

**PARTICIPATIVE LEADERSHIP IN RELATION TO
SEVENTH-DAY ADVENTIST CHURCH'S GROWTH IN
KILIFI COUNTY, KENYA**

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DECLARATION

This thesis is my original work and has not been presented for a degree in any other university.

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DEDICATION

This thesis is dedicated to my dear mother Florence, dear wife Caroline and our three sons Tony, Tom and Timon for contributing in various ways to my success.

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ABBREVIATIONS AND ACRONYMS

ADRA	-	Adventist Development and Relief Agency
ASTR	-	Archives, Statistics and Research
CORAT	-	Christian Organizations Research and Advisory Trust of Africa
DC	-	Deliverance Church
FACT	-	Faith Communities Today
FGD	-	Focus Group Discussion
KCF	-	Kenya Coast Field
KNBS	-	Kenya National Bureau of Statistics
KESI	-	Kenya Education Staff Institute
MICNG	-	Ministry of Interior and Co-ordination of National Government
MOE	-	Ministry of Education
NACC	-	National AIDS Control Council
NACOSTI	-	National Commission for Science, Technology and Innovation
NGO	-	Non-Governmental Organizations
PHT	-	Public Health Technician
SDA	-	Seventh-day Adventist
SS	-	Sample Size
SPSS	-	Statistical Package for the Social Science

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ABSTRACT

This research set to explore participative leadership in relation to SDA Church's growth in Magarini Sub-county, Kilifi County, Kenya. Part of SDA's policy recognizes that authority rests in the entire membership. However, the situation on the ground is different since ordinary members are not allowed to participate in leadership. The research sought first, to examine the extent of members' inclusivity in leadership to enhance growth; second, to explore the causes and analyze the effects of lack of participatory leadership thus correlating members' involvement in leadership and church growth. SDA leadership style is exposed to forces and is affected by factors that undermine church growth. Team Leadership Model was considered an appropriate theoretical orientation for this study in order to highlight constant team analysis and improvement to cultivate church growth. The study adopted the descriptive survey design. To generate data, questionnaires were administered, besides FGD Guide and observation schedule. Nine SDA Churches took part in the study out of which 287 respondents satisfactorily participated. Data generated from field research were presented and analyzed as per the research objectives. It was observed that few members involved themselves in evangelism and opening of Sabbath schools respectively. However, not all Churches had up to date registers. Churches lacked serious Bible study divisions. Members and leaders lacked knowledge on team management. Obstacles to effective communication and socio-economic factors related to gender and family issues were prevalent. Leaders should work in groups by clarifying group roles and initiating more team independence, by taking actions that are goal-focused and which satisfy needs. They should resist forces that lead to exclusive leadership. Further, they should use a combination of various practices of leadership such as prayer life, Bible study, seminars/workshops, conducting time-frame schedules, visitation of members and attending revivals. Participative leadership motivates people and encourages them to be involved in activities; it engages in decision-making necessary for the growth of the church. It calls for team effectiveness where members manage activities corporately, respect church's beliefs and counsels, share information, deliberate on issues and agree before implementation of activities to enhance church growth.

OPERATIONAL DEFINITIONS OF KEY TERMS

Church growth: Upward or downward development of a church numerically, structurally and in spiritual maturity.

Church nurture: Manifesting Christ's love within church members in order to enhance their personal and dynamic experience with and growth in Jesus Christ.

Community service: A focus on identifying needs in the community and responding with services based on such specific needs.

District: An administrative unit of the SDA Church comprising one or more churches that have been granted official status by action of a conference in session.

Dorcas: SDA women ministerial group or club that aids the poor, sick and less gifted.

Division: First, it is a General Conference office- A regional office of SDA Church established by General Conference to facilitate its worldwide activities. Second, it is a unit in a Sabbath School organization- A unit or group of a certain age in Sabbath School system that coordinates programs and acquaints its members with the gospel that lead them to make commitment to Jesus Christ and the mission of SDA Church.

Elder: An ordained SDA leader who assumes a pastoral position. He presides over ordinances, conducts worship services and preaches God's word to the congregation.

Field: An administrative union of SDA churches that has not attained conference status.

Geese organization: When flying in V shape geese add at least 71% greater flying range than each goose flying alone. Each one of them knows the intended destination. They change roles whenever necessary, alternating as a leader, recognizes individual weaknesses and supports each other.

General Conference: The highest administrative office that coordinates the SDA global ministry.

Millerite: An Advent movement that believed that Jesus was to return in the world in 1844 as per William Miller's interpretation of the prophetic period in Daniel 8:14.

Minister: An SDA Church leader; inclusive of pastors, elders, deacons or deaconesses.

Participative leadership: A kind of leadership where all members engage in a shared vision. It motivates people and encourages them to be involved in activities and decision making, have respect to beliefs and counsels of the church, share information, deliberate and agree on issues before implementation to enhance Church's growth.

Pathfinder: A faith-based scout organization in the SDA Church that provides for boys and girls aged 10 to 15 years with physical and spiritual activities, mentorship and leadership for young people.

Sabbath School: A program of SDA Church which gives people an opportunity to meet and learn with a purpose of building faith and practice through the study of scriptures, fellowship, community outreach and building a self-denying commitment to support the Church world mission.

Shared leadership: A team-level outcome or a “simultaneous, ongoing, mutual influence process within a team that is characterized by ‘serial emergence’ of official as well as unofficial leaders.” (Avolio and Walumbwa 2009: 431-432).

Station: A regional office of SDA Church established by Conference or field to facilitate its activities.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

This chapter provides the background to the study, statement of the problem, research objectives, research questions and research premises. It also focuses on scope and limitation of the study.

1.1 Background to the Study

Seventh-Day Adventist (SDA) Church is a worldwide evangelical movement with its General Conference headquarters in Silver Spring, Maryland USA. The SDAs are distinguished by their observance of the seventh day (Saturday) Sabbath. They also believe in the imminent personal return of Jesus Christ to the earth as Lord and King. The church takes the Bible as the authentic record of God's self-revelation to the saving acts by Jesus whose life demonstrated perfect will for humanity (Okemwa, 1993:1). These beliefs are among the 28 fundamental principles around which it is governed alongside its constitution.

As a church, the SDA originated from a millerite movement of the 1830s and 1840s. It was officially organized in 1863 with John Byington as its first president (General Conference of SDA, 2002). According to Okemwa (1993:1-2), the ideas of Ellen G. White were formative in the organizational structure of the SDA Church. She is an authoritative voice in the church, having claimed special revelation from God. Here in Kenya, it was first established by Arthur Carscallen in 1906 along the eastern shores of Lake Victoria (Carscallen, 2014). According to Masimba (2011:105), Carscallen, a

Canadian, was assisted by E. C. Enns, a German missionary from Pare in Tanganyika, to choose the site for the first mission station on a five-acre plot at Gendia Hill, about two miles inland from Kendu Bay of Lake Victoria. Immediately after the establishment of the mission, the missionaries strategized about how to spread the gospel to the neighboring tribes in Kenya after establishing the Adventist presence by receiving first new converts. From Gendia, the work spread to Gusii land after the first ten Luo believers were baptized. Yakobo Olwa was among those who were baptized and who assisted the missionaries to open a new station at Nyanchwa in Kisii.

However, according to Mwatsuma Johnson (OI 7th January 2017, Coast), it was Pr. Right who first started a mission center at Chongongwe near Mazeras in 1934. The center was later moved to Portreiz and finally to Changamwe in the same year. Other centers were opened at Mwaeba, Tandia and Ndurukidza in 1936 respectively. In the same year, Singwaya in Magarini was opened. From there other worshipping centers were started. Shedrack Kaunda (OI 1st April 2017, Gongoni, SDA Church), a long serving elder, confirmed that Bomani SDA was established on 6th January 1956. It later opened branches at Kokotoni, Gongoni and Kiwandani. To date, there are more than 18 SDA churches in Magarini. The Kenya Coast Field (KCF) was later organized in 1986. According to 4th Quinquennial Session Report, KCF covers nine counties: Kwale, Taita-Taveta, Mombasa, Kilifi, Tana River, Lamu, part of Makueni, Garissa, Wajir and Mandera, with a total of 168 churches by 2014 (SDA KCF, 16th September 2015:21, 26, 28). The hierarchical set up in SDA Church is represented in the organogram below.

Figure 1.1: Seventh-day Adventist Organogram, Caribbean Union Conference (2018)



Behind such historical background, leadership is key. Leadership drives people in an organization to achieve set goals. The behavior of leaders directly influences staff performance, productivity, satisfaction and turnover (Halan, 2008:18). Leadership also involves authority and responsibility in terms of charting the way forward (Achoka, Mugasia & Musera, 2012; General Conference of SDA, 2016). According to Anastasia (2016), the traditional view of leadership supported a hierarchal style; the idea of democratizing leadership was not popular. Nevertheless, over time, participatory or democratic leadership has continued to become an increasingly popular option for leaders. On this, Oliver (1985:2) notes that respect for an authoritarian style of leadership in the church has diminished due to societal and cultural changes. Church members are seeking greater participation in decision-making.

The SDA Church's form of governance is representative; it recognizes that authority rests in the membership. It is expressed through duly elected representatives at each level of the organization with executive responsibility delegated to representative bodies and officers for the governing of the church at each separate level (General Conference of SDA, 2016a:26). The SDA Church Manual explains the responsibility and operational duties of each segment in the management and leadership of the church (General Conference of SDA, 2016b:28-30). This is to ensure inclusion and harmony by encouraging participation of each member in the organization and to connect the leader and the faithful (Northouse, 2007:176).

The Church Manual applies this principle of representation to the operations of the local congregation. SDAs participate through electing officers for one or two years through an appointed committee. This committee brings its report to the church that then votes on the names presented. This now becomes a nominating committee that meets to prepare the list of officers that it will present to the church for approval. By vote, the church appoints its officers for the ensuing year (General Conference of SDA, 2016b:111).

The significance of this leadership system is to emphasize that the nucleus of the SDA is the local church. Members choose all leaders in the SDA Church through a delegate system to ensure inclusiveness. Nevertheless, whomever they choose must lead the church by precept and example into a deeper and fuller experience of all church undertakings. This is because, according to Kanyandekwe and Boateng (2012), participative leadership behaviour

involves leaders engaging followers in decision-making. This may include first, holding one-on-one meetings with individuals or groups of followers to gather input for decisions. Secondly, the leader may initiate a group decision-making effort. Lastly, it may involve assigning a particular problem to a follower to resolve. Lack of such leadership pattern can significantly jeopardize church growth.

The growth of the church has never been uniform. Table 1.1 below shows the numerical growth in selected SDA divisions in the world. In Euro-Asia and West-Central divisions, membership decreased from 119,629 to 111,531 and 866,254 to 725,045 between 2012 and 2016 respectively. In East and Central Africa where Kenya is part, the increase was minimal.

Table 1.1: SDA Numerical Growth in Selected Divisions

Division	2012	2013	2014	2015	2016
Euro-Asia	119629	116013	114879	113367	111531
West-Central Africa	866254	769607	635064	683310	725045
East and Central Africa	2820485	2856708	3046313	3225454	3502462

Source: Archives, Statistics and Research (ASTR) General Conference of SDA (2018:4)

Though there is general increase in church membership, the church is challenged by the high rate of members' loss. According to Trim, Director ASTR, 39% or 2 out of each 5 new members leave the church. This is quite high. According to the 3rd KCF Quinquennial Session Departmental Reports (2010:8, 36, 37), the number of members who left the church increased from

174 in 2006 to 356 in 2009. The number of new baptized members in the field from 2007 to 2010, dropped from 1310 to 257. This was a growth rate of 9.26% and 0.86% respectively only few churches were involved in outreach and other church activities. Out of 146 churches then, only 30 of them were involved in evangelistic crusades.

According to a 4th Quinquennial Session Report, SDA KCF (16th September 2015:21, 23, 30) growth in membership was increasing but very slow. Further, Malindi Station where Magarini is part, reported a drop of its membership from 3456 in January to 3439 in September 2015. The following table demonstrates slow numerical growth in KCF, 2007 to 2011.

Table 1.2: Numerical Church Growth in Kenya Coast Field of SDA (2007-2011)

Year	2007	2008	2009	2010	2011
Membership	13025	13144	14144	14478	15354

Source: KCF 2015:21

Such statistics as displayed in Table 1.2 motivated the investigation into members' involvement in leadership to enhance numerical growth. However, the growth of the church is not only numerical. To be meaningful and holistic, it needs to also reflect spiritual and structural development. Bariu (2017) argues that despite numerical growth, many countries in Africa with a large proportion of Christians have been plagued with ethnic violence, massive corruption, population being Christian, is not an exception. The apparent impressive Christians' numerical growth in Kenya seems to have minimal

effect on the country's socio-political and socio-cultural transformation. On structural growth, the 3rd Quinquennial Session Report of 2010 noted that by 2010, 95% of church workers were staying in rented houses; only 28 churches had permanent buildings (SDA KCF 30th November-1st December 2010: 23). KCF Session Booklet (2015) noted that church buildings were poor. Some of members were worshipping under shades, schools, public halls and muddy buildings. The highlighted examples needed to be investigated to find out whether they illustrated lack of members' inclusivity in leadership.

Our pilot study of 2013 done in KCF, also implied lack of participative leadership. It was also unclear whether there were prior plans to involve new converts received from evangelistic meetings in leadership. At the same time, dictatorial tendencies seemed to have crept into the leadership circles of some churches, leading to major disciplinary actions. A good case in point is that of Watamu SDA Church. According to Sarah Kaunda (OI 1st April 2017, Gongoni) a lay leader representing Malindi Station, in this church, corrupt leaders riotously engaged members to protest against KCF leadership. This led to major cracks in this church; excommunicated members grouped themselves into an off-shoot. Leaders may have failed to follow church counsels that direct believers to engage in church activities. This in turn led the members into rebelling against their leaders.

The pilot study in Magarini Sub-County in 2013 featuring pastors' evaluation, showed that many churches lacked vigorous women, youth and small groups in terms of evangelism and self-assertion. According to Pr. Ngala (OI 17th

November 2013, Gongoni), this lacuna adversely affected some churches and forced some Sabbath schools such as Majahazini, Kaembeni and Kadzuhoni to close. Sabbath schools are supposed to grow into a church. Nevertheless, many had stayed for a very long time without growing into full-fledged churches. Cases in point included Marafa, Ngomeni and Kibaoni.

The District Board conducted a review of performance of churches and pastors in 2013, in Gongoni District in Magarini. Pr. Ngala (OI 17th November 2013, Gongoni) noted that the review indicated various problems that were prevalent because of inappropriate leadership. The problems ranged from lack of training to sensitization of members on various church programs and their roles. It equally indicated that many leaders were illiterate. This was felt to be an impediment because in most cases, circulars, church manuals and policies were presented in English. Perhaps, all these reasons coupled with wrangles witnessed in some churches led to ineffective achievement of the church's mission and goals in areas such as witnessing and community service. The major concern of this study therefore, was to investigate the relationship between participative leadership and church growth in Magarini Sub-County. This was by analyzing the extent of members' participation in leadership and causes and effects of lacking participative leadership.

1.2 Statement of the Problem

The SDA as part of its policy recognizes that church authority rests on the entire membership. Nevertheless, the situation on the ground appears different as the general members are not allowed to participate in leadership. This

apparent lack of inclusion in leadership is a worrying trend in SDA Church in Magarini. There is slow numerical growth in membership while spiritual and structural growth is wanting. Failure to involve all members to bring harmony and easy achievement of the church's mission might contribute to slow growth trends. The members need to be acquainted with church manuals and policies; if not, the documents themselves probably need be revised to suit a 21st century African SDA Church context. Such apparent exclusion might be due to some forces that subsequently severely affect church growth. It was therefore, the purpose of this study to investigate the relationship between participative leadership and Church growth in Magarini Sub-county.

1.3 Research Objectives

This study intended to address the following objectives:

- a) Examine the extent of members' inclusivity in leadership to enhance growth in SDA Church in Magarini Sub-county.
- b) Explore the causes of the apparent lack of participatory leadership.
- c) Analyze the effects of the apparent lack of participatory leadership.

1.4 Research Questions

This study sought to answer the following questions:

- a) What is the extent of members' involvement in the SDA Church leadership to enhance growth in Magarini Sub-county?
- b) What are the causes of lack of participatory leadership in this church?
- c) What are the effects of lack of participatory leadership in this church?

1.5 Research Premises

The current study was based on the following premises:

- a) There is a correlation between members' involvement in leadership and church growth.
- b) SDA leadership style is exposed to forces that undermine church growth.
- c) SDA leadership style in Magarini is not participatory hence has stifled church growth.

1.6 Justification and Significance of the Study

In any organization, much of its success and failure revolve around leadership (Maxwell, 1993: viii). The SDA Church growth in most parts of the KCF is slow; hence, it is in need of leadership which would successfully propel it to accomplish her goals and mission to evangelize over 1109735 in Kilifi. Out of this, the Giriama who form the majority in Magarini were 765000; only 3000 (0.40%) were SDA members. The ratio of SDA membership to population in 2015 was 1:185. There were 11 pastors from this county. Only nine were trained (KCF 2015:99). Out of this population, 177, 241 people lived in Magarini Sub-county (Infotrack East Africa, 2009). An estimated baptized membership of 1672 since 1936 in this area is definitely insignificant. This is a big gap, hence the need for numerical increase. This is not in line with SDA mission statement. The aim requires all people to be proclaimed and led to accept Jesus as their personal savior and nurturing them for His imminent return (General Conference of SDA Communication Department 2010:1).

The present study is an important tool for many SDA Christians in embracing competence-based guidelines to suit a 21st century African Church. It can act as a guide to counsel church leaders and the led. They would identify their roles as well as ideal leadership styles in order to cultivate inclusive leadership in the church. Members would build self-esteem and self-efficacy in pursuing church mission through preaching, teaching and healing. The study enlightens SDA Church ministers on the gaps in participative leadership and how such gaps affect church growth. This would drive them into shared vision where everybody is involved in decision-making and problem solving. Most importantly, this current work is relevant for the SDA General Conference Ministerial Association in updating editions of church manuals. Finally, this study will add value in religious studies in fields such as Church in Africa, Women in Religion and Culture in Africa, Christian Response to Contemporary Issues or Christianity and Society.

1.7 Scope and Limitation of the Study

The research confined itself to participatory leadership in relation to SDA Church's growth in Magarini Sub-country of Kilifi County, Kenya. It did not focus on factors outside the SDA Church such as competition from other Christian denominations and Muslims. Respondents were drawn from nine SDA churches sampled from 18 churches in the sub-county. Malindi North SDA Church, which is administered from Malindi District, and any new organized church after 2015 were not included in this study. This was to prevent posing problem of intervening variables. Illiteracy levels, time

constraints and lack of cooperation among members presented some limitations to this study. Not all the intended respondents were willing and ready to answer the intended questions. It was also difficult to find all members of the church during sabbatical gatherings, especially in the afternoon as most of them came from far. Patience, resilience and sensitization of members on the importance and purpose of such a research, helped to delimitate most of the problems.

CHAPTER TWO

REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter reviews literature related to the research problem according to the themes derived from the research objectives. It focuses on the extent of members' inclusivity in leadership to enhance growth in the SDA Church. The review then directs its attention on causes and effects of lack of participative leadership. The chapter proceeds to discuss the theoretical framework that drove the study and finally provides a summary of the chapter.

2.1 The Extent of Members' Involvement in Church Leadership to Enhance Growth

Participative leadership is consultative, cooperative and collaborative. In this leadership style, the leader seeks the opinion of the subordinates on a tentative plan of action prior to decisions. The leader may also seek for the group input in formulating plans before making a decision. The style decentralizes power and authority (Atieno, 2013:20). Leaders are respected and trusted more when they involve members in decision making; this leads to better decisions. According to Christian Organizations Research and Advisory Trust (CORAT)-Africa (2011), church leaders are to serve rather than dominate. While leadership is essential, people must share its various aspects. They should do this characterized by an awareness of accountability and diligence in carrying out their work. There is significant positive effect between application of

participative leadership style and the performance of the led. High performance is achieved when leaders involve members in decision making through constant consultation (Ouma, Lumbasi & K'Aol, 2016:11). This leadership, therefore, encourages interaction or participation between leaders and all stakeholders, thus yielding quality results (Atieno 2013: 58). According to Fatima and Saeed (2017:53), the commitment of members working under a participative leader increases as a result of which they are more likely to show innovative work behavior. She also notes that those that display readiness for change, show increased commitment to change under a participative leader.

Engstrom (1981:68f) notes that there may be as many different leadership styles as there are types of people. He adds that empirical studies tend to show that there is no normative style of leadership. The more a leader adapts his or her style of leadership behavior to meet a particular situation and the need of his/her followers, the more effective he/she becomes in reaching personal and organizational goals. Moreover, both the General Conference of SDA (2005a:78) and Northouse (2007) acknowledge that leadership, regardless of the style, is situational. A situational leadership model states that the style of leadership should be matched to the level of readiness of the follower (Slocum & Hellriegel, 2009). In addition, Bresee (1992) cautions that when tempted to use their leadership role to exercise power over their people, ministers need to remind themselves of how contrary this is to the teachings of Christ.

However, the Elders Handbook (General Conference of SDA 2016a: 77), states that Christian leadership is shared leadership. This means working in a style that shares and distributes the various roles and functions of leadership among all members of the group, according to each person's abilities and willingness to participate. According to Weber, Avolio and Walumbwa (2009: 431-432), highly shared leadership is broadly distributed within a group or a team of individuals rather than localized in any one individual who serves in the role of the supervisor. From the reasoning of Bosch (2004:131-132), leaders should be inclusive in their thinking and approach to enable members to imbibe the right talent for the team.

Leaders may use participative consultative leadership (CORAT-Africa, 2011) where it is workable. Such leadership promotes decision-making through consultations. According to Njenga (2018:47-48), team-work is demonstrated by the organization of the geese. When flying in V shape they add at least 71% greater flying range than each goose flying alone. Each one of them knows the intended destination. They change roles whenever necessary, alternating as a leader, recognizes individual weaknesses and supports each other. Leadership should always be shared. On this, Bresee (1992) lauds the model of Jesus, indicating that whereas worldly rulers control those they lead, Christian leaders are to be among those they lead (cf. Matthew 20:25-28). The concern of this study was to highlight whether such style existed in the SDA Church in Magarini and how it could spearhead church growth.

Leadership styles may respond to the local church growth in terms of quantity, quality and organizational complexity of a local church. According to Parsitau (1995:34), quantitative growth has two dimensions: increase in numbers of the congregation and increase in church branches. Jenson and Stevens (1981:13) note that many churches stop growing numerically at a certain point because they do not develop sufficient capable leadership to serve new members. Rainer (2011) associates the decline of church attendance with leadership while Stetzer (2013) links church growth with leadership gifts and skills. This might be the reason, though not clear, why Masimba (2011:118) observed minimal attendance in the afternoon program in the New Life SDA Church. This study examined whether or not there was a correlation between leadership mechanisms to track not only how many members attended church, but also how frequently they attended and participated to enhance church growth in Magarini. For example, are there up to date membership registers and schedules? How does this affect church growth?

Multi-site and heterogeneous churches include a mix of people from different racial, socio-economic and cultural background (Sweetham & Bracken, 2014). A church of this nature therefore, can attract and retain her converts due to her diverse culture and ideas. According to Yeakley (2001:38), a homogeneous congregation (a church that includes only a particular group of people), would be less successful in attracting and keeping converts. The manuals advocate for the opening of Sabbath school in different locations. It explains that a Sabbath school is a primary religious education program of the church. It has four purposes: study of the Scripture, fellowship, community outreach, and

world mission emphasis (General Conference of SDA, 2016:97-100). In addition, ministries to families are also common numerical church growth trends. Davenport (1978:21) suggests that the Church can be divided into groups comprising a number of families. He emphasizes that pastors should train leaders for such ministries. It was, therefore, important for this study to investigate the determination of SDA leadership in developing Sabbath schools in different locations in Magarini to stir up numerical growth. It also geared to examine whether or not they were initiating family life ministries in order to come up with companies of members who could establish Sabbath schools in their locality, thus cultivating numerical growth.

Qualitative growth trends involve the progress of the Church, as the body of Christ into the likeness of the head, that is, Christ (Jenson & Stevens, 1981:11). Leaders who involve members in consistent Bible study, family life and health lessons to rejuvenate their spiritual, mental and physical growth can initiate in-depth teaching and sacrificial acts of the church members. Stetzer (2013) notes that sacrifice is inherent to the experience of every growing believer, and every growing church. Real church growth depends on members developing a personal relationship with Jesus by strengthening disciplined personal Bible study and prayer. Parsitau (1995:34) contends that one cannot verify this because it is a matter of belief. The General Conference of SDA (2016b:75) agrees with her that qualitative growth must involve holistic growth. Members should support all ministries and programs of the local church, to enhance lasting growth. The present research examined the extent

to which the SDA Church in Magarini initiated both Bible study classes and regular prayer life to enhance qualitative growth.

Organizational and structural development of the church indicates organic growth trend (Jenson & Stevens, 1981:11). This involves development of staff structures and church facilities. Rainer (2011) projects that churches would begin to view their church building as part of their discipleship process. As multiple churches become more prevalent, administrators should become more skilled at managing a network of ministries. According to Parsitau (1995:35), the Deliverance Church (DC) in Nakuru met the need of the society by building a nursery school, a clinic and a polytechnic. She commends that these are tangible aspects of life that can indeed attract people to the church since they touch on the basic needs. Ryan (2006:2) argues that leadership ought to be viewed as a collective influence process that promotes inclusion. He notes that leadership should integrate as many believers, groups and as many opinions as possible. Leaders must be sensitive to structure the church to meet the spiritual and physical needs of the people. Whereas good leadership enhances growth, poor leadership suppresses it (Parsitau 1995:34). The assumption is that for churches to continue growing in Magarini, those in leadership should lead the church to embrace the total involvement of members to touch the basic needs of people. This is where every member feels as an integral part of the development agenda. It means that leaders need to cultivate ways of engaging members as managers of different ministries to develop staff structures that in turn will dictate the need of church facilities.

This research, therefore, sought to examine the state of church structures and their relationship with organic church growth in Magarini.

2.2 Causes of Lack of Participative Leadership

Halan (2008:18) notes that leadership affects everything. This is why election of church officers who perform their duties prayerfully, seriously and competently is an important work (General Conference of SDA, 2016a:110). The Church Manual (General Conference of SDA, 2016b) advocates that the election procedure should be adhered; it enables the SDA Church to carefully study each name and avoid any competitive element that may arise.

Although Tutsch (2008:76-81) underlines gender empowerment, Koranteng (2013) affirms that the Biblical design qualifies men and not women, in eldership position. Waweru (2011:145) quotes that no other group in Jewish culture may have been so marginalized as women; in African Christian communities, they more often than not, have been regarded as good only for marriage. Okemwa (1993:95) discussing training of ministers, noted that exclusion of women from ministerial training was started by the missionaries. This implied that leadership in Adventism was a male domain and leaders sought to maintain that. Nyabwari and Nkonge (2014:32) intimated that Pentecostal churches seemed to have transcended this notion of women marginalization; they allowed women wider room for participation. Nevertheless, the two authors note that some of the activities are still part of bottling the women's stress. They note that women in Kenyan Pentecostal churches, mostly give testimonies, lead in praise and worship and perform

other ecclesiastical duties. Though similar to missionary churches, some duties still remained reserved for men. Samita (1998:36) highlights opportunities for women participation in crusades. Hresearch noted then that 73.47% and 63.35% of women were involved in prayers and singing respectively, extremely important aspects of religious expression. Those involved in counseling and follow up activities were 55% and 44.91% respectively. The present study attempted to identify gender issues that compromised participative leadership in Magarini Sub-county, hence, affecting growth.

Lack of education may limit members' participation in leadership. First, lack of intensive training may deny members use of their talents. Anyabwile (2012) and Halan (2009:12, 69) indicate that a church that does not train leaders ultimately suffers poor performance. McGarvey (1990) points out that training involves acquiring knowledge and learning skills. It involves bringing change. Some elders also fail to train men and women as teachers; they never have teachers' meetings or weekly classes; they fail to provide adequate facilities and materials, just letting anybody teach a class (Warnock, 1977). Laxity in training renders members to become mere spectators. When bored, they drop. The concern in this current study, therefore, was to investigate whether or not, the failure of training members could frustrate participative leadership in Magarini Sub-county. Church leadership heavily invests in the training of its members in order to have knowledge and skills necessary for church growth. According to Cowling and Mailer (1998), trainees bring to any learning situation a range of knowledge, skills and attitudes previously acquired. The trainer must build on some attributes that vary from person to person. Church

members require relentless and dedicated training on spiritual matters. In fact, the responsibility for the training of congregation is placed on the shoulders of the ministers, pastors and elders (General Conference of SDA, 2005b: 242). This means that ministers themselves must be trained. Parsitau (1995:73) noted that the DC in Nakuru viewed the training of ministers as a very essential tool for growth. She argues that ministers should have some pastoral or theological training. They must have some knowledge concerning counseling, communication, teaching, youth and development. Short-term seminars for example for new ministers on the mode of services should be viewed as training too. In fact, according to 4th Quinquennial Session Booklet, (SDA KCF, 16th Sep.-18th 2015), most departments pointed out that the aspect of training was wanting. The report recommended that the church should embark on instilling appropriate knowledge and skills to her members. The present research therefore, directed its interest in the initiatives of the SDA churches in Magarini, retooling its membership with requisite skills in diverse critical aspects of life. The research further attempted to see if such re-tooling translated to church growth.

Lack of knowledge and skills on teamwork may lead to incompleteness of organizational goals and mission. Indeed, many people may not understand what comprises a team. According to Geke (2012), working with others differs from working with a team. Leaders should therefore accept their limitations and work in teams to compensate what they lack. At the same time, members must understand a team as an organizational group that comprises members who are interdependent, sharing common goals; they must coordinate their

activities to accomplish these goals (Northouse, 2007:207). The present study, therefore, sought to establish whether lack of properly instituted teams might lead to disastrous decisions, thus rendering the SDA Church leadership in the Sub-county exclusive. For this church to succeed in bringing everyone on board, effective team leadership is paramount. Bracey (1998) describes a team as a group of people with different skills and competencies. They achieve more when working in unison than when working in isolation. In this case, teams become effective because of shared commitment, respect, selflessness, spirit of appreciation and unmatched sacrifice that the members exhibit (Mutwol, 2018:7). According to Gold (2000), everyone in the team should have a voice and be encouraged to use it. Hunt (1992) suggests that the group should be given autonomy to carry out the task and be rewarded as a whole and not as individual members. The current study was concerned with how ministers may use the dynamics of the church to get a sense of where to take it next. This research further directed its attention on putting some mechanism to enable the voices of members heard, thus yielding integral church growth.

Lack of proper planning may contribute to idleness and straining few members. Halan (2009) notes that the planning process helps in anticipating human requirements to fulfill the institution's vision and mission. According to Omedo (2008), to plan is to figure out the path before the start of the journey. It is significant for the church to chart the way to a destination. For Jenson and Stevens (1981:68) and Beckworthy and Kiddler (2010), effective wise planning affects church growth in all direction. It is significant for this current study to establish if inadequate planning limits inclusion in the SDA

Church leadership in Magarini. Church planning should be all-inclusive. According to SDA KCF (2010), many departmental reports emphasized on proper planning. According to the General Conference of SDA (2016a:71), the Elders Handbook notes that church planning should be done and goals set by the entire church. Omedo (2008) advises that when planning, a leader needs to devise necessary activities that lead to the fulfillment of the purpose. This is hardly feasible without involving the laity. It was the concern of the present study, therefore, that those in leadership need to involve as many key people as possible to harvest on the benefits of a shared vision to improve growth in the SDA Church in Magarini by clarifying their responsibilities and expectations.

Roehlkepartain and Benson (1993:145) state that relationships nurture faith. Strong relationships involve family spirituality and Christian education. This might be through prayer meetings, Bible study, teen support and nurture programmes. If prayer meetings are recognized as most interesting gatherings, what is the state in Magarini? Gathering of believers in small, intimate groups has influenced every major revival (General Conference of SDA 2016a:127). The concern here then is to find out the influence of prayer meetings and how lack of Bible study and family life programs impact the growth of SDA in Magarini Sub-county.

Reely (1993) notes that many leadership problems spring from lack of communication. This may result from a technical problem or misunderstanding on what needs to be undertaken. Most leaders also seem to

talk a lot without necessarily communicating anything of value (Omedo, 2008). In contrast, Richards (1980) states that in an effective organization, there is free flow of communication from the leader to individual members. Frustration of participatory leadership may therefore result from leaders' failure to use various available communication channels. For inclusion to obtain, successful leaders should appreciate communication as a way of enhancing effective teams. Kenya Education Staff Institute - KESI (2011:109) notes that group communication seeks to bring out expectations, hold discussions and enhance the culture of organization. For this reason, ministers need to nurture dialogue. Ryan (2006:58) advises that communities need to work toward providing conditions that allow everyone to communicate with one another. Are ministers confident with their followers to ask their advice? All the brains are not in one person. These views underline communication between leaders and the faithful. The main concern here was to establish if limited communication could jeopardize inclusion of members in SDA Church leadership. The current study therefore, was keenly interested in appropriate communication networks that would foster communicative virtues to enhance participative leadership as a springboard to growth in the context of Magarini SDA Church.

2.3 Effects of Lack of Participative Leadership

Lack of participative leadership might diminish zeal for outreach ministry, thus limiting numerical growth. Samita (1998:40, 46) laments over the Church's failure as a good role model in power sharing, participatory leadership and power distribution. He points out that outreach schemes and

alternatives that are challenging and appealing to the youth are rare. Evangelism grows church membership. Wharton (1992:143) emphasizes that evangelists are the life-blood of the Church. They carry the message of Christ everywhere, establish churches and keep them going. Wagner and Dayton (1980:35) observe that ministers need to be aware of areas in which goals need to be changed, where the methods and how the resources and time need to be redistributed. It was, therefore, important to find out the effect of the Church's failure to engage and energize members, especially the youth. It further proceeded to explain how the SDA Church in Magarini was more or less effective in evangelism, limiting or inspiring its growth.

Exclusive leadership may lead to inactive church departments such as children, women and youth ministries. Omedo (2008) argues that visionary leaders should clearly state the course they and their people are pursuing. Active committees act as incubators of explaining, discussing and conceptualizing visions. Leadership should therefore energize committees to achieve team effectiveness through monitoring, initiating tasks, improving relationships and taking any appropriate action. Schermerhorn, Hunt and Osborn (2008) are of the view that leaders take active roles in watching for deviations from rules and standards and taking corrective actions. The authors contend that the leader only intervenes if the standards are unmet. According to Warnock (1977), it is extremely important that members make use of all church organs in order to utilize as many gifts as possible. This is why the SDA Church Elder's Handbook insists that the church operates under a committee system to avoid a situation where an individual wields absolute

controlling power (General Conference of SDA, 2016a). The expectation is probably that a committee system reflects a synergy of diverse leadership resources that would yield integral growth to the church. It was, therefore, significant for this current study, to interrogate church leaders' efforts as departments of the SDA Church in Magarini, including or excluding members in sharing leadership visions hence limiting or inspiring growth. There was need to test these observations in a concrete ecclesial context as the one that was afforded by the present research.

Conflicts by leaders may create discomfort to members and vice versa. During such times, most people tend, therefore, to simply retreat. Omedo (2008) defines conflict as an antagonistic interaction in which one party attempts to block the interactions or goals of the other. Such dysfunctional conflicts that harm the organization could negatively influence performance by shifting group members' attention away from important corporate tasks (Gibson, Donnelly, Ivacevich & Konopaske, 2009: 264). According to Faith Communities Today - FACT (2013), 40% of most church-related conflicts are associated with leadership styles while 39% are associated with decision-making. For Masimba (2011:127), leadership challenges transcend issues of worship style and engage the skill and character of the leader. Guiding the members through the change process requires attention to the issues of change management and conflict management. The current study sought to reveal whether or not lack of participative leadership could trigger conflicts in SDA churches in Magarini.

In conclusion, it was important to bring forth the key research gaps identified. The literature reviewed above shows that indeed participative leadership is an ideal style to stir up growth. It shows the need to correlate participative styles of leadership and church growth in terms of quantity, quality and organizational development. This study interrogated mechanisms of tracking membership attendance and examined determinants of opening Sabbath schools. It also set to unveil if failure to evaluate progressive programs could impair church growth. The literature also generalized the possible adversity of lacking participatory leadership. It sought to establish whether or not lack of inclusion in sharing leadership vision might lead to unfulfilled goals and mission. It further examined how the extent of initiating Bible study classes as well as the state of church structures were related to the organic growth of the church. The research, however, needed to establish its contextual viability in the SDA, specifically in Magarini Sub-county, Kilifi County.

Before proceeding for field research, some theoretical assumptions were made as expected of a scholarly feat of this kind. It was important to relate the empirical review with theoretical orientations that could delineate the research variables to be engaged with. The next section provides us with a facilitative theoretical tool in this research process.

2.4 Theoretical Framework

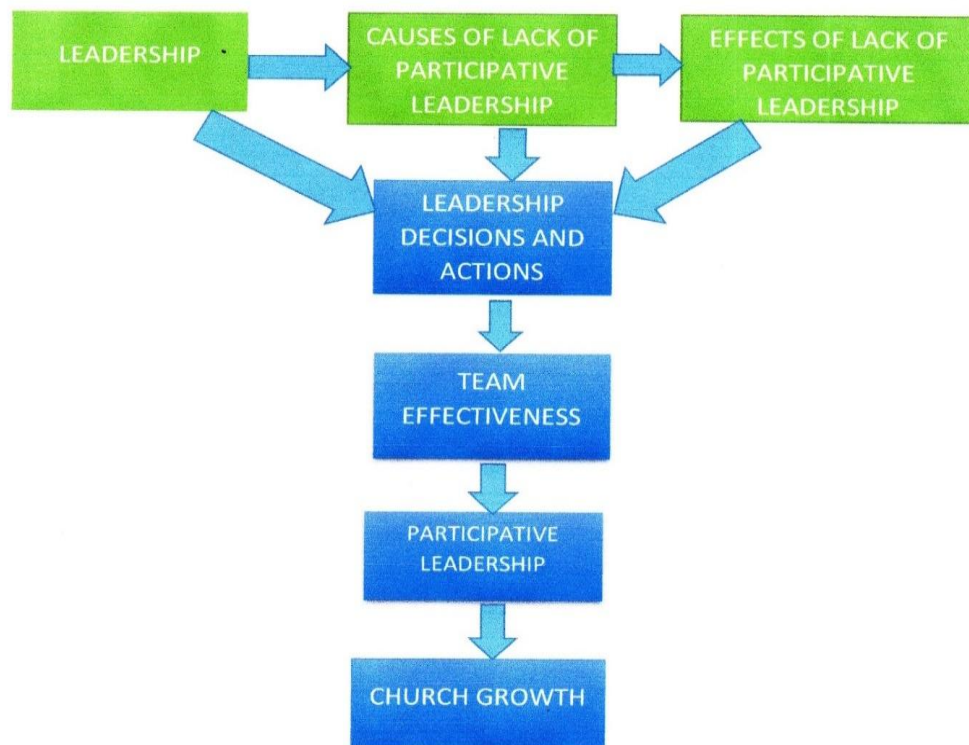
In the SDA Church, leaders are core in determining the direction a church should take. However, leadership itself is exposed to forces that equally promote or frustrate participative leadership, adversely affecting church

growth. This may be due to leaders who succumb to forces that thwart participatory leadership. If leadership allows intervention through taking actions or decisions that are geared towards team effectiveness, the church would implement participative leadership and realize her growth.

Leaders who may embrace the team leadership model may inspire the church into expected exponential growth. In this case, the current research adapted Hill's Model for team leadership. Lafasto and Larson (2001:340-341) note that this model offers a way of thinking for leaders who share the team leadership roles. The model helps to determine team issues and problems as well as several alternatives to resolve issues and problems. In so doing, the model entails team resources, capacities, external challenges, and opportunities. The word external could mean the organizational external to the team and or the environment external to the organization of which the team is a part. Leaders may decide whether to continue monitoring the internal or external environment. They may also take action deemed most appropriate for the team. They may decide the level of intervention by addressing obstacles to participative leadership. They might also clarify group roles and initiate more team independency. The Team Leadership Model would help to highlight constant team analysis and improvement to cultivate team performance, hence growth. Ministers will keep on building commitment, developing young players, sharing experiences, creating new methods and strategies in order to improve team functioning (Northouse, 2007: 224). In this regard, our envisaged research assumed that ministers are key players in team performance and development.

The researcher developed a theoretical framework to highlight the centrality of participative leadership in affecting performance of the church. The study explained how church growth is linked to participative leadership style. Right interventions through participative leadership improve church performance hence church growth. Figure 2.1 below represents the theoretical framework.

Figure 2.1: Participative leadership vis-à-vis Church Growth



(Source: Researcher, 2019)

2.5 Summary of the Chapter

The literature reviewed reveals that there is enormous information on participative leadership. However, much needs to be done to relate participative leadership and Church growth in Magarini by establishing causes and effects of exclusive leadership. Limited empirical data was available,

demonstrating how ideal leadership cultivated inclusive leadership in Magarini SDA Church. The current research focused on generating new knowledge by exploring participative leadership vis-à-vis church growth relating to SDA Church in Magarini Sub-county. It sought to address issues directly linked to real-life organizational team. How can leaders reinforce values and behavior that would enhance the functioning of the team? This was to test team leadership model. The next chapter focuses on the research methodology.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter examines the research design, location of the study, target population, sample selection, sample size, research instruments and data collection techniques. The chapter concludes with data analysis as well as legal and ethical considerations of the study.

3.1 Research Design

The research design used was descriptive survey design. Such design entails describing the state of affairs, as it exists (Kombo & Tromp, 2009:71). In the context of this study, it sought to gather detailed quantitative and qualitative data using questionnaires, interviews and observation. This highlighted the patterns and linkages between main variables: participative leadership and church growth in Magarini Sub-county. The design used relevant information on the current trends of the phenomenon to draw valid conclusions through analysis, comparison and interpretation of data.

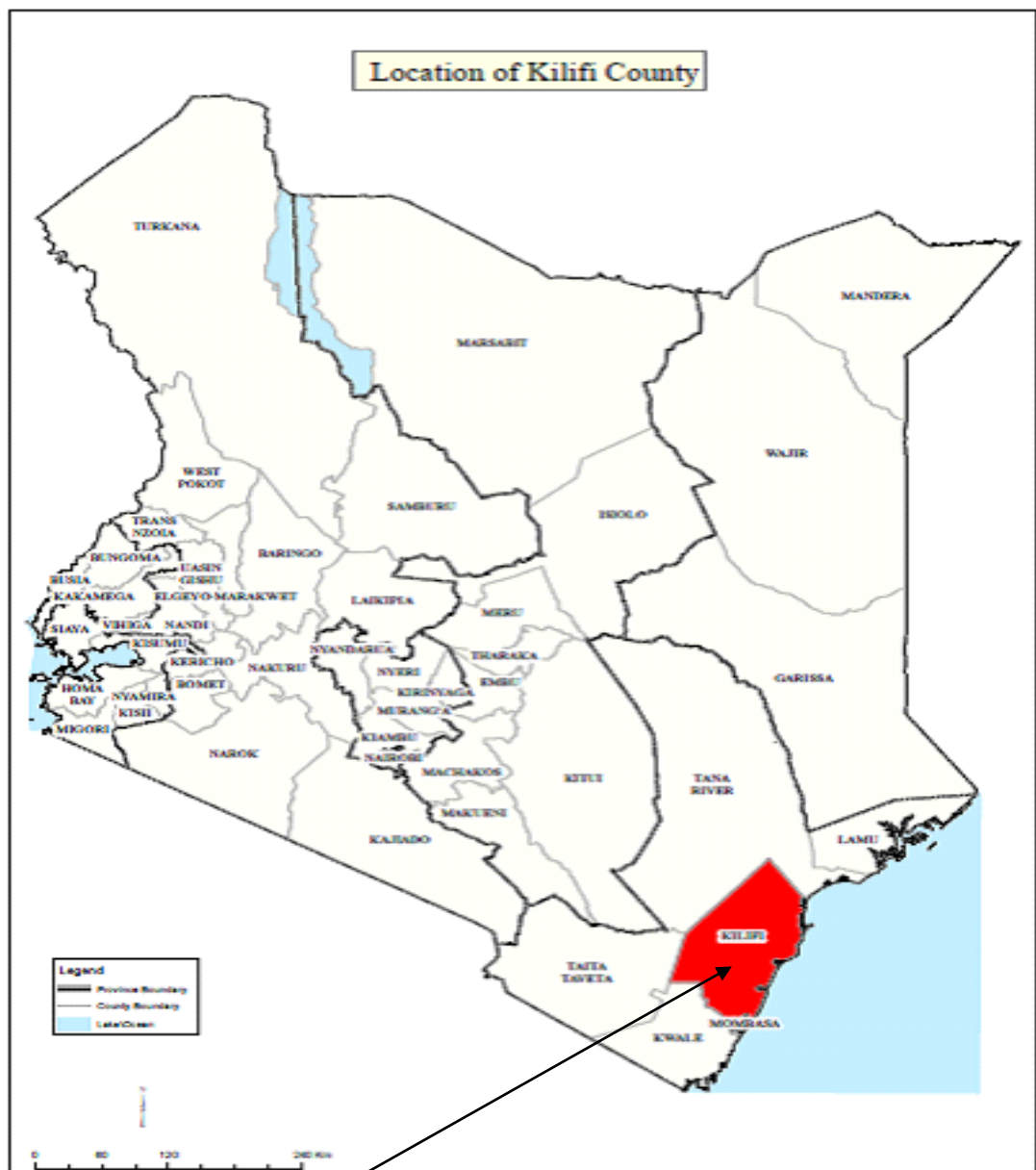
3.2 Location of the Study

The researcher carried out the study in Magarini Sub-county of Kilifi County, in the Coast Region of Kenya. Kilifi has seven sub-counties which are divided into 35 electoral wards. Magarini itself has five wards. Ecclesiastically, Magarini is divided into three districts and it is part of Malindi Station, a section of jurisdiction in the KCF of the SDA. According to the Kenya National Bureau of Statistics – KNBS (2016), Kilifi's population stood at

1359506. Majority were 19 years old and below, thus classified as dependents (National AIDS Control Council - NACC, 2016). Although Magarini Sub-county occupies 6979.4 square kilometers, more than half of the county's total area (12245.9 square kilometers), it has a population of 177,241 people. According to NACC (2016), the county is characterized by a combination of low literacy levels, high spread poverty, high prevalence of gender violence, and related retrogressive cultural practices coupled with troubling violence against the elderly. Magarini is one of the six sub-counties majorly inhabited by the Mijikenda who are predominantly small-scale farmers. The Mijikenda consist of nine sub-ethnic communities but those mostly found in the sub-county are Giriama, Kauma and Chonyi. Apart from the Mijikenda community, Waswahili, Bajuni, Indians, Arabs and Europeans are found in small numbers and are concentrated along the coastline. Kigiriama and Kiswahili are major languages and are widely spoken across the sub-county. Majority of inhabitants are either Christians or Muslims. Nyagwoka (2011:98) notes that the Anglican and the Roman Catholic churches are the most established Christian denominations in the area. He also notes that Islam is the other major religion in Kenya and is found in Mombasa, neighboring coastal regions, and also North Eastern regions of Kenya. These mainstream churches have taken roots in Magarini. They are sponsors to many public schools. The Muslim society has numerous mosques in different areas. Others, especially charismatic churches are coming up. All these religious activities are competing to win converts. The SDA Church may therefore continue recording slow growth rates in terms of numbers, structures and spiritual

development unless mechanisms are put in place to improve leadership to stir up growth. The above rationale justified the need to investigate the relationship between participatory leadership and church growth in this area. The maps below (Figures 3.1 and 3.2) show the location of the study.

Figure 3.1: Location of Kilifi County



Kilifi Country

(Source: <http://www.kilifi.go.ke/content.php?com=4&com2=44&com3=>)

Dakacha 196, Mitsedzini 27 and Singwaya 140. It is from this estimated target population that the researcher drew a sample size. He used a sample size table developed by Krejcie and Morgan (Kasomo, 2007:35; cf. Table for determining sample size in Appendix VI).

3.4 Sample Size and Sampling Techniques

To ensure that all churches were represented in the sample and to avoid geographical biasness, each church district formed a cluster. This is because Gongoni District had ten, Kiwandani five and Dakacha three churches respectively. Clustering churches made every locality represented. Churches were then selected from each cluster using systematic random sampling. The name of each church was written on a piece of paper and dropped into a tin where they were mixed thoroughly. Thereafter, the researcher dipped his hand into the tin and picked randomly a piece of paper. He then assigned index numbers against the church indicated on the paper. The process continued until index numbers were assigned to all churches in a cluster. To have a greater level of variability, churches were then arranged in ascending order, starting with the cluster with the least number. The researcher then picked the odd numbers. Through this method, nine churches were sampled.

The researcher sampled purposively four pastors, 18 church elders and 18 head deacons, deaconesses in order to get a truer picture of leadership in the church. Purposive sampling in this case was very significant because these subjects were deemed to have detailed information on church leadership, by the mere fact that they were in leadership. They are the top-most leaders in the

local SDA Church, assisting and holding authority to perform ordinances such as Baptism and Holy Communion. The pastor is the head of the church congregation. In the absence of the pastor, a church elder takes over. In addition, elders and pastors assisted by deacons and deaconesses preside over business meetings, training of members, fostering Bible study, prayers, tithing and world mission (General Conference of SDA, 2016).

In addition, the researcher randomly sampled seven departmental heads from each of the nine churches. In this case, 63 respondents were sampled. All heads of departments or ministries sampled were required to fill in a questionnaire. The researcher also randomly sampled 219 other members of the congregation not in leadership. Among them 100 were to complete questionnaires independently while 119 take part in Focus Group Discussion (FGD) respectively. Among FGDs, the researcher purposively sampled the youth ministry, women ministry and Adventist men to ensure variability and inclusivity. This is because youth ministry includes all children within 0-14 years and senior youth, 15-35 years. Ages in this case were very important because majority in the population in Magarini were youth. Women ministry includes all females while Adventist men are all males in the SDA Church. Table 3.1 below shows a summary of SS for different population sizes.

Table 3.1: Summary of Sample Sizes

Respondents	Pastors	Elders	Head deacons/ deaconesses	Departmental Heads	Other members of the congregation	Total
SS No.	4	18	18	63	219	322

Source: Researcher, 2016

3.5 Research Techniques and Instruments

The researcher prepared questionnaires, structured observation schedule and FGD guide to generate the required and appropriate data from respondents. The researcher had two types of questionnaires: one for pastors and the other for elders, church members, head deacons and deaconesses as well as heads of departments. The latter was translated in Kiswahili for clarity and easy understanding by all respondents. A total of 203 copies of questionnaire were distributed out of which 168 were satisfactorily completed. Among these, four were for pastors; the rest, 164 were for church members (cf. Table 4.1).

An FGD guide was employed to get in-depth information from FGDs of four to five members of the congregation who could not complete the questionnaires. Each church had three FGDs. A total of twenty-seven FGDs were satisfactorily moderated by the researcher and his two assistants, each taking a group (cf. Table 4.1, Appendix V). There were three sessions which ran concurrently and lasted for 50 minutes to one hour. Through this technique, a total of 119 respondents were reached.

In addition, the researcher used an observation schedule to collect information on church members' attendance, resources and activities carried out by the members as well as specific behavior. A copy was used for each of the nine churches. The instrument was used throughout the day by the researcher recording information as they unfolded. (cf. Appendix IV).

3.6 Data Collection Procedures

The researcher got an introductory letter from Kenyatta University's Graduate School confirming his official registration and approval of research proposal (cf. Appendix VII). He then presented this letter to the National Commission for Science, Technology and Innovation (NACOSTI) that later issued an official government research permit (cf. Appendices VIII & IX). He also served church authorities, KCF Mission of SDA with copies of the research permit, requesting them to allow him to conduct the research. The Mission then issued the researcher with an official introductory letter to all churches involved (cf. Appendix XII). The Ministry of Interior and Coordination of National Government (MICNG) and Ministry of Education (MOE) also authorized the researcher to carry out the research in Magarini respectively (cf. Appendices X & XI). He arranged with the district pastors on appropriate time to meet the subjects. Pastors and church elders organized a sabbatical gathering of respective church members in their respective main churches. This made it possible for the researcher to meet respondents in their respective churches.

The researcher took a week to train research assistants on their major role and carrying out preliminary visits to sampled churches. Their main work was to administer and collect the research instruments. They also assisted in coding the instruments to ease data analysis.

The data was collected using two types of questionnaires. Those concerning pastors were administered in different days because pastors served more than

one church. The researcher made deliberate effort to personally meet pastors and issue them with copies of the questionnaire; he would then arrange with them dates of collection. He personally collected the questionnaire. Those for elders, head deacons/deaconesses and heads of departments and members were administered by researcher or research assistants and collected within the same day to enhance high return rate.

Each of the nine churches was visited on a Sabbath day. Accordingly, data collection took nine Sabbath days. The researcher briefed the congregation on the nature of the research, procedures involved, and what their duty was. He then asked those who could read and write to raise up their hands. The researcher and his assistants then distributed copies of the questionnaire to those who were willing to complete them. Three FGDs were later moderated in groups of four to five members from ministries identified. The researcher or research assistants read and translated questions in the FGD guide to a group while giving them time to discuss each and every one of them. He kept the discussion on track as he recorded notes.

The researcher filled out an observation schedule. The church clerk helped to establish the attendance, resources and structures used by the church and their shortfalls. Schedules were used to capture the number of members baptized and not baptized, children and regular members. All instruments were then coded ready for analysis.

3.7 Data Analysis

After a fruitful data collection exercise, the next stage was to get meaningful insights from the results (Mugenda & Mugenda, 2003). The process, in our case, entailed coding the raw data into the computer program and then run simultaneously using SPSS Version 23. Descriptive statistics was used to analyze the quantitative data obtained. This involved tallying up responses, computing percentages of variations in response as well as describing and interpreting the data in line with the study objectives using SPSS. From the quantitative data, bar charts, pie charts, tables, percentages and frequency counts were generated. In addition, descriptive statistics was used to summarize the generated qualitative data. Qualified data was put in form of tables and graphs.

3.8 Ethical Considerations

The researcher served the church elders with letters from KCF Secretariat, MOE and County Commissioner authorizing him to carry out the research. The elders introduced the researcher to the members of the congregation who in turn introduced the research assistants. The elders also arranged time for collection of data so as not to interfere with church programmes. The researcher orally briefed members of the congregation on the nature of the research and the procedures involved. He underlined that the study was essentially academic. He also assured participants of confidentiality for the data they were to voluntarily provide. This means they were not to write their names on questionnaires. This gave them autonomy to determine their own course of action according to their wishes and plans. The researcher adhered to

all legal procedures entailing the collection and management of data. This included explaining the consent form which needed to be signed by the respondents who were orally interviewed.

CHAPTER FOUR

DATA PRESENTATION, INTERPRETATION AND ANALYSIS

4.0 Introduction

This chapter presents the data generated from field research. The chapter looks at the return rate of research instruments as well as data presentation and analysis of findings along the research objectives. First, it presents the extent of members' inclusivity in leadership to enhance growth in SDA Church. Second, focus shifts to the causes and third, to the effects of lack of participatory leadership. The chapter closes with conclusive remarks.

4.1 Questionnaire Completion and FGD Moderation Rate

Results in Table 4.1 indicate how research tools were completed. The total number of questionnaires satisfactorily completed were 168 (82.76%). Some 27 FGDs (100%) consisting of 119 respondents were moderated. This means 168 and 119 respondents were able to fill in the questionnaire and take part in FGD respectively, making a total of 287 (89.13%) out of a sample size of 322. According to Mugenda and Mugenda (2003), a 50% return rate is adequate, 60% is good and above 70% is excellent. Therefore, our response rate was impressively good.

Table 4.1: Questionnaire Completion and FGD moderation Rate

Category	Questionnaire				FGD			
	F	NC	C	P (%)	FG Ds	F	M	P (%)
Pastors	4	0	4	1.97	0	0	0	0
Church elders	18	1	17	8.37	0	0	0	0
Head deacons/deaconesses	18	2	16	7.88	0	0	0	0
Departmental heads	63	28	35	17.24	0	0	0	0
Other members of congregation	100	4	96	47.29	27	119	27	100
Total	203	35	168	82.76	27	119	27	100

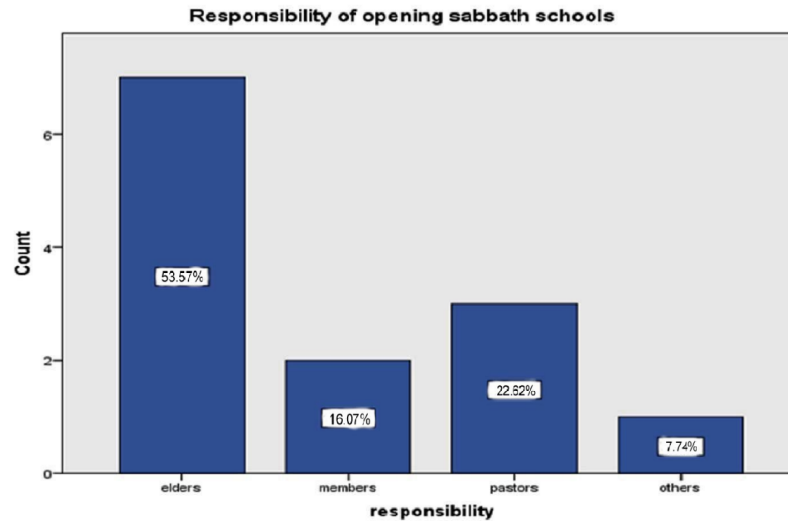
Legend: F- Frequency, NC-Never Completed, C- Completed, M-Moderated and P-Mean) *Source:* Field Research 2016

4.2.1 The Extent of Members' Inclusivity in Leadership to Enhance Church Growth

The first objective sought to correlate participation of members in leadership to enhanced church growth in terms of quantity, quality and organizational development. It sought to interrogate what the leadership was doing to gravitate towards lasting holistic growth in the SDA Church.

4.2.1.1 Responsibility of Opening Sabbath Schools.

The question, 'To who has the responsibility of opening the Sabbath school?' was directed to respondents filling in the questionnaires. The researcher sought to examine the involvement of members in leadership to enhance growth. Opening of a Sabbath school is an important growth indicator in the SDA Church. This is because it is from a Sabbath school that a church is organized. The findings are captured below in Figure 4.1 below.

Figure 4.1: Responsibility of Open Sabbath Schools

Source: Researcher 2019

From the research findings, 90 (53.57%) respondents perceived that the greatest responsibility of opening Sabbath schools rested on elders; 38 (22.62%) respondents felt that pastors had that responsibility. Hence a total of 128 (76.19%) respondents felt leaders (elders and pastors) should be on the forefront in opening Sabbath schools. Only a mere 27 (16.07%) and 13 (7.74%) felt members and others had this as their responsibility. The findings reveal dismal member involvement in developing multiple of churches. FGDs revealed that members did not participate in planning, organizing home churches and door-to-door evangelism which are crucial prerequisite activities for opening of Sabbath school hence growth indicators. It should be noted that an SDA church grows from a Sabbath school.

On discussing the question whether they were involved in church planning, the youth in most churches (FGDs 2, 5, 8, 17, 24 and 26), most specifically in

Singwaya and Bomani, lamented that they needed to be involved in giving opinions, suggestions and advise the church towards the right direction. Women (FGDs 1, 7, 10, 16, 19 and 22) commented that places where church leaders involved them in planning prayer meetings and visitations, Sabbath schools were started and grew into churches. Women in Bomani and Kokotoni (FGDs 7 & 10) cited cases of Mjanaheri and Garithe churches respectively. Men FGDs across all churches with an exception of 3, 6 and 27, suggested that for the Sabbath school to experience church growth, men needed to be engaged in planning for church projects. The youth (FGDs 2, 5, 11, 23 and 26) on their part stated that children needed to take part in singing, escorting preachers to the pulpit and performing drills during crusades. In addition, they lamented that in most cases, choir members were not supported to participate in crusades that lead to opening of Sabbath schools. As such, the church needed to engage the youth choir in visitations, singing and praying when inviting community people to accept Jesus as their savior (cf. Appendix V).

According to the questionnaire for pastors, one of the Gongoni District Pastor noted that all members should be involved in opening of Sabbath schools. They should take part in one-on-one evangelism. For Kiwandani Pastor (cf. Appendix D), pastors, elders and members should take part in community service. In this case, members can get people of different socio-economic backgrounds to attend the Sabbath school classes hence growth in church attendance. These study findings corroborate earlier findings by Ryan (2006:2) who argues that leadership ought to be viewed as a collective influence process that promotes inclusion. He notes that leadership should integrate as

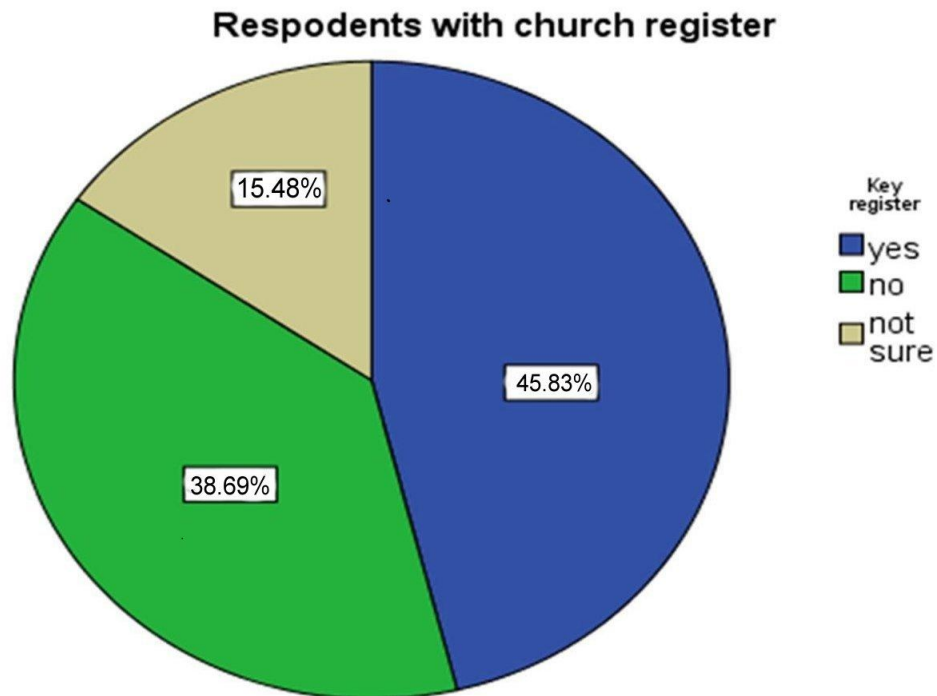
many believers, groups and as many opinions as possible. The planning process helps in anticipating human requirements to fulfil the vision and mission (Halan, 2009). Participative leadership should involve as many people as possible to harvest on the benefits of a shared vision to improve growth. This was not the case in SDA Church in Magarini. Despite leaders being the pivot on which growth revolves around, they are the amplifiers of such growth. The finding implied that failure to involve members in planning, organizing home churches and door-to-door evangelism led to retarded church's growth.

The implication is that the Sabbath school is one of the greatest instrumentalities, and the most effectual, in upping the numerical strength of a congregation. A friendly, growing Sabbath School will contribute to a friendly growing church. As goes and grows the Sabbath School, so goes and grows the church. In addition, the findings from FGDs imply that churches where leaders work as a team are likely to experience faster and a more stable growth as opposed to churches where leaders work on their own. Based on this reasoning, therefore, it can be deduced that there is a connection between participative leadership and church's growth. In this case, therefore, leaders should embrace Hills Model for team leadership; their job is to monitor and take whatever action is necessary to ensure team effectiveness (Northhouse, 2007).

4.2.1.2 Churches with up-to-date Registers

The question, “Do you have up-to-date register of church members?” was directed to respondents. The researcher sought to examine the relationship between participative leadership and numerical growth of the SDA Church in Magarini. The responses are captured in Figure 4.2 below.

Figure 4.2: Respondents with church register



Source: Researcher 2019

From Figure 4.2 above, 77 (45.83%) of the respondents confirmed that their churches had up-to-date registers. The rest, 65 (38.69%) and 26 (15.48%) respectively either denied or were uncertain that the church was having up-to-date registers. This implied that leaders failed to design ways of integrating members in taking the roll call thus lack of up-to-date registers.

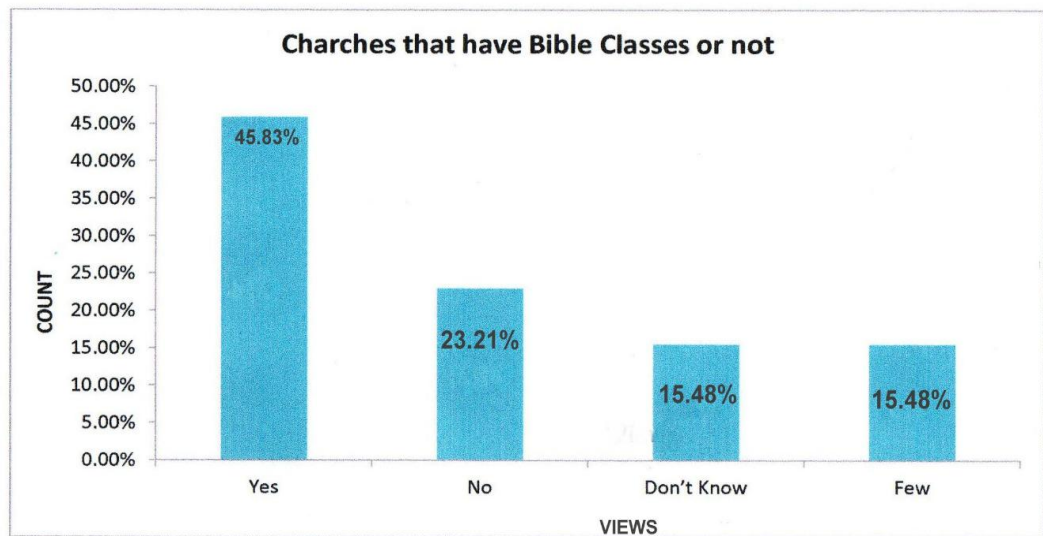
Further, the findings from FGDs revealed that in all churches, there were no Sabbath School attendance registers used in Bible study classes. This was supported by FGDs 1, 4, 5, 6, 7, 9, 11, 14, 15, 16, 20, 21, 23, 25 and 26, when they were responding to the question, “How do you record your attendance?” Members in these churches noted that leaders only took numbers of those who attended without taking the roll call of individuals. Others were not aware of them at all. This failure to adhere to church guideline on taking the roll call was noted by all FGD categories. The findings revealed that, Team Leadership Model was not embraced. According to General Conference of SDA (2010:41), the Sabbath School manual states that Bible class leaders are the ones to record attendance during Sabbath School session. The record includes names of potential members and children who are maturing towards baptism. This helps track the absentees within various classes. Registration in the church is an important first step to becoming an active member in the local church community.

Church registers are essential tools for monitoring members’ attendance. Involving members during Sabbath School classes can help in updating church registers. Such a record is significant in record keeping. Registers usually show members’ names and their residence, mobile phone numbers, their attendance, participation in communion service and the number of members who have dropped out within the year. The finding agrees with Rainer (2011) who contended that decline of church attendance in terms of numbers and frequency it is associated with lack of participative leadership.

According to the researcher's personal observation, churches that had up-to-date registers of baptized members had more regular members. These included Kadzaheni and Gongoni. This translated to church growth. He also observed that, few members attended afternoon sessions. This was prevalent in churches along the coast, especially in developing urban centers than those in the interior. This finding concurs with a study by Masimba (2011:118) who contend that in the New Life SDA Church, majority of the members do not attend in the afternoon program. Involving members in registration and action of concern taken by leaders for those who fail to attend is proof of inclusivity. In this case, leaders should encourage everybody to be registered in either church or Sabbath School registers or both.

4.2.1.3 Churches with Bible Study Classes

Respondents filling in questionnaires, commented on whether or not their churches had Bible study classes. In this case, the researcher sought to examine the relationship between participative leadership style and qualitative growth trends. The responses are collated in Figure 4.3 below.

Figure 4.3: Churches with Bible Study Classes

Source: Researcher 2019

Majority of the respondents 77 (45.83%) answered affirmatively, with 39 (23.21%) disagreeing. Some 26 (15.48%) of them were not aware about the existence of Bible study classes. A similar 26 (15.48%) of the respondents indicated that there were few Bible study classes. The Church Manual states that real church growth depends on members developing personal relationship with Jesus by strengthening their habits of personal Bible study and prayer (General Conference of SDA, 2016b: 75). Despite majority of respondents giving an affirmative answer, 91 (54.14%) had either few or no Bible study classes. It was observed that some churches that conducted Bible study also involved their members in giving sermons. Only 58 (34.52%) of respondents noted that they were involved in delivering biblical sermons. Majority 110 (65.48%) held a contrary opinion. This resulted from the question, “Are members involved in giving clear biblical sermons to initiate spiritual growth?” These findings show that, regular study of God’s Word and sharing

the faith with others, cultivated the attitude of prayer and devotion on the part of all members, thus fostering spiritual growth. Cole (2013) notes that, church leadership requires a clear biblical picture of what the local church ought to be and ought to be doing, continually communicating that to the church. As such, leaders failed to engage members in Bible study classes and coach them to utilize the knowledge they received to initiate constructive sermons and evangelistic campaigns. Despite the church developing quarterly curriculum materials for every age, Adventist men, women, and youth FGDs in all churches except FGDs 1-3, witnessed that Bible discussion was done in three groups. Children, youth and adults were grouped together; new converts were taught by either the church elder or a pastor. According to the General Conference of SDA (2010:19), Bible study should follow Sabbath School Division Curriculum as shown below.

Table 4.2: SDA Sabbath School Division Curriculum

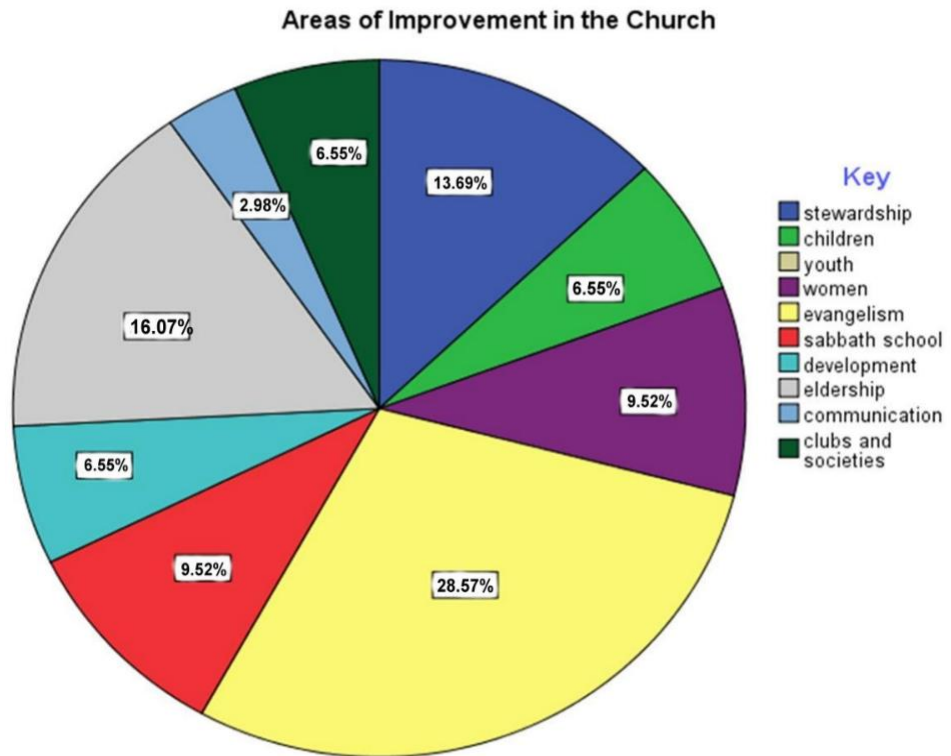
Division	Beginners	Kindergarten	Primary	Junior	Teens	Youth	Young adults	Adults
Age	0-2	3-5	6-9	10-12	13-14	15-18	18-35	
Curriculum materials	Beginner Bible study Guide	Kindergarten Bible study Guide	Primary Bible study Guide	Power point	Real-Time Faith	Cornerstone connection	Collegiate Quarterly	Bible study Guide

Such diversion from Bible study classes program implied exclusion of members in leading groups as Bible study teachers. According to Hills Model for team leadership; leading through teams enables collaboration, facilitation of decisions, managing conflicts and buffering hence team effectiveness (Northhouse, 2007). Churches with effective teams grow. This was evident in Gongoni where respondents noted that the church had four Sabbath schools.

4.2.1.4 Areas that Needed Improvement to Enhance Participative

Leadership in Church

The questionnaire required respondents to suggest area(s) they thought needed to be improved. The researcher sought to find out areas where participative leadership needed to be practiced. The responses were diverse; they included all departments/ministries but emphasized more on evangelism (personal ministries) which constituted 48 (28.57%) out of the total respondents: eldership 27 (16.07%), and stewardship 23 (13.69%) respectively. Other areas noted were women by 16 (9.52%), children 11 (6.55%), Sabbath School 16 (9.52%), development 11 (6.55%) and communication 5 (2.98%) as well as clubs and societies such as Dorcas, Pathfinders and Adventist men 11 (6.55%) respondents. This implied that most departmental committees seldom met; whatever decisions made, were not fully implemented. It also showed that few members participated in decision-making and problem solving. Figure 4.4 below shows areas that need improvement.

Figure 4.4: Areas o Improvement in the church

Source: Researcher 2019

Findings in the Table 4.4 implied that a profound change was needed in order to implement the Great Commission (Matthew 28:19-20) in the SDA Church in Magarini. The research shows that all members needed to be engaged in decision-making and shared information. They should discuss and agree on issues before implementing any policy for enhanced growth. No meaningful church growth can be attained without having a clear strategy to promote evangelism and stewardship. The findings of this study corroborate earlier findings by Wharton (1992:143) who was of the view that members of the church came through evangelism. He emphasized that evangelists were the life-blood of the church. They carried the message of Christ far and wide, establishing churches and sustaining them.

FGDs were to suggest ways of improving leadership. The researcher sought to find out ways of improving leadership to enhance participative leadership. Respondents in FGDs (5, 6, 7, 9, 10, 14, 15, 21, 22, 25, and 26) identified seminars and workshops as strategies of improving participation of members in leadership. FGDs 2, 11, 16, 12, 17, 18, 19 and 23 suggested leading by example. Other FGDs (1, 4, 8, and 13) cited revival attendance while FGDs 3 and 20 noted working on tight schedules. FGDs 24&27 pointed that practicing servant leadership can improve leadership. Apart from above, practices such as prayer, Bible study, visiting members, planning of church events and activities as well as involving members in social activities were mentioned across all FGDs. Other interventions presented included understanding of the church manual, guides and doctrines, conflict resolution, guidance and counseling, and issues of leadership through delegation. For such practices to succeed, communication must be improved (FGDs 1, 2, 8, 15 & 25). From the above findings, this study sought to emphasize that Team Leadership Model as a key solution in addressing the drawbacks to participative leadership. Departments are divisions in the SDA Church. They can be given autonomy to work while pastors or elders monitor and intervene either to correct or give support. This can be done by tasking the teams and departments through training, structuring for results, maintaining standards and beliefs while focusing on mission and vision of the church. They (elders and pastors) may also intervene to manage conflicts, coach, satisfy departmental needs while building commitment and collaboration. To facilitate growth, leaders need to work with other partners in the ministry and

beyond the SDA Church boundaries. This is possible through networking, negotiating support, sharing information, doing assessment, advocacy and buffering. The findings reveal that adaptation of various practices of leadership, can improve participation of members thus leading to the expected church growth. According to Pratt (2016), leadership, vision and innovation are the catalysts that drive church growth.

This implies that leadership will only monitor, suggest tasks (shared vision) or take innovative action deemed to be appropriate for the team. Ryan (2006:2) argues that leadership should integrate as many believers, groups and as many opinions as possible. By doing this, many worshippers will feel part of the larger community of Christ, thus necessitating growth of the Church. More so, pastors have the primary responsibility for training local elders. Conferences, missions and fields are encouraged to schedule periodic meetings designed for training them so as to spur the growth and development of the local church. In addition, ministers need to keep on building commitment, developing young players, sharing experiences, creating new methods and strategies in order to improve team functioning (Northouse, 2007: 224). In this regard, ministers are assumed to be key players in team performance and development.

In summary, it can be deduced that, there is a correlation between participative leadership and church growth. First, it is important to create friendly and welcoming Sabbath schools where all members are involved through constant consultation, planning, and discussing issues openly before implementation. This enables the realization of their targets. An atmosphere of friendliness and

joy attracts and retains worshippers, thus creating a firm foundation for church growth and prosperity. It is, therefore, significant to update registers which are essential organization tools for monitoring members' attendance. Leaders should also plan and keep records of active members. These are then put into day-to-day decision-making process of the Church thus contributing to its growth. It should also be noted that, no church worth its name can grow and develop without a deep knowledge and understanding of Christian teachings. This is because Bible study cultivates moral character, fellowship and spiritual maturity. Participative leadership ought to be practiced in all departments. The findings show minimal members' participation in decision-making because departmental committees seldom met (cf. Appendix III, Nos 19-26). The findings have also shown that participative leadership is determined by several other practices such as prayer life, visitation of members, planning of church events and activities as well as involving members in social activities.

4.3 Causes of the Lack of Participatory Leadership

The question, 'What are the causes of lack of participatory leadership?' was posed to respondents who filled in the questionnaire, using five-point scale. This sought to find out the main issues underlying lack of participative leadership. The scores were used to prepare the Likert scale (Table 4.3) below.

Table 4.3: Causes of Lack of Participative Leadership

	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
	Row N %	Row N %	Row N %	Row N %	Row N %
Church manuals are not followed	44 (26.2)	44 (26.2)	51 (30.3)	22 (13.1)	7 (4.2)
Socio-economic factors	20 (11.9)	71 (42.3)	45 (26.8)	32 (19.0)	0 (0.0)
Poor church nature	32 (19.0)	56 (33.3)	48 (28.6)	24 (14.3)	8 (4.8)
Inadequate training	110 (65.5)	25 (14.9)	13 (7.7)	0 (0.0)	20 (11.9)
Leaders lack education	88 (52.4)	29 (17.3)	22 (13.1)	7 (4.1)	22 (13.1)
Inappropriate leaders	73 (43.5)	44 (26.2)	15 (8.9)	29 (17.3)	7 (4.1)
Leaders not committed	64 (38.1)	40 (23.8)	24 (14.3)	32 (19.0)	8 (4.8)

Source: Researcher 2019

From the scale above, inadequate training had the highest response rate of 135 (80.4%) respondents. This was followed by 117 (69.7 %) respondents who indicated lack of education to leaders. A similar number agreed that inappropriate leaders caused lack of participative leadership. Some 104 (61.9%) respondents felt that leaders were not committed while 91 (54.2%) indicated that socio-economic factors caused lack of participative leadership. Similarly, 88 (52.4%) respondents agreed that church manuals were not followed and poor church nurture led to exclusion in leadership. Various suggestions were given on the question, “Why may members not participate in leadership?” Respondents indicated and rated various statements as follows: lack of elders’ commitment, 152 (90.47%); inadequate training, 144 (85.71%); lack of education, 136 (80.95); socio-economic factors, 128 (76.19%); inappropriate leaders, 128 (76.19%); poor spiritual nurture, 112 (66.67%); and failure to follow church manuals, 112 (66.67%). In addition, two pastors from

Gongoni District (OI 21st January 2017, Gongoni) concurred that engaging in other socio-economic activities was one major cause of leaders' failure to involve members. They observed that most leaders were working in other sectors hence committed to satisfy their family needs. On the other hand, FGDs dealt with the, "Causes of lack of participative leadership." Through FGDs (1, 2, 4, 5, 9, 13-18, 23 & 27), it emerged that lack of committee meetings led to poor planning hence failure to hold business meetings. They lamented that they had not participated in developing strategic plans for their groups or churches. Others (FGDs 2, 8-10, 12, 19-21) also cited conflicts along gender issues, church beliefs and negative ethnicity among major causes of lack of participative leadership. A good example was in Bomani where they stated that some members left the church due to failure to agree with church counsels. These findings reveal that such reasons are impediments to participative leadership; they led to lack of references to any activity geared to take the church to the next level. This implied lack of total member involvement, lack of innovations, and failure to understanding authority as well as dynamic processes of change. They also imply that if leaders fail to resist these forces, the church declines or degenerates towards autocratic leadership. This in turn can mutate into an unfaithful church hence poor performance. In such status, members feel uncomfortable in giving their time and resources.

Christian leadership embodies some core unchanging principles and values that include servant-hood, morality and respect for all people as divine image bearers. The questionnaire also required response to the question, "In which

way(s) can you be a role model to the church? Sixty-six (39.29%) of the respondents mentioned acts of servanthood such as helping others, devotion and commitment to God's work. Those who responded to acts of morality such as living according to Christ's standard and obeying God's law and church principles were 59 (35.12%).

Those who affirmed acts of respect for all people such as respecting other peoples' opinions and treating others with equality and equity were 43 (25.59%). However, styles of leadership vary greatly, depending upon the individual leader and the situation in which leadership is exercised. A well-developed and mature leader has the capacity to exercise different styles in different situations but should always ensure inclusivity of all. Effective leaders are people of sound character, generating trust in their followers. For Christian leaders and for all Christians, the foundation of Christian character is the believer's union with Jesus Christ clothed with His character. Thus, leaders who lack the requisite training skills, leaders who do not follow Church manuals are ill-equipped to spur growth of the churches (Christian Reformed Church, 2005).

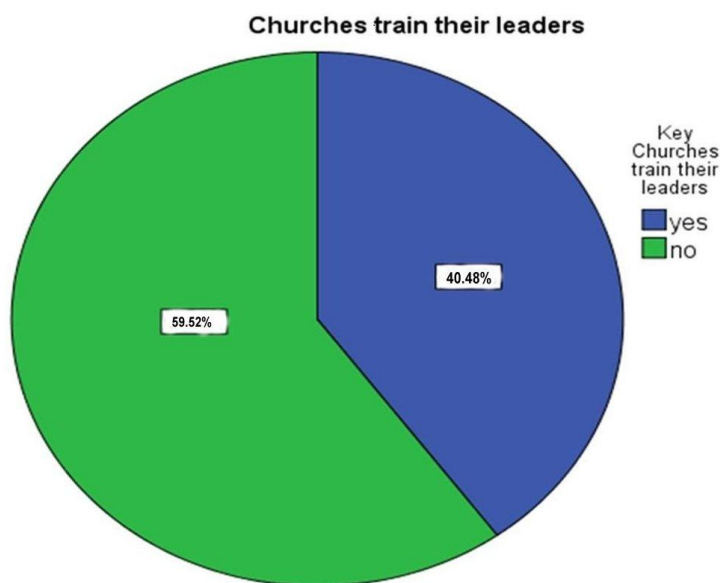
The finding shows that inadequate training, lack of education and inappropriate leaders are major obstacles of participative leadership. Church growth demands right leaders, with the right skills and abilities to steer the spiritual wheel in the right direction. Contrary to this, most churches were reported to have some leaders, who lacked the basic stamina and knowledge to steer the church forward. Just like any other organization, a church needs to

have a pastor or leader with managerial, organizational, planning, budgeting and directing skills and abilities for him or her to make the church grow in terms of membership and other spheres. Moreover, appropriate Christian leaders should have faith that speaks to their life experience. They allow the Holy Spirit to lead them as they seek to maintain Christian dignity (Bennett, 2006). They have good reputation both in the Church and in the family. This helps them to cultivate inclusion and lead the Church in holistic growth. Maxwell (1993:39) notes that integrity has a high influence value. In this regard, leaders need to reinforce values and behavior that perpetuate the functioning of the team hence church growth.

4.3.1 Churches that Offer Training to Leaders

The researcher posed a question, “Do churches offer training to their leaders?” The question sought to find out whether or not there were challenges in training. The findings are summarized in Figure 4.6 below.

Figure 4.5: Churches training their leaders



Source: Researcher 2019

From Figure 4.6 above, 100 (59.52%) of the respondents were of the view that churches did not train their leaders. Those holding the view that there was training were 68 (40.48 %). The question above was integrated with another in the FGD guide that required respondents to agree on the number of training they attended within two quarters. This was geared towards establishing whether lack of training impaired participative leadership. FGDs 3, 4, 6, 10, 11, 15, 16, 17, 19, 22 and 25 affirmed that there was training in their churches. Out of those some noted that they had only one training. The study established that there were few training meetings held. FGDs across all churches highlighted that in almost all cases, training was done by pastors at the beginning of the year. This rendered most of the departments ending up without training throughout the year. The findings reveal that church leaders lacked training on managing conflicts, building commitment, satisfying needs, modeling principles, collaborating with others, and coaching one another. The SDA Church, therefore, becomes deficient in remedies to address obstacles to participative leadership. Lack of training to sensitize members on various church programmes and roles remains a major impediment to participatory leadership. This implies that ministers' failure to give directions, get things done, motivate and inspire church members contributes to non-participative leadership.

The study revealed various challenges to effective training. One was illiteracy levels. Though the education level of the four administering pastors then, was satisfactory, only half of the elders had secondary school education. Two pastors had a Bachelor's degree, while one had diploma; the other one was

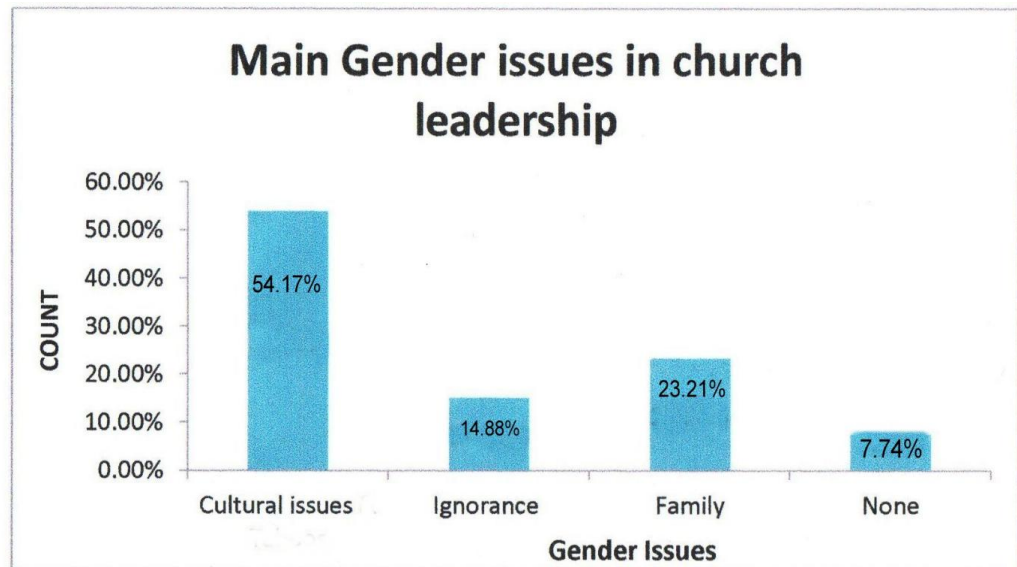
undergoing a bachelor's degree course. Another challenge was members being committed to their individual duties. When answering the question, "Are members committed in church activities?" Participants in FGDs 1, 5, 6, 11, 13, 15, 19, 20, 22, 23, and 25, held diverse opinions. Others (FGDs 2, 4, 7, 8, 10, 12, 14, 21, 24, 26, and 27) noted that few members were active while FGDs 3, 9, 16, 17, 18, conceded that members were committed in church activities. All pastors conceded that not all leaders attended training. They noted that there was always poor turn up in such meetings. Asked to, "List the challenges associated with training", respondents through their questionnaires gave a diverse of responses. They cited poor attendance, inadequate funds to run training, not taking training schedules as a priority, pastors and elders not committed to training and language barrier as major obstacles to effective training. An overwhelming 84.85% of the respondents, confirmed that many members failed to attend training. Indeed, training or coaching remains a relational internal leadership intervention to address obstacles to collaborative leadership. There is a strong correlation between churches with trained leaders and church growth. The reason for this is that competencies in a leader help a congregation function as a healthy system. One good trait possessed by trained church leaders is confluence of leader, congregation, time, place, ministry opportunity, and resources that enable a leader and congregation to work joyfully together in realizing God's purposes. This helps the congregation to discern its purpose and vision. Congregations trust their leaders; this in turn strengthens the character of the congregation and vice versa. This symbiotic

relationship between the leader and the congregation is very important in church growth (Christian Reformed Church, 2005).

4.3.2 Gender Issues in Participative Leadership

Respondents were asked to list gender issues in leadership they felt hindered participative leadership. From the study findings, 91 (54.17 %) reported that cultural issues, including taboos, were the biggest gender factor affecting church leadership. Following were 39 (23.21%) respondents who cited family issues as the main gender factors affecting church leadership. An addition of 25 (14.88 %) noted that ignorance is one gender issue affecting leadership while 13 (7.74%) listed none. Responses are as shown in the Figure 4.7 below.

Figure 4.6: Main Gender issues in church leadership



Source: Researcher 2019

According to Ogora (2014:323), Africans' ethics is basically about the dos and don'ts that guarded people's lives. Such were formulated in form of taboos whose violation called for serious consequences. He notes that, African

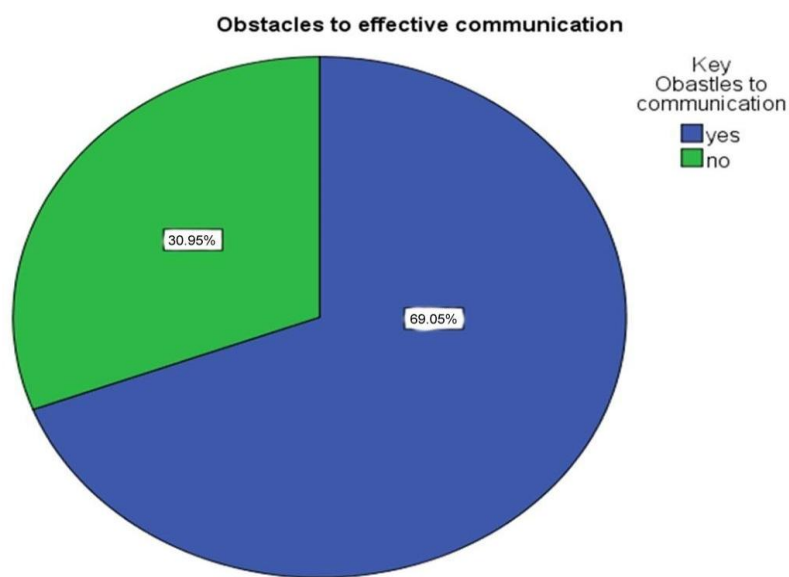
people still pay attention to these. These findings reveal that the greatest obstacle to women ascending to power in church leadership in African societies even today are cultural myths coupled with burdened family care responsibilities. It was observed that in the Mijikenda (who are the majority in Magarini) cultural myths, women and children are not allowed to engage in crucial issues affecting their families. The congregation thus comprised members with such background.

Just like in the African traditional setting, the Bible qualifies men for eldership position and not women (Koranteng, 2013). Women in SDA Church have very limited leadership positions as indicated in the online version of the SDA Yearbook 2016. For instance, out of 221 total leadership positions, only 4% were occupied by women. Out of 850 conferences and missions, there was a grand one woman-president; 0.12% of conference/mission presidents were women (Astra General Conference of SDA, 2016). This was evident that out of 17 elders who were interviewed, only two women (11.76%) assumed this leadership position. The church should design ways of gender inclusivity. This includes apportioning women as many leadership positions as possible. The reason for this is that they are the majority in the congregation. In this case, women will be comfortable working with men, thus bringing a confluence in both the congregation and the church leadership.

4.3.3 Obstacles to Effective Communication

The researcher asked, “Are there obstacles to effective communication?” This was to find out whether ineffective communication caused lack of participative leadership in the SDA Church.

Figure 4.7: Obstacles to effective communication



Source: Researcher 2019

From Figure 4.8 above, 116 (69.05%) noted that there were indeed obstacles to effective communication while 52 (30.95) of the respondents had a contrary opinion. This implied that the church lacked adequate information on church activities. This in turn constrained members' ability to interact. In fact, researcher's observation concurred with FGDs 4, 7-16, and 19-24 that most churches lacked written schedules (plans of activities) and communicative documents such as visitors' book and church manuals. This cut across all the churches in the sub-county. The study shows that indeed, ineffective

communication jeopardizes inclusion in SDA Church in Magarini. The significance of effective communication and church growth is emphasized in the Biblical teachings. The Church emanates from communicative action of God; it has been established for communicative purposes. God continues to communicate to the world through His Church.

According to Team Leadership Model, sharing information is one right intervention to improve performance resulting to church growth. The research indicated that many leaders failed to make use of various communication channels. For those affirmed that there were obstacles to effective communication, 77 (45.83%) noted that use of native language was rarely used and was one of the most important way of communicating to the local people. Those who listed cell phone services (calls, Short Message Services-SMS, email addresses, WhatsApp) were 61 (36.31%). Others (30 - 17.86%) were for noticeboards, publications (books/magazines), radio and –TV. This implied inability to interact among members hence, a drawback in growth. As they discussed ways of improving leadership, FGDs across the Sub-county, listed several areas in communication that need improvement. Respondents (FGDs 2, 3, 5, 9, 17, 18, 23, and 27) noted that publishing department must be strengthened. The church should make sure that literature materials are distributed. Others (FGDs 4, 6, 7, 10, 13-16, 18-22, 24-25) noted that most literature and circulars were written in English which most of them could not understand. Most of them especially the women and Adventist men called for use of Kiswahili as a medium of communication if not Kigiriana. The study shows that improvement in leadership skills, training members to be trainers

of trainers, and creating fellowship groups as well as use of language understood by all, can improve communication hence participative leadership.

4.4 Effects of Lack of Participative Leadership

The question, “What are the effects of lack of participatory leadership?” was posed to the respondents using five-point Likert Scale. Summary scores are as presented in Table 4.4 below:

Table 4.4: Effects of Lack of Participative Leadership

Statement	Strongly agree (%)	Agree (%)	Uncertain (%)	Disagree (%)	Strongly disagree (%)
Few members are involved in evangelism	21 (12.5)	56 (33.3)	21 (12.5)	28(16.7)	25 (25.0)
Some Sabbath schools are closed	15 (9.0)	84(50.0)	34 (20.2)	14 (8.3)	21 (12.5)
Poor church structure	28 (16.7)	56 (33.3)	21 (12.5)	28(16.7)	35 (20.8)
Conflicts in some churches	13 (7.7)	81 (48.2)	19 (11.3)	19(11.3)	36 (21.5)
Most departments are inactive	42 (25.0)	51 (30.4)	25 (14.9)	17(10.1)	33 (19.6)
Members are inactive	63 (37.5)	48 (28.6)	26 (15.5)	10 (5.9)	21 (12.5)
Many unmet goals in churches	40 (23.8)	48 (28.6)	20 (11.9)	20(11.9)	40 (23.8)

Source: Researcher 2019

From the above scale, 99 (58.9%) held the view that lack of participative leadership lead to closing of Sabbath schools. This was followed by 94 (55.9%) respondents who observed that there was conflict while 93 (55.4%) of respondents held the view that lack of participative leadership would render members inactive. The same number, 93 (55.4%) noted that it led to inactive departments. Some 88 (52.4%) thought of unmet goals. Whereas 84 (50%)

marked poor structures, 77 (45.8%) felt that few members were involved in evangelism. These findings reveal that lack of shared leadership visions leads to unmet goals and mission. An open-ended question tasked respondents to list more effects of lack of participative leadership apart from the above. Few evangelistic meetings that resulted to very few baptisms, church disunity, neglect, dropouts, backsliders and gossips were viewed to limit church growth. This led to less members' commitment to church activities as they felt like lesser beings. Other effects were transfers, waste of potentiality of members, less Bible study, less prayers hence less revival and reformation. Discussion from FGDs revealed various effects. It was noted that some of Sabbath schools such as Majahazini, Misufini and Kadzuhoni were closed while others, including Sogorosa and Ngomeni were not steadily growing. This was observed by FGDs (1-4, 6, 7 & 9). The respondents (FGDs 1 & 3) regretted that Ngomeni was one among Sabbath schools which had stayed for long without growing to a full-fledged church. Such other Sabbath schools cited were Marafa and Garashi respectively (FGDs 16-18, 22-24). Findings from the questionnaire revealed that Kokotoni and Shauri Moyo churches had no Sabbath school to manage. Issues of conflicts were cited in Bomani and Dakacha. Respondents (FGDs 7-9, 20, 21) noted that leadership had failed to counteract members who had conflicting beliefs, thus leading to some members leaving the church to start different cults. Respondents from other churches (FGDs 2, 6, 7, 10, 15, 17, 23, and 27) cited that there were conflicts which ranged from families to individuals. When commenting on 'whether or not plans agreed upon the committees are fully implemented', most

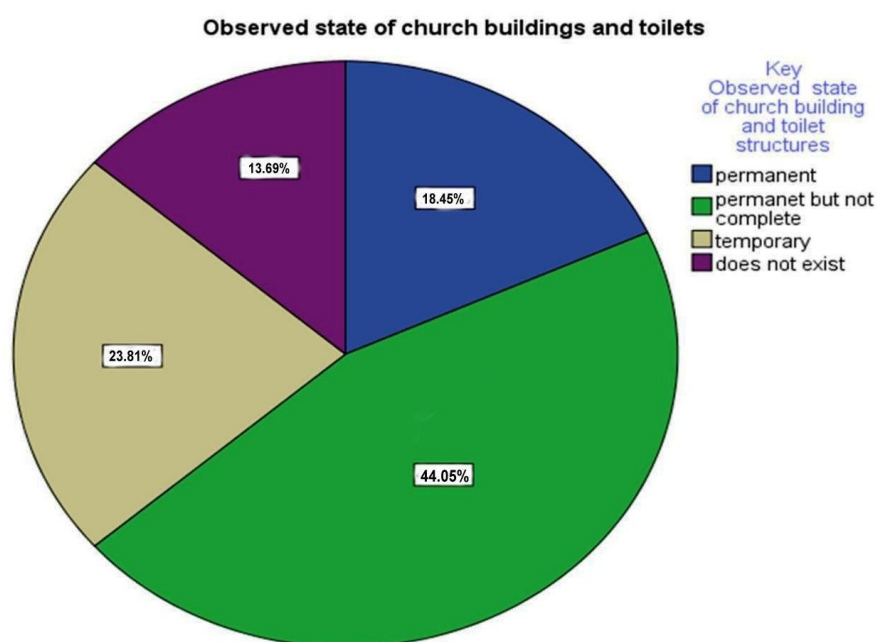
respondents were of the view that many goals were unmet. They (FGDs 12, 14, 16, 20, 22, 24, 25 and 27) also commented that most ministries and groups were inactive. Apart from Gongoni, women lamented that the women ministry did not actively take part in most women activities such as retreats and women days of prayer. In addition, the youth in most churches with an exception of Gongoni and Kambi ya Waya noted that their churches were not active in Children Ministry, Vocational Bible Study, Pathfinder, and youth congress. Adventist men in all churches commented that men in the church seldom met thus rendering the men ministry inactive. When responding to the question, 'In which way(s) does your department involved in church growth?', all FGDS across the sub-county mentioned 'evangelism' but varied in their discussions. Those in Kadzaheni stated that they had crusades at Mwangaza, Marafa and GIS within a period of three quarters. They were hopeful that Mwangaza and Marafa would be full-fledged churches. Apart from this church, only Kagombani and Kokotoni had one crusade each. The rest of respondents from other churches noted that they had door-to-door evangelistic campaigns. All groups apart from those of Kadzaheni, agreed that evangelistic campaigns was not satisfactory.

These findings reveal that leaders' failure to evaluate progress of church activities that focus on team effectiveness, adversely affect church growth. Rainer (2011) associates the decline of church attendance with leadership. The doctrine of the SDA Church is to see her membership grow in all spheres. However, in situations where members do not meet the true calling of the church, to spearhead the gospel of Christ, realizing church growth has

remained a daunting task. The research findings are in line with similar study carried out by Samita (1998:40, 46) though in different context of evangelistic crusades. He contends that the Church had failed as a role model in power sharing, participative leadership and power distribution. All these happen due to existential leaders' characteristics.

4.4.1 State of Church Buildings and Washrooms

The questionnaire tasked respondents to comment on the state of church structures. The researcher sought to find out the effects of lack of participative leadership on structural development of the SDA Church in Magarini. Some 74 (44.05%) respondents, especially from churches along the coastline, noted that their structures were permanent though incomplete. Some other 23 (13.69%) respondents noted that structures, mostly toilets, did not exist; 40 (23.81%) respondents described their structures as temporary. Only 31 (18.45%) of respondents noted that their structures were permanent. Findings were summarized using Figure 4.9 below.

Figure 4.8: Observed state of church building and toilets

Source: Researcher 2019

FGD respondents (FGDs 13-24) noted that the facilities were not good. At Singwaya, Shauri Moyo, Kadzaheni and Dakacha intimated that their church facilities and especially buildings and washrooms were in the worst state. According to the researcher's observation, those in temporary state were muddy with iron roofs and earthen floors. They also lacked facilities such as chairs/pews, public address systems was noted. The researcher observed churches, all across the sub-county, had either poor or no church equipment altogether. Others (FDGs, 1-6, 10-12 & 25-27) noted that the facilities were fair but needed to be improved in terms of completion and making additions. Respondents from Bomani (FGDs 7-9) regretted that their church building was unworthy and condemned by Public Health Technician (PHT) for use. The findings reveal that lack of members' involvement led to poorly developed

and insufficient physical structures. This subsequently led to few staff structures for pastors, teachers, care takers, secretaries and security officials as well as few members in the SDA Church in Magarini. This implies lack of enthusiastic congregations that may have devoted their time and resources to further the mission of the church. Such members determined team issues as well as alternative ways to resolve them, cognizant of team resources and capacities and external challenges and opportunities (Lafasto & Larson, 2001:340-341). For Rainer (2011), church building is viewed as a dwelling place of God. Though congregations may not always be able to dictate what their worship space looks like, more and more churches use architecture to reflect their mission. This implies that leaders failed to organize the congregation into teams according to their locality, forming home churches. Such “churches” should have been given autonomy to participate in developing their church structures. Team leaders in this case work closely with pastors, elders and departmental heads to generate the needs of the church. In so doing, members are given opportunities to give their resources, according to their abilities and wishes.

4.5 Summary of the Chapter

The study findings indicated that there was inadequate involvement of members in Magarini SDA churches in terms of opening of Sabbath schools, maintaining church records, and Bible study classes. This implied lack of participative leadership. Inadequate training, lack of education and inappropriate leaders were cited as major causes of this phenomenon. Churches also witnessed conflicts, poor planning, gender issues, lack of

innovations, negative ethnicity, and failure to follow church counsels. This in turn led to few Sabbath schools, inefficiency in monitoring attendance, poorly delivered sermons and failure to produce evangelists. These presented a drawback in church growth. The study therefore sought to emphasize Team Leadership Model to ensure participative leadership. This would enable all members to be involved through constant consultation, planning and discussing issues openly before the implementation and realization of the intended goals. Not involving members in planning and organizing church practices and activities could thwart church growth. Church departments or divisions needed the autonomy to work. Meanwhile, church leadership needed only to intervene either to correct or give support. Departments were tasked through training, structuring for results, maintaining standards and beliefs as well as focusing on the set goal. Leadership intervenes to manage conflicts, coach, satisfy departmental needs while building commitment and collaboration. To facilitate church growth, leaders need to network with other partners by negotiating support, sharing information, assessment, advocacy and buffering.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter presents a summary of findings, conclusions, recommendations and suggestions for further research. It is based on the three key research objectives. First, the research sought to examine the extent of members' inclusivity in leadership to enhance growth in the SDA Church, Magarini Sub-county. Second, the study aimed at identifying the causes of the apparent lack of participatory leadership. Finally, it set itself to identify the effects of the apparent lack of participatory leadership. The next section proceeds to give a summary of research findings.

5.1 Summary of Findings

5.1.1 The Extent of Members' Involvement in Leadership in the SDA Church

The study examined the extent of members' involvement in the SDA Church leadership to enhance growth in Magarini Sub-county. Only 16.07% respondents felt members were involved in opening Sabbath schools. Most respondents (76.19%) perceived elders and pastors as the main determiners. These accounted for few Sabbath schools and failure to organize the existing ones into full-fledged churches thus, some were closed. Respondents noted minimal participation in planning, organizing home churches and door-to-door evangelism. These activities are crucial for opening of Sabbath school, hence

growth indicators. According to General Conference (2016a), church planning is done and goals set by the entire church not just a few of its leaders. The church should embrace Hills Model for team leadership where leaders' job is to monitor and take whatever action is necessary to ensure team effectiveness (Northhouse, 2007).

Only 45.93% of churches had up-to-date registers. Again, Sabbath School registers were not in place. This implied that leaders failed to integrate members in taking the roll, one of the essential tools for monitoring members' attendance. This was due to lack of divisions/units during Bible study in most Sabbath schools. The major implication is that churches without an up-to-date registers are susceptible to report low growth rates as opposed to those with up-to-date Church registers. Registration in SDA churches is a significant growth indicator because it gives the names and residence of members the frequency of their attendance as well as those who drop out, and why they may drop. The availability of such record helps every member of the congregation to keep an eye on those who are weak and may be prone to lose faith. According to General Conference of SDA (2010), they also give information of potential members and children who are maturing for baptism.

Although a substantial number of the respondents (45.83%) perceived that their churches had Bible study classes, majority had contrary opinions. It was observed that there were few Bible study classes that indicated lack of members' participation. Bible study is important because it equips members with knowledge and positive attitude towards evangelism, without which it is

difficult to produce evangelists who are well versed with the word of God. Wharton (1992:143) emphasizes that members of the church are got through evangelism. In fact, no church worth its name can grow and develop without a deep knowledge and understanding of Christ's teachings that act as the bedrock for believers. According to McGarvey (1990:62) the church officer should prove capable of teaching God's word to qualify to be in office.

The study shows that for growth to thrive in SDA churches in Magarini, participative leadership practices should be improved in all key areas: departments or ministries. Nevertheless, more emphasis should be on evangelism, eldership and stewardship. In fact according to General Conference of SDA (2016b) choosing quality officers in such departments is important for the prosperity of the church. There should be a profound change where every church member participates in women, Sabbath school, church development, communication, children, youth and educational activities. The research further shows the need to improve church boards, business meetings, Adventist men and clubs and societies such as Dorcas and Pathfinders in terms of member participation. The study shows that there is a correlation between members' involvement in leadership and Church Growth in terms of quantity, quality and organizational development. According to Hills Model for team leadership; leading through teams enables collaboration, facilitation of decisions, managing conflicts and buffering hence team effectiveness (Northhouse, 2007) When members are more engaged in decision-making and sharing of information, discussing and agreeing on issues before implementing any policy, there is enhanced participation that is linked to growth.

5.1.2 Causes of the Apparent Lack of Participatory Leadership

The research identified causes of lack of participative leadership in SDA Church. Inadequate training, lack of education and inappropriate leaders were the major causes for lack of participatory leadership. The study shows that church growth requires right and appropriately equipped leaders with proper skills and abilities to steer this spiritual wheel in the right direction. On the contrary, most churches in the study had leaders who lacked stamina and basic knowledge necessary for this leadership. Accordingly, a substantial number of respondents, (59.52%), noted that church leaders lacked training on managing conflicts, building commitment, satisfying needs, modeling principles, collaborating with others, and coaching one another. Lack of training to sensitize members on various church programmes and roles remains a major impediment to participative leadership. Anyabwire (2012) support that a church that does not train leaders is unfaithful church while Halan (2009:12:69) note that those who ignore training end up with poor performance and results.

Cultural issues (54.17%), and family issues (23.21%) were the most prevalent gender factors affecting church leadership. Cultural myths in African societies coupled with uneven distribution of family care responsibilities are the greatest impediment to women ascending to power in church leadership. It was observed that the majority of congregation in Magarini consisted of members from Mijikenda background. They had myths that women and children are not allowed to engage in crucial issues affecting their families. This finding is in agreement with Bwire (2017:5 who contend that there are

glaring gaps in the field of mainstreaming the role of women in holistic church growth in Africa. women roles in ministry is inadequate and laying strategies to overcome those obstacles and to include all believers for holistic church growth is wanting.

Ineffective communication jeopardizes inclusion in SDA Church. This was underlined by 69.05% of respondents who noted that there were indeed obstacles to effective communication among members of congregation. The church lacked adequate information on church activities, limiting members' ability to interact. Most churches lacked written schedules (plans of activities) and communicative documents such as visitors' book and church manuals. According to Team Leadership Model, sharing information is one right intervention to improve performance hence Church growth, yet the study indicated that many leaders fail to make use of various communication channels such as books/magazines, cell phone services (calls/SMS/whatsApp), radio and TV. The study also shows that native language is rarely used and is one efficient way of communicating to the local people. Such inability and/or failure is responsible for the common lack of active interaction among members that in turn explains the drawback in the growth of the church. Communities need to provide conditions that allow everyone to communicate with one another (Ryan, 2006:58).

In such cases of adversity of lacking participative leadership, the study shows that the church fails to address obstacles to participative leadership. The SDA leadership style therefore, is exposed to forces that undermine church growth.

5.1.3 The Effects of the Apparent Lack of Participatory Leadership

The research identified various effects of lack of participatory leadership in this church. Lack of participative leadership renders the majority of SDA members (66.1%) inactive in evangelism, church attendance, prayer and revival and reformation meetings. As such, 55.0% of departments were inactive, leading to unmet goals, poor structures and few members' involvement in evangelism. Other effects were frequent transfers, waste of potentiality of members, few Bible studies, less prayers hence less revival and reformation. Poor leadership and lack of members' involvement in church activities explain the miserable physical structures of most buildings of SDA Church in the region. For example, 13.69% of the structures, mostly washrooms did not exist, while 23.81% were temporary. Among these, only 18.45% of structures were permanent; most of the Church equipment were unsatisfactory, if not inexistence. This led to few staff structures in form of pastors, teachers, care takers, secretaries and security officials. These failures meant faint and feeble members' commitment to church activities and few baptisms as members lacked ownership in managing church affairs. Accordingly, they failed to figure out the course they were expected to follow; they deviated from rules and standards stipulated in church manual. This implied lack of enthusiastic congregation that could have devoted its time and resources to further the church mission.

In spite of these existential failures, members of the church could not react or resist against forces responsible for the exclusivity in decision-making and perpetuity of autocratic leadership. In fact, this lack of genuine participation in

church leadership explains the common deterioration in the growth of the SDA Church in Magarini. This study, therefore, shows that SDA leadership style is affected by factors that undermine church growth. Lafasto and Larson (2001:340-341) note that team leadership model offers a way of thinking for leaders who share the team leadership roles. High performance is achieved when leaders involve the led in decision making through constant consultation (Ouma, Lumbasi & K'Aol, 2016:11).

5.2 Conclusions

From the findings of this study, a number of conclusions can be made. Participative leadership motivates people and encourages them to be involved in activities that facilitate church growth. It enables people to own activities and decisions necessary for the growth of the church. This calls for team effectiveness where members engage in decision-making, managing activities jointly, respect beliefs and counsels of the church, share information, deliberate on issues and agree before implementation of activities to enhance the growth of the church.

Based on the first objective, there is a correlation between participative leadership and the growth of the church. The bottom line is to see all members involved through constant consultation, planning, arranging and discussing issues in an open manner before implementation, thus enabling their realizations to come true. Failure to involve members in planning, organizing home churches and door-to-door evangelism which are crucial for opening of Sabbath school led to retarded growth in SDA churches in Magarini. This

implies that there is a close connection between opening Sabbath schools and increasing church members. Accordingly, churches with outdated registers recorded few members. Failure to integrate members in taking the roll call, leads to lack of up-to-date registers that are essential tools for monitoring members' attendance hence growth of the church.

The study indicated that, where churches lacked divisions, they ended up with few Bible study classes. In such a case therefore, leaders, failed to produce evangelists who could steer the growth of the church. There is a strong correlation between strong bond among divisions' members and church growth. It is such divisions that prompted members not only to participate in church activities but also to identify and discuss any related issues that could affect the expected growth of the same. Leaders, therefore, must strengthen Bible study divisions if the churches have to grow spiritually, financially, physically and morally. Therefore, in every division, there has to be a leader responsible for the organization of Bible discussion to facilitate and enhance spiritual growth.

Regarding the second objective, the SDA church leadership style was exposed to forces that adversely affected church growth. From the study findings, some realities were cited as the major causes of lack of participatory leadership affecting church growth in Magarini. These included inadequate training, lack of education and inappropriate leaders who lacked the stamina and basic knowledge to steer the church forward.

Lastly, it was evident that, those churches that failed to resist forces leading to exclusive leadership, members were not involved in decision-making hence autocratic leadership crept in. In such a case, they lacked ownership in managing church affairs hence disrespect of church beliefs and values. Exclusion of members from leadership also led to poor structures.

5.3 Recommendations of the Study

The researcher made various recommendations based on study findings and conclusions.

- a) The church leadership should diversify some of its roles to different categories of church members. The church must share its core roles and tasks to its church members; the members should work in groups. In connection to this, leaders should clarify group roles and initiate more team independency in order to develop staff structures and church facilities to realize growth.
- b) There should be Sabbath school attendance registers preferably used during Bible study classes to help track absentees in various classes. Small Bible classes should assist leaders to work in active teams. The leaders should distribute tasks and monitor them. They should take actions that are goal-focused and satisfying needs such as coaching, collaborating, modelling principles, assessing, sharing information and networking.
- c) Church leadership should go for refresher courses and training on participative leadership and team leadership. From the study findings, inappropriate and untrained church leaders were prone to being a big

hindrance to achieving strategic church growth visions. Leaders lacked prerequisite training, the charm and tact to lead the church masses in an upward trajectory. To attain this training for all church leaders, it would be necessary that the church involves the right personnel to conduct this noble cause. Such training/courses should be prioritized during church budgeting.

- d) Just like any other organization, the church needs to have a pastor or leader with managerial, organizational, planning, budgeting and directing skills and abilities so as to make the church grow in terms of membership and other spheres. This research therefore recommends development of policy where pastors, church elders/ leaders are trained and inaugurated, hence enhancing the growth of the church.
- e) The church should intensify its revivals, seminars and workshop activities. This could be done by devolving such activities down to the local church rather than centralizing them in the KCF/Conference. Churches should also sponsor as many members as possible to these activities. Churches should demonstrate in practical terms their ability to recruit as many members of non-believers and convert them to be true worshippers of Christ. They can do this through door-to-door evangelism, elaborate church seminars and workshops in specific towns and villages across the sub-county to enable churches experience exponential growth. Just like Jesus, church leaders should best demonstrate their leadership qualities through leading by example, hence promoting the growth of the church.

5.4 Suggestions for Further Research

- a) Exploring the correlation between participative leadership style and growth in other denominations and not limited to the SDA Church, as it was the case in this research. This would give more insights into how church leadership can enhance church growth.
- b) Focusing on specific leadership areas such as leadership among women, youth, children, and Adventist men with regard to participative leadership.
- c) Considering increasing the sample by looking at different SDA churches in other parts of the field/conference and not limited to one area as was case in this study. This would help to elicit a more accurate outlook within the field. The researcher is optimistic that the findings from this study would go a long way to benefit church ministers/leaders, Christians and scholars in order to enhance participative leadership to stir up church growth in Magarini and other parts of the country.

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APPENDICES

APPENDIX I: QUESTIONNAIRE FOR PASTORS

The researcher is carrying out a study on the relationship between participative leadership and church growth in the SDA Church, Magarini Sub-county, Kilifi County. The study is done for academic purposes. Be free to fill in all the information. The information you give will be strictly kept confidential.

ADMINISTRATIVE DETAILS

1. Name of district _____ Number of churches in the district _____
2. Number of members: baptized in SDA _____ others /not baptized in SDA Church _____

PERSONAL DETAILS

3. Gender: a) Male _____ b) Female _____
4. Age _____
5. Highest academic qualification: _____

INVOLVEMENT OF MEMBERS IN LEADERSHIP TO ENHANCE CHURCH GROWTH

6. Here is a check list related to relationship between leadership and church growth. Think as a district pastor and indicate your response.

Statement	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
The rate at which leaders help to increase the number of believers is satisfactory					
The Church is witnessing major revival and reformation due to leadership					
The Church structures (building, facilities) are in good condition due to leadership					

7. How many churches have up to date members' registers in your district?

8. a) How many churches have opened Sabbath schools in the last 12 months? _____

b) Who were mostly responsible in opening of Sabbath schools?

Elders _____ ii) Members _____ iii) Pastors _____ iv)

Others (Specify) _____

9. Which ways are elders involved in, to get people from different socio-economic background to attend the church? _____

10. a) Are there leaders initiating Church group meetings in peoples' homes?

Yes _____ No _____

b) If Yes, how many? _____

11. Churches in the district have committed leaders.

a) Yes _____ b) Few _____ c) No _____

12. Leaders initiate serious Bible study classes to help the Church grow:

a) Yes _____ b) Few _____ c) No _____

13. Elders initiate clear Biblical sermons to help the church to grow:

a) Yes _____ b) Not Really _____ c) No _____

14. How could you encourage members to participate in leadership to help the Church grow? _____

15. a) Do you think some area(s) in leadership need to be improved for the Church to grow?

a) Yes _____ b) No _____

b) If Yes, which are they? _____

16. How can you help in conflict resolution to improve leadership so that the church can grow? _____

17. How can you help leaders become persons of high morals and engage others in church development? _____

18. List ways of improving leadership in order to help your church to grow

CAUSES OF LACK OF ELDERS' PARTICIPATIVE LEADERSHIP

19. Here is a check list related to ministers' failure to include members in leadership. Indicate by ticking your preferred response.

Statement	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree
Leaders are not committed					
Inappropriate leaders					
Leaders lack education					
There is inadequate training					
Poor members' nurture					
Socio-economic factors					
Church manuals are not followed					

20. Were all elections procedures followed in choosing the present leaders?

a) Yes _____ b) No _____

21. a) Do churches have written schedules for their activities?

i) Yes _____ ii) No _____ iii) Not sure _____

b) If Yes: _____

i) How many churches have a strategic plan? _____

ii) Are members aware of them?

Yes _____ Not certain _____ No _____

22. a) Do you train leaders?

i) Yes _____ ii) No _____

b) If Yes:

i) Indicate in what areas: _____

ii) List challenges associated with training? _____

23. a) Do you have groups or teams in various ministries?

i) Yes _____ ii) No _____

b) If Yes, they are:

a) Very active _____ b) Active _____ c) Not active _____

24. a) Are there gender issues caused by leadership?

i) Yes _____ ii) No _____

b) If Yes, list those that might hinder leaders involve members: _____

25. a) Are there obstacles against effective communication that may lead to lack of members involvement?

i) Yes _____ ii) No _____

b) Explain your answer in 20 a) _____

26. List causes of lack of leaders to involve members in your Church _____

EFFECT OF LACK OF PARTICIPATORY LEADERSHIP

27. Here is a check list of some issues effecting church growth due to leaders' failure to include members in leadership. Indicate by ticking your preferred response.

STATEMENT	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
Unmet goals in churches affect church growth					
Some elders lead to inactive/dropping members thus affecting church growth					
Most departments are not involved in leadership					
Conflicts in churches are due to lack of members involvement					
Poor/lack of church structure leads to poor church growth					
Sabbath schools are closed due to lack of members' involvement					
Few members are involved in evangelism					

28. List the effects of lack of member involvement in leadership to your church growth _____

29. Here is a check list of some effects concerning leadership styles. For each of the following statements, tick the desired level of your choice.

	Statement	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree
1	Churches have active departmental committees.					
2	Leaders are self-driven. to their work					
3	Leaders involve all members					
4	Members are trained on their roles					
5	Departments and ministries in the church are fully functional					
6	Most of the plans agreed in the committees are fully implemented					
7	Members participate in solving problems					
8	Leadership make use of teams/groups					

30. What are the effects of conflicts to church growth? _____

**APPENDIX II: QUESTIONNAIRE FOR ELDERS/HEAD
DEACONS/ DEACONESSES/CHURCH MEMBERS**

The researcher is carrying out a study on relationship between participative leadership and Church growth in SDA Church in Magarini Sub-county in Kilifi County. The study is done for academic purposes. Be free to fill in all the information. The information you give will be strictly kept confidential. *(Ni utafiti juu ya hali ya uhusiano kati ya uongozi jumuishi na ukuaji wa kanisa la Wasabato. Kuwa huru kujibu maswali. Maoni yako yatabanwa).*

ADMINISTRATIVE DETAILS (TAARIFA ZA KIMSINGI)

1. Name of the Church (*Kanisa*) _____
2. Number of Sabbath schools (Idadi ya shule za Sabato) _____
3. Membership (*waumini*): Baptized (*waliobatizwa*) _____ Others (*wengine*) _____
4. Gender (Jinsia): Male (*Mume*) _____ Female (*Mke*) _____
5. Age (*Umri*) _____
6. Highest academic qualification (*Kiwango cha juu zaidi cha elimu*): _____

**MEMBERS' INVOLVEMENT IN LEADERSHIP TO ENHANCE
CHURCH GROWTH**

(UONGOZI JUMUISHI KUWEZESHA UKUAJI WA KANISA)

7. Do you have up to date church register? (*Je una sajili kamili ya kanisa?*)
a) Yes (*Ndio*) ____ b) No (*La*) _____ c) I don't know (*Sijui*) _____
8. a) Are you involved in opening of Sabbath schools? (*Unahusika na kuanzisha shule za sabato?*)
i) Yes (*Ndio*) ____ ii) No (*La*) _____ iii) I don't know (*Sijui*) _____

b) If Yes, how many have you opened in the last 12 months? (*Kama Ndio, mmeshaanzisha ngapi kwa muda wa miezi 12 iliyopita?*) _____

9. What are you doing to get all people from different socio-economic backgrounds attend the church? (*Ni juhudi gani unazofanya kuwashawishi watu wa tabaka mbalimbali kuhudhuria kanisa?*) _____

10. a) Are there group meetings in peoples' homes? (*Je, kuna mikutano ya makundi katika nyumba za watu/waumini/vijiji?*)

i) Yes (*Ndio*) _____ ii) No (*La*) _____

b) If Yes, how many? (*Kama Ndio, mingapi?*) _____

11. In which ways can you show commitment to leadership to help church grow? (*Ni kwa njia zipi unaweza kudhihirisha kujitolea kwako katika uongozi wadhati kuwezesha ukuaji wa kanisa?*) _____

12. a) Your church has Bible study classes? (*Kanisa lako lina madarasa yakujifunza Biblia?*):

i) Yes (*Ndio*) _____ ii) No (*La*) _____ iii) Few (*Machache*) _____

13. Are members involved in giving clear Biblical sermons to initiate spiritual growth? (*Je, washiriki wanahusishwa na kutoa mahubiri bayana ya Kibiblia ili kuleta uhuisho wa kiroho?*): i) Yes (*Ndio*) _____ ii)

No (*La*) _____ iii) Not Really (*Sio vile*) _____

14. Here is a checklist related to relationship between leadership and Church growth. Indicate your response. (*Hili ni jedwali la mahusiano ya uongozi na ukuaji wa kanisa. Onyesha msimamo wako.*)

Statement (Taarifa)	Strongly agree (Nakubali kabisa)	Agree (Nakubali)	Not sure (Sinauha kika)	Disagree (Si sawa)	Strongly disagree (Napinga kabisa)
The rate at which members are increasing is satisfactory (<i>Kiwango cha ongezeko la washiriki chatosheleza</i>)					
The church is witnessing major revival and reformation (<i>Kanisa linashuhudia uhuisho na matengenezo mengi</i>)					
The church structures (building, facilities) are in good condition (<i>Hali ya majengo ya kanisa ni bora</i>)					

15. In your opinion, how can you encourage participation of members? (*Toa maoni yako juu ya kuhusisha waumini*)._____

16. Which area(s) of leadership do you think need to be improved? (*Ni hali gani za uongozi unazohisi zinahitaji kuboreshwa?*)._____

17. How can you enhance conflict resolution? (*Unawezaje kuboresha utatuzi wa mizozo?*)_____

18. In which way(s) can you be a role model to the church? (*Unawezaje kuwa kielelezo bora kwa kanisa lako?*) _____

CAUSES OF LACK PARTICIPATIVE LEADERSHIP (SABABU ZA KUTOHUSISHA WAUMINI UONGOZINI)

19. Here is a check list of some causes of leaders' failure to include members in leadership. Think as a church member and indicate your response. (*Hili ni jedwali kuhusu sababu za kutowahusisha washiriki uongozini. Toa msimamo wako.*)

Statement (taarifa)	Strongly agree (Nakubali kabisa)	Agree (Nakubali)	Uncertain (Sina uhakika)	Disagree (Sikubali)	Strongly disagree (Sikubali kabisa)
Elders lack commitment to eldership (<i>Wazee hawajajitoa kikamilifu</i>)					
Inappropriate leaders fail in inclusion (<i>Viongozi wasiofaa hawahusishi</i>)					
Lack of education (<i>ukosefu wa elimu</i>)					
Inadequate training (<i>Ukosefu wa mafundisho</i>)					
Poor Church nurture (<i>ulezi duni wa kiroho</i>)					
Socio-economic factors (<i>Hali za kijamii na kiuchumi</i>)					
Failure to follow church manuals/counsels (<i>Kutozingatia kanuni za kanisa</i>)					

20. Were all elections procedures followed in choosing the present leaders? (*Je, vigezo vyote vya uchaguzi vilifuatwa kuchagua viongozi waliomo mamlakani?*)

a) Yes (*Ndio*) _____ b) No (*La*) _____

21. a) Does your church have written schedules for its activities? (*Je, kanisa lina ratiba zilizochapishwa?*)

i) Yes (*Ndio*) _____ b) No (*La*)____ c) Not sure (*Sina uhakika*)____

b) If Yes, are members aware of them? (*Kama Ndio, washiriki wana ufahamu kuzihusu?*)

i) Yes (*Ndio*) _____ ii) Not certain (*Sina uhakika*) _____ iii) No (*La*)_____

22. a) Do you have leaders training? (*Je mna mafundisho ya viongozi?*)

i) Yes (*Ndio*) _____ ii) No (*La*) _____

b) If Yes, list challenges associated with the training. (*Kama Ndio, orodhesha changamoto zinazohusiana na mafundisho hayo*)._____

23. a) Are there teams in your Church? (*Je mna vikundi kanisa?*)

i) Yes (*Ndio*) _____ ii) No (*La*) _____

b) If Yes, comment about them (*Kama Ndio, toa maelezo*):

i) Very active (*Vinahusika sana*) ____ ii) Active (*Vinahusika*) _____

iii) Not active (*Havihusiki*) _____

24. a) Are there gender issues that hinder participative leadership? (*Je, kuna hali za kijinsia zinazopinga uongozi jumlishi?*)

i) Yes (*Ndio*) _____ ii) No (*La*) _____

b) If Yes, what are those hindering participative leadership? (*Kama Ndio, ni zipi zinazopinga uongozi wa pamoja?*) _____

25. a) Are there obstacles against effective communication? (*Je, kuna vikwazo vya mawasiliano?*)

i) Yes (*Ndio*) _____ ii) No (*La*) _____

b) If Yes, which ways are important but rarely used? (*Kama Ndio, ni njia zipi muhimu zisizotumika sana?*) _____

26. Are members engaged in church planning? (*Je, waumini wanahusishwa katika mipango ya kanisa?*)

a) Yes (*Ndio*) _____ b) No (*La*) _____

27. Give reasons why members may not participate in leadership. (*Eleza sababu zinazoweza kufanya washiriki wasihusike katika uongozi.*) _____

EFFECT OF LACK OF PARTICIPATORY LEADERSHIP (ATHARI ZA UONGOZI USIO WA JUMUISHI)

28. Here is a check list of some effects why members are not included in leadership. Indicate your response. (*Tazama orodha ya baadhi ya athari zinazoletwa na uongozi usio wa jumuishi. Bainisha maoni yako.*)

Statement (Taarifa)	Strongly agree (Nakubali kabisa)	Agree (Nakubali)	Uncertain (sina uhakika)	Disagree (Sikubali)	Strongly disagree (Sikubali kabisa)
There are many unmet goals in the church (<i>Malengo mengi hayajakamilika</i>)					
Members are inactive/dropping. (<i>Waumini wamezembea, hawashughuliki/wanapungua</i>)					
Most departments are inactive (<i>Idara nyingi zinafifia</i>)					
There are conflicts in the church (<i>Kuna migogoro kanisani</i>)					
Church structures is unworthy (<i>Majengo ya kanisa/shule hayastahili</i>)					
There are few/no Sabbath schools (<i>Shule za Sabato ni chache</i>)					
Few members are involved in evangelism (<i>Waumini wachache wanahusika kwa kueneza injili</i>)					

29. List the effect of lack of participation in leadership in your church
(*Orodhesha athari za kutohusisha waumini katika uongozi wa kanisa*)_

30. a) If there are conflicts, are they associated with leadership? (*Kama kuna mizozo, inahusiana na uongozi wa kanisa?*)

i) Yes (*Ndio*) _____ ii) No (*La*) _____

b) Explain your answer above (*Eleza jibu lako*) _____

31. For each of the following statements, tick (✓), the desired level of your feeling.

	Statement (Taarifa)	Strongly agree (Nakubali kabisa)	Agree (Nakubali)	Uncertain (Sina hakika)	Disagree (Sikubali)	Strongly disagree (Sikubali kabisa)
1	Church departmental committees are active (kamati za idara za kanisa ni changamfu)					
2	Most members are committed in all Church activities (waumini wengi wamejitolea kikamilifu)					
3	Most members are involved in leadership (waumini wengi wanahusishwa uongozini)					
4	Most members are adequately trained on their roles (waumini wengi wamepewa mafunzo thabiti kuhusu kazi zao)					
5	Groups/teams are functional and active in decision making (Vikundi ni vikakamavu katika utoaji wa maamuzi)					
6	Most of the plans agreed upon in the committees are fully implemented (Maafikiano mengi ya kamati ya natekelezwa kikamilifu)					
7	There are informal and formal ways of solving conflict in the church (Kuna njia nyingi za kutatua mizozo)					
8	Elders encourage group ministries (wazee hutia moyo vikundi vya huduma)					

32. Comment on the general church leadership (*Toa maelezo juu ya uongozi wa kanisa lako*) _____

APPENDIX III: FGD GUIDE FOR MEMBERS OF THE CONGREGATION

The researcher is carrying out a study on participative leadership in relation to SDA Church's growth in Magarini Sub-county, Kilifi County. The study is done for an academic purpose. It would be beneficial to you, the Church and educationalists. Be free to answer all questions asked. The information will be strictly kept confidential.

RELATIONSHIP OF PARTICIPATIVE LEADERSHIP STYLE AND CHURCH GROWTH

1. What is the name of your group/department?
2. Do you have working groups/teams?
3. What is the leadership role you have in the church?
4. In which way(s) do leaders help in church growth?
5. Is leadership satisfactory in your church?
6. In which way(s) does your department involved in church growth?
7. In which way(s) do leaders get support from the members?
8. Share your involvement in the opening of Sabbath schools?
 - b) If "Yes", how?
9. Comment on signs of revival and reformation in your departments.
10. Comment on your church structures (building, facilities).
11. What is the status of written schedules (plans of activities) in your church?
12. How do you record your attendance?
13. How do you organize yourselves during Bible Study lessons?

CAUSES OF LACK'PARTICIPATIVE LEADERSHIP

14. a) How do you take part in planning church activities?
 - b) Which are the activities?
15. How many training have you attended in the last two quarters?
16. Do you participate in developing strategic plan for the Church/group?
 - If Yes, how? _____

17. If there are conflicts in the church, how do you solve them?
 18. Does the church need to improve leadership?
If yes, suggest areas that need improvement_____
 19. Suggest ways of improving leadership.
 20. Comment on departmental committees' activeness.
 21. Are members committed in church activities? If "Yes", how?
 22. Who trains members on their roles? When?
 23. Church supporting ministries/groups are fully functional and active in decision making. Comment.
 24. Most of the plans agreed upon in the committees are fully implemented.
Comment.
 25. Elders encourage team ministries. Comment_____
-

APPENDIX IV: OBSERVATION SCHEDULE

Name of the Church _____

District _____

1. Attendance

Baptized members	Adults	Children	Visitors

2. Resources

a) Church manual: No. available _____ short fall? _____

b) Elders Handbook: No. available _____ short fall _____

c) Church doctrine handbook: No. available _____ short fall _____

d) Bible study lessons: No. available _____ short fall _____

e) Visitors' book: No. available _____ short fall _____

3. Structures

i) Church building:

i. Permanent and complete _____

ii. Permanent but incomplete _____

iii. Temporary _____

iv. Does not exist _____

ii) Toilet:

i. Permanent and complete _____

ii. Permanent but incomplete _____

iii. Temporary _____

iv. Does not exist _____

iii) Chairs/pews/ benches:

i. Many _____

ii. Few _____

iii. None _____

iv) Pulpit:

- i. Excellent _____ ii. Satisfactory _____
- iii. Unsatisfactory _____ iv. None _____

v) Tithes and offering equipment:

- i. Excellent _____ ii. Satisfactory _____
- iii. Unsatisfactory _____ iv. None _____

vi) Sacramental equipment:

- i. Excellent _____ ii. Satisfactory _____
- iii. Unsatisfactory _____ iv. None _____

4. Activities

(a) Done by elders _____

(b) Done by children _____

(c) Done by youth _____

(d) Done by adults _____

5. Any other specific behavior _____

APPENDIX V: LIST OF FGDs

NO	FGD CATEGORY	DATE	PLACE	NO OF PARTICIPANTS
1	Women ministry	20/8/2016	GONGONI	4
2	Youth	20/8/2016	GONGONI	4
3	Adventist men	20/8/2016	GONGONI	5
4	Women ministry	27/8/2016	KAMBI YA WAYA	4
5	Youth	27/8/2016	KAMBI YA WAYA	5
6	Adventist men	27/8/2016	KAMBI YA WAYA	4
7	Women ministry	3/9/2016	BOMANI	5
8	Youth	3/9/2016	BOMANI	4
9	Adventist men	3/9/2016	BOMANI	4
10	Women ministry	10/9/2016	KOKOTONI	4
11	Youth	10/9/2016	KOKOTONI	4
12	Adventist men	10/9/2016	KOKOTONI	5
13	Women ministry	24/9/2016	SHAURI MOYO	5
14	Youth	24/9/2016	SHAURI MOYO	4
15	Adventist men	24/9/2016	SHAURI MOYO	4
16	Women ministry	1/10/2016	KADZAHENI	4
17	Youth	1/10/2016	KADZAHENI	5
18	Adventist men	1/10/2016	KADZAHENI	5
19	Women ministry	8/10/2016	DAKACHA	4
20	Youth	8/10/2016	DAKACHA	5
21	Adventist men	8/10/2016	DAKACHA	4
22	Women ministry	15/10/2016	SINGWAYA	4
23	Youth	15/10/2016	SINGWAYA	5
24	Adventist men	15/10/2016	SINGWAYA	5
25	Women ministry	22/10/2016	KAGOMBANI	4
26	Youth	22/10/2016	KAGOMBANI	4
27	Adventist men	22/10/2016	KAGOMBANI	5
	TOTAL			119

APPENDIX VI: TABLE FOR DETERMINING SAMPLE SIZE (KREJCIE & MORGAN)

Table 3.1									
<i>Table for Determining Sample Size of a Known Population</i>									
N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	346
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	354
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	191	1200	291	6000	361
45	40	170	118	400	196	1300	297	7000	364
50	44	180	123	420	201	1400	302	8000	367
55	48	190	127	440	205	1500	306	9000	368
60	52	200	132	460	210	1600	310	10000	370
65	56	210	136	480	214	1700	313	15000	375
70	59	220	140	500	217	1800	317	20000	377
75	63	230	144	550	226	1900	320	30000	379
80	66	240	148	600	234	2000	322	40000	380
85	70	250	152	650	242	2200	327	50000	381
90	73	260	155	700	248	2400	331	75000	382
95	76	270	159	750	254	2600	335	1000000	384
<i>Note: N is Population Size; S is Sample Size</i>					<i>Source: Krejcie & Morgan, 1970</i>				

**APPENDIX VII: RESEARCH AUTHORIZATION: KENYATTA
UNIVERSITY**



**KENYATTA UNIVERSITY
GRADUATE SCHOOL**

E-mail: dean-graduate@ku.ac.ke

Website: www.ku.ac.ke

P.O. Box 43844, 00100
NAIROBI, KENYA
Tel. 8710901 Ext. 57530

OUR REF: C50/CE/23447/11

Date: 5th May, 2016

The Director General,
National Commission for Science, Technology & Innovation,
P.O. Box 30623-00100,
NAIROBI

Dear Sir/Madam,

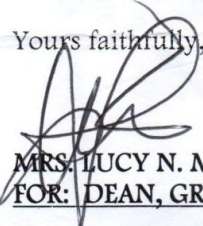
RE: RESEARCH AUTHORIZATION FOR MR. PETER MUTHURI REG. NO. C50/CE/23447/11

I write to introduce Mr. **Muthuri** who is a Postgraduate Student of this University. He is registered for M.A Degree programme in the **Department of Philosophy & Religious Studies in the School of Humanities & Social Sciences.**

Mr. Muthuri intends to conduct research for M.A. Thesis entitled, **“Participative Leadership in Relation to Seventh-Day Adventist Church’s Growth in Magarini Sub-County, Kenya”**

Any assistance given will be highly appreciated.

Yours faithfully,


**MRS. LUCY N. MBAABU
FOR: DEAN, GRADUATE SCHOOL**

RM/cao

APPENDIX VIII: RESEARCH AUTHORIZATION: NACOSTI



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

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NAIROBI-KENYA

Ref. No: **NACOSTI/P/16/75889/12171**

Date:

3rd August, 2016

Peter Muthuuri Kiumbe
Kenyatta University
P.O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*Participative leadership in relation to Seventh-Day Adventist Churches' growth in Magarini Sub-County, Kenya,*" I am pleased to inform you that you have been authorized to undertake research in **Kilifi County** for the period ending **2nd August, 2017.**

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

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

**BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Kilifi County.

The County Director of Education
Kilifi County.

**APPENDIX X: RESEARCH AUTHORIZATION: MINISTRY OF
INTERIOR AND CO-ORDINATION OF NATIONAL
GOVERNMENT**



THE PRESIDENCY

MINISTRY OF INTERIOR AND CO-ORDINATION OF NATIONAL GOVERNMENT

Telephone: (041)7522103
Fax: (041) 7522474
Email cckilificoordination@gmail.com
When replying please quote
Ref: **EDUC.12/7 VOL.I/93**

County Commissioner's Office
Kilifi County
P. O. Box 29 - 80108
KILIFI

And date: 17th August, 2016

Deputy County Commissioner
MAGARINI SUB COUNTY

**RE: RESEARCH AUTHORIZATION
PETER MUTHURI KIUMBE – KENYATTA UNIVERSITY**

The above named has been authorized to carry out research on 'Participative leadership in relation to Seventh-Day Adventist Churches' growth in Magarini Sub County for the period ending 2nd August, 2017.

Please accord him the necessary support he may require.


**JACKLINE OTIENO
FOR: COUNTY COMMISSIONER
KILIFI COUNTY**

**COUNTY COMMISSIONER
KILIFI COUNTY
P. O. Box 29-80108,
KILIFI**

c.c.
Peter Muthuri Kiumbe

**APPENDIX XI: RESEARCH AUTHORIZATION: MINISTRY OF
EDUCATION**

**MINISTRY OF EDUCATION
(State Department of Basic Education)
KILIFI COUNTY**

Telephone 041-7522432
EMAIL: cdekilifcountykilifi@yahoo.com
Fax no. 7522432
When replying/telephoning quote



County Education Office
P O Box 42 -80108
KILIFI

Ref: KLF/CDE/R4/1/180

17th August, 2016

TO WHOM IT MAY CONCERN

RESEARCH AUTHORIZATION – PETER MUTHUURI KIUMBE

The above mentioned is a student at Kenyatta University – Nairobi.

He has been authorized to carry out research on “ *Participative leadership in relation to Seventh-Day Adventist Churches growth in Magarini Sub-County, Kilifi County*, for the period ending 2nd August, 2017.

Any assistance accorded to her will be highly appreciated.

Thank you.


ANNIE KIMANZI
FOR COUNTY DIRECTOR OF EDUCATION
KILIFI



Copy to:

The Sub County Director of Education
MAGARINI

**APPENDIX XII: INTRODUCTORY LETTER FROM SDA
KENYA COAST FIELD**



SEVENTH - DAY
ADVENTIST
CHURCH

KENYA COAST FIELD

P.O. Box 89251, Mombasa Kenya
Tel: +254 724 561 850
East Kenya Union Conference

18th July 2016

TO WHOM IT MAY CONCERN

RE: PETER MUTHURI

Christian greetings

The bearer of this letter is a church member of Mjanaheri Adventist Church who is in good and regular standing. He is a student of Kenyatta University Main Campus (Nairobi Campus) and would like to conduct his research for Masters of Arts (MA) Thesis in SDA Churches that are within Magarini Sub County.

We kindly ask you to accord him all necessary assistance so as to enable him achieve his goals.

Behold

Jesus is

Coming Soon

Thanks.

Yours Faithfully,

Pr. Paul Mnene

EXECUTIVE SECRETARY

XC: KCF Officers