						Our leaders regularly praise and acknowledge volunteers.
84						I enjoy reading the Bible on my own.
85						Our worship service attracts unchurched visitors.
86						When new people come to church events, we approach them openly and lovingly.
87						Our church provides practical help for new Christians to grow in their faith.
88						I always look forward to the worship service.
89						I prepare myself to participate in the worship service.
90						In my small group we trust each other.
91						The activities of our church are well planned and organized.

APPENDIX II: RESEARCH AUTHORIZATION DOCUMENTS



17th February 2022

TO WHOM IT MAY CONCERN

P.O. Box 56875 - 00200
Nairobi, Kenya
Lumumba Drive, Roysambu
off Kamiti Rd, off Thika Rd
Tel: 0734 400694/0721 932050
Email: enquiries@pacuniversity.ac.ke
website: www.pacuniversity.ac.ke

Dear Sir/Madam,

**RE: RESEARCH AUTHORIZATION & ETHICS CLEARANCE LETTER FOR
MWONGELI MUTHUKU REG. NO: POLD/10881/0/18**

Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing a Doctor of Philosophy in Organizational Leadership (Phd).

She is at the final stage of the programme and she is preparing to collect data to enable her finalize on the dissertation. The dissertation title is *"Effects of Transformational Leadership and Church Health on the Participation and Constructive Engagement of Young People in Urban Churches"*

We kindly request that you allow her obtain a research permit so as to proceed and collect data to inform her research across urban churches in Kenya.

Warm Regards,

Ling'oga

PAN AFRICA CHRISTIAN UNIVERSITY
REGISTRAR
P.O. Box 56875 - 00200
TEL: 0721 932050 / 0734 400694
NAIROBI, KENYA

Dr. Lilian Vikiru
Registrar Academic Affairs

Pan Africa Christian University
Lumumba Drive, Roysambu, off Kamiti Rd, off Thika Rd
P.O Box 56875-00200, Nairobi, Kenya
Tel: +254 721-932050/726-595863/734-400694
Email: registrar.ac@pacuniversity.ac.ke
Website: www.pacuniversity.ac.ke

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