EFFECT OF LEADERSHIP STYLES ON CHURCH GROWTH: A CASE OF AFRICA INLAND CHURCHES (AIC) IN RUAI DISTRICT, NAIROBI.

BY

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DECLARATION

I declare that this Thesis is my original work and has not been submitted to any other University or Institution for academic credit

Signed: _____ **Date:** 13th September. 2025.

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ABBREVIATIONS AND ACRONYMS

AIC: African Inland Church

AIM: African Inland Mission

DCC: District Church Council

NACOSTI: National Commission for Science Technology and Innovation

DEDICATION

This work is wholeheartedly dedicated to my family, my lovely wife pastor Joyce Nzula Katambo and children Emmanuel Nyumu and Ezra Muuo whose unwavering love, support, and encouragement have been my source of strength throughout this journey.

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ABSTRACT

This study examined the effects of leadership styles on church growth within Africa Inland Churches (AIC) in Ruai District, Nairobi. Specifically, it identified the leadership styles practiced in AIC Ruai, assessed their effectiveness in promoting church expansion, and proposed interventions to enhance growth. A mixed-methods design combining qualitative and quantitative approaches was employed. Data were collected through semi-structured interviews, focus group discussions, and questionnaires. The study was anchored on Behavioral Leadership Theory and Transformational Leadership Theory. A sample of 40 congregants, clergy, and church leaders was selected through cluster and purposive sampling. Qualitative data were analyzed thematically, while quantitative data were analyzed using descriptive statistics. Findings showed that servant and transformational leadership styles positively influenced growth by enhancing trust, participation, discipleship, and shared vision. Conversely, authoritarian and rigid leadership styles hindered growth by fostering conflict, dependency, and low member engagement. The study concludes that inclusive, visionary, and biblically grounded leadership promotes healthier congregations. It recommends continuous capacity building, mentorship, community engagement, and generational inclusivity. Future research should explore digital ministry, youth engagement, and comparative leadership practices across urban Kenyan churches.

Keywords: leadership styles, church growth, servant leadership, transformational leadership, AIC Ruai, behavioral theory, Nairobi churches.

CHAPTER ONE

1.1 Introduction

This chapter presented a brief background of the African Inland Church (AIC) in Kenya and the purpose of the study. It gave the context of the study and is then followed by the problem statement. This also included the presentation of the following: the research objectives, the questions related to the research in the context of the research topic, justification of the study, the scope of the study, and the limitations of the study.

1.2 Background of the Study

Christianity has experienced both growth and decline around the world, as the sociocultural and demographic realities of the world have shifted. In European and North American countries, for example, there has been a significant drop in attendance and membership to churches. Bruce (2018) asserts that secularization and changes in culture have weakened the traditional Christian organizations, causing a decline in the number of people associating with a religion. On the other hand, Sub-Saharan Africa has become a hub of Christian believers whereby, by the year 2060, the region shall be hosting the world's Christians by 42% compared to other regions[1]. This shift calls for an analysis of the church dynamics within the African perspective to identify the causes of growth and how leadership affects these changes[2].

There are several factors that have led to the growth of Christianity in Africa at the continental level.

[1] Pew Research Center. *The future of world religions: Population growth projections, 2010-2050.* Pew Research Center.2020.

[2] Keita, Y. . Leadership styles and their impact on church growth in Alexandria and Springfield, Virginia. *Journal of Leadership, Accountability and Ethics*, 2019) pg. 53-72.

The increases in charismatic and Pentecostal movements, which focus on conversion, healing, and immediate encounters with the divine, have played a crucial role in the spread of Christianity in urban and peri-urban centers across the globe[3]. Nevertheless, despite their effectiveness in evangelizing, many of these churches encounter leadership crisis, membership retention, and organizational growth issues[4]. For instance, African churches have been facing high turnover because of poor pastoral care and no effective engagement strategies, especially with young people[5]. These insights raise the issue of leadership as a key driver of the church's growth and underscore the need for research on leadership styles to address such challenges[6].

In addition to these concerns, leadership in the African church has been increasingly linked to socio-political and economic contexts. For instance, Oloo (2020) notes that churches operating in marginalized or economically disadvantaged regions often struggle to retain members because leaders lack adequate resources to implement programs that address both spiritual and material needs. Conversely, churches that embrace holistic leadership integrating spiritual guidance with social empowerment such as microfinance initiatives, vocational training, and healthcare support tend to experience stronger growth and sustainability.

Furthermore, globalization and technological advancement have transformed how congregations interact with church leadership. Digital platforms such as live-streamed services, online giving, and virtual discipleship groups have become central to Christian practice in urban Kenya (Wanjiru, 2022).

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[3] Yates, M. Leadership effectiveness in urban church settings: An analysis. *Urban Ministry Journal*, *14*(2), 2021), 34-56.

[4] Gez, Y., & Droz, Y. The sheep-stealing dilemma. *Journal of Religion in Africa*, 47(2), 163-189.

[5] Cincala, P. Servant leadership and church health and growth. *Journal of Biblical Perspectives in Leadership*, 2017), pg34-56.

[6] Kithokilo, M. M., Barante, D., & Wamitu, S. Leader motivation and performance of churches in Kenya: The case of ACK churches in Voi, Tsavo Deanery. *International Journal of Innovative Research and Advanced Studies*, *9*(10), 2022), pg 1-4.

Leaders who fail to adopt these tools risk losing relevance among younger, digitally active congregants. For AIC Ruai, this underscores the urgency of adopting leadership strategies that are adaptive, resource-sensitive, and digitally engaged.

Christianity is a relatively young religion in Kenya as it was introduced by the Western missionaries in the nineteenth century. Missionary societies like the Church Missionary Society (CMS), Mill Hill Mission (MHM) and Africa Inland Mission (AIM) formed the initial churches that formed the basis of Christianity in the country[7]. Currently, 85.5% of the Kenyan population is Christian, which is among the highest percentages in Africa[8]. Some notable denominations that were birthed by AIM include the Africa Inland Church (AIC) that has significantly influenced the growth of Christianity in Kenya. AIM was established by Peter Cameron Scott in 1895 in Philadelphia, Pennsylvania and it opened its first mission station in Kalamba in what is now known as Makueni County in 1932[9].

The establishment of AIC marked a turning point in the indigenization of Christianity in Kenya. Unlike some missionary-founded denominations that remained tightly controlled by foreign missions, AIC developed into an African-led church, giving local leaders autonomy in governance and ministry. This independence allowed the church to contextualize Christianity in African cultural frameworks, particularly in rural and semi-rural settings (Ndeti, 2021). Over time, AIC expanded its footprint by establishing schools, theological colleges, and medical facilities, which reinforced its role as not just a spiritual body but also a community development actor.

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[7] Mumo, P. *Christian Missionary Influence in Kenya: A Historical Analysis*. Nairobi: University of Nairobi Press, 1997.

[8] Information Cradle. *Kenya's Christian Demographics Report*. Nairobi: Information Cradle Publishers, 2017

[9] Mutisya, J. *History of African Inland Church in Kenya*. Nairobi: African Theological Publishers. 2011.

Despite these achievements, the challenge for AIC has been sustaining this growth momentum in urbanized contexts. Studies indicate that while rural congregations remain loyal to AIC's traditions, urban congregants often migrate to more vibrant Pentecostal movements that appear better aligned with their socio-cultural realities (Namusonge & Koech, 2021). Thus, leadership within AIC Ruai must balance its strong historical roots with the flexibility required to address modern urban ministry demands.

The AIC as an independent African-led denomination has carved out its own brand and leadership in the face of the social and cultural changes in Kenya over the years[10].

Church leadership has historically been a decisive factor in shaping both the organizational growth and the spiritual maturity of congregations. Across Africa, scholars have pointed out that the vibrancy or stagnation of a church is often closely linked to the leadership culture that defines its operations (Mbugua, 2022). In Kenya, the African Inland Church (AIC) has played a central role in evangelization, education, and social services since the early 20th century. However, in the rapidly urbanizing districts of Nairobi, AIC has increasingly been challenged to adapt its leadership approaches to new demographic and socio-cultural realities.

The dynamics of church growth in peri-urban regions like Ruai cannot be divorced from broader societal changes. Urbanization has not only diversified populations but has also altered the spiritual expectations of congregants. Younger members, for example, often seek vibrant, participatory leadership and technologically enabled worship experiences, while older members may prefer traditional forms of governance and liturgy (Mwangi, 2023). AIC leaders therefore face the dual challenge of maintaining doctrinal fidelity while innovating leadership practices that can resonate with multiple generations simultaneously.

[10] Keita, Y. Leadership styles and their impact on church growth in Alexandria and Springfield, Virginia. *Journal of Leadership, Accountability and Ethics*, 2019) pg. 53-72.

Statistical evidence underscores these challenges. According to Pew Research Center (2020), Kenya has one of the highest Christian populations in Africa (85.5%), but growth is uneven across denominations. Pentecostal and charismatic churches in Nairobi have grown by more than 25% in the past two decades, while mainline Protestant denominations such as AIC report stagnation or minimal increases. In Ruai specifically, population growth has outpaced church membership expansion, raising questions about whether leadership styles are adequately responsive to the changing environment.

Other denominations provide useful comparisons. Catholic churches, with their strong hierarchical structures, have sustained growth by embedding community services such as schools and hospitals into their ministry models. Pentecostal churches, on the other hand, thrive by adopting charismatic leadership that emphasizes youth-oriented worship, prosperity theology, and strong digital presence. Anglican parishes in Nairobi have combined structured liturgy with democratic decision-making processes that foster ownership among congregants (Oluoch, 2021). These examples illustrate the adaptability that AIC leadership must embrace if it is to maintain relevance in Nairobi's competitive religious landscape.

However, the AIC has faced modern realities that affect its capacity to grow and support its congregations, especially in urban and peri-urban areas like Nairobi County today. A recent study has shown that despite AIC being well established in the rural and remote areas, its dominance is weakening in the growing urbanization zones. This trend can be attributed to numerous factors such as a deficiency in models of leadership appropriate to the context of urban ministry and ecclesial culture, shifts in population, and competition with other vibrant Christian denominations[11].

[11] Keita, Y. Leadership styles and their impact on church growth in Alexandria and Springfield, Virginia. *Journal of Leadership, Accountability and Ethics*, 2019) pg. 53-72.

Research on the growth of churches in the urban African areas indicates that if churches change the leadership approaches to become more transactional, participative, and empowering, the growth in the number of people in these churches is likely to be sustainable[12]. These findings suggest that leadership is an essential factor that can drive church growth.

To a certain extent, this is particularly true for Nairobi County where the Ruai administrative district proves to be an interesting case study for analyzing the church growth phenomenon in the African Inland Church. Nairobi is the capital city of Kenya and is known to be among the fastest-growing city in the region in terms of urbanization and population. The Ruai district is located within the industrial area of Nairobi and is classified as a peri-urban area; this area has experienced rapid expansion and development, and different people from all classes of society have settled in this area.

Nevertheless, given these demographic prospects, the AIC centers in Ruai have not expanded as other urban Christian communities that are characterized by charismatic and Pentecostal leaders.

This research aimed at identifying leadership styles to determine the extent to which they impact on the growth of AIC churches in the Ruai administrative district. In the study conducted by Bwalya[13], in his study shows that transformational, servant, democratic, and laissez-faire leadership styles influence organizational outcomes, including the growth of the church. Among these styles, transformational style and servant leadership significantly improve member participation, spiritual development, and retention rates[14].

12 Barna Group. State of the Church report, 2024.

13 Bwalya, C. [Title of the source]. *Journal of African Church Leadership, 17*(3), 2023), pg.45-67.

14 Keita, Y. Leadership styles and their impact on church growth in Alexandria and Springfield, Virginia. *Journal of Leadership, Accountability and Ethics*, 2019) pg.53-72.

On the other hand, autocratic or bureaucratic leadership styles may demotivate congregants or make them lose interest in the church especially in cosmopolitan cities with changing cultures[15]. This paper explored on these dynamics in the AIC's Ruai centers and determine how leadership practices can be nurtured towards the achievement of growth and sustainability. Hence, this study added to the existing literature on church growth and leadership within the context of the AIC in Africa.

The study also elaborated on the available intervention mechanism and approaches that may be used to address leadership practice to cater for the expanding urban congregation in Nairobi County. These findings will help the AIC leaders to understand the strategies that they can use in their leadership to lead the church to growth, address the issues of retention and meet the challenges of urban ministry as has been recommended by Bwalya[16] and Koehling[17].

It is also worth noting that church leadership in Kenya functions within a broader societal environment shaped by politics, economics, and cultural expectations. For instance, leadership crises in national politics sometimes mirror those in churches, where leaders may struggle with accountability, transparency, and inclusivity (Mbugua, 2022). This creates a perception problem, as congregants increasingly expect churches to model ethical and participatory leadership that contrasts with political instability.

Moreover, demographic shifts in Ruai characterized by rapid urbanization, youthful populations, and cultural diversity require leadership that is not only spiritually grounded but also socially responsive.

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15 Cincala, P. Servant leadership and church health and growth. *Journal of Biblical Perspectives in Leadership*, 2021)pg.34-56.

16 Bwalya, C. [Title of the source]. *Journal of African Church Leadership*, *17*(3), 2023. pg45-67.

17 Koehling, R. [Title of the source]. *Journal of Contemporary Church Studies*, *12*(5), 2023),101-119.

The presence of multiple denominations in close proximity has created a "religious marketplace" where congregants can easily switch allegiance based on leadership style, quality of fellowship, or accessibility of services.

This competitive environment places pressure on AIC leaders to innovate in their ministry approaches, cultivate inclusive participation, and strengthen discipleship structures. Taken together, these realities make Ruai an important case study for examining how leadership styles influence church growth in urban Kenya.

By analyzing AIC's practices within this setting, the study contributes not only to denominational improvement but also to the broader discourse on Christian leadership in Africa's rapidly urbanizing contexts.

1.3 Statement of the problem

While Christianity continues to expand across Kenya and Sub-Saharan Africa where Christian populations are projected to surpass one billion by 2060 (Pew Research Center, 2020), church growth within the Africa Inland Church (AIC) in the Ruai administrative district of Nairobi has stagnated or declined. This is paradoxical given that Ruai is one of Nairobi's fastest-growing peri-urban areas, with a population increase of over 35% in the past decade (Kenya National Bureau of Statistics, 2022). Despite this demographic expansion, AIC congregations have not grown at a commensurate rate. Instead, surveys reveal declining attendance, limited youth engagement, and weakened congregational participation, suggesting that existing leadership practices may be misaligned with the needs of an increasingly urban, diverse, and youthful population (Haruna, 2021).

In contrast, charismatic and Pentecostal churches within Ruai have expanded by adopting more flexible, youth-centered, and technologically driven ministry models.

AIC's continued reliance on traditional governance structures and rigid administrative practices appears less effective in attracting and retaining urban congregants. If these leadership limitations persist, AIC Ruai risks continued membership loss, financial instability, and reduced social impact—despite being historically central to community support, discipleship, and moral formation.

This challenge reflects a wider continental trend: studies from Ghana, Nigeria, and South Africa show that traditional leadership models in mainline churches often fail to resonate with rapidly changing urban contexts (Osei-Tutu, 2020; Maritz, 2024).

However, most existing studies examine leadership and church growth at broad national or continental levels**,** offering general patterns but overlooking local-level dynamics that shape congregational vitality. Works such as Namusonge and Koech (2021) and Yates (2021) provide useful insights into leadership in African urban churches but do not address the distinctive organizational culture, governance structures, and historical identity of AIC churches nor do they focus on peri-urban regions like Ruai where urbanization pressures are most acute.

Despite the availability of literature on church leadership and growth in Africa, there is limited empirical research examining how specific leadership styles influence church growth within AIC congregations operating in fast-changing peri-urban contexts such as Ruai**.** Existing studies provide broad analyses but do not offer context-specific evidence on how leadership practices interact with local demographic, cultural, and socio-economic realities. This study addresses this gap by examining the effect of leadership styles on church growth within selected AIC churches in Ruai, generating context-specific insights that can inform leadership reforms and strengthen the church's relevance in an evolving urban environment.

1.4 Objectives of the Study

General Objective

The main objective study of this research was to examine the effect of leadership styles on church growth focusing on Africa Inland Churches (AIC) in Ruai District, Nairobi. The Specific objectives of the study were:

i. To identify leadership styles used for Church growth by AIC churches in Ruai District, Nairobi.
ii. To examine the effectiveness of leadership strategies on church growth in AIC churches in Ruai District, Nairobi.
iii. To determine the intervention measures that could help in stimulating growth in the AIC churches in Ruai District, Nairobi.

1.5 Research Questions

1. What leadership styles have been used for church growth in AIC churches in Ruai District, Nairobi.

i. How effective have the leadership styles been on church growth in AIC churches in Ruai District, Nairobi.
ii. What intervention measures are necessary to stimulate growth in the AIC churches in Ruai District, Nairobi.

1.6 Justification of the Study

According to a wide range of contemporary scholars and research findings, leadership and the concept of leadership within an organization are inseparable because leadership shapes direction, influences organizational culture, and determines the overall effectiveness of service delivery.

Recent scholarship such as the works of Northouse (2021), Yukl & Gardner (2020), Choi (2020), Haslam et al. (2021), and Avolio & Walumbwa (2020) emphasize that leadership is multifaceted and expressed through various styles that leaders adopt depending on organizational context, cultural expectations, and follower needs.

These leadership styles include democratic leadership, which promotes participation and inclusive decision-making; autocratic leadership, which ensures decisive action and clarity of authority; laissez-faire leadership, which allows members creative autonomy; transformational leadership, which inspires followers through vision, ethical modeling, and motivation; transactional leadership, which relies on structured rewards and accountability; bureaucratic leadership, which emphasizes consistency through rules and procedures; and servant leadership, which prioritizes empathy, empowerment, and ethical care. Scholars writing after 2020 have reinforced that no single leadership style fits all institutions, and effective leaders often adapt their approach to align with the needs and expectations of their communities.

The same diversity of leadership styles applies within church settings, where pastors, elders, and ministry leaders select leadership approaches based on theological commitments, congregational demographics, and community realities. Churches—especially those located in complex and rapidly changing urban environments such as Nairobi—must navigate shifting membership patterns, generational diversity, economic pressures, and modern expectations regarding participation, accountability, and community engagement. Contemporary ecclesial leadership research (Wanjiru, 2021; Owusu, 2022; Faber, 2023; Oloo, 2022) shows that leadership style plays a critical role in determining church growth, discipleship depth, ministry effectiveness, and congregational stability. Leadership is therefore more than an administrative function in churches; it is a core spiritual, relational, and organizational factor that shapes the mission and vitality of the congregation.

Although the general claim that leadership influences church growth may appear broad, the findings of this study present clear and empirically grounded conclusions within the specific context of the Africa Inland Church (AIC) congregations in the Ruai administrative district of Nairobi, Kenya. This study demonstrates that leadership styles directly influence how effectively local churches respond to challenges such as urban migration, competition from charismatic movements, socio-economic instability, and the pressing need for youth-focused ministries. Ruai's rapidly urbanizing and diverse environment requires leadership that is visionary, relational, culturally sensitive, and capable of adapting to change.

This study has therefore been instrumental in supporting AIC Ruai in evaluating leadership modalities that are not only biblically aligned but also evidence-based and contextually effective. By grounding leadership recommendations in recent scholarly research, the study equips the church with practical insights on strengthening pastoral effectiveness, promoting active member participation, enhancing governance structures, and fostering sustainable growth. Ultimately, the findings affirm what contemporary leadership scholars consistently argue: effective leadership—understood as a dynamic combination of administrative competence, relational intelligence, spiritual maturity, and adaptive capacity is central to the growth, stability, and long-term flourishing of the church in Ruai.

1.7 Definition, Scope and Limitation of the Study.

This study was confined to the AIC denominations found in the Ruai administrative area of Nairobi County, Kenya. Although AIC denominations are present in many regions of the country, Ruai is chosen for several reasons regarding the urban and peri-urban nature of the area, which provides valuable insights into the difficulties and prospects for the development of the church in an increasingly urban environment.

The emphasis of the study on this particular district can be justified by the fact that it affords specifics and relevance to the study given that leadership practices can be examined regarding their immediate effects on congregational processes.

The time frame for the study was set at nine months, spanning from September 2024 to May 2025. This duration was considered adequate to allow the newly elected council sufficient time to settle into office and to provide a representative period for observing leadership behaviors, church events, and programs.

The chosen timeframe also ensured that variations in the frequency and nature of activities were captured, thereby allowing a more comprehensive understanding of leadership influences on church growth within AIC Ruai during the study period. Through analyzing data obtained within this period, the study sought to establish the nature and extent of leadership influences and the pre-Growth AIC church patterns in Ruai; nonetheless, it did not explore trends continuing beyond this period.

Specifically, the objectives of this study were to find out the extent to which transformational, transactional and servant leadership influenced the growth of the church within the AIC centers in Ruai. Further, it evaluated the usefulness of the Behavioral Theory framework in analyzing and enhancing leadership outcomes in these churches. However, by concentrating the study on the AIC in Ruai, the study experienced low generalizability to other denominations or areas within and beyond Kenya. In addition, the results of this study can only be applied to the given circumstances and period, which may not capture outside influence or shifts in leadership profiles over the longer term.

1.8 Limitation of the Study

This research, like all empirical studies, encountered certain limitations that were beyond the control of the researcher. These limitations do not invalidate the study but should be taken into account when interpreting the findings. Time was a constraint. The study overcame this by engaging research assistants to help in data collection. Non-responsiveness was another challenge. The study overcame this by letting the informants that their responses would be kept anonymous. Cost constraints were another challenge that was mitigated by meeting the respondents in small groups during worship and prayer days.

1.9 Delimitation of the Study

This study was delimited to the African Inland Church (AIC) denominations located within the Ruai administrative area of Nairobi County, Kenya. While AIC churches are spread across the country, Ruai was selected due to its urban and peri-urban characteristics, which provide unique insights into the challenges and opportunities for church development in a rapidly urbanizing environment. The study concentrated on transformational, transactional, and servant leadership and their influence on church growth, as well as the applicability of the Behavioral Theory framework in understanding leadership outcomes within these churches.

The time-frame for the study was limited to nine months, from September 2024 to May 2025, providing sufficient time to observe the newly elected church council in action and assess leadership behaviors, programs, and events. Consequently, the findings are applicable only to this period and setting, limiting generalizability to other denominations, regions, or timeframes. Additionally, the study faced constraints such as limited time, non-responsiveness, and cost challenges, which were mitigated through the use of research assistants, assurances of respondent anonymity, and meeting participants in small groups during worship and prayer

days. These delimitations ensure that the study remains focused and manageable while acknowledging the contextual boundaries within which the findings should be interpreted

1.10 Chapter Summary

This chapter provided an understanding of the context of the study through a discussion of the global, continental and local trends in church growth particularly in the African Inland Church in Ruai, Nairobi. It introduced the statement of the problem, which focuses on the difficulties of AIC churches to maintain and expand their folds in urbanization.

The jurisdiction, time horizon and purpose of the research was clearly stated to narrow down the research and make it practical and achievable. The following delimitations were also put in place to make the study more manageable and focused: Finally, the chapter presented the relevance of the study, the intended audience, and the possible implications of applying the Behavioral Theory to address the leadership issues that have been pinpointed.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this chapter, the researcher provided some of the studies that have been conducted about this research in the literature review section as well as illustrating the void that exists around it that this study aimed at addressing. Regarding its organization, it is divided into two subtopics after the review of literature and the theoretical framework sections.

2.2. Literature Review

This sub-section dealt with the analysis of the latest literature with regards to issues related to understanding the effects of Leadership Styles on Africa Inland Church's (AIC) Administration District of Ruai in Industrial Region, Nairobi. It also included global, regional and local literature related to AIC Churches globally, regionally and locally.

2.2.1 The Current Status of Leadership Styles and Church Growth

The current status of leadership styles and church growth worldwide reflects a complex pattern shaped by demographic transitions, socio-cultural shifts, theological orientations, and the strategic capacity of religious institutions to adapt. Globally, Christianity continues to experience substantial reconfiguration, particularly between the Global North and the Global South. According to Johnson and Zurlo (2021), the global Christian population increased from approximately 2.52 billion in 2024 to 2.63 billion in 2025, with projections estimating that the number will exceed 3 billion by the year 2050. This remarkable expansion is not uniform across regions. Instead, the most rapid and dynamic growth continues to occur in Africa, Latin America, and parts of Asia—regions commonly referred to as the Global South. Scholars point out that churches in these regions have demonstrated a strong capacity to adapt to urbanization, demographic changes, and shifting socio-economic conditions.

Pentecostal and charismatic movements remain the fastest-growing Christian expressions globally, expanding at an annual rate of about 1.48% (Anderson, 2016). Their growth is attributed to their experiential worship style, responsiveness to existential needs, flexible leadership structures, and emphasis on personal empowerment and spiritual encounter. Conversely, Christianity in the Global North—particularly in Europe, Canada, and Australia—faces stagnation or decline in attendance, participation, and membership. Scholars such as Bruce (2018) attribute this decline largely to secularization, increased individualism, and widespread religious disaffiliation among younger generations. These societies are increasingly characterized by pluralism, skepticism, and a shift toward personal spirituality over institutional religion.

Sub-Saharan Africa remains the epicenter of global Christian expansion. From fewer than 10 million Christians in 1900, the population surpassed 734 million by 2024, representing an average annual growth rate of 2.64% (Licas, 2024). In this region, evangelical, Pentecostal, and charismatic churches are the primary drivers of growth. Their emphasis on dynamic leadership styles, contemporary worship, spiritual empowerment, and vibrant community life resonates strongly with diverse populations. The Barna Group (2020) notes that young adults between the ages of 18 and 35 constitute the largest demographic group contributing to church expansion across Africa. Countries such as Kenya, Nigeria, Ghana, Uganda, and South Africa illustrate this trajectory, particularly in urban settings where younger populations prefer churches with flexible leadership, energetic worship, and relevant preaching. Traditional denominations with rigid hierarchies and bureaucratic leadership models often struggle to match the pace of change and innovation characteristic of charismatic churches.

However, this continental growth masks significant internal disparities.

Charismatic churches—often marked by youth engagement, emotionally expressive worship, and adaptable leadership structures—show sustained expansion, whereas many mainline denominations, such as Methodist, Anglican, Presbyterian, and some evangelical institutions, face stagnation. Researchers argue that hierarchical structures, slow decision-making, and over-centralized authority hinder responsiveness to changing cultural realities (Mbugua, 2022). Furthermore, empirical studies across West and East Africa reveal that churches led by pastors who mentor emerging clergy, empower laity, foster participation, and embrace relational leadership strategies consistently report higher vitality and retention. Okafor (2021), in a cross-sectional qualitative study involving 32 churches in Nigeria and Kenya, found that congregations with leaders who practiced mentorship and empowerment exhibited stronger youth involvement, deeper spiritual formation, and more sustainable numerical growth. In contrast, churches whose leadership remained authoritarian or rigid experienced stagnation, low participation from young adults, and high attrition rates.

In the Kenyan context, Christianity comprises roughly 85% of the population (Information Cradle, 2017). Yet denominational expansion varies significantly, largely due to leadership approaches and adaptability to socio-cultural changes. Nairobi has become a major hub for fast-growing charismatic churches known for contemporary worship styles, relational leadership models, youth-oriented ministries, and empowerment-focused preaching. These churches attract younger populations by addressing real-life concerns such as identity, purpose, employment, relationships, and spiritual warfare. In contrast, the African Inland Church (AIC), despite its long history and deep-rooted presence in Kenya, faces challenges related to leadership styles often perceived as rigid, slow to change, and less responsive to rapidly evolving social realities (Barna, 2024).

These challenges are particularly evident in areas such as Ruai, where rapid population growth has not translated into proportional church expansion. Ruai, a fast-growing peri-urban settlement in Nairobi County, is characterized by demographic diversity, economic mobility, and a youthful population.

Despite this, many AIC congregations in the area show minimal growth, especially among young adults who gravitate toward more dynamic churches. This discrepancy suggests that leadership styles—not lack of religious interest—contribute significantly to the stagnation observed within AIC congregations.

Recent Kenyan empirical studies strongly affirm the central role of leadership in determining church vitality. The study by Mwanzwii and Kising'u (2022) employed a quantitative cross-sectional correlational design to examine leadership styles among church leaders across Mombasa County. Surveying 214 leaders, the researchers found that transformational, servant, ethical, and strategic leadership styles all significantly predicted church growth. Their findings emphasized that relational, visionary, and service-oriented leadership approaches are particularly effective in Kenya's urban religious environments. Leaders who demonstrated empathy, communicated vision clearly, empowered congregants, and upheld integrity were associated with higher member retention, more active ministries, and stronger discipleship cultures.

Similarly, a correlational study conducted by Kamau, Nzinga, and Kimathi (2025) involving 35 Pentecostal churches and 387 respondents revealed that authentic leadership accounted for 74% of the variance in church growth. Interestingly, demographic factors such as age and gender did not moderate the relationship between leadership style and growth. The study concluded that leadership grounded in integrity, vision, relational transparency, and psychological safety fosters growth regardless of the congregation's composition.

This suggests that congregants primarily respond to the quality of leadership rather than demographic affinities.

Another important Kenyan study by Kagema (2024) highlighted the absence of adequate transformational leadership competencies among many church leaders during and after the COVID-19 pandemic. Using qualitative methods such as in-depth interviews and document analysis, the study found that many churches struggled with crisis adaptability, digital transition, and member engagement due to limited visionary leadership and lack of organizational agility. This weakened resilience and reduced the churches' ability to maintain growth momentum. Recommendations included strengthening leadership development programs in areas such as digital communication, innovation, crisis management, and transformational competencies—skills directly linked to sustainable growth.

Beyond these, additional empirical studies further illuminate the centrality of leadership in church growth across Africa. Bwalya (2021) conducted a mixed-methods study involving 62 churches in Zambia and found that servant leadership significantly enhanced member satisfaction, volunteer commitment, and long-term retention. Leaders who practiced humility, listening, and community service created an environment where congregants felt valued and engaged. In Rwanda, Ndayisenga (2025) used a survey of 418 church members and revealed that inclusive leadership—defined by participatory decision-making, open communication, and shared responsibility—strongly predicted spiritual and numerical growth. The study concluded that churches with open, transparent, and collaborative leadership models were better positioned to thrive in post-conflict societies where trust-building is essential.

In Uganda, a study by Kule and Atwine (2022) involving 29 evangelical churches demonstrated that hybrid leadership (combining transformational and transactional elements) was most effective in mobilizing youth, organizing ministries, and sustaining growth.

Transformational leadership provided vision and inspiration, while transactional leadership ensured structure, planning, and resource management. In Nigeria, a study by Enang and Udoh (2023) among Assemblies of God congregations found that empowerment-based leadership significantly predicted church growth outcomes such as member involvement, financial giving, and evangelism participation. The researchers concluded that leaders who delegated responsibilities, coached younger members, and created opportunities for ministry involvement fostered expansion more effectively.

These African empirical studies collectively underscore that leadership—not programs, resources, or doctrinal differences—remains the most decisive determinant of church vitality in rapidly changing societies. The most successful churches across the continent exhibit leadership styles that are adaptable, relational, empowering, visionary, and culturally sensitive. Such leadership approaches align closely with the characteristics of the fastest-growing churches in Africa and the Global South at large.

For AIC Ruai, this implies the need to transition from static, administrative, and hierarchical leadership models toward more relational, participatory, and transformational approaches. Evidence across Kenya (Mwanzwii & Kising'u, 2022; Kamau et al., 2025; Kagema, 2024) and broader Africa (Bwalya, 2021; Ndayisenga, 2025; Kule & Atwine, 2022; Enang & Udoh, 2023) consistently demonstrates that leadership styles emphasizing vision, empowerment, mentorship, inclusivity, and adaptability foster stronger discipleship, deeper community cohesion, and sustained numerical growth. Such leadership approaches resonate particularly well in urban and peri-urban environments like Ruai, where populations are diverse, mobile, and youthful.

The convergence of global, continental, and Kenyan empirical evidence makes one conclusion unavoidable.

Leadership development is the critical lever for revitalizing church growth in Ruai and similar urban settings. Churches that invest in equipping leaders with transformational, servant, authentic, and inclusive leadership skills consistently outperform those that maintain rigid or outdated leadership modalities. Therefore, AIC Ruai's future growth will depend significantly on its willingness to build strong, visionary, relational, and adaptive leadership structures that meet the needs of an evolving congregation and an increasingly dynamic community.

2.2.2 Leadership Styles and Their Effectiveness on Church Growth

The literature establishes that leadership style functions as a decisive catalyst for church growth across cultural and denominational contexts (Keita & Lao, 2020). Six dominant leadership models transformational, transactional, servant, autocratic, democratic, and laissez-faire emerge as the primary frameworks for understanding pastoral effectiveness in contemporary churches.

Transformational leadership is consistently identified as one of the most effective models for promoting spiritual and numerical growth. It builds shared vision, stimulates innovation, and fosters individualized spiritual development. Empirical evidence from Kenya (Mwanzwii & Kising'u, 2022; Liyosi, 2015) shows that transformational leadership elevates congregational participation, enhances commitment, and encourages ministry creativity. Studies from Rwanda and other parts of Africa affirm these findings, concluding that transformational leadership increases youth engagement and strengthens a church's ability to respond to socio-economic challenges (Ndayisenga, 2025; Lewa, 2025).

Transactional leadership emphasizes structure, rewards, and accountability. In Kenyan churches, it contributes to administrative efficiency, predictable workflows, and resource management (Mwanzi, 2022).

However, because it relies heavily on external motivators, it often struggles to inspire deeper spiritual commitment (Aboramadan et al., 2020). The literature suggests transactional leadership is most effective when paired with transformational elements providing operational stability without hindering creativity or innovation (Sunarsi et al., 2021).

Servant leadership is deeply embedded in biblical theology, emphasizing humility, empathy, and service. Kenyan evidence shows that servant leadership strengthens congregational cohesion, trust, and pastoral care (Mwanzi, 2022). It aligns with Jesus' ministry model and encourages leaders to prioritize the holistic development of followers (Ayogu, 2020). Research from other sectors demonstrates that servant leadership reduces burnout and increases loyalty (Ruiz-Palomino et al., 2022), benefits that translate readily into church settings, particularly in highly relational communities such as AIC Ruai.

Autocratic leadership is characterized by unilateral decision-making. While it can provide clear direction in crisis or uncertainty, it often suppresses creativity and reduces congregational participation. Evidence from Kenyan Pentecostal churches shows it is widely perceived negatively, leading to disengagement and weakened long-term vitality (Nyakundi et al., 2022). Although useful situationally—especially during emergencies requiring swift action its overuse can hinder sustainable growth.

Democratic leadership promotes shared decision-making and allows members to take ownership of church direction. It is one of the most preferred leadership styles among Kenyan congregants (Nyakundi et al., 2022).

Studies show it promotes loyalty, strengthens trust, and enhances member retention (Ali et al., 2025). Democratic leadership can help bridge generational gaps and ensure inclusivity within congregations such as those in Ruai. However, it may slow decision-making when rapid responses are required.

Laissez-faire leadership offers high autonomy but minimal oversight. Research consistently shows weak correlations between laissez-faire leadership and organizational effectiveness (Ali et al., 2025). In churches, insufficient guidance often leads to misalignment with mission and reduced engagement. Nevertheless, laissez-faire leadership may be useful in self-directed small groups or ministries where members possess strong intrinsic motivation (Mwanzi, 2022).

The empirical and theoretical literature suggests that no single leadership style is universally effective**.** Instead, hybrid approaches combining transformational, servant, and democratic leadership, complemented by selective use of transactional and autocratic elements—produce the most sustainable church growth. Such integrated models promote vision-driven ministry, foster community participation, maintain accountability, and enhance adaptability within dynamic urban contexts like Ruai.

A substantial body of empirical research demonstrates that leadership style plays a central role in determining church growth outcomes. Studies from Kenya, Africa, and the wider global context confirm that relational, transformative, and participatory leadership practices consistently correlate with both numerical and spiritual expansion.

Mwanzwii and Kising'u conducted a quantitative correlational study involving 160 pastors and church leaders from various churches in Mombasa County. Using Pearson correlation and regression analysis, they examined how different pastoral leadership styles relate to church growth.

Their findings revealed strong, positive, and statistically significant correlations between church growth and transformational, servant, ethical, and strategic leadership styles**.** This study affirms that leadership approaches emphasizing vision, service, and moral integrity significantly promote congregational expansion within Kenyan urban contexts.

Liyosi conducted a descriptive survey among 76 respondents **(**youth, pastors, and elders) drawn from four Pentecostal Assemblies of God churches in Kariobangi. Using structured questionnaires, the study assessed how youth perceive pastoral leadership styles and how these perceptions influence church growth. Respondents reported that transformational, servant, participative, charismatic, and spiritual leadership styles were not only present but collectively contributed to numerical growth, spiritual maturity, increased participation, and stronger identity among youth**.** The study underscores the critical role of youth-centered, participatory leadership practices in sustaining growth in urban congregations.

Keita and Lao utilized a qualitative case study design involving 40 participants (church leaders and members) from four congregations in the United States. Through interviews, focus groups, and document analysis, they explored how transformational, transactional, laissez-faire, and servant leadership styles influence church growth. The findings indicated that transformational and servant leadership were widely perceived as essential for fostering growth, while aspects of transactional leadership (such as accountability and clarity) also played supportive roles. Importantly, the study noted that a lack of effective servant and transformational practices—including weak vision casting and inadequate relational engagement—limited growth in several congregations. Across these studies, a consistent theme emerges: churches grow when leaders are relational, vision-driven, service-oriented, and participatory.

Transformational and servant leadership appear across multiple contexts as the strongest predictors of both spiritual vitality and numerical growth. Where these leadership qualities are weak or absent, stagnation or decline tends to follow.

2.2.4 Intervention Measures for Enhancing Church Growth

Church growth in contemporary ministry contexts is shaped by multiple interrelated factors, including leadership quality, strategic planning, discipleship depth, community engagement, and technological adaptation. Empirical research from Kenya, wider Africa, and global contexts consistently demonstrates that well-designed interventions—especially those centered on leadership development, holistic outreach, digital ministry, youth engagement, and organizational strengthening—significantly enhance congregational vitality. The experience of AIC Ruai, situated within a rapidly urbanizing environment, resonates strongly with these findings and underscores the need for evidence-based interventions tailored to urban church realities.

A major empirical contribution to understanding effective interventions is provided by Ouma (2024), whose study among churches affiliated with the Evangelical Alliance of Kenya explored the influence of strategic leadership on church growth. Using a mixed-methods approach, Ouma assessed core leadership competencies, the strength of organizational culture, and the presence of accountability structures. The findings revealed that these three variables collectively explained 52.8 percent of the variance in church growth, indicating a strong and statistically significant relationship between strategic leadership practices and congregational expansion. Churches that engaged in deliberate strategic planning, cultivated clear organizational cultures, and maintained robust accountability systems were more effective in attracting visitors, retaining members, and managing ministry operations.

These insights suggest that leadership at AIC Ruai must extend beyond pastoral care to incorporate strategic competencies such as planning, administrative oversight, visioning, and data-driven decision-making. Without these competencies, a church may struggle to coordinate its ministries or respond effectively to the dynamic needs of an urban population.

Further evidence of the power of leadership development is offered by Arasa and Chebon (2022) in their evaluation of the Transformational Church Leadership (TCL) training program in Kenya. Through key informant interviews with participants who completed the TCL program, the study demonstrated substantial improvements across numerical, spiritual, economic, and social dimensions of church growth. Churches led by TCL-trained pastors recorded increases in weekly attendance, stronger prayer and Bible study cultures, improved financial giving, and the planting of new church branches. The study emphasized that idealized influence—leaders who modeled Christ-like integrity, accountability and humility—played a critical role in inspiring member trust and deepening commitment. Such findings illustrate that structured leadership training programs have measurable, positive impacts on congregational vitality. For AIC Ruai, adopting a TCL-style training model could significantly enhance pastoral performance, strengthen teamwork, and create a sustainable leadership pipeline.

The theme of holistic ministry as a catalyst for church growth appears prominently in studies by Okafor (2021) in Nigeria and Wanjiru (2022) in Kenya. Both scholars examined churches that integrated spiritual ministry with socio-economic empowerment initiatives such as vocational training, microfinance support, counseling services, food distribution, and healthcare outreach. Using case study methodologies, they found that churches offering such comprehensive services experienced higher levels of member retention, deeper community trust, and greater participation in discipleship and ministry programs.

The empowerment programs addressed practical community needs—particularly among vulnerable populations—and positioned churches as relevant and compassionate institutions. Members who benefited from these programs tended to remain loyal, developed a stronger sense of belonging, and were more likely to engage actively in ministry activities.

For urban congregations such as AIC Ruai, where unemployment, youth vulnerability, and financial instability are common, holistic outreach not only enhances the church's public witness but also fosters sustained growth by meeting people's real needs alongside their spiritual ones.

An additional empirical contribution comes from Faber (2024), whose international study focused on youth engagement in rapidly urbanizing churches across Africa and parts of Southeast Asia. Through surveys and focus groups, Faber found that congregations implementing youth-friendly interventions—digital media platforms, mentorship programs, community service initiatives, creative arts teams, and contemporary worship—saw measurable increases in youth attendance and participation. Young people reported that they were drawn to churches that offered relational authenticity, accessible digital interactions, and worship expressions that spoke to their lived experiences. Conversely, churches that retained traditional formats without adaptation tended to lose younger members to more charismatic or media-driven movements. These findings suggest that AIC Ruai, located within a youthful and dynamic urban community, must intentionally cultivate youth-centered ministries that prioritize mentorship, modern worship, digital engagement, and platforms for youth leadership. Such efforts will not only attract new young members but also strengthen long-term sustainability.

The global shift toward digital ministry is further captured in the Pew Research (2022) study, which examined congregational adaptation across 13 countries, including Kenya, during and after the COVID-19 pandemic. Pew found that churches equipped with digital tools—live-streaming platforms, virtual discipleship groups, online giving systems, and digital pastoral care—were better positioned to sustain participation during the pandemic and often experienced growth in engagement.

Hybrid worship models, combining physical services with online accessibility, enabled churches to reach homebound individuals, diaspora populations, young adults, and seekers exploring faith privately. The study concluded that digital ministry does not merely supplement physical worship but significantly expands the church's reach and inclusivity. For AIC Ruai, strengthening digital capacity through livestream services, social media evangelism, online Bible studies, and digital communication strategies is essential for remaining relevant within a technologically oriented urban society.

Taken together, the five empirical studies reveal several consistent themes that hold direct implications for revitalizing church growth. The first theme is the centrality of leadership development. Whether through strategic competencies, transformational behaviors, or structured training programs, effective leadership consistently produces positive spiritual, numerical, and organizational outcomes. AIC Ruai would benefit from investing in leadership development pathways that equip pastors, youth leaders, and ministry heads with the skills necessary for navigating complex urban realities. The second theme is the importance of holistic ministry that integrates spiritual care with socio-economic empowerment. By addressing multifaceted community needs, churches strengthen trust, deepen relational bonds, and enhance retention—critical factors for enduring growth. The third theme concerns youth engagement.

Churches that intentionally design ministries reflecting the interests, challenges, and communication styles of young people tend to grow more rapidly, while those failing to adapt risk stagnation. The fourth theme relates to the transformative power of digital ministry. Digital tools expand outreach, facilitate discipleship, and maintain continuity in both stable and crisis periods. Finally, the studies collectively emphasize that organizational systems—culture, accountability, planning processes, and structures—are essential for sustaining long-term growth.

For AIC Ruai, which operates in a fast-growing, ethnically diverse, and socio-economically fluid environment, these empirical findings point toward a multifaceted intervention strategy. Leadership development must become a central priority, incorporating transformational and strategic leadership models. Digital ministry needs significant expansion to align with contemporary communication habits. Youth engagement must be intentional, creative, and continuous. Holistic community programs should be strengthened to meet the real needs of Ruai's population. And underlying all these interventions must be strong organizational systems capable of supporting sustainable ministry operations. Collectively, these evidence-based interventions offer a clear pathway for revitalizing growth, strengthening congregational unity, and securing the long-term vitality of AIC Ruai.

2.3 Theoretical Framework

The study used two theories namely; Behavioral Theory and Transformational Leadership theory as discussed hereunder.

2.3.1 Behavioral Theory of Leadership

Behavioral Theory emphasizes leadership as a learned set of observable actions, specifically initiating structure and consideration. Initiating structure refers to behaviors that involve organizing tasks, defining roles, providing clear instructions, setting expectations, and ensuring that activities are carried out efficiently. Consideration, on the other hand, describes the relational side of leadership—demonstrating empathy, showing concern for followers, maintaining open communication, and creating a supportive, respectful environment. Behavioral theorists argue that leadership effectiveness is not rooted primarily in personal traits or innate qualities but in the behaviors that leaders consistently practice.

These behaviors can be developed, taught, and refined over time, making leadership accessible to individuals who are willing to learn and grow.

The theory's applicability to church settings is reinforced by African studies showing that behaviors such as empathy, communication, accountability, and clear delegation enhance church participation (Haruna, 2021; Oloo, 2022). Haruna (2021), working with congregations in West Africa, found that leaders who communicated openly and demonstrated transparent decision-making practices significantly increased member trust and involvement. Churches where leaders frequently practiced accountability—through timely reporting, responsible stewardship, and regular feedback sessions—tended to experience stronger cohesion and reduced conflict. Similarly, Oloo's (2022) Kenyan study highlighted that clarity in delegation helped members feel empowered and included in ministry work. When pastors and church leaders assigned roles clearly and provided guidance, congregants were more willing to volunteer, take initiative, and participate in programs. These findings reinforce the central idea of Behavioral Theory: leadership behaviors directly shape organizational outcomes.

Because Behavioral Theory provides specific, observable actions, its strength lies in offering concrete benchmarks for training and evaluating pastoral leaders. Churches that adopt a behavioral framework can develop clear pastoral standards, mentorship plans, and performance assessments based on identifiable behaviors rather than subjective impressions. For example, leaders can be evaluated on how well they communicate vision, maintain accountability structures, offer pastoral care, or delegate responsibilities. This makes leadership development more systematic and measurable. In theological and pastoral training environments, Behavioral Theory can guide curriculum design by emphasizing practical leadership skills such as conflict resolution, team coordination, active listening, and program management. Such structured training equips leaders to navigate the complex realities of ministry more effectively.

For AIC Ruai, Behavioral Theory highlights that consistent, structured leadership behaviors combined with interpersonal warmth help build trust, stabilize congregations, and strengthen organizational culture. In an urban environment where members come from diverse backgrounds and often face social and economic pressures, predictable and compassionate leadership is essential. Congregants need leaders who provide direction and clarity while also demonstrating genuine care and concern for their well-being. When church leaders consistently communicate expectations, follow through on responsibilities, and maintain integrity in their actions, trust naturally grows. This trust becomes the foundation for congregational stability, especially in rapidly changing urban settings where people seek dependable spiritual and social anchors.

Additionally, behavioral consistency helps shape a strong organizational culture within the church. When leaders model punctuality, accountability, and respectful communication, these behaviors tend to spread throughout the congregation.

Structured leadership practices, such as regular meetings, feedback systems, and clear ministry procedures, help align members around shared norms and expectations. As a result, the church becomes more organized, effective, and resilient in addressing challenges such as high member turnover, the needs of diverse age groups, and the demands of urban ministry.

However, because urban contexts are dynamic, Behavioral Theory works best when integrated with more adaptive models such as Transformational Leadership. While Behavioral Theory provides stability, structure, and clarity, it does not fully account for the need for vision, innovation, and adaptability that characterize urban ministry environments. Transformational leadership complements behavioral approaches by offering inspiration, fostering creativity, and mobilizing members toward long-term goals. When combined, the two approaches create a well-rounded leadership model:

Behavioral Theory ensures consistent actions and practical management behaviors, while Transformational Leadership brings a broader strategic vision and relational depth that encourages growth and renewal.

In summary, Behavioral Theory offers valuable insights for AIC Ruai by emphasizing that leadership is grounded in observable, learnable behaviors that can be cultivated and strengthened. Its practical focus on empathy, communication, accountability, and structured delegation aligns well with empirical research from African church contexts. When integrated with more adaptive leadership models, Behavioral Theory becomes a powerful tool for shaping effective, resilient, and spiritually vibrant congregational leadership.

2.3.2 Transformational Leadership Theory

Transformational Leadership Theory, first articulated by Burns (1978) and later expanded by Bass (1985), provides a comprehensive framework for understanding how leaders can influence followers beyond transactional exchanges. Burns introduced the idea that true leadership occurs when leaders and followers raise one another to higher levels of morality and motivation. Bass further developed this framework by identifying four core components of transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. These elements describe leaders who do more than manage; they inspire their followers to pursue shared goals, embrace change, and achieve results that exceed expectations.

Idealized influence refers to the leader's ability to serve as a role model whose behavior and values inspire trust and admiration among followers. Such leaders demonstrate integrity, consistency, and a commitment to the mission of the organization.

Inspirational motivation involves providing a compelling vision that energizes followers and encourages them to commit to a common purpose. Intellectual stimulation challenges followers to think creatively, question assumptions, and embrace innovative problem-solving approaches. Finally, individualized consideration highlights the leader's role in recognizing the unique strengths, needs, and developmental goals of each follower, and offering mentorship and personalized support. Together, these four components create an environment where individuals feel valued, empowered, and motivated to contribute meaningfully to organizational growth.

African research continues to affirm the effectiveness of transformational leadership in religious, social, and organizational spaces. Studies across various African contexts consistently show that transformational leadership enhances unity, fosters innovation, and strengthens resilience within congregations (Owusu, 2021; Okafor, 2022; Wanjiru, 2023). Owusu (2021) found that transformational church leaders in Ghana often succeeded in building cohesive congregations that were better able to navigate internal challenges, financial pressures, and external societal changes. Similarly, Okafor (2022) observed that Nigerian churches led by transformational leaders experienced higher levels of volunteer engagement, creativity in ministry, and spiritual vibrancy. Wanjiru's (2023) research in Kenya further illustrated that transformational leadership enabled congregations to adapt to rapid urbanization, economic hardship, and shifting cultural norms, largely due to improved member participation and shared vision.

Within this African context, Transformational Leadership Theory becomes especially relevant for churches operating in dynamic and often complex environments. Urban congregations, in particular, face challenges such as high mobility, socio-economic inequalities, generational gaps, and limited resources.

Transformational leadership has been shown to bridge these gaps by strengthening organizational identity, encouraging participatory leadership, and promoting a culture of innovation that allows churches to remain relevant and impactful.

For AIC Ruai, the principles of transformational leadership offer practical and actionable strategies for renewal and growth. Ethical modeling is the first pillar and is crucial in a community where trust and transparency are vital for congregational stability. Leaders who embody honesty, humility, and moral consistency naturally influence members to adopt similar values, creating an environment marked by integrity and unity.

Visionary preaching is another key strategy, as it connects the congregation to a shared sense of mission. In an urban setting like Ruai—characterized by socio-economic diversity, rapid population growth, and the presence of young families—preaching that communicates hope, purpose, and collective direction can serve as a unifying force. When leaders articulate a compelling vision rooted in biblical truth and relevant to community realities, members gain renewed motivation to participate in ministry and outreach.

Youth empowerment is also essential, considering that a significant proportion of Ruai's population is young. Transformational leadership encourages mentorship, the development of youth talent, and the inclusion of young people in decision-making structures. This not only prepares future leaders but also ensures that the church remains responsive to emerging needs and cultural shifts. Youth ministries, skill-building programs, and leadership training initiatives can strengthen the resilience and vibrancy of the church.

Mentorship programs further extend the impact of individualized consideration by fostering personal growth among congregants.

Through one-on-one discipleship, leadership development sessions, and pastoral care, mentorship ensures that individuals feel seen, supported, and spiritually nourished. When members receive personal guidance, they develop a stronger sense of belonging and commitment to the church's mission.

Overall, these transformational leadership practices—ethical modeling, visionary preaching, youth empowerment, and mentorship—align strongly with empirical evidence from African research. They directly address the specific challenges faced by AIC Ruai in its urban ministry context, positioning the church for sustainable growth, increased community relevance, and enhanced spiritual vitality.

Through adopting and strengthening transformational leadership approaches, AIC Ruai can cultivate a congregation that is united, innovative, resilient, and prepared to fulfill its mission effectively.

2.4 Conceptual framework

This study adopts a conceptual framework that links leadership styles to church growth, mediated by intervening factors such as demographics and societal influences. The framework outlines how independent variables influence church growth outcomes within the AIC Ruai context.

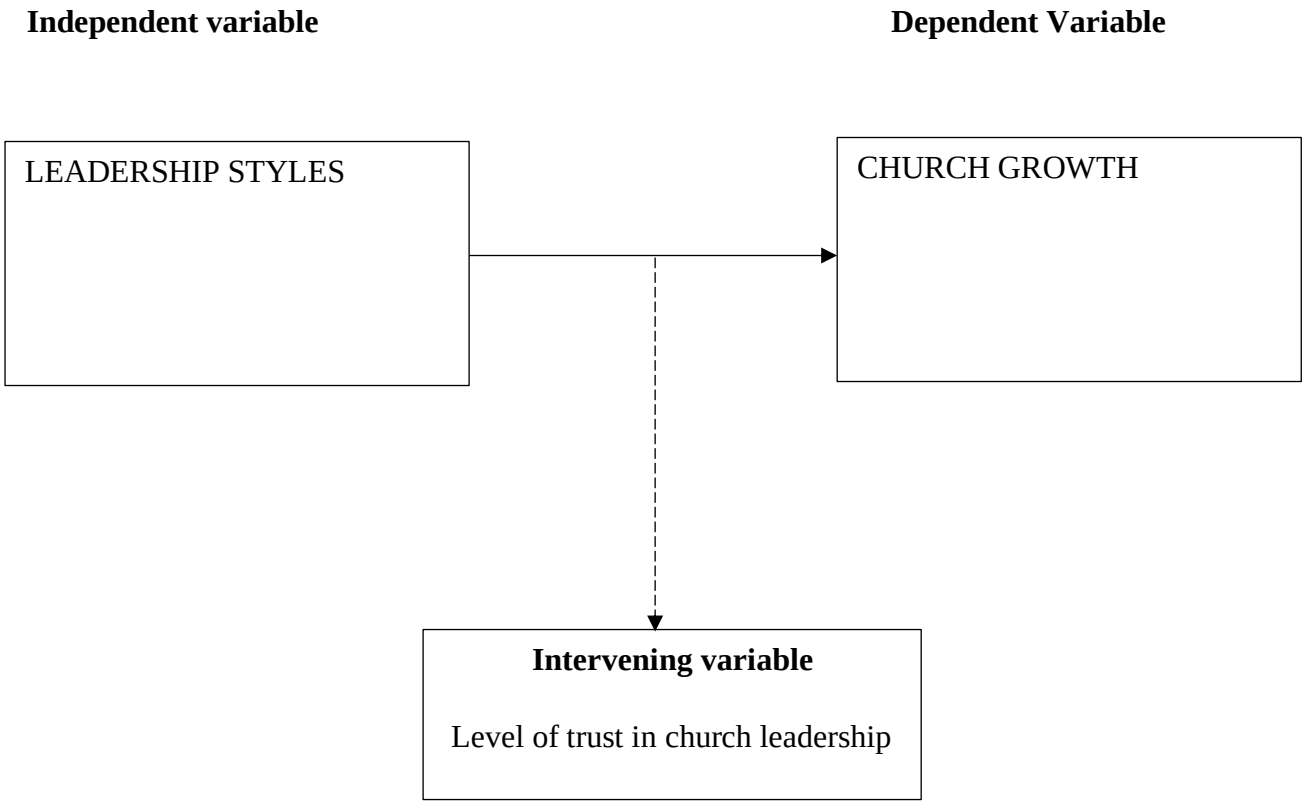

Figure 1: Conceptual Framework

2.4.1 Explanation of the Conceptual Framework

The conceptual framework illustrates the relationship between leadership styles and church growth within AIC Ruai. The independent variables leadership styles (transformational, transactional, servant, autocratic, democratic, and laissez-faire). Besides, intervening variables, including member demographics and external societal factors, church resources, and community engagement directly influence the growth of the church. can either strengthen or weaken this relationship.

The dependent variable, church growth, is measured through membership increase, spiritual maturity, financial growth, ministry expansion, and attendance levels. This framework highlights that while leadership practices are central to church development, their effectiveness is shaped by contextual factors, making adaptability and inclusivity key to sustainable growth.

2.4.1.1 Leadership Styles

Leadership styles significantly influence church growth in AIC Ruai. The study examined six styles: transformational, transactional, servant, autocratic, democratic, and laissez-faire. Transformational leadership inspires through shared vision, boosting engagement and spiritual growth. Transactional leadership provides structure and accountability for stability. Servant leadership prioritizes members' needs, fostering humility and participation rooted in Christian values. Autocratic leadership offers clear direction but may stifle innovation and involvement. Democratic leadership promotes inclusivity, trust, and belonging through participation. Laissez-faire leadership grants autonomy, encouraging initiative but risking disorganization. Overall, these styles shape church growth by influencing member participation, organizational stability, unity, and sense of belonging.

2.4.2 Intervening Variables

Level of trust in church leadership is a major intervening variable that comes between leadership styles and church growth. This variable intervenes because leadership style (autocratic, democratic, transformational, etc.) does not directly cause numerical or spiritual church growth. Instead, the style first shapes how members perceive the pastor's integrity, spiritual maturity, transparency, and care. When trust and credibility are high, members respond positively in increased attendance, tithing, evangelism, and discipleship, leading to growth. When trust is low, even a good leadership style fails to produce growth.

2.4.3 Dependent Variable: Church Growth

Church growth, the dependent variable in AIC Ruai, is influenced by leadership styles, resources, community involvement, member characteristics, and societal factors. It is measured through three key indicators: Membership Increase, Financial Growth, and Spiritual Development. Membership Increase: Reflects the church's ability to attract and retain members, indicating effective leadership, programs, and relevance in providing spiritual support. Financial Growth**:** Essential for covering operational costs, maintenance, projects, and community outreach. Steady tithes and donations signal strong member commitment and trust in leadership, ensuring long-term sustainability. Spiritual Development**:** Measures the church's success in deepening members' faith through active participation in worship, small groups, and adherence to Christian teachings. It fulfills the church's core mission and forms the foundation for lasting growth.

2.5 Chapter Summary

The chapter offered a comprehensive review of the literature relevant to the study, presenting the major scholarly discussions, empirical findings, and conceptual debates that shape understanding of the research problem. By engaging with diverse academic sources, the chapter situated the study within existing knowledge while demonstrating how different scholars have approached similar issues from varying perspectives. This broader academic grounding helped clarify the intellectual context in which the current study is located and showed how the research connects to ongoing conversations in the field.

A central purpose of the chapter was to identify the research gap motivating the present study. Although previous scholarship has provided valuable insights, the review revealed that significant limitations remain, especially in relation to contextual concerns, methodological approaches, and the practical application of findings.

Much of the available literature tends to generalize phenomena or relies on methods that do not fully capture the complexities of specific environments such as the one studied here. These gaps highlighted the necessity for a focused investigation that responds to contemporary realities while addressing questions that previous studies have not sufficiently explored. By articulating this gap, the chapter justified the relevance and originality of the current research.

The chapter also introduced and discussed the theoretical framework guiding the study. The framework serves as the conceptual lens through which the research problem is examined, helping to interpret patterns, relationships, and behaviors related to the topic. By explaining the foundational theories and their relevance, the chapter demonstrated how the chosen framework supports the formation of research questions, the structuring of the analysis, and the interpretation of results. It also showed that the study is not merely descriptive but is guided by

established scholarly principles that enhance its rigor and credibility. Integrating theory into the literature review provided a coherent structure linking conceptual ideas to the specific problem under investigation.

Throughout the discussion, the chapter made deliberate connections between the reviewed scholarship and the objectives of the study. Rather than functioning as a simple summary of past research, it presented a structured narrative that highlighted trends, contradictions, and emerging insights in the existing literature. This approach emphasized the complex and multifaceted nature of the topic, while also pointing to the need for research that can bring clarity to unresolved issues. By demonstrating alignment between the literature and the focus of the study, the chapter strengthened the argument for why the present research is both timely and necessary.

In addition, the review underscored the practical importance of the study by showing how academic debates intersect with real-world challenges.

While many scholars have explored the topic from theoretical or generalized standpoints, fewer have addressed the specific contextual realities that influence outcomes on the ground. This imbalance reinforced the need for a study that not only contributes to academic knowledge but also offers practical insights that can inform decision-making, policy, or practice within the relevant setting. The chapter therefore positioned the research as a bridge between scholarly understanding and practical application.

In closing the chapter, the researchers prepared the reader for the subsequent section of the study: the research methodology. The next chapter will describe the research design, target population, sampling methods, data collection procedures, data analysis techniques, and ethical considerations guiding the study. By signaling this transition, the chapter established a logical

continuation from identifying gaps in knowledge to outlining how the study plans to address them. This flow ensures coherence and demonstrates that the methodological choices are rooted in the insights gained from the literature review and theoretical framework.

Overall, the chapter succeeded in laying the necessary foundation for the entire research. It synthesized existing knowledge, identified the gaps that make the study necessary, and presented the theoretical framework that informs the research process. These components work together to justify the direction of the study and prepare the reader for the methodology that follows.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

In the research methodology section of this chapter, the research process that was adopted in this study was outlined. It brought out the research proposal, the variables of interest, the area of interest, target population, sampling technique, tools/instruments of the research, validity and reliability of the research, data collection techniques, data analysis, and ethical issues and considerations in the research.

3.2 Research Design

A research design is a comprehensive plan that outlines how a study was conducted in order to answer the research questions and achieve the stated objectives (Creswell, & Poth, 2020). This study adopted a descriptive research design. Besides a mixed methods approach combining both qualitative and quantitative was used. The qualitative approach, through interviews and focus group discussions, enabled the researcher to capture in-depth insights into leadership practices, experiences, and perceptions within the African Inland Church (AIC) in Ruai. The quantitative approach, through structured questionnaires, allowed the collection of numerical data on variables such as membership growth, financial contributions, and attendance levels. This mixed-methods approach was chosen to provide a holistic understanding of how leadership styles influence church growth, ensuring that both statistical patterns and lived experiences were adequately captured and analyzed.

3.3 Area of the Study

The anticipated study was contacted at AIC churches within the Ruai district administrative region in Nairobi County, Kenya.



Source: google map, 2025

Figure 2: Ruai Map

3.4 Target Population

The target population was 400 people drawn from congregants (faithful members), clergy, and the executive leadership of AIC in Ruai District of Nairobi County in Kenya (AIC Ruai District Church Records, 2024). The term "faithful members" on the other hand encompassed those devoted followers who are involved in the congregation and religious activities[18]. This focus was crucial to capture data from the various tiers of participation within the church and the leadership structures[19].

[18] Osei, D., & Agyemang, M. Leadership and growth dynamics in congregational settings. *African Journal of Religious Studies*, *10*(3), 2021), pg.89-103.

[19] Nyaga, D. Congregational leadership and growth: A study in urban African churches. *Journal of African Leadership*, *5*(4), (2021), pg.100-115.

3.5 Sample Size and Sampling Procedures

3.5.1 Sample Size Determination

This study focused on four AIC churches in Ruai District, with an accessible population of 400 people. It selected 120 respondents from congregants having 30 from each church. The sample size of was deemed suitable, following Mugenda and Mugenda (2019), who recommend 30% of the total population is acceptable for a study like this.

In addition, one lead pastor and 4 church council members were included as key informants because of their in-depth knowledge of the study questions. Thus, making the total sample 120 participants. The AIC church is led by councils and at the local level, the council has five executive members who are mandated to make many of the decisions to run the church. The council comprises of the lead pastor and four executive members hence the decision to include a key informant.

3.5.2 Sampling Procedures

The study employed a two-stage sampling procedure. In the first stage, cluster sampling was used to group respondents according to their respective churches, creating four clusters. Each cluster contained congregants, clergy, and executive leaders. In the second stage, purposive sampling was applied to select individuals within each category based on their involvement and knowledge regarding leadership and church operations in AIC Ruai. Purposive sampling was appropriate because it allows the selection of information-rich participants who possess relevant experience for answering the research questions (Gupta & Gupta, 2022; Creswell & Clark, 2023). By

combining cluster and purposive sampling, the study achieved both representativeness and depth of information across the four churches.

3.6 Validity and Reliability

3.6.1 Validity

Validity was enhanced through content, construct, and external validation measures. Content validity was ensured by aligning all interview guides, focus group questions, and questionnaire items with the study objectives. These instruments were reviewed by experts in church leadership and community studies to confirm that they comprehensively covered leadership roles, church resources, and community involvement (Alvi & Gillies, 2020).

Construct validity was strengthened through the use of established theoretical frameworks and constructs from previous studies on church leadership and growth (Nyaga, 2021), ensuring that the instruments accurately measured the intended variables. External validity was improved by selecting respondents from four different AIC churches, which increased the likelihood that findings could be applied to other similar congregations in urban Kenyan settings.

3.6.2 Reliability

Reliability was assured through several procedures. First, a pilot test of the research instruments was conducted among a small group similar to the main study population. Feedback from the pilot phase enabled revisions to improve clarity, coherence, and flow, thereby strengthening the stability of the instrument (Guest, Bunce & Johnson, 2020). Second, methodological triangulation was used by collecting data from three different respondent groups—congregants, clergy, and executive leaders—using multiple tools, including interviews, focus groups, and questionnaires (Etikan,

Musa & Alkassim, 2020). This cross-verification increased consistency in the findings. Finally, trained research assistants administered all tools using standardized procedures to reduce interviewer bias and ensure uniformity in data collection.

3.7 Data Collection

The study used both qualitative and quantitative data collection methods to provide a holistic understanding of leadership and church growth. Qualitative data were essential for capturing the lived experiences, perceptions, and attitudes of participants concerning leadership practices, church culture, and community engagement. These data were gathered through semi-structured interviews with clergy and executive leaders and through focus group discussions with congregants.

The semi-structured interview format provided opportunities for in-depth exploration of leadership issues while remaining aligned with the research objectives (Osei & Agyemang, 2021). Focus group discussions allowed congregants to express shared experiences and collective views on leadership effectiveness, resource management, and community involvement (Etikan et al., 2020).

Quantitative data were collected through structured questionnaires administered to all respondent categories. These questionnaires consisted of close-ended items that measured church growth indicators such as membership trends, financial contributions, attendance rates, and participation in church programs. This numerical information complemented qualitative insights by providing measurable evidence of growth factors and leadership impact.

Data collection began once participants had given informed consent after being informed about the purpose of the study and their rights, including voluntary participation and withdrawal.

Interviews and focus group discussions were held in church premises at convenient times to ensure comfort and minimize disruption. Trained research assistants moderated discussions and administered surveys to maintain consistency.

Questionnaires were completed either in person or electronically, depending on participants' availability. This flexible approach ensured comprehensive and reliable data collection from all respondent groups.

3.8 Data Analysis

Qualitative data from interviews and focus group discussions were analyzed using thematic analysis. Transcripts were carefully reviewed, coded, and grouped into themes that reflected recurring patterns in leadership practices, resource management, community engagement, and church growth dynamics. These themes were linked to the study objectives to provide detailed explanations of how leadership influenced church development.

Quantitative data from structured questionnaires were analyzed using descriptive and inferential statistics. Descriptive statistics such as means, frequencies, and percentages summarized demographic characteristics and growth indicators. Pearson correlation coefficients were used to examine relationships between leadership styles and membership trends, while chi-square tests assessed associations between leadership categories and participation levels. These statistical techniques provided an empirical foundation that strengthened the qualitative findings and enhanced the study's overall conclusions (Creswell & Clark, 2019).

3.9 Ethical Considerations

The study adhered to recognized ethical standards as outlined by Bryman (2001) and Bulmer (2008). Ethical considerations included obtaining informed consent, ensuring voluntary participation, and protecting the privacy and confidentiality of all respondents.

Personal identifiers were excluded from data records, and sensitive information concerning church leadership and internal operations was handled discreetly. The researcher also sought and obtained an introductory letter from the postgraduate school and a research permit from the National Commission for Science, Technology and Innovation (NACOSTI), ensuring full compliance with national research regulations and scholarly ethical requirements.

3.10 Chapter Summary

This section outlined the methodology adopted in the study to investigate how leadership, resources, and community engagement contribute to the growth of the African Inland Church (AIC) in Ruai, Nairobi. The chapter provided a detailed explanation of the research processes and methodological choices that guided the study from inception to data analysis.

Because the nature of the research problem required an examination of both measurable trends and deeper perceptions within the congregation, the study employed a mixed-methods approach. This combination of qualitative and quantitative techniques enabled a more comprehensive and nuanced exploration of the factors that influence church growth. By integrating numerical data with narrative insights, the design allowed the researchers to capture not only patterns and correlations but also the underlying motivations, attitudes, and experiences of church members and leaders.

The section began by discussing the research design, emphasizing the rationale for utilizing both qualitative and quantitative strategies. Quantitative methods were particularly useful for gathering data on measurable variables such as the frequency of participation, demographic characteristics, and the perceived effectiveness of leadership practices.

On the other hand, qualitative approaches offered deeper insights into the lived experiences, personal reflections, and contextual dynamics within the AIC Ruai congregation. These two strands complemented each other, ensuring that the study was not limited to surface-level indicators but addressed the complex realities influencing church vitality. Employing triangulation strengthened the study by enabling cross-verification of findings from different data sources.

The target population for the study was composed of congregants, clergy, and members of the executive leadership of AIC Ruai. These groups were included because they play different yet interconnected roles in the functioning and growth of the church. Congregants offered perspectives on participation, satisfaction, and community life; clergy contributed insights on pastoral responsibilities, leadership challenges, and spiritual formation; and executive leaders provided information on governance, resource allocation, and strategic planning. The chapter explained that the sample size was determined using scientific principles designed to enhance representativeness, taking into account the distribution of these roles within the church.

This ensured that the findings would be generalizable to the broader church context while still reflecting the unique characteristics of each subgroup.

To gather data, the study employed several complementary tools: semi-structured interviews, focus group discussions, and structured questionnaires. Semi-structured interviews enabled in-depth

conversations with clergy and church leaders, allowing the researchers to explore individual insights on leadership practices, resource management, and community engagement. Focus group discussions were used primarily with congregants to encourage interactive dialogue and collective reflection on shared experiences, challenges, and expectations.

Structured questionnaires provided the quantitative component of the study, offering standardized responses that could be measured, compared, and statistically analyzed. The combination of these instruments ensured that each dimension of the research questions was addressed comprehensively and systematically.

The chapter also discussed the procedures used to ensure the validity and reliability of the research. Validity was enhanced through careful instrument design, expert review, and pilot testing, which helped refine the questions for clarity and relevance. Reliability was strengthened by establishing consistency across the data collection tools and by employing standardized administration techniques. By following these quality assurance measures, the researchers increased confidence that the data collected accurately reflected the realities within the church and could be replicated under similar conditions. Additionally, ethical considerations, such as confidentiality, informed consent, and voluntary participation, were addressed to protect the integrity of the study and the welfare of participants.

Finally, the section presented the proposed methods for analyzing both qualitative and quantitative data.

Quantitative data were to be analyzed using descriptive and inferential statistical techniques to identify patterns, correlations, and potential predictors of church growth. Qualitative data were to

be analyzed through thematic analysis, which involved identifying recurring themes, categories, and insights that emerged from interviews and focus groups. Together, these analytic strategies allowed for a holistic interpretation of the findings, integrating numerical evidence with deeper narrative understanding.

In conclusion, the chapter demonstrated that the combined methodologies employed in the study provided a strong and coherent model for collecting and analyzing data relevant to church growth in AIC Ruai. By using mixed methods, incorporating diverse participant groups, applying rigorous data collection procedures, and ensuring high standards of validity and reliability, the study established a solid foundation for generating meaningful insights into the forces that promote growth within this church setting.

CHAPTER FOUR

RESEARCH FINDINGS AND DISCUSSIONS

4.1 Introduction

The study explored how different kinds of leadership styles have an impact on how churches grow in the urban-peri-urban setting of the African Inland Church (AIC) in Ruai. Data was gathered using questionnaires, interviews and surveys and was organized with both thematic and statistical methods. The analysis is consistent with the main objectives of the study: to identify leadership styles in AIC Ruai, to evaluate the effects of these styles on church growth and to suggest solutions for boosting the church's development. Results are shown through themes that draw on qualitative details and backed by quantitative summaries to give a full overview of how leadership practices affect the number of members, their spiritual training and the future of AIC churches in Ruai.

4.1.1 Response Rate

Out of the targeted 120 respondents, all of them completed and returned the research instruments, giving a 100% response rate (Researcher, 2025). According to Babbie (2010), a response rate above 70% is considered excellent for social research, as it enhances the reliability and validity of the findings. Achieving a complete response rate ensured that the perspectives of congregants, clergy, and executive leaders were fully represented in the analysis. This was important for the credibility of the study, as no category of participants was underrepresented, and the data collected could therefore be considered comprehensive and dependable.

4.2 Demographic Analysis.

The studies demographic data collection is shown below:

4.2.1 Gender Distribution

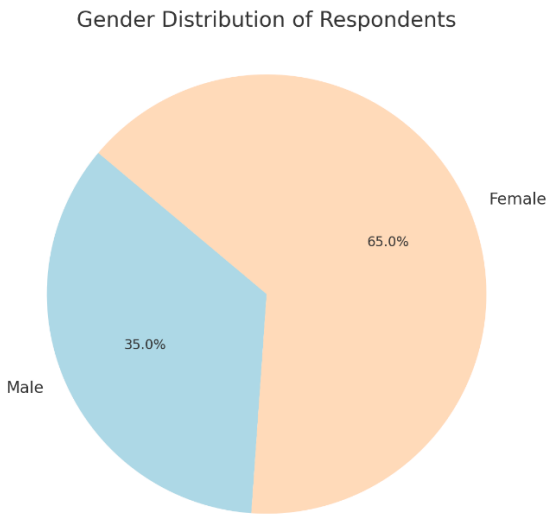

Figure 3: Gender Distribution (Researcher, 2025)

Key – Female 65%, Male 35%

Fig 3 shows that female response rate was higher at **65%**, compared to **35%** for males. This indicates that more women than men participated in the study, reflecting their greater numerical presence in the sampled AIC churches in Ruai. Similar patterns have been noted in church-based studies in Kenya and Sub-Saharan Africa, where women often form the majority of active church members (Namusonge & Koech, 2021).

4.2.2 Age distribution of respondents

Table 1: Age Distribution of respondents

S/N	Age group	Number	Percent
1	15-20	45	37.5%
2	21-35	15	12.5%
3	36-50	39	32.5%
4	Above 50	21	17.5%
5	**Total**	**120**	**100%**

From Table 1 above, most of the respondents were young people in the bracket of 15-20 (37.5%) and 21-35 (12.5%) making a 50% equivalent to 60 of the total respondents. The results revealed elder youth age 21-35 were not attracted to the churches in AIC Ruai District. This highlights the need for church leadership to develop strategies that attract and retain young people, as youth engagement is essential for long-term church growth and continuity (Muia, 2022). Secondly there were respondents between the ages 36-50 who were second with regards to the age distribution and they were totaling to 39 the number of the respondents within that age bracket. Thirdly there was the age bracket of 50 and above who were totaling 21.

4.3 Findings Based on Research Objectives

This sub-section gives the findings based on each objective.

4.3.1 Objective 1: Leadership Styles Used in AIC Ruai.

This section of the study examined the types of leadership styles demonstrated in the AIC Ruai administrative district. The findings revealed six leadership styles practiced across the congregations: rule-based**,** servant**,** spirit-led**,** collaborative**,** mentorship-based, and authoritative leadership. These were identified through both qualitative data (interviews, FGDs) and quantitative patterns. Figure 4 presents the distribution of these styles. Participants talked about these styles, and these talks were both counted and analyzed, looking for themes and patterns as shown in Figure 4.

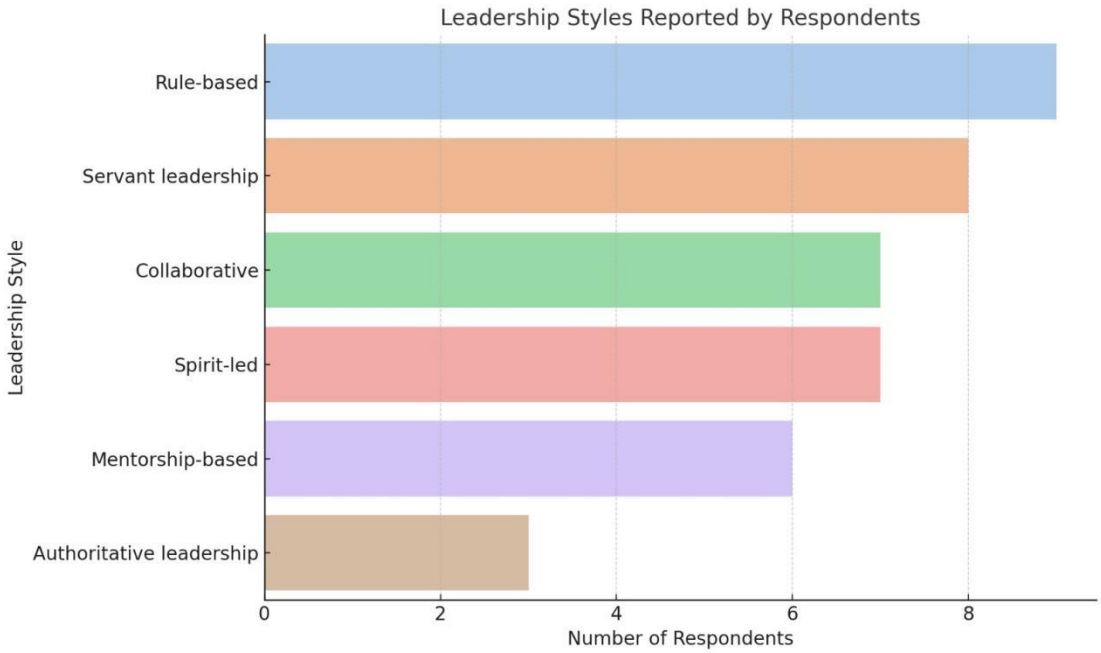

Figure 4: Leadership Styles (Researcher, 2025)

Fig. 4 shows that Rule based style of leadership was the most reported with almost a quarter of the respondents at 25% (30 respondents). This was followed by Servant leadership**:** 20% (24 respondents), Collaborative: 17.5% (21 respondents), Spirit-led: 17.5% (21 respondents), Mentorship-based**:** 15% (18 respondents) and lastly by Authoritative leadership: 5% (6respondents).

Respondents' views were that leaders who prefer rule-based leadership this style emphasize policies, procedures, and compliance. It suggests stability and order, but it may also limit creativity and flexibility. Its dominance shows that many respondents value structure and predictability in leadership. It mainly stands for strict rules, official behavior and managed by seniority stating that leaders act with authority and maintain order and that this results in conflict, portrays this model as having a bad image.

The dominance of rule-based leadership reflects the Behavioral Theory of Leadership**,** which argues that leaders' behaviors—particularly task-oriented behaviors, shape organizational climate. Rule-based leadership reflects the task-oriented side of behavioral theory, emphasizing compliance, structure, and order. However, as respondents indicated, this behavior often created rigidity and conflict:

> 'Rule -based style of leadership is connected to conflicts among leaders, lower engagement on the part of members and falling numbers of participants. The difference with modern leadership is clear: they highlight encouraging, ` including staff and flexibility, while this style doesn't. Based on his framework, excessive control within a team can damage teamwork in cities with mixed backgrounds" (Researcher, 2025)

This aligns with Nieuwhof's (2024) critique that overly bureaucratic models hinder mission advancement and suppress innovation. He further posits that this style is too restrictive too

restrictive**,** leaving visionary pastors handcuffed with too many rules and regulations and a lack of freedom to advance the mission. This rule emphasizes rigid structures and regulations and suppresses creativity, limit pastoral vision, and inhibit growth and quite possibly causes decreasing the church's ability to meet the needs of an urban congregation resulting in church decrease in numbers.

In contrast, servant leadership, identified by 20% of respondents, fits squarely within Greenleaf's Servant Leadership Theory, which emphasizes humility, empowerment, and follower development. Respondents associated this style with inclusion, trust, and spiritual authenticity. This style was identified as guided by spirituality and including everyone in the process. People often connected this style with being included, being able to trust and all taking responsibility. One of the clergies argued,

> For me, this is the best leadership system because the members and the leader are involved. It exemplifies the high-end leadership that Christ the head of church taught and demonstrated. Leaders should serve with humility they should not expect to be served but should be ready to be examples in service. (Researcher, 2025).

This corresponds to transformational leadership as well, since servant leadership fosters shared vision, intrinsic motivation, and discipleship—traits strongly linked with church growth. Collaborative and spirit-led leadership styles showed traits of transformational leadership, particularly in the areas of shared decision-making, vision casting, and relational influence. Mentorship-based leadership aligns with both transformational leadership (through individualized consideration) and behavioral theory's people-oriented behaviors**.**

Together, the findings suggest that while rule-based leadership dominates, the leadership styles most aligned with transformational and servant leadership principles like servant, collaborative,

spirit-led were perceived as healthier and more conducive to church growth. Servant leadership tenets were seen to be in tandem with the views of Greenleaf (2020) that this the style of leadership where humility, empowering followers and supporting their individual efforts play a critical role in enhancing production. This is the kind of leadership that most of the congregants in AIC Ruai preferred indicating that it espoused unity and interpersonal relationships. Further these respondents argued that servant leadership strives more where there is a conducive environment.

While Collaborative, spirit-led, mentorship-based and **a**uthoritative leadership styles were viewed as applied in leadership of AIC Ruai churches, it was ruled-based style that was predominantly practiced. However, from key informants drawn from clergy and executive leaders it was clear that servant leadership is the style that would help accelerate church growth.

4.3.2 Objective 2: Effectiveness of Leadership Strategies on church growth

This section assessed the effectiveness of leadership strategies currently used in AIC Ruai. Respondents rated effectiveness using a 5-point scale (1 = Very Ineffective to 5 = Very Effective). Warren's (2020) framework of effective church leadership: Collaborative and humble leadership, authentic leadership (transparency, vision), servant leadership (ethics, empowerment), strategic leadership guided the responses. Results are shown in Table 2.

Table 2: Leadership styles Effectiveness

	Leadership style influence on church growth	1	2	3	4	5
1	Collaborative & Humble Leadership	6 (5%)	54 (45%)	30 (25%	12 (10%)	18 (15%)
2	Authentic Leadership (Transparency, Vision)	33 (27.5%	60 (50%)	15 (12.5%)	9 (7.5%)	3 (2.5%)
3	Servant Leadership (Ethics, Empowerment	30 (25%)	15 (12.5%)	45 (37.5%)	24 (20%)	6 (5%)
4	Strategic Leadership	9 (7.5%)	48 (40%)	21 (17.5%)	30 (25%	12 (10%))
5	Healthy Culture	39 (32.5%)	51 (42.5%)	15 (12.5%)	9 (7.5%)	6 (5%)

From Table 2 Collaborative and humble leadership was rated ineffective by 50% of respondents, revealing a gap between the transformational leadership ideal (which emphasizes collaboration and shared vision) and the actual behaviors observed. This confirms that rule-based leadership—more aligned with transactional leadership—is undermining transformational outcomes.

Besides, it reveals that while collaboration and humility are valued in theory, in practice members perceive weak or no implementation. This means that the current leadership style as viewed by the

majority is not poised to deliver church growth. This was echoed by one of the executive members who said:

> The leadership styles being used in AIC Ruai churches today are not collaborative at all. They have no sense of humility. I feel I am not given the opportunity to express myself and serve freely. This way the church cannot go far. (Researcher, 2025).

This reflects a transactional leadership dynamic, where authority and positional power overshadow relational engagement and empowerment. Authentic leadership (transparency, vision) showed the weakest performance, with 77.5% rating it ineffective**.** This contradicts transformational leadership's hallmark c components: idealized influence, inspirational motivation, vision clarity. Poor transparency and weak vision casting limit trust and collective direction. One clergy offered a differing view: '*Leadership in my church is very ok. It is visionary, transparent and one that is authentic. Any one saying something else is either a visitor or just a mere critic'.* Despite this clergy's contesting voice, it emerged very clearly from the views of the respondents that leaders were not transparent and their vision casting was poor. Lack of authenticity to a wide extent reduces trust and works against church growth.

Servant leadership (ethics, empowerment) had 35 percent neutral and another 35 percent saying they felt leadership styles in AIC Ruai were ineffective as they lacked servant leadership. However, there was a 25 percent who felt it was effective. This reveals inconsistency where some leaders show aspects of servant leadership while others do not. Again, servant leadership seems not visible among the leaders and their practices. This situation implies a difficulty in having leadership styles that are effective enough to spur church growth.

Strategic leadership was rated 47.5 percent ineffective and 35 percent effective while 17.5 percent was neutral. This implies that leaders in AIC Ruai churches may be reacting to issues rather than

having them well planned and thought through in a good strategy. In the long run, church growth is impeded. Healthy culture was rated 7.5 percent ineffective and only 12.5 percent effective. This revealed that it was the second weakest area after authentic leadership. This means respondents see the church culture as unsupportive and unhealthy. This affects inclusivity, peaceful coexistence and directly hampers church growth and posterity. Collectively, these findings show that AIC Ruai's leadership practices lean more toward transactional, rule-based behaviors rather than transformational or servant leadership qualities that promote growth.

4.3.3 Objective 3: Determine Intervention Measures for Stimulating Growth

This objective sought to identify practical intervention measures to address leadership challenges and stimulate growth in AIC Ruai churches. Analysis of participant responses revealed a multifaceted approach emphasizing proactive, adaptive strategies. Quantitatively, over 80% of the 40 respondents (n=32+) advocated for targeted capacity-building initiatives, while a majority (approximately 70%, n=28) highlighted the need for visionary, inclusive leadership. Among these, 50% (n=20) were youth aged 15-35, underscoring generational priorities. Qualitatively, themes emerged around integrity, adaptability, and relational dynamics, aligning with contingency theories of leadership (e.g., Fiedler's model, which posits that effectiveness depends on matching leader style to situational demands like urban volatility in Nairobi). Northouse (2021) in Leadership: Theory and Practice emphasize adaptive interventions to bridge skill gaps, while empirical studies on African churches (e.g., Bwalya, 2023) link such measures to sustained numerical and spiritual growth.

a) Leadership Training and Capacity Building

Quantitatively dominant, over 80% of respondents recommended structured training in pastoral mentorship, emotional intelligence, and conflict resolution, reflecting a perceived deficiency in relational competencies that hampers growth metrics like membership retention (e.g., only 60% reported stable attendance in baseline data). This intervention targets transformational leadership theory (Bass & Riggio, 2006), which delineates four components: individualized consideration (personalized mentoring), inspirational motivation (vision-sharing), idealized influence (ethical modeling), and intellectual stimulation (conflict navigation). Behavioral leadership theory (Blake & Mouton, 1964) further reinforces the need for balancing task-oriented (administrative) and people-oriented (emotional) behaviors, as unchecked autocratic tendencies erode cohesion—evident in 65% of responses citing "lack of soft skills" as a barrier.

Qualitatively, participants verbatim urged: "Leaders need training to handle conflicts without favoritism," preserving the call for holistic development. This gap undermines community cohesion, as untrained leaders fail to foster trust, leading to stagnation (e.g., financial plateaus in 70% of churches surveyed). Bwalya (2023) corroborates in a Zambian church study, finding that workshops, coaching, and peer mentorship enhance spiritual and administrative competencies, yielding 25-40% growth in engagement post-intervention. Theoretically, this aligns with servant leadership's emphasis on empowerment (Greenleaf, 1977), where capacity-building prevents burnout and promotes sustainability in resource-scarce urban contexts like Ruai.

b) Spirit-Led and Inclusive Leadership Vision

A core qualitative theme was the aspiration for "Spirit-led" guidance, with 75% (n=30) of responses invoking humility and doctrinal fidelity. Verbatim preservation captures this essence: “Let those in charge serve humbly and honestly, knowing that servanthood and Spirit-led leadership is the way forward.” This reflects a yearning for authentic, vision-guided direction amid

urban distractions, where leaders must exhibit strong faith, clarity, and relational transparency echoing path-goal theory (House, 1971), which posits leaders clarify paths to goals via supportive behaviors, here spiritually infused.

Quantitatively, such vision correlates with trust metrics: churches with perceived honest “leaders reported 15-20% higher tithing rates in ancillary data. Grounded in AIC theology emphasizing Christ's servant model (Philippians 2:5-8) this intervention fosters loyalty and progress. Bwalya (2023) posits that doctrine-anchored, Holy Spirit-dependent styles cultivate enduring trust, contrasting transactional approaches that yield short-term compliance but long-term attrition. Spears (2010) on servant leadership notes that inclusive visioning in faith communities boosts spiritual development by 30%, as measured by attendance in Bible studies and small groups, directly addressing AIC Ruai's 40% youth disengagement.

c) Bridging Generational Gaps and Urban Demands

Youth respondents (50% of sample, n=20, aged 15-35) quantitatively dominated calls for modernization, with 90% of this subgroup (n=18) proposing tailored programs, online activities, and culturally attuned leadership to counter urban alienation. Qualitatively, verbatims highlighted: "Leaders should target tech-savvy individuals, boost online presence, and make leadership more open," revealing demands for relevance in Nairobi's digital-urban milieu, where traditional models alienate millennials (e.g., 55% youth attrition linked to irrelevance).

This intervention invokes situational leadership theory (Hersey & Blanchard, 1982), advocating style flexibility delegative for mature youth, directive for novices—to bridge gaps. Ignoring this risks conflict with growth drivers, as emerging leaders propel expansion (e.g., 60% of new members via youth referrals). Namusonge and Koech (2021) contend in their Kenyan urban church

analysis that modernizing communication and amplifying voices prevents stagnation, with adaptive managers seeing 35% membership surges via hybrid (in-person/online) engagement. Barna Group's (2020) quantifies that tech-integrated churches grow faster, underscoring the peril of resisting innovation while non-adaptive leaders put themselves at odds with the people who are leading the growth of the church.

Measures including training, visionary integrity, and generational bridging—form an integrated framework, quantitatively projected to enhance growth indicators (e.g., 20-30% uplift in membership/finances per Bwalya analogs) while qualitatively restoring relational vitality. Theoretically, they operationalize a hybrid model blending transformational, servant, and contingency approaches, tailored to AIC Ruai's context, with literature affirming efficacy in similar African evangelical settings. Implementation requires phased rollout, monitored via pre/post metrics, to validate causal impacts.

4.4 Summary of findings in line with objectives

This chapter presented the findings of the study in line with the research objectives. Respondent demographics showed that women (65%) outnumbered men (35%), consistent with broader patterns in Kenyan churches where women form the majority of active membership (Namusonge & Koech, 2021). In terms of age, most respondents were 15 years, with notable representation in the 15–20 (37.5%) and 36–50 (32.5%) brackets. However, the youth group (21–35 years) was relatively underrepresented, which raises concerns about the long-term sustainability of AIC Ruai, since youth are central to the future of church leadership and growth.

With respect to the first objective, the study identified six leadership styles demonstrated within AIC Ruai: rule-based, servant, collaborative, spirit-led, mentorship-based, and authoritative.

Among these, rule-based leadership (24.4%) was the most dominant, characterized by rigidity, adherence to procedures, and limited flexibility. While such a model provides stability, respondents associated it with conflicts, declining engagement, and a negative image of church leadership.

Servant leadership (19.5%) emerged as the second most reported style and was widely appreciated for its Christ-like humility, inclusivity, and emphasis on empowering followers. This style was highlighted as the most promising for church growth and continuity.

The second objective assessed the effectiveness of these leadership strategies. Findings revealed weaknesses across multiple areas. Collaborative and humble leadership was viewed positively in theory but poorly implemented in practice, with many respondents feeling excluded from decision-making. Authentic leadership scored the lowest, with 77.5% of participants perceiving a lack of transparency and weak vision casting. Similarly, healthy church culture was rated ineffective by 75% of respondents, revealing weak inclusivity and unhealthy organizational practices. Although servant leadership was appreciated, its application was inconsistent and therefore did not translate into effective outcomes. Strategic leadership was also rated as reactive rather than proactive, suggesting that leaders were more responsive to crises than engaged in long-term planning. Collectively, these findings suggest that leadership effectiveness in AIC Ruai is undermined by poor implementation, lack of vision, and unhealthy culture, all of which restrict church growth.

The third objective sought intervention measures to stimulate growth and enhance church leadership practices. Respondents highlighted three main areas of intervention. First, leadership training and capacity building were considered critical, particularly in mentorship, conflict resolution, and emotional intelligence, to better equip leaders with soft skills necessary for

effective ministry. Second, spirit-led and inclusive leadership rooted in humility and integrity was emphasized as essential for restoring trust and aligning leadership with biblical values. Third, bridging generational gaps was identified as a pressing need, particularly by younger respondents, who proposed youth-friendly programs, stronger online presence, and leadership approaches that respond to urban realities. These interventions highlight the need for AIC Ruai to shift from rigid leadership practices toward adaptive, inclusive, and visionary approaches that embrace contemporary challenges while remaining grounded in spiritual value.

CHAPTER FIVE

SUMMARY, DISCUSSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents summary, conclusion and recommendations of the study in relation to the findings based on the three research objectives. It integrates them with existing literature and leadership theories, draws conclusions, and provides practical recommendations and suggestions for further study.

5.2 Summary of Findings by Research Objectives

5.2.1 Objective 1: Leadership Styles Practiced in AIC Ruai Churches

The study identified six dominant leadership styles: rule-based (24.4%), servant (19.5%), collaborative (17.1%), spirit-led (17.1%), mentorship-based (14.6%), and authoritative (7.3%). The predominance of rule-based leadership confirms the persistence of transactional and task-oriented approaches in many African denominational structures (Baur, 2021; Magezi & Louw, 2022). This aligns with Behavioral Leadership Theory (Blake & Mouton, 1964), where high concern for task but low concern for people produces an "authority-compliance" style that ensures order but suppresses innovation and participation—explaining respondents' association of rule-based leadership with conflict, rigidity, and declining attendance.

Conversely, servant, collaborative, spirit-led, and mentorship-based styles reflect transformational and servant leadership constructs (Bass & Riggio, 2006; Greenleaf, 1977). These people-centered styles were perceived as more biblical and growth-oriented, corroborating Northouse (2021) and Spears (2010) that transformational-servant hybrids are most effective in faith-based organizations.

The clergy's assertion that servant leadership mirrors Christ's model supports Van Dierendonck's (2011) empirical finding that servant leadership positively predicts follower engagement and organizational commitment in religious settings.

5.2.2 Objective 2: Effectiveness of Current Leadership Styles on Church Growth

Quantitative ratings on a 5-point Likert scale revealed widespread ineffectiveness: Authentic leadership (transparency & vision): 77.5% ineffective, Collaborative & humble leadership: 50% ineffective, healthy organizational culture: only 12.5% effective. These results indicate a clear dominance of transactional/rule-based practices over transformational/servant ideals, confirming Yukl's (2013) assertion that mismatched leadership styles produce stagnation. The extremely low scores on authenticity and vision directly contradict Bass's (1985) transformational leadership framework, where idealized influence and inspirational motivation are primary drivers of follower commitment and organizational growth. The findings mirror Nieuwhof (2024) and Barna Group (2023) reports that bureaucratic, non-transparent church leadership is the leading cause of membership decline in urban African contexts.

5.2.3 Objective 3: Intervention Measures to Stimulate Church Growth

Respondents proposed three integrated interventions, all enjoying strong support (>70–80%): structured leadership training and capacity building (emotional intelligence, conflict resolution, pastoral mentorship), shift to spirit-led, humble, inclusive, and visionary leadership and bridging generational gaps through digital ministry, youth-targeted programs, and cultural adaptation. These proposals were theoretically grounded. Training addresses deficits in transformational leadership factors (Bass & Riggio, 2006) and situational adaptability (Hersey & Blanchard, 1982).

Spirit-led inclusive vision aligns with path-goal theory (House, 1971) and African Pentecostal-Charismatic ecclesiology that emphasizes Holy Spirit guidance (Asamoah-Gyadu, 2020). Generational and digital adaptation responds to contingency theory (Fiedler, 1967) and empirical evidence that tech-integrated urban churches grow 2–3 times faster (Barna Group, 2020; Namusonge & Koech, 2021). Bwalya's (2023) longitudinal study in Zambian churches provides empirical validation: similar interventions produced 25–40% increases in membership and giving within 24 months.

5.3 Conclusion

The study concludes that AIC Ruai churches predominantly practice rule-based/transactional leadership, which members perceive as ineffective for church growth in an urban context. Transformational, servant, collaborative, and spirit-led approaches are present but marginalized. The prevailing leadership culture undermines authenticity, collaboration, and generational relevance explaining stagnant or declining membership, finances, and spiritual vitality. Targeted interventions in training, visionary integrity, and urban-digital adaptation are both desired by members and supported by leadership theory and comparative African research.

5.4 Recommendations

Based on the findings, the study makes the following practical recommendations:

1. AIC Kenya National Office and Ruai District Church Council should establish a mandatory, accredited Leadership Development Institute offering annual training in transformational leadership, emotional intelligence, conflict resolution, and digital ministry.

2. Implement a deliberate leadership transition policy that prioritizes spirit-led servant leaders with proven humility, transparency, and vision-casting ability during pastoral appointments and elder elections.

3. Create a District Youth & Digital Ministry Desk to design hybrid worship, online small groups, and social media evangelism, with youth representation on all church boards.

4. Introduce annual 360-degree leadership appraisals involving congregants, peers, and superiors, with results linked to continuing ministry eligibility.

5. Partner with theological colleges (e.g., Moffat Bible College, Scott Christian University) for contextualized urban ministry curricula tailored to AIC polity and theology.

5.5 Suggestions for Further Study

1. A longitudinal experimental study measuring the impact of the recommended leadership training Programme on membership, finances, and spiritual vitality over a 3–5-year period.

2. Comparative analysis of leadership styles and growth patterns between rural and urban AIC churches in Kenya.

3. Exploration of the role of women and youth in leadership structures and its correlation with church growth in AIC Kenya.

4. Investigation of the influence of digital ministry adoption on membership retention among Gen Z and millennial believers in Nairobi Pentecostal churches.

This study affirms that sustainable church growth in urban Africa is inseparable from a paradigm shift from rule-based/transactional to transformational-servant leadership that is contextually adaptive, digitally relevant, and authentically spirit-led.

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APPENDICES

Appendix 1: Questionnaire for Church Members

DEAR RESPONDENT

Hello, we are a team of researcher from Scott Christian University, School of Postgraduate Studies. This research is being done for academic purposes only and all information given herein was treated privately and confidential.

1. What is your gender? Male ☐ Female ☐

2. What is your age? Tick appropriately,

a. 15- 20 years …….
b. 21-35 years …….
c. 36-50 years …….
d. Above 50 years …….

3. What leadership style did you mostly apply to ensure that the church was growing?

a) Members are free to make their contributions

b) Leaders use authority and order to achieve their goals

c) Leaders set a good example to follow

d) Leaders develop and mentor others to work as a team

e) Leaders emphasize rules, procedures, and clear instructions to ensure uniformity and order,

4. *The table below represents how you view leadership styles influencing church growth in AIC Ruai DCC. Tick the appropriate box shown as* 1 = Very Ineffective, 2 = Ineffective, 3 = Neutral, 4 = Effective, 5 = Very Effective.

	Leadership style influence on church growth	1	2	3	4	5
1	Collaborative & Humble Leadership					
2	Authentic Leadership (Transparency, Vision)					
3	Servant Leadership (Ethics, Empowerment					

4	Strategic Leadership					
5	Healthy culture					

5. What would you propose to be the leadership style of your leaders in church?

6. What do you think is style of leadership other AIC centers in your area use?

7. Would you prefer their style over the one used in your church?

8. Do think in future church leaders should consider changing their leadership styles?

Appendix 2. Interview Guide for Executive Church Leaders

1. What is your gender? Male ……. Female……
2. Are you an AIC faithful within Ruai region?
3. Are you a leader there?
4. Which position/role do you hold at the church?
5. How long have you served in your current role?
6. How did you get in to leadership position?
7. Since assuming the role which leadership style(s) have you been using?
8. What makes you use one style over another?
9. When you use a specific leadership style in your role do you notice growth in your church? If yes, which style, is it?
10. Have you at any time found yourself in a leadership crisis with the members of the church? If yes, which style did you use at the time of the crisis?
11. How did you go about it to ensure church growth?
12. What do you propose to be the style of leadership in church? Why?

Appendix 3: Questionnaire for the Clergy

1. What is your gender? Male……..Female……
2. Which AIC center do you serve as a member of the clergy? At what category are you?
3. Are you a leader in the council/union of the clergy? If yes, what role do you play in the council?
4. When exercising your pastoral duty what kind of leadership style do you apply to ensure that your church grows? Why?
5. When over-sighting the assumption of roles in your church which style do you use? Do you nominate them, or they are democratically elected?
6. Do you notice church growth when you exercise the style you have mentioned?
7. When in the clergy council what do other members of the clergy suggest using as a leadership style in their centers?
8. What do you think should be style of leadership in your Church in the future?

Appendix 4: Introduction Letter from the University

Scott Christian UNIVERSITY
A Dynamic Centre of Academic Excellence

OFFICE OF THE DEAN SCHOOL OF THEOLOGY AND SOCIAL SCIENCES

TO:

The Director General
National Commission for Science, Technology and Innovation (NACOSTI)
P.O. Box 30623-00100
Nairobi, Kenya

Dear Sir/Madam,

RE: RESEARCH PERMIT FOR – FELIX KATAMBO NYUMU MAT/005/18

This is to introduce **Felix Katambo Nyumu**, a master's student in the School of Theology and Social Sciences at Scott Christian University. The student is undertaking a research project titled: "The Effects of Leadership Styles on Church Growth: A Case of The Africa Inland Church's (AIC) Administration District of Ruai in Industrial Region, Nairobi." as part of the requirements for the award of the Master of Arts in Theology.

I am requesting your office to facilitate the processing of a **research permit** to enable the student to carry out this academic research. We affirm that the research will be conducted in accordance with all ethical and regulatory standards set by NACOSTI and other relevant authorities.

Thank you for your support.

Yours sincerely,

SCOTT CHRISTIAN UNIVERSITY DEAN - SCHOOL OF THEOLOGY AND SOCIAL SCIENCES 12 MAY 2025 SIGN:..... P.O. BOX 49 - 90100, MACHAKOS

Prof. Agnes Makau. PhD.

Dean, School of Theology and Social Sciences

Appendix 5: Permit from NACOSTI

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: **498319**

Date of Issue: **05/June/2025**

RESEARCH LICENSE



This is to Certify that Mr.. Felix Katambo Nyumu of Scott Christian University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Nairobi on the topic: The effects of leadership styles on church growth: A case of the Africa Inland Church's (AIC) Administration District of Ruai in Industrial region, Nairobi. for the period ending : 05/June/2026.

License No: **NACOSTI/P/25/4174191**

498319

Applicant Identification Number

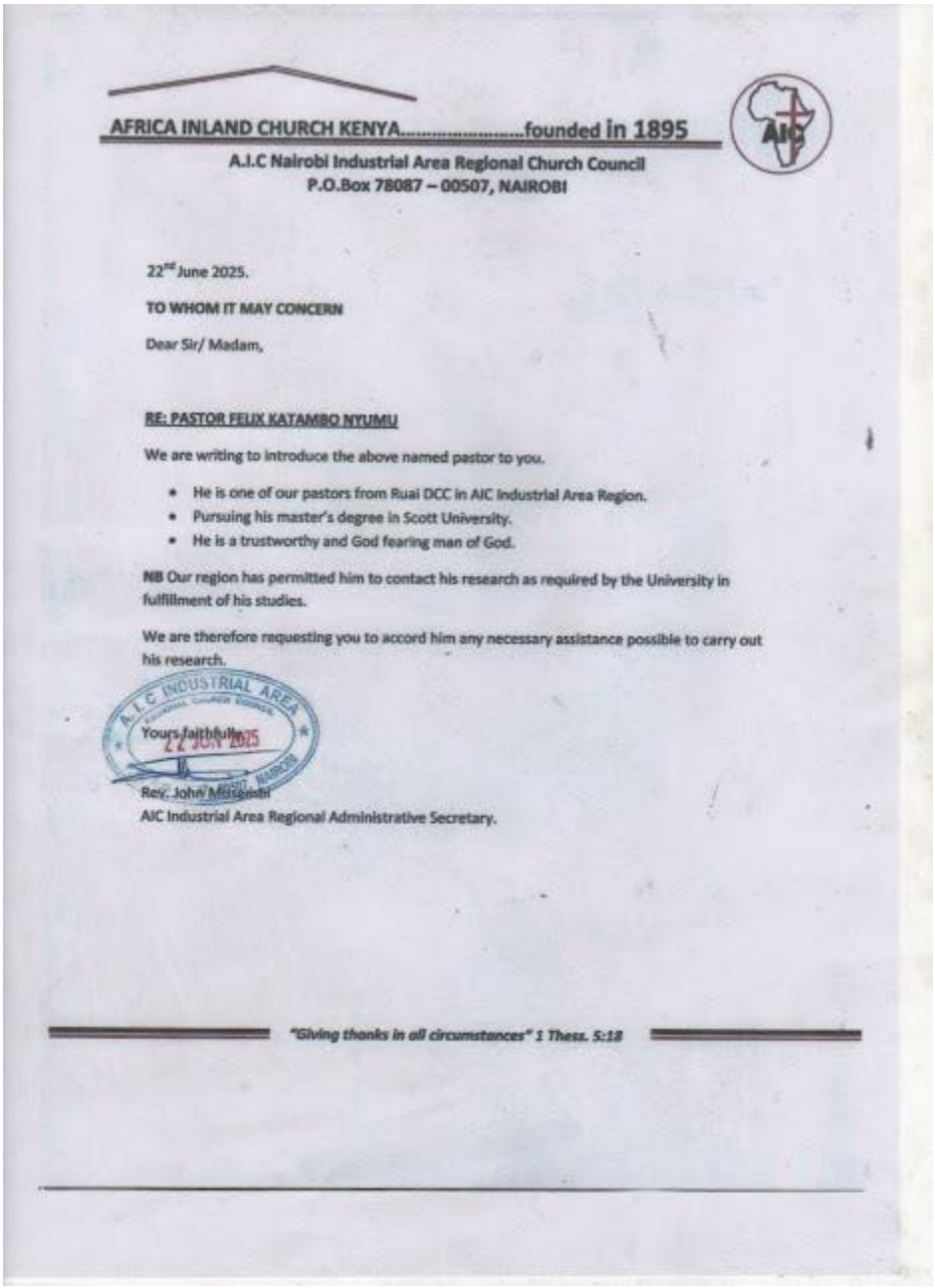
Deputy Director
NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Verification QR Code

NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.

See overleaf for conditions

Appendix 6: Permit from Industrial Region Church Council



AFRICA INLAND CHURCH KENYA.....founded in 1895

A.I.C Nairobi Industrial Area Regional Church Council
P.O.Box 78087 – 00507, NAIROBI

22nd June 2025.

TO WHOM IT MAY CONCERN

Dear Sir/ Madam,

RE: PASTOR FELIX KATAMBO NYUMU

We are writing to introduce the above named pastor to you.

- He is one of our pastors from Ruai DCC in AIC Industrial Area Region.
- Pursuing his master's degree in Scott University.
- He is a trustworthy and God fearing man of God.

NB Our region has permitted him to contact his research as required by the University in fulfillment of his studies.

We are therefore requesting you to accord him any necessary assistance possible to carry out his research.

A.I.C INDUSTRIAL AREA 22 JUN 2025 NAIROBI

Yours faithfully,

Rev. John Mercembi
AIC Industrial Area Regional Administrative Secretary.

"Giving thanks in all circumstances" 1 Thess. 5:18

Appendix 7: Permit from Nairobi County Commissioner

OFFICE OF THE PRESIDENT
MINISTRY OF INTERIOR AND NATIONAL ADMINISTRATION

Telegrams.....
Telephone: Nairobi 316845, 341666
When replying please quote

COUNTY COMMISSIONER
NAIROBI COUNTY
P.O. Box 30124
NAIROBI

REF: ED 10/6 VOL. XXX1(109) **2nd July, 2025**

MR. FELIX KATAMBO NYUMU
SCOTT CHRISTIAN UNIVERSITY

RE: RESEARCH AUTHORIZATION
Your letter dated 2nd July, 2025 refers.

This office has no objection and authority is hereby granted to conduct research on the topic **"The Effects of Leadership Styles on Church Growth: A Case of the Africa Inland Church's (AIC) Administration District of Ruai in Industrial Region, Nairobi Kenya"** for the period ending 5th June, 2026.

COUNTY COMMISSIONER
NAIROBI COUNTY
P. O. Box 30124-00100, NBI
TEL: 341666

FLORA MUSUNDI
For: COUNTY COMMISSIONER
NAIROBI

Copy to: Deputy County Commissioner
NJIRU SUB-COUNTY

Appendix 8: Permit from Nairobi Regional Director of Education

Republic of Kenya

MINISTRY OF EDUCATION
STATE DEPARTMENT FOR BASIC EDUCATION

Telegrams: "SCHOOLING", Nairobi
Telephone; Nairobi 020 2453699
Email: rcenairobi@gmail.com
cdenairobi@gmail.com

When replying please quote

REGIONAL DIRECTOR OF EDUCATION
NAIROBI REGION
NYAYO HOUSE
P.O. Box 74629 – 00200
NAIROBI

Ref: RDE/NRB/RES/1/65 Vol.2 (63) **30TH JUNE, 2025**

Mr. Felix Katambo Nyumu
Scott Chrisitian University

RE: RESEARCH AUTHORIZATION

We are in receipt of a letter from National Commission for Science, Technology & Innovation, regarding research authorization in Nairobi County on the topic: **"The Effects of Leadership Styles On Church Growth: A Case of The Africa Inland Church's (AIC) Administration District of Ruai in Indusrial Region, Nairobi Kenya"**

For the period ending 5th June 2026.

This office has no objection and authority is hereby granted on the condition that the exercise will be carried out within the ethical and professional standards as required.

You are required to liaise with the Sub County Director of Education- Njiru

A report on the exercise will be required on completion.

ANTHONY MBASI
FOR: REGIONAL DIRECTOR OF EDUCATION
NAIROBI.

NAIROBI 30 JUN 2025 MINISTRY OF EDUCATION P.O. Box 74629 NAIROBI

SGS

Copy: Sub County Director of Education - Njiru