

EFFECT OF SHARED LEADERSHIP AND EMOTIONAL INTELLIGENCE ON CHURCH
GROWTH IN PENTECOSTAL CHURCHES IN KENYA

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DECLARATION

This dissertation is my original work and has never been presented in any other University for the award of a degree or any other qualification.

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Dedication

I dedicate this dissertation to my wonderful wife, Margaret Njambi. Without her love, prayers, patience, encouragement and financial support my desire and dream of completing my study for PHD would not have succeeded. She has always been there for me. She has never complained even when most of my time and our financial income have been spent on my studies. Thanks so much for being such a resourceful partner in ministry. I also dedicate this Dissertation to my Children: Damaris, Faith and Peace, who have been missing my presence and fellowship during my long study hours. Thanks so much for your prayers, love and patience.

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Glory to our all sufficient and eternal God for His divine enablement, through grace and mercy!

Abstract

Despite the known effect of shared leadership and emotional intelligence on education and health, little is known regarding shared leadership and emotional intelligence on church growth. The main objective of this study was to assess the effect of shared leadership and emotional intelligence on church growth in Pentecostal churches in Kenya. Empirical literature in this study provided the basis for the study gap. The Theoretical Framework provided the roadmap for the study. Theories guiding the study were shared Leadership Theory, the Goleman theory of Emotional Intelligence, the Social Identity Theory and Mead's Theory of Church Growth. The descriptive survey design targeted 1235 pastors and 1210 church elders in Pentecostal churches in Machakos, Murang'a, Kajiado, Nakuru and Nairobi Counties under the umbrella of Evangelical Alliance of Kenya (EAK). The study employed simple random, purposive and stratified sampling techniques. Sample size was 245 respondents. The philosophical underpinning of the study was pragmatism research philosophy. Testing for reliability used the Cronbach's Alpha with a coefficient of 0.6 and above being considered acceptable. Validity of the research instruments was safeguarded through face construct and content validity. The study employed convergent mixed method design approach, which had open ended and closed ended questionnaires. Focus group discussion was also employed to gather qualitative data. Descriptive, correlation and multiple regression analysis used Statistical Package for Social Sciences (SPSS) and STATA. The results revealed that shared leadership and emotional intelligence had a positive correlation with church growth. Church members' empowerment had the strongest significant relationship with church growth with a correlation coefficient of 0.342, $p < 0.05$. Regression analysis results revealed that shared leadership and emotional intelligence significantly affected church growth in Pentecostal churches in Kenya. Results further established that diversity and inclusion did not moderate the correlation between emotional intelligence and church growth. Ethical consideration was ensured by seeking permission from Pan Africa Christian University and the National Commission for Science, Technology and Innovation (NACOSTI). The study added to the body of knowledge in church leadership practices in Kenya. The implication of the findings has been discussed and appropriate pastoral leadership practice recommendations made to inform the work of Church leaders and other Para Church workers.

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Abbreviations and Acronyms

AGM	Annual General Meeting
ANOVA	Analysis of Variance
CCI	Christian Churches International
CEO	Chief Executive Officer
CME	Church members' empowerment
CKSC	Collaboration and knowledge sharing culture
EAK	Evangelical Alliance of Kenya
EC	Emotions consciousness
EI	Emotional intelligence
EIQ	Emotional intelligence Quotient
EM	Emotions management
FBOs	Faith Based Organizations
FGD	Focus Group Discussion
IQ	Intelligence Quotient
ITE	Internal team environment
KNBS	Kenya National Bureau of Statistics
KNCPM	Kenya National Congress of Pentecostal Churches and Ministries
LMX	Leader Member Exchange
MBA	Master of Business Administration
NACOSTI	National Commission for Science, Technology and Innovation
NCKK	National Council of Churches of Kenya
PACU	Pan Africa Christian University

PCEA	Presbyterian Church of East Africa
SL	Shared leadership
SPSS	Statistical Package for Social Sciences
STATA	Statistics and Data, a Statistical Software Package
S – W Test	Shapiro – Wilk Test
TMX	Team Member Exchange
USA	United States of America
VIF	Variance of Inflation Factor

Definition of terms

Church growth	The numerical growth, which can easily be measured arithmetically through the increase in terms of numbers of followers or members of a congregation through conversion (Owayo, 2011).
Collaborative culture	A culture governed by a set of norms and behaviors that allows everyone to have a voice, sense of purpose and belief in the Organization (Kelly & Schaefer, 2014).
Diversity	Conscious behaviour and tendencies that involve considerate, valuing and appreciating working together of people, humanities, abilities, and proficiencies that are different from our own (Patrick & Kumar, 2012).
Emotions consciousness	The pastor's or church leader's aptitude to read and understand his own emotions and those of other people, and understanding the emotions implications.
Emotional intelligence	The ability to evaluate and manage one's and others' emotions, to identify with them, and the ability to deal with workplace relationships sensitively (Cochran, 2018).
Emotions management	The ability to handle own feelings and emotions sensitively and effectively and using the same to facilitate judgement in regard to decision making (Goleman, 1998).
Empowerment	The act or action of granting of power, right, or authority to perform various acts or duties (Merriam - Webster Dictionary-

Online).

Inclusion

The extent to which people sense and feel that they are part of, and, at the center of important structural processes, such as right to information, freedom to interact and co-work, and are allowed to participate in the decision-making procedures (Mor Barak, 2015).

Internal environment

Circumstances, entities, events and factors within an organization that influence its activities and choices, particularly the behavior of the employees (Business Dictionary online).

Knowledge sharing

Activities through which individuals, team and organizations share knowledge with other members (Navimipour & Charband, 2016).

Shared leadership

A leadership practice whereby leadership responsibilities are responsibly distributed to individuals within a team or group (Hoch & Dulebohn, 2013)

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction to the study

This chapter provides a background overview of the church growth globally and links church growth to church leadership. It recounts different studies that have shown that the church in Africa is experiencing a surge in numerical growth compared to the church in the West. It introduces the concepts of shared leadership, emotional intelligence, diversity and inclusion, their composite indicators and links them to church leadership. The chapter then discusses the problem and states the objectives of the study and the research questions. Justification of the study, scope of the study, limitations and delimitations of the study are also discussed.

Background to the Study

There is a great challenge with the growth of the church in some parts of the world. Available studies on church growth from the West give credence to the observation (Paas, 2018; Jordan, 2019). A study done by Burdick (2018) on the position of the church in North America observes that the number of Christians in American churches is decreasing fast. The number of people who do not ascribe to any faith is on the upward trend. Of major concern is that the decline has affected all church affiliations including Catholic, Protestant mainline, Evangelical, Pentecostal, Anabaptist and Independent Churches of all sizes and ethnicities (Butcher, 2015). Butcher's observation that the presumed future leaders (millennials) have left the church in significant numbers should be taken with all seriousness.

In Europe the story is the same. A study done in Wales by Linssen (2016) notes that Wales is the most secular nation in the United Kingdom. The study further observes that due to lack of

equipped workers, a good percentage of churches are on the edge of closure. In German the story does not change. According to Paas (2017) churches in German are on decline.

While the church in the West is performing dismally in terms of growth, the situation in Africa is different. The Christian Church has been growing numerically. Atuahane (2018) observes that presently the church in Africa is experiencing a surge in numerical growth. A study by Nkonge (2013) suggested that Africa was home to about 475 million Christians. The numbers were projected to go up to 670 million by 2025.

Kenya paints a good picture of how the church in Africa is performing in terms of numerical growth. Nkonge (2013) suggests Kenya has been experiencing a high numerical church growth. The latest Kenya Population Census done in 2019 shows that Christians in Kenya accounts for 85.5% of the population. Compared to an earlier study by Barret (1982), as cited in Nkonge (2013) and Kenya Population Census of 2009, it attests that Kenya has witnessed significantly numerical church growth.

There is a lot of logic in this argument that to large extent, the success of any organization, the church included, is dictated by the quality and character of those in leadership positions. That means that leadership is critical for the success of any organization. Although the numerical church growth has many possible determinants, church leadership has been identified as one of the major determinants (Christopherson, 2014). Leadership has been described as individual influence over a group for a mutual mission (Brooks, 2018). Unfortunately, as Brooks (2018) argues, church growth has not been examined closely from the leadership perspective. In their study, Mutia, K'Aol & Katuse (2016) recommended further studies to determine the different leadership styles that are key in ensuring sustainable growth of the church and faith - based organizations in general. Barna (as cited in Brooks, 2018) posits that lack of leadership may be

attributed to lack of leadership training in denominational Bible Colleges and Seminaries, which mainly focus on sermon preparation and Biblical studies rather than leadership training.

In places where the Christian Church has been observed to be declining, plateauing or not growing in terms of numbers, inadequate leadership has been suggested as the major cause. Saniewski (as cited in Brooks, 2018) suggests that inadequate leadership is highly related to high employee turnover and lack of retention. In that regard, there is need for more study on the effect of leadership styles on numerical church growth (Brooks, 2018). For the purpose of this study, employees' retention in a business organization serves as a comparison to church members' retention and consequent numerical church growth. Shared leadership practice has become a necessity. Today's organizations (church included) need leadership, which is well informed about the complexities of the rapidly changing work environment (Nanjundesarraswamy & Swamy, 2014).

The observation is that a global work environment has become competitive hence the need for an appropriate leadership style which beside helping to foster follower's performance and productivity, it can help to reduce the followers' declining rate. The changes are clear indicators that in present day organizational work environment, decisions originating from a single leader, whether a Bishop, elder, supervisor or director will contend with being declared insufficient. Shared leadership is a dispersed leadership style that is said to originate from team members (Choi, Kim & Kang, 2017). It is a leadership style that makes sure that responsibilities are strategically dispersed to individuals within a team or group with the aim of enhancing leadership, a key drive of church growth (Hoch & Dulebohn, 2013).

Shared leadership has been said to yield remarkable outcomes such as "enhanced decision - making, complex problem solving, creative innovation, team - member fit, team synergy,

organizational vitality, healthy organizational culture, individual health and sustained growth” (Herbst, 2017, p.60). Indicators of shared leadership are followers’ empowerment with opportunity provided to take leadership positions in their areas of expertise, knowledge sharing regarding the organization and its strategies and a collaborative culture where individuals work as a team to identify opportunities with aim of fostering growth and efficiency (Kocolowski, 2010). The above shared leadership components and the findings noted have implications on numerical church growth. In that regard, as Kocolowski suggests, a study of touching on the leadership of Pentecostal Churches as collective leadership and consequent influence on numerical church growth may perhaps be valuable in aiding those in leadership to understand leadership in many other organizations and contribute to insights into effective pastoral leadership. Concerning emotional intelligence, researchers have advanced an argument that it has a positive effect on leadership performance (Goleman, Boyatzis & McKee, 2013).

The argument of Goleman et al. (2013) is that besides a good strategy, vision or powerful ideas, leadership requires emotional intelligence. Emotional intelligence has been cited as an important competence in a leader. It enables the leader cultivate an excellent relationship anchored on mutual trust with followers. This is critical for numerical church growth (Batool, 2013). According to Hess & Bacigalupo (2013), non - profit organizations and leaders may benefit from utilization of behaviors attributed to emotional intelligence. A church falls under the category of non - profit organizations.

Goleman (1998) initially proposed five components of emotional intelligence at work: self - awareness, self - regulation (or management), motivation, empathy, (social awareness) and social skills (relationship management). Self - awareness has to do with the ability to discern and understand peoples’ emotions and the bearing that they have on work performance and

relationships. Self – awareness helps an individual to make accurate assessments taking into consideration one’s strong point and weaknesses. Goleman postulates that social awareness consists of empathy. This is the capacity to discern peoples’ emotions and their needs. The earlier five areas of emotional intelligence proposed by Goleman became four areas: Self - awareness, self - management, social awareness and relational management (Goleman et al., 2013).

The current study amalgamates the four areas to two: Emotions consciousness and emotions management. Emotions consciousness incorporates self - awareness and social awareness, while emotional management includes self and relational management (Goleman et al., 2013). Relating the context of the current study to the suggestion of Goleman et al.(2013), emotions consciousness refers to the ability of pastors and church elders to discern their individual emotions and those of other people and appreciating the emotions implications.

Emotions management refers to the ability to handle own feelings and emotions sensitively and effectively and using the same to facilitate judgement and decision - making. Emotional intelligence competence and its constituents may have bearing on the performance in terms of growth of churches. Consequently, the same may give direction as to whether a church will grow in number or decline (Roth, 2014). In his study on the relationship between emotional intelligence and pastor leadership in turn around churches within Four Square Churches in the USA, Roth established that pastors with higher levels of Emotional Intelligence competencies have high prospects of cultivating church attendance and stimulating continued growth. Emotional intelligence is connected to leadership. People who are successful are said to have an optimistic attitude, the right kind of flexibility in thoughts, a responsive learning attitude and emotional balance (Mittal & Sindhu, 2012). In that case, those who aspire to lead need to

appreciate the fact that emotional intelligence is a necessary tool for any effective organizational leadership (Caruso, Fleming & Spector, 2014). Additionally, it is not only a critical and essential component for self and corporate leadership, but also for church leadership effectiveness (Oswald, 2016).

Diversity and inclusion are connected to leadership. They may have the ability to moderate the effect of shared leadership and emotional intelligence on church growth. They give room and opportunity for different perspectives, promote innovations, give a sense of belonging in the workplace. This enhances performance (Nair & Vohra, 2015). Downey et al. (2015) reiterate that diversity and inclusivity is critical for decision making, flexibility, followers' satisfaction, leader-followers' relationship, commitment and engagement. The above findings have implications on church growth.

Statement of the Problem

There is a problem with church performance in terms of numerical church growth in some parts of the world (Paas, 2018; Jordan, 2019). Several studies help in putting this problem into perspective. A study done by Burdick (2018) on the position of the church in North America posits that the number of Christians in American churches is falling at a high rate. The observation is that the number of people who do not ascribe to any faith is on the upward trend. Of major concern is that the decline has affected all church affiliations including Catholic, Protestant mainline, Evangelical, Pentecostal, Anabaptist and Independent Churches of all sizes and ethnicities (Butcher, 2015).

Butcher's (2015) suggestion that the presumed future leaders (millennials) have left the church in significant numbers should be taken with all seriousness. Whatever is happening in America is happening in Europe as well. A study done in Wales by Linssen (2016) notes that Wales is the

most secular nation in the United Kingdom. The study further observes that due to lack of equipped workers, a good percentage of churches are on the edge of closure. In Germany the story does not change. According to Paas (2017) churches in Germany are on decline.

Interestingly the Christian Church in Africa has been growing numerically. Atuahane (2018) observes that presently the church in Africa is experiencing a surge in numerical growth. A study by Nkonge (2013) suggested that the church in Africa is growing numerically. Kenya is a true reflection of how the church in Africa is growing in terms of numbers. Nkonge (2013) submits that Kenya has been experiencing a high numerical church growth. Nkonge's observation is supported by the latest Kenya Population Census done in 2019, which shows that Christians in Kenya accounts for 85.5% of the population.

The possible solution to numerical church growth witnessed in Kenya lies with shared leadership and emotional intelligence. A study done in Germany by Machel (2006) on the connection between leadership traits and church growth among pastors of free churches found out that clerics of growing churches demonstrated greater confidence, emotional strength, power over structures, over people, networking and determination in the face of resistance. Machel sampled lead clergy (pastors) only, and the target population came from Free churches in Germany. The current study sampled pastors and church elders and goes beyond leadership traits.

Shared leadership is a solution to numerical church decline because it yields remarkable outcomes such as “enhanced decision - making, complex problem solving, creative innovation, team - member fit, team synergy, organizational vitality, healthy organizational culture, individual health and sustained growth” (Herbst, 2017, p.60).

A study in Swaziland, Africa, done by Nxumalo (2014) that examined the dynamism concerning church growth and a vibrant Sunday school programme: a case study of nine protestant churches

in Manzini, Swaziland revealed that an effective leadership was needed for a successful church growth. However, this study was limited in scope. It did not address the style of leadership required to make sure that there was an effective Sunday school ministry in church.

After investigating the factors that influenced growth of Deliverance Church Eastleigh, Nairobi, Kenya from 1981 to 2006, Lang'at (2014) found out that effective leadership, committed members, effective church activities, meetings and departments, evangelism and follow up were major factors that contributed to the growth of the Church. Unfortunately, it remains to be seen whether the same factors that Lang'at identified, can apply in other contexts and denominations. Most of shared leadership and emotional intelligence studies have focused primarily on education, health care and corporate business world (Brackett, Rivers & Salovey, 2011; Oriarewo et al., 2018). Further, majority of studies on emotional intelligence have taken place in the West, where the concept evolved (Cochran, 2018; Samad, 2014). It is also not clear how leadership style such as shared leadership affects followers' commitment to an organization thus fostering growth (Keskes, 2014). Despite the known connection between leadership, employee turnover and retention, little is known in relation to the connection between shared leadership and church growth (Zhang et al., 2014; Christopherson, 2014; Brooks, 2018). A knowledge gap in the above studies concerning whether shared leadership and emotional intelligence have any influence on church growth made the current study necessary. The researcher had not identified any research that examined shared leadership and emotional intelligence on church growth among Pentecostal churches in Kenya.

Objectives of the Study

General Objective

- a. To assess the effect of shared leadership and emotional intelligence on church growth in Pentecostal churches in Kenya.

Specific Objectives

- a. To investigate the effect of internal team environment on church growth among Pentecostal churches in Kenya.
- b. To establish the effect of church members' empowerment on church growth among Pentecostal churches in Kenya.
- c. To investigate the effect of collaboration and knowledge sharing on church growth among Pentecostal churches in Kenya.
- d. To assess the effect of Pastors' and church elders' emotions consciousness on church growth among Pentecostal churches in Kenya.
- e. To investigate the effect of Pastors' and church elders' emotions management on church growth among Pentecostal churches in Kenya.
- f. To establish how diversity and inclusion moderate the relationship between shared leadership and emotional intelligence on growth of Pentecostal churches in Kenya.

Research Questions

- a. To what extent does internal team environment affect church growth among Pentecostal churches in Kenya?
- b. In what way does church members' empowerment affect church growth among Pentecostal churches in Kenya?

- c. To what degree do collaboration and knowledge sharing affect church growth among Pentecostal churches in Kenya?
- d. In what way does Pastors' and church elders' emotional consciousness affect church growth among Pentecostal churches in Kenya?
- e. To what degree does Pastors' and church elders' emotions management affect church growth among Pentecostal churches in Kenya?
- f. To what extent does diversity and inclusion moderate the relationship between shared leadership and emotional intelligence on growth of Pentecostal churches in Kenya?

Justification of the study

Many churches in the West have been experiencing numerical decline, plateau and to the extreme, closure (Luckel, 2013; Paas, 2017; Brooks, 2018). Whereas the church in the West is experiencing numerical decline, the church in Africa, and more so in Kenya, is experiencing numerical growth. Shared leadership is considered as a critical leadership style that can enable a church to take full advantage of her human capital resources where the entire membership freely serves in areas of their competence (Svensson, Kang & Ha, 2019). In addition, studies have linked emotional intelligence to leadership effective or followers' performance (Kwasira, Mukulu & Kanali, 2014). Thus, shared leadership and emotional intelligence may have effect on the numerical church growth witnessed in Kenya. Therefore, this study was relevant to the Pentecostal churches in Kenya because it examined the extent the above variables could contribute to church growth.

Significance of the study

Churches, Para church organizations, pastors and other Christian leaders will benefit from information and knowledge generated from the research concerning the influence or rather effect

of shared leadership and emotional intelligence on church growth among Pentecostal Churches in Kenya. This will play critical role in placing Christian leaders at a vantage point where they will be able to lead effectively in a dynamic changing work environment. A study on church leadership, particularly one that touches on church growth is required. It will help to answer the question of whether Church leadership significantly influences or affects Church growth in Kenya. The Christian Church in Kenya could use the information and knowledge generated to sustain the Church growth. Continents outside Africa where Church decline has been witnessed could make use of the information and knowledge to better or improve their Churches' growth (Goodhew, 2016).

Scope of the study

The study, through simple random sampling targeted Pentecostal churches from five counties in Kenya. Since Kenya has 47 counties, it means that the 5 selected counties make 10 percent. The picked counties were: Machakos, Kajiado, Murang'a, Nakuru and Nairobi Counties. These Counties boast of many Pentecostal churches affiliated to different bodies. There are those under Evangelical Alliance of Kenya (EAK), National Council of Churches of Kenya (NCCCK) and Kenya National Congress of Pentecostal Churches and Ministries (KNCPCM). The choice of Pentecostal churches under EAK is informed by the fact that EAK is the largest national umbrella organization for evangelical churches in Kenya established in 1975. In the context of the research's objectives, these churches are representative of Pentecostal Churches in Kenya because they were scientifically selected.

Ideally, it is anticipated that the outcomes of the study will be broadly applicable to Pentecostal churches in Kenya, regardless of the context. The research was confined to church Pastors and elders. These are men and women who hold keys to the rise or fall of the churches. In addition,

scholars suggest that there is correlation between leaders and organizational performance (growth) (Tahir, Yousafzai & Jan, 2014). This research covered 1210 Churches, 1235 Pastors and 1210 Church elders. Through purposive and stratified random sampling, 124 Pastors and 121 Church elders were sampled. The research also conducted a focus group study comprising of seven (7) members.

Nairobi County is home to Nairobi, which is the capital city of Kenya. Although the County is one of the smallest in Kenya, it is the most populous with almost every ethnic group of Kenya. According to the 2019 Kenya population census results, Nairobi County has a population of over 4 million people. The County boasts of the major industries in the country. Industrialization plays critical role in organizational growth in that people from all corners meet in the workplace, benefit from each other's ideas and skills (Duncan, 2013). Further, as Duncan observes, because of industrialization churches can have financial independence, which eventually translates to improved programs delivery.

Kajiado County covers a geographical area of about 21,900 Sq. Kilometers. Its neighbors are Nairobi, Narok, Machakos County, Makueni, Taita Taveta, Kiambu and Nakuru Counties. Kajiado County has had perennial water challenges. The residents however find solace in livestock production, horticultural farming, and tourism. These are the County's main economic activities, which have a lot of bearing in human capital and economic growth, that is critical in facilitating church growth in terms of funding church programs (Arouri, et al. 2014)

Nakuru County covers an area of about 7,495 Sq. Kilometers. Its County headquarter is in Nakuru town, a cosmopolitan town. Among others, Nakuru County borders Kiambu, Narok, Kericho, Laikipia and Baringo Counties. Nakuru County is associated with Lake Nakuru which

attracts thousands of local and international tourists every year. Besides tourism, the county has other economic activities which include Agriculture, trade, livestock, fisheries and trade.

Machakos County finds a lot of pride in being close to Nairobi County. Its other neighbors include Embu, Murang'a, Kitui, Makueni and Kajiado Counties. According to the 2019 Kenya Population census, Machakos County has a population of 1,421, 932 persons. The County boasts of numerous industries in the areas bordering Nairobi and Kajiado Counties. These have seen many people secure employment. This facilitates in economic freedom that is critical in facilitating church growth programs (Arouri, et al. 2014; Duncan, 2013).

Murang'a County has a geographical area of about 2558.55sq Kilometres. Its neighboring counties include Kiambu, Machakos, Nyeri, Nyandarua, Kirinyaga and Embu Counties. According to Kenya National Bureau of Statistics (KNBS) (2019), the estimated population of Murang'a County is 1,056,640 persons. The County is endowed with favorable climate for tea, coffee, horticulture and dairy farming. Some parts of the county, especially those bordering Machakos County receive minimal rainfall. Besides cash crop farming, there is also substance farming with crops such as beans, maize and bananas. Besides farming, the County has a few industries which specialize on semi processing of raw materials from the farm. It is important to point out that climate has a critical bearing on the people who live in the area and consequently their productivity. It has effect of human health, infrastructure, food, water supplies and transportation, which can also impact on church growth (Kim, 2016). The County also boasts of a number of multinational industries such as Kakuzi and Delmonte. The presence of many hotels in the county is a clear manifestation that the hospitality industry is doing well. The hospitality industry has seen a good number of young people get employment. That has in essence

contributed to economic empowerment, that is critical in facilitating church programs (Arouri, et al. 2014; Duncan, 2013).

Limitations of the Study

The study came across several challenges or limitations. First, was the shared leadership and emotional intelligence terminologies. Besides the fact that the majority of those sampled had gone past diploma level of education, the terminologies associated with the variables seemed to pose some challenges to them. Second, was inability of the respondents to fill the questionnaires immediately after the administration as the researcher had anticipated. It took between two to three weeks to have the questionnaires returned. Third, was the issue of finances. A research that had a scope of five Counties required a substantial amount of money. This was a challenge. To mitigate the challenges associated with the variables' terminologies, the researcher and research assistants had to devote some time with the respondents trying to explain the meaning of the terminologies. There were no short cuts in dealing with the responses. Although it was expensive, several trips had to be made in order to make sure that the response rate was high.

Delimitation

The extent of the research was selected Pentecostal churches within Murang'a, Machakos, Kajiado, Nakuru and Nairobi Counties in Kenya under the umbrella of EAK.

Summary

The section has outlined a background summary of the research. The section has also outlined the statement of the problem, intentions (purpose) of the research, study questions, justification of the study, scope of the study, limitations and delimitations of the study and the way of mitigating the and elders in Pentecostal churches under the umbrella of EAK in Machakos, Kajiado, Murang'a, Nakuru and Nairobi Counties, Kenya.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The purpose of the literature review section is to empirically present description concerning the exceptional existing enquiries from earlier available studies connected to a particular subject matter (Baker, 2016). The literature review looks at the line of argument, processes and evaluating instruments that have been found valuable in studying the issue under investigation. Moreover, the literature review makes the investigator conversant with past studies. This aids clarification of the study outcomes.

This chapter reviews literature resources or materials written by other scholars in relation to shared leadership, emotional intelligence and their influence or effect on church growth. It seeks to review literature, to establish the connection among indicators of shared leadership, emotional intelligence and Church growth. Moreover, the chapter seeks to determine whether diversity and inclusion moderate the relationship between shared leadership and emotional intelligence on Church growth among Pentecostal churches in Kenya. The chapter includes both the theoretical and conceptual framework. It also highlights the gaps addressed by this study.

Leadership and Organizational Performance

Throughout history, a man or woman was regarded as a leader if there were followers. Ideally, the leader creates followers through his/her influence. Rutledge (2015) refers to leadership as a cycle of influence. He suggests that the cycle of influence comes about when leaders inspire followers who become leaders and inspire others to follow. Studies on leadership are generally based on the appreciation that there is no particular commonly established definition of leadership.

Nevertheless, without doubt leadership is arguably a social influence process where a leader endeavors to influence followers so that they may willingly and without any undue influence contribute toward realization of organizational goals (Nanjundeswaraswamy & Swamy, 2014). In that case, a leader is seen as an individual who inspires followers to enthusiastically and loyally take part in the actualization of an organization's objectives. Leadership is indeed an important concept that every Pastor, leader and other church workers have to be at home with possibly before they are recruited or enlisted to serve. Leadership appropriately prepares them for the actual leadership in an organizational situation. As argued in Tahir, Yousafzai & Jan (2014), it is the desire of every institution (church included) to find or establish ways of fostering growth or increase performance. That cannot take place if both the leadership and followers are not engaged in efficient performance. Without doubt, today's organizations are in need of cream of the crop who possess knowledge and are appreciative of the rapid shifting worldwide environment (Nanjundeswaraswamy & Swamy, 2014).

It has been argued that in the worldwide competitive atmosphere, an effective way of doing business is obligatory in order to decrease chances of losing following, customers or employees (Nanjundeswaraswamy & Swamy, 2014). This argument is that effective leadership styles are fundamental in retaining workers, followers and achieving organizational objectives effectively. Further, management styles are presumed to have emotional impact on employee or followers' performance. Nanjundeswaraswamy & Swamy (2014) cite a study by Barchiesi & LA Bella (2007) that established that high leadership indexes are interrelated to both greater potentialities of enhanced performance and superior standing of organizations. They further cite another study by Podsakoff, MacKenzie, Moorman and Fetter (1990), which found out that management

conduct has the ability to have emotional impact on trust and gratification of employees to organizational commitment.

A well thought and informed choice of leadership style will assist greatly in influencing the performance or growth of an organization. That could inform the reason as to why the historically known traditional leadership is being challenged more. Horizontal configurations, team based working and more networked organizational leadership practices continue to challenge this long - standing styled leadership position, which is based on pecking order and structural representation (Adelere, 2011). The current study investigated shared leadership as a concept and emotional intelligence.

Definition and the development of shared leadership concept

Shared leadership style is as an emerging concept of leadership. It entails distribution of the leadership function and responsibilities among the stakeholders (Drescher et al., 2014). Scholars regard it as a leadership model that builds an arrangement in order to help administrations to take advantage of expertise that comes with the headship of several individuals (Kezar & Holcombe, 2017). Ensley, Hmieleski & Pearce (2006) describe shared leadership as dispersed headship inside a group of individuals. This leadership style reveals the degree to which controlling power is spread among participants that form the group. This is not the case with leadership influence residing centrally within one authoritative officer (Kalinovich & Marroine, 2017). This leadership concept can be regarded as a mutual social interactive process whose purpose is for mutual influence in the sharing of leadership tasks and responsibilities (Ajua, 2016; Evaggelia & Vitta, 2012). Shared leadership theory is a theoretical idea of Kerr & Jermier who in 1978 postulated that due to the changing nature of workplace environment, present day organizational

leadership does not require much emphasis on necessity of a central leadership character in organization.

The concept was centered on two fold premised arguments that hold that leadership whether, corporate or nonprofit requires direction and feedbacks or responses that tell the administration the situation on the ground concerning how followers see the conduct of the leaders. The purpose is to receive responses that communicate either satisfaction or dissatisfaction on the part of the followers. Shared leadership has to do with sharing of tasks among the individuals involved. The sharing is informed by the appreciation that distribution encourages operational team practices and results (Drescher et al., 2014). Some functions that individuals can share include administration of possessions and matters relating to problem solving (Burke et al., 2006). Shared leadership is gaining preference because of its aptitude to encourage group cooperation (Somboonpakom & Kantabutra, 2014). This leads to greater administrative strength allowing organizations to take advantage of available talents (Miles & Watkins, 2007). Besides, shared leadership has the potential to nurture healthy organizational cultures. These have the potential of thriving in today's dynamic environmental and team individual health (Laloux, 2014; Robertson, 2015; Wood & Fields, 2007).

Studies have revealed that shared leadership style is linked to continued administrative progress (Pearce, Manz & Akanno, 2013). It is effective and Biblical (Hellerman, 2013; Newton & Sahmucker, 2014). As a leadership ideal, shared leadership is growing in admiration in the modern day workplace (Herbst, 2017). Traditional hierarchical leadership is being overruled (Trevor & Kilduff, 2012). Those who prefer shared leadership cite its appealing interactive nature (Wood & Dikken, 2015; Hellerman, 2013). The relational feature comes with the distribution and complementation of leadership and influence (Barnett & Weldenfeller, 2016).

Those who cite relational feature of shared leadership are of the view that the effectiveness of any organization is hooked or dependent on the manner in which those in high office relate with their juniors (Barbutto & Hayden, 2011; Omilion – Hodges & Baker, 2013). They argue that there is need interactions (relationships) among all organizational players (Willems, 2016). Thus, relationships or interactions are regarded as being absolutely valuable and important in the workplace (Chun, Cho & Sosik, 2016). The setting up of positive interactions among all parties involved (individuals, teams and groups) is the essence of shared leadership. It is in this leadership style that the set of scales of power change naturally among the parties involved (Aime et al., 2014). No effective leadership can take place without leaders and followers engaging in a healthy culture of interaction (Pearce & Conger, 2003).

A church leader has no choice but to be a relational person. Leadership operates in an environment of relationships. Relationships are requisite or required in every leadership that deals with people (Watt, 2014). If leaders are to build trust from followers, there is need to engage followers through interactions. That is why logically it can be argued that relationships are key role in establishing the trust between followers and leaders. The suggestion of Watt is that it is in the context of relationships a Pastor can instill any needed change. A Pastor or church leader who possesses relational competence guided by the emotional competence will be able to relate comfortably with followers who may have different personalities, races, ages and backgrounds (McHugh, 2011). Relationships, a fundamental element of shared leadership are very vital when it comes to building a team or workforce needed for effective Church ministry (McHugh, 2011). Pastoral ministry is about relationships. No Pastor can function in leadership without having to relate with the congregants.

It is through interactions that honest concern in the lives of the followers is shown. That is the basis for shared leadership. A unified collaborative and shared leadership style that helps build an organizational success is molded (Watt, 2014). The advantage associated with shared leadership is that in a Church leadership a Pastor enjoys the advantage of being stress free. He relies on other leaders who help in supervising Church programs, administrative details and other Church activities (Steen, 2008). This is seen in the Book of Acts Chapter 6 where shared leadership was practiced. A leadership challenge (dispute) arose over the daily distribution of food. There was disquiet among some Greek Jews who grumbled over the perception of discrimination in the way food was shared among widows. A close look at the way the issue was handled reveals that it was not a one man show of leadership. It was shared leadership competence at play. The Apostles appointed competent (spirit filled and full of wisdom) leaders who were to ensure that the challenge was alleviated.

In the Old Testament, another incident took place to show the need for shared leadership. In the Book of Exodus chapter 18, Moses, before encountering Jethro, his father – in – law, practiced a one man leadership style. The leadership style left him overworked in judging the issues (problems) of the children of Israel. It was through the wisdom of his father - in - law that Moses got the “revelation’ or wisdom of shared leadership. This was evidenced through delegating to competent leaders who would assist him in dealing with the Israelites’ needs (Christine, 2010). The observation of Christine is that shared leadership helps in overcoming the challenge of being overwhelmed with leadership problems. Shared leadership to a great extent assists to proactively deal with the issues related to leaders’ burn out coming from exhaustion. Burn out and exhaustion occasioned by the lack of sharing work among leaders pose a vulnerability to local churches’ well being and ministry effectiveness.

They are associated with reduced output and work satisfaction (Burnette, 2016). Collective “shared” leadership is described as an energetic shared inspiration practice or developing model that comprises two or more members of a group with the objective of leading each other in realizing the agreed group’s or societal objectives. By so doing, there is maximization of team effectiveness (Hinton, 2017). Hinton observes that Yukl (1998) helped to set the stage for shared leadership when he proposed that a leader’s success ought to be gauged in relation to his contribution to the quality of group processes as perceived by the followers. Yukl suggested self assurance of followers, growing their skills and contributing to their emotional growth as empowering conducts that reinforced the application of shared “collective” leadership.

Shared “collective” leadership is a valuable style of leadership today. The work place environment has proven to be both challenging and competitive (Herbst, 2017). That informs the reason as to why there is substantial upsurge in the publication on shared leadership which suggests that collective or shared style of leadership is growing area of study (Ulhoi & Muller; 2014). Previous studies have revealed that shared leadership is effective in many different organizational contexts. These are for example education and in the corporate world. The researcher agrees that significant study works in the area of shared leadership in relation to Christian ministry lack (Veliquette, 2013, Herbst, 2017).

Hinton (2017) suggested that shared leadership differs significantly with old style models of leadership. An appointed or elected leader expands the influence process beyond the downward influence on the subordinate. Shared leadership centers on team or group efficiency than the old style straight down leadership. Shared leadership in this case is seen as joint effect. It aims at making sure that those in leadership dispersed responsibilities and power get the most out of expertise within the organization.

It also creates arrangements so that organizations can take advantage of the leadership of many people (Kezar & Holcombe, 2017). Kezar & Holcombe observe that shared leadership is more adaptable to varying situations and contexts. It capitalizes on varied leadership traits, behaviors, styles and processes. Due to its flexibility, shared leadership takes advantage of a broad base of knowledge and expertise. Whereas Kezar & Holcombe study centers on education, the current study focused on Church leadership in relation to growth.

Shared leadership style deviates significantly from the familiar traditional leadership style, which is currently described as old fashioned and impractical in today's leadership context (Trevor & Kilduff, 2012). Although the old traditional and hierarchical leadership model worked in those old contexts, modern day leaders have to appreciate that it remains irrelevant. Today's organizations face uncertainty due to fast changing business environments. Work related responsibilities are becoming increasingly complex. There is need for the adoption of competence based leadership structures which can effectively deal with any emerging business related complexities. Shared leadership is known to enable workers and institutions to enhance (increase) performance in terms of growth. The traditional old fashioned hierarchical approach does the opposite. It stifles growth (Hoch, 2014).

Hoegl & Muethel (2016) studied virtual teams. They concluded that in virtual teams, team leaders have a habit of underestimating their followers or assuming that they know nothing and can do nothing unless led. As they observe, that attitude leads leaders to dominate their followers in almost all areas including denying them freedom for some inputs when implementing programs. In denying followers opportunities of exploiting their God given talents, these leaders ignorantly undermine what would have translated into growth and increased productivity.

Ironically, the leaders who have the responsibility of spurring team performance turn into being a hindrance to leadership effectiveness in those respective organizations. Shared leadership is unlike hierarchical leadership style, which is characterized by the desire of those at the top to have a say on everything including the areas that one may not have been accomplished in (Rutledge, 2015). The Old Testament scriptures do not seem to recommend the traditional and hierarchical model of leadership. They advocate shared leadership. In Exodus Chapter 18, the weakness that goes with traditional hierarchical leadership is seen in the weariness and exhaustion of Moses, a man whom God had endowed with a strong leadership capability as he sat down to attend to the needs of Israelites without the assistance of other leaders. His father-in-law knew through experience that leadership is about sharing responsibilities. No individual no matter how talented and strong he or she is has the aptitude to single handedly deal with the leadership challenges of any organization (Barna, 2002).

Those in leadership must be alive to the fact that sharing leadership does not necessarily indicate the presence of human weakness. As Rutledge (2015) suggests, it is essential that Pastors and Church leaders start to appreciate the fact that raising others, engaging them in leadership, sharing power and authority with them is a developing leadership model. It should not in any way be viewed as a sign of weakness. Rutledge is right that to avoid exhaustion and weariness, Moses, however gifted he was, had to learn to empower others and free them to help in leadership. If he was to succeed, he needed to recognize that shared leadership as opposed to hierarchical leadership depends on team leadership. It is not hinged on the shoulders of one single individual as the case is with the old traditional leadership style. In addition, Moses had to relinquish his authority. His leadership was to be redistributed among the capable men of Israel (Ber, 2008). That in essence infers that in shared leadership self denial is necessary.

In the Epistle to the Philippians, Paul the apostle shows the Philippians the need for self denial, a central essence of shared leadership. He points to Jesus as a role model because of His willingness to sacrifice for the sake of others. Since the whole Bible points to Christ, who in essence modeled shared leadership through giving out responsibilities as seen in the book of Matthew chapter 10: 1, 2, shared leadership can be said to be a Biblical concept. Brown (2014) found out that shared leadership was applicable in all leadership settings; whether in Church or Corporate. Shared leadership is also seen in the creation account. The whole Trinity was involved as seen in Genesis 1:26. Shared leadership is apparent in the Bible, particularly in the New Testament (Herbst, 2017; Eguizabal & Lawson, 2009). It is a viewpoint that is held strongly by the New Testament. According to Newton & Dever (2014), the New Testament church leadership valued eldership of more than one person, a value that was at the heart of their day to day leadership practices.

Hellerman (2013), in agreeing with Newton & Dever (2014), observes that a team of leaders (elders or Pastors) led the congregations or church outposts pioneered or ministered to by Paul. This demonstrates that the early Church leadership appreciated the philosophy of sharing work. This protected leaders from experiencing burn out that sometimes characterize the vertical model of leadership because of pressure (Herbst, 2017). Under no state of affairs does the New Testament envisage a church of Christ being led by a single individual with self governing authority but rather an entity that is completely in the hands of all people who share a sense of direction, headship, consultations and lead in harmony (Rutledge, 2015). Scriptures such as Acts 14:23, 20:28; Titus 1:5; Hebrews 13:17 and 1 Peter 5:2-3 suggest a Biblical leadership model that has the collection of leaders in organizational governance (Herbst, 2017).

Shared leadership is preferred because it enables the church of Christ to maximize her human capital resources as all members are free to serve in areas where they enjoy competence (Rutledge, 2015). The ignorance of the fact that shared leadership is a Biblical leadership concept has led some Church leaders to a one man leadership style. In many churches today a one man authoritarian style of leadership is common and continues to exist (Hellerman, 2013). Those who practice it are ignorant of the fact that the old traditional concept of leadership that was characterized by a top down command and control is becoming impracticable in today's changing environment (Herbst, 2017). A one man leadership style has no Biblical basis whatsoever. If anything, Jesus Christ in Mathew 20:25 – 28 disapproved it. The early Church leaders, having embraced the spirit of shared leadership in Jesus Christ, warned upcoming leaders against leaning towards the authoritarian leadership (1 Peter 5: 3).

Shared leadership as a horizontal concept of leadership is characterized by the liberation of all Church followers to lead in different areas of their capabilities (gifting). Shared leadership is not an opportunity of one individual to offer headship to others. It is neither about a small group of people leading a large group of people. Rather, it is about a collective leadership structure that enables all followers to take part in the oversight of the entire entity according to their capabilities or gifting. The advantage of this leadership concept is that it makes available prospects for the development of leadership potential of all Church followers as opposed to the growth of only one individual's potential. This leadership style releases a leader to concentrate on or work in areas where he is strong in while letting others to lead or operate in areas where they enjoy competence. That is why shared leadership is described as true giving out of leadership responsibilities, power and authority (Rutledge, 2015).

Shared leadership makes sure that the decisions or resolutions relating to leadership are not in the hands of one individual or a small select class of individuals (Herbst, 2017; Newton and Schmucker, 2014). In a world characterized by information revolution and democratic ideals, every leader must understand that rules of engagement have changed. This requires leadership competence that is ready and willing to do away with the old style hierarchical leadership and begin to function relationally and contextually. In this era where people, employees, church followers do not have to travel far to access information, those in leadership must be alive to the fact that today's leadership context requires new leadership approach where authority is not bestowed upon a single individual or office (Morgenthaler, 2007).

This kind of leadership demands the inclusion of every person in the headship system. This is a leadership model where each follower brings out his / her gift and talent. They serve without any potential intimidation. That makes sure that those individuals that are gifted or talented in particular capacities are the ones taking responsibilities. It is about engaging the entire congregation in leadership. This leadership model is effective. Each member sees himself/herself as a leader with a stake in the success of the ministry. In an event that changes occur in leadership, there is usually no disruption to the organization (Rutledge, 2015).

Shared leadership concept is centered on the social network theory that encompasses setting up and encouragement of interactions within the work environment that make available a mutual influence between and among team memberships that aim for collective objectives (Adelere, 2011). Adelere's study looked at shared leadership and its influence on the performance from students' perspective. It left a knowledge gap because the influence of shared leadership needed to be tested from a different perspective such as church leadership. The current study assessed shared leadership and its effect on church growth in Pentecostal Churches in Kenya.

Shared leadership as a mutual influence appreciates the influence originating from a reverential engagement. This has been suggested to indirectly raise self - esteem and innovative performance at an individual and team level. The responsibility of coming up with objectives, time frame and sourcing of resources is not an obligation of one individual. It is the concern of the whole team to do it and establish ways of ensuring that checks and balances are in place. Shared leadership reflects an organization's administration style where functions are collectively handled. Some functions to be shared include tasks which indicate enhancement of effective administration and management in accordance to thought out strategies that are put in place in advance for personnel (Paukkuri, 2015). The leadership model ensures that responsibilities and leadership functions are mutually shared as opposed to being a one man show kind of leadership. The shared leadership approach concerns the contribution of several persons in leadership accomplishments. It is also about the interdependence and communal interaction among followers within an establishment geared toward achieving goals considered essential (Mathieu et al., 2008). Shared leadership allows for leadership practice where different individuals bring on board their expertise in order to take organizational programs, skills, knowledge and productivity to a completely new level (Goksoy, 2016). The sharing in this case is horizontally inclined and mutual without undue influence. The non-existence of an agreed individual to bring together the rest of the team, decisions and actions may affect decision making process as team members wait for one another to take the first step (Paukkuri, 2015). The "shared" "collective" collaborative and distributed forms of leadership bear similarities. There remain some significant differences concerning how the concepts are applied and their relative prevalence within different parts of the literature. There is some difference relating to the relative usage of these conceptions (Bolden, 2011).

What clearly comes from this philosophy is that the three notions; shared, distributed collaborative concepts point towards a lot of collective and shared concept of responsibilities, power and authority. Whereas scholars may view distributed (dispersed) leadership and shared (collective) leadership as being not the same in leanings, the established view is that in the two processes, authority and responsibility are not vested on the shoulders of one man or woman. They are distributed (Bolden, 2011). Organizations with shared leadership arrangement are built around common interests, objectives and responsibilities rather than being fashioned upon monopolization of power and straight down chains of command with old fashioned hierarchies. In the shared leadership style, the administrative configuration is flattened. This means that power, authority and decision making are totally dispersed to the extent that each individual has an opportunity to display his or her competence in certain areas of the organization. In such an arrangement, the CEO will easily defer to colleagues where they demonstrate superior expertise (Ulhoi & Muller, 2014). Shared leadership facilitates in enhancing decision making capability, building teamwork, allowing for innovation, cultivating healthy organizational environment and laying the foundation for sustainable organizational growth (Herbst, 2017). The study by Herbst (2017) looked at an important aspect of shared leadership and collaboration. It did not consider shared leadership in relation to church growth, the gap that the current study has addressed. The study methodology was purely qualitative. The current study assessed shared leadership using both qualitative and quantitative approaches in relation to Church growth. Han et al. (2018) carried out a study that sought to establish the extent in which shared leadership influenced student project team processes and outcome (performance). The focus of the study was the manner that shared leadership influences students' coordination, commitment to agreed objectives, knowledge sharing and performance.

The findings of the study by Han et al. (2018) revealed that shared leadership significantly and positively influenced the manner in which students went about doing their projects, their commitment to agreed objectives and sharing of knowledge. Further, the findings by Han et al. indicated that team processes consequently influence teams' outcomes (performance). Their findings did not show a direct link between shared leadership and team performance. The study by Han et al., that targeted students used survey research design. The current study differs significantly with this study by Han et al. because it assessed shared leadership from a very different perspective. It focused on church growth in Pentecostal churches in Kenya. It targeted church pastors and elders. The methodology was more than survey. It employed a focus group for the purpose of triangulation.

Valiquette (2013) conducted a naturalistic survey done in the USA. The study investigated whether in any way shared leadership influenced member engagement in Western Protestant House Church. This study established that shared leadership significantly and positively influenced commitment and loyalty to church programs. It also influenced the presence of a healthy organizational environment. This study was limited in scope. It employed a qualitative method of data collection and ethnographic inquiry. It did not enjoy the advantage of focus group discussions where participants are drawn from different denominations. The current study used a mixed research design with the advantage of having a focus group which comprised of participants from different Pentecostal denominations. Carson, Tesluk & Marrone (2007) did a study on shared leadership in teams: 'An investigation of antecedent conditions and performance. 'This study established that a clear indicator of shared leadership is an internal team environment where there is collective purpose, common pooling of resources, sharing of

knowledge and freedom for creativity and innovation. This study's focus as opposed to the current study was looking at the shared leadership from predictors' perspective.

The sample size came from MBA students from a large eastern University. The area of study was education. The current study looked at shared leadership from church ministry perspective. It sampled Pastors and Church elders to assess their views regarding the variable's effect on church growth. Sun et al. (2016) carried out a study that sought to assess the mechanism and boundary condition on which shared leadership is understood to improve peoples' innovation. This study revealed that shared leadership enhances innovation characteristic of players' creativeness by cultivating constructive ways of looking at issues. This study left a gap. It focused on the education sector where the sample came from 55 students. The current study fills the gap left by the study. It has assessed shared leadership in relation to church growth.

A study by Martin et al. (2018) sought to assess the linking factors connecting shared leadership and team performance. The study found out that when individuals within an establishment begin to collaborate and work towards collective objectives both their individual and collective performance increases substantially. The aim of the study was to make available awareness concerning moderating issues and features that ought to be put in place as leadership considers bringing together individuals intended for shared leadership if the aim is to increase effectiveness. The study went beyond acknowledging the effect of shared leadership on performance into establishing important factors to look for if the need is to have effective shared leadership. The current study sought to establish whether there was any connection between shared leadership and Church growth in Pentecostal Churches in Kenya. The study by Martin et al. (2018) was literature based. The current study was empirical in nature. A study by Muthoni (2015) on shared leadership and students' performance in secondary schools concluded that if

principals were skillful in shared leadership, they would in turn enhance their leadership capacity.

This would translate to ability to benefit from teachers' knowledge and expertise, thus enhancing teams and performance. As seen from the Muthoni's study, the focus is the education sector. This proves the point that much research works on shared leadership focuses on the education sector. That in essence implied that there was need for a research to establish whether there was any connection between shared leadership and Church growth in Pentecostal churches in Kenya.

Internal Team Environment

Internal team environment refers to an environment that allows people to interact and work interdependently and adaptively towards a common and most significantly valued objective (Salas et al., 2014). It is an environment composed of multiple individuals, characterized by interdependence and sharing of a common goal or objective. A team is defined as a group of individuals who due to an identified common need, purpose or objective agree to work together looking forward to celebrating the group's outcome (results) at the end. A team is more than a group of people. A group may not necessarily have a common goal or goals. Teams comprise of individuals from diverse backgrounds. A team is characterized by concerted effort towards the realization of its objective (Sohman, 2013).

In today's competitive environment, there are numerous challenges associated with performance in terms of growth in organizations. These challenges do not appreciate or encourage teamwork. Developing and discovering ways of inspiring teams is necessary if an organization is to grow and compete effectively. In the development of a competitive team, it is important that it be clearly underscored from the onset that organizational players need to appreciate the need for interdependence unless they are not keen on achieving success. Organizations can enhance the

idea of interdependence through some activities such as team building, conflict management exercises, ventures that allow individuals to assume responsibilities, providing opportunities for growth through individual and group creativity (Sohman, 2013).

Any organizational environment that allows people to interact and work interdependently and adaptively towards an organization's common goals is anchored on a well formulated organization's mission statement. In formulating a mission statement, an organization seeks to highlight or describe what the organization stands for or purpose of existence, direction for employees, other stakeholders, future progress, values, beliefs, philosophy and the desired means of attaining the desired target (Papulova, 2014). It captures the values that the organization holds dear, key decisions, vision and future direction (Tankovic, 2013). An internal team environment incorporates specifics about the organization that make it different from similar organizations. It describes what the organization hopes to achieve, scope of operation and target population or customers.

Internal team environment is one of the most influential factors needed in an organizational configuration in order to stir organizations for growth and operational competitiveness. In order for a church to experience significant growth and develop members who are committed to God and church programs, there is need for a conducive internal team environment (Owusu, 2016). The leadership of the 12 Apostles found in Acts chapter one allowed the gospel to extend to many parts of the world including Africa (Becerra, 2017).

The environment was critical in assisting the Church to rise above the national outlook into a worldwide undertaking with widespread range body reach, a shared effort driven by common purpose, sense of direction, mission and objectives (Becerra, 2017). That was made easy by organizational structure that had less official processes, flexible, adaptable and devoid of

inflexible hierarchy (Caron, 2013). There was presence of team leadership. Team leadership encouraged interpersonal engagements within, collaboration, crisis management, positive response to peoples' needs and the modeling principle (Becerra, 2017).

Future sharing of important ideas, networking exchange of ideas, making contacts, establishing internal cooperation, negotiation and shielding people against potential environmental challenges was encouraged (Dreyery, 2012). In shared leadership there are shared responsibilities. All the people involved participate as opposed to a leadership model where the leader does almost everything as other people play the spectators' role (Makoena, 2017). The focus is not on one person, the knowledge and skills that he/she may be holding, but a participatory process whereby individuals interact with one another in the leadership process (Goksoy, 2016)). The interaction results to more and better results. When individuals bring together their resources, there is a high probability that more and better results will be achieved compared to what a single individual would achieve (Drescher et al., 2014).

Other terms associated with shared leadership are collective and distributive leadership. There seems to be a thin line in establishing the difference between the three concepts. In that case, one can be excused if he/she uses the three concepts interchangeably. Both collective and distributive leadership denote the involvement of teams or group related processes. For team effectiveness, sharing leadership stands out. In the concept followers are said to be leaders and leaders to be followers (Makoena, 2017). The leadership style if supported has the potential of inspiring greater involvement and contribution of the entire team membership in whatever the organization endeavors to undertake including feedbacks (Russo, 2012). It reflects a culture of working in unity, based on collective convictions held by the individuals, involved (Goksoy, 2016). Some of the descriptions for the increased importance in team work shared leadership responsibilities is

encouraged can be explained by observing the rapidly changing conditions facing today's organizations where churches are not exempted.

As it has been observed the world over, not every kind of leadership style and models can produce results that generate creativity (Bosiok & Sad, 2013). The purpose or reason for sharing leadership responsibilities is to increase efficiency, develop other leaders and empower team members. Shared leadership is for encouraging the development of leadership gifts and talents, without which an organization will not be able to function competitively in a business environment characterized by scramble for meager resources. Organizations that encourage delegation of responsibilities and involve followers in decision making benefit a lot (Kasemsap, 2016).

To encourage a conducive and effective workplace environment needed to practice collective or shared leadership style there are various essential leadership styles. These are: Transformational, servant and authentic leadership. Each of these forms of leadership plays a key role (Barnes et al., 2013). A transformational leadership is presumed to arouse interest among followers, inspire a transformed view point on the work, create awareness of an organization's purpose of existence, its goals, develop other leaders and followers to superior levels of competence and cultivate a sense of valuing the significance of the team's welfare over their own comforts (Batool, 2013). The responsibility of those in leadership is to ensure that there is a structure that nurtures leaders and followers' constant interaction, which has the capacity to raise an atmosphere conducive for mutual shared understanding and respect. It is in such an atmosphere that followers can rise and take responsibilities. When close relationship among employees and management is achieved, attitudes change and employees begin to demonstrate a higher sense of commitment, hard work and productivity (Northouse, 2013).

The reason why sharing of leadership responsibilities can possibly have a positive effect on Church growth is because researchers have argued that sharing denotes an aspect of mutual recognition respect which ideally predicts increased employees and sense of security (Clarke & Mahadi, 2015). Shared recognition, respect in the workplace and healthy relationships are essential ingredients needed to ensure that employees or followers are constantly motivated to perform. In shared leadership approach, the team members share a sense of purpose and responsibility through social interaction for the overall good of the organization. Different people lead different aspects of the team's work although ultimately all team members are in charge (Fitzsimons, 2016).

Effective communication in the workplace is a moderating factor. It is very critical for effective sharing leadership responsibilities. It helps followers, employees and those at the top to form highly efficient, motivated and energized workforce devoid of unhealthy competition within departments. There is interrelationship between communication, motivation and followers' performance (Raijams, 2012). In that case, those at the top will need to exercise clarity and consistency when it comes to stating or giving followers directives in order to have the latter comprehend what is expected or needed from them.

Effective communication proactively deals with chances of mistrust, which can make working together a nightmare or difficult (Jones & Barry, 2016). Sharing leadership responsibilities requires value for respect among the team mates or between the leader and the followers. The respect will come about because of emotional intelligence. Emotional intelligence makes the leader to be vulnerable and not to be afraid of showing emotions (Goleman, 2014). As a result, the team mates' or followers' morale is boosted. Besides respect, trust is very essential if

leadership responsibilities are to be distributed effectively. Trust is critical in every relationship, both professional and personal.

Trust has the potential to create unparalleled success. A business or organization that builds trust in its employees, followers, products and services attracts investment, commitment and customer allegiance or loyalty. Shared leadership is distributing leadership practices (Malloy, 2012). This leadership approach has to do with the participation of many people. It is about distribution of work, function, power and authority. The ultimate product or outcome of such leadership is not the work of a single individual, but rather the effort of a combined force. Shared leadership style, embraces mutual, friendly, deliberate interaction and cooperation where individuals, their capabilities and talents are valued and appreciated. There is sense of ownership (Goskoy, 2016). Shared leadership concept reflects a culture of distribution control, knowledge and decision making among team members rather than centralizing control and decision making power on the shoulders of one person. In such an environment, stakeholders practice and encourage active participation, which is characterized by openness to change and innovation (Malloy, 2012). In general, the understanding in this concept is that the individuals serving in a leadership capacity mutually and collectively share responsibilities (Friendrich et al., 2011). That aspect of sharing, involvement and interaction of all stakeholders in decision making intrinsically nurtures a common sense and feeling of belonging to organization. The leaning towards shared leadership practices has become a necessity. Today's organizations (church included) need effective leadership which is well informed about the complexities of the rapidly changing work environment. The competitive worldwide business environment urgently requires effective leadership styles in order to promote employee performance, productivity and address issues associated with the reduction of the attrition rate.

The changes are clear indicators that in present day organizational work environment, decisions emanating from a single leader, whether a Bishop, elder, supervisor or director will contend with being declared insufficient (Nanjundesarraswamy & Swamy, 2014). According to the study by Herbst (2017), there are benefits associated with shared leadership. They include: outstanding performance, enhanced decision making, ability to deal with challenging issues, creativity and innovation, stable work environment, sense of belonging and cohesion. That means that in order for an organization to realize the gains that go with shared leadership there is need to ensure that collective governance arrangements and practices are dependable, reliable and employee focused (Kezar & Holcombe, 2017).

There should be constant focus on employee enabling, reassuring, leader - employee exchange, collective resolve or purpose, training, structures that encourage accountability, interdependence and fair structures of rewarding. In shared leadership, responsibilities and functions are responsibly shared within the group with the aim of discouraging the idea of one leader holding the leadership functions single handedly. The leadership concept allows for the generation of shared ideas and development of new information. Shared leadership style is increasingly gaining consideration from managerial positions and the academic world (Ulhoi & Muller, 2014). People interaction, work interdependence and sharing of a common goal or objective has to become the culture of the organization. Organizational culture is about what the organization stands for. It is about principles, ideals and agreed operating standards, which are accumulated by employees during their practical activities in relation with their work and social environment (Nguyen, 2014).

Organizational culture is defined as corporate ideologies, standards and principles practiced by an organization repeatedly until they produce behavior customs, which usually are adapted and

applied in handling eventual organizational issues (Mujeeb, Masood & Almad, 2011). Organizational culture is also described as commonly held ethical practices and principles within the institution which shape the behavior patterns of employees or followers and acts as a guide throughout the organization's operations (Osibanjo & Adeniji, 2013).

Belief system, assumptions, values, attitudes and behaviors of members is considered as corporate or organization's culture. It is valuable source for an organization's competitive advantage (Mujeeb, Masood & Almad, 2011). The organization's culture and reputation are essential resources that organizations could effectively use in order to intentionally position themselves as organizations of choice in a competing business environment (Wanjiku, 2014). Through the organizational culture, an organization can shape its organizational procedures, bring together administrative competences into a unified entity and make available solutions to problems faced by the organization. By so doing, the organizational culture facilitates in achieving the organization's achievement of objectives and goals (Mujeeb, Masood & Almad, 2011).

An organization characterized by value based set of rules, convictions and proper support systems will without doubt perform exceptionally even where other organizations have failed. There is need for an organization to define itself and identify culturally through clear values, conviction and support systems. Followers prefer a culture that allows supportive environment of individual's innovation and creativity (Wanjiku, 2014). A supportive culture is a valuable asset. It enables the organization to carry out business well. It also ensures achievement in all its undertakings (Osibanjo & Adeniji, 2013).

Church Members' Empowerment

Empowerment can be defined as the distribution of control, in which case a leader who is in authority shares with followers the control, power and decision making privilege formerly vested on him, in that case expanding the followers' sphere of influence (Becerra, 2017). Empowerment is seen as an act of providing people freedom to effectively do what they want to do, instead of requiring them to do what the leader wants (Whetten & Cameron, 2011). This freedom is an absence of muzzling tendencies where followers are expected to only rubber stamp the leader's decisions.

Empowerment is described as giving influence as opposed to having influence (Amundsen & Martinsen, 2015). It involves a leader's resolve to allow or give others in the organization space or opportunity to exercise influence (Yukl, 2013). It gives followers a sense of authority, choice, and self determination. More work can be done. Better ideas are produced to improve the organization's performance. The empowered followers have a tendency to believe that the use of delegated power has the potential to influence their organization. Empowerment should not only involve followers' freedom and authority to exercise influence. It should also involve equipping (Becerra, 2017).

Empowerment is the purposeful and deliberate handover of power and authority to a developing leader within identified limits from an appointing authority (the leader) who holds overall ultimate responsibility for the organization (Mulphurs & Mancini, 2004). It means allowing, permitting or giving a chance to followers or employees to be able to make their own decisions (Men, 2011). Looking at it from the managerial perspective, employee empowerment is enabling employees to have a say or control in regards to the implementation of the organization's goals (Littrell, 2007).

Empowerment has to do with the extent in which employees or followers are encouraged to work independently without necessarily having to run back and forth to get permission from their seniors, thus occasioning bottom up initiatives (Humborstad & Perry, 2011). Employee empowerment carries the implication of entrustment of some leadership roles and responsibilities by those in the organization's leadership to other emerging leaders or generally other people. The purpose or aim of empowering others is to have them carry on certain responsibilities such as making decisions (Meyerson & Devettinck, 2012). Employee empowerment is the focal point that defines organizational stability, continuity and productivity. Organizational leaders that appreciate employee empowerment intentionally and deliberately refuse to cling to power, choosing rather to disperse or shared it with others (employees) (Pieterse et al., 2010).

Employee or followers' empowerment contributes significantly to organizational success. Scholars have observed that empowered employees demonstrate job satisfaction and are committed. This definitely translates to increased performance in the workplace. Empowered employees or followers tend to perform well at individual and organizational level. Equally, they tend to operate with a mind free from control, which enhances their innovativeness and efficacy (Baird & Wang, 2010).

In order for any organization to experience effectiveness, there is need for some level of empowerment, which allows followers to carry out their work efficiently. Empowerment helps followers to function or operate with a sense of self empowerment devoid of fear in discharging their day – to – day work. When there is adequate freedom and empowerment, essential sense of ownership that helps followers to accomplish their obligation is created (Fapohunda, 2013). Scholars suggest that unnecessary bureaucratic control and constraints affect successful and effective completion of tasks in an organization (Becerra, 2017).

Employee empowerment contributes significantly to customers' satisfaction (Meyerson, 2012). Employees cannot deal successfully with their customers unless individuals in management give authority and required backing (Peters & Mazdarani, 2008). In their study, Peters & Mazdarani (2008) established that there was a positive connection between workers' empowerment practice and the quality of services provided. This has a lot of bearing on the customers' satisfaction. In their view, organizations that appreciate that fact have made significant steps in addressing service delivery and customer satisfaction. This will help organizations compete effectively. Every organization must appreciate and concentrate on improving their performance. In this era of intense competition, customer or followers' expectations are high. The business environment is increasingly becoming competitive (Abbas & Asghar, 2010). Due to challenging business environment, organizations should develop employees or followers' empowerment programs. These will catapult them to a position where they can be able to make decisions within the required period and respond effectively to changes that may occur in the work environment. Commitment to employee empowerment enhances an organization's capacity to motivate and retain employees. Employee empowerment is a motivational skill aimed at improving performance if handled appropriately through improved involvement. Employee empowerment programs should endeavour to do away with boundaries between top leaders and employees, policymaking, inspiration and trust (Ongori, 2009). Schwarze (2003) observes that the reason why some Churches grow more than others is that the leader's preoccupation is empowering other Christians for ministry. Leaders of growing churches do not regard lay workers as aides in achieving their own. Rather, they do things differently by ensuring that they assist followers to realize their God given spiritual potential.

Further, these leaders find fulfillment in equipping, supporting, motivating and mentoring followers in order to assist them to become the people that God intended them to be. In these growing Churches, discipleship, delegation and reproduction are given emphasis (Schwarze, 2003). In employee or followers' empowerment, organizations could choose to go structural or psychological empowerment. Structural empowerment embraces the transfer of authority and control from the top down throughout the chain of command to subordinates or assistants in an organization. In structural empowerment, the attempt is to empower team members and raise their current ranked positions within the team (Jiang et al., 2016). The structural perspective of empowerment considers how assistants or juniors are allowed chances or opportunities to take part in official authority over organizational resources (Biron & Bamberger, 2010). Structural empowerment is the aspect of giving followers or employees' opportunity, support and formal power. Structural empowerment is about providing followers or employees with effective access to resources, opportunities and information. It is concerned with provision of guidance, some freedom to make decisions, provide feedback and ultimately learning opportunity (Latifa, 2017). In psychological empowerment the emphasis or focus is on subordinates' view or feeling of being empowered (Jiang et. al, 2016). It considers how they are fundamentally encouraged to carry out their responsibilities with the aim of raising the organization's performance (Shen et al., 2007). Psychological empowerment concerns with giving followers or workers sense of appreciation, value and independence (Latifa, 2017). In human resource management, mental and emotional (psychological) empowerment is seen as a critical component of workplace empowerment. It is concerned with basic incentives or employees' rewards that are integral to an enabling work environment (Laschinger, Finegan & Wilk, 2009).

Studies suggest that empowering leadership and empowerment in various organizational setting has the capacity to stimulate and enhance employee performance. Followers or employees' empowerment significantly influences their performance and consequently organizations' performance (Srivastava, Bartol & Locke, 2006). Once followers or employees recognize or perceive that the organization's leaders consider them as being important to the realization of the organization's goals, they develop a feeling of satisfaction that results in high performance (Chauhan, 2018). Organizational leaders should be aware of their followers' aspiration.

Empowerment through giving of power and authority, responsibility and some level of recognition to the followers creates mutual trust between leaders and followers. This undeniably results in increased level of satisfaction of the followers. Organizational leaders who understand that fact act responsibly when problems touching on followers occur in order to avoid destructive effects on the followers' work and efficiency. When followers feel empowered then they are ready to work more and more for they are aware that their performance increases possibilities of elevation (Chauhan, 2018).

Uzunbacak (2015) conducted a study that sought to understand the extent in which employee empowerment impacted employees or organizations' innovative competence. This study was a survey among Isparta & Burdur organized industrial zones in Turkey. The findings of his study found out that employee empowerment had significant positive impact on organizational innovative competence. The findings suggested that when employees are empowered, their innovative capability is enhanced. This influences organizational innovativeness. While the study focused on industrial zones and industry's employees, the focus of the current study was on Christian Ministry pastors and church elders who may not be in a payroll.

A qualitative study by Peter & Mazdarani (2008) that assessed the impact of employee empowerment on service quality and customer satisfaction in Lansforsakringar bank in Sweden found out that by engaging in empowering employees or workers, their service improves significantly in terms of quality thus impacting positively on the customers' perception of service quality. The implication of Peter & Mazdarani's findings is that in attracting customers' approval, organizations should focus on the workers. While the contextual area of their study was the banking sector in Sweden, the contextual area of the current study was Pentecostal churches in Kenya.

Meyerson & Dewettinck (2012) did a study that sought to explore the extent in which employee empowerment was related or connected to employee performance. Their study established that employee empowerment had a significant positive relationship with employee performance. The findings meant that when employees are effectively empowered, it translates to enhanced performance and consequently sustained organizational performance. Contextually, the focus of the study was a Telecommunication Company. The current study looked at the leadership of Pentecostal Churches in Kenya in relation to growth.

Suresh & Jaleel (2015) carried out a study that sought to establish to what extent employee empowerment was related or connected to organizational performance of Indian firms. Their study found out that there was a significant positive relationship between employee empowerment and organizational performance. Their study revealed that when employees are empowered they tend to work more effectively thus impacting on the organizational performance. The study done in Indian firms focused on employees. The current study focused on Pastors and Church leaders of Pentecostal Churches in Kenya. It targeted pastors and church elders.

Mehrabani & Shajari (2013) conducted a study that sought to understand whether employee empowerment had any potential cause and effect relationship on employee effectiveness. This study revealed that employee empowerment had a significant positive cause and effect relationship with employee effectiveness. As seen in their study, the focus was employees. Although the current study looked at pastors who in some aspects may be considered as employees, it also sampled church elders who ideally are not employees, but rather volunteers. Elnaga & Imran (2014) carried out a theoretical study that sought to investigate how the employee empowerment influenced or impacted on job satisfaction. The purpose of their study was to assess if there existed any relationship between employee empowerment and job satisfaction. Further, their study reviewed the potential factors that significantly influenced the relationship between employee empowerment and job satisfaction. This study was descriptive in nature. It was based on secondary data related to the topic. The conclusion of this study was that companies or organizations that practice employee empowerment understand and appreciate its effect on enhancing performance. Employee empowerment has different aspects which organizations could use. The current study is based on primary data.

Kok (2011) conducted a study that investigated the manner in which employee empowerment related to employee performance in the Malaysian automotive industry. The study sought to establish whether there was any significant relationship between employee empowerment and performance. The context of this study was the automotive industry in Malaysia. The current study's context was Pentecostal churches leadership in Kenya. Kok's study focused on automotive industry employees. The current study focused on Pastors and Church elders in Pentecostal Churches in Kenya.

In Hong Kong a study was done by Fong & Snape (2015). The study sought to understand the extent in which empowering leadership related to employees in a customer service organization. This study sought to establish whether empowering leadership had any significant influence on employees who worked in Hong Kong Telecommunications Corporation. The findings of this study revealed that empowering leadership was significantly and positively connected to employees' emotional empowerment attitudes and related work behaviors of followers. According to this study, empowering leadership in a way influences psychological empowerment.

Another study done in Sweden by Chhotray, Silvertsson & Tell (2018) that sought to explore the roles of leadership, vision and empowerment in two Swedish born global companies concluded that a company's vision should reflect a culture that supports the employees' daily activities and decisions. Further, this research revealed that empowerment leadership style embraces sharing of responsibilities, appreciates employees and gives them freedom for creativity and innovation. It releases them to make decisions that they consider beneficial for the growth of the organization. Empowerment is often associated with teamwork, ownership and added responsibility. The assumption is that followers would prefer an environment where they are involved in decision making instead of being directed on what to do (Fapohunda, 2013). A paper written by Manzoor (2012) that sought to identify the factors that affected employee motivation and examined the relationship between organizational effectiveness and employee motivation concluded that empowerment and recognition have positive effect on employee motivation. Motivation has a significant positive relationship with organizational effectiveness. The more workers are empowered and accepted in an organization, the more their work related enthusiasm would be enhanced.

Celik & Iraz (2014) conducted a study that sought to understand whether employee empowerment in any way impacted on organizational creativity and innovativeness. They did data analysis using regression analysis and found out that employee empowerment significantly and positively impacted on organization's ability for creativity and innovativeness. The implication of their study was that when employees are effectively empowered, it translates to organization creative and innovative competitiveness. The research's context was enterprises. The current study's context was Pentecostal Churches in Kenya. It investigated the extent in which Church members' empowerment effected on Church growth in Pentecostal Churches in Kenya. It looked at empowerment as a sub variable of shared leadership.

Marjani & Alizadeh (2014) conducted a study that sought to assess whether in any way employee empowerment impacted on employees' performance in Standard Office of Tehran, Iran. The major objective of this study was to assess whether there existed any significant relationship between employee empowerment and performance in the Standard Office of Tehran, Iran. This study utilized library research and questionnaires. Data analysis was carried out by descriptive survey design. Their study's findings revealed that there was significant positive relationship between employee empowerment and performance. Their findings suggested that employees in Standards Office of Tehran were empowered. That was evidenced through motivation and performance. They further suggested that the leadership in the Standard Office of Tehran had the potential to further increase employees' performance if they effectively implemented the process of empowerment. The study presented a research gap. While the main objective of the study was to analyze the impact of empowerment on employees' performance, the current study considered church members' empowerment as a sub - variable of shared leadership.

The Marjani & Alizadeh's study context differed with the context of the current study in that while their study focused on employees of the Standard Office in Tehran, the current study focused on pastors and church elders of Pentecostal churches in Kenya. The current study used questionnaires and focus groups.

Augustain, Agu & Okocha (2019) conducted a study on the effect of employee empowerment on the performance of selected manufacturing organizations in Enugu State, Nigeria. Their data collection procedure was through questionnaires and interviews. Their study's findings indicated that training had significant effect on productivity in manufacturing organizations. Their study's results also revealed a positive relationship between proper employee compensation and performance. The findings revealed that employee involvement in decision - making significantly influences employee commitment. This study contributed to the world of knowledge in the area of empowerment. There existed a knowledge gap, which the current study sought to fill. The current study focused on Pentecostal churches in Kenya. The Augustain, Agu & Okocha (2019) study data collection lacked the aspect of focus group discussion, which is used in the current study for the purpose of triangulation.

Nzuve & Bakari (2012) carried out a study whose aim was to assess the extent to which the City Council of Nairobi (CCN) had engaged employee empowerment strategies. The study evaluated the connection between employee empowerment practice and the performance of the City Council of Nairobi. Their research design was a case study. Data for the study came from the organization. The target population was all the employees of the City Council of Nairobi. Their study collected data from primary data, which was by use of structured questionnaires. Data analysis was done by the use of descriptive statistics and correlation technique. The findings of showed that employees were empowered largely.

The findings also revealed that there was strong positive correlation between employee empowerment and performance. The conclusion of the study was that employee empowerment had a great positive influence on the performance of the City Council of Nairobi. The study focused on employees of a County Council. The current study focused on pastors and church elders of Pentecostal Churches in Kenya. The Nzuve & Bakari study was a case study focusing one organization. The area of the current study was four denominations with several congregations (Churches). Nzuve & Bakari collected data using structured questionnaires. The current study employed both structured and unstructured questionnaires plus focus group discussion. The current study used descriptive, correlation and multiple linear regression analysis.

A study by Kegoro & Onyango (2020) investigated the effect of employee empowerment on performance of selected Pharmaceutical manufacturing firms in Nairobi City County, Kenya. The study revealed a significant positive correlation between organizational agility practices and performance of selected Pharmaceutical manufacturing firms. This study established that employee empowerment was positive and statistically significant. This study considered empowerment from an employee perspective. The current study looked at empowerment from a church leadership perspective. The study looked at empowerment from Pharmaceutical manufacturing firms' context. The current study looked at empowerment from a church ministry context.

The studies conducted by other scholars, though valuable in that they added knowledge in regard to how empowerment impacts positively on employees attitudes, the gap remains of how empowerment, delegation and establishment of a culture that supports employees activities and decisions will influence Church members attitudes . These members may not be employees but

volunteers. That calls for a research that considers empowerment from a Church leadership perspective.

Collaboration and Knowledge Sharing

Collaboration is a procedure directed by established customs and conducts that are essential in making the most of an individual's contribution while taking advantage of the collective aptitude of every person involved (Kelly & Schaefer, 2014). Kelly and Schaefer posit that collaboration entails of group effort, consultations and working together towards a shared objective. They are of the view that through group effort, organizations are able to fully involve employees, improve retention and increase innovation. Their argument is that in a truly collaborative environment, everyone is encouraged to air their opinions and suggestions. There can never be a better way to give employees a sense of purpose, than making it clear to them that their views and suggestions fit into the organization's policies and strategies. That sense of purpose cultivates positive attitude towards their organization, which in essence increases their level of commitment, loyalty and passion.

Collaborative leadership is defined as a resolve of a group of people to work together and co-operatively in order to generate and transit knowledge. It is "a social influence, where people actively and genuinely work together not by imposing ideas or voting ideas but in an interactive relationship, for the benefit of all the members" (Ajua, 2016). It is about the common goal of the team, not individual goals of its members (Sanker, 2012).

There are times when organizations or people from self-governing groups go into long-lasting agreements. By doing so, they jointly harmonize elements of the work between themselves (Kaats & Opheiji, 2014). A key aspect of collaborative leadership is co-operation or teamwork. Appreciating collaborative leadership helps to increase employee energy, creativity and

productivity. This generally leads to less pressure, better ideas and more committed employees. In collaborative leadership, individual goals are subordinated for collective achievement (Kelly & Schaefer, 2014).

Another important aspect of collaborative leadership is that of involvement of several individuals in the management. This is seen as very central. In an environment of interdependence no individual can be able to succeed on his or her own without being supported by others. Co - operation is central. Building relationships, handling conflict and sharing control are important components of collaborative leadership (Archers & Cameron, 2013).

As part of co – operation, key organization's drivers such as resources, information and responsibilities are shared among parties. Collaboration has two dimensions: Formal and informal agreements. In a case of formality the parties enter into legal contracts or form a joint organizational entity. The parties may have informal arrangement where they do not require any legal contracts. Instead, their agreement assumes verbal or mutual agreements. Collaboration can also be between people in different departments where they can decide to work in consultations (Kaats & Opheiji, 2014). Successful collaborations require a high level of commitment from every member of the group. A level of commitment can come when the parties involved believe their effort will pay off, both for them and for the organization. “When everyone believes that all are working towards the same, mutually beneficial goal and that each one of them will have gained something valuable when that goal has been achieved.”

For effective collaboration to take root, those involved must be willing to relinquish some of their positions. Further, collaboration is bound to succeed when the parties involved and organizations connect with one another in a sense – making process (Kaats & Opheij, 2014). For any effective collaboration to take place, there are essential elements that must come together.

These include ongoing communication, willing participation, brainstorming, teamwork, a common purpose, trust, a plan for achieving the goal, a diverse group, mutual respect, a writer, agreement and effective leadership (Sanker, 2012). In the absence of teamwork, an organization's performance is pegged on one person's effort, which cannot match or compare to the impact of unified entities or combined undertakings (Fapohunda, 2013). Collaborative effort is more likely to be successful when the parties involved establish and maintain trust, keep the communication channels open, use conflict productively, maintain commitment, use brainstorming to generate high quality ideas and get consensus on decision (Sanker, 2012).

In collaboration, strong leaders build strong teams composed of groups of people who work together in co - operative effort. Team members may come from a single source and produce a highly specialized output or may come from diverse backgrounds and approach results from a holistic new point. High performing teams embrace the value of collective individual strengths towards successful collaboration. In that case, every member of a team has skills and other contributions to bring to the table. A great number of them surface through conflict.

Researchers are of the view that “solving the major business and public issues of these times is not possible for any single organization on its own” (Kaats & Opheiji, 2014. p.1). Collaboration is necessary irrespective of whether it has to do with innovation, economic development or Church growth. The advantage of collaboration is that those involved can be able to achieve things that might be inconceivable or impossible for individual organizations (Kaats & Opheiji, 2014).

In their resolve to collaborate, individuals understand that it is impossible for any single organization to survive and deal with challenging contemporary issues without co - operating with other organizations. If organizations really work together in the operational sense, better

outcomes for the individual member, leader and the organization can be expected (Kaats & Opheiji, 2014). Knowledge sharing is defined as a social interaction culture that involves the exchange of followers' knowledge, experiences, and skills in their areas of operation in order to benefit one another and consequently benefit the organization (Abdallah, Khalil & Divine, 2012). Knowledge sharing is described as a deliberate interaction and effort whereby followers share or exchange ideas with the understanding that the exchange can create opportunities for new ideas and discoveries that may lead to improved process of service delivery (Olowodunoye, 2015).

Sharing of knowledge is the act of disseminating ideas, information, expertise and suggestions among individuals in organization for solving problems. There can never be collaboration without knowledge sharing because it enhances both team work and performance (Liu & Li, 2018). That exchange or sharing of knowledge compensates for the individuals' weaknesses. And if well enhanced it can propel followers to greater outcomes that surpass their individual outcomes (Widyani, Sarmawa & Dewi 2017). The author of this paper is of the view that since there is no one individual, group or organization that enjoys the monopoly of ideas (knowledge), collaboration and sharing of knowledge is important for fostering teamwork and to provide different perspectives.

The sharing of knowledge is ideally motivated by the understanding that knowledge unshared benefits no one. Thus followers willingly and voluntarily practice it in order to allow others to benefit from their knowledge or experience. As Olowodunoye (2015) implies, knowledge sharing lays ground for development and growth of an organization. In today's competitive environment, knowledge sharing is a critical feature or factor and a key managerial and intentional resource because it helps to maximize potential, generate diverse ideas, solutions, and

effectiveness, which can without doubt propel an organization to greater growth, value creation and innovative excellence (Olowodunoye, 2015). Thus, it makes more sense when knowledge is shared.

Knowledge sharing has the potential to impact on followers' performance. Some investigation works suggest that knowledge sharing clearly proliferates performance (Platow, Foddy, Yamagishi, Lim & Chow, 2012). It increases performance because it provides occasions and opportunities for maximizing efficiency and productivity through intellectual exchange (Aksoy, Ayranci & Gozukara, 2016). Although performance has both qualitative and quantitative aspects, quantitative aspect applies to this study in that followers in an organization are assessed in regard to how individually or corporately realize the set goals (Bas & Isik, 2014).

Emotions Consciousness

Emotions consciousness can be described as an individual's aptitude to recognize and appreciate emotions, both individually and in social interactions (Samad, 2014). Emotions consciousness can also be defined as the capacity to be aware of our emotions that prompt our responses within certain situations (Lazovic, 2012). Further, emotions consciousness is also regarded as an ability to be familiar with the meanings of emotions and their relationships and problem - solve on the basis of them (Daodu, 2015).

Emotions consciousness as a construct is a relatively recent social model, which is described as the aptitude to understand emotional information. The argument that emotions consciousness can be acquired and improved is one of the difficult concepts to comprehend. It is argued that emotions consciousness capability is a learned behavior, which an individual can develop to enable him/her to play some role according to its level (Chughtai & Lateef, 2015). The name of Daniel Goleman cannot be ignored whenever researchers talk of emotions consciousness due to

his contribution and that of others in making the theory of emotional intelligence popular in the wider business world.

Emotions consciousness is the starting point in emotional intelligence. Its outcome is said to affect how people manage behavior, go through social complexities and are able to come up with sound individual decisions that endure the test of time. Emotions consciousness has two aspects: Individual and shared capability. This involves self - awareness and being aware of others' emotions (Bradberry, 2015). The competence gives a leader the capability to appreciate own emotions and consequently be in a better position to conduct himself responsibly in daily interactions. Since emotions and behavior are critical in Christian ministry, emotions consciousness would put a Christian leader at a vantage point in ministry.

The argument is that if a church leader lacks emotional competencies; self - consciousness, ability to manage stressful emotions, empathize with followers and does not enjoy effective relationships, it does not matter how spiritual he or she is, the chances of getting far in ministry are minimal . Being able to perceive emotions significantly influences the way an individual conducts him/herself and the manner in which he/she interacts with others (Serrat, 2017). Emotions consciousness facilitates an individual in understanding potential causes of conflicts and the best approach of managing them.

Emotions consciousness is very crucial when it comes to good pastoral leadership. Clergy who enjoy considerable measure of emotions consciousness easily and comfortably are at peace with almost the entire congregation, not just a small section. Emotional competence helps the clergy to understand the causes of differences they may have with any particular congregant or follower. As a result, they are able to connect with every follower from a point of emotions consciousness.

Scholars suggest that emotions consciousness competence significantly influences employees' performance and job satisfaction (Vratskikh, Al-Lozi, & Maqableh, 2016). Emotions consciousness has direct positive relationship between emotional intelligence, public service motivation and job outcomes. Emotions consciousness has significant relationship with employee motivation and commitment (Levitats & Vigoda-Gadot, 2017).

A study done in USA Roth (2014) found that Pastors of turnaround Churches demonstrated significant higher emotional self - awareness, suggesting that Church leaders possessing significant emotions consciousness capabilities stand a better chance of fostering significant church growth. Testing the construct in a different perspective is important. It helps approve or disapprove its universality. Goswami (2015) theorizes that a leader's positive humor, which ideally comes from emotions consciousness competence, moderated by transformational leadership has a lot of bearing on followers' positive emotions at work and work engagement.

Individuals or leaders with emotions consciousness are self - aware and recognize emotions when they happen. This skill gives a leader a clear understanding of their strengths and weaknesses. The same skill enables them to perceive situational emotions that arise in response to an action or situation. Leaders with emotions consciousness are sensitive to the emotions of others. They easily sense whatever might be going on around them (Daniel, 2018).

Emotions consciousness enables leaders to sympathize with others by putting themselves in their shoes. A leader who is able to empathize with the followers finds it easy to attract commitment from followers. Emotions consciousness is a social construct which can be best understood when working within a group or team environment. When working in such an environment emotions consciousness competence becomes a critical tool. Emotions in teams or groups are bound to rise, fall or moderated depending on the social and emotional needs' satisfaction or

dissatisfaction (Urch Druskat et al., 2017). Goleman (1998) describes emotions consciousness as an aptitude of an individual to recognize personal feelings and those of others, which lays the ground for one to use the knowledge acquired to manage emotions within themselves and in their relationship with others. Studies have indicated that leaders who consistently perform better compared to their peers they have not been aided only by the technical skills required, but more significantly, they have emotions consciousness competence (Batool, 2013).

Goleman, Boyatzis & Mckee (2013) suggested that self - awareness and accurate self - assessment are foundational components in emotional intelligence. Emotions consciousness is important if a leader is to effectively interact with followers, where sometimes negative emotional responses may be triggered (Corey, 2012). Whereas some researchers suggest emotions consciousness has strong relationship with successful leadership , there are others such who feel that there is a possibility of a leader being emotionally conscious thus being emotionally intelligent, but still be lacking in some other areas such as ethical competencies. This view does not suggest that emotions consciousness is not a factor in successful leadership (West, 2016; McCleskey, 2014). There is growing evidence that emotions consciousness significantly influences individuals and performance in the workplace. Further, it helps to develop and raise emotionally intelligent teams (Batool, 2013).

Emotions consciousness (awareness) helps the leader to read followers' needs and moods and thus bring more empathy into the work environment. Empathy is said to play an essential role. It lays foundation for effective relationships building environment within the workplace (Batool, 2013). Leaders who create emotionally consciousness organizations cultivate healthy relationships among followers. They encourage respectful attitudes among them (Goleman et al., 2013).

The impact of emotions consciousness is critical in establishing positive relationships and gaining emotions committee of followers. A leader's emotions consciousness enables him or her to empathetically communicate with followers, something that helps to develop a culture of mutual understanding and trust that is critical in increasing synergy among team members. The synergy stimulates followers' creativity that is essential for developing new solutions and formation for innovative responses (Lazovic, 2012).

What initially appealed mostly to the business world is currently becoming an area of great importance in terms of evaluating and developing Church leaders. That informs the reason as to why emotions consciousness is increasingly attracting the attention of many scholars (Bradberry, 2015). Research has established that emotions consciousness is important to successful leadership. Leaders with high levels of emotions consciousness perform well when it comes to building relationships, motivation, inspiration, organizational skills, emotions and communication skills (Ashworth, 2013). The idea of being skilled at building relationships which is as a result of emotions consciousness is the earliest form of what is regarded today as emotional intelligence. Emotional intelligence is an idea that originated with the work of Thorndike as early as 1920, when he described what he called social competence (Bradberry, 2015).

The theory of emotions consciousness emerged from the study by Salovey & Mayer (1990). This study was acknowledged by the academicians to recommend that emotions are reliable parts of the human makeup and that they should be regarded as a measurable source of intelligence. Salovey & Mayer (1990) were of the view that emotions consciousness significantly influences appreciating own emotions and those of others.

The advantage with emotions consciousness is that it helps an individual to appreciate his / her strengths and weaknesses thus assuming roles of his/her competence, and allowing other individuals to complement him/her in areas of his/her limitation (Crossley, 2015). Emotions consciousness involves being aware of different aspects of one's traits, behaviors and feelings and understanding others, which is critical if a leader is to promote followers' strengths (Cherry, 2016; Crossley, 2015). That shows that emotions consciousness competence helps a leader to understand him/herself better, thus avoiding the attitude of doing everything all by him/ herself. Further, it guides him/her to make appropriate evaluation of situations, thus establishing appropriate responses (Gonzalez, 2012).

Emotions Management

While it is understood that the emotions consciousness gives leaders the aptitude to stay aware of their emotions, emotions management has to do with managing the same emotions. Emotions management capability has to do with dealing with emotions devoid of stress, which manifests largely as the absence of distress and unsettling state of mind. Emotions management competence allows for calmness even in an environment characterized by stress and bitterness. With emotions management competence, an individual is unlikely to rush to into hasty decisions or let his anger take over his behavior (Goleman, 1998).

Those in leadership positions need to keep their emotions controlled in order to guarantee effective interpersonal relationships leading to mutual respect and trust (Pandita, 2012). Keeping emotions under check is made possible through emotional intelligence. It is suggested to be more important than intelligence quotient (IQ). It has the ability to help a person to control his or her awareness of emotions for effectiveness in the workplace (Cherry, 2016). Emotions management has the ability to assist a lot both at personal level and in the workplace. It assists in managing

interpersonal relationships, which are key to effective performance. Leaders possessing high emotional intelligence are seen as having the ability to manage themselves and their relationships.

Emotions management contributes towards the leader's ability to manage interpersonal relationships, social settings, influence and motivating others. The ability of an individual to manage emotions gives him/her aptitude to relate with others well whether in the work place or social gatherings. In today's workplace, this competence has become a highly important factor for success. It is critical in decision making process, social interactions and team collaboration (Pandita, 2012). Sumathy, Madhavi & Felix (2015) suggest that emotional intelligence can aid leaders both in their personal and professional development. It gives them an innovative decisions making process under stressful and difficult situations.

A study done in India by Radha & Shree (2017) investigated the impact of emotional intelligence on performance of employee and organizational commitment in the software industry. The study concluded that emotional intelligence is a major factor affecting employee performance. A study done in Romania by Tanseseu & Ramona - Diana (2019) analyzed the relationships developed among emotional intelligence, occupational stress and employee performance in the financial banking sector.

The study established that there is a positive relationship between emotional intelligence and job performance. The study suggested that on the practical front emotional intelligence helped to increase managers' understanding regarding the factors that would influence employee performance.

A study by Nureni (2014) on emotional intelligence and administrative effectiveness of Provosts of Federal Training Centers in Nigeria revealed that there was a strong, positive correlation

between emotional intelligence and administrative effectiveness of Provosts. Based on the findings, the study recommended among other things that provosts of Federal Training Centers in Nigeria should regularly update themselves on the four domains of emotional intelligence: Self - awareness, self -management, social awareness and relational management. The study employed a descriptive correlation research method. The target population was 12 Provosts and Deputy Provosts (academic) and 149 lectures of the 6 Federal Training Centers in Nigeria. Data collection was done using questionnaires. The study presents some glaring gaps. The target population was Provosts, Lecturers and Federal Training centers whose operation differs contextually from a church setting. Data collection procedures were through questionnaires only. The current study deals with Church leadership. In the data collection procedure, focus group discussion was used for the purpose of triangulation.

A study done in Pakistan by Batool (2013) on emotional intelligence and effective leadership revealed a positive and significant relationship between leadership style and emotional intelligence. The study presents a glaring gap that needs to be filled. It surveyed 50 people who worked at managerial level in private and public sectors of Pakistan mainly in the banking sector. Contextually the study differed from the current study whose context is church leaders, pastors and church elders to be precise. While banking operates as a business enterprise, the Church does not. It is a nonprofit making organization.

A study was conducted by Gullen & Florent – Treacy (2011) on emotional intelligence and leadership effectiveness. The mediating influence of collaborative behaviors revealed that emotional intelligence has a significant effect on collaborative behaviors at work. Collaborative behaviors directly affect the inspirational side of leadership performance. This study gives

credence to the theory that emotional intelligence is linked to leadership effectiveness, production of organizational outcomes, power, politics and decision - making (Whitman, 2009).

A study was done in Kenya by Kwasira, Mukulu & Kanali (2014). It investigated the determinants of the use of emotional intelligence in enhancing employee performance in Nakuru County, Kenya. The study established that a strong relationship exists between self - awareness, self - management, relationship management, social awareness and employee performance. This study is of the view that if an organization's management understands employees' emotional intelligence competently; the organization will be better placed to attract, retain and reward excellent employees. This will result to increased productivity and success.

A study was done in Kenya by Karimi (2014). It assessed the impact of emotional intelligence in the Hotel Industry in Kenya. The study revealed a significant relationship between emotions awareness, emotions management, social (relationship) management and the Hotel Industry's performance. Adeyemo & Ogunyeni (as cited in Daodu, 2015) argue that demonstrating the practice of managing emotions in dealing with social and work related issues demonstrates leaders' competence.

In that regard, it can sensibly be argued that no one can be successful in leadership whether in the corporate world or in a church set up if he or she has not mastered both intrapersonal and interpersonal skills. The theory of emotion management helps a leader to understand that people are different, thus gaining competence on how to relate with them appropriately. The ability of managing emotions is related to employees' contentment and workplace performance. Employees' contentment is a pointer that there is proper management of emotions from both employee and management's side. That has bearing on the performance of employees in the workplace. It would be advisable for those in management to realize the role played by

manager's aptitude in managing emotions since it has the potential to influence project success or to bring the initiative to a halt (Rezvani et al., 2016).

In the workplace, as Monzani, Ripoll & Peiro (2015) observe that there is always the risk that followers' or employees' mistrust, which can affect commitment, efficiency and productivity of an organization. However, leaders with emotional intelligence competence have the advantage of mitigating the challenge. It helps them to cultivate relationship with workers in such a way as to reflect emotional sensitivity, which gives assurance of readiness to deal with people in an understanding manner.

The argument authenticates the observation of Goleman's (1998) 80% of human accomplishment may possibly be attributed to emotional intelligence. The remaining 20% can be attributed to intelligent quotient. This means that the emotional intelligence of Pastors and other church leaders such as church elders has the potential to push a church to success in terms of growth and pastoral ministry. The controlling assumption is that the greater the level of a leader's emotional intelligence, the greater the capability to manage his emotions thus enhancing effective performance in the pastoral ministry.

Moderating role of diversity and inclusion

Diversity can be described as deliberate practices of understanding, appreciating and respecting people and their cultures, experiences and qualities that may be different from one's own (Patrick & Kumar, 2012). In an inclusive environment people participate in the decision making process, are connected to each other in the workplace, have access to information and are respected for who they are (Mor Barak, 2015). The theories of diversity and inclusion are interconnected even though they may be looked into from a distinctive point of view (Cottrill, Lopez & Hoffman, 2014). It is suggested that diversity deals with how individuals and

establishments are demographically made. Inclusion is assumed to deal with the aspect of inspiring participation or involvement of every person.

At the core of diversity is respect and appreciation of what makes other people different concerning age, gender, ethnicity, religion, disability and education (Patrick & Kumar, 2012). Removing barriers will go a great way in ensuring equal opportunity, access to the greatest talent and diversity, which have been linked to organizational growth. In a church context, diversity recognizes that church members from different backgrounds, qualities and experiences can contribute towards church growth.

Inclusion moves beyond respecting and valuing diversity into the place where there is leveraging and integration of diversity into daily life. Diversity and inclusion focus on making sure that all followers or church members have equal opportunities to maximize their potential and effectively add value towards organization's growth. Inclusion is a conscious move, which has to do with how individuals in the workplace perceive or view both themselves and those around them.

A study done in the USA by Sabharwal (2014) showed that once workers get assurance of support from management, their ideas and opinions appreciated when major and important organizations' decisions are made, they reciprocate through improved productivity in terms of performance in the workplace. Performance in this case will be enhanced because of the feelings of inclusion. These increase self - esteem and satisfaction. It leaves employees motivated (Cottrill, Lopez & Hoffman, 2014).

Diversity is about peoples' attributes, differences and similarities that make them unique or different from others (Kinicki & Fugate, 2016). Diversity touches on physical and cultural differences that ideally constitute a wide range of human differences. It also touches on

individuals' gender, race, age, ethnicity, marital status and educational qualifications (Konopaske, Ivancevich & Matteson, 2018). Both in Church and in the workplace a leader will find people from different backgrounds, orientation or affiliation, hence the need for managing diversity competence. In a study conducted by IBM (Crossley, 2015), it was observed that the business operation has changed, it is unpredictable and challenging due to globalization. The IBM study suggested that there was need for organizational leadership that positively upholds diverse creative philosophy, which was seen as critical in encouraging innovations.

Ohunakin et al. (2019) conducted a study that sought to understand the effects of diversity management and inclusion on organizational outcomes: 'A case of Multinational Corporation'. This study established that diversity and inclusion practices had the potential of assisting organizations to build a work environment whereby employees enthusiastically, committedly and willingly submit to working for the organization. Their study focused on Multinational Corporations. Data collection was done through questionnaires.

Their study differs significantly with the current study whose scope was five counties. The target population was pastors and church elders. That means that the current study looked at diversity and inclusion from church leadership perspective. The research methodology used in Ohunakin et al. (2019) study does not enjoy the advantage of triangulation using a focus group. Diversity and inclusion is a conscious decision of regarding the sentiments of discrimination in the workplace and accepting people for who they are as opposed to judging them based on their place of origin or face, color, age, gender or size of their body.

A study conducted by O'Brien et al. (2016) examined the effect of relational discrimination and stress on health and performance of Career STEM academicians. The study established that the relationship between apparent relational discrimination and stress was significant. This suggests

that it can affect an individual's physical health and performance. This study focused on academicians while the current study focused on pastors and church elders.

A study was done in India by Nair & Vohra (2015) on diversity and inclusion at the workplace: 'A review of research and perspectives'. The study found out that appreciating diversity and inclusion puts an organization in a position where it can establish wide range of economical innovations, health workplace relations, internal and external admiration.

A study done in Kenya by Munjuri & Maina (2013) on workforce diversity management and employee performance in the banking sector in Kenya revealed a significant effect of workforce diversity on employee performance. This study established that organizations that appreciate and support workforce diversity have the advantage of enjoying creativity and innovation more so when it comes to decision making. In addition, diversity establishes gratifying employee environment and consequently, improved performance because of the feeling of inclusion and involvement.

In an environment characterized by diversity and inclusion, stakeholders practice a culture of tolerance and acceptance in regard to diverse aspects of individuals within an organization. They take advantage of their diverse ways of looking at issues. They also encourage individuals' creativity for their growth and that of the organization (Wambui et al., 2013). Diversity and inclusion have great potential to put an organization on a competitive road. The leadership team and organization at large will benefit from diverse thinking. Diversity and inclusion gives followers a sense of identity. This propels them to bring out their full potential.

The strength of diversity and inclusion comes from the fact that it focuses on transforming the way an organization does things and the infrastructure such that nothing hinders people from producing maximum results (Kinicki & Fugate, 2016). In a changing world that involves diverse

following and workforce, church leadership stands to benefit greatly. No church leadership or organizational management will be able to succeed in leading, managing followers or workforce that is increasingly diverse, unless they acquire knowledge about peoples' differences (Mor Barak, 2015). That relates to good understanding and appreciation of diversity and inclusion, which involves respecting and appreciating that people and cultures that are different from yours. They have qualities and experiences that you can benefit from, hence the need for interdependence (Patrick & Kumar, 2012).

Since the main goal of every organization is to maintain cohesion and competitiveness, the concern would be to guard against diversity issues that could affect the organization's public reputation and competitiveness. The caution is important. A combination of followers or employees drawn from diverse backgrounds and cultures could bring to the organization diverse values, moral standards, ways of doing things, effective ideas and innovations perspectives for competitive outcomes (Gitonga, Kamara & Orwa, 2016).

A study by Njoroge (2019) that analyzed youth participation in Church programs in PCEA, Kajiado Presbytery, Kajiado County found out that although youth attended church in large numbers, they did not effectively take part in the Church programs. The unfortunate issue is that due to their lack of involvement, the elderly people were left with no choice but to take over the leadership of most of the Church programs. That denied the church the brilliant innovative ideas and energy associated with young people.

The concept of diversity and inclusion is captured in the Holy Scriptures. In order to understand the concepts clearly, it may be important to look at Genesis 1: 26 where God is seen forming the first human being in His form and resemblance. Man and woman were formed in God's likeness. God the creator placed the beautiful creatures that He had created in the Garden of Eden where

He would occasionally visit for communion. At that time, the relationship between man and woman (Adam and Eve) was innocent. This was a clear indication that God had created a sin - free world. He regarded human - divine relationships as divine confirmation of His love (Afa'ese, 2013). When sin entered the earth, that was the genesis of the mess in human relationships. Sin destroyed the relationship between God and man and the relationship between man and fellow human beings (Genesis 3). From that time onward, man was marred by sin and became inclined to disunity.

The presence of sin made it possible for people to exclude others as seen in the story of the Samaritan woman in John 4:21, 22. The account shows that Jews despised Samaritans. They regarded them as an impure race (Gentiles). In the conversation with the Samaritan woman, Jesus pointed her to the universality of God's true worship and church. The message of Jesus Christ was that inclusivity in the Church is God's idea. The plan and purpose of God was to have all people come together for His worship irrespective of Nationality, ethnicity, age gender or social class. God abhors exclusivity.

In Mark 11:17 Jesus observed that God's house will be regarded as a house of prayer (worship) for all nations. The principle of the Great commission found in Matthew 28:18-20 is that God intended the Gospel of redemption to reach every nation, kindred and tongue. The supernatural event recorded in Acts chapters 1 and 2 where the Holy Spirit baptized the 120 disciples of Jesus indicates that the Gospel is not intended to leave out or discriminate any individual. In this supernatural event, men and women partook the blessings of Pentecost. Gender was not an issue here. Jesus had come to do away with the spirit of exclusion that came with the entrance of sin.

Understanding the term “Church”

The church can be termed as individuals who ideally possess genuine faith in Christ Jesus. The individuals are transformed by God’s word. They are born again believers for all time (past, present and future) (John 1:12; 1 John 5:12). These are the people referred to in the scriptures. The scriptures describe them as the people whom Christ gave Himself up His life for (Ephesians 5:25). This means that the term “Church” denotes all those whom Christ died for (Colossians 1:22). These are the people who submit and continue to subject themselves to Christ’s authority (Ephesians 1: 22-23). They look to Jesus Christ as their source of being (Ephesians 4:15). Thus, arguably, the Church’s basis of both existence and purpose of being is Jesus Christ the son of the living God.

It must be understood that the Church that is being discussed about here is the sacrificial work of Christ. He himself lays the basis and builds His church by way of calling mankind to Him through conversion, by means of human instruments to disciple and equip them through the Ministry of the Word and endowing them with the gifts of the Holy Spirit (Mathew 16:18; Romans 10: 8- 13; 12:6-8; 1 Corinthians 12:4-11; Ephesians 4). It must be understood also that the Church is not a New Testament theology only. It is also an Old Testament theology as well. Grudem (1994) postulates that God considered individuals who belonged to Him as a “Church”; a people brought together in order to worship Him. God through his servant Moses gathered the Israelites so that they would hear His words.

As a result they would acquire Godly knowledge that would lead them to fear Him all the days that they lived on the earth (Deuteronomy 4:10). In the Septuagint, the Old Testament Greek translation the word “gather” Qabal in Hebrew is compared with the Greek word, Ekklesiazo, which means “to call an assembly” (Grudem, 1994). That means that the Church is an assembly

called by God. He is in the business of building, nourishing and growing the church. Luke, the Biblical Historian captured it well that no individual should take any credit on the growth of the Church. The Lord God through conviction and conversions adds to the “assembly” (Church) (Acts 2:47).

To understand more about what the term “Church” means or stands for, it is necessary to consider some pictures used to denote to her. Key among the pictures used to denote the Church is the people of God (Exodus 7:16). Another one is an Assembly of God (Deuteronomy 4:10). Paul in Ephesians 5:32 and 1 Corinthians 12:12 -27 refers to the Church the bride of Christ. He also describes the Church as the building of God (1 Corinthians 3:9). Further, the Church is pictured as an olive tree (Romans 11:17-24).

The church is a universal group of people who after accepting Jesus Christ as Lord and savior are given the mandate of representing him on the earth. As Christ’s representative, the Church is the means through which the world gets witness about Jesus Christ. According to Fagunwa (as cited in Appah & George, 2017), the Church is a coming together or assembling of saints (locally and universally) for the purpose of communion, edifying one another and worship. In a broader sense the church can also be described as a community of Christians who believe in Christ and follow His teachings without necessarily placing a lot of prominence to locality (Kombo & Gogo, 2012).

Pentecostal churches known for evangelism potency are associated with several revival activities such as Welsh Revival that took place between 1903 to 1904, the Azusa Street Revival that took place between 1906 and 1913, the Latter Rain Movement whose operation was between 1960 and 1970 and the Toronto Blessing that took place in 1994 among others (Nyabwari & Kagema,

2014). The revival movements were occasioned by spiritual dissatisfaction originating from established and structured system of worship practiced by missionary churches.

The revival proponents were not comfortable with the authoritarian manner of worship, which in their view did not allow people or worshipers a deep personal way of pouring out one's heart to God during worship services. Pentecostal churches in Africa are indebted to the missionaries from the West who played key role in reaching out to the African people.

Among the African nations, Kenya has over the years experienced significant Pentecostal influence courtesy of the involvement of devoted Charismatic preachers from the West and the Revival awaking movement in East Africa (Nyabwari & Kagema, 2014). The latter began in Rwanda and spread to other East Africa countries. Kenya has played host to Pentecostal preachers such as the late Billy Graham, the late T.L. Osborn, the late Reinhard Bonke and Benny Hinn, who through their powerful preaching and crusade healings gave credibility to the witnesses.

The Pentecostals (revivalists) were labelled 'Balokole' (saved ones in Luganda, Uganda) and 'Ahonoki' (saved ones in Gikuyu Kenya). The Pentecostals, known for their revival campaigns emphasized the need for individual conversion done through confession of one's sins, personal holiness and speaking in tongues as evidence of Holy Spirit Baptism and communion gatherings. Pentecostal churches have increased in fame in Kenya due to their energetic evangelistic operations through the media, crusades, person – to - person evangelism, Christian Union and rallies. They had a lot of emphasis on deliverance services.

The Pentecostals ministry has not gone without some sustained onslaught from the mainstream churches who have blamed them of taking away their followers (Nyabwari & Kagema, 2015). The growth of Pentecostalism is partially linked to that tradition's frequent invocation of the Holy

Spirit. In that connection, all churches, whatever flavor, need to continually invoke the Holy Spirit if they wish to grow numerically and in other ways (Goodhew, 2016).

A major driving force for church growth among Pentecostal churches in Kenya is sermons preached in church and other related church forums. The sermons preached in Pentecostal Churches nurture believers in faith with the aim of maturing them and having them assume responsibilities in the Kingdom of God (McClendon & Riedl, 2015).

Church Growth

Donald McGavran is reputed as the father of church growth studies although he did not want to take credit. Instead, he credited the motivation of church growth studies to a Methodist bishop, Jarrell Waskom Picket (Lee, 2009). Another key figure in the studies of church growth is Wagner, who continued the work of McGavran. Wagner (1981) posited that it is the will of God that His church should grow. Wagner's assertion is supported by the Holy Scriptures, which show that God desires that His church should grow numerically. Acts 2:47 records that the Lord God added to the church daily those who were being saved.

In the study of church growth, Wagner (1987) came up with eight church growth principles: philosophy of ministry, pastoral leadership, strong biblical conviction, personal piety and spiritual formation, spiritual gifts, fellowship structures, the beliefs of worship, and vision of the world. Beside McGavran and Wagner, there are other figures such as Barna and Smith who have contributed to the early studies of church growth.

Barna (1999) put forward nine church growth principles: relying on strategic leadership, organizing and facilitating effective ministry, developing significant relationships within the congregation, investing in genuine worship, engaging in strategic evangelism, getting people involved in systematic theological growth, utilizing holistic stewardship practices, serving needy

people in the community, and equipping families to minister to themselves. Smith (1984) observed that church growth philosophy begins and centers on social networks, relationships, effective evangelism, unlimited multiplication of churches, and relying strongly on the Holy Spirit.

As posited in Owayo (2016), the subject of Church growth is multifaceted. There is spiritual growth. This cannot be measured in terms of numbers, but can be demonstrated through maturity in character and discipleship. There is also numerical growth which can easily be measured arithmetically. The latter is the facet that the current study takes. This has to do with increase of registered Church followers or members.

If spiritual gifts are paramount to Church growth, then Apostle Paul was right in suggesting that the fivefold ministries (Ephesians 4:11-13) were for the purpose of edifying and equipping saints or believers (Church) for effective service in the Kingdom of God. The Church here is the church members who are to be nurtured in such a way to become responsible leaders. In reference to Ephesians 4:11-13, Apostle Paul did not envision a Christian ministry where the leaders did everything as the laity watched.

In their research report, Voas & Watt (2014) associate Church growth with good leadership aided by a favorable environment. What do these scholars mean by the term “favorable environment?” Could it be in reference to effective leadership style? Whatever the case, the point is that growth goes with leadership. Oswald (2016) argued that when a strong, spiritual leader guides Churches, they grow in every way. In the “Church growth theory”, Engen (2004) suggests that a well mobilized laity that has been nurtured and is exercising spiritual gifts for growth is key to Church growth

A study by Brooks (2018) in USA assessed the relationship between transformational leadership practices of Pastors and Church growth in Assembly of God Churches in Tennessee. This study suggested that stagnation and even alarming decreases in church attendance and membership in USA may be connected to the issue of church leadership. Another study done in USA by Roth (2014) examined the connection between Emotional Intelligence and Pastor Leadership in Turn Around Churches. The study established that the lead clergy of the revitalized Foursquare Churches demonstrated higher emotional intelligence competencies of self awareness, optimism, assertiveness and flexibility than among the non revitalized churches in the denomination. Such a study done in Kenya would provide a good base of assessing whether the same predictive variable has any effect on the revitalization of Pentecostal churches in Kenya.

Church growth studies in Korea have advocated for implementing and multiplication of small groups, which have been suggested as the most effective method of creating a conducive environment for Church growth (Kim, 2011). This is a deliberate strategy and planning for organizational growth. Due to lack of that strategic leadership and planning in relation to leadership, many organizations (Church included) are unable to experience significant growth (Mun, 2013). Referring to 1Corinthians 3: 5-17, Lam (2016) identified two factors that contributed to church growth: Power of God and the leaders' handwork. This is an important point to consider. Although God primarily produces Church growth, the believers' effort is also a critical factor that contributes towards Church growth.

In his evaluation of successfully growing Churches, Worancha (2012) singled out leadership, the spirituality factor, concern for the lost, certainty about beliefs, creativity and change factor as common variables found in growing Churches. A study by Lang'at (2014) examined the factors that influenced growth of Deliverance Church, Eastleigh , Nairobi, Kenya. The study cited

effective leadership, committed members, effective church activities and meetings, effective departments, evangelism, missions, follow up and good administration as leading factors. However, there was need to test the same factors in a different context.

A case study by Dume (2013) done in Kenya sought to assess whether leadership had any significant effect on Church growth in Redeemed Gospel church, Mombasa City Sub – Region, Mombasa County. The findings of this study revealed that the independence of a local Church gives the Pastor an opening to be directly involved in the success or failure of the Church. The autonomy motivates clergymen to work freely in carrying out the mission and vision given by God relating the respective local Churches.

Ndonye's (2019) carried out a study that sought to establish different leadership approaches and their corresponding impact on numerical church growth: the case study of Nairobi Gospel Centre International Church (NGCI). The study confined itself to characteristics of the leaders and administrative structures. The study established that majority of leadership positions in the church were held by men, whose age ranged between 41 and 50 years. In essence the study shows there was lack of gender balance, which in essence demonstrated lack of inclusivity.

A study done in Kenya by Gathuki (2015) looked at Conflicts in churches: The case of Christian Church International, Kiria-ini. The study found out that weak administrative structure, lack of leadership skills, leadership struggles and mismanagement of finances can affect church growth.

A study by Ibuathu (2014) in Kenya that looked at the influence of emerging independent Pentecostal churches practices on the membership of Methodist Churches in Kenya. This study indicated that Churches that were growing had flexible leadership configurations. They encouraged inclusivity and were responsive to followers' views and feedback.

Theoretical Framework

The study was anchored on the following theories: Shared Leadership Theory (Conger & Pearce, 2003), Goleman Theory of Emotional Intelligence (1995), The Social Identity Theory developed by Henri Tajfel (1978), and Mead's Theory of Church Growth (1993).

Shared Leadership Theory

The Shared leadership theory was developed by Conger & Pearce (2003). The theory advances a need for a leadership approach where power, authority, influence and decision making are not the responsibility of one individual, but rather dispersed to individuals within an organization.

Goleman Theory of Emotional Intelligence

Although Goleman is not the one who formulated the theory of emotional intelligence, he made it popular in 1995 in his book "Emotional Intelligence." Goleman Emotional Intelligence Theory (1995) contends that emotional competencies are crucial for effective performance. In addition, the implication of emotional intelligence theory is that leaders possessing high level of emotional intelligence are more likely to demonstrate a considerable level of social and interpersonal relationships. Further, they are compassionate. They have no difficulties expressing love and various emotions (Samad, 2014). Goleman's theory of emotional intelligence has come to be known as primal leadership (Goleman, Boyatzis & Mckee, 2013).

The Social Identity Theory (SIT)

This theory was developed by Henri Tajfel (1978, 2010). It argues that individuals find social identity and sense of belonging in the group that they belong (Sabharwal, 2014).

The theory further suggests that people ideally divide either the world into "them" or "us". In that case, the perception is that of either they are included or excluded. The theory fits in the research owing to the fact that the feeling of inclusion of church members in Church leadership

will automatically boost their self - esteem because of a sense of feeling part of the organization. It means that members can contribute to the growth of the organization since they own it. They feel that it belongs to them.

Mead's Theory of Church Growth (1993)

This theory classifies Church growth into four types: Numerical, Maturational, Organic and Incarnational growth. The focus of this study is on numerical church growth.

Numerical Growth

Mead's Theory of Church Growth (1993) argues that numerical growth should not be ignored. He argues that any Church that is unconcerned about evangelism or reaching out to non - believers with the aim of bringing them into a relationship with the Savior is ignoring a clear command of the New Testament. Mead's argument is that although numbers are not everything, a Church that does not grow in numbers will automatically cease to be. Mead's Theory of Church Growth fits to this study. The dependent variable in this study is Church growth. The growth in focus here is numerical. As Mead observes, the purpose of evangelism is to convert the unsaved and bring them to Christ. The church has to keep the record of the number of those converted in order to assess how the church is growing.

Conceptual Framework

The study was based on the conceptual framework shown in the figure below. The dependent variable was church growth. The composite independent variables were shared leadership and emotional intelligence that comprised of five sub-variables: Internal team environment, church members' empowerment, collaboration and knowledge sharing culture, emotions consciousness and management. Diversity and inclusion are presented as moderating variables related to the relationship between shared leadership and emotional intelligence on church growth in

Pentecostal churches in Kenya. The research study conceptualizes that the level of church growth is dependent on the extent shared leadership is incorporated in church programs and the degree emotional intelligence is functionalized in the executing church activities.

Independent Variables

Dependent Variable

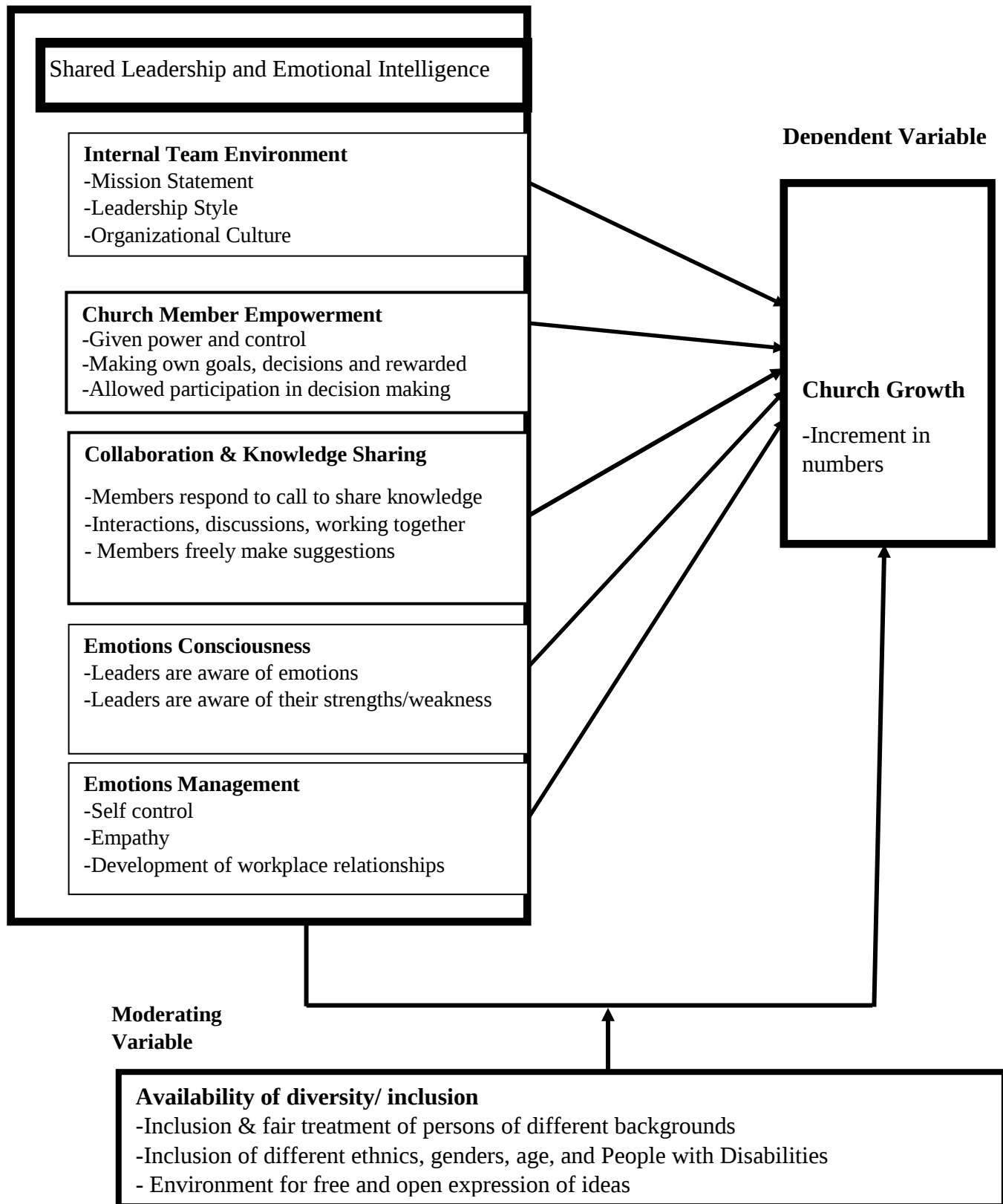


Figure 2.1. Conceptual Framework

Research Gap

Several studies have been conducted that seek to determine the relationship between shared leadership and leaders' (organizational) performance and the relationship between emotional intelligence of leaders and organizations' performance, church leaders included (Kezar & Holcombe, 2017; Kombo & Gogo, 2012; Kalinavich & Marrone, 2017; Goleman, 2015). Unfortunately, as in seen in the above studies, majority of studies on shared leadership have focused primarily on education and the corporate business world. The same case applies to emotional intelligence. The available data shows that most of the studies in relation to emotional intelligence have been done in the areas of education, health care and in the corporate business world (Brackett, Rivers & Salovey, 2011; Oriarewo et al., 2018). Further, majority of studies on emotional intelligence have taken place in the West. This is the place where the concept evolved (Samad, 2014).

To cite a few, Roth (2014) in the study that examined the relationship between the emotional intelligence and Pastor Leadership in Turn Around Churches established that the lead clergy of the revitalized Foursquare Churches demonstrated higher emotional intelligence competencies of self - awareness, optimism, assertiveness and flexibility than among the non - revitalized Churches in the denomination.

A qualitative study done in Canada by West (2016) to determine whether Canadian Pastors in the ministry were inadequately prepared in skills of emotional intelligence established that Canadian Pastors were not adequately prepared in skills of emotional intelligence in Bible Colleges. A study by Castro, Gomez & de Sousa (2012) that assessed the connections between emotional intelligence and creativity showed that there was a positive relationship between leaders'

emotional intelligence and employees' creativity. However, it remained to be seen how Church leaders' emotional intelligence can affect Church leadership.

A study by Castro, Gomez & de Sousa (2012) that assessed the connections between emotional intelligence and creativity showed that there was a positive relationship between leaders' emotional intelligence and employees' creativity. However, it remained to be seen how Church leaders' emotional intelligence can affect Church leadership.

In Pakistan, a study was carried out by Batool (2013) that explored the relationship between emotional intelligence and effective leadership with the view of assessing the tendency of emotional control of the working class both male and female at a managerial level in a private and public sector mainly the banking sector. The findings revealed a positive and significant relationship between leadership style and emotional intelligence.

In regard to Church growth studies, a study by Luckel (2013) done in USA examined Pastoral leadership styles: 'Their effect on the growth of Southern Baptist churches in the Western United States'. This study suggested that Pastors who make God the central theme of study tend to lead growing Churches.

Even the studies done in Africa have left a gap that needs to be filled. To cite a few, a study done in Nigeria by Guru & Oladepo (2014) that examined the impact of emotional intelligence on organizational commitment and employees' performance in the manufacturing industry revealed that there was a significant relationship between employees' emotional intelligence, organizational commitment and performance. The study focused on corporate employees' performance. A study focusing on church leaders' emotional intelligence may help to answer the question of whether it is related to church leaders' performance concerning Church growth, especially among Pentecostal churches in Kenya.

Nxumalo (2014) carried out a study which tested the dynamism between Church growth and a vibrant Sunday school programme: ‘a case study of 9 protestant churches in Manzini, Swaziland’. His study revealed that an effective Sunday school is needed for successful church growth. The study does not address the leadership style required to make sure that there is an effective Sunday school.

Previous studies done in Kenya concerning Church growth present research gaps in terms of research scope and methodological gaps. For example, a study by Ibuathu (2014) on the influence of emerging Pentecostal churches practices on the membership of Methodist churches in Kenya: ‘A case of Kaaga Synod, Meru County’; focused on one denomination. Data collection was done through questionnaires only.

A study by Dume (2013) on the effect of leadership on Church growth in Redeemed Gospel church: ‘A case study of Mombasa City Sub – Region’ focused also on one denomination. Data collection did not enjoy the aspect of focus group discussion where respondents from different denominations are brought together. The current study filled that gap. It examined shared leadership and emotional intelligence on church growth among Pentecostal churches in Kenya through a mixed research method.

Mutia (2016) carried out a study that sought to determine the influence of strategic leadership on Church growth in Kenya and established that there was a significant relationship between human capital development and the growth of the Church’s social ministry. Although Mutie’s study looked at the church growth as an dependent variable, it differs significantly with the current study in that, while he investigated how strategic leadership influenced church growth, the current study looks at church growth from a different perspective. It investigates the effect of

shared leadership and emotional intelligence on church growth among Pentecostal churches in Kenya.

Chapter Summary

This chapter has presented the theoretical and empirical review of the existing literature. This entails a review of the existing academic works on shared leadership, emotional intelligence, diversity, inclusion and church growth. Literature review has been aligned to correspond to the indicators of shared leadership, emotional intelligence, diversity, inclusion and church growth, which are the main variables in the study. The chapter has also discussed the theories upon which the study is anchored: Shared Leadership Theory, Goleman Theory of Emotional Intelligence, The Social Identity Theory and Mead's Theory of church growth.

The conceptual framework has been discussed. A synthesis of the literature gaps has been highlighted. The next chapter discusses the research methodology adopted for the study.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

This research chapter covers research design, research philosophy, population studied, target population, sample(s) selected, sampling method, types of data, data collection methods, instrument pre - test, testing for reliability and validity, data analysis and ethical considerations.

Research philosophy

Research philosophy can be described as an assumption or reasoning that guides the researcher in obtaining new knowledge in regard to the issue under investigation (Zukauskas, Vveinhardt & Andriukaitiene, 2018). There are several paradigms in research philosophy. The main ones are positivism, interpretivism, pragmatism and realism. In social studies, the term “paradigm” is used to denote the viewpoints, assumptions or the basic philosophies that guide researchers in their enquiry (Kaushik & Walsh, 2019). In research, different researchers are guided by their own approaches.

In conducting this study the researcher was guided by pragmatism research philosophy, which is usually associated with mixed method approach and, where the focus is on the significance of research and research questions as opposed to focusing on methodologies (Zukauskas et al., 2018). Pragmatism research philosophy is based on the proposition that a researcher should use a philosophical or methodological approach that ideally works best for a research problem that is under investigation (Kaushik & Walsh, 2019). In pragmatism research philosophy, researchers are free to choose methodologies, techniques and procedures that suit their needs and their research objectives (Zukauskas et al., 2018).

Research Design

A research design is described as the plan or strategy that guides data collection with the view of achieving research objectives, which ideally is to generate new information based on existing ones (Regoniel, 2017). Research design is defined as a general approach that is applied in carrying out a study (Kamau, Githii & Njau, 2014). Research design has to do with the relevant procedures critical for information gathering that is needed to deal with the issue under investigation. The current study, being a mixed method research, the researcher employed both descriptive survey and exploratory designs. Descriptive survey in this study applied in the study's quantitative aspect characterized by some form of structure, while exploratory design applied in the study's qualitative aspect that is unstructured. A good example of the application of exploratory is in the focus group discussion.

Both descriptive survey and exploratory designs sought to establish whether the two variables (shared leadership and emotional intelligence) have effect on church growth among Pentecostal churches in Kenya. In addition, the current study sought to determine whether diversity and inclusion have any moderating effect on the relationship between shared leadership and emotional intelligence on church growth among Pentecostal churches in Kenya.

Mixed method research focuses on collecting, analyzing and integrating both quantitative and qualitative data in a single study with the purpose of having a better understanding of the problem under investigation (Creswell & Creswell, 2017). Creswell & Creswell (2017) identify the convergent, the explanatory and the exploratory sequential design as the three core mixed method designs. In the current study, the researcher employed convergent mixed method design approach where quantitative and qualitative data was collected and analyzed separately. Results were then compared in order to check whether the findings confirm or disconfirm each other.

The purpose of expressive or descriptive investigation is to consider the prevailing phenomena in terms of state of affairs, observations, views, practices and tendencies (Salaria, 2012). As a scientific technique, descriptive research design consists of observing and describing without any external influence on the way subject (s) behaves.

Descriptive survey is relevant to the current study. Aggarwal (cited in Salaria, 2012) suggests that the purpose in the study is to investigate and bring together evidence in relation to prevalent state of affairs with the aim of getting clear picture through analysis. In exploratory research design qualitative data is collected and analyzed. Themes that emerge are used to further study the research through quantitative research method (Reiter, 2017). Reiter (2017) argues that explorative design has the potential to yield reliable, dependable and insightful results if a study is conducted in a transparent and self reflexive way.

Target Population of the Study

In research, population is used to refer to the total number of essentials in the universe (in this case all the Pastors and Church elders in the world). Target population refers to all the participants who meet the particular criterion specified for a research investigation (Alvi, 2016). The target population for the current study was 2445 individuals. It comprised all 1235 Pastors and 1210 Church elders in the Pentecostal churches in Nairobi, Machakos, Kajiado, Nakuru and Murang'a Counties under EAK umbrella. This is as shown in Table 3.1.

Table 3.1. Distribution of the target population

Category	Number	Percentage
Pastors	1235	50.511=51
Elders	1210	49.488=49
Total	2445	100.00

Source: Pentecostal churches under EAK within the five counties (2019)

Sampling Technique

The study employed simple random, purposive and stratified sampling techniques. At stage one, the study used random sampling where five (10%) out of forty seven counties were sampled (Mugenda & Mugenda (2003). Since the sample was arrived at through scientific technique, the sampled counties are appropriate representative of the Kenyan Church ministry. The selected counties were; Nairobi, Machakos, Kajiado, Nakuru and Murang'a. The above randomly selected counties share both the urban and rural characteristics of Church ministry.

At stage two, purposive sampling was used to identify Pentecostal churches under Evangelical Alliance of Kenya umbrella organization within the five Counties. Evangelical Alliance of Kenya (EAK) was picked because it is the largest national umbrella organization for evangelical churches in Kenya, especially the Pentecostal ones. Secondly, having been in operation since 1975, EAK as a national umbrella organization has endured test of time, and thus it can be said to be stable.

Stage three was stratified sampling technique since the population is not homogenous. The aim was to gather opinion from a representative sample of the real target population. The strata were composed of Pastors and Church elders. The choice of the two groups was informed by the fact

that these are key leaders who are responsible for establishing, promoting and maintaining organizational characteristics that encourage or discourage collective effort (Madu, 2012).

Sample Size

Sample size is the number of study units or entities selected from a defined study population to be the respondents in a study (Phrasisombath, 2009). Sample size refers to the number of elements to be included in the research (Kamau, Githii & Njau, 2014). There are various methods of determining the sample size of a study. They include formulae and use of tables (Bryman, 2016; Singh & Masuku, 2014; Mugenda & Mugenda, 2003). Mugenda & Mugenda (2003) suggest that 10% of a large population is acceptable for the study.

The study targeted one church elder per church totaling to 1210. In order to determine the sample size of church elders, the study followed Mugenda and Mugenda's (2003) recommendation (10%), just as the case with Pastors. The 10% calculation was based on number of pastors and church elders per County. Therefore, the sample size for pastors was 124, while that of church elders was 121. The total sample size for both pastors and church elders was 245.

The distribution was based on 10% of each denomination. The contribution of Kenya Assemblies was 10%. Redeemed Gospel Church was 10%. Deliverance Church International was 10%. Christian Church International was 10%. The following was the distribution of Pastors and Church elders per denomination in each of the five counties plus sample size.

Table 3.1: Sample Size Distribution

		Pastors		Church Elders	
Denomination	County	No.	Sample Size	No.	Sample Size
Kenya Assemblies of God	Nairobi	153	15	150	15
	Kajiado	37	4	37	4
	Machakos	44	4	43	4
	Murang'a	88	9	86	9
	Nakuru	110	11	110	11
	Total	432	43	426	43
Redeemed Gospel Church	Nairobi	98	10	96	10
	Kajiado	30	3	30	3
	Machakos	90	9	90	9
	Murang'a	64	6	64	6
	Nakuru	58	6	56	6
	Total	340	34	342	34
Deliverance Church International	Nairobi	96	10	83	8
	Kajiado	44	4	42	4
	Machakos	65	7	62	6
	Murang'a	67	7	64	6
	Nakuru	80	8	75	8
	Total	352	36	329	32
Christian Church International	Nairobi	15	2	13	2
	Kajiado	7	1	7	1
	Machakos	42	4	46	5
	Murang'a	43	4	42	4
	Nakuru	4	0	4	0
	Total	111	11	113	11
Grand Total		1235	124	1210	121

Source: Pentecostal churches under EAK within the five counties (2019)

The Researcher distributed 245 questionnaires through random sampling to respondents. The random sampling did not have bias (discrimination) in regard to the issue of rural or urban settings. That means that the researcher gave equal chances to all churches irrespective of their setting.

Below is the table capturing the list of Churches or congregations from where the sample size came from.

Table 3.2. List of Churches (congregations) per denomination

Denomination	County	No. of Churches
Kenya Assemblies of God	Nairobi	150
	Kajiado	37
	Machakos	43
	Murang'a	86
	Nakuru	110
	Total	426
Redeemed Gospel Church	Nairobi	96
	Kajiado	30
	Machakos	90
	Murang'a	64
	Nakuru	56
	Total	336
Deliverance Church International	Nairobi	83
	Kajiado	42
	Machakos	62
	Murang'a	64
	Nakuru	75
	Total	329
Christian Church International	Nairobi	13
	Kajiado	7
	Machakos	46
	Murang'a	42
	Nakuru	4
	Total	113
	Grand Total	1210

Source: Pentecostal churches under EAK within the five counties (2019)

To ensure that the respondents competently and adequately responded to the questions, the researcher sought the assistance of research assistants, who helped the respondents to understand the questions before answering.

Data Collection Methods

Since the study used mixed methods research design with both quantitative and qualitative aspects of research, the instrument for data collection was a semi - structured questionnaire with both open and closed ended questions. To ensure high response rate the questionnaires were

handed personally to the respondents by the research assistants. Where possible, the questionnaires were collected immediately as soon as the respondents completed them. Where the respondents requested for more time, it was granted. Nevertheless, the window period took one to three weeks.

The study also used one focus group discussion to gather qualitative data for the purpose of triangulation. The purpose of using triangulation in research is to reduce the occurrence of any potential investigation errors that sometimes involve single study approaches (Creswell, 2014). Focus group discussions assist in gathering a thorough understanding concerning peoples' attitudes, perceptions, beliefs and opinions concerning a specific issue (Then, Ali & Rankin, 2014). Dilshad & Latif (2013) reiterate the purpose of focus group interview (discussion) is to help the researcher in obtaining sufficient information in a group setting, which primarily helps in understanding issue(s) based on the way research participants perceive it.

The aim of the Focus Group Discussion (FGD) in this study was to investigate the Pastors' and church elders' attitudes, perceptions, beliefs and opinions in regard to the effect of shared leadership and emotional intelligent on Church growth among Pentecostal churches in Kenya. Sahaya (2017) is of the view that the recommended size of an ideal focus group is between 6 and 10 participants.

Through random sampling Nairobi County was picked. The one focus group discussion comprising of eight (8) participants was picked through purposive and random sampling. The technicalities of bringing Pastors and church elders from different denominations together for Focus Group Discussion was as follows: First, the researcher considered a day where all the respondents were available. Secondly, the researcher identified a central location, agreeable time and facilitated the respondents' transport. Lastly, the researcher tried his level best to create a

conducive, open and free discussion atmosphere. As indicated below, the distribution of respondents was based on population or the size of the denomination.

In order to distribute the sample size scientifically, the researcher used the following formula: number of churches, multiply by the ideal number of focus group, divide by total number of churches for the four denominations. Apart from Kenya Assemblies of God (KAG) that contributed 2 pastors, the others contributed 1 pastor per denomination. In case of church elders, from each denomination the researcher got one church elder, apart from Christian Church International, which did not contribute a church elder.

Table 3.3. Focus Group Sample Size Distribution in Nairobi County

Denomination	No. of Churches	No. of Participants
Kenya Assemblies of God	150	3
Redeemed Gospel church	96	2
Deliverance Church International	83	2
Christian Church International	13	1
Total	354	8

Source: Pentecostal churches under EAK within the five counties (2019)

Several questions were posed to the respondents to examine the extent of practice of shared leadership within the church and the emotional intelligence of the Pastor and Church elders. In shared leadership practice, questions were formulated in line with three variables: Internal team environment, church members' empowerment, collaboration and knowledge sharing culture. In testing emotional intelligence, the study used questionnaires developed from the EIQ16 emotional intelligence assessment test, which provides information about a person, emotional

intelligence and emotional competencies. EIQ16 is based on a concept model of emotional intelligence similar to the framework developed by Mayer, Salovey & Caruso (2002).

The instrument measures EQ, 4 key branches of emotions intelligence, 16 emotional competencies: Reading people, understanding, managing and using emotions. The four key branches of emotional intelligence were merged to form two branches to align it with the research objectives: Emotions consciousness and emotions management.

Pilot testing

A pilot study can be described as a ‘mini study’ whose objective is to test research procedures, data collection instruments, sample recruitment strategies and other study procedures in order to lay ground for the main study (Hassan, Schattener & Mazzar, 2006). In conducting a pilot study, the researcher’s goal is to proactively deal with potential gaps in the research instruments and procedures before the actual employment of the instrument in the main study.

The study conducted a pre- test whose aim was to find out if the researcher’s questionnaires were suitable for the intended research. The pre - testing was carried out among Pastors and Church elders in Kiambu County. The Selection of Kiambu County for Pilot testing was informed by the fact the Pentecostal Churches under study operated here. For pre - testing, the researcher sampled 10% of the expected sample (10% of 124 and 10% of 121) to make the pre - testing sample (Mugenda & Mugenda, 2003). This meant that the pilot - test consisted of 12 Pastors and 12 Church elders who were randomly selected. The data was not included in the final research data.

Reliability and Validity

Testing for reliability used the Cronbach’s Alpha to estimate internal consistency reliability in determining how items of the instruments relate to each other and to the entire instrument.

Field (2009) views measures of reliability using Cronbach's Alpha value as follows: Between 0.5 and 0.6 as fair reliability, 0.6 and 0.7 as satisfactory, 0.7 and 0.8 as good and 0.8 to 1.0 as very good reliability. Since Cronbach's Alpha of 0.6 and 0.7 is satisfactory, this study considered reliability of Cronbach's Alpha value of 0.6 and above as acceptable. Face, construct and content validity was established by inputting the supervisors, other experts' suggestions and input from the pilot testing to revise and improve the questionnaire (Taherdoost, 2016). The questionnaire was divided into six sections to ensure that each section reviewed information for the specific objectives and to guarantee linkage to the conceptual framework. The questionnaire was adjusted in line with the supervisors' advice before final data collection.

Data Analysis Plan

As a mixed research, the study involved combining quantitative and qualitative research techniques into a single study. Combs and Onwuegbuzie (2010) argue that analyzing data is one of the challenging steps in the mixed research process. The rationale for conducting the mixed analysis in this study is for triangulation where the researcher compared findings from qualitative data with the quantitative results. The study had one quantitative and qualitative analysis. The study employed content analysis technique to analyze qualitative data collected using open - ended questions and the focus group. The data was grouped into themes according to the research objectives.

Content analysis for qualitative data was arranged as per the objectives. The next phase was to convert or transform qualitative data into quantitative form in order to have the numerical code. Quantitative data from the questionnaires was coded, assigned scores and entered into the computer for the computing of descriptive statistics in order to appreciate the underlying issues and the fundamentals affecting the causative correlation (Loeb et al., 2017).

The scores were used to gauge the strength of each response and these were further used to gauge the impact of each variable on church growth. For each objective, descriptive, correlation and regression analysis were done. In the study, SPSS was used to run descriptive statistics like frequency and percentages to present quantitative data in the form of tables based on the research questions. The SPSS is considered because of its ability to remember the location of variables and cases. It also has the ability to provide quick and accurate data analysis (Orodho, 2016). The particular inferential statistics were correlation and regression analysis. The purpose for correlation analysis is to establish the association between the independent and dependent variables. In correlated data, the variation in the scale of one variable is related to the variation in the scale of another, either in the positive or the negative direction (Schober, Boer & Schwarte, 2018). Multiple regression was done with the view of allowing each single variable to have its own co-efficient describing its relationship to the dependent variable. The regression model's role was to explain the extent and direction of relationship between the variables of the study using co-efficients like the co-efficient of determination and the level of significance.

Ethical considerations

Ethical issues were adhered to including informing the respondents that the purpose of the study was purely for academic purposes and that confidentiality was maintained. Informed consent from them was sought. Permission from PAC University and clearance for conducting research from NACOSTI was also sought.

Chapter Summary

The third research chapter has covered introduction of the study, research design, target population, sampling technique, sample size, data collection methods, pilot – testing, reliability and validity, data analysis plan and ethical considerations made in the study.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

Introduction

This chapter presents the findings of the study and discussions of the results as outlined in the research methodology. The findings are on the effect of shared leadership and emotional intelligence on church growth in Pentecostal churches in Kenya. The chapter presents results on the extent to which diversity and inclusion moderates the relationship between church growth with shared leadership and emotional intelligence in Pentecostal churches in Kenya. Additionally, the chapter covers results on the response rate, reliability analysis of the instrument, characteristics of the study variables and the effect of the predictive variables (shared leadership and emotional intelligence) on Church growth. Inferential statistics on the findings of correlation and regression analysis are also presented in the chapter. The chapter concludes with a summary of the results.

Response rate

The researcher administered 245 questionnaires to respondents. Respondents were drawn from Deliverance church International, Redeemed Gospel church, Kenya Assemblies of God and Christian Church International. Table 4.1 below shows that out of the 124 questionnaires administered to Pastors, 120 Pastors responded accounting to 96.8% response rate. The table also shows that out of 121 questionnaires administered to Church elders, 87 successful responses were obtained. They accounted for 72% response rate. In total, 207 out of 245 useful responses were obtained. They accounted for 84.5% response rate. The response rate was considered sufficient for analysis. A study by Fincham (2008) suggested that response rates approximating

60% for most researches should be the goal of researchers. The response break down is presented in the Tables 4.1 and 4.2

Table 4.1: Response rate for Pastors

Denomination	County	Strata		Frequency	Percentage
		Respondents	Non Respondents		
Kenya Assemblies of God	Nairobi	14	1	14	93%
	Machakos	4	0	4	100%
	Murang'a	9	0	9	100%
	Kajiado	4	0	4	100%
	Nakuru	10	1	10	91 %
Redeemed Gospel	Nairobi	9	1	9	90%
	Machakos	9	0	9	100%
	Murang'a	6	0	6	100%
	Kajiado	3	0	3	100%
	Nakuru	6	0	6	100%
Deliverance Church International	Nairobi	9	1	9	90%
	Machakos	7	0	7	100%
	Murang'a	7	0	7	100%
	Kajiado	4	0	4	100%
	Nakuru	8	0	8	100%
Christian Church International	Nairobi	2	0	2	100%
	Machakos	4	0	4	100%
	Murang'a	4	0	4	100%
	Kajiado	1	0	1	100%
	Nakuru	0	0	0	0%
Total		120	4	120	96.8%

Source: Research data (2019)

Table 4.2: Response rate for Church Elders

Denomination	County	Strata		Frequency	Percentage
		Respondents	Non Respondents		
Kenya Assemblies of God	Nairobi	11	4	11	73.3%
	Machakos	3	1	3	75 %
	Murang'a	6	3	6	66.7 %
	Kajiado	3	1	3	75 %
	Nakuru	7	4	7	63.6 %
Redeemed Gospel	Nairobi	7	3	7	70 %
	Machakos	6	3	6	66.7 %
	Murang'a	5	1	5	83.3 %
	Kajiado	3	0	3	100 %
	Nakuru	5	1	5	66.7%
Deliverance Church International	Nairobi	6	2	6	75%
	Machakos	4	2	4	66.7%
	Murang'a	4	2	4	66.7%
	Kajiado	3	1	3	75%
	Nakuru	5	3	5	62.5%
Christian Church International	Nairobi	2	0	2	100%
	Machakos	4	1	4	80%
	Murang'a	3	1	3	80%
	Kajiado	1	0	2	100%
	Nakuru	0	0	0	0%
Total		87	5	87	72.3%

Source: Research data (2019)

Reliability test

The study's main objective was to assess the two independent variables: Shared leadership and emotional intelligence. The moderating variable was diversity and inclusion. The dependent variable was church growth. Shared leadership was assessed using 10 questions. The scale had a reliable internal consistency as determined by Cronbach's Alpha value of 0.630. Emotional intelligence had nine questions in the scale. It showed a reliable internal consistency with a Cronbach's Alpha value of 0.848. Diversity and inclusion were assessed using six questions. The questions had a Cronbach's Alpha value of 0.774. Church growth also assessed using five questions had a Cronbach's Alpha value of 0.652. The results are presented in Table 4.3.

Table 4.3: Reliability coefficient

Variable	Cronbach's Alpha Value	Remarks
Practice of shared leadership	0.630	Reliable
Emotional Intelligence	0.848	Reliable
Diversity and Inclusion	0.774	Reliable
Church Growth	0.652	Reliable

Benz et al. (2018) suggest that Cronbach's Alpha value of 0.7 is acceptable while Cronbach's Alpha value of 0.8 is excellent. Turner (2004) suggests that 0.50 to 0.70 shows moderate reliability while 0.70 to 0.90 shows high reliability. Further, 0.90 and above show excellent reliability. Field (2009) views measures of reliability using Cronbach's Alpha value as follows:

Between 0.5 and 0.6 as fair reliability, between 0.6 and 0.7 as satisfactory, between 0.7 and 0.8 as good and 0.8 to 1.0 as very good reliability. Since Cronbach's Alpha of 0.6 and 0.7 is satisfactory, the current study considered reliability of Cronbach's Alpha value of 0.6 and above as acceptable. All the four variables assessed achieved acceptable reliability. After the pilot test, some items were deleted to increase reliability. In the church growth variable, the deletion of born - again female youth raised reliability from 0.538 to 0.652.

Demographic Profile of Respondents

The study sought to assess or establish the demographic information in order to understand its dynamics and possibly find out whether it has any effect on Church growth in Pentecostal churches in Kenya. Demographic information of the study's respondents included: Gender, age, highest level of education and the position held in Church. Data obtained from the respondents concerning gender, age, highest level of education and position held in Church was statistically

analyzed. Profile of the respondents sampled, gender, age and level of education are presented in table 4.4.

Table 4.4: Demographic Profile of Respondents

Description			Frequency	Percentage	Mean	Standard Deviation
Gender	Male		181	87.4	1.1256	.33221
	Female		26	12.6		
	Total		207	100.0		
Age	< 20 years		0	0	4.0628	.94042
	20 – 30 years		14	6.8		
	31- 40 years		43	20.8		
	41 - 50 years		66	31.9		
	50 years and above		84	40.6		
Level of Education	Primary		6	2.9	4.1449	1.28027
	Secondary		19	9.2		
	Post - Secondary		21	10.1		
	Diploma		89	43.0		
	Degree		42	20.3		
	Masters		27	13.0		
	PhD		1	0.5		
	Any other		2	1.0		
	Total		207	100.0		
Position Held in Church	Pastor		120	57.97	1.4541	.58007
	Church Elder		87	42.03		
	Total		207	100.0		

Source: Research data (2019)

The study as shown in Table 4.4 indicates that majority of the respondents were male comprising 87.4%. The Mean of 1.1256 and Standard Deviation of 0.33221 point to the fact that majority of the respondents were male. That suggests that majority of Pentecostal churches in Kenya recruit more male pastors and church elders compared to female pastors and church elders. Concerning respondents' age, majority of the respondents were in the age bracket of 50 years and above accounting to 40.6%. Those between 41 and 50 years accounted for 31.9%. The Mean and

Standard Deviation of 4.0628 and 0.94042 point to the fact that those in Pentecostal Churches in Kenya leadership are above 41 years.

The findings are supported by Ndonye's (2019) study on the leadership approaches and their impact on church growth: 'A case study of Nairobi Gospel Centres International Church'. This study found out that nearly all leadership positions in the church were held by men, with the majority aged from 41 to 50 years. The findings are also supported by another study done in Kenya by Njoroge (2019) that analyzed youth participation in Church programs in PCEA, Kajiado Presbytery, Kajiado County. Njoroge's study (2019) found out that although youth attend church in large numbers, they did not effectively take part in the Church programs. Due to their lack of involvement, the elderly people were left with no choice but to take over the leadership of most of the Church programs.

Concerning the highest level of education, majority of the respondents had attained a Diploma level of education. In position, two and three were those with Degree and Masters Degree respectively. The Mean of 4.1449 and Standard Deviation of 1.28027 suggested that the majority of pastors and church elders in Pentecostal churches in Kenya were educated. However, the study did not have a bias on the kind of education, whether secular or religious. Concerning education, Ndonye's (2019) study established that church leadership enjoyed a wide pool of educated people, most holding post graduate education.

Descriptive Statistics

Shared leadership and emotional intelligence were measured using indicators comprising internal team environment, church members' empowerment, collaboration and knowledge sharing culture, emotions consciousness and management. The section details the sub variables of the major variables separately before detailing the major variables. In the section, the respondents

were required to evaluate from their perspective various statements concerning shared leadership, emotional intelligence, diversity and inclusion concerning Church growth in Pentecostal churches in Kenya. A Five Point Likert Scale of 1-5 was used; where 1 = Strongly Disagree, 2 = Disagree, 3 = Uncertain, 4 = Agree, 5 = Strongly Agree.

Shared leadership: Internal Team Environment

The study sought to understand the three aspects that formed internal team environment (The first sub - variable in shared leadership). These are: Involvement of church leaders and members in establishing the goals for the church; encouragement of church leaders and members to have a say in deciding how the resources such as money are used in regard to churches' objectives; and, sharing of leadership responsibilities between pastors and church members so as to ensure that the church fulfills its God given mandate of spreading the good news of the Kingdom of God. The data obtained from the field regarding internal team environment was statistically analyzed and results presented in Table 4.5

The following is the explanation of the abbreviations in Table 4.5: 1 = Strongly Disagree, 2 = Disagree, 3 = Uncertain, 4 = Agree, 5 = Strongly Agree.

Table 4.5: Internal Team Environment Descriptive Statistics

Description			SD	D	U	A	SA	Total	Mean	SD
Internal Team environment	Pastor involves church leaders and members in establishing the goals for the church	Freq.	2	5	2	95	103	207	4.4106	.72439
		%	1.0	2.4	1.0	45.9	49.8	100.0		
	Pastor encourages church leaders and members to have a say in deciding how the resources such as money are used in regard to the church's objectives	Freq.	4	4	9	115	75	207	4.2222	.78139
		%	1.9	1.9	4.3	55.6	36.2	100		
	Pastor gives church members some leadership responsibilities to ensure that the church fulfills its God given mandate of spreading the good news of the Kingdom of God	Freq.	1	0	2	59	145	207	4.6763	.54556
		%	0.5	0	1.0	28.5	70.0	100		

Source: Research data (2019)

As indicated in Table 4.5, the results of the study showed that the aspect of internal team environment that was rated highly by the respondents was that the pastor gives church members

some leadership responsibilities to ensure that the church fulfills its God given mandate of spreading the good news of the Kingdom of God with a mean of 4.6763 and a standard deviation of .54556. Majority of the respondents observed that pastors gave church members some leadership responsibilities to ensure that the church fulfills her God given mandate of spreading the good news of the Kingdom of God. The Mean and Standard Deviation of 4.6763 and .54556 respectively leaned towards the direction that in Pentecostal Churches in Kenya, pastors give church members some leadership responsibilities to ensure that the church fulfills its God given mandate of spreading the Good news of the Kingdom of God.

The aspect that came second was that the pastor involves church leaders and members in establishing the goals for the church with a mean of 4.4106 and standard deviation of 0.72439. The aspect that came third and last in the order was that pastors encourage church leaders and members to have a say concerning how church resources were used with a mean of 4.2222 and standard deviation of 0.78139. It is important to note that the three aspects of internal team environment assessed were dominant with an overall mean of 4.43. Majority of the respondents were of the view that the three aspects assessed in internal team leadership were dominant in Pentecostal churches in Kenya.

The findings of the study are in line with the study of Boakye (2015), which established there was significant positive impact of teamwork on organizational performance. According to Boakye (2015), an environment characterized by teamwork has the potential to give followers a strong sense of direction, workable plans and solutions, and powerful sense of belonging.

Shared leadership: Church Members' Empowerment

The study sought to understand the three aspects that formed church members' empowerment (which is another sub - variable in shared leadership). The data obtained from the field regarding Church members' empowerment was statistically analyzed and results presented in Table 4.6.

Table 4.6: Church Members' Empowerment

The following is the explanation of the abbreviations: 1 = Strongly Disagree, 2 = Disagree, 3 = Uncertain, 4 = Agree, 5 = Strongly Agree, SD = Standard Deviation.

Description			SD	D	U	A	SA	Total	Mean	SD
Church Members' Empowerment	Pastor provides training opportunities for church leaders and members in different areas of ministry	Freq.	1	2	10	101	91	205	4.3188	0.7912
		%	0.5	1.0	4.8	48.8	44.0	99.10		
	Pastor gives church members enough freedom for creativity and innovation	Freq.	0	0	15	109	82	206	4.3043	0.67488
		%	0	0	7.2	52.7	39.6	99.5		
	Pastor involves church leaders in decision making and allows Church members to participate in effecting the decisions made	Freq.	0	4	6	101	96	207	4.3961	.64431
		%	0	1.9	2.9	48.8	46.4	100		

Source: Research data (2019).

The results in Table 4.6 indicated that involvement of church leaders by pastors in decision - making and allowing church members to participate in effecting the decisions made had the highest mean of 4.3961 and standard deviation of 0.6443. Further, majority of the respondents suggested that in Pentecostal churches in Kenya Pastors involve church leaders in decision - making and allow church members to participate in effecting the decisions made.

Coming second was the provision of training opportunities for church leaders and members in different areas of ministry with a mean of 4.3188 and standard deviation of 0.7912. The majority of the respondents felt that pastors in Pentecostal churches in Kenya provided training opportunities for church leaders and members in different areas of ministry. Coming last was empowering of church members by giving them enough freedom for creativity and innovation. This was supported by the Mean and Standard Deviation of 4.3043 and .67488 respectively. The study findings are supported by the study done in Sweden by Chhotray, Silvertsson & Tell (2018) that sought to explore the roles of leadership, vision and empowerment in two Swedish born global companies.

The study concluded that a company that has a leadership style that features delegation of responsibilities and recognition of employee work autonomy empowers employees in a way that can advance the development and internationalization of a born global company, especially in situations where top managers are often away from company headquarters. It is important to note that the three aspects of church members empowerment assessed were moderately dominant with an overall mean of 4.33.

Shared leadership: Collaboration and Knowledge Sharing

The study sought to understand the three aspects that formed collaboration and knowledge sharing (the third sub - variable in shared leadership). The data obtained from the field regarding collaboration and knowledge sharing culture was statistically analyzed and results presented in Table 4.7.

Table 4.7: Collaboration and knowledge sharing

The following is the explanation of the abbreviations: 1 = Strongly Disagree, 2 = Disagree, 3 = Uncertain, 4 = Agree, 5 = Strongly Agree, SD = Standard Deviation.

Description			SD	D	U	A	SA	Total	Mean	SD
Collaboration and knowledge sharing	Pastor, Church leaders and members work together with other churches and related ministries in spreading the Good News of the Kingdom of God	Freq.	0	6	14	94	92	206		
									4.2995	0.78651
		%	0	2.9	6.8	45.4	44.4	99.5		
	Pastor and church leaders collaborate with church leaders from other churches in organizing church seminars and conferences	Freq.	0	11	27	106	63	207		
									4.2271	0.87698
		%	0	5.3	13.0	51.2	30.5	100		
	Church leaders and members' views and opinions are considered in implementing church programs	Freq.	0	7	8	113	77	205		
									4.2271	0.80751
		%	0	3.4	3.9	54.6	37.2	99.1		
	Pastor utilizes the knowledge and ideas of church leaders and members in the formulation of church growth strategies	Freq.	0	7	9	102	86	204		
									4.2464	0.87698
		%	0	3.4	4.3	49.3	41.5	98.5		

Source: Research data (2019).

The results in Table 4.7 indicated that the aspect that rated highest was the view that pastors, church leaders and members work together with other churches and related ministries in

spreading the good news of the Kingdom of God. It had a mean of 4.2995 and standard deviation 0.78651. That is to mean that the majority of the respondents were of the view that in the Pentecostal churches in Kenya, pastors, church leaders and members work together with other churches and related ministries in spreading the good news of the Kingdom of God.

The findings are in line with a study by Lindhardt (2015), which captures Pentecostals' sense of unity. Lindhardt observes that Pentecostal congregants often support each other in times of sickness and financial disasters. The key issue is that Pentecostal churches support each other because of the sense of brotherhood.

At position two was the assertion that the pastor utilizes the knowledge and ideas of church leaders and members in the formulation of church growth strategies. This had a mean of 4.2464 and standard deviation of 0.87698. At position three was the suggestion that church leaders and members views and opinions were considered in implementing church programs. The mean and standard deviation was 4.2271 and 0.80751 respectively. Coming last was the aspect that the pastor and church leaders collaborate with church leaders from other churches in organizing seminars and conferences. It had a mean and standard deviation of 4.2271 and 0.87698 respectively. It is significant to note that the four aspects of collaboration and knowledge sharing culture assessed were averagely dominant with an overall mean of 4.25. However, the mean was lower compared to that of internal team environment and Church members' empowerment.

The low performance in the area of collaboration and knowledge sharing in Pentecostal churches in Kenya could be attributed to divisions occasioned by persistent conflicts that lead to the establishment of new Churches (Gathuki, 2015). As Gathuki observes, the persistent conflicts have led to unprecedented multiplication and fragmentations of Pentecostal Churches in recent

decades. That being the case, it is easy at times to experience some elements of rivalry and bitterness that may hinder collaboration or sharing of knowledge.

Shared leadership: Open Ended Questions Analysis

The study sought to understand the activities in the church that showed internal team environment, church members' empowerment, collaboration and knowledge sharing. The data obtained from the field regarding the three sub variables was statistically analyzed and results presented in Table 4.8.

Table 4.8: Shared leadership: Open ended questions analysis

The following is the explanation of the abbreviation:

SD = Standard Deviation

Table 4.8: Shared leadership: Open ended questions analysis

Description			Yes	No	Total	Mean	SD
Activities in church showing presence of internal team environment	Involvement of various departments and committees in church activities	Freq.	184	23	207	1.11	.315
		%	88.9	11.1	100		
	Delegating some responsibilities to church leaders and members	Freq.	176	31	207	1.85	.358
		%	85	15	100		
Activities in church showing presence of church members' empowerment	Involvement of church leaders and members in the running of the church programs	Freq.	142	65	207	1.69	.465
		%	68.6	31.4	100		
	Empowerment training opportunities through seminars and conferences	Freq.	143	64	207	1.31	.463
		%	69.1	30.9	100		
Activities in Church showing presence of collaboration	Holding interdenominational fellowships, seminars and conferences	Freq.	56	151	207	1.73	.445
		%	27.1	72.9	100		
	Holding sub-regional, regional and diocese events	Freq.	33	174	207	1.84	.387
		%	15.9	84.1	100		
	Holding joint events such as overnight prayers and evangelistic crusades	Freq.	137	70	207	1.34	.474
		%	66.2	33.8	100		
Activities in church showing presence of knowledge sharing	Inviting trainers in different disciplines such as children ministry and evangelism	Freq.	107	96	203	1.44	.536
		%	51.7	46.4	98.1		
	Holding worship nights, seminars and music extravaganzas	Freq.	74	129	203	1.6	.528
		%	35.7	62.3	98.0		
	Giving members opportunities to utilize their gifts	Freq.	185	18	203	1.87	.386
		%	89.4	8.7	98.1		

Source: Research data (2019).

In regard to the activities in church showing presence of internal team environment as shown in Table 4.8, the respondents cited involvement of various departments and committees in church activities with 88.9% of the respondents supporting it and delegation of some responsibilities to Church leaders and members with 85% of respondents supporting it. The means were 1.11 and 1.85. The standard deviations were 0.315 and 0.358 respectively. Concerning activities showing presence of church members' empowerment, two activities were cited by the respondents: Involvement of church leaders and members in the running of the church programs and empowerment training opportunities provided through seminars and conferences. Involvement of Church leaders and members in the running of the church programs was supported by 68.6% of the respondents with a mean of 1.11 and standard deviation of 0.315. Empowerment training opportunities provided through seminars and conferences was supported by 69.1% of the respondents with a mean of 1.31 and Standard Deviation of 0.463.

In regard to activities in church showing presence of collaboration through holding of interdenominational fellowships, seminars and conferences were supported by a small percentage of respondents (27.1%). Majority of the respondents objected to that view. The Mean of 1.73 and Standard Deviation of .445 suggested that only a small number of Pentecostal Churches in Kenya held interdenominational fellowships, seminars and conferences. The same case applied to holding of sub - regional, regional and diocese events (for those in the same denominations). Those who supported it were 15.9% with 84.1% of the respondents not supporting. As observed in Gathuki (2015), the lack of collaboration or the low performance in the area of collaboration in Pentecostal Churches in Kenya has to do with divisions occasioned by persistent conflicts that sometimes lead to the establishment of new churches.

Holding of joint events such as overnight prayers and evangelistic crusades had a higher score as compared to holding of interdenominational fellowships, seminars and conferences and holding of sub - regional, regional and diocese events (for those in the same denominations). The better performance in the area of prayer could be explained or attributed to the fact that prayer and fasting among the Pentecostal churches is one of the key basics that a new convert is led through upon conversion. Prayers, meditation on the word of God and worship experiences define the Pentecostal experience proponents. When it comes to the relationship with God, Pentecostal experience proponents do not want to see any one acting as an intermediary between him /her and God. The conviction and the persuasion of the Pentecostals is that one should not be hindered by anyone from approaching God.

Concerning activities in church showing presence of knowledge sharing culture, 51.7% of the respondents cited invitation of trainers in different disciplines such as children ministry and evangelism, 35.7% cited holding of worship nights, seminars and music extravaganzas while 89.4% cited giving members' opportunities to utilize their gifts. As seen from the results, knowledge sharing among the Pentecostal churches in Kenya is low. When it comes to allowing members opportunity to utilize gifts, there is no major challenge.

Emotional Intelligence: Emotions Consciousness

The study sought to understand the four aspects that formed emotions consciousness, the first sub - variable in emotional intelligence. The data obtained from the field regarding the four aspects was statistically analyzed and results presented in Table 4.9.

Table 4.9: Emotions Consciousness

The following is the explanation of the abbreviations: 1 = Strongly Disagree, 2 = Disagree, 3 = Uncertain, 4 = Agree, 5 = Strongly Agree; SD = Standard Deviation.

Description			SD	D	U	A	SA	Total	Mean	SD
Emotions Consciousness	Ability to analyze own emotions in different situations & circumstances	Freq.	0	1	16	127	62	206		
		%	0	.5	7.7	61.4	30.0	99.6	4.1932	.66197
	Ability to recognize how others feel	Freq.	0	5	40	116	46	207		
		%	0	2.4	19.3	56.0	22.2	99.9	3.9807	.71707
	Ability to identify indications and warning signs in different emotional circumstances	Freq.	0	0	30	123	52	205		
		%	0	0	14.5	59.4	25.1	99	4.0676	.68619
	Ability to understand causes of positive and negative emotions	Freq.	0	5	34	125	43	207		
		%	0	2.4	16.4	60.4	20.8	100	3.9952	.68619

Source: Research data (2019).

The study as seen in Table 4.9 shows that the aspect of emotions consciousness that was rated highly by the respondents was the ability to analyze own emotions in different situations and circumstances. Majority of the respondents felt that they had ability to analyze own emotions in different situations and circumstances. It had a mean value of 4.1932 with a standard deviation of 0.66197. The aspect that came position two was the ability to identify indications and warning signs in different emotional circumstances.

This had a mean value of 4.0676 and standard deviation of 0.68619. At position three was the ability to understand causes of positive and negative emotions. This aspect had a mean value of 3.9952 and standard deviation of 0.68619.

Coming last was the ability to recognize how others felt. Majority of the respondents felt they had the ability to recognize how others felt. This had a mean value of 3.9807 and standard deviation of 0.71707. The four aspects combined had a mean value of 4.0575 and a standard deviation of 0.6879. This means that although pastors and church elders in Pentecostal churches in Kenya have emotions consciousness, it is not very high considering the standard deviation which is above 0.5. The mean value suggests that the emotions consciousness present had the potential to cause church growth.

These findings are in line with a study by Roth (2011) that assessed the relationship between emotional intelligence and Pastor leadership in Turnaround Churches. The study established that emotional awareness (consciousness) was significantly higher among pastors of Turnaround Churches compared to the pastors whose congregations were considered declining. The conclusion of the study was that Pastors with higher levels of emotional awareness (consciousness) have high chances of improving church attendance and promoting continued growth. The findings are also in line with another study by Karimi (2014) that investigated the effects of emotional intelligence on employee performance in the Hotel Industry in Kenya. Karimi's study established that among other emotional intelligence components, emotions consciousness is significantly related to employee performance.

Emotional Intelligence: Emotions Management

The study sought to understand the five aspects that formed emotions management, the second sub - variable in emotional intelligence. The data obtained from the field regarding the five aspects was statistically analyzed and results presented in Table 4.10.

Table 4.10: Emotions Management

The following is the explanation of the abbreviations; 1=Strongly Disagree, 2= Disagree, 3=Uncertain, 4=Agree, 5= Strongly Agree; SD = Standard Deviation

Description		SD	D	U	A	SA	Total	Mean	SD
Emotions Management	Ability to cope with both pleasant and unpleasant feelings/emotions	Freq.	0	2	17	133	54	206	
		%	0	1.0	8.2	64.3	26.1	99.6	4.4058
	Knowledge on how to control own feelings/emotions effectively	Freq.	0	2	13	127	64	206	
		%	0	1.0	6.3	61.4	30.9	99.6	4.4203
	Handling others' feelings and emotions effectively	Freq.	0	7	31	116	52	206	
		%	0	3.4	15.0	56.0	25.1	99.5	4.0340
	Using feelings & emotions to facilitate judgement & decision making	Freq.	19	54	39	69	26	207	
		%	9.2	26.1	18.8	33.3	12.6	100.0	3.1401
	Emotionally sensitive to moods changes in self and in others	Freq.	0	3	17	128	59	207	
		%	0	1.4	8.2	61.8	28.5	100.0	4.1739

Source: Research data (2019).

The study as seen in Table 4.10 shows that the aspect of emotions management that was rated highly by the respondents was emotional sensitive to moods changes in self and in others.

Majority of the respondents said that they were emotionally sensitive to moods changes in self and in others. This had a mean value of 4.1739 and a standard deviation value of 0.62991. There was significant percentage of those who thought otherwise considering the standard deviation. At position two was handling others' feelings and emotions effectively with a mean value of 4.0340 and a standard deviation value of 0.73505. The suggestion of the majority of the respondents was that they used feelings and emotions in decision making. The number of those who used feelings and emotions in making decisions was also significant if the standard deviation obtained is to be considered.

At position three was the ability to use feelings and emotions in decision - making. This had a mean value of 3.1401 and a standard deviation value of 1.20464 suggesting that majority of those sampled had the ability to use feelings and emotions in decision - making. At position four was possession of knowledge on how to control own feelings or emotions effectively. The mean value of 4.4203 and standard deviation value of 2.82880 suggests that a substantial percentage of those sampled possessed knowledge on how to control own feelings or emotions effectively. Coming last was the ability to cope with both pleasant and unpleasant feelings and emotions. The mean value of 4.4058 and standard deviation value of 3.58389 suggests that only a small percentage of the respondents had the ability to cope with both pleasant and unpleasant feelings and emotions. That suggests that majority of pastors and church elders in Pentecostal churches in Kenya were not strong in this aspect. The five aspects combined had a mean value of 4.0348 and standard deviation value of 1.7965 suggesting that majority of Pastors and Church elders in Pentecostal churches of Kenya possessed emotions management capability.

These results are in line with a study by Joseph & Newman (2010) which suggested that emotional regulation (management), a major component of emotional intelligence plays a critical

role in the work environment. Laborde, Raab & Desseville (2013) postulate that being able to manage one's emotions places an individual in a competitive point especially when it comes to one's performance in the workplace. They posit that being aware of one's and others' emotions and understanding how to cope with them gives a leader a significant lead particularly in directing an organization to significant performance. The results mean that majority of Pastors and church elders in Pentecostal churches in Kenya have the capacity for church growth.

Thematic analysis of the focus group discussion showed that the theme of handling people emotions sensitively, empathetically, humanely and courageously was very dominant in the discussion. The following excerpts from the focus group discussion data demonstrate this.

Respondent 1: "Although some pastors and church elders have been performing well when it comes to handling peoples' feelings and emotions, there are some who are reactionary; sometimes reacting bitterly, being insensitive and unsympathetic. They could do better if they decided to cool down first and avoid stirring negative emotions."

Respondent 2: "Some pastors and church elders are careful when it comes to dealing with feelings and emotions. They keep quiet. They do not react. They give themselves time to listen, understand the issues, seek advice before acting and are sensitive in acting so that they do not lose an effective leader or follower."

Respondent 3: "Some pastors and church elders are reactive and self - defensive. The solution to this is to give oneself time and seek advice. Sometimes because of lack of emotions control, there have been cases where denominational top leadership replaces a pastor without due consideration, thus affecting church growth."

Respondent 4: "The key to being able to handle others' feelings and emotions sensitively and effectively is empathy. This has helped a good number of pastors and church elders."

Respondent 5: "It is unfortunate that some of our leaders in making decisions are not careful about the welfare or feeling of other people."

Respondent 6: "Handling other people's feeling and emotions is important. Very many church leaders and followers have left the ministry and church because of inability of their leaders to exercise consideration."

Respondent 7: "It is important that as leaders we learn and appreciate that people are either built up or destroyed by our actions and words. Therefore, we should weigh our words and actions because of their effects."

Respondent 8: " While making decisions it is important that those in leadership exercise caution, be sensitive to followers needs in order to avoid breaking their hearts or possibly losing them"

Moderating role of Diversity and Inclusion

The study sought to understand the six aspects that formed diversity and inclusion. The data obtained from the field regarding the six aspects was statistically analyzed and results presented in Table 4.11.

Table 4.11: Diversity and Inclusion: The following is the explanation of the abbreviations: 1 = Strongly Disagree, 2 = Disagree, 3 = Uncertain, 4 = Agree, 5 = Strongly Agree; SD = Standard Deviation

Description			SD	D	U	A	SA	Total	Mean	SD
Diversity and Inclusion	The church leadership has strong value for diversity and inclusivity	Freq.	4	5	18	96	81	205	4.4010	3.58917
		%	1.9	2.4	8.7	46.4	39.1	98.5		
	People of all cultures and backgrounds are respected and valued in church	Freq.	1	5	15	62	123	206	4.4396	.83316
		%	.5	2.4	7.2	30.0	59.4	99.5		
	Church members have sense of inclusion an respect in the church	Freq.	2	2	9	107	84	204	4.2560	.86302
		%	1.0	1.0	4.3	51.7	40.6	98.6		
	Church leadership demonstrates a commitment of meeting the needs of church members with disabilities	Freq.	4	7	40	99	56	206	3.9324	.92183
		%	1.9	3.4	19.3	47.8	27.1	99.5		
	Racial, ethnic, gender and age based jokes are not tolerated in the church	Freq.	5	8	21	77	95	206	4.1884	.98939
		%	.5	3.9	10.1	37.2	45.9	99.5		
	The church provides an environment of free and open expressions of ideas and opinions	Freq.	2	7	22	98	76	205	4.1787	.99119
		%	1.0	3.4	10.6	47.3	36.7	99		

Source: Research data (2019).

The study as seen in Table 4.11 shows that the aspect of diversity and inclusion that was rated highly by the respondents; The aspect of people of all cultures and backgrounds being respected and valued in church. This had a mean value of 4.4396 and a standard deviation value of .83316. What that meant was that the majority of the respondents were of the view that people of all cultures and backgrounds are respected and valued in church. The aspect in position two was that church members have a sense of inclusion and respect in the church. This aspect had a mean and standard deviation values of 4.2560 and 0.86302 respectively. The study's findings are in line with a study by Slater (2018) which concluded that dissimilarities that people are naturally born with are to be valued, respected and embraced. Slater's conclusion was that an environment that is characterized by the spirit of acceptance and respect for everyone is the core of every effective management of diverse work environment.

At position three was that racial, ethnic, gender and age based jokes were not tolerated in the church. The mean value was 4.1884 with a standard deviation value of 0.98939. The study suggested that in Pentecostal Churches in Kenya, the leaders are doing well in terms of dealing with racial/ethnic, gender and age jokes.

The findings of this study are in line with the study by Douglas et al. (2016) which concluded that although some organizations innocently consider tribal/cultural teasing as common and inoffensive jokes, psychologically, it had negative effects on some people especially adolescents. The findings of the study are also in line with another study by O'Brien et al. (2016) that established that there was significant relationship between observed relational discrimination and trauma. This can potentially lead to deterioration of one's emotional and physical health thus affecting performance.

Coming at position four was the aspect of the church being able to provide an environment of free and open expressions of ideas and opinions. This had a mean and standard deviation values of 4.1787 and 0.99119 respectively. This allows for innovation and creativity, a critical ingredient for organizational performance. The findings are in line with a study by Haiba et al. (2015) that observes that new thinking and innovative ideas are ordinarily shaped the moment there is exchange among individuals originating from diverse experiences, acquaintances, capabilities and interests appreciate and mutually engage each other.

At position five was the aspect of church leadership demonstrating a commitment of meeting the needs of church members with disabilities. The mean value was 3.9324 with a standard deviation value of 0.92183. Coming at position six and last in this section was the aspect of the church leadership having strong value for diversity and inclusivity. The mean value and standard deviation values of 4.4010 and 3.58917 tell it all. The standard deviation was strong, indicating that although the church commanded some level of diversity and inclusivity, some work needed to be done in order to raise the mean.

The six aspects combined had a mean value of 4.2326 and a standard deviation value of 1.3646 suggesting that to some commendable extent diversity and inclusivity was practiced in Pentecostal Churches in Kenya. The study is in line with a study by Ohunakin et al. (2019) that established that organizations that appreciate and appropriate diversity and inclusion benefit from its effects of assisting in building an environment where employees are motivated to go an extra mile in the work due to the sense of belonging and acceptance.

The following is the explanation of the abbreviation:

SD = Standard Deviation

Table 4.12: Diversity and Inclusion: Open Ended Questions Analysis

Description			Yes	No	Total	Mean	SD
Activities showing church members of different backgrounds, gender, age and those living with disabilities are included in church programs, respected, their needs addressed and have a sense of belonging	Use of a national language to ensure everyone is accommodated in Sunday Services and other church activities	Freq.	75	132	207		
		%	63.8	36.8	100.0	1.64	.482
	Use of interpreters to ensure all people understand the preaching	Freq.	59	148	207		
		%	28.5	71.5	100.0	1.71	.453
	Providing transport to physically challenged and elderly persons	Freq.	23	184	207		
		%	11.1	88.9	100.0	1.89	.315
	Allocating services to different groups in the church as youths, children, ladies and men	Freq.	86	121	207		
		%	41.5	58.5	100.0	1.58	.494
	Singing songs in different languages	Freq.	26	181	207		
		%	12.6	87.4	100.0	1.87	.332
	Giving helps to the needy in the church	Freq.	11	196	207		
		%	5.3	94.7	100.0	1.95	.225
Activities showing the church provides an environment for free expression of ideas and opinions	Provision of suggestion box	Freq.	26	180	207		
		%	12.6	87.0	100.0	1.86	.357
	Open forums such as AGMs where people are given opportunity to air their views	Freq.	175	31	207		
		%	84.5	15.0	100.0	1.14	.366
	Involving church members in planning for church activities	Freq.	194	12	207		
		%	93.7	5.8	100.0	1.93	.270
Efforts being made by the church leadership to improve on the availability	Involvement of all gender in church leadership	Freq.	94	109	207		
		%	45.4	52.7	100.0	1.51	.539

of diversity and inclusion in the church	Involvement of all ethnic groups in church leadership	Freq.	36	167	207		
		%	17.4	80.7	100.0	1.79	.455
	Involvement of different departments such as ladies, youths, men in church service program	Freq.	97	106	207		
		%	46.9	51.2	100.0	1.49	.539
	Ensuring that leadership roles are distributed on the bases of leadership gifts and abilities and not ethnic affiliations	Freq.	12	191	207		
		%	5.8	92.3	100.0	1.90	.356
	It enables the church to draw available gifts and abilities from across cultural diversity	Freq.	42	165	207		
		%	20.3	79.7	100.0	1.80	.403
	It helps members from across ethnic, gender and age to appreciate, own and support the church vision	Freq.	54	153	207		
Effect of availability of diversity and inclusion in church growth		%	26.1	73.9	100.0	1.74	.440
	It gives a sense of acceptance, ownership, belonging and equality in the church	Freq.	104	103	207		
		%	50.2	49.8	10.0	1.50	.501

Source: Research data (2019).

As seen in Table 4.12, from the six aspects that formed diversity and inclusion, the study had four sections that formed the basis for the open - ended questions. From these sections, the study sought to understand the activities in the church that showed presence of diversity and inclusion. The data obtained from the field regarding the three sub variables were statistically analyzed and results presented in Table 4.12. The first section to consider was activities showing church members of different backgrounds, gender, age and those living with disabilities are included in church programs, respected, their needs addressed and have a sense of belonging. This section had six activities cited by respondents.

The study as seen in Table 4.12 shows that the activity that was rated highest was that of use of national language in order to ensure that everyone is accommodated in Sunday services and other church activities. That showed that the majority of those sampled were in support of this view at 63.8% with the mean value of 1.64 and standard deviation of 0.482. The findings of the study are in line with a study by Ekitala & Wosyanju (n.d.) which revealed that use of vernacular language in a diverse or Church gathering today is usually regarded as a demonstration of negative ethnicity. Ekitala & Wosyanju's (n.d.) study suggested that in a diverse gathering such as the church there was need to use a language commonly understood by most people such as Kiswahili (in the case of Kenya).

The activity that was rated second was that of allocating service programmes to different groups in the church. These are youths, children, women and men. When people are included in any leadership there is usually a sense of happiness and fulfillment. This enhances ownership. The findings of the study are in line with a study by Qi et al. (2019) on the impact of inclusive leadership on employee innovative behaviors. This study revealed that inclusive leadership had a significant positive effect on perceived organizational support and employee innovative

behavior. The findings are also in line with a study by Fang et al. (2019) that established that leader's respect and fair treatment of new generation employees has a significant influence on their innovative results. The activity that was rated third was the use of interpreters to ensure that all people understand the preaching. Of those sampled, 28.5% were in support of this view; 71.5% did not use interpreters. It could be because their ministry context does not demand the service. The findings are in line with the study by Ekitala & Wosyanju (n.d.) that recommended that during common gathering there is need for the use of language commonly understood by most people present. At position four was singing songs in different languages. Of the respondents, 12.6% supported this view. The findings are in line with a study by Nzung'u (2019) that found out that church members would be happy and willing to attend Church service where songs sung are understood.

The activity that came position five was provision of transport to the physically challenged and elderly persons. Of the respondents, 11.1% said that they offered transport for those physically challenged and the elderly persons. Those who did not offer transport to this particular cluster of people could be because their churches did not have them, they lacked capacity or were not taking the Gospel of Christ to all as commanded in Matthew 28. The findings of the study are in line with a study by Otieno (2009) that observed that despite the effort being made to champion the rights of people with disabilities, the rights of this group of people in Kenya are not always upheld. The findings are also in line with a study by Sande (2019) on Pastoral ministry and people with disabilities: 'The case of the Apostolic Faith Mission in Zimbabwe'. This study established that Pastoral ministry should be a caring experience where the needs of the people with disabilities are ministered to.

The activity that was rated last was that of giving help to the needy in the church. Only a small percentage of the respondents were keen on giving help to the needy in the church. The percentage of those that gave help to the needy in the church was very low (5.3%). The results suggested that only a small percentage of pastors in Pentecostal churches in Kenya cared for the less fortunate followers. The findings of the study suggest that many pastors were possibly not aware of the implication of helping the needy followers in the church. A study by Sule & Amuni (2013) on the impact of customer services relation on the organizational growth – ‘A case study of MTN Communication Limited,’ could help these pastors to the impact of followers’s perceived satisfaction to continuous church growth. To some extent one can compare organizational customer to a church members or follower. This study revealed that customer satisfaction was critical in enhancing customer service relationship, continuous support and organizational growth.

The second section to assess was activities showing that the church provides an environment for free expression of ideas and opinions. The results show that the activity that was rated highest was that of involving Church members in planning for church activities. This was supported by 93.7% of the respondents. The second activity was the provision of open forums such as AGMs where people are given an opportunity to air their views. This was supported by 84.5% of the respondents. Coming third was the provision of suggestion boxes. This was supported by 12.6% of the respondents. The results indicate that the percentage of pastors and church elders in Pentecostal churches in Kenya to a great extent allow environment for free expression of ideas and opinions. This has the potential of fostering church growth. The findings of the study are in line with a study by Rolkova & Farkasova (2015) on the features of participative management style.

This study suggested that greater involvement of employees or followers in decision - making or any organizational activities leads to greater satisfaction at work, higher commitment and engagement.

The third section to evaluate was the efforts being made by the church leadership to improve on the availability of diversity and inclusion in the church. According to the results, the respondents rated involvement of different departments such as ladies, youths and men in church service programs highest with 46.9% support. At position two was involvement of all gender in church leadership. This was supported by 45.4% of the respondents. Involvement of all ethnic groups in church leadership came third with 17.4% support from the respondents. Coming last was ensuring that leadership roles are distributed on the bases of leadership gifts and abilities and not ethnic affiliations with minimal percentage support (5.8%). Overall performance in this area was below average. The findings are in line with a study done in Kenya by Wambui et al. (2013) which suggests that there is need for use of diversity management tools in a diverse workforce in order to pass information to everyone concerning diversity and related issues and relevant laws and regulations.

The fourth section to assess was the effect of availability of diversity and inclusion in church growth. The results show that 50.2% of the respondents said that it gives a sense of acceptance, ownership, belonging and equality in the church. Of the respondents, 26.1% observed that it helps members from across ethnic, gender and ages to appreciate, own and support the church vision. Of the respondents, 20.3 % were of the view that diversity and inclusion enables the church to draw available gifts and abilities from across cultural diversity.

Church Growth

The study sought to measure to what extent church growth had been achieved. To understand this, the respondents' opinions regarding the extent of church growth and factors that they thought were responsible to church growth were sought. The data obtained from the field regarding the four sub - variables that measured the extent of church growth were statistically analyzed and the results presented in Table 4.13.

Table 4.13: Church Growth

The following is the explanation of the abbreviations: 1 = Strongly Disagree, 2 = Disagree, 3 = Uncertain, 4 = Agree, 5 = Strongly Agree; SD =Standard Deviation.

Description			SD	D	U	A	SA	Total	Mean	SD
Church Growth	The born again women are increasing in number	Freq.	2	4	7	99	94	206	4.3333	.78826
		%	1.0	1.9	3.4	47.8	45.4	99.5		
	The born again men are increasing in number	Freq.	3	19	35	108	41	206	3.7826	.94822
		%	1.4	9.2	16.9	52.2	19.8	99.5		
	The born again youth are increasing in number	Freq.	1	10	17	116	60	204	4.0386	.91824
		%	.5	4.8	8.2	56.0	29.0	98.5		
	The born again children are increasing in number	Freq.	1	2	9	87	105	204	4.3720	.85434
		%	.5	1.0	4.3	42.0	50.7	98.5		

Source: Research data (2019).

The study as seen in Table 4.13 shows that the increase in number of born again women was higher than the increase of other groups. This had a mean value of 4.3333 and a standard deviation of 0.78826. The other group that informed church growth was the increase in the number of children, which had a mean value of 4.3720 and a standard deviation value of 0.85434.

At position three was the increase in number of born again youth, which had the mean and standard deviation of 4.0386 and 0.85434 respectively. The study shows that the increase in number of born again men ranked last with a mean value of 3.7826 and a standard deviation value of 0.94822. That means that the number of men who are getting converted and coming to church is low.

Overall, the study suggested that there was an increase in the number of born again church members. This was supported by the mean value of 4.1424 with a standard deviation of 1.0356. The findings of the study are in line with a study by Nyabwari & Kagema (2014) which observed that although charismatic Pentecostals churches started in cities, at the moment they have extended to the rural areas. Definitely, that extension speaks of numerical growth.

Inferential Statistics

This section presents results of the inferential statistics based on correlation analysis used to assess the strength of the relationship between the independent variables namely: Shared leadership and emotional intelligence combined with diversity and inclusion, which is hereby referred to as a moderating variable of the study. Regression analysis was also used to gauge the relative significance of each variable against church growth and the moderating effect of diversity and inclusion on shared leadership; shared leadership and the combined effect of both the two independent variables.

Diagnostic Tests

The following three diagnostic tests were carried out before the regression analysis was run: Normality, Heteroskedasticity and Multicollinearity test.

Tests of Normality

To check for normality of the variables used in the research, Shapiro - Wilk (S - W) assessments were carried out.

Table 4.14: Test of Normality

The following is the meaning of the abbreviations Df and Sig.: Df = degrees of freedom; Sig.= Significance

Variables	Shapiro – Wilk		
	Statistic	Df.	Sig.
Practice of shared leadership	.889	207	.000
Emotional Intelligence	.650	207	.000
Church growth	.865	207	.000

Source: Research data (2019).

In normality assessment, any test that has a p- value greater than 0.05 describes normal distribution. A test that has a P - value less than 0.05 indicates that there is no normality (Ghasemi & Zahediasl, 2012). Normality of the data was assessed using S - W test. The choice of S-W test was informed by its capacity to identify deviation from normal distribution. The test showed that the p - value was less than 0.05. Thus, the distribution was significantly different from a normal distribution (Mishra et al., 2019; Field, 2013). This signifies that the population from which the samples were taken was not normally distributed. Since the distribution was not normally distributed, the researcher opted for robust regression.

Test for Heteroskedasticity

The objective of this test was to determine whether the study would apply the robust or ordinary least square regression (linear regression).

In case of a heteroskedasticity, a robust regression is recommended (Field, 2013). The heteroskedasticity test for each of the sub variables against church growth was run and the outcome presented in the Table 4.15.

Table 4.15: The heteroskedasticity test for shared leadership sub variables

The following is the meaning of the abbreviations SS = The Sum of squares or sum of squared errors, MS = The mean squared error: the average variability in the data, Df =degrees of freedom, Sig. = Significance, F = F - ratio, t = test statistics, R^2 = The co - efficient of determination, ITE = Internal Team Environment, CME = Church Members Environment, C KSC = Collaboration and Knowledge Sharing Culture, CG = Church Growth, EC = Emotions Consciousness, EM = Emotions Management.

Source | SS Df MS Number of Obs. = 207

```
-----+-----
Model | .147938355 4 .036984589 Prob > F = 0.0000
Residual | .222136973 202 .001099688 R-squared = 0.3998
-----+-----
Total | .370075328 206 .001796482 Root MSE = .03316
-----+-----
Adj. R-squared = 0.3879
```

```
-----+-----
e2 | Coef. Std. Err. t P>|t| [95% Conf. Interval]
-----+-----
ITE | .1348253 .0272964 4.94 0.000 .0810028 .1886478
CME | -.0798302 .0268881 -2.97 0.003 -.1328475 -.0268128
KSC | .0131371 .0135154 0.97 0.332 -.0135122 .0397865
CG | -.1815906 .0181408 -10.01 0.000 -.2173602 -.1458209
_cons | .1046722 .0226609 4.62 0.000 .0599901 .1493544
```

Pearson's Correlation and Heteroskedasticity test on emotional intelligence sub variables

```
-----+-----
| EC EM CG
-----+-----
EC | 1.0000
EM | 0.3448 1.0000
CG | 0.3367 0.2092 1.0000
```

Source | SS Df MS Number of Obs. = 207

```
-----+-----
Model | .470447643 2 .235223822 Prob > F = 0.0000
Residual | 3.34856188 204 .016414519 R-squared = 0.1232
-----+-----
Total | 3.81900952 206 .018538881 Root MSE = .12812
-----+-----
Adj. R-squared = 0.1146
```

```
-----+-----
CG | Coeff. Std. Err. t P>|t| [95% Conf. Interval]
-----+-----
EC | .39175 .0911228 4.30 0.000 .2120866 .5714133
EM | .0684736 .0452706 1.51 0.132 -.0207846 .1577318
_cons | .4530896 .0708679 6.39 0.000 .3133622 .592817
```

Breusch - Pagan / Cook-Weisberg test for heteroskedasticity

Ho: Constant variance

Variables: fitted values of CG Chi2 (1) = 15.73 Prob. > chi2 = 0.0001

Table 4.15 has two sections. The first part contains a summary of regression and correlation analysis whose aim was to find out the adjustable residuals or deviations. The second part is a summary of heteroskedasticity test whose aim was to assess whether there was constant variance across the variables. Using Breusch - Pagan test in STATA, it is clear that the model is heteroskedastic. This is supported by the fact that the $p\text{-value} < 0.05$.

Since heteroskedasticity usually causes bias in standard errors, the study opted for robust regression in order to minimize the biasness of the model which could occur from the deflation of standard error as a result of the heteroskedasticity (Field, 2013).

Test of Multicollinearity

To assess whether multicollinearity would occasion a challenge, regression analysis was conducted. Tolerance and Variance inflation factors (VIF) are presented below in Table 4.16.

Table 4.16: VIF test of multicollinearity

Model		Collinearity Statistics	
		Tolerance	VIF
1	(Constant)		
	Internal team environment	1.000	1.000
2	(Constant)		
	Internal team environment	.653	1.532
	Church Members'	.653	1.532
	Empowerment		
3	(Constant)		
	Internal team environment	.642	1.559
	Church Members'	.619	1.616
	Empowerment		
	Collaboration and Knowledge	.857	1.166
	Sharing Culture`		

Source: Research data (2019).

The presence of a strong correlation between two or more independent variables in a regression model denotes multicollinearity (Field, 2013). As observed by Field, what that means is that a strong or rather perfect collinearity will make it challenging to find the distinct influence of a

separate independent variable on the dependent variable. The values of b for each variable are interchangeable thus affecting the size of regression coefficients due to increased standard error. According to Kraha et al. (2012), multicollinearity has the potential to lead to complexity in the research results, in that way giving the researcher difficult time in the work of the data.

Multicollinearity explains the challenges that accompany overlapping when responses from dissimilar regressors overlap thus affecting the outcome (Yoo et al. 2014). This study sought to assess the independent variables for compliance with the assumption that no multicollinearity existed among the independent variables. In line with the suggestion by Hair et al. (2014), this study adopted VIF for assessing the phenomenon. Hair et al. postulate that if the VIF is greater than or equal to 10 ($VIF \geq 10$), then it shows that there is multicollinearity. Field (2013) asserts that tolerance below 0.1 indicates a serious problem. Table 21 indicates that all the VIFs of the variables (represented by the sub - variables) were less than 10 and tolerance were greater than 0.1. This means that there was no multicollinearity and thus all the predictor variables were upheld in the regression model.

Correlation Analysis

In data analysis, Karl Pearson's coefficient of correlation is used to compare the extent in which two pairs of variables are related or associated (Schober, Boer & Schwarte, 2018). Pearson's correlation coefficient is regarded as an open unit of gauging the relationship between the independent and dependent variables. It takes the values of $[-1, +1]$. When r is close to $+1$ (-1), there is a strong positive (negative) relationship (Kothari & Garg, 2014). According to Kothari & Garg (2014), Pearson's correlation coefficient as a numerical value measures the strength and bearing of a linear relationship between two quantitative variables, X and Y . The symbol used for the Pearson's correlation coefficient calculated from any sample is r , whose value ranges

from -1.0 to +1.0. To calculate Pearson's correlation coefficient there is no rule concerning whatever to use. Instead, a researcher can use a formula, scientific calculator or any statistical software like SPSS, Excel or Minitab (Razak et al., 2017).

The first three objectives were to investigate the effect of internal team environment, church members' empowerment, collaboration and knowledge sharing on church growth among Pentecostal Churches in Kenya. The study sought to assess whether the sub variables of the predictive variable, shared leadership had a positive relationship with church growth. Data from the field was analyzed and the results presented in the Table 4.17 below. Table 4.17: Correlation Coefficient Analysis for shared leadership sub -variables and Church growth

		Correlations			
		Church Growth	Internal team environment	Church Members' Empowerment	Collaboration and Knowledge Sharing Culture`
Church Growth	Pearson Correlation	1	.235**	.342**	.200**
	Sig. (2-tailed)		.001	.000	.004
	N	207	207	207	207
	Bias	0	.004	-.005	.030
	Std. Error	0	.087	.096	.085
	Bootstrap ^c BCa 95% Confidence Interval	Lower Upper	.071 .419	.153 .510	.066 .443
Internal team environment	Pearson Correlation	.235**	1	.589**	.309**
	Sig. (2-tailed)	.001		.000	.000
	N	207	207	207	207
	Bias	.004	0	-.003	.052
	Std. Error	.087	0	.074	.141
	Bootstrap ^c BCa 95% Confidence Interval	Lower Upper	.071 .419	.428 .716	.096 .629
Church Members' Empowerment	Pearson Correlation	.342**	.589**	1	.357**
	Sig. (2-tailed)	.000	.000		.000
	N	207	207	207	207
	Bias	-.005	-.003	0	.058
	Std. Error	.096	.074	0	.145
	Bootstrap ^c BCa 95% Confidence Interval	Lower Upper	.153 .510	.428 .716	.155 .694
Collaboration and Knowledge Sharing Culture`	Pearson Correlation	.200**	.309**	.357**	1
	Sig. (2-tailed)	.004	.000	.000	
	N	207	207	207	207
	Bias	.030	.052	.058	0
	Std. Error	.085	.141	.145	0
	Bootstrap ^c BCa 95% Confidence Interval	Lower Upper	.066 .443	.155 .629	.155 .694

Source: Research data (2019).

The Pearson correlation coefficient (r) is described as a means of assessing the strength of a linear relationship between a predictor (independent variable) and outcome (dependent variable) (Kothari, 2004). The relationship may be positive or negative. As Kothari postulates, the Pearson correlation coefficient has a value that ranges from negative one (-1) to positive one (+1). In that case, it is important to note that any value that comes close to zero reveals or shows that there is no relationship between the predictor and the outcome. Kothari further suggests that any value that is greater than 0.05 indicates a positive relationship. This means that variables have effect on each other. As the value of one variable increases, the value of the other will likewise increase. Consequently, a value less than zero indicates a negative correlation. This means that as the value of one variable decreases, the value of the other variable decreases also.

The results of the Table 4.17 indicate that all the predictor sub - variables in shared leadership: internal team environment, church members' empowerment, collaboration and knowledge had a positive relationship with the outcome variable (church growth). Church growth was significantly correlated with internal team environment , $r = .235$ [.071, .419], Church members' empowerment, $r = .342$ [.153, .510], and collaboration and knowledge sharing culture, $r = .200$ [.066, .443]; internal team environment was correlated with church members' empowerment, $r = .589$ [.428, .716], and collaboration and knowledge sharing culture, $r = .309$ [.096, .629]; Church members' empowerment was also correlated with collaboration and knowledge sharing culture, $r = .357$ [.155, .694].

Among the three predictor sub - variables, the one that had the strongest correlation coefficient with church growth was church members' empowerment with a correlation coefficient of 0.342, $p < 0.05$, followed by internal team environment, which had correlation coefficient of 0.235,

$p < 0.05$. Collaboration and knowledge sharing culture had the lowest positive relationship with the outcome variable with correlation coefficient of 0.200, $p < 0.05$.

Thematic analysis of the focus group also showed that the themes of delegation, allowing church members' room for creativity, innovation, suggestions, development of talents and provision of training opportunities were very dominant in the discussion. The following excerpts from the focus group discussion data demonstrate this.

Respondent 1: "In our church just as is the case in many churches, church members and elders have some level of delegated authority, but answerable to the appointing authority who is the pastor. "

Respondent 2: "Church members are given some responsibilities to work closely with the pastor. The given opportunities help them to develop their talents; something that contributes to church growth. "

Respondent 3: "In some churches, pastors welcome new ideas through the soliciting of suggestions from church members. Some also encourage and benefit from multifaceted ideas brought by church members' creativity and innovativeness."

Respondent 4: "While a good number pastors involved church members and elders, there are some who somehow hesitant because of some level of insecurity."

Respondent 5: "Many of our churches have church members' empowering forums such as trainings, seminars, economic empowerment, conferences and delegations."

Respondent 6: "In our church I have an example of how the young people came up with an innovative idea to put ceiling and to beautify the front part of our church because we have freed them and allowed them operate free and do whatever they would like to do for the glory of God."

Respondent 7: "Church members empowerment through delegation, nurturing of talents, having special interest group services, inviting suggestions and feedbacks from church members and other leaders has played key role in growing our church."

Respondents 8: " There is no doubt that church members empowerment play critical role in ensuring that work is done faster because more people are involved. Where there has been church members empowerment, there has been growth, and where there has been no empowerment, growth has been lacking."

The results from the focus group revealed that Pentecostal churches in Kenya practiced shared leadership evidenced by delegation where church members are given responsibilities to

maximize their potential, something that contributes to church growth. The findings also revealed that there was a small fraction of churches that did not practice sharing responsibilities because pastors had insecurity. Further, the results revealed that Pentecostal churches in Kenya created room for empowerment through trainings and seminars.

Results are in agreement with the findings of a study done in Somalia by Dahie et al. (2016) that assessed the relationship between employee empowerment and organizational performance: ‘Empirical study from telecommunication companies in Mogadishu – Somalia’. The study found out that employee empowerment correlated with organizational performance. The findings thus imply that there is a positive relationship between empowerment and performance, which translates to organizational growth.

Thematic analysis of focus group showed that the themes of incorporating the church groups, departments and church members in setting up church’s goals and proper stewardship of resources was also dominant in the discussion. The following excerpts from the focus group discussion data demonstrate this.

Respondent 1: “The involvement of church leaders, department and members in deciding whatever needs to be done in the church such as church projects raises the level of ownership. Every church allows church members to own it.”

Respondent 2: “Different churches have different departments and ministries, which assist the pastors in running the affairs of the church. The departments and ministries include: Youth, women, men, ushers, hospitality, protocol, mission and children amongst many others.”

Respondent 3: “In many churches in our country and denominations, there is strong emphasis on church departments comprising of different groups. In these groups, they cultivate their abilities. That helps in achieving the church’s goals.”

Respondent 4: “In order to encourage working together in our church, we create opportunities of sharing things together such as eating together.”

Respondent 5: “For proper stewardship of resources such as money selected committees members have a say on how these resources are used. In some denominations however, the top leadership plays a big role in determining how money contributed through offerings and tithes is

used. In case of fundraising for particular projects, the relevant organ such as the church council or project committee decides how the money is used.”

Respondent 6: “In our church for example, we allow different departments to operate their own accounts where they can draw money for their own programs and also to assist the church’s general programs.”

Respondent 7: “The issue of money is sensitive. In many churches there is accountability because the pastor operates with a council (committee) which sets the church budget. However, there are some churches that do not have effective structured councils (committees).”

Respondent 8: “ In cases where pastors have not demonstrated proper accountability, you will hear of lose of trust and consequent withdrawal of support by members”.

Objective four sought to assess whether the sub variable: Emotions consciousness of the predictor variable, emotional intelligence had a positive relationship with church growth.

Objective five sought to assess whether the sub variable: Emotions management of the predictive variable, emotional intelligence had a positive relationship with church growth.

Data obtained from the field for the above two objectives were analyzed and the results presented in Table 4.18.

Table 4.18: Correlation Coefficient Analysis for sub variables: Emotions consciousness and Emotional management of the predictor variable, emotional intelligence and church growth

Correlations					Church Growth	Emotions Consciousness	Emotions Management
Church Growth		Pearson Correlation			1	.337**	.209**
		Sig. (2-tailed)				.000	.002
		N			207	207	207
		Bias			0	.002	.019
		Std. Error			0	.056	.050
	Bootstrap ^c	BCa 95% Confidence Interval	Lower	.		.223	.105
			Upper	.		.457	.398
					.337**	1	.345**
					.000		.000
					207	207	207
Emotions Consciousness		Bias			.002	0	.039
		Std. Error			.056	0	.093
	Bootstrap ^c	BCa 95% Confidence Interval	Lower	.223		.	.192
			Upper	.457		.	.672
					.209**	.345**	1
					.002	.000	
					207	207	207
	Emotions Management	Bias	Std. Error	Lower	.019	.039	0
					.050	.093	0
					.105	.192	.
					.398	.672	.

Source: Research data (2019).

In regard to objective four, the results in Table 4.18 indicate that the sub variable: emotions consciousness of the predictor variable, emotional intelligence had a significant correlation with church growth. Church growth was significantly correlated with emotions consciousness, $r = .337$ [.223, .457]. The results are in agreement with a study done in America by Roth (2014),

that found out that emotions consciousness (awareness) among other competencies was considerably higher among pastors of turnaround churches. The results suggested that pastors possessing higher level of emotions consciousness (awareness) stand a better chance of improving church attendance and promoting continued church growth.

Objective five sought to assess whether the sub variable: Emotions management of the predictor variable, emotional intelligence had a positive relationship with church growth. After data analysis results revealed that church growth significantly correlated with and emotions management, $r = .209$ [.105, .398]. The findings are in agreement with a study done in America by Bassey Sr (2018), that revealed that the lead clergy of Wesleyan Church possessed emotions management skill, which created positive work environment capable for inspiring growth.

The results in Table 4.18 revealed that emotions consciousness was also correlated with emotions management, $r = .345$ [.192, .672]. Between the two sub variables, the one that had the strongest positive relationship with church growth was emotions consciousness with a correlation coefficient of 0.337, $p < 0.05$. Emotions management had a weak correlation coefficient of 0.209, $p < 0.05$.

Thematic analysis of the focus group showed that the themes of discerning own emotions and adjusting when it comes to acting, dealing with unpleasant feelings, handling others' feelings and emotions sensitively and effectively and effective use of emotions when making decisions were dominant in the discussion on emotional intelligence. The following excerpts from the focus group discussion data demonstrate this:

Respondent 1: "Although there are pastors and church leaders who are able to read their own emotions, some pastors and church leaders are unable to read or monitor own emotions thus when they do not know what to do with negative emotions or they fail to adjust when faced with negative feelings and emotions."

Respondent 2: “On the issue of being able to read emotional signs especially when one is unhappy with an issue, some of us are able to read those emotional signs. However, some pastors and church leaders struggle in this area. Although here in Kenya we are trying, we understand there are those pastors and church leaders who have to deal with this issue.”

Respondent 3: ‘Some pastors due to the grace of God operating in their lives do not have a difficult time in dealing with both pleasant and unpleasant feelings and emotions. Some pastors are very positive although there are some who react differently to negative emotions.’”

Respondent 4: “A good number of pastors and church leaders have been successful in handling emotions especially those negative emotions that sometimes find their way into our lives. The best way of dealing with emotions effectively is taking time to understand the situation instead of reacting as some of us pastors do sometimes. “

Respondent 5: “It is not easy to deal with negative emotions. Pastors are human beings with human weaknesses and at times, they may be hurting although they may not share with members. Sometimes those emotions have played out in the open and affected the church or the good name of the man of God. “

Respondent 6: “As pastors and church leaders, we need to apply feelings and emotions when making decisions. This will help to avoid making insensitive judgments. For example, some pastors have been insensitively transferred by the seniors without due considerations. That has left those affected deeply hurt. Sensitivity is critical in dealing with other people, more so if you put yourself in their shoes.”

Respondent 7: “Because it is easy to act irrationally sometimes due to other issues surrounding us as leaders, I have come to realize that it may be necessary to consult others in order to be sure that one does not end up destroying instead of building.”

Respondent 8: “Being able to read one’s emotions and those of others helps a leader in avoiding some common mistakes that sometimes drive followers away.”

As seen from the excerpts, the findings from the focus group revealed that emotions consciousness and management have a moderate significant positive relationship with church growth.

The results of this study are supported by the outcomes or conclusions of a study done by Radha & Shree (2017) that established that emotional intelligence had a lot of bearing and influence concerning the extent in which employees performed in the work place. The outcomes of this research are also supported by a study that Tanseseu & Ramona - Diana (2019) conducted. This

study established that there was a significant positive connection between employees' emotional intelligence and their performance in the work place.

Emotional intelligence was critical in influencing the extent in which managers increased their understanding concerning the factors that would impact the manner in which employees did their work in terms of performance. The study sought to assess whether the combined predictive variables, shared leadership and emotional intelligence had a positive relationship with church growth. The data obtained from the field regarding the four sub variables that measured the extent of church growth were statistically analyzed and results presented in Table 4.19.

Table 4.19: Correlation Coefficient Analysis for Shared leadership, emotional intelligence and church growth

						Church Growth	Practice shared leadership	of emotional Intelligence
Church Growth	Pearson Correlation					1	.307**	.287**
	Sig. (2-tailed)						.000	.000
	N					207	207	207
	Bias					0	.002	.014
	Std. Error					0	.064	.047
	Bootstrap ^c							
	BCa 95% Confidence Interval			Lower	Upper	.177	.432	.183
Shared leadership						.457		.457
	Pearson Correlation					.307**	1	.327**
	Sig. (2-tailed)					.000		.000
	N					207	207	207
	Bias					.002	0	.022
	Std. Error					.064	0	.069
	Bootstrap ^c							
Emotional Intelligence	BCa 95% Confidence Interval			Lower	Upper	.177	.432	.197
						.457		.558
	Pearson Correlation					.287**	.327**	1
	Sig. (2-tailed)					.000	.000	
	N					207	207	207
	Bias					.014	.022	0
	Std. Error					.047	.069	0
	Bootstrap ^c							
	BCa 95% Confidence Interval			Lower	Upper	.183	.197	.457
						.558		

Source: Research data (2019).

The results in Table 4.19 indicate that both shared leadership and emotional intelligence have a positive relationship with church growth. The model indicates that Church growth was significantly correlated with shared leadership, $r = .307$ [.177, .432] and shared emotional intelligence, $r = .287$ [.183, .457]. Shared leadership was also correlated with emotional intelligence, $r = .327$ [.197, .558]. The variables' p - values were less than .001 ($< .001$).

The findings of this study are supported by a study carried out by Carson, Tesluk & Marrone (2007), which sought to investigate the manner in which shared leadership operated in teams. This study assessed circumstances that played key roles in the practice of shared leadership in teams. The study established that shared leadership operated in an environment characterized by internal team environment comprising of common drive, backing and empowerment through coaching. The findings are also supported by another study by Herbst (2017) that determined that shared leadership correlated with improved (better) decisions, resourceful innovation and sustained growth.

The findings of a study done in Kenya by Ayiro (2010) on the analysis of emotional intelligence and the performance in selected schools in Kenya revealed there was a significant relationship between a school principal's emotional intelligence and the school's success. Further support comes from a study done in Ghana by Danquah (2014) that established that emotional intelligence significantly correlated with organizational performance.

The researchers' suggestion is that one should not assume that correlation denotes the presence of a causal relationship (Dankel et al., 2018).

Correlation results require some backing from regression analysis in order to evaluate a causal relationship. That being the case, the current study considered linear regression suitable (Dankel et al., 2018).

Regression Analysis

The first three objectives in the study sought to gauge the relative significance of the three sub - variables of the predictive variable, shared leadership against church growth. Data obtained from the respondents concerning internal team environment, church members' empowerment, collaboration and knowledge sharing culture was statistically analyzed and results of the same presented in Table 4.20.

Table 4.20: Model of fit on shared leadership and church growth

Model	Model Summary ^d									
	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics F Change	df1	df2	Sig. F Change	Durbin-Watson
1	.235 ^a	.055	.051	.13266	.055	12.009	1	205	.001	
2	.345 ^b	.119	.110	.12843	.064	14.722	1	204	.000	
3	.354 ^c	.125	.112	.12830	.006	1.412	1	203	.236	1.901

a. Predictors: (Constant), Internal team environment
b. Predictors: (Constant), Internal team environment , Church Members' Empowerment
c. Predictors: (Constant), Internal team environment , Church Members' Empowerment, Collaboration and Knowledge Sharing Culture`
d. Dependent Variable: Church Growth

Source: Research data (2019).

In interpreting multiple linear regression, the researcher's first table of interest is the model summary. According to Dhakal (2018), the model summary provides the R, R², adjusted R² and the standard error of the estimate, which a researcher can use to determine how well a regression model fits the data. In the summary model above, 0.235, 0.345 and 0.354 are the coefficients between the predictive sub variables (internal team environment, church members' empowerment, collaboration and knowledge sharing culture) and the outcome (church growth). The measures of how the variability is accounted by the predictor sub variables are 0.055, 0.119 and 0.125 (internal team environment and church members' empowerment).

Adjusted R square (0.051, 0.110 and 0.112) give the idea of how well the model generalizes the research findings. In that regard, it should be the same or very close to R^2 .

The R^2 in the above table 4.20 is 0.055, 0.119 and 0.125. This means that the model is well fitted to generalize the findings of the research since the coefficient of adjusted R^2 is close to R^2 (Field, 2013). Durbin- Watson informs whether the assumption of the independent errors is tenable. The values of less than one or greater than three calls for some apprehension. The closer the value to two the better. For example, 1.901 meets the threshold. Thus, the assumption of the independent error is not violated.

The results in Table 4.20 indicate that, the effect of internal team environment on church growth can be considered statistically significant because P - value is below 0.05. The results further show that internal team environment correlates with church growth with an R - value of 0.235. This means that the Predictive Variable accounts for 23.5% in church growth. R^2 demonstrates that internal team environment explains 5.5% variation of church growth. The rest is explained by church members' empowerment, collaboration and knowledge sharing culture plus other variables that are not factored in this model. The proportion that is explained by internal team environment was statistically significant (12.009, $p < 0.05$).

The results indicate that the effect of church members' empowerment on church growth has numerical significance because P - value is below 0.05. The results further show that church members' empowerment correlates with church growth with an R - value of 0.342. This means that the independent or predictive variable accounts for 34.2% in church growth. R^2 shows that church members empowerment explains 6.4% variation of church growth.

The rest is explained by internal team environment, collaboration and knowledge culture and other factors which are not considered in this model. The percentage that is explained by church members' empowerment is statistically significant (14.722, $P < 0.05$).

The results further indicate that the effect of collaboration and knowledge sharing culture on church growth is not numerically significant because the P - value is above 0.05. R^2 indicates that collaboration and knowledge culture explains 0.6% variation of church growth. The three sub variables combined explain 12.5 variation of church growth. The rest is clarified by other issues that this model does not in any way consider. The sub variable that explains the highest variation is church members' empowerment. The findings of the study are supported by a study by Nadaam et al. (2018) that assessed the manner employees' empowerment influenced organizational performance. Their case study focused on the hotel industry. The results revealed that there was a significant relationship between employees' empowerment and organizational performance.

The ANOVA statistics on shared leadership practices were done. The data obtained from the field was statistically analyzed. The results are presented in Table 4.21.

Table 4.21: ANOVA Statistics on shared leadership

ANOVA ^a						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	.211	1	.211	12.009	.001 ^b
	Residual	3.608	205	.018		
	Total	3.819	206			
2	Regression	.454	2	.227	13.767	.000 ^c
	Residual	3.365	204	.016		
	Total	3.819	206			
3	Regression	.477	3	.159	9.667	.000 ^d
	Residual	3.342	203	.016		
	Total	3.819	206			

a. Dependent Variable: Church Growth

b. Predictors: (Constant), Internal team environment

c. Predictors: (Constant), Internal team environment , Church Members' Empowerment

d. Predictors: (Constant), Internal team environment , Church Members' Empowerment, Collaboration and Knowledge Sharing Culture`

Source: Research data (2019).

ANOVA tells whether the model is significantly better at predicting the outcome than using the means as the best guesses. The F ratio in the ANOVA model usually represents the ratio of improvement of predicting the results from fitting the model relative to inaccuracy that exists in the model. F ratio should be greater than one at significant p – value. If the p - value is significant then the model has significantly improved. The ability to predict the outcome value compared to not fitting the model (Field, 2013). In the ANOVA model Table 4.20 (b) above, there is a significant relationship between the internal team environment and church growth. The F - test results (1, 205) = 12.009 was positive at $p = 0.001 < 0.05$.

Therefore, there was significant relationship between internal team environment and church growth. The findings of the study are in agreement with several studies. Owusu (2016)

suggested that in order for a church to experience significant growth and develop members who are committed to God and church programs, there is need for a conducive internal team environment. The findings have backing from another study by Becerra (2017) which established that in a team leadership environment, there is promotion of internal relational actions such as coaching, collaboration, conflict management, encouraging response to peoples' needs and modeling principle. Further support comes from a study by Dreyery (2012) which observed that internal team environment allows opportunity for the exchange of information, networking, forming of coalition and compromise for the benefit of the organization.

The ANOVA results show significant relationship between internal team environment and church members' empowerment combined.

The F - test results $(2, 204) = 13.767$ were statistically at $p = 0.001 < 0.05$. The results show significant relationship between internal team environment and church members' empowerment. Further, the ANOVA results show significant relationship among internal team environment, church members' empowerment and collaboration combined. The F - test results $(3, 203) = 9.667$ was positive and significant at $p = 0.001 < 0.05$. The ANOVA results show significant relationship among internal team environment, church members' empowerment, collaboration and knowledge sharing culture combined and church growth. Some other research works support the findings.

Yukl (2013) and Becerra (2017) observe that the leader's resolve to allow or give those under him/her in the organization chance to exercise influence and give them a sense of authority, freedom of choice and self determination, facilitate more work and production of better ideas. These help improve the organization's performance. The outcomes further agree with the findings of a research work carried out by Fapohunda (2013) which suggested that for any

organization to experience effectiveness in terms of performance and growth, some level of empowerment is needed. This allows followers or employees to carry out work efficiently. In an environment characterized by adequate measure of freedom and empowerment, followers or employees have a sense of ownership that helps them to perform effectively even beyond of the expectation of their superiors (Fapohunda, 2013).

Table 4.22: Coefficient of internal team environment, church members' empowerment, collaboration and knowledge sharing culture

	Model	b	Std. Error	Beta	p
1	(Constant)	0.558 (0.424, 0.706)	0.075		.001
	Internal team environment	0.303 (0.424, 0.706)	0.087	.235	.002
2	(Constant)	0.440 (0.276, 0.627)	0.079		.001
	Internal team environment	0.066 (-.300, 0.442)	0.178	.051	.740
	Church members' empowerment	0.378 (0.009, 0.705)	0.214	.312	.070
3	(Constant)	0.425 (0.269, 0.596)	0.081		.001
	Internal team environment	0.050 (-.301, 0.400)	0.178	.039	.817
	Church members' empowerment	0.351 (-.038, .637)	.229	.290	.140
	Collaboration and knowledge sharing	0.062 (-.004, 0.371)	.093	.084	.283

Source: Research data (2019).

Table 4.22 shows a multiple linear regression model of shared leadership sub variables and church growth, with 95% bias adjusted and enhanced confidence intervals described in parentheses. The confidence intervals and standard errors of the outcome are based on 1000 bootstrapping samples. The table has three models.

Model one shows a beta coefficient = 0.235 pointing to the fact that the model demonstrates a moderate fit. Resulting relationship can be seen from the model presented below:

$$CG = 0.558 + 0.235 \text{ ITE} + \epsilon$$

Where

CG = Church Growth

ITE = Internal team environment

The results show that a unit change in internal team environment is responsible for increasing growth in church membership by 0.235. The regression model discovered that internal team environment revealed numerical significance at $\beta = 0.235$, $p = 0.002$. In that case, at 5% significance level, internal team environment had a positive significant effect on church growth. That meant that internal team environment positively and significantly relates with church growth in Pentecostal churches in Kenya.

Model two shows a beta coefficient = 0.051 and 0.312 denoting that the model delivered a strong fit for only one variable, church members' empowerment. The relationship can be seen from the model presented below:

$$CG = 0.440 + 0.051 \text{ ITE} + 0.312 \text{ CME} + \epsilon$$

Where

CG = Church Growth

ITE = Internal team environment

CME = Church members' empowerment

The results show that when the explanatory variables (internal team environment and church members' empowerment) are together, they affect each other in the sense that the beta value of internal team environment decreases from 0.235 to 0.051. The beta value of church members'

empowerment becomes 0.312 (the figure would have been higher if the variable was run in a separate model, i.e. simple regression model). Therefore, a unit change in internal team environment and church members' empowerment is responsible for increasing growth in church membership by 0.051 and 0.312.

The regression model revealed that from a numerical or statistical point of view, a combination of internal team environment and church members' empowerment makes internal team environment statistically insignificant at $\beta = 0.051$, $p = 0.740$. In that case, at 5% significance level, internal team environment had an insignificant positive effect on church growth. The same case applied to church members' empowerment. A combination of the sub variable with internal team environment causes it scientifically insignificant or minimal at $\beta = 0.312$, $p = 0.070$. Model three shows a beta coefficient = 0.039, 0.290 and 0.084. This indicates that the model delivered a strong fit for only one variable, church members' empowerment. The relationship can be seen from the model presented below:

$$CG = 0.425 + 0.039 \text{ ITE} + 0.290 \text{ CME} + 0.084 \text{ CKC} + \epsilon$$

Where

CG = Church Growth

ITE = Internal team environment

CME = Church members' empowerment

CKSC = Collaboration and knowledge sharing

The results show that when another explanatory variable was added to internal team environment and church members' empowerment, there was additional effect on the variables. For example, the beta value of internal team environment further decreased from 0.051 to 0.039, while that of church members empowerment decreased from 0.312 to 0.290.

The beta value of church members' empowerment becomes 0.290 (the figure would have been higher if the variable was run in a separate model, i.e. simple regression model). Therefore, a unit change in internal team environment and church members' empowerment is responsible for increasing growth in church membership by 0.051 and 0.235.

The regression model revealed that internal team environment was numerically insignificant at $\beta = 0.051$, $p = 0.740$. In that case, at 5% significance level, internal team environment had an insignificant positive effect on church growth. The regression model revealed that church members' empowerment was mathematically insignificant at $\beta = 0.312$, $p = 0.140$. The regression model also revealed that collaboration and knowledge sharing culture was numerically insignificant at $\beta = 0.084$, $p = 0.283$. That also meant that there was no significant relationship between collaboration and knowledge sharing culture and church growth in Pentecostal Churches in Kenya.

The fourth objective of the study sought to measure the relative significance of the two sub variables of the predictive variable, emotional intelligence against church growth. Data obtained from the respondents concerning emotions consciousness and management was statistically analyzed and results indicated in Table 4.23.

Table 4.23: Model of Fit of Emotions Consciousness and Emotions Management

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin - Watson
						F Change	df1	df2		
1	.337 ^a	.113	.109	.12852	.113	26.208	1	205	.000	
2	.351 ^b	.123	.115	.12812	.010	2.288	1	204	.132	1.996

Source: Research data (2019).

a. Predictors: (Constant), Emotions Consciousness

b. Predictors: (Constant), Emotions Consciousness, Emotions Management

c. Dependent Variable: Church Growth

Source: Research data (2019).

Table 4.23 has two models. The results in model one indicate that the effect of emotions consciousness on church growth numerically or statistically shows significance because P - value is below or less than 0.05.

The results further show emotions consciousness correlates with church growth with an R - value of 0.337. This means that the predictive sub variable accounts for 33.7% in church growth. R^2 squared demonstrates that emotions consciousness explains 11.3% variation of church growth while the rest is explained by emotions management and other variables that are not explained in this model. The proportion that is explained by emotions consciousness was numerically significant (26.208, $p < 0.05$). The results in model two show that the two explanatory sub variables of the predictive variable, emotional intelligence (emotions consciousness and management) correlate with church growth with an R - value of 0.351. This means that the predictive sub variables of emotional intelligence account for 35.1% in church growth. R^2 demonstrates that emotions consciousness and management explain 12.3% variation of church

growth while the rest is explained by other variables that are not described in this model. The effect of emotions consciousness and management on church growth is statistically insignificant because P - value is greater than 0.05. That means that the coming together of the two predictive sub variables affects each other. In that case, the statistical significant effect of emotions consciousness was affected by emotions management.

Table 4.24: Analysis of variance statistics of emotions consciousness and emotions management

Model		Sum Squares	of Df	Mean Square	F	Sig.
1	Regression	.433	1	.433	26.208	.000 ^b
	Residual	3.386	205	.017		
	Total	3.819	206			
2	Regression	.470	2	.235	14.330	.000 ^c
	Residual	3.349	204	.016		
	Total	3.819	206			

Source: Research data(2019)

a. Dependent Variable: Church Growth

b. Predictors: (Constant), Emotions Consciousness

c. Predictors: (Constant), Emotions Consciousness, Emotions Management

Source: Research data (2019).

In the ANOVA model Table 4.24 above, there is a significant relationship between the emotions consciousness and church growth. The F - test results (1, 205) = 26.208, was positive at $p=0.001 < 0.05$. According to the results, emotions consciousness significantly and positively relates with church growth. The ANOVA results show a significant relationship between emotions consciousness and emotions management combined. The F - test results (2, 204) = 14.330, was statistically at $p = 0.001 < 0.05$. The results show significant relationship between emotions consciousness, emotions management and church growth.

Table 4.25: Coefficient of Emotional intelligence sub-variables (emotions consciousness and emotions management) and church growth

Model	B	Std. Error	Beta	p
1 (Constant)	0.470 (0.314, 0.609)	0.072		.001
Emotions Consciousness	0.439 (0.277, 0.607)	0.084	.337	.001
2 (Constant)	0.453 (0.315, 0.556)	0.076		.001
Emotions Consciousness	0.392 (0.210, 0.535)	0.098	.300	.002
Emotions Management	0.068 (0.018, 0.397)	0.079	.106	.090

Source: Research data (2019).

Table 4.25 is a multiple linear regression model of predictor sub variables (emotions consciousness and emotions management) with 95% bias adjusted and enhanced confidence intervals reported in parentheses. Confidence intervals and standard errors of the model are established on 1000 bootstrapping samples. The table has two models.

Model one points to a model possessing a beta coefficient = 0.337, signifying that the model delivered a moderate fit. The relationship can be seen from the model presented below:

$$CG = 0.470 + 0.337 EC + \epsilon$$

Where

CG = Church Growth

EC = Emotions Consciousness

The results show that a unit variation in emotional consciousness is accountable for increasing growth in church membership by 0.337. The regression model showed that Emotions

consciousness statistically was significant at $\beta = 0.337$, $p = 0.001$. In that case, at 5% significance level, emotions consciousness had a significant positive effect on church growth. That meant that there is a positive significant relationship between emotional consciousness and church growth in Pentecostal churches in Kenya.

Model two shows that the model possessed a beta coefficient = 0.300 and 0.106, implying that the model delivered a strong fit for only one variable, emotions consciousness. The model provided a weak fit for emotions management. The relationship can be seen from the model offered below:

$$CG = 0.453 + 0.300 EC + 0.106 EM + \epsilon$$

Where

CG= Church growth

EC = Emotions consciousness

EM = Emotions management

The results show that when the explanatory variables (emotions consciousness and emotions management) are together, they affect each other in the sense that the beta value of emotions consciousness decreases from 0.337 to 0.300. The beta value of emotions management becomes 0.106 (the figure would have been higher if the variable was run in simple regression model). A unit change in emotions consciousness and emotions management is responsible for increasing growth in church membership by 0.300 and 0.106. The regression model showed that statistically emotions consciousness was significant at $\beta = 0.300$, $p = .002$. In that case, at 5% significance level, emotions consciousness had a positive significant effect on church growth. The regression model revealed that emotions management statistically was insignificant at $\beta = 0.106$, $p = 0.090$.

The model meant that combined with emotions consciousness, the contribution of emotions management on church growth in Pentecostal churches in Kenya is insignificant.

The study sought to gauge the significance of emotional intelligence as a predictive variable against church growth. Data obtained from the respondents concerning emotions consciousness and emotions management were statistically analyzed and results.

Table 4.26: Model of Fit on Emotional Intelligence and Church Growth

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics		F Change	Df1	Df2	Sig. F	Durbin-Watson
					R Square Change						
1	.287 ^a	.082	.078	.13076	.082		18.346	1	205	.000	2.004

a. Predictors: (Constant), emotional intelligence
b. Dependent Variable: Church growth

Source: Research data (2019).

In the summary model above, 0.287 is the coefficient between the predictive variable (emotional intelligence) and the outcome (church growth). The measure of how the variability is 0.082 accounted by the predictor variable (emotional intelligence). Adjusted R² square (0.078) gives the idea of how well the model generalizes the research findings. In that regard, it should be the same or very close to R². The R² in the above table is 0.082. This means that the model is well fitted to generalize the research findings because the adjusted R² (0.078) is very close to R² (Field, 2013). Durbin- Watson informs whether the assumption of the independent errors is tenable. The values of less than one or greater than three calls for some apprehension. The closer the value to the two the better. For example, 2.004 meets the threshold. Thus, the assumption of the independent error is not violated.

The results in Table 4.26 indicate that the effect of emotional intelligence on church growth is numerically significant because P - value is less than 0.05. The results further show that emotional intelligence correlates with church growth with an R -value of 0.287. This means that the independent or predictive variable accounts for 28.7% in church growth. R^2 shows that emotional intelligence explains 8.2% variation of church growth. The rest is clarified by other issues which are not reflected in this model.

The study findings are supported by a study by Jorfi et al. (2010) that assessed the extent in which emotional intelligence affected the performance of employees in educational administrations of Iran. The findings of their study found out that emotional intelligence significantly and positively impacted on the performance level of the managers and employees. The findings are further supported by another study by Altindag & Kosedagi (2015) that explored the relationship between emotional intelligence on managers, innovative corporate culture and employee performance.

The study determined that there was a meaningful significant relationship among emotional intelligence, innovative institution culture and employees performance. In supporting the importance of emotional intelligence on performance, Altindag & Kasedagi (2015) suggested that companies or organizations should have managers possessing high level of emotional intelligence in order to increase the employees' performance at work.

Table 4.27: ANOVA Statistics on Emotional Intelligence

Model		Sum Squares	of df	Mean Square	F	Sig.
1	Regression	.314	1	.314	18.346	.000 ^b
	Residual	3.505	205	.017		
	Total	3.819	206			

Source: Research data (2019).

a. Dependent Variable: Church Growth

b. Predictors: (Constant), Emotional Intelligence

Source: Research data (2019).

ANOVA tells whether the model is significantly better at predicting outcome than using the means as the best deductions. The F ratio in the ANOVA model usually represents the ratio of improvement of predicting the results from fitting the model relative to inaccuracy that exists in the model. F ratio should be greater than one at significant P- value. If the P - value is significant then the model is significantly improved and the ability to predict the outcome value compared to not fitting the model. The ANOVA model Table 4.27 above shows that there is a significant relationship between the emotional intelligence and church growth. The F - test results (1, 205) = 18.346, was positive at $p = 0.000 < 0.05$. Therefore, there was significant relationship between emotional intelligence and church growth.

Table 4.28: Coefficient on Emotional Intelligence and Church Growth

	B	Std. Error	Beta	p
Constant	.600 (0.350, 0.683)	.098		.001
Emotional intelligence	0.279 (0.164, .716)	.0119	.287	.011

Source: Research data (2019).

Table 4.28 is a simple linear regression model of predictor (emotional intelligence) with 95% bias adjusted and enhanced confidence intervals described in parentheses. Confidence intervals and standard errors described in the above table are grounded on 1000 bootstrapping samples. The results indicate that the model possessed a beta coefficient = 0.287, signifying that the model delivered a moderate fit. The relationship can be seen from the model presented below:

$$CG = 0.600 + 0.287 ET + \epsilon$$

Where

CG = Church growth

ET = Emotional intelligence

The results show that a unit variation in emotional intelligence is answerable for increasing growth in church membership by 0.287. The regression model from a statistical view showed that emotional intelligence was significant at $\beta = 0.287$, $p = 0.011$. In that case, at 5% significance level, emotional intelligence had a significant positive effect on church growth. That meant that emotional intelligence significantly and positively related with church growth in Pentecostal churches in Kenya. The results show that emotional intelligence influences church growth in Pentecostal churches in Kenya.

The findings by a study by Roth (2011) that sought to establish the extent in which emotional intelligence was related to pastoral leadership in turnaround churches. Roth's study revealed a significant and positive relationship, implying that pastor's emotional intelligence competencies significantly and positively influenced improvement of church attendance and promotion of continued growth. The findings are also in agreement with the findings of a research by Mwaura (2019) which sought to establish how the volunteer leaders' competence impacted on church performance in PCEA, Nakuru Presbytery, Nakuru County. This study revealed that there was

relationship between volunteer leaders' emotional intelligence and performance of PCEA Nakuru East Presbytery. The findings agree with the observation in a study by Kalaiarasi et al. (2014), which established that emotional intelligence significantly and positively related with employee job performance.

The study sought to gauge the significance of shared leadership and emotional intelligence as the major predictive variables against church growth. Data obtained from the respondents concerning emotions consciousness and emotions management was statistically analyzed and results presented in Table 4.29.

Table 4.29: Model of fit on Shared leadership, emotional intelligence and church growth

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				Sig. Change	Durbin - Watson
					R Square Change	F Change	Df1	Df2		
1	.307 ^a	.094	.090	.12991	.094	21.305	1	205	.000	
2	.365 ^b	.133	.125	.12740	.039	9.143	1	204	.003	1.950

a. Predictors: (Constant), shared leadership

b. Predictors: (Constant), shared leadership, emotional intelligence

c. Dependent Variable: Church growth

Source: Research data (2019).

Table 4.29 has two models. The results in model one indicate that the effect of shared leadership on church growth has statistical significance because P- value is less than 0.05. The results further show that shared leadership correlates with church growth with an R - value of 0.307. This means that the predictive variable accounts for 30.7% in church growth. R² demonstrates that shared leadership explains 9.4% variation of church growth while the rest is explained by emotional intelligence and other variables that are not explained in this model. The proportion that is explained by emotional intelligence was statistically significant (21.305, p<0.05).

The results in model two show that the two predictive variables; shared leadership and emotional intelligence correlate with church growth with an R - value of 0.365. This means that the predictive variables accounts for 36.5% in church growth. R^2 demonstrates that shared leadership and emotional intelligence explains 13.3% variation of church growth while the rest is clarified by other variables that are not described in this model. The effect of shared leadership and emotional intelligence on church growth has statistical significance because P- value is less than 0.05. That means that the relationship between shared leadership, emotional intelligence and church growth has positive and statistical significance at $p < 0.05$ significance level, where $F = 9.143$, $P - \text{value} = 0.003$.

Table 4.30: ANOVA Statistics on Emotional Intelligence

	Model	Sum of Squares	df	Mean Square	F	Sig.
1.	Regression	.360	1	.360	21.305	.000 ^b
	Residual	3.459	205	.017		
	Total	3.819	206			
2.	Regression	.508	2	.254	15.647	.000 ^c
	Residual	3.311	204	.016		
	Total	3.819	206			

Source: Research data(2019)

a. Dependent Variable: Church Growth

b. Predictors: (Constant), Practice of shared leadership

c. Predictors: (Constant), Practice of shared leadership, emotional Intelligence

Source: Research data (2019).

The ANOVA model Table 4.30 above shows that shared leadership and emotional intelligence significantly and positively relate with church growth. That means that the two independent variables influence church growth in Pentecostal churches in Kenya. The F- test results (2, 204) = 15.647 was positive at $p = 0.001 < 0.05$. Therefore, there was significant relationship between shared leadership, emotional intelligence and church growth in Pentecostal churches in Kenya. The findings are in agreement with the work of Herbst (2017) that posits that the benefits connected with shared leadership include sustained organizational growth. The findings are supported by the findings of a study by Radha & Shree (2017) that concluded that emotional intelligence is a major factor that influences employee performance. Further support comes from a study by Tanseseu & Ramona - Diana that established that emotional intelligence positively and significantly relates with job performance.

Table 4.31: Coefficient multiple linear regression model on shared leadership, emotional intelligence and church growth, with 95% bias adjusted and enhanced confidence intervals described in parentheses

Model		b	Std. Error Bias	Beta	p
1	(Constant)	0.497 (0.307, 0.634)	0.100		.001
	Shared Leadership	0.379 (0.164, 0.674)	0.114	.307	.001
2	(Constant)	0.406 (0.227, 0.512)	0.102		.001
	Shared leadership	0.295 (0.101, 0.535)	0.111	.239	.004
	Emotions intelligence	0.203 (0.105, 0.539)	0.102	.209	.025

Source: Research data (2019).

Table 4.31 shows the results of coefficient multiple linear regression models of the study's main predictive variables. The model's confidence intervals and standard errors are grounded on 1000 bootstrapping samples. The table has two models.

Model one indicates that the model had a beta coefficient = 0.307, meaning the model provided a moderate fit. The relationship can be seen from the model presented below:

$$CG = 0.497 + 0.307 SL + \epsilon$$

Where :

CG = Church growth

SL= Shared leadership

The results show that a unit change in shared leadership is responsible for increasing growth in church membership by 0.307. The regression model revealed that shared leadership was statistically significant at $\beta = 0.307$, $p = 0.001$. At 5% significance level, shared leadership had a significant positive effect on church growth. That meant that there is a positive significant relationship between shared leadership and church growth in Pentecostal churches in Kenya. The findings are in agreement with a study by Martin et al. (2018) that revealed that there is a relationship between shared leadership and improvement of team's overall performance. The findings are also supported by the findings of a research by Svensson, Kang & Ha (2018) that revealed significant relationships between shared leadership and both organizational performance and innovative work behavior.

Model two indicates that the model had a beta coefficient = 0.239 and 0.209 meaning that the model provided a moderate fit. The relationship can be seen from the model offered below:

$$CG = 0.406 + 0.239 SL + 0.209 EI + \epsilon$$

Where:

CG = Church growth

SL= Shared leadership

EI = Emotional intelligence

The results show that when the predictive variables (shared leadership and emotional intelligence) are together they affect each other in the sense that the beta value of shared leadership decreases from 0.307 to 0.239. The beta value of emotional intelligence decreases from 0.287 to 0.209. Therefore, a unit change in shared leadership and emotional intelligence is responsible for increasing growth in church membership by 0.239 and 0.209. The regression model revealed that shared leadership was statistically significant at $\beta = 0.239$, $p = .004$. In that case, at 5% significance level, shared leadership had a significant positive effect on church growth. The regression model revealed that emotional intelligence has a statistical significance at $\beta = 0.209$, $p = .025$. That meant that emotional intelligence significantly contributes to church growth in Pentecostal churches in Kenya.

Moderating role of Diversity and Inclusion

The study sought to assess the moderating effect of diversity and inclusion on shared leadership on church growth. The data obtained from the field concerning the moderating effect of diversity and inclusion on shared leadership on church growth was statistically analyzed. The results are presented in Table 4.32.

Table 4.32: Moderation regression effect of diversity and inclusion on the relationship between shared leadership and church growth.

The following is the explanation of the abbreviations; t = Test statistics, p = Probability value or the significance of a test, LLCI = Lower limit of the 95% confidence interval, ULCI = Upper limit of the 95% confidence interval.

	Coefficient	Standard error	t	p	LLCI	ULCI
Constant	2906	.3008	.9662	.3351	-.3025	.8838
Shared Leadership	4758	.3265	1.4570	.1466	-.1681	1.1196
Church growth	3529	.3925	.8989	.3698	-.4211	1.1269
Interaction variable	-.2368	.4185	-.5658	.5722	-1.0620	.5884

Source: Research data (2019).

In interpreting the moderation, the interest is the interaction effect. In the above model, $B = 0.2368$, 95% (-1.0620, 0.5884), $t = -0.5658$, $p = 0.5722$. Therefore, the regression results show that diversity and inclusion does not moderate the relationship between shared leadership and church growth because the p-value, 0.5722 is greater than 0.05. In that case, diversity and inclusion can be described or regarded as just another predictive variable.

Table 4.33: Moderation regression effect of diversity and inclusion on the relationship between emotional intelligence and church growth.

The following is the explanation of the abbreviations; t = Test statistics, p = Probability value or the significance of a test, LLCI = Lower limit of the 95% confidence interval, ULCI = Upper limit of the 95% confidence interval.

	Coefficient	Standard Error	t	p	LLCI	ULCI
Constant	-.0301	.3986	-.0754	.9400	-.8160	.7559
Emotional intelligence	.8702	.4769	1.8248	.0695	-.0701	1.8104
Church growth	.7522	.4426	1.6995	.0908	-.1205	1.6249
Interaction variable	-.7017	.5224	-1.3432	.1807	-1.7319	.3284

Source: Research data (2019).

In the results of the model indicate $B = -.7017$, 95% $(-1.7319, 0.3284)$, $t = -1.3432$, $p = 0.1807$. Therefore, there is no moderation because the P - value is 0.1807 which is greater than 0.05. That again shows that diversity and inclusion do not moderate the relationship between emotional intelligence and church growth. That means that diversity and inclusion are just another predictive variable. The findings are in agreement with a study by Ohunakin et al. (2019). The study findings established that a management or administration that values the inculcation of diversity and inclusion in the work environment lays a strong base upon which an organizations attracts employees' commitment, hard work and enthusiasm. The source of the commitment, hard work and enthusiasm is the employees' sense of being appreciated and acknowledged.

Chapter Summary

This chapter has presented the findings of the study and discussions of the results as outlined in the research methodology. The findings were on the effect of shared leadership and emotional intelligence on church growth in Pentecostal Churches in Kenya. The chapter has also presented results on the extent to which diversity and inclusion moderate the relationship between church growth with shared leadership and emotional intelligence in Pentecostal Churches in Kenya. Additionally, the chapter has covered results on the response rate, reliability analysis of the instrument, characteristics of the study variables and the effect of the predictive variables (shared leadership and emotional intelligence) on church growth. Inferential statistics on the findings of correlation and regression analysis have also been presented in the chapter. The chapter has concluded with a summary of the results.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

The chapter presents the summary, conclusion and recommendations for further study.

Summary

The great numerical growth among the Pentecostal Churches in Kenya is remarkable. It leaves many speculating about the style of leadership that could be responsible or credited with this significant growth. Previous studies done on the area of church growth globally and in Kenya did not address the relationship that shared leadership and emotional intelligence have with church growth in Pentecostal churches in Kenya. Majority of the available studies touching on shared leadership seem to concentrate on education and the corporate business world. The available data shows that much research touching on emotional intelligence is concentrated on education, health care and the corporate business world. In addition, those researches done on church growth focused on one denomination. Even those that focused on one denomination, the target population was the lead clergy and pastors.

The current study sought to assess the extent in which shared leadership and emotional intelligence effected or influenced church growth in Pentecostal Churches in Kenya. The target population went beyond one denomination and the lead clergy as it included church elders. The purpose was to fill the knowledge gap in the above studies regarding shared leadership and emotional intelligence on church growth. The researcher did not come across a study that studied the influence of the two variables on church growth in Pentecostal Churches in Kenya.

Consequently, a comprehensive conceptual framework was established and evaluated empirically directed through the ensuing purposes: To examine the effect that internal team environment has on church growth in Pentecostal Churches in Kenya, to establish the effect that church members' empowerment has on church growth in Pentecostal churches in Kenya, to investigate the effect that collaboration and knowledge sharing has on church growth in Pentecostal Churches in Kenya, to assess the effect that emotions consciousness and emotions management have on church growth in Pentecostal Churches in Kenya, and to determine whether the effect of the relationship between shared leadership and emotional intelligence on church growth in Pentecostal Churches in Kenya is moderated by diversity and inclusion.

The researcher employed a convergent mixed method design approach where quantifiable (quantitative) and non - quantifiable (qualitative) data was gathered and scrutinized distinctly. Afterwards results were related in order to check whether the findings confirmed or disconfirmed each other. Principal data was gathered by the help of both structured and unstructured questionnaires. A focus group discussion was also incorporated to collect qualitative data. An experimental (pilot) study that involved 10% of the expected trial proportions was conducted. Expressive (descriptive) and inferential statistics were employed in the examination (analysis) of data.

The study engaged (employed) descriptive (expressive) statistics for the purpose of describing and summarizing data. Further, the study used inferential statistics. In particular Pearson's Product Moment Correlation was conducted to establish the influence and manner of the association between the variables. In addition, for assessing the presumed relationship among the variables the study used Regression Analysis.

The empirical literature established in the study provided the base for the study gap. The theoretical framework delivered the roadmap or direction for the investigation. The study's outcomes indicated that the greatest number of those sampled were men comprising more than three quarters. This was an indication that only a small fraction of the Pentecostal Churches in Kenya were under the leadership of female pastors and church elders. That speaks to the fact that majority of the Pentecostal Churches in Kenya recruit more male pastors and church elders compared to female pastors and church elders. Most of the respondents were mature leaders in terms of age. Majority were above 41years. This was an indication that the Pentecostal Churches in Kenya enjoy substantial potential for wise, experienced and mature leadership, thus enhancing church growth. Most of the respondents had commendable knowledge and skill. Their level of education was Diploma and above. The results revealed that a good number of respondents had a first Degree and Masters Degree respectively. This was indication that many pastors and church elders in Pentecostal Churches in Kenya had acquired good education, an important tool for performance. Indicators of shared leadership were highly rated compared to those of emotional intelligence.

The first objective sought to investigate the extent internal team environment affects church growth among Pentecostal Churches in Kenya. In order to establish whether internal team environment and church growth in Pentecostal churches in Kenya had any connection, the study tested the presupposition on internal team environment and church growth. The findings indicate a positive significant relationship between the internal team environment and church growth in Pentecostal Churches in Kenya. This meant that internal team environment triggers church growth.

The second research objective was to establish the ways in which church members' empowerment affect church growth among Pentecostal Churches in Kenya. The findings indicated that church members' empowerment portrayed substantial influence or effect on church growth in Pentecostal Churches in Kenya. The findings of the study imply that if Pentecostal churches in Kenya focused on church members' empowerment programs, this would lead to sustained church growth. If the Pentecostal Churches in Kenya would pay attention to views, suggestions of church members , give them room to utilize their gifts and talents, provide them with training opportunities, give them freedom for creativity and innovation, this would lead to faster church growth.

The third research objective was to know the extent or degree in which collaboration and knowledge sharing culture affect church growth among Pentecostal Churches in Kenya. The findings indicated that collaboration and knowledge sharing culture did not have a significant effect on church growth in Pentecostal churches in Kenya.

The fourth objective of the study was to investigate the extent in which pastors' and church elders' emotional consciousness and emotional management affect church growth in Pentecostal Churches in Kenya. The results showed a significant relationship between emotions consciousness, emotions management and church growth. The findings imply that if Pentecostal churches in Kenya focused on establishing ways of helping the pastors and church elders to develop their emotional intelligent capacity, this would lead to promotion of effective interpersonal working relationships, which would lead to healthy and sustained church growth. Further, it would also help mitigate the challenge of collaboration and knowledge sharing culture in Pentecostal Churches in Kenya.

The fifth research objective of this study was to assess whether the effect of shared leadership and emotional intelligence on church growth in Pentecostal Churches in Kenya was in any way moderated by diversity and inclusion. The regression analysis results revealed that the connection between shared leadership and church growth was not in any way moderated by diversity and inclusion. The results did not show any statistical positive moderating effect on the connection between shared leadership and church growth. Consequently, no significant connection was observed concerning the moderating effect of diversity and inclusion on the connection between emotional intelligence and church growth. That meant that diversity and inclusion has no moderating effect on the connection between emotional intelligence and church growth in Pentecostal Churches in Kenya. The results would mean that diversity and inclusion is just another predictive variable. The results are in agreement with the findings of a study by Qi & Liu (2017) that revealed that inclusive leadership was positively correlated with employee voice and team behavior. The findings are in agreement with another study by Qi et al. (2019) that revealed that inclusive leadership had a significant positive effect on the perceived organizational support and employee innovative behavior. This results in work performance.

Conclusion

Growth is a significant concern and focus of every organization, church included. This study investigated the potential effect that shared leadership and emotional intelligence has on church growth in Pentecostal Churches in Kenya. Based on the study outcomes, it can logically be concluded that shared leadership and emotional intelligence contributed to church growth in Pentecostal Churches in Kenya. Based on the study outcomes, the researcher made some important conclusions. Internal team environment was found to be statistically significant in influencing church growth in Pentecostal churches in Kenya.

This means that pastors, church elders and other church leaders should work towards establishing ways of sustaining church growth through programs that focus on enhancing teamwork among all church members.

The effect of Church members' empowerment was found to be positive and significant. Pastors, church elders and other church leaders should understand that church members play a central role in church growth. Today's Pentecostal Churches attract members who are educated, professional and exposed to many things both within and without. Pastors and church leaders could benefit a lot from this human capital if they empower and provide them with free atmosphere for creativity and innovation. They have to be open to church members ideas, needs and responsive to their suggestions. The results suggest that sharing responsibilities with church members is an effective and strategic means of enhancing church growth.

The study findings revealed that collaboration and knowledge sharing culture was statistically insignificant. That meant that collaboration and knowledge sharing culture was not found to be statistically significant in influencing church growth in Pentecostal Churches in Kenya. Perhaps this is an area for future research; especially the challenges associated with collaboration and knowledge sharing.

The study findings revealed that emotions consciousness and emotions management were positive and significant. That meant that emotions consciousness and emotions management had a significant influence on church growth in Pentecostal Churches in Kenya. This implied that emotions awareness or consciousness and emotions management play a central role in pastors and church elders performance in relation to church growth. The ability to read own and other's feelings gives a leader wisdom on how to react or respond in different situations and settings.

The church leadership is responsible in ensuring that those entrusted with different responsibilities are equipped in the area of emotions consciousness and management through seminars or training workshops.

The results on the moderated effects of diversity and inclusion on the relationship between shared leadership and church growth revealed a statistical insignificant relationship. Since the goal of research is not ideally to obtain statistical significance, in a case where there is no significant effect observed, the study can go on as if moderating effect had not been included (Kirk, 2013; Lorah, 2020). The results implied diversity and inclusion had no moderating effect on the relationship between shared leadership and church growth in Pentecostal Churches in Kenya. Consequently, the results on the moderated effects of diversity and inclusion on the relationship between emotional intelligence and church growth in Pentecostal Churches in Kenya revealed a statistical insignificant relationship. The results imply that diversity and inclusion is not a moderating variable on the relationship between shared leadership and church growth in Pentecostal Churches in Kenya, and on the relationship between emotional intelligence and church growth in Pentecostal Churches in Kenya. That further implied that diversity and inclusion was just another predictive variable.

Contribution to the body of Knowledge and Recommendations

This study evaluated the effects of shared leadership and emotional intelligence on church growth in Pentecostal Churches in Kenya. The study observed that earlier empirical studies on the variables revealed that shared leadership had a significant relationship with organizational performance. The focus of those studies was education and health sectors.

In cases where emotional intelligence was investigated in relation to church performance, the focus was on churches in the west, one denomination and the targeted population was the lead clergy and pastors.

In addition, the reviewed studies exposed several gaps touching on methodology, context, target population and conceptualization of the study variables and models. The fact is that those studies researched on significant and notable aspects of shared leadership, emotional intelligence and church growth. These were: Employee creativity, project management and job satisfaction. The current study contributes to empirical literature by establishing that shared leadership and emotional intelligence have a positive significant effect on church growth in Pentecostal Churches in Kenya. The study also adds to the current body of literature and on discussions that touch on church leadership styles that potentially influence church growth.

This study focuses on the conceptualization of the relationship between shared leadership and emotional intelligence and church growth through the employment of diversity and inclusion as a moderating variable. The study has implications to church, para church leaders and researchers in the area of church leadership. Further, the engagement of the five facets: Internal team environment, church members' empowerment, collaboration and knowledge sharing culture, emotions consciousness and emotions management was for the purpose of enhancing conceptualization of church leadership framework.

Future studies should explore the effects of diversity and inclusion on church growth. There is also need for further research to authenticate the outcomes of the study by undertaking a replicative investigation in other Counties in Kenya. In addition, a study should be undertaken to explore the moderating effect of internal team environment on the relationship between shared leadership and church growth.

It is the recommendation of this study that church leaders appreciate the importance of shared leadership. That means that sharing of responsibilities should be encouraged in all leadership levels. In hiring pastors and recruiting departmental leaders, willingness to share responsibilities should be made a prerequisite. Pastors should empower church members through training, encouraging participation in decision making and releasing them to serve freely without fear. Every pastor and church leader should understand that team spirit, devoid of competition is the way to go. In regard to emotional intelligence, the study recommends that pastors and other church leaders develop strategic avenues for emotional intelligence development. That can be done through regular forums such as workshops and seminars. This will help in addressing issues such as emotions awareness and emotions management, the critical ingredients for enhancing or improving numerical church growth.

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Appendix I: Questionnaire for Pastors and Church Elders

Part I: Demographic characteristics

Please tick (✓) where appropriate

A1 What is your gender? Male () Female ()

A2 What is your age (Years)?

Less than 20 years () between 20 – 30 years () between 31 – 40 years ()

Between 41 – 50 years () 51 years and above ()

A3 What is your highest level of education?

Pry. School () Sec. School () Post-Secondary Certificate () Diploma () Degree ()

Masters

Degree () PhD () Any other, specify (.....)

A4 What position do you hold in the church? Pastor () Church Elder ()

Part II. Practice of Shared leadership

The responses are in a scale of 1-5. 1= Strongly Disagree, 2= Disagree, 3=Uncertain (Not sure), 4=Agree, 5= Strongly Agree

NO	Item	Strongly Disagree	Disagree	Uncertain (Not sure)	Agree	Strongly Agree
	Internal team environment					
A5	Pastor involves church leaders and members in establishing the goals for the church.					
A6	Pastor encourages church leaders and members to have a say in deciding how the resources such as money are used in regard to church's objectives.					
A7	Pastor gives church members some leadership responsibilities to ensure that the church fulfills its God given mandate of spreading the good news of the Kingdom of God					
	Church Members' empowerment					

A8	Pastor provides training opportunities for church leaders and members in different areas of ministry.					
A9	Pastor gives church members enough freedom for creativity and innovation					
A10	Pastor involves leaders in decision making and allows church members to participate in effecting the decisions made.					
	Collaboration and knowledge sharing culture`					
A11	Pastor, church leaders and members work together with other churches and related ministries in spreading the good news of the Kingdom.					
A12	Pastor and church leaders collaborate with church leaders from other churches in organizing church seminars and conferences					
A13	Church leaders and members' views and opinions are considered in implementing church programs					
A14	Pastor utilizes the knowledge of church leaders and members in order to formulate church growth strategies					

A15. What activities in the church show internal team environment?
(e.g. participation of different department committees in setting church's goals).

A16 What activities in the church show church members' empowerment? (e.g church leaders and members empowerment seminars).

A17 What activities in the church show there is collaboration? (e.g. organizing joint church events with other churches)

	which help me to appreciate multiple points of view.					
--	--	--	--	--	--	--

PART IV: Diversity and Inclusion

The section requires response in terms of ticking (√) where appropriate.

The responses are in a scale of 1-5. 1= Strongly Disagree, 2= Disagree, 3=Neutral, 4=Agree, 5= Strongly Agree

NO	Item	Strongly Disagree	Disagree	Neutral	Agree	Strongly agree
A 28	The church leadership has strong value for diversity and inclusivity in the church					
A29	People of all cultures and backgrounds are respected and valued in the church					
A30	Church members have a sense of inclusion and respect in the church					
A31	Church leadership demonstrates a commitment of meeting the needs of church members with disabilities					
A32	Racial, ethnic, gender and age based jokes are not tolerated in the church					
A33	The church provides an environment for free and open expressions of ideas, opinions					

A34 What **two** activities in the church show church members of different ethnic background, gender, age, and disabilities are included in church programs, their needs are addressed, and have a sense of belongingness and are respected for their uniqueness? (e.g. ensuring the use of national languages in the church services).

A35. What activities in the church show the church provides an environment for free and open expressions of ideas and opinions? (e.g. provision of suggestion boxes in the church for feedback).

A36. What efforts are being made by the church leadership to improve on the availability of diversity and inclusion in the church? (e.g. inclusion of different gender in church leadership).

A37. Do you think availability of diversity and inclusion has any effect in church growth? Yes/No. If yes, give two reasons.

Part V: Church Growth

A38. The church is increasing in terms of numbers. Yes () No ()

The section contains items that require response in a scale of 1 to 5
 1= Strongly Disagree 2= Disagree; 3= Uncertain (Not sure) 4= Agree; 5= Strongly agree

NO	Item	Strongly Disagree	Disagree	Uncertain (Not sure)	Agree	Strongly Agree
A39	The born again women are increasing in number					
A40	The born again men are increasing in number					
A41	The born again youth are increasing					
A42	Children are increasing					

A43. What are the factors (reasons) contributing to the increase of born again church members in the church today? State any three

Appendix II: Questionnaire for Focus Group

Part I: Demographic characteristics

.....

.....

Part II: Shared Leadership

Internal team environment

C1 What can you say in regard to the way church members and church leaders participate in establishing the goals for the church?.....

.....

.....

C2 What can you say in regard to the church members and elders' participation in deciding how church resources such as money are used to achieve church's objectives?.....

.....

.....

C3 What is your view in regard to church members being given some leadership responsibilities to ensure the church fulfills its God given mission of spreading the Good News of the Kingdom of God?.....

.....

Church members' empowerment

C4 In your view would you say pastor gives church members and elders authority to achieve agreed goals and objectives? Yes/no. Explain your answer.....

.....

.....

C5 In many churches church members and elders complain of not being given enough freedom for creativity and innovation. What is the situation in your church?.....

.....

.....

C6 In many Pentecostal churches pastors are accused of not sharing control in terms of involving church members and elders in decision making. How do you see it in your church?.....
.....
.....

Collaboration and knowledge sharing

C7 What would you say about whether the pastor encourages working collectively among church elders and members when it comes to decisions that affect the church?.....
.....
.....

C8 Would you say pastor allows church elders and members to share knowledge in their areas of expertise in your church? If he/she does, how is it done?
.....

C9 How does the pastor assure church elders and members that their views are valuable and will be considered in the implementation of church programs?.....
.....

C10 What activities in the church show internal team environment?
.....
.....
.....

C11 What activities in the church show church members' empowerment?
.....
.....
.....

C12 What activities in the church show collaboration and knowledge sharing?
.....
.....
.....

Part III: Emotional Intelligence

Emotions Consciousness

C13 To what extent do the pastor and church elders analyze their own emotions in different situations and circumstances?.....
.....

C14 What can you say in regard to the way the pastor and church elders are able to discern or recognize how others are feeling in different situations?.....

.....
.....

C15 To what extent is the pastor and church elders able to understand the indications and warning signs of common emotional circumstances?.....

.....
.....
.....

C16 To what extent is the pastor and church elders able to understand the causes of positive and negative emotions?.....

.....
.....

C17 What can you say in regard to the pastor's and church elders' ability to understand the causes of positive and negative emotions both in themselves and in others?

.....
.....

C18 Are you convinced that the pastor and church elders understand changes among different feelings and emotions? What is your observation in-regard to this?

.....
.....

Emotions Management

C19 How do the pastor and church elders react to pleasant and unpleasant feelings and emotions?.....

.....

C20 To what extent is the pastor and church elders able to control own feelings and emotions effectively?

.....

C21 Would you say that the pastor and church elders handle others' feelings and emotions sensitively and effectively?

.....

C22 How do you see the pastor and church elders using feelings and emotions to facilitate judgment and decision-making?

.....

C23 How would rate the pastor and church elders in regard to being emotionally sensitive to moods changes which help them to appreciate multiple points of view?

.....
.....

Part IV: Church Growth

C24 How would you rate the increase of number of born again women in the church?

.....

C25 What about the number of born again men?.....

.....

C26 How is the increase of born again female youth?.....

.....

.....

C27 How is the increase of born again male youth?.....

.....

.....

C28 How is the increase of children?.....

.....

.....

C29 What are the factors (reasons) affecting the increase of number of born again members in the church today?

.....

.....

.....

Appendix III: List of churches

Denomination	No. of Churches
Deliverance Church International	340 churchess
Redeemed Gospel church	327 churches
Kenya Assemblies of God (KAG)	420 churches
Christian Church International (CCI)	123 churches

Appendix IV: Personal letter of introduction

Daniel Munyoki Nzenge
Pan Africa Christian University
Department of Leadership
P.O. Box 56875-00200
Nairobi

To whom it may concern

Dear Sir/ Madam

RE: Shared leadership and emotional intelligence on church growth in Pentecostal churches in Kenya.

I am a student at Pan African Christian University pursuing a PhD program in Organizational Leadership and I am carrying out a study on '**Shared Leadership and Emotional Intelligence on Church Growth in Pentecostal Churches in Kenya**'. In this regard, you have been chosen as key respondent to the study and thus, I humbly request you to participate by responding to the questions that are in the attached questionnaire. The study does not in any way intent to cause any harm or damage to the image of your organization. The recommendations of the study will help to improve church growth in Kenya. Your personal identity and that of your organization will not be revealed to anyone at any point during data collection, analyzing the data or thereafter. Your participation and cooperation will be highly appreciated.

Yours sincerely

Daniel Munyoki Nzenge
Email: danmunyoki@gmail.com
Cellphone: +254722356902

Appendix V: Research Authorization and Ethics Clearance



21st November, 2019

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 FOR DANIEL MUNYOKI
NZENG'E REG. NO: POLD/7232/16**

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).

He is at the final stage of the programme and he is preparing to collect data to enable him finalise on his thesis. The thesis title is **"Effect of Shared Leadership and Emotional Intelligence on Church growth in Kenya"**

We therefore, kindly request that you allow him to conduct research at your organization.

Warm Regards,

Lilian Vikiru

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

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Ref No: 235829

Date of Issue: 26/November/2019

RESEARCH LICENSE



This is to Certify that Rev.. DANIEL NZENG'E of Pan Africa Christian University, has been licensed to conduct research in Kajiado, Machakos, Muranga, Nairobi, Nakuru on the topic: EFFECT OF SHARED LEADERSHIP AND EMOTIONAL INTELLIGENCE ON CHURCH GROWTH IN PENTECOSTAL CHURCHES IN KENYA for the period ending : 26/November/2020.

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