

**STRATEGIC LEADERSHIP, ORGANISATIONAL CULTURE, AND
GROWTH OF THE ANGLICAN CHURCH OF KENYA NAIROBI
DIOCESE**

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Declaration

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

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Dedication

This work is dedicated to my family members for being there for me during the entire period of undertaking this research work.

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Abstract

The Anglican Church of Kenya (ACK) has encountered various growth challenges, including the sustainability of its programs and the need for technological and spiritual advancement. This study aimed to assess the impact of church strategic leadership and organizational culture on ACK's growth. The specific objectives were to: determine the relationship between strategic leadership intent and church growth, investigate the connection between strategic leadership focus and growth, examine the influence of strategy execution leadership on growth, and explore whether organizational culture moderates the relationship between strategic leadership and growth. Informed by Strategic Leadership and Upper Echelons theories, the study utilized a mixed methods research design. The target population comprised 315 church leaders, including members of the Provincial Administration which is the national office of the Anglican Church, Archdeaconry/Parochial Leadership in the diocese, and the Nairobi Diocesan Secretariat. Proportionate stratified sampling was employed to select 176 respondents. Data collection involved a structured questionnaire and in-depth interviews, with a pilot study conducted in the ACK Thika Diocese. The study found that strategic leadership intent, strategic leadership focus, and strategy execution leadership all significantly contributed to church growth. The study also established that there was a statistically significant effect of organizational culture on church growth. However, organizational culture did not significantly moderate the relationship between strategic leadership and growth. The themes identified in the study include strategic intent, where the vision for church growth and mission emerged as central, reflecting a comprehensive approach to both quantitative and qualitative growth. Strategic leadership focus highlighted resource deployment, prioritization in decision-making, and initiatives for growth as key elements in supporting the church's growth. The organizational culture theme underscored the role of values, norms and ethics which interlink with communication, resource mobilization, and professional inclusion in leadership, which collectively contribute to the church's growth. A conclusion was drawn that strategic leadership contributed to church growth but organizational culture has a stronger direct influence on church growth. The church should invest in training programs for church leaders that enhance strategic leadership skills and incorporate assessments of strategic intent into leadership development. Policy should focus on clear communication, action plans by the leadership, and effective execution of strategies to drive church growth and invest in leadership development for strategy execution. Academicians should update leadership theories to include strategic intent and focus, considering the unique context of the church as an organization. Further researchers should conduct comparative studies, gather diverse stakeholder perspectives, and consider external factors influencing church growth.

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Abbreviations and Acronyms

ACK	Anglican Church of Kenya
CITC	Christian Industrial Training Center
CMS	Church Missionary Society
CPK	Church of the Province of Kenya
DOPU	Drop Off and Pick Up
ERB	Ethics and Review Board
ICT	Information and Communication Technology
M&E	Monitoring and Evaluation
NACOSTI	National Commission of Science, Technology and Innovation
PAG	Pentecostal Assemblies of God

Operationalization of Terms

Church growth:	This study adopted a multi-dimensional definition, which encompasses various metrics including the establishment of new church plants, financial growth, expansion of membership, and enhanced discipleship initiatives.
Organisational culture:	In the context of this study, organizational culture is manifested through the church's customs, beliefs, and norms.
Strategic leadership focus:	In the context of this study, strategic leadership focus is demonstrated through decision-making processes, mobilization of resources, implementation of strategic initiatives, and effective deployment of available resources to achieve organizational goals.
Strategic leadership intent:	In the context of this study, strategic leadership intent is manifested through the alignment of the church's mission, vision, values, and strategic objectives, reflecting a commitment to fulfilling its divine mandate and spiritual calling.
Strategic leadership:	In the context of this study, strategic leadership is operationalized as a multi-dimensional construct comprising strategic leadership intent, strategic leadership focus, and strategy execution leadership, reflecting a comprehensive framework for guiding the

organization towards its overarching goals and objectives.

Strategy execution leadership: In the context of this study, strategy execution leadership is exemplified through communication strategies, action plans, implementation efforts, and monitoring and evaluation activities, all aimed at effectively translating strategic initiatives into tangible outcomes within the organizational setting.

Chapter One: Introduction and Background to the Study

Introduction

The Anglican Church of Kenya (ACK) stands as one of Kenya's oldest and largest Christian denominations, boasting a membership of over five million individuals. Over the years, the church has experienced notable transformations, marked by shifts in leadership, organizational frameworks, and cultural ethos. Against this backdrop, this study delved into the intricate interplay between strategic leadership, organizational culture, and the growth trajectory of ACK. At its core, the research conundrum lies in the scanty empirical inquiry into the nexus of strategic leadership and organizational culture vis-à-vis church growth within the ACK context, despite their acknowledged significance in fostering organizational vitality and advancement.

This chapter offers a comprehensive background of strategic leadership and its implications for driving church growth. It delves into the conceptualization of church growth through the lens of strategic leadership, exploring its multifaceted dimensions. The discourse extends beyond theoretical frameworks to encompass global perspectives on church growth trends; subsequently, zeroing in on the Kenyan context to contextualize the study. Furthermore, the chapter articulates the research problem, outlines the research objectives, and formulates hypotheses to guide the investigation. Additionally, it delineates the research questions underpinning the study. Moreover, the chapter expounds on the study's assumptions, rationale, scope, and inherent limitations, providing a robust foundation for the subsequent empirical inquiry. It ends with the chapter summary.

Background to the Study

Within organizational dynamics, various leadership styles abound, each offering unique approaches to steering the course of an entity. Amidst this spectrum, strategic leadership emerges as a focal point in scholarly discourse concerning organizational metamorphosis and advancement (Alafeshat & Tanova, 2019). Scholars such as Bakir (2017) and Gakenia et al. (2017) define strategic leadership as a paradigm wherein leaders contemplate the organization's future well-being in expansive terms. Such leaders exhibit a forward-thinking orientation, prioritizing the sustained growth and progression of their respective organizations. Jordan (2019) underscores the indispensability of strategic leadership within the church milieu, emphasizing its future-centric nature.

Strategic Leadership

Within religious contexts, strategic leadership assumes significance in navigating the pathways to growth. According to Jordan (2019), strategic leaders within the church play a pivotal role in identifying and addressing organizational shifts that may impede progress. Moreover, Jordan (2019) posits that strategic leadership is instrumental in discerning evolving organizational and ministry imperatives that could potentially hinder church advancement.

Lategan and Oosthuizen (2016) and Rainer (2020) offer a multifaceted perspective on strategic leadership within churches, delineating two distinct dimensions. Firstly, drawing from biblical tenets, they portray the church as the embodiment of Christ (New International Version, 1978, Ephesians 1:23-24) and the household of God (1 Tim. 3:15). Secondly, they posit that the church operates as a tangible organization, necessitating human skills and efforts for effective leadership

and management. Within this framework, Lategan and Oosthuizen (2016) and Rainer (2020) advocate for the formulation of strategic plans and frameworks to guide church growth and evangelization efforts.

Strategic leaders draw their authority from the development and execution of strategic plans, leveraging these plans to inspire their followers to align with the organizational vision (Samimi, 2022). This entails the capacity of strategic leaders to synthesize vast amounts of information, distilling it into digestible messages that galvanize their followers into action. According to Kabetu and Iravu (2018) and Munga and Gakenia (2022), strategic leadership embodies a paradigm where leaders anticipate change, foster adaptability, and empower others to enact strategic initiatives for organizational resilience. Within this framework, strategic leaders serve as both operational trailblazers, leading from the forefront, while affording followers the autonomy to innovate and implement ideas. Additionally, they function as policy influencers, leveraging their expertise to shape policy trajectories on critical issues.

Samimi (2022) outlines six critical competencies essential for strategic leaders to effectively fulfil their roles; encompassing the capacities to anticipate, challenge, interpret, decide, align, and learn. In today's landscape of technological disruptions and global crises, the ability to anticipate is paramount, necessitating continuous refinement of products to meet evolving market demands. Anticipation entails a holistic perspective, achieved through systematic scanning of both external and internal environments. The competency of challenge addresses a leader's role in fostering a secure environment conducive to open and transparent dialogue, as advocated by Kabetu and Iravu (2018). By nurturing a culture of constructive discourse, strategic leaders not only stimulate innovation but also cultivate ownership among staff for ideas, projects, and products originating from such collaborative forums.

The third and fourth competencies; interpretation, and decision-making, underscore the strategic leader's capacity to harness information gleaned from internal databases and external sources to inform their decision-making processes (Ngayo, (2021). Subsequently, the competencies of alignment and learning, pertain to the strategic leader's proactive utilization of this information (Kabetu & Iravu, 2018). In alignment, leaders adeptly allocate both financial and human resources to align with organizational objectives, while in organizational learning, they foster a culture of continuous improvement, where individuals glean insights from both successes and setbacks (Mutinda et al., 2018). As noted by Kabetu and Iravu (2018), strategic leaders possessing these attributes are poised to cultivate resilient organizations capable of surmounting challenges and achieving sustained growth.

While the role of strategic leadership in the corporate sphere has been extensively studied, Smith (2020) acknowledged a significant gap in research concerning its application within the church context. Nonetheless, Smith (2020) conceded that strategic leadership plays a pivotal role in fostering church growth. For instance, Gathuma (2020) investigated the impact of strategic leadership on youth ministry in Pentecostal churches in Nyeri town, affirming its positive influence on program development. Similarly, Nyakundi and Ayako (2020), in their examination of strategic leadership's effect on the growth of a Pentecostal church in Nyamira County, echoed Gathuma's (2020) findings, emphasizing its favourable contribution to church expansion. Despite these affirmations, Gathuma (2020) observed resistance from some congregants towards leaders practising strategic leadership. Nevertheless, Smith (2020) contended that integrating strategic leadership into church operations could streamline processes and optimize resource allocation towards predetermined objectives. Supporting this notion, Odhiambo et al. (2021) emphasized the importance for

contemporary church leaders to uphold the gospels' core message, while also incorporating strategic planning into outreach initiatives and church management practices.

Strategic leadership is a multifaceted concept that includes strategic intent, leadership focus, and the execution of strategies (Kabetu & Iravo, 2018). Together, these elements form a robust framework for steering the organization toward its broader goals and objectives. Strategic leadership intent is reflected in the deliberate and visionary actions taken by leaders to align organizational goals with long-term growth objectives, ensuring that the mission is effectively communicated and executed (Ireland & Hitt, 1999). In the context of church growth, strategic leadership intent plays a critical role in fostering the church's core mission, which is to spread the Gospel and nurture discipleship. Ha (2019) emphasized the importance of strategic leadership in cross-cultural contexts, particularly through baptism and discipleship as essential to church expansion. Mora-Ciangherotti and Adolfo (2020) highlighted the adoption of strategic leadership models like the Korean cell group system in Latin American megachurches, which led to rapid growth. Kanu (2019) illustrated that collaboration among church members is a strategic intent that significantly contributes to church growth, a concept echoed by Adedibu (2023) in the economic development efforts of the RCCG in Nigeria. Similarly, Bore and Macharia (2022) demonstrated that Nehemiah's leadership approach in rebuilding Jerusalem provides a relevant biblical example of strategic intent in action, despite contextual differences.

Strategic leadership focus entails concentrating leadership efforts on specific goals and objectives that align with organizational strategies, considering both internal and external environments (Jansen, 2020). This involves evaluating the organization's life cycle and identifying phases that require strategic interventions for growth (Jansen,

2020). In the context of church growth, strategic leadership focus is critical in ensuring that the church adapts to various stages of its development and addresses internal challenges through hiring competent staff and crafting effective strategies (Resane, 2022). Additionally, strategic leadership focus plays a vital role in addressing globalization and migration, as demonstrated by the expansion of Neo-Pentecostal churches into Europe, where leadership adapted their strategies to navigate cultural and social challenges (Olorunnisola, 2020). Specifically, financial stewardship intersects directly with strategic leadership focus, as effective financial management is crucial for advancing growth-oriented plans, and ensuring that resources are allocated to support church expansion initiatives (Shaibu, 2021). Strong leadership competencies, including financial planning and resource management, are vital for faith-based organizations, as seen in Nigerian churches where strategic leadership focus significantly influenced their growth and expansion (Dada et al., 2021). Similarly, efficient financial planning, guided by strategic leadership, directly accelerates church growth by facilitating better budget management and the adoption of technology, as evidenced in the New Covenant Church Ibadan (Falaye, 2021).

Strategic execution leadership refers to the ability of leaders to translate strategic plans into actionable initiatives and ensure their successful implementation, a crucial determinant of organizational growth (Haughton et al., 2020). In churches, strategic execution leadership hinges on the competence of leaders, particularly pastors, and the allocation of resources by top denominational leaders, which plays a pivotal role in church growth (Haughton et al., 2020). Effective strategy execution also requires collaboration among church leaders and congregants, as highlighted in missionary efforts reaching Indonesian workers, where a shared vision and community fostered successful implementation (Hwang, 2021). Additionally, tailored performance

measurement frameworks emphasize aligning execution strategies with the church's mission, which is critical for church expansion (Kumar, 2022). Moreover, strong leadership that effectively communicates and breaks down the church's vision into actionable tasks is key to executing strategic plans and driving church growth (Sanga, 2022). Also, the alignment of financial resources with strategic objectives highlights how resource allocation is fundamental to successful strategy execution and church growth (Harun et al., 2019).

Organization Culture

Organizational culture encompasses a spectrum of customs, viewpoints, beliefs, assumptions, and behaviours exhibited by employees within an organization, influencing their collective mindset and conduct (Jukić, 2021). This definition aligns with the perspectives of Imran, et al. (2021). Conversely, Asih et al. (2021), along with Aziz, et al. (2021), perceive organizational culture as a shared set of norms among employees, distinguishing one institution from another. Iacob (2020) expands this concept, asserting that organizational culture extends to include customs, attitudes, beliefs and traditions unique to a particular organization, setting it apart from others.

In this study, organizational culture was construed from the lenses of Schein (2010) who posits that organizational culture is structured on three levels. The first layer comprises norms, which are explicitly stated values as outlined in mission statements, core values, and organizational policies (Crisp & Stirman, 2023). The second level consists of customs, encompassing the routine practices, rituals, and procedures commonly observed within an organization (Akpa et al., 2021). These customs are manifested in observable artefacts and represent habitual ways of working (Abasi, 2024). The deepest level is composed of beliefs, which are underlying assumptions

about how the world operates and significantly influence organizational behavior (Bamidele, 2024). These beliefs often remain implicit and guide decision-making and interactions among members. For instance, a culture prioritizing teamwork is likely to reward group achievements over individual contributions (Basu et al., 2023)

Organizational culture plays a pivotal role in shaping corporate strategies across national boundaries, influencing key aspects such as branding, marketing strategies, and human resource policies (Olowookere et al., 2021). In their comparative analysis, Olowookere et al. (2021) examined the cultural differences between Nigeria, Japan, and the USA, drawing insights from American Hofstede's (1980) Cultural Dimensions Theory (Murzi, 2021) and Japanese Ouchi's theory (1981) (Setiawan, et al. 2019). American Hofstede's theory, which explores power distance across different groups using seven dimensions, provided a framework to understand cultural variations among the three countries. Conversely, Ouchi's (1981) theory emphasized collaboration, loyalty, and partnership in cultural relationships, offering complementary insights to Hofstede's (1981) framework.

Church Growth

Church growth is the balanced increase in membership numbers, spiritual maturity, and organizational complexity within a local church, measured by the effective integration of new believers into responsible membership and active participation in worship, fellowship, ministry, and evangelism (Nainggolan, 2020). This conceptualization of church growth recognizes discipleship as a foundational element. Van Schaik (2019) defines discipleship as the state of being a disciple, emphasizing its importance within the church context. Awuku-Gyampoh and Asare (2019) conducted a study on the development and growth of the church, highlighting

the crucial role of discipleship in nurturing spiritual growth. Ndonye (2018) also explored the significance of discipleship classes in facilitating spiritual development within the church. Their research revealed that these classes empower church followers to become better Disciples of Christ, enhancing their ability to fulfil the church's mission and achieve spiritual growth. Asante-Danquah (2018) observed a similar trend in Methodist churches, where discipleship contributed to both spiritual and numerical growth. Particularly, the practice of discipleship in small groups within the Methodist church was noted to enhance members' spiritual sensitivity, fostering growth in both depth and numbers.

Financial management practices play a crucial role in shaping the growth trajectory of churches. Gachoka et al. (2018) conducted a comprehensive study on the impact of internal controls on church performance, employing a positivist research philosophy and gathering primary and secondary data. Their findings underscored the significance of internal controls in promoting efficiency in resource allocation and ensuring accountability in resource utilization within churches. The study highlighted key aspects of internal controls such as controlling the environment, conducting risk assessments, implementing control activities, monitoring processes, and leveraging Information and Communication Technology (ICT) to enhance operational efficiency.

Effective internal controls were identified as essential for improving financial management practices within churches, thereby, mitigating challenges such as conflicts, disputes, and declining membership. Edafejrhay (2019), Pali (2018), and Njobvu, et al. (2020) further investigated the importance of internal controls and financial accountability levels within the Holy Trinity Catholic Church. Their study emphasized various types of controls necessary for ensuring financial accountability, including authorization controls, preventive controls, detective controls, and corrective

controls. Specifically, authorization controls involved approvals for resource utilization, preventive controls encompassed segregation of duties and budget preparations, while detective controls entailed verifying transactions and implementing auditing practices.

The growth or decline of churches has long been a subject of concern within the religious community. While church growth is generally welcomed, it is the decline and the strategies to address it that have garnered significant attention from stakeholders (An, 2019; Awuku-Gyampoh & Andy, 2019; Keita, 2020; Nyakundi & Ayako, 2020). This issue has prompted concerted efforts to understand and tackle the challenges associated with church growth or decline.

The topic has attracted global interest from scholars such as Kim (2018), Park (2020), and Eun (2019), who have contributed diverse perspectives and insights. Recognizing that the growth or decline of a church can vary depending on its specific circumstances, researchers approach the subject from various angles, reflecting the multifaceted nature of this complex phenomenon.

Awuku-Gyampoh and Asare (2019) conceptualized church growth through four main dynamics: the expansion of church membership, the increase in church activities like charitable events, financial growth, and the development of physical church infrastructure. Similarly, scholars such as Keita (2020), Nyakundi, and Ayako (2020), as well as Ezeanyim, et al (2020), have emphasized the pivotal role of church membership in driving church growth. From their perspectives, these scholars underscore the importance of exploring the facets of church expansion and its sustainability, suggesting a rich terrain for further discussion and analysis.

Douglas (2018) raises a critical perspective on the common practice of using church membership numbers as the sole indicator of church growth. Instead, Douglas

suggests that a more holistic approach should encompass diverse aspects of the church's activities to gauge its growth accurately. Supporting this viewpoint, Keita (2020) emphasizes the importance of assessing church growth in terms of increasing attendance levels. Similarly, Awuku-Gyampoh and Asare (2019), Kim (2018), and Lee (2020) advocate for a broader understanding of church growth, which includes not only membership or attendance figures, but also the church's influence on society.

Chun (2019) adds depth to the discussion by tracing the origins of the term “church growth” to Donald A. McGavran, highlighting its multidimensional nature and the various concepts used to conceptualize it. These include the number of conversions, spiritual growth, church membership, and engagement in missionary activities. Douglas (2018) further emphasizes the importance of new ministry development as a significant indicator of church growth, underscoring the multifaceted nature of this phenomenon.

The challenge of declining church growth is a global concern, spanning regions like the United States and Africa. In the United States, Keita (2020) observes a significant decrease in church membership and attendance, with more than half of the churches having fewer than 100 members. Jordan (2019) adds that the United States witnesses the closure of thousands of churches annually, accompanied by a daily exodus of thousands of members from church communities. This trend is not confined to the Western world; it also affects African regions. Ezeanyim et al. (2020) highlight a decline in church attendance within the Orthodox Church in southern Nigeria, while in Kenya, Kanyuira and Kibuthu (2020) report a similar downward trend in church attendance and membership.

The influence of leadership strategies on church growth is widely acknowledged among scholars. Al Khajeh (2018) defines leadership as the direction of people toward achieving organizational objectives. Cuong and Minh (2017) view leadership as the

amalgamation of management characteristics and interactions between a leader's traits and organizational circumstances. Setiawan et al. (2021) align with this perspective, conceptualizing leadership as a collection of personality traits that leaders employ to influence their subordinates. Therefore, leadership encompasses leaders' traits, habits, characteristics, temperament, and nature as they guide their followers.

Anglican Church of Kenya

Muriithi et al. (2022) trace Christianity's roots in Kenya to 15th-century missionary endeavours, culminating in the establishment of a missionary station by the Church Missionary Society (CMS), the precursor of the Anglican Church of Kenya (ACK). The ACK's origins date back to the arrival of CMS missionaries in 1844, spearheaded by Dr. Johann Ludwig Krapf and Rev. Johann Rebmann (Anglican Church of Kenya, 2021). Early growth milestones include the baptism of the first Anglican convert in 1853, the formation of the diocese of Eastern Equatorial Africa in 1884 (encompassing Uganda, Kenya, and Tanganyika), and the ordination of the first African Anglican converts in 1885 (Anglican Church of Kenya, 2021). Another crucial milestone in the Anglican Church's early growth was the establishment of the Diocese of Mombasa in 1898, covering Kenyan territory and northern Tanganyika. The 1937 Ruanda revival team significantly impacted Nairobi, Weithaga, Kabete, and other locations. Notable events include the first African-organized convention at Kahuhia in 1947, the founding of St. Paul's United Theological College in 1954, the establishment of the church army as a welfare organization in 1956, and the opening of the first Christian Industrial Training Center (CITC) vocational training center in Pumwani in 1959 (Anglican Church of Kenya, 2021).

The expansion and growth of ACK were aided by the fact that it had unfettered access to resources as it was the official religion of the then-British colony (Muriithi et al., 2021). This enabled the church to invest in the construction of social amenities such as schools and hospitals in strategic locations, helping to educate the first crop of Kenyan leaders even as they treated the sick in various hospitals. The church was; therefore, home to senior, educated, wealthy, and ruling members of the society, a heritage that continued after independence (Muriithi, et al. 2021).

The Anglican Church of Kenya (ACK) initiated a corporate strategic plan in 2017, spanning from 2018 to 2027. This extensive strategy focuses on internal transformation, governance restructuring, evangelistic approaches, and congregant empowerment. Key pillars include a governance structure review to address leadership succession and improvements in financial and human resource management for enhanced accountability.

The plan's third pillar emphasizes evangelism, highlighting doctrinal integrity and inter-diocesan collaboration for research. Another pillar focuses on church membership, discipleship, and educational initiatives, encompassing educational programs, organizational affiliates, and chaplaincy services. Additional pillars address social and economic empowerment, detailing economic initiatives and social protection measures. Social media communication is also prioritized as an outreach tool. Lastly, environmental concerns are addressed in the ninth and tenth pillars.

In light of the ACK's strategic framework, this study investigated the role of strategic leadership in ACK's growth and revealed that the church exhibited moderate growth as perceived by its clergy, with discipleship receiving the highest rating, followed by church planting and financial stability. The study demonstrated that strategic leadership intent, strategic leadership focus, and strategy execution leadership

were all positively correlated with church growth, with leadership focus demonstrating the strongest relationship. Notably, strategy execution leadership played a significant role in driving church growth. Qualitative findings reinforced these outcomes, identifying themes such as resource deployment, action plan execution, and the implementation of strategic plans as crucial to growth. Although organizational culture significantly influenced church growth, it did not moderate the relationship between strategic leadership and growth.

Statement of the Problem

The purpose of this study was to investigate the relationship between strategic leadership and the growth of the Anglican Church of Kenya Nairobi Diocese, and how this relationship is moderated by organizational culture. Stunted church growth is a global issue. For instance, Keita (2020) reports that half of the churches in the United States have fewer than 100 members, a trend mirrored regionally with declining church membership in Uganda and other African nations (McKinnon, 2020). The Anglican Church of Kenya (ACK) faces similar issues, struggling with program sustainability and both technological and spiritual development. These challenges suggest that ACK followers may not fully realize the spiritual and socio-economic benefits that the church can offer.

Despite its large membership of 5.86 million in 2016 (Anglican Church of Kenya, 2018), the ACK has struggled with various issues impacting its growth. The church's current structure includes 39 dioceses, predominantly in densely populated regions. However, there were some setbacks and Tsuma et al. (2020) reported quality challenges in funded projects, including a 20% increase in missed deadlines, while Njue (2020) highlighted delays in clergy salaries and arrears, pointing to deeper issues in resource mobilization and the sustainability of new church plants. Financial constraints

and ineffective strategic management practices further impede the ACK's growth. Murage and Ngundo (2018) and Timbomei and Bett (2019) noted significant difficulties in implementing strategic plans due to decreasing funding and inadequate tithes and offerings. This financial strain affects the church's ability to support new church plants and expansion efforts. Scholars such as Ongare (2020) and Tsuma et al. (2018) have documented ongoing challenges in sustaining and performing church activities, revealing a gap in the ACK's ability to manage and expand its membership effectively.

The rise of Pentecostal churches, with their focus on the prosperity gospel, has diverted urban populations from mainstream denominations like the ACK (Alwala, 2020; Kirimi, 2021). This trend has made it increasingly difficult for the ACK to grow its membership proportionately over the years and hence effectively implement discipleship initiatives. Addressing these challenges requires robust strategic leadership to improve financial growth, support new church plants, expand membership, and enhance discipleship programs (Tsuma & Wambua, 2019; Muriithi et al., 2022). Previous studies have explored the link between leadership practices and church growth in various contexts (Widianto et al., 2019; Dejesus, 2018; Idowu, 2020; Mpolo, 2020). However, these studies have not specifically addressed the ACK Nairobi Diocese. Research such as Kiarie's (2019) examination of Eucharistic symbols, Akattu et al.'s (2020) focus on the impact on Kirinyaga County, M'bwangi's (2020) exploration of salvation, and Beja et al.'s (2018) study of Mothers' Unions, have not investigated the relationship between strategic leadership and church growth within the Nairobi Diocese.

Rop et al. (2021) examined the strategic leadership of the African Inland Church (AIC) Bondeni in Nakuru, focusing on children's ministry while highlighting the role

of theological training and resource management. However, the study was limited in its qualitative depth, relying heavily on quantitative outcomes like attendance and behavioral changes, without exploring the experiences of the stakeholders involved. This gap is particularly significant as qualitative insights would provide a richer understanding of strategic leadership execution in a religious setting. In contrast, Musau (2017) explored the impact of leadership principles on church growth through giving practices in Nairobi, emphasizing transparency and accountability. However, Musau's (2017) study centred more on governance and less on the broader scope of strategic leadership. This study aimed to fill this gap by examining how strategic leadership affects church growth specifically within the Anglican Church of Kenya in the Nairobi Diocese. The study addressed the identified gaps by incorporating both qualitative and quantitative methods, providing a comprehensive analysis of strategic leadership in the Anglican Church of Kenya, Nairobi Diocese, focusing on leadership intent, focus, and execution.

Purpose of the Study

The purpose of this study was to investigate the relationship between strategic leadership and the growth of the Anglican Church of Kenya Nairobi Diocese, and how this relationship is moderated by organizational culture.

Objectives of the Study

This study was based on the following objectives:

General Objective of the Study

The main objective of the study is to investigate the relationship between strategic leadership, organisation culture, and organizational culture affect the growth of the Anglican Church of Kenya Nairobi Diocese.

Specific Objectives of the Study

- i. To determine the relationship between strategic leadership intent and growth of the Anglican Church of Kenya, Nairobi Diocese.
- ii. To investigate the relationship between strategic leadership focus and growth of the Anglican Church of Kenya, Nairobi Diocese
- iii. To examine the relationship between strategy execution leadership and growth of the Anglican Church of Kenya, Nairobi Diocese
- iv. To establish whether organizational culture has a moderating influence on the relationship between strategic leadership and church growth in the Anglican Church of Kenya, Nairobi Diocese

Hypotheses of the Study

Since this was a mixed methods study, the quantitative aspects of the study necessitated testing the following study hypotheses.

H01: There is no relationship between strategic leadership intent and growth of the Anglican Church of Kenya, Nairobi Diocese.

H02: There is no relationship between strategic leadership focus and growth of the Anglican Church of Kenya, Nairobi Diocese.

H03: There is no relationship between strategic execution leadership and growth of the Anglican Church of Kenya, Nairobi Diocese.

H04: There is no moderating influence of organizational culture on the relationship between strategic leadership and growth of the Anglican Church of Kenya, Nairobi Diocese

Research Questions of the Study

- i) What is the relationship between strategic leadership intent and growth of the Anglican Church of Kenya, Nairobi Diocese?

By exploring how strategic leadership intent, which encompasses the church's mission and long-term objectives, aligned with church growth, this question helped address the core problem of stunted growth. Investigating this relationship uncovered how well the church leadership's intentions were communicated and translated into actionable goals that support membership expansion, financial growth, and discipleship programs. This is particularly relevant as the Nairobi Diocese faces the challenge of maintaining its existing membership while also competing with the rising influence of Pentecostal movements.

- ii) In what ways is strategic leadership focus related to growth of the Anglican Church of Kenya, Nairobi Diocese?

This question was critical in determining how targeted efforts, such as youth engagement, financial sustainability, or discipleship initiatives, contribute to the overall growth of the Anglican Church of Kenya, Nairobi Diocese. By examining how leadership allocates attention and resources to different strategic areas, the study assessed the effectiveness of current approaches and identified gaps in strategic focus that potentially hindered growth. Addressing this question provided insight into whether the leadership's focus was aligned with the church's needs and the evolving urban environment in Nairobi.

- iii) How do strategy execution leadership affect growth of the Anglican Church of Kenya, Nairobi Diocese?

This question explores how effectively the church leadership translates its strategic plans into tangible actions that promote growth, such as expanding membership, improving financial health, and supporting new church plants. Given the challenges of resource mobilization and project sustainability in the Nairobi Diocese, this inquiry helps address the gap by evaluating the efficiency of strategy execution. Understanding this relationship is vital for determining how leadership can overcome practical obstacles, such as missed deadlines and financial constraints, to drive growth.

- iv) How does organizational culture moderate the relationship between strategic leadership and church growth in the Anglican Church of Kenya Nairobi Diocese?

This question addressed how the church's culture either supported or hindered the relationship between leadership and growth. Since culture can affect member engagement, financial contributions, and other dynamics of the church, understanding its moderating role provides a deeper insight into the factors influencing growth. For the Anglican Church of Kenya, Nairobi Diocese, where cultural shifts and urbanization present unique challenges, this exploration was essential to identifying ways to align leadership practices with the organizational culture to foster growth.

Assumption of the Study

The present study interrogated the role of strategic leadership in the growth of the ACK Nairobi Diocese. As such, the study assumed that the participants were conversant with the content of the ACK Nairobi Diocese strategic plans. In the same vein, the study assumed the participants were able to understand at which stage of the implementation of the said strategic plan their strategic leaders were. To mitigate this

assumption, the study set some questions which were asked to clarify the level of awareness of participants.

The study topic suggests the researcher collected some confidential data from the leadership and church members which may compromise the quality of data. In this case, it was also assumed that the study participants answered truthfully and honestly to the questions posed to them. To mitigate this, the researcher sought a meeting with the Bishop of the Nairobi Diocese to explain the purpose of the study. Thereafter the Bishop then gave the researcher the right to undertake the study in the Parishes after communicating with the Parishes and their congregations officially on the intended study among their elected leaders or the section of participants selected for the study. Again, the researcher mitigated the challenge by including the confidentiality clause in the data collection instruments.

In short, the significance of the study lies in its potential to provide insight into the factors that contribute to the growth of ACK, which can inform the development of strategies and policies that can improve the growth and impact of the church.

Justification of the Study

The church, like any other organization, is affected by the rapidly changing volatile, uncertain, complex, and ambiguous (VUCA) environment (Barentsen, 2020). Rimita et al. (2020) described VUCA as uncontrollable external environmental factors which are in constant flux and which contribute to operational and market volatility. The constant challenges give strategic leaders a myriad of challenges which if not well taken care of, would inhibit organizational progress. Notably for strategic leaders to continue operating, they have to continually scan the internal and external environment so that they can with certainty arrest situations and take advantage of prevailing situations (Ramita et al., 2020). Scanning the environment also enables strategic leaders to

develop organizational competence which enables them to implement big and bold ideas to grow organizational resilience and cope with change (Spain & Woodruff, 2023). Some of the problems facing churches are caused by a lack of strategic leadership. The rationale is that strategic leadership would eliminate some of these challenges.

Church competition is a topic that has bothered church leaders and missionary societies for some time (Muriithi, et al. 2021). While civility is noted among business organizations in competition, churches sometimes become hostile to each other. This phenomenon can be blamed on a lack of strategy leaders in churches (Ramita et al. 2020). Bongmba (2020) traced the effort of missionaries to unite the church and missionary societies from 1830 between the London Missionary Society and Wesleyan missionaries. The agreement was meant to help missionary societies to collaborate rather than compete as they spread the gospel.

Bongmba (2020) noted churches and missionary institutions would later abandon collaboration, and pursue their interests. The study noted the collapse was caused by the desire of churches and parachurch institutions to preserve their traditions and the emergence of Neo-Pentecostal Churches which wanted to assert the authority of their doctrine (Bongba, 2020). The issues which led to the collapse of collaboration included the need to preserve peace among communities and the pursuit of different networks with the global church (Spain & Woodruff, 2023). This saw churches and missionary societies drifting into open competition, some with devastating consequences. In recent times, the study noted competition is particularly vicious among contemporary churches.

Farias et al. (2021) noted that 80 per cent of new secular organizations fail in the first three years of operations. Such failures were attributed to undisciplined and poor

cash flow management, inadequate, poor, or lack of strategy, incompetent leadership, and a volatile market environment. While the statistics on church failure are hard to verify, problems of stagnation, church conflict, and misaligned doctrinal positions have been notable (Barentsen et al., 2020). This calls for a concerted effort to develop strategic leaders to manage organizations in uncertain times like ours. Unfortunately, Ramita et al. (2020) posited only 18 per cent of leaders were capable of leading organizations in times of crisis.

This study is premised on the centrality of the Anglican Church of Kenya (ACK) within the Kenyan social welfare systems, moral consciousness and spiritual growth. The ACK being one of the earliest churches founded in Kenya enjoys membership across the country. This makes it one of the largest churches in Kenya that influences the social, moral, developmental and spiritual growth of the country. Indeed, in the past, the Anglican Church has been instrumental in the socioeconomic development of the country through the building of schools and hospitals and remains a sponsor to date of many of them.

The ACK church has also been at the forefront of acting as the moral voice of the country by calling out social ills such as poor governance aspects. However, in the last few decades, the church has been facing diverse growth challenges characterized by declining church membership, and declining influence on the social-economic aspects of the country. This informs the undertaking of this study to understand the major role leadership has in some of the aspects mentioned.

Like any other organization, The Anglican Church of Kenya continues to face challenges brought about by competition from the new agile Pentecostal churches, which threatens the church's very existence. Pentecostal churches are autonomous entities and their strategies are structured to fit the very location and congregation they

hope to serve while the ACK congregations are caught up with the strategies employed by the headquarters which may not be useful for the particular context they are serving. The study would encourage ACK to allow their congregations to come up with their strategic plans which will encourage evangelist enterprise in their location.

Significance of the Study

The study is of significance to diverse stakeholders interested in church growth. The results of the study are useful to church leaders and policymakers, providing insight into the development of strategies and practices for the use of resources in church growth in Kenya specifically, and in the African context more generally. The church leadership itself can gain insights into the leading factors driving the growth of the church in Kenya. These insights are key in the development of strategies and practices for the utilization of resources in the church growth in Kenya and the African context generally. The insights can be of help in driving policies within the church that are associated with the church's growth. The study is also useful to scholars researching the strategic leadership aspects generally and within the context of the church. These scholars will have access to a literature review for their studies and get an in-depth understanding of the influence of strategic leadership on the church growth of ACK.

The effect and the role of a strategic plan in the country are still not well appreciated. This is because the church is not regarded as a normal organization and planning using what people may regard as earthly methods is still debated in certain quarters (Matshobane & Masango, 2020). For churches like ACK which have embraced strategic planning at least at the bishopric level, the role of a strategic plan in church growth is well appreciated. In this respect, the present study on the role of strategic leadership in the Anglican Church is meant to demonstrate and encourage the ACK to embrace strategic planning and leadership in their congregations. Particularly, the study

hopes to excite the bishops to encourage congregations to make their plans that speak to their reach market.

Though this study seems to suggest Pentecostal Churches seem to have plans that they follow; in some cases, the churches seem to depend on the key clergy's charisma and ministry giftings as a template for their plans which are not transferable (Ojo, 2020). In such circumstances; therefore, such churches do not have strategies their successors can rely on to propel the churches forward in the unfortunate demise or exit of the key clergy. Such churches get into succession problems and even if they manage to get a successor, the successor cannot approach the ministry the same way or match the personality of their predecessors (Matshobane & Masango, 2020). This would negatively impact church attendance and eventually slow down cash flow among other leadership issues (Matshobane & Masango, 2020). The study is therefore, not only relevant for the ACK, but also hopes to excite other churches, parachurch organizations, and Christian theological colleges to adopt strategic plans and strategic leadership in their churches to bring stability and focus to their operations.

Secondly, this study could add to the body of knowledge for researchers, research institutions and universities who are interested in church governance. Strategic planning and strategic leadership in churches are relatively new and few studies have been done to investigate the effect of strategic leadership in churches. Additionally, many researchers have diligently written on church growth from theological perspectives, forgetting the reality that the church on one part is an earthly institution that requires some planning (Budijanto, 2020; Widiyanto, 2018). Furthermore, God Himself is the source of all knowledge (NIV, 2011, Proverbs 2:6, Isaiah 48:17), and therefore, strategic planning is not entirely ungodly unless it is with ulterior motives to

gratify evil desires (NIV, 2021, Jeremiah 17:9-10). Christian scholars can therefore find the findings in the present study useful, helping them to advance knowledge of the church's growth from a strategic perspective.

Scope of the Study

The study covered the strategic leadership and growth of the ACK Nairobi Diocese. The ACK as a whole comprises 39 semi-autonomous Dioceses each led by the Diocesan bishop, with the Archbishop as the overall leader of the church. At the corporate level, the church has an overall strategic plan from which the individual dioceses are expected to develop their strategies. The study targeted the church's leaders in the Nairobi Diocese. They include the Diocesan bishop, the clergy in their rank and the lay readers whose role is both ecclesiastical and leadership. Included are members of the church council elected by members to represent them in church leadership. The study was undertaken within Nairobi Diocesan parishes and overlapped with the headquarters of the ACK which is within Nairobi. The study was; thus, in a position to collect information touching on strategic leadership and church growth aspects of the ACK church within the period of undertaking the research. The study contextualized church growth concerning church attendance, church membership, church resource mobilization, and church activities due to their ability to be measured.

Limitations of the Study

A study may be limited in some diverse ways that are worth mentioning. The target population may express challenges in filling in the questionnaires due to concerns about the sensitivity of some of the information required. This concern was addressed through the use of the consent statement that explained the purpose for undertaking the research and detailing the ethical considerations in the collection of the data, as well as ensuring confidentiality.

As noted in the study, ACK is a structured church, with a corporate-level strategic plan, from which all other strategic plans are derived. The centralized system of leadership does not give lower cadre employees enough room to be creative so that ACK congregations in other contexts develop plans fitting their context. Consequently, the findings of this study may not be helpful to other ACK congregations in different contexts. Other studies can therefore be done by combining participants both from the rural and urban congregations.

This study was done in a metropolitan area, among knowledgeable people and urban congregants. This is in contrast to rural-based congregations where the clergy may not have a sufficient pool of knowledgeable people to help in planning. In this respect, the clergy in the All Saints Cathedral may have involved a good number of their congregants in planning, meaning the answer they would give may be positively exaggerated towards strategic leadership. Again, the intellectual endowment of the congregants may hinder the free flow of ideas and may also remove the very essence of church planning; the great commission, (NIV, 2011, Mathew 28:16-20) from the centre of planning which would compromise the relevance of such study in other congregations. The findings may therefore be difficult to apply in churches that value the great commission and rural-based churches whose struggles may be very different from the urban church.

Delimitations

The research is delimited to the three dimensions of strategic leadership, namely: strategic leadership intent, strategic leadership focus, and strategy execution leadership as these constitute the core components of the strategy leadership concept. As such, the study did not encompass the entire spectrum of strategic leadership that is nonetheless important, such as environmental scanning, strategic alignment, and strategic agility,

among others. Organizational culture was delimited to norms, customs, and beliefs. Thus, other aspects of organizational culture such as symbols, rituals, and ceremonies were not looked into. Further, the definition of church growth was delimited to church planting, financial increase, membership growth, and increased discipleship. Accordingly, other aspects of church growth such as community engagement and impact were not regarded.

Contextually, research was also delimited to the Metropolitan Nairobi Diocese. This effectively means that other dioceses outside this geographical reach were not represented. However, it is also important to note that Anglican Dioceses have similar setups other than the geographical space and language. Further, the exclusive focus on ACK means that other church denominations were not represented. In terms of the target population, participants of the study were executive-level leaders as well as leaders of the respective parishes. These leaders are also members of the congregations since they are elected to the positions of leadership by the said congregations. This means that members of the congregation's views were well articulated by the said leaders. As pertains to the data, the study relied on the subjective views of the leaders on church growth rather than church records such as financial reports, membership data, number of churches planted, or number of people taken through discipleship programs.

Chapter Summary

This chapter has laid the background overview of the study and articulated the concept of strategic leadership as it relates to church growth. The chapter has presented a historical account of the growth and expansion of ACK and the challenges the church is facing. The chapter has also stated the problem, objectives, questions, and hypotheses of the study. It has demonstrated that the research gap lies in the lack of studies examining the impact of strategic leadership on church growth specifically within the

Anglican Church of Kenya Nairobi Diocese. It has shown that the effect and role of strategic planning in churches, particularly the Anglican Church of Kenya, remain underappreciated, with some debating its relevance due to the church's unique status. This has led to underscoring the need to demonstrate how to promote the benefits of strategic leadership and planning within congregations. Also included in the chapter is the justification of the study, assumptions, limitations and delimitations. A critical review of the literature is presented in the next chapter.

Chapter Two: Literature Review

Introduction

The literature review presented in this chapter provides detailed insight into strategic leadership, organizational culture and growth in the context of ACK using existing documented literature. This means the review drew on secondary sources, including academic journals, books, reports, and websites to examine the empirical literature and the thematic variables in line with the specific objectives. The chapter also discusses the theoretical framework, conceptual framework, chapter summary and synthesis of the literature gaps.

Empirical Literature Review

The critical review of the empirical literature is organized into three sub-sections thus: the relationship between strategic leadership intent and church growth, the relationship between strategic leadership focus and church growth, and the relationship between strategy execution leadership and church growth. The last section reviews the necessary literature on the influence of organisational culture at the intersection between strategic leadership and church growth.

Strategic Leadership Intent and Church Growth

The core business of the church is to preach the Gospel of Jesus Christ. To have this realized and achieved, the church must develop strategies that will support the communication of the correct biblical doctrine guided by scientific and sound biblical interpretation. According to Ha (2019), one of the major challenges is sharing the undiluted Gospel in different cultural contexts. In support of this, Ha (2019) did a study on the interplay between cross-cultural missions in foreign cultural environments and the cultural mandate. The narrative was based on two biblical concepts, baptism, and

discipleship, to explain missional strategic leadership. The study highlighted baptism as a symbol of Christ's death and resurrection and as a means of entering into a relationship with Him, vital for church growth through the great commission. It concluded that while baptism brings new converts into the faith, discipleship indoctrinates them, with strategic missional leadership crucial for reaching diverse cultures. However, the investigation of baptism and discipleship as strategic leadership intent was not apparent in the study, hence presenting a conceptual gap. The present study examined the nexus between strategic leadership intent and the Growth of the Anglican Church of Kenya Nairobi Diocese.

Mora-Ciangherotti and Adolfo (2020) conducted a study of the strategies adopted by Latin American Pentecostal mega-churches that led to their rapid numerical growth. The study examined several selected articles on church growth methodologies, Pentecostalism and growth theologies. The study demystified traditional church health measures like congregation size, fundraising, and marketing strategies for growth and networking. It found that many Latin American megachurches have adopted or modified the Korean cell group model, known as Misión Carismática Internacional (MCI), incorporating house church leadership training and discipleship materials. During their Sunday services, the study noted that churches used Pentecostal characteristics with pneumatological motifs, including spiritual warfare, speaking in other languages fused with the use of contemporary music. The research however relied on secondary sources of data whose validity and accuracy could not be verified, thus creating a methodological gap which the present study bridged through the collection and analysis of primary data.

A study by Kanu (2019) asserted that the Catholic Church's growth is grounded on strong collaboration between the clergy, the lay leaders, and the consecrated faithful who come together to accomplish a common purpose. The researcher traced collaboration as a church growth strategy from Ephesians 3:19 (NIV, 2011), which the study noted was emphasized by the Vatican Council, noting that the church should not be compartmentalized but rather believers should be encouraged to walk together as one body of Christ. The researcher approached this study narrative from the African cultural perspective. The study examined the growth of Christianity from the New Testament church to the contemporary era, focusing on how it navigated various challenges. It concluded that the Catholic Church gained favour in Africa by integrating biblical teachings with local cultures, investing in social amenities, fostering strong community ties and producing from the onset of missionary work African leaders. The study underscored community development as a strategic intent of the Catholic Church. However, there was a contextual gap in the study in that the findings could not be generalized to a protestant church. This may have been due to theological and philosophical issues relating to its leadership structure and style. This gap was closed in the present study by extending research into the context of ACK which is a protestant church.

The emergence of Pentecostal churches in the 20th century has led to fierce competition which in some cases led to the exploitation of their members. Adedibu (2023) however, noted the huge role some of the Pentecostal churches have in the social economic development of their members. For this reason, the researcher commissioned a study to establish the impact of the Redeemed Christian Church of God (RCCG), one of the mega-churches in Nigeria. RCCG was begun by Rev. Josiah Olufemi Akindayomi and was characterized by a charismatic pulpit ministry geared toward

developing a wholesome person. This was a descriptive and qualitative study that was grounded on Spiritual Capital Theory, which was advanced by Samuel Rima (2013) and posits that spiritual capital like financial and human resources can be used to advance organizational development, and The Pneuma-Diaconal Theory, supplementing Spiritual Capital Theory, suggests that societal transformation can occur through the infilling of the Holy Spirit. The research highlights the significant role of the RCCG since 1952 in shaping societal values, particularly through the church's influence on health, education, and moral behaviour in government offices. The study established there was a nexus between Pentecostalism and the social and economic development of Nigeria, thus underscoring community development as a strategic intent of the RCCG church. However, there was a conceptual gap in the sense that the research did not explore the interaction between strategic intent, organizational culture, and church growth, thereby necessitating the present research.

Bore and Macharia (2022) studied Nehemiah as a strategic leader who communicated a compelling vision to his contemporaries who were beset with a myriad of challenges including threats of enemy attack. The study noted that at the very beginning, Nehemiah after hearing the sorry report of Jerusalem was moved with compassion and came up with a clear mission which he successfully sold to the king, who not only granted him permission from work but also provided the necessities of safe passage to Jerusalem. The study observed that Nehemiah began by assessing the situation and mobilizing resources, assigning families specific duties to rebuild Jerusalem's wall. It further noted Nehemiah's effective conflict management, use of monitoring tools, and ethical leadership, suggesting that his leadership approach is relevant to addressing contemporary challenges in the church, such as rapid technological growth and globalization. The research was therefore relevant in

demonstrating strategic intent in action through the case of Nehemiah. However, conclusions were drawn from a biblical story whose context may not be generalizable to the current reality. This presented both contextual and methodological gaps which the present study closed by undertaking primary research in the contemporary world.

Since the first Anglican Church was planted in the coastal region of Kenya, the Anglican Church of Kenya has been consistent in the push for the social and economic well-being of its members (Wambugu, 2022). The researcher noted over time, ACK formed a vehicle, christened Anglican Development Services (ADS) through the church and deployed resources for social-economic development. To fully appreciate and understand the effectiveness of this agency, Wambugu (2022) did a study on the strategies employed by ADS to implement community services in various parts of Kenya. The study, using a mixed-methods approach, examined the developmental initiatives of an agency working with ACK dioceses, focusing on economic, social, and advocacy efforts based on the ADS strategic plan for 2015-2019. Participants from four regions highlighted the agency's significant contributions to Kenya's social and economic development. However, the study's reliance on descriptive statistics limited the generalizability of its findings. The present study adopted inferential techniques such as correlation and regression to estimate the explanatory power of strategic intent on church growth.

Alongside the great commission, the church is called to bring healing to people, a call which the Full Gospel Church of Kenya (FGCK) responded to in Baringo Central (Korir et al. 2022). The researcher acknowledged alcohol consumption in Baringo had reached an alarming rate, with *chang'aa* being the most abused at 34 per cent. The researcher however noted the significant role the church had played in reducing alcohol

consumption. As a result, Korir et al. (2022) did a study on the strategies employed by the Full Gospel of Kenya (FGCK) in Baringo Central to end alcoholism which was prevalent among the local population. The study aimed to establish the role of the church in eradicating alcoholism in Baringo Central, using purposive sampling to select recovering alcoholics, their families, distributors, and pastors, and simple random sampling for church elders and members. The study found that the church played a significant role through strategies such as preaching, counselling, education, economic empowerment, and rehabilitation. Although not guided by a strategic plan, the church's efforts aligned with the mission of fulfilling the Great Commission. The present study extended research on strategic intent and church growth by focusing on ACK Nairobi Diocese which was guided by a strategic plan.

In obedience to the great commission as set out in Matthew 28:18-20 (NIV, 2011), the African Inland Church, Bondeni, in Nakuru County, Kenya set up a strategic plan which focused on reaching out to children with the Gospel of Jesus Christ (Rop et al., 2021). The strategy was particularly focused on evaluating the impact of trained Sunday school teachers on children's ministry, the efficient utilization of financial resources to meet their goals together with the administrative support for this ministry. This study used stratified sampling to gather data from pastors, administrators, Sunday school teachers, workers, parents, and youth. The success of the Sunday school ministry was evaluated through children's attendance, understanding of concepts, behaviour improvement, and transition to youth and adult church. The study found that higher academic qualifications and theological training positively impacted the Sunday school ministry at AIC Bondeni Church. The study has highlighted the success of the strategic intent of AIC Bondeni Church in executing the great commission. However, the researcher did not highlight qualitative data to authenticate the findings of the study,

thus limiting the robustness of the findings. The present study addressed this methodological gap by utilizing a mixed-methods research design.

Kabetu and Iravo (2018) did a study on strategic leadership as a core component of the organizational health of humanitarian organizations operating in Kenya. This study examined the critical role of humanitarian organizations in Kenya, focusing on UN-Habitat, despite the challenges they face, such as satisfying donors. It was grounded in several theories, including the Resource-Based View, Strategic Leadership Theory, Trait Leadership Theory, and Upper Echelon Theory. A stratified random sampling method was used to recruit participants from the management team of UN-Habitat. The study found that organizational vision is crucial in leadership, as it unites people around a common goal. Inferential data analysis revealed that strategic communication is a vital tool for management to align employees with the vision. Additionally, the study highlighted that capacity development and onboarding qualified personnel are essential for leaders to fulfil their strategic roles. Though the study has highlighted important findings which can guide future research, the UN-Habitat is a well-resourced organization that can attract high-impact employees and other resources which enables it to achieve some level of operational advantage, hence the results may not apply to the ACK context, hence the present study.

Wanjiku et al. (2020) studied the strategic orientation of Safaricom Limited Kenya, a Kenyan technological telco giant company that for several years has been the most profitable in the country. The study was anchored on the Trait Theory of leaders which was postulated by Allport (1936), and the Resourced View theory which was advanced by Penrose (1959). The independent variables researched included operational plans and structural design while dependent variables included market

share, profitability, and customer satisfaction. This was a descriptive study design in which the researchers recruited selected employees working in the company headquarters using a simple random sampling method. Inferential analysis showed that strategic intent positively and significantly impacts the company's performance. The study identified key factors driving Safaricom's success in the Kenyan market, but it was limited by exclusively interviewing head office staff. The research was conducted in a for-profit organization, hence presenting a contextual gap that the present study closed by focusing on the church sector.

In summary, the relationship between strategic leadership intent and church growth is pivotal for the effective fulfilment of ACK's core mission. Strategic leadership intent is the proactive and visionary planning that guides the church's efforts in achieving its spiritual and social objectives. As noted in Ha's (2019) study, the effective communication of biblical doctrine across diverse cultures requires intentional leadership, and while this research focused on cross-cultural missions, it highlighted the significance of leadership intent in fostering church growth. Studies such as Kanu's (2019) on the Catholic Church underscore the importance of collaboration and strategic planning, key elements of leadership intent, in achieving organizational growth. However, contextual gaps exist, as these studies were often not generalized to Protestant churches like the Anglican Church of Kenya (ACK). The current study addressed this gap by examining how strategic leadership intent specifically impacts the growth of the ACK Nairobi Diocese.

Strategic Leadership Focus and Church Growth

Organizational strategies are developed within a certain context by scanning the internal and external operating environment (Jansen, 2020). The internal environment

is the total sum of the strengths and weaknesses of an organization. A study of the internal environment also includes the organizational and product life cycle among others. Jansen (2020) therefore studied the organizational life cycle as a strategic tool for evaluating church health. This is a descriptive study method, while qualitative data drawn from relevant journals and other academic materials were used for the study. The study was grounded on the Life Cycle Theory by Franco Modigliani and Richard Brumberg in the mid-20th century. The study established churches as any other organizations go through phases, certain stages requiring bold moves to overcome. For example, the researcher noted a church should be progressive enough to allow room for growth. The main thrust of Jansen's (2020) argument is that a church should hire competent staff who will work on strategies to overcome some of the growth problems. Though the study has used data from the USA to explain the church growth stage, the generalization of the same study in Kenya is compromised as this was a purely qualitative study. This methodological gap was filled by the present study through the adoption of mixed-methods research design.

Resane (2022) studied the evolution of the South Africa Assembly of God from a small denomination to a mega movement that has played a significant role in South Africa. Through the study, the researcher wanted to establish the strategic direction the church was pursuing that made it a major denomination in South Africa. The study traced the church's journey from Azusa revival, to entry into South Africa leading to its registration in 1917. At the time of this study, the church researcher posited the church had some mega congregations spread across South Africa. The study traced the growth of the church to Nicholas Bhengu's charismatic leadership, which introduced a constitution and organized local assemblies into functional departments and ministries, enhancing internal efficiency. It highlighted Bhengu's drive for independent churches

to utilize local resources and noted the missionaries' efforts to transfer control to indigenous South Africans. Despite the strong growth of the Pentecostal Assemblies of South Africa, the study observed that technology's rapid advancement poses new challenges, limiting the generalizability of historical findings to the current context. In the present study, conclusions were based on primary research which reflected the current state of affairs.

Globalization is a phenomenon that has been accelerated by technological innovation and the internet continues to blur national boundaries of nations (Olorunnisola, 2020). The African church has also benefited from migration, with migrants from Africans planting churches in their adopted countries. Olorunnisola, (2020) therefore studied the missionary strategic orientation of the Neo-Pentecostal churches which have successfully expanded into Europe aided by the opportunities presented by globalization. The study outlined three phases of African Christian missionary activities in Europe: the establishment of the African Churches Mission in Liverpool (1922-1964), the growth of African instituted churches (1960-1970), and the rise of Pentecostal churches from the 1980s. These churches primarily served black Africans, offering a sense of community and addressing Europe's declining Christianity and social issues such as drug abuse and same-sex marriages. A conceptual gap was identified as the investigation did not proceed through a strategic leadership focus lens. This gap was addressed by examining how strategic leadership focus interacts with organisational structure to affect church growth.

Shaibu (2021) lamented the use of donor funds as the main source of finance in churches in Ghana. As a result, church projects and other growth dynamics, including congregational size, and participation in church ministry among other things have

stagnated. In response to this, the researcher did an exploratory study on the book of Nehemiah, an Old Testament book. The study focused on Nehemiah's fundraising model for building Jerusalem's wall, analyzing it through vertical relationships, horizontal relationships, and financial stewardship. It emphasized that Nehemiah's vertical relationship involved deep prayer and planning with God, while his horizontal relationship involved adeptly managing various stakeholders and demonstrating social intelligence, and his financial stewardship showcased integrity in appealing to the wealthy for support. The researcher approached the study from a fundraising perspective only, hence presenting a conceptual gap as other dimensions of church growth were not investigated. In this study, church growth was depicted as a multi-dimensional concept that extended beyond financial growth.

Dada et al. (2021) studied the strategic leadership orientation of faith-based organizations in Nigeria and its impact on the said organizations. The study examined leadership competencies crucial for the strategic direction and survival of faith-based organizations, focusing on the strategic direction, staff skill set, and management competency. Anchored in resource dependency theory, it used purposive and stratified sampling methods to select leaders and participants who provided critical insights for the study. The study established that strategic leadership orientation had a positive and significant impact on faith-based organizations. However, the generalization of the findings to the churches was limited due to differences in operational structures. This contextual gap was addressed by undertaking the study on the ACK Nairobi Diocese.

Financial management is a critical tool that enables church and parachurch organizations to implement their strategic plans (Falalye, 2021). Using New Covenant Church Ibadan, Nigeria as a case study, Falaye (2021) did a study on the impact of

budgetary management on church health. The study investigated budgetary management in churches using journals, articles, and internal financial documents, describing church budgets as tools for managing income and expenditures to advance kingdom business. The study established congregation size was directly and positively related to technological adoption. It identified sources of church funds and recommended involving church members in budgeting and deploying finance professionals. The study's use of secondary sources of information created a methodological gap that the current study resolved by undertaking primary research.

Financial planning and management are central to the execution of strategic plans and have been used for some time as a measuring yardstick for strategic plan implementation (Harrison, et al. 2022). This is especially important considering financial health is one of the key parameters for measuring organizational health. In light of the role organizational financial resources play in strategy development and execution, Mawudor (2021) studied the impact of efficient and strategic deployment of financial resources on Christian organizations. This was a cross-sectional design and a stratified proportionate sampling method was used to recruit participants from the selected Christian organizations. The study categorized participants into four groups: board members, CEOs, middle-level managers, and donor partners. Quantitative data were gathered from middle-level managers, CEOs, and board members, while qualitative data were collected from the donor community. The study established there is a positive correlation between financial management attributes and financial sustainability. However, there was a conceptual gap in that the study focused on financial stewardship rather than strategic leadership focus, thus providing the impetus for the current study.

To conclude this section, the relationship between strategic leadership focus and church growth is grounded in the ability of leadership to define clear goals, ensure internal alignment, and execute strategy effectively to foster organizational growth. Studies such as Resane (2022) demonstrate that strategic direction, organizational structure, and leadership competencies are vital for driving church growth, as seen in the expansion of the South Africa Assembly of God. This aligns with findings from Dada et al. (2021), where strategic leadership focus significantly influenced the growth and survival of faith-based organizations. However, previous studies, such as those by Jansen (2020) and Falaye (2021), have focused on isolated aspects like the organizational life cycle and financial management, leaving a conceptual gap in understanding how strategic leadership focus directly interacts with church growth. The current study addressed this gap by investigating how strategic leadership contribute to the growth of the ACK Nairobi Diocese.

Strategy Execution Leadership and Church Growth

Churches like any other organization face the indignity of developing good strategic plans which do not realize their potential due to implementation difficulties. Houghton et al. (2020) did a study to establish the hindrances experienced by Christian organizations as they execute their strategic plans. The qualitative study took place in Latino Churches in the United States of America (USA). The study used the saturation sampling method to select churches representing different Christian denominations in the area. The researcher used in-depth interviews to collect data from the pastors and other church leaders from the selected churches. The study established success in the competence of staff and competing interests that were outside the scope of the strategic plan. The study especially cited pastors as central to the implementation of the plan

since they communicate to their congregations almost at any time. Most importantly, the study posited strategy implementation hinged on the support of top denominational leadership, who the study noted allocated financial and other resources. The use of qualitative methods however presented a methodological gap due to its limitation in estimating effect size. This was addressed in the present study through the use of a mixed-methods approach.

Hwang (2021) examined the impact of strategy implementation among missionary organizations and churches collaborating to reach Indonesian domestic workers. The study involved 11 participants from churches engaged in evangelism, revealing four key themes that facilitated the missionary work: common vision, availability of resources, sense of community, and drive for success. The common vision unified the organizations in their mission, while the availability of resources allowed them to complement each other's strengths. The sense of community fostered comradeship, leading to faster task execution, and the drive for success enabled them to overcome challenges by leveraging their collective strengths. The use of qualitative methodology limited the generalizability of the study which was addressed in the present study through mixed-methods design.

Kumar (2022) examined performance measurement in Christian-based organizations, emphasizing the need to tailor measurement standards to align with their primary objective of spreading the knowledge of Christ. The study introduced the Kingdom Impact Measurement Framework (KIMF), a tool based on constructive and reflexivism philosophies, integrating values and thought processes. KIMF includes one overarching component, the kingdom framework, along with five others: program theory, evaluation design, biblical hermeneutics, advanced analysis, and measure

impact. These components are supported by right theology, a theoretical framework, and an operational component. The study recommended Christian evaluation tools like World Vision's Transformational Development Framework, Tear Fund's Light Wheel, Food for the Hungry's Transformational Framework, and Eido's Kingdom Impact. However, the study left a conceptual gap as it did not focus on strategy execution leadership, thereby providing the impetus for the present study.

Dunaetz (2019) highlighted the immense potential of social media as a strategy execution tool, with 4.26 billion users, for Christian evangelism, while also stressing the need to update church evangelism strategies and tools. The study explored the relationship between spreading the gospel, social media usage, and the "mum effect," which refers to individuals' reluctance to share bad news. The researcher noted that the internet, often seen as secular, can be a challenging space for Christian messages, which are sometimes met with hostility. The study defined outreach as building relationships with non-Christians, witnessing as sharing personal experiences of Christ's impact, and evangelism as explaining the essentials of Christianity to help non-Christians make informed decisions. The researcher encouraged Christians to creatively use outreach and testimony on social media, progressing to evangelism when deeper interactions with interested individuals occur. However, a conceptual gap identified in the study was the lack of examination of organisation culture at the intersection between strategy execution leadership and church growth, which became the focus of the present study.

Sanga (2022) investigated the role of leadership in driving strategy implementation within church and parachurch organizations, focusing on the Evangelical Lutheran Church of Tanzania, South Central Diocese. The study assessed factors such as employee motivation, staff awareness of strategic objectives, and

productivity as indicators of effective leadership in strategy execution. It emphasized the importance of diocesan leaders in articulating the vision, mission, values, and goals of the diocese to their followers, and in breaking down these objectives into actionable plans for implementation. The descriptive study design was anchored on Maslow's theory (Miller, 2019) and the participating diocesan employees serving in schools, health centres, headquarters, the clergy, and other departments, were selected through simple random sampling. The study established there was a correlation between the ability of leadership to explain the church's vision, mission, values, and goals and the implementation of the church's strategy. The study found that the respondents were not satisfied with the leadership of the diocese. The participants particularly pinpointed the inability of leaders to own and explain the church vision. A methodological gap was noted in the reliance on quantitative methods for conclusion drawing. The present study addressed this gap by utilizing a mixed-methods research design.

A strategic plan is as good as its implementation. One of the matrices for measuring the success of a strategic plan lies in the extent to which the budget has been aligned and used prudently and efficiently for strategy implementation. It is, for this reason, Harun et al. (2019) studied the impact of financial absorption on the strategy implementation of the Presbyterian Church of East Africa (PCEA) in Nairobi City County. The study was grounded on the Resource-based View Theory by Penrose (1959) who opined that strategic resources are the panacea of organizations' competitive advantage. The study was a descriptive study design that was limited to churches in Nairobi that have strategic plans and members of the Kirk session (elders) who were the supreme decision-making members of the church. The study utilized data collected from elders and secondary data which was collected from online journals. The study found that resource allocation positively and significantly impacted strategy

implementation in PCEA churches located in Nairobi. There was a need to extend research into other churches, hence the present study in ACK.

Ayub (2019) did a study on the interplay between leadership orientation and strategy implementation. The study targeted non-governmental organizations (NGOs) operating in Uasin Gishu County. The study was based on McGregor's X and Y Theory, Teece's dynamic capability views, and 20th-century Leadership Theories by Weber, Lewin, and Hersey. It explored how leadership style affects strategy implementation and the effectiveness of autocratic leadership, using purposive sampling to select NGOs in Eldoret for this descriptive study. The study found that the leadership orientation of NGOs significantly impacted their strategic plan implementation. It was particularly noted that a lack of adequate skills among NGO employees led superiors to use an autocratic leadership model, which was associated with the poor performance of these NGOs. Despite the useful findings made in this study, the study did not include inferential studies which could have helped to establish the relationship between the variables and the behavior of managers. Further, the limitation of the study to the NGO sector created a contextual gap that was addressed in this study by focusing on the church sector.

Smith (2020) examined the critical role of leadership in the success or failure of strategy implementation, drawing lessons from Nehemiah's leadership in rebuilding Jerusalem's walls. Nehemiah, a Biblical figure, demonstrated respect for authority, securing permission from King Artaxerxes to undertake his mission. He was a visionary team player, effectively recruiting and motivating his countrymen by sharing a compelling vision. Nehemiah also anticipated challenges, such as threats from Sanballat and Tobias, and devised contingency plans, including stationing armed

sentries to ensure project continuity. Additionally, he showed genuine concern for his people by providing resources to meet their needs, helping them stay focused on the task. While Smith's study offered valuable insights for Christian organizations, it could have been enriched by conducting primary research. This was a methodological gap that was closed by the present study through the use of questionnaires and interviews.

As a strategy execution leadership, Nwankwo and Emeahara (2024), evaluated the impact of technology through media evangelism on church growth. The study argued that traditional ways of carrying out evangelism by the early missionaries left much to be desired, no longer fashionable, and is not result-oriented in the 21st century. Media evangelism has enhanced church growth and enabled the church to reach more people at a time. It is, however, regrettable to note that many churches are yet to appropriate and cue into this soul-winning trend that has proven to be the most effective with its wider coverage capacity. Using descriptive phenomenology and secondary sources of data collection, this work found out that media evangelism is one example of the benefits of modern science and technology to religion for easier communication of the gospel truth in society. It is a phenomenon in recent missionary efforts where television, radio and internet systems were deployed for the advancement of the gospel. To ensure healthy evangelism and church growth, church leaders at all levels should fully maximize the print, radio, television, internet and other forms of media to reach the unreached. Efforts should be made by Church denominations and leaders to own radio and television stations for easy dissemination of the gospel. This way the church will be on its way to fulfilling the great mandate given to her by Jesus Christ.

Chroma and Chiroma (2021) analysed globalization's impact on the spiritual development of urban youth in Africa. Their work highlights how external forces, like

globalization, shape the spiritual landscape of young people and, by extension, the church's mission. The study underscores the importance of adapting church leadership strategies to global influences, a concept relevant to the strategic leadership needed for church growth. However, the focus on globalization and youth spirituality introduces a conceptual gap, as it does not fully explore how strategic leadership and organizational culture within the church can adapt to these external pressures. Methodologically, the reliance on secondary data limits the direct application to the ACK context, where primary, localized data would offer more nuanced insights into how organizational culture influences leadership effectiveness in promoting church growth. Contextually, the study overlooks specific denominational challenges, such as how the ACK might balance traditional values with global trends in a growing urban environment. This left room for further research into how strategic leadership and organizational culture interact in this context.

Nwankwo and Emeahara's (2024) study on the role of media evangelism in church growth provides important insights for understanding the relationship between strategic leadership, organizational culture, and church growth in the ACK, Nairobi Diocese. The study's emphasis on the transformative power of media evangelism illustrates how strategic leadership can adapt to modern contexts by leveraging technology for growth. However, this study primarily focuses on technology, leaving a conceptual gap regarding how strategy execution leadership, beyond technology, contributes to church growth. Methodologically, the use of descriptive phenomenology and secondary data limits the direct applicability to the ACK context, where primary data collection could reveal unique organizational culture and leadership dynamics influencing growth. Contextually, Nwankwo and Emeahara's (2024) work overlooks the importance of deeply ingrained traditions and cultural factors within specific

denominations like the ACK, suggesting a need for a more nuanced exploration of how leadership and organizational culture interact to shape church growth in Kenya.

Kariuki et al. (2023) conducted a study on performance measurement as a tool for assessing strategic plan implementation. Employing a convergence study design, the research utilized three key theories: the Resource-Based View Theory by Barney (1991), the Dynamic Capability Theory by Teece (1997), and the Balanced Scorecard Model by Kaplan and Norton (1992). The study targeted all 26 Catholic dioceses, selecting 9 parishes purposively based on their adoption of strategic management practices. From the chosen parishes, the researcher purposively selected 10 participants who held significant responsibility for implementing the strategic plan. These participants included the parish priests, the head catechist, the parish council chair, the treasurer, and the development committee chair. The study found that the strategic plan's implementation directly and positively impacted church growth. Moreover, involving parish congregants in the formulation and communication of the strategic planning process led to increased parish ownership and loyalty. However, how these translated to church growth was not articulated, hence presenting a conceptual gap. In order to close this gap, the present study empirically investigated the correlation between strategy execution leadership and church growth.

Munga and Gakenia (2022) investigated the influence of strategy execution on small and medium enterprises (SMEs) in Nairobi, Kenya, grounding their study in five leadership and performance theories. The independent variables examined were strategic direction, core competencies, human capital, and organizational culture. Strategic direction was assessed through alignment with organizational visions and missions, core competencies through resource management, human capital through

training and career progression, and organizational culture through adherence to values and principles. The study, using a stratified sampling method, found that SMEs with strategic leadership had a higher chance of business success. However, the study also noted that the extent of strategy implementation played a critical role in determining the overall organizational health of the SMEs. The focus on SMEs however means that the findings of the study could not be generalized to the church sector, hence presenting a contextual gap which was filled by the present study.

Shimengah (2022) did a study on the impact of strategy implementation in the county governments in Kenya. This was a qualitative study in which the researcher interacted. The study was guided by The Contingency Theory (House, 1996) and Resource Base View Theory (Clerk, 2003). The study reviewed several kinds of relevant literature on American devolution and compared it with the Kenyan devolution story. The study contrasted and compared the benefits of devolution in several counties, the success stories seen in the growth of urban centres which hitherto, were dusty market centres among other benefits. The researcher pinpointed several issues that required attention and needed to be sorted out. Largely speaking, the study established strategic leadership as a predictor of the successful implementation of strategic plans. Specifically, the study established that strategy implementation in devolved governments suffered because of poor leadership competencies. Again, a contextual gap was noted since the study focused on the public sector rather than the church sector, thus providing the impetus for the present study.

Monitoring and Evaluation (M&E) of various organizational components is critical to church growth. According to Ng'etich (2020), monitoring and evaluation refer to the continuous gathering of information by an organization with a view of

ensuring that predetermined factors are achieved. Leonard (2018) views monitoring and evaluation as the deliberate and purposeful collection of data on the progress of a predetermined activity in an organization. In a study examining the church performance with a focus on the Nairobi Gospel Centres International Church, Ndonye (2018) examined the role of the church in monitoring church growth. The study found that the church had a monitoring and evaluation strategy that tracks the church activities on various aspects to ensure that intended results are achieved. The study's narrow focus on M&E presented a conceptual gap as other dimensions of strategy execution were not investigated. The current study closed this gap by examining other dimensions of strategy execution such as strategy communication and development of action plans.

Asante-danquah (2018) carried out a study on the Methodist church in Ghana. The study found that the monitoring practices by the leadership on the spiritual growth of the church members are positively correlated with their interest in church activities. Charles (2020) also found the importance of the monitoring of the various activities being undertaken by the church and the actualization of the strategic plans which are associated with church growth. The findings by Ndonye (2018), Asante-danquah (2018), and Charles (2020) are consistent with the wider empirical literature on the role of monitoring and evaluation on organizational growth. Monitoring and evaluation have been associated with organizational growth by facilitating optimal resource utilization (Kourtis et al., 2021), assessing the progress of activities (Domfeh & Fugar, 2021), and serving as the foundation for decision-making on various aspects related to organizational development (Madzimure & Mashishi, 2021; Reidhead, 2021), among other factors.

The relationship between strategy execution leadership and the growth of ACK Nairobi Diocese can be understood by drawing from the foregoing literature that

emphasizes the significance of leadership in the successful implementation of strategic plans. Haughton et al. (2020) for instance highlight the centrality of leadership, particularly pastors, in driving strategy execution through effective communication and resource allocation. Similarly, Sanga (2022) points out that leadership's ability to articulate and break down strategic objectives into actionable plans is crucial for church growth. However, studies like Nwankwo and Emeahara (2024) illustrate that beyond traditional leadership roles, strategic execution must adapt to modern contexts, such as utilizing media evangelism, to achieve growth. Additionally, studies like Kariuki et al. (2023) emphasize that involving church members in the planning and execution of strategies enhances ownership and loyalty, further contributing to growth. In this context, the present study sought to explore how strategy execution leadership, as a component of strategic leadership, correlates with church growth, addressing gaps in understanding the specific role of strategy execution in a religious organizational setting.

Moderating Effect of Organizational Culture on the Relationship between Strategic Leadership and Church Growth

Aichouche et al. (2022) examined the impact of organizational culture on knowledge management, focusing on three cultural aspects: adhocracy, market culture, and hierarchical culture. Adhocracy was associated with agility and flexibility in responding to external changes, while market culture emphasized stability amidst market volatility, and hierarchical culture represented bureaucratic structures and procedures. The qualitative study, based on a meta-analysis of 32 peer-reviewed journals, found that creative organizations with adhocracy or market culture were better at managing innovation, whereas clan culture was more effective for knowledge

generation. The study noted that the constant changes in the world make relying on historical data insufficient for future decision-making. However, the meta-analysis approach implied the study's reliance on secondary data which presented a methodological gap. The present study closed the identified gap by undertaking primary research.

Khan et al. (2020) explored the mediating role of organizational culture on organizational performance in Pakistan's higher education sector, which faces challenges due to limited and underutilized resources. The study examined the impact of leadership styles—transformational, transactional, and laissez-faire—on organizational performance, with a focus on how these styles are mediated by organizational culture. Grounded in the Social Exchange Theory and Full-Range Leadership Theory, the study used convenience and stratified sampling methods to select participants from public universities. The findings revealed that organizational culture effectively mediates transformational and transactional leadership, motivating staff to exceed their tasks. However, the study's results may not be directly applicable to Kenya due to cultural differences between the two countries. This presented a contextual gap that was closed by focusing on Kenya as the research context.

Nurlina (2022) examined the nexus between strategic leadership and organizational culture by considering the staff motivation tools being used to improve work satisfaction. Regarding leadership, the study focused on the Transactional Leadership Model which was explained using the theory of assertiveness advanced by Robins (2007), and the theory of alignment which was advanced by Mintzberg (2010). This ex post facto research was both explanatory and exploratory in nature and took place in the South Sulawesi Agriculture Quarantine, Indonesia. The study selected

participants using purposive sampling method, while data analysis was done using the descriptive analysis technique and Structural Equation Method. The study established that organizational culture positively and significantly affected organizational performance. However, the research was not carried out in the church sector, thus presenting a contextual gap that the current study sought to close.

Reddy and Scheepers (2019) did a comparative study between the dimensions of organizational culture and strategy implementation. The study was grounded on the eight cultural dimensions which included: uncertainty avoidance, power distance, collectivism, assertiveness, future orientation, achievement orientation, and human orientation. Using positivist philosophy, this was a descriptive study design in which the researcher used qualitative data. The study zeroed in on communication, leadership style, staff reward system, organizational structure, employee loyalty, and synchronization of various functions. The study was done in a leading Fast Consumer Moving Goods Company (FCMG) operating in South Africa where 600 managers were randomly selected to participate in the study. The management team was selected as they were deemed to have greater responsibility in strategy communication and implementation. Despite the findings in the study, the majority of research was drawn from a large fast-consumer food company in South Africa, thus limiting the generalization of the study to the church sector. This gap was closed by investigating strategy execution leadership in relation to the growth of ACK.

Mulyana et al. (2021) explored the impact of culture on teachers' performance within the Indonesian education sector, specifically in Tangerang. The study was conducted in the context of the Indonesian Ministry of Education's strategic plan. Using a quantitative approach and simple random sampling, the study involved teachers from

Tangerang and employed Partial Least Square (PLS) analysis. The findings revealed that culture plays a moderating role in teachers' performance, highlighting the significance of working culture in achieving the objectives of Indonesia's strategic plan. The researchers suggested the extension of studies into other cultural contexts. The current study was a response to this call for studies by focusing on the church sector in Kenya.

Batugal and Tindowen (2019) examined the influence of culture on organizational performance in Catholic-owned colleges and universities in the Philippines. The study employed simple random sampling to select participants from faculty members at four purposely selected institutions. It focused on four variables: organizational culture, including hierarchical, clan, adhocracy, and market cultures; organizational commitment, which involved effective, continuous, and normative commitment; and job satisfaction. There were considering factors like compensation structure, physical work environment, school policies, and management philosophy. This quantitative study found that organizational culture has a significant and positive impact on the performance of Catholic higher education institutions in the Philippines, with clan culture emerging as the most prevalent. However, the findings cannot be broadly applied to other contexts, such as Kenya, due to cultural differences between the Philippines and Kenya.

Chelangat (2020) studied culture as a mediator between strategic leadership and organizational performance. The study was grounded on the Contingency Theory advanced by Thompson (1967) and contends that organizations' operations are influenced by external and internal environmental forces that they must balance to achieve their goals. The researcher critically reviewed the extant literature which

touches on culture as a mediator between leadership and organizational performance. The study described culture as established behaviours that affect the mindset that shapes the output of various organizational stakeholders, especially employees. By the same token, the researcher posited that culture defines intangible values such as organizational competitive advantage which defines the position of an organization in the marketplace. The study highlighted three types of cultures, including the Hofstede cultural dimension framework which was advanced by Hofstede (1980), and was described in the study as competition in cultural values and collaboration among members of the staff.

The adhocratic culture was advanced by Mintzberg (1979) and describes the agility and the ability of an organization to adapt to the rapidly changing operational environment. The last culture discussed in the study was the competing values framework which was advanced by Robert Quinn and Kim Cameron in the 1980s and it describes the tension between the need to maintain stability through rigid structure and policy against the need for flexibility to encourage creativity and innovation. The researcher concluded organizational culture is mediated between organizational strategic leadership and organizational performance. The study has used extant literature, to show the important role culture plays in organizational performance. However, this was purely qualitative meaning, and the researcher was not able to contextualize the findings to a particular operating environment.

Musau (2017) conducted a study focusing on the interplay between church governance and giving practices within the church context. Using a descriptive research design, the study targeted the membership of five churches in Nairobi County, Kenya. Through purposive sampling, 500 participants were selected for the study. The findings

underscored the significance of church governance principles such as transparency, consistency, integrity, and accountability in influencing the act of giving among church members. These factors were identified as crucial contributors to the development and growth of the church community.

Muriithi et al. (2019) investigated the role of corporate culture in the organizational health of Christian-based hotels in Kenya, with culture considered as an intervening variable. The study, grounded in Schumpeterian Innovation Theory from the 1940s and 1950s, used a mixed-method approach and followed a cross-sectional survey design within a positivist paradigm. Independent variables included revenue growth, customer satisfaction, market share, and staff satisfaction. Participants were selected through stratified sampling from faith-based hotels in Mombasa and Nairobi counties. The study found that organizational culture significantly influenced the performance of these hotels. While the research provided valuable insights for similar contexts, its cross-sectional nature limits the ability to generalize the findings broadly. The study emphasized the importance of fostering a culture of innovation in hotels.

Okwata et al. (2022) did a study on the effect of organizational culture on the performance of the Kenya Wildlife Service (KWS). The Kenya Wildlife Service is a Kenyan government institution charged with the responsibility of managing Kenyan wildlife by creating a conducive habitat for animals to live in their natural habitat. The study was done against the backdrop of challenges faced by the Kenyan government institutions to cope with the rapidly changing world. Coping with some of the challenges brought about by the business environment requires organizations to change their culture. The study used a stratified sampling method to select study participants belonging to different cadres of employees of KWS. This was a descriptive study that

was grounded on Hofstede's theory (1980), Edgar Schein's theory of Organizational Culture (1985), and Denison's Dimension Theory (2000) which describe the culture in four dimensions including mission, involvement, consistency, and adaptability. The study established culture has a direct and significant impact on the Kenya Wildlife Service. Though the context of the study is the same, the corporate nature of KWS would limit the generalization of the study to the church context.

Wambui and Gichanga (2018) explored the role of organizational commitment in strategic planning by examining how organizational culture influences employee commitment. Using Harrison's (1972) Culture Model, which categorizes culture into power role, role power, person culture, and task culture, the study investigated how these cultural types affect employees' dedication to the organization's vision and their willingness to stay. It identified three components of organizational commitment: affective (emotional attachment), continuance (costs of leaving), and normative (sense of obligation). The study found that organizational culture significantly enhances commitment. However, the reliance on historical data limits the generalizability of the findings.

Barentsen (2020) examined how contemporary churches, such as the Purpose Driven Church, remain relevant in a volatile, uncertain, complex, and ambiguous (VUCA) environment. The study aimed to understand how prominent church leaders like Rick Warren and Van Splunter sustain their churches despite challenges that have hindered many others. It found that Warren and Splunter are strategic leaders who utilize research to identify community needs and apply these insights to build resilient Christian communities. The study focused primarily on Western Christian leaders, though it noted that successful African church case studies might offer valuable lessons. Additionally, it did not include Anglican or older denominations, suggesting these may

struggle to compete with newer, more dynamic churches. The study also highlighted that the churches analyzed were independent and not influenced by bureaucratic denominational headquarters, allowing leaders greater autonomy in decision-making.

Akam (2020) investigated the strategies employed by the Anglican Church of Amichi Diocese in Nigeria to attract believers amid a trend of people moving to more responsive denominations. Grounded in Donald McGavran's (1955) Church Growth Theory, the case study focused on Bishop Ephraim O. Ikeakor, the first bishop of the Diocese. The study highlighted that the bishop's approach combined passionate preaching with social development initiatives, such as building schools and hospitals, aimed at supporting both the church and the community. The findings suggested that investing in social programs and providing solid biblical teaching were more effective in fulfilling the Great Commission than focusing solely on internal programs and infrastructure. However, the study did not clarify whether the bishop's success was due to a specific strategy document or his charisma, making it difficult to apply these findings to other churches in different regions.

Ngusa (2018) examined the impact of strategic leadership on the growth of the African Inland Church (AIC) in Mwanza, Tanzania. The study focused on how pastors, as strategic leaders, empower their congregants with the Gospel to foster personal and economic prosperity. Grounded in Religiosity Theory, the research used a cross-sectional design with purposive sampling for focus groups and simple random sampling for other participants. It found that the church's teachings promoted personal discipline, job stability, career advancement, and increased income. This led to overall economic stability. The study uniquely addressed life transformation through strategic religious leadership. Despite its broad sampling across 9 congregations, the study's qualitative nature limited its ability to explore causal relationships between variables.

The hypothesized moderating effect of organizational culture on the relationship between strategic leadership and church growth, as examined in the ACK Nairobi Diocese, draws on various studies illustrating how culture shapes organizational outcomes. For instance, Aichouche et al. (2022) highlighted that organizational culture affects agility, innovation, and stability in response to external changes. Similarly, Khan et al. (2020) showed that organizational culture mediates leadership styles and organizational performance, encouraging motivation and goal achievement. Nurlina (2022) further established that a positive organizational culture enhances work satisfaction and performance. While these studies focus on non-church sectors, the current research addressed a contextual gap by investigating how the organizational culture within a church context moderates the relationship between strategic leadership (encompassing strategic leadership intent, strategic leadership focus, and strategy execution leadership) and church growth. This was particularly relevant for churches like ACK, where strategic leadership must navigate the influence of a deeply embedded organizational culture to drive growth in membership, giving, and church planting.

Church Growth

Church growth refers to the expansion of a church in various dimensions, including an increase in membership, financial resources, and organizational reach through new church plants (Asante-Danquah, 2018). It also encompasses improvements in discipleship and spiritual development among members, as well as the church's impact and influence within its community (Charles, 2020). This study employed a comprehensive conceptualization of church growth, incorporating multiple dimensions such as growth in membership, financial increase, the development of new

church plants, and the enhancement of discipleship efforts. Church growth, as outlined in the literature, offers a broad and multifaceted understanding of how churches expand and develop. The concept, which includes not just membership increase but also spiritual development and organizational reach, aligns with the complex nature of growth in the Anglican Church of Kenya Nairobi Diocese. The inclusion of financial resources and discipleship efforts in the study suggests a holistic view of church growth that resonates with the realities faced by the Diocese. Asante-Danquah (2018) and Charles (2020) emphasize the importance of understanding growth beyond mere numbers, reflecting a need for strategic leadership to balance spiritual and structural expansion within the church.

The expansion of membership is a direct measure of a church's ability to attract and retain individuals (Bassey, 2018). This reflects the church's effectiveness in engaging with the community, delivering relevant messages, and providing valuable services (Chun, 2019). Growth in church membership in the congregation can be indicative of the church's appeal and relevance to a broader audience (Nyakundi & Ayako, 2020). It also highlights the church's success in fostering a welcoming environment and creating opportunities for involvement (Dejesus, 2018). The expansion of church membership as a measure of growth is particularly relevant in the context of the Nairobi Diocese, where engagement with the community and relevance to contemporary issues is critical for attracting new members. The Diocese's ability to resonate with urban challenges such as socio-economic diversity, youth engagement, and cultural relevance mirrors the literature's emphasis on membership as a reflection of community connection (Bassey, 2018; Chun, 2019).

Expanding membership is essential for ensuring that the church's mission reaches a wider audience and that it has a robust base of support for its various programs and initiatives (Widianto et al., 2019). A growing congregation often translates into increased diversity, energy, and resources for the church (Graham, 2020). The expansion of membership is a well-established metric in church growth research, reflecting the effectiveness of a church in attracting and retaining congregants (Kim, 2018; Nyakundi & Ayako, 2020). Literature frequently underscores the correlation between membership growth and the church's ability to engage with its community and deliver relevant programs (Jordan, 2019). Thus, membership growth is often used as a measure of church growth with implications on the financial growth of the church through an increase in tithes and offerings (Keita, 2020).

Given the direct correlation between membership growth and financial growth, financial growth is also an important dimension of church growth (Douglas, 2018). Adequate financial resources are necessary for maintaining facilities, funding programs, supporting clergy, and undertaking outreach initiatives (Falaye, 2021). Financial growth also reflects the congregation's commitment and ability to contribute to the church's mission, indicating a healthy and engaged membership (Matisi, 2020). A well-managed financial strategy can enhance the church's stability and sustainability, ensuring that it can effectively meet its long-term goals and respond to emerging needs within its community (Mpolo, 2020). Financial growth has been extensively documented in the literature as a critical factor in supporting church operations and expansion (Ndonye, 2018).

Empirical studies have demonstrated that churches with robust financial resources are better equipped to fund programs, maintain facilities, and expand their

ministries (Ndonye, 2018; Nyakundi & Ayako, 2020). This means that it enables the church to engage in strategic investments in new projects and expansions, such as church plants and community programs. Moreover, financial growth as an indicator of church health directly ties to the Nairobi Diocese's strategic leadership focus on sustainable development and resource management. The Diocese's expansion into new areas and programs necessitates adequate financial resources, which underscores Douglas's (2018) and Falaye's (2021) observations on the critical role of finances in supporting church operations and outreach. This financial growth, when aligned with sound strategic leadership, positions the church to make informed decisions about future expansions and investments, as seen in the Diocese's recent projects.

Establishing new church plants as a third indicator of church growth reflects the church's ability to expand its reach and influence in new areas (Awuku-Gyampoh & Andy, 2019). New church plants signify the church's commitment to evangelism and outreach, as they involve identifying and serving new communities (Curtis, 2020). This metric is essential because it indicates the church's capacity to grow beyond its existing congregations and geographic locations, effectively contributing to the Great Commission (Nyakundi & Ayako, 2020). Furthermore, church plants often bring renewed energy and focus, attracting individuals who may not be reached by established congregations (Lee, 2020). Additionally, successful church planting can lead to the development of new leaders and the diversification of the church's ministry efforts, contributing to broader and more inclusive community engagement.

Establishing new church plants has been widely recognized in empirical literature as a key indicator of church growth and vitality (Matisi, 2020). Research has shown that successful church planting efforts can lead to increased outreach and

engagement with new communities (Klauder, 2017). Church planting resonates strongly with ACK Nairobi Diocese's mission of outreach and evangelism. The ability to establish new church plants in previously unreached areas, particularly in Nairobi's urban and peri-urban regions, demonstrates the church's strategic focus on expansion. Research by Awuku-Gyampoh & Andy (2019) and Curtis (2020) supports the idea that new plants not only increase the church's physical footprint but also create opportunities for leadership development and community engagement, a key consideration for the Diocese as it seeks to grow both spiritually and organizationally.

Enhanced discipleship initiatives as a measure of church growth focus on deepening the spiritual growth and commitment of existing members (Budijanto, 2020). Effective discipleship programs are crucial for developing mature, engaged, and active members who are equipped to contribute to the church's mission and leadership (Idowu, 2020). This metric includes activities such as Bible studies, leadership training, and mentoring programs, which help members grow in their faith and understanding (van Schaik, 2019). The enhanced discipleship initiatives are crucial for the long-term sustainability of the church's mission. In the context of the Nairobi Diocese, these initiatives provide a structured pathway for spiritual development, leadership training, and community building, echoing Budijanto's (2020) and Idowu's (2020) arguments for deeper engagement through discipleship. By fostering committed, mature members who can take on leadership roles, the Diocese is likely to see continued growth and resilience, reinforcing the findings of Arnold (2020) and Park (2020) on the critical role discipleship plays in church vitality.

Enhanced discipleship is essential for sustaining long-term church growth, as it ensures that new and existing members are not only attracted to the church but also

nurtured in their spiritual journey (Oppong-Yeboah, 2019). It fosters a strong sense of community and purpose, empowering members to actively participate in and support the church's broader goals (Eun, 2019). Enhanced discipleship initiatives are emphasized in empirical studies as vital for sustaining and deepening church growth (Park, 2020). Research highlights that strong discipleship programs contribute to the spiritual maturity and active participation of members, which in turn supports long-term church health and growth (Arnold, 2020). Studies have shown that churches with effective discipleship efforts experience more engaged and committed congregants, which supports overall church development (Pew Research Center, 2016).

Theoretical Framework

A theoretical framework was used in this study to discuss the theories used in the study. According to Gathii et al. (2019), a theoretical framework is undertaken through a discussion of the theories to be used, the components of those theories and the applicability of the theory to the study at hand. This study's independent variable was anchored on the Strategic Leadership Theory and complemented by the Upper Echelons Theory. The dependent variable was anchored on Church Growth Theory while the moderating variable was anchored on Organizational Culture Theory.

Strategic Leadership Theory

Strategic leadership theory is credited to the works of James MacGregor Burns in the late 1970s (Burns, 1979). The theory characterises strategic leadership as a set of actions and policies that senior executives in an organisation undertake to achieve long-term or growth objectives of the organisation (Folan, 2019). This could encompass growth in value creation (stakeholder value), and dominance in the marketplace (Canwell et al., 2018; Pulungan, 2018; Suryaningtyas et al. 2019). Strategic leadership

draws from and builds on strategic management which depicts strategy as a key pillar in organizational growth and sustainability (Smith, 2020). Thus, strategic leadership theory provides a valuable framework for understanding how church leadership can drive growth in the Anglican Church of Kenya (ACK) Nairobi Diocese. By focusing on long-term objectives and value creation, strategic leadership parallels the church's mission to expand its influence and reach both spiritually and organizationally (Canwell et al., 2018; Pulungan, 2018). The application of strategic leadership within the Diocese involves not only growing membership and planting new churches but also creating a sustainable vision that aligns with theological principles. This approach, building on the foundations of strategic management (Smith, 2020), highlights how church leaders must balance spiritual growth with effective organizational planning.

Strategy is a documented roadmap that helps organizations achieve their goals and objectives, keeping leaders on track and focused (Smith, 2020). Organizations, therefore, adopt strategic plans as standard operational documents that managers use to command and direct various operations (George, et al. 2019). George et al. (2019) posited the process of strategic planning is grounded in two theories: the Synoptic Theory and the Goal-Setting Theory. The Synoptic Theory presupposes that the methodical, thoughtful, and analytical approach to decision-making leads to positive results, while the Goal-Setting theory presumes organizations with clear goals are more focused in terms of resources utilized to achieve the set objectives even as it encourages employees to be focused on achieving organizational goals.

Strategic documents help organizations achieve their objectives and sustainability (George, et al. 2019; Smith, 2020). Strategic plans help organizations to clearly define their goals, considering the resources at their disposal and the market they hope to serve (Eddine & Messaoud, 2022; Smith, 2020). The process of

formulating strategic plans, therefore, helps organizations define their customer and devise ways of reaching out to them (Eddine & Messaoud, 2022). By the same token, strategy formulation helps organizations formulate a realistic assessment of their resources, and target market by carrying out processes such as strengths, weaknesses, opportunities, and threats (SWOT) and political, environmental, social, technological, and legal (PESTEL).

The emphasis on strategy as a roadmap to achieving organizational goals (Smith, 2020) resonates with the role of church leadership in guiding the ACK Nairobi Diocese toward its mission. Strategic planning, grounded in theories like Synoptic and Goal-Setting (George et al., 2019), mirrors the need for church leaders to set clear spiritual and operational objectives while ensuring the efficient use of resources. In the Nairobi Diocese, these strategic documents provide church leaders with the necessary tools to assess strengths, weaknesses, opportunities, and threats, and execute plans that address both the spiritual and practical needs of the church community.

The analysis helps them identify potential pitfalls and suggest ways of navigating them, while also suggesting ways of optimizing strengths and difficulties (George et al. 2019). Most importantly, a good strategic plan should be self-sustaining, coming up with a budget and suggesting ways of generating revenue to fund the budget (Edinne & Messaoud, 2022). Nevertheless, strategic plans are not stand-alone documents. The success of a good strategic plan depends on the ability of different operational functions and departments to formulate operational documents such as marketing plans (George, et al. 2019). Ultimately, the strategic plan's implementation should be traceable, with distinct milestones to monitor progress. Performance measurement should be summarized into three key areas: the organization's

competitiveness, efficiency in internal processes, and effectiveness in plan implementation (Rainer, 2020).

Strategic plans within the church context serve as more than operational guidelines; they are crucial for aligning the church's spiritual goals with its resources and community outreach efforts (Eddine & Messaoud, 2022). In the ACK Nairobi Diocese, the process of strategy formulation involves theological reflection as much as practical analysis, ensuring that every decision is rooted in the church's mission. Leaders within the Diocese must carefully consider the balance between spiritual guidance and operational needs, using tools like PESTEL and SWOT to assess both internal and external factors affecting church growth (George et al., 2019). The leadership's ability to navigate these complexities is crucial for sustaining church expansion and long-term impact.

The implementation and monitoring of strategic plans in the church context require strong leadership oversight, ensuring that progress aligns with the church's spiritual mission and organizational goals (Rainer, 2020). In the ACK Nairobi Diocese, this involves church leaders not only overseeing the day-to-day operations but also ensuring that milestones in church growth such as membership increases, financial stability, and new church plants are met. The literature on strategic leadership highlights the importance of traceable performance metrics, which are equally important for church leaders who need to evaluate the effectiveness of their strategies in advancing the church's mission (George et al., 2019; Smith, 2020).

Whereas the Strategic Leadership theory has informed secular management thinking, the church sector has not been left out as Murage (2018) observes that strategic leadership is receiving unprecedented attention from church leaders. For

instance, Lategan and Oosthuizen (2016) take the position that applicable strategic management processes and frameworks are required to lead the church in achieving its strategic intent. From the viewpoint of Jenssen (2019), strategic leadership is about determining a direction, positioning the church in its marketplace through strategic focus, and taking action on execution plans. In a nutshell, strategic church leaders shape the formation of strategic intent and strategic mission and influence successful strategic actions for the formulation and implementation of strategies which yield strategic competitiveness above average returns (Kitonga et al., 2016). The Nairobi Diocese, like other religious institutions, benefits from adopting strategic management frameworks to achieve its spiritual and organizational objectives. The focus on strategic intent, mission alignment, and execution (Lategan & Oosthuizen, 2016; Jenssen, 2019) is essential for church leaders tasked with navigating complex social and economic environments. The Diocese's leadership, through strategic actions, plays a critical role in ensuring that growth is not only measured in numbers but also in spiritual maturity and community impact.

Gakenia et al. (2017) expounded on the concept of strategic leadership by clarifying that it entails the ability of the leader to anticipate, prepare and position for the future. Such leaders possess an ability to anticipate, create a vision, empower others and exercise flexibility, to create a strategic and viable future for the organization. Leaders who are strategic formulate and implement organisational goals and strategies by setting up structures and processes that impact the present and future growth of the church. Makokha, et al. (2018) extend the discourse by defining strategic leadership as the provision of direction and leadership toward the implementation of the planned strategy. In their view, the elements of strategic leadership include empowerment, and decision making, as well as benchmarking. Palladan et al. (2016) interpret strategic

leadership as playing a critical role in the execution of strategy. It does that by identifying the strategic direction of the organization and faithfully guiding the organization towards the accomplishment of its mission. This draws parallels from strategic management literature that breaks down strategic leadership into three components: strategy formulation, strategy implementation and monitoring and valuation (Aboramadan & Borgonovi, 2016).

Strategic leadership's capacity to anticipate and position the organization for the future (Gakenia et al., 2017) is particularly relevant to the challenges facing the ACK Nairobi Diocese. Church leaders must be flexible and visionary, empowering others and ensuring that the structures in place can support both current and future growth. Leadership within the Diocese involves more than just setting goals; it requires a deep understanding of the church's mission, the ability to inspire others, and the strategic acumen to implement plans that will sustain the church's long-term vitality (Makokha et al., 2018).

Jenssen (2019) further developed and adapted the Strategic Leadership Theory to the church sector by developing a framework of strategic leadership after noting that the practice of strategic leadership needs to take into account two unique dimensions of the church: a theological and a sociological human dimension. Jenssen conceptualized the theological dimension as encompassing the Great Commission, preaching, prayer and spiritual gifts; whereas, the sociological human dimension concerned strategy execution, defined as a means to move towards the achievement of strategic intent.

From his perspective, strategic intent encompassed vision and direction, while analysis and choice-making constituted the strategic focus. They held that strategy execution can either be formal or informal, and both underscore the important role

played by the senior executive of the organization. Jaleha (2018) postulates that the scope of strategic leadership focuses on a small group of executives, top management teams and the board of directors who have the overall responsibilities of an organization. Jenssen's (2019) framework for strategic leadership in churches, which includes both theological and sociological dimensions, aligns well with the Nairobi Diocese's needs. Theological leadership focuses on guiding the church according to scripture, while sociological leadership deals with the practicalities of managing an organization. In the ACK, church leaders must integrate both aspects to ensure that spiritual goals are met alongside organizational sustainability. Strategic leadership in this context involves not only crafting a vision grounded in the Great Commission but also making operational choices that will enable the church to expand its reach while maintaining doctrinal integrity.

According to Jenssen (2019), strategic intent is about formulating the vision and main goals so that they contribute to the realization of the church's theological-spiritual purpose and mission as revealed through scripture. This enables the church to ascertain that the Bible material on the church, how it should function and what it should do, as well as the revelation to leaders and co-workers, inspire the design of the vision. In this case, the legitimacy of strategies in the church will depend on whether they are well founded in the theological base of the church. The language of the church's vision should be adjusted so that it creates legitimacy and not alienation.

From a strategic focus perspective, Jenssen (2019) argues that strategic leadership entails an analysis of the church's internal affairs which must include an analysis of the theological-spiritual dimension of the church. The strategic focus should help to realize the special purpose of spiritual and socioeconomic growth in the church. This perspective is affirmed by Graham (2020) in a study focusing on church growth

who found that the leader's motivation through the working of the Holy Spirit is required for the church's growth. The leaders need to create an environment in which the church is motivating each other to ensure that there is spiritual growth in the church. The study found that church leaders need to motivate followers to reach higher spiritual levels in their lives. Jenssen (2019) also submits that a church must consider the limits of adaptation to the environment considering the biblical material. He further elucidates that the church's position can be about finding and strengthening its position in a geographical, cultural or social segment. Further, in the choice of position and means, the biblical material and revelation must be central, and it must define the limits for what can be done.

As pertains to strategy execution leadership, Jenssen (2019) implies that it is about facilitating a strategy process that is adapted to the extent of the capacity and competence of the church. This calls for creating a process of prayer and theological reflection and reserving "space" for listening to God. Dejesus (2018) expands on this idea by further noting that church growth requires empowering church leadership, implying that empowerment is the key to strategy execution leadership success. This empowerment of the church leadership means that the church leaders can equip, support, motivate, and disciple individuals to enhance their productivity and participation. Dejesus (2018) indicates that all church leaders must inspire church followers to share a vision, empower them to achieve the vision and provide the necessary resources for the achievement of this vision. The ability of a leader to mobilize resources is a key component of church growth. Widiyanto et al. (2019) indicate that church growth requires resources and the leaders must be in a position to strategize and undertake resource mobilization activities. The resource mobilization aspect is critical in enabling the church to fulfil its mandate and increase its membership. The

resource mobilization may take place through the use of establishment of income generation activities which aid in the consolidation of finances for use in the church. In a similar vein, Odewole (2019) noted that the leaders must communicate the church vision in a manner that inspires others to share the vision and the faith in Jesus Christ.

Jenssen's (2019) focus on strategy execution, prayer, and theological reflection underscores the critical role church leadership plays in facilitating the growth of the Nairobi Diocese. Leaders must ensure that spiritual practices like prayer are woven into decision-making processes, empowering members to participate in the church's growth. Dejesus (2018) also highlights the importance of empowering church leadership to disciple and motivate members, which in the ACK context is key to fostering both spiritual growth and organizational development. Leadership in the Diocese must inspire commitment to the church's vision, mobilize resources, and ensure that strategies are effectively implemented.

The Strategic Leadership Theory as originally developed by Burns (1979) and further extended to the church sector by Jenssen (2019) was suitable for the examination of the relationship between strategic leadership intent, strategic leadership focus, and strategy execution leadership and what they portend for church growth in ACK. This theory focused on how leaders formulated and executed strategies to achieve organizational goals, emphasizing the role of leadership in shaping and guiding strategic direction. In the context of the church, strategic leadership involves setting and communicating the mission, vision, values, and strategic objectives, which are essential for driving growth. The theory highlights the importance of decision-making, resource mobilization, and strategic initiatives, all of which were critical for expanding the church's reach and impact.

By focusing on how leaders made decisions, allocated resources, and implemented action plans, strategic leadership theory provided a comprehensive understanding of how leadership affected growth outcomes. The theory also emphasizes the execution of strategies through effective communication and monitoring, which aligned with the study's focus on how these elements contributed to church growth. Additionally, the theory considers the influence of organizational culture on strategy implementation, explaining how a supportive or challenging cultural environment could impact the success of strategic initiatives. The theory thus offered valuable insights into how leadership actions and decisions drove church growth and how cultural factors moderate this process. The application of strategic leadership theory in this study was complemented by Upper Echelons Theory as articulated next.

Upper Echelons Theory

The Upper Echelons Theory was formulated by Hambrick and Mason (1984). They published an article titled *Upper Echelons: The Organization as a Reflection of its Top Managers*. Their publication followed another of their 1982 publications titled *The Organization as a Reflection of Its Top Managers* which was also on the same theme of leadership within the organization (Hambrick & Mason, 1982). The theory was further updated in a 2007 publication titled *Upper Echelons Theory: An Update* (Hambrick, 2007). The theory provides a valuable lens through which to understand the role of church leadership in the growth of the Anglican Church of Kenya (ACK) Nairobi Diocese. By linking leadership traits such as demographic characteristics and professional experiences to organizational performance, the theory emphasizes how the backgrounds of church leaders influence the decisions they make, shaping the trajectory of the Diocese's growth. This connection highlights how traits

like education, age, and socioeconomic background impact not only secular organizations but also religious institutions where leaders' personal experiences and values play a significant role in decision-making, such as expanding church membership or enhancing discipleship initiatives.

The theory defines the upper echelons as the top management team in an organization. The theory examines the relationship between leadership traits and organizational performance aspects. The theory links the performance of an organization to the leadership traits and characteristics. The theory argues that leadership characteristics are the driving force of the organizational performance aspects. The theory proposes several components in the examination of the relationship between leadership and organizational performance. These aspects include objective situations, upper-echelon characteristics, observable traits, strategic choices, and performance aspects. The observable traits relate to the demographic characteristics of the leaders which have an impact on the decisions that they make in an organization. Demographic characteristics such as marital status, education levels, gender and age amongst others have an impact on the decision-making aspects. Hambrick and Mason (1984) specifically observed six functional traits that were deemed important including age, functional background, other career experiences, formal education, socio-economic status and financial position. These are said to contribute holistically to the manager's background and hence, their perspectives on leadership aspects. These demographic characteristics of leaders impact decision-making concerning stakeholder management, resource sourcing and utilization, employee aspects, and reaction to diverse organizational challenges within the organization's operating environment.

The strategic choices undertaken by the organization are a reflection of the principles and the views of the top management team in an organization. The strategic

choices will be dependent on the experiences and professional skills of the top management in driving the organization forward. The strategic choices of the leaders are also dependent on the situation and the team in which the leaders find themselves. The strategic choices of the leaders having been influenced by other diverse factors then end up influencing the organizational performance of a firm. The strategic choices that need to be undertaken are with respect to both the internal and external aspects of the business environment. The environmental factors that the leaders need to consider while making their various choices include the opportunities in the environment, threats to their business models and from different industry players, and the need to gain a competitive advantage.

The theory is therefore apt as applied to this study due to the observations by various scholars who recognize the role of church leadership in the church's growth aspects. These scholars include Curtis (2020), Oppong-Yeboah (2019), Keita (2020), Jordan (2019), and Douglas (2018) amongst others. Several scholars have linked various leadership traits to diverse church performance dynamics leading to church growth. Stella (2020) argues that the church leadership's understanding of the church mandate has a direct bearing on its influence on the implementation of the church vision, and organizational mandates. This understanding of church leadership is linked to the leaders' background traits such as education levels and experiences. Joo et al. (2018) further noted the need for church leaders to have various traits like developing their followers, valuing their leaders, and sharing their vision with their membership.

The applicability of Upper Echelons Theory to church leadership is underscored by scholars like Stella (2020) and Joo et al. (2018), who argue that leadership traits are critical to implementing the church's vision. In the context of the ACK Nairobi Diocese, church leaders' demographic and experiential backgrounds influence how they

understand and act on the church's mission, affecting everything from strategic planning to day-to-day operations. The theory provides insights into how these leaders' backgrounds impact their decision-making in areas like resource mobilization, allocation and member engagement, which are crucial for fostering growth within the church. As noted by Stella (2020), the leadership's comprehension of the church's mandate, influenced by their background and traits, is pivotal to the church's expansion and vitality.

The use of upper echelons theory in investigating the relationship between strategic leadership and the growth of the Anglican Church of Kenya Nairobi Diocese was informed by the theory's assertion that the experiences, values, and perceptions of top executives significantly influence their decision-making processes and, consequently, organizational outcomes. In the context of the church, strategic leadership is reflected in the mission, vision, values, and strategic objectives set by the leaders, which directly impact the church's growth. The theory provides a framework for understanding how leadership decisions, such as those related to church planting, resource allocation, and membership expansion, shape the church's development.

Moreover, the upper echelons theory was relevant in examining how organizational culture moderates this relationship. The church's norms, customs, and shared beliefs play a crucial role in either facilitating or obstructing the effectiveness of strategic leadership. By integrating these cultural factors, the theory helped to elucidate how well-aligned leadership behaviours and organizational culture can enhance or hinder growth outcomes.

Additionally, the theory's focus on the impact of leaders' perspectives on strategy execution aligns with the study's emphasis on leadership communication, action plans, and monitoring and evaluation. This contextual application of upper

echelons theory allowed for a nuanced understanding of how the interplay between strategic leadership and organizational culture influenced the growth of the church as explained through the lenses of Church Growth Theory.

Church Growth Theory

Church growth theory was proposed by Donald A. McGavran (Curtis, 2020). McGavran sought to address the fundamental question, "Why do some churches grow while others do not?" (Blackwell, 2022). To explore this, he identified four key sub-questions that would serve as the foundation for the Church Growth Movement (Pietsch, 2022). First, he examined the causes of church growth to understand what drives it. Second, he investigated the barriers that impede growth. Third, he explored the factors that enable the Christian faith to become a movement within certain populations. Finally, he sought to identify which principles of church growth are reproducible. Together, these sub-questions provided a comprehensive framework for understanding and fostering church growth (Blackwell, 2022).

McGavran formulated his perspective by testing and observing which strategies were effective in the mission field (Percy, 2020). As a result, he came up with the Church growth theory which posits that churches grow when they effectively target and engage with distinct people groups, tailor their outreach efforts to the needs and preferences of these groups, and employ strategic planning to reach new areas and populations (Igboin & Adedibu, 2020). The theory also highlights the role of effective leadership, clear communication, and adaptability in achieving growth. By focusing on these factors, churches can enhance their outreach, attract new members, and expand their influence within their communities.

Church growth refers to the process by which a church expands in various dimensions, including its membership, influence, and overall impact within its community (Dunaetz, 2021). This expansion can be assessed through several key indicators. Numerical growth is measured by an increase in the number of members or attendees, reflecting the church's ability to attract and retain individuals (Cooper, 2022). Financial growth involves a rise in the church's financial resources, which supports operations, funds new projects, and sustains various ministries (Percy, 2023). Organizational growth is indicated by the establishment of new church plants or campuses, extending the church's reach into new areas and communities (Cooper, 2022). Discipleship and spiritual growth are reflected in enhancements in the depth and quality of spiritual education and training provided to members, leading to a more committed and mature congregation (Wheatley, 2021). Finally, community impact assesses the church's effectiveness in influencing and serving its surrounding community through outreach, social programs, and other activities (Farah, 2022).

Church Growth Theory, while influential, is not without criticisms. One concern is the theory's numerical emphasis, which prioritizes quantity over quality (Pietsch, 2022). This focus on expanding membership numbers can overshadow the importance of spiritual depth and the quality of discipleship. Additionally, there is an overemphasis on strategy, as McGavran's approach is sometimes criticized for relying too heavily on strategic planning and organizational methods, potentially neglecting the role of the Holy Spirit and divine intervention in church growth (Chipenyu, 2021). The theory provides a foundational framework for understanding the factors that contribute to church expansion and offers insights into why some churches grow while others remain stagnant. In the context of ACK Nairobi Diocese, this theory is particularly relevant as it underscores the role of strategic leadership in driving growth through targeted

engagement with distinct people groups and strategic outreach efforts (Igboin & Adedibu, 2020). McGavran's focus on the reproducibility of church growth principles aligns with the Diocese's need to apply consistent leadership strategies to ensure sustained growth in membership, influence, and overall community impact.

Applying Church Growth Theory to study the relationship between strategic leadership and church growth involves focusing on how strategic leadership influences specific dimensions of growth (Charles, 2020). Strategic leadership is crucial for membership growth, as it entails setting clear goals and developing targeted outreach strategies to attract and retain new members (Jave, 2020). In terms of financial growth, strategic leadership involves guiding the development of budgetary and fundraising strategies that support the church's operational needs and expansion projects (Moon, 2020). For church planting, strategic leadership is key to identifying and establishing new church locations. This includes assessing how leaders plan new sites, allocate resources, and engage communities to extend the church's reach. Evaluating these leadership strategies can reveal how well they support organizational expansion and outreach (Thorpe, 2023). Finally, in the area of discipleship, strategic leadership involves creating and implementing programs that enhance spiritual development (Headley, 2022).

Church growth theory was a fitting framework for analyzing the relationship between strategic leadership and the growth of the Anglican Church of Kenya Nairobi Diocese. This theory focuses on understanding the factors and processes that contribute to the expansion and development of congregations. It explores how various elements, such as leadership practices, outreach strategies, and organizational dynamics, influence the growth of churches. In the context of the study, church growth theory provided insights into how strategic leadership efforts such as the formulation of

mission, vision, and values, as well as the implementation of growth initiatives directly impacted the church's expansion. The theory emphasized the importance of effective leadership in driving growth through strategic decisions, resource mobilization, and the execution of initiatives like church planting and membership expansion.

Furthermore, church growth theory accounted for the role of organizational culture in facilitating or hindering growth. It highlighted how a culture that supports innovation, engagement, and alignment with the church's mission could enhance the effectiveness of strategic leadership efforts. Conversely, a misaligned culture could pose challenges to achieving growth objectives.

Edgar Schein's Organizational Culture Theory

Developed by Edgar Schein in 1985, organizational culture theory was put forward to explain how culture forms within organizations and how it influences behaviour, decision-making, and overall organizational effectiveness (Schein, 2010). Schein's theory posits that organizational culture is a set of shared assumptions, values, and beliefs that influence how members of an organization interact and work towards goals (Da Silva et al., 2024). Thus, the theory can help explain how the underlying culture within a church affects the effectiveness of strategic leadership in fostering growth.

Schein (2010) suggests that organizational culture operates at three levels: norms, customs, and beliefs. Norms are the espoused values that the organization claims to follow as reflected in mission statements, core values, and policies communicated by the leadership (Crisp & Stirman, 2023). Customs refer to the traditional practices, rituals, and routines that are commonly followed within an organization (Akpa et al., 2021). These are habitual ways of doing things that have developed over time and are part of the artefacts which are visible and observable aspects of the culture (Abasi,

2024). Beliefs are the underlying assumptions or the taken-for-granted truths that members of the organization hold about how the world works. These beliefs are deeply ingrained and often operate unconsciously, guiding how individuals within the organization perceive situations, make decisions, and interact with one another (Bamidele, 2024). A belief in teamwork, for example, would reflect in recognizing or rewarding the group rather than individual members (Basu et al., 2023).

Schein's Organizational culture theory was suitable for explaining how the culture within a church moderates the relationship between strategic leadership and church growth. For instance, a church with a culture that is open to change and innovation might better support and implement strategic leadership initiatives aimed at growth, while a culture resistant to change might hinder these efforts (Haney, 2024). Understanding these cultural dimensions helps explain why strategic leadership might have varying impacts on church growth depending on the organizational culture (Johnston, 2020).

Despite its usefulness in organizational culture research, the theory has been criticized for placing too much emphasis on the stability and consistency of organizational culture, potentially overlooking how cultures evolve and adapt over time, especially in dynamic environments where frequent changes can disrupt established norms (Mamatha & Geetanjali, 2020). Critics also argue that the theory implies a deterministic view of culture, suggesting that it shapes and limits members' behaviour, thereby downplaying the role of individual agency and external influences (Sackmann, 2021). The theory's contextual limitations are another concern, as it was primarily developed within a Western context and may not fully account for the cultural diversity and complexity of multicultural organizations (Makumbe & Washaya, 2022).

Schein's (2010) Organizational Culture Theory offers a valuable framework for understanding how the culture within the Anglican Church of Kenya (ACK) Nairobi Diocese influences strategic leadership and its impact on church growth. The theory's focus on shared assumptions, values, and beliefs provides insight into how church leadership operates within the cultural norms of the Diocese. It helps to support the shaping of behaviour and decision-making processes that either support or hinder growth. In the context of church leadership, understanding these cultural elements is crucial for aligning strategic goals with the congregation's deeply ingrained values and practices, enabling leaders to foster an environment conducive enough for the church's growth.

Schein's three levels of organizational culture – norms, customs, and beliefs – are particularly relevant to the ACK Nairobi Diocese as they highlight ways in which leadership decisions are influenced by the existing cultural framework. For example, the espoused values communicated in the Diocese's mission and core values (Crisp & Stirman, 2023) reflect the church's vision for growth. It is also noted that the effectiveness of strategic leadership in implementing these values is shaped by the congregation's customs and routines. These traditional practices may either support or resist change, depending on how deeply they are embedded in the church's culture (Akpa et al., 2021). Leaders must therefore navigate these cultural dynamics to ensure that strategic plans align with both the church's visible customs and its underlying beliefs.

It is also important to note that the deeply ingrained beliefs of a congregation, which guide decision-making and interactions play a crucial role in moderating the relationship between strategic leadership and church growth (Bamidele, 2024). In the ACK Nairobi Diocese, beliefs about community, spirituality, and teamwork can either

enhance or obstruct the implementation of growth initiatives. For example, a strong belief in collaboration and community might support strategic leadership efforts to increase membership or establish new church congregations. Equally, a more individualistic or traditional belief system could hinder efforts to adapt and innovate. Understanding these beliefs allows church leaders to tailor their strategies in ways that resonate with the congregation's core values, making growth more achievable.

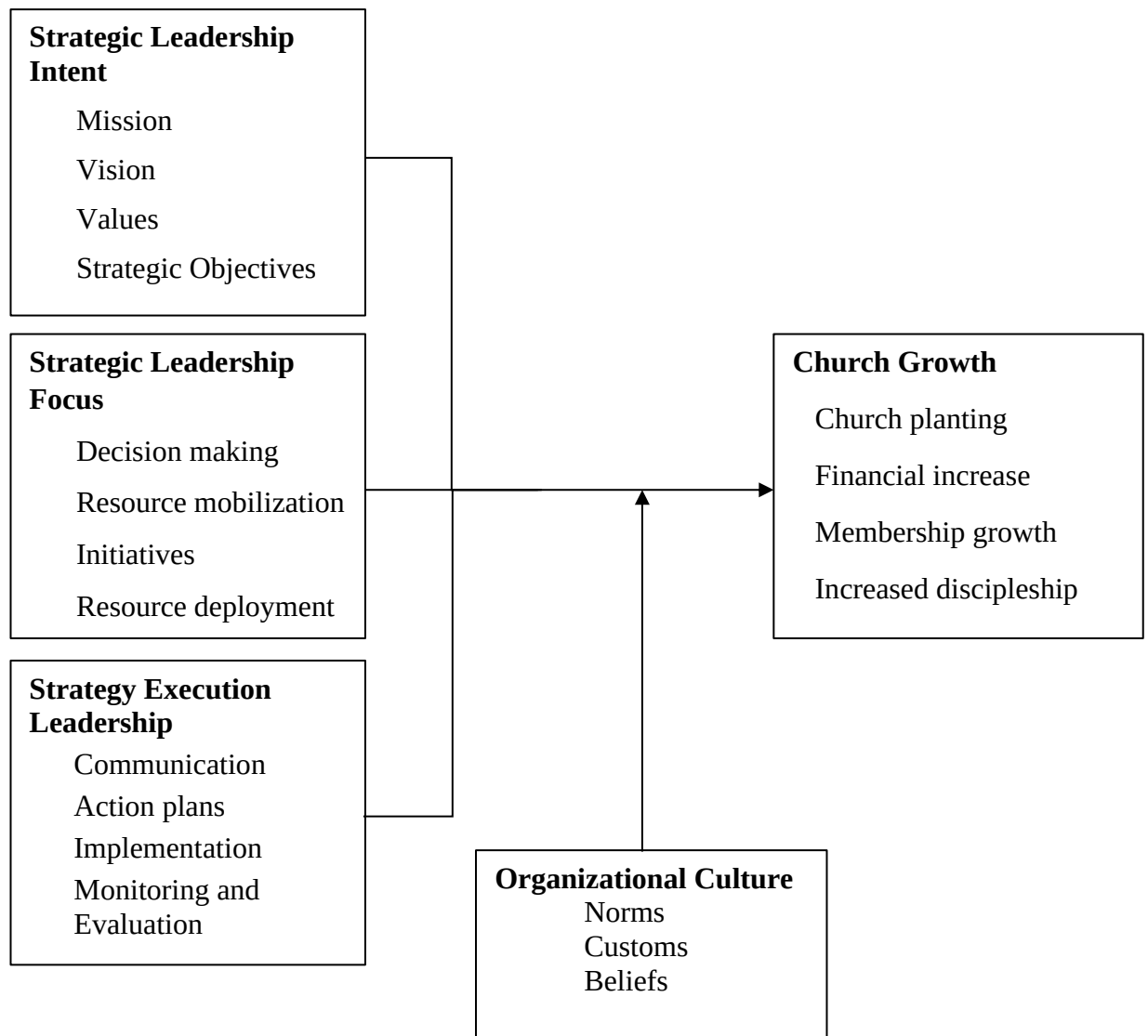
This therefore emboldens the thinking that Schein's theory is particularly useful for explaining how organizational culture moderates the effectiveness of strategic leadership in fostering church growth. It can then be said that in a church with a culture that embraces change, leaders are more likely to succeed in implementing growth-oriented strategies, such as launching new programs or expanding outreach efforts (Haney, 2024). Conversely, in a church culture resistant to change, strategic leadership initiatives may face significant obstacles, even if they are well-conceived or intended. For the ACK Nairobi Diocese, this understanding of culture is critical for leaders aiming to navigate cultural resistance and align their strategies with the congregation's readiness for growth.

Edgar Schein's Organizational Culture Theory was used to explain the dimensions of organizational culture by examining how organizational culture elements namely: norms, customs, and beliefs interact and shape organizational behavior and practices. The theory focuses on understanding organizational culture as a system of shared assumptions, values, and beliefs that shape behaviour and decision-making within an organization (Schein, 2010). It emphasizes the role of culture in influencing how strategies are implemented and how organizational goals are achieved. In the context of the study, Schein's theory provided valuable insights into how the church's underlying culture encompassing norms, customs, and shared beliefs affected the

effectiveness of strategic leadership. The theory highlights that a culture deeply aligned with the church's mission, vision, and values could enhance the impact of leadership decisions and initiatives aimed at growth. Conversely, a culture that is misaligned or resistant to change could impede the successful execution of strategic plans.

Conceptual Framework

The conceptual framework examines the interrelationships between variables. According to Gathii et al. (2019), the conceptual framework presents the variables and their conceptualization as well as the link between the independent, moderating and dependent variables. The conceptual framework to be used in this study is presented in figure 1.

Figure 1 Conceptual Framework

Source: Researcher (2024)

Strategic Leadership Intent

Strategic leadership intent was reflected in the mission, vision, values, and strategic objectives of the church. The mission of a church serves as its foundational purpose, guiding both leadership decisions and the overall direction of the congregation. A well-defined and communicated mission can unify the church's efforts, leading to enhanced growth as it aligns the entire community toward a common goal. Similarly, the vision of the church plays a crucial role in outlining the aspirations of the

church. A compelling vision not only attracts followers but also motivates collective action, which is essential for growth through avenues such as church planting, membership expansion, and deepening discipleship. Values are the core principles that guide behaviour within the church, and when these values are consistently demonstrated by the leadership, they cultivate a culture of trust and engagement. This, in turn, positively influences church growth. Finally, strategic objectives represent the specific, measurable goals derived from the church's mission and vision. By focusing on key areas such as financial increase, membership growth, and enhanced discipleship, these objectives provide a clear roadmap for the church's great commission efforts.

Strategic Leadership Focus

In this study, strategic leadership focus was indicated by decision-making, resource mobilization, initiatives taken, and resource deployment implemented. Effective decision-making processes within a church are vital for identifying growth opportunities and addressing challenges as they arise. Strategic decisions, particularly those concerning church planting, resource allocation, and membership initiatives, have a direct impact on the church's ability to grow. Resource mobilization plays a crucial role in gathering and allocating the necessary resources to support growth initiatives. The efficiency of resource mobilization determines whether the church can sustain its expansion efforts. Initiatives such as community outreach programs or discipleship activities are key drivers of church growth. For these initiatives to be successful, they must align with the church's strategic objectives and receive the support of the congregation. Finally, resource deployment involves the strategic distribution of resources across various church activities. Effective resource deployment ensures that

resources are allocated in a manner that supports the church's mission, vision, and strategic goals, thereby facilitating growth.

Strategy Execution Leadership

Strategy execution leadership was demonstrated through leadership communication, action plans, strategy implementation, and monitoring and evaluation. Clear and consistent communication from church leadership is essential for ensuring that the mission, vision, values, and objectives are understood and embraced by all members of the congregation. Effective communication is key to rallying support for growth initiatives and maintaining alignment within the church. Action plans detail the specific steps required to achieve the church's strategic objectives. Well-crafted action plans provide a clear path forward, ensuring that the strategies for growth are not only conceptualized but also practically implemented. Implementation refers to the execution of these action plans, turning strategic objectives into tangible outcomes. Successful implementation is crucial for church growth, as it translates plans into real-world results. Monitoring and evaluation involve regularly assessing progress toward the church's growth objectives and making necessary adjustments. This process ensures that the church remains on track to achieve its goals and can adapt to any challenges that arise.

Organizational Culture

The norms within a church, which are the unwritten rules govern behaviour. They play a significant role in shaping how effectively strategic leadership can drive growth. A culture that encourages innovation, participation, and accountability can significantly enhance the impact of leadership efforts on church growth. Customs, or the traditional practices and rituals within the church, also influence growth by

determining how well new initiatives align with established traditions. When strategic initiatives are in harmony with these customs, they are more likely to gain acceptance and support from the congregation. Beliefs shared within the church community influence how members perceive and engage with growth strategies. If leadership actions resonate with these beliefs, they strengthen the connection between the congregation and the church's growth objectives, making growth more likely to result.

Church Growth

Church planting is a direct indicator of growth, involving the establishment of new congregations or having new churches in new areas. Strategic leadership is essential in identifying and nurturing opportunities for church planting, which is a key aspect of church growth. Financial increase supports the church's ability to expand its activities, plant new churches, and grow its membership. Effective financial management and resource mobilization are critical for sustaining this aspect of growth. Membership growth reflects an increase in the number of people joining the church, which is a clear sign of the church's expansion. This growth is often the result of effective strategic leadership in decision-making, resource deployment, and the implementation of growth initiatives. Finally, increased discipleship indicates a deepening of members' spiritual lives and commitment to the church. This growth in discipleship often leads to greater involvement in church activities, further contributing to the overall growth of the church.

Moderating Effect of Organizational Culture

Organizational culture serves as a moderating variable that can either enhance or hinder the relationship between strategic leadership and church growth. A strong, positive culture that aligns with the church's mission, vision, and values can amplify

the impact of strategic leadership on growth by creating a supportive environment for change and innovation. This alignment ensures that the congregation is more receptive to growth initiatives and that the leadership's efforts are more impactful and effective. Conversely, a misaligned or negative culture can create resistance to strategic initiatives, making it difficult for the church to achieve its growth objectives. Therefore, understanding and nurturing the right organizational culture is essential for maximizing the effectiveness of strategic leadership in driving church growth.

Literature Synthesis and Research Gaps

Strategic leadership plays a pivotal role in discussions on organizational transformation and growth, with scholars like Alafeshat and Tanova (2019) and Bakir (2017) describing it as a leadership approach centred on ensuring the long-term success of organizations. The literature emphasizes that strategic leadership intent is essential for church growth, particularly in guiding how churches achieve their spiritual and social missions. For instance, Ha (2019) discusses the role of leadership intent in effectively communicating biblical doctrine across diverse cultural contexts. Kanu (2019) on the other hand highlights the importance of collaboration and strategic planning in fostering growth. However, these studies had their focus on contexts like the Catholic Church or cross-cultural missions, leaving a gap when applied to Protestant churches such as the Anglican Church of Kenya. This gap provided the basis for the current study, which aimed to answer the question; what is the relationship between strategic leadership intent and the growth of the Anglican Church of Kenya?

In the context of religious organizations, particularly churches, strategic leadership is vital for managing growth-related challenges. Jordan (2019) emphasizes the importance of strategic leaders in addressing changes that could impede progress. Strategic leadership focus is highlighted in the literature as a critical factor in ensuring

clear organizational direction and overcoming obstacles to growth. Jansen (2020) and Resane (2022) demonstrate that effective leadership focus helps align internal structures and competencies with growth objectives, which is vital for sustaining church growth over time. However, many of these studies tend to generalize findings from broader contexts, such as organizational life cycles or historical church movements, without directly addressing current realities in specific church contexts like ACK. The present study, therefore, seeks to close this gap by attempting to answer the question: In what ways is strategic leadership focus related to the growth of the Anglican Church of Kenya, Nairobi Diocese?

Lategan and Oosthuizen (2016) and Rainer (2020) explore the dual role of churches as both spiritual and organizational entities, highlighting the need for strategic planning to ensure effective strategy execution leadership. The execution of strategies is a vital aspect of leadership that determines whether a strategic plan succeeds or fails. Studies like Houghton et al. (2020) and Sanga (2022) highlight how leaders, especially pastors, play a central role in communicating the strategy and ensuring its implementation through effective resource allocation. Additionally, Nwankwo and Emeahara (2024) show that modern tools like media evangelism can significantly enhance strategy execution in church growth. However, these studies often focus on different organizational or geographical contexts, which leaves a gap in understanding how strategy execution leadership affects church growth within the Anglican Church of Kenya. This study aimed to address that gap by exploring the question: do strategy execution leadership affect the growth of the Anglican Church of Kenya, Nairobi Diocese?

According to Samimi (2022), strategic leaders gain their influence by developing and implementing plans that align followers with the organization's vision,

and they must possess key competencies, such as anticipation, challenge, interpretation, decision-making, alignment, and continuous learning, as noted by Kabetu and Iravu (2018). Although strategic leadership has been extensively researched in the corporate sector, Smith (2020) points out a lack of studies on its application within churches. However, research by Gathuma (2020) and Nyakundi and Ayako (2020) confirms its positive effect on church growth, even though some congregants may resist this leadership approach. Ultimately, integrating strategic leadership into church operations can enhance processes and optimize resource use, as Odhiambo et al. (2021) suggest.

This study explored organizational culture through Schein's (2010) framework, which identifies three levels. At the first level are norms, which are explicit values articulated through mission statements, core values, and formal policies, setting clear expectations for organizational behaviour (Crisp & Stirman, 2023). The second level involves customs, which are the routine practices, rituals, and procedures that become ingrained in daily operations and are reflected in observable artefacts and habitual ways of working (Akpa et al., 2021; Abasi, 2024). The deepest level consists of beliefs, which are underlying assumptions about how the world operates and profoundly influence organizational behaviour, even though they often remain implicit. These beliefs guide decision-making and interactions among members, such as a culture that prioritizes teamwork and thus rewards group achievements over individual contributions (Bamidele, 2024; Basu et al., 2023).

The cultural elements influence conflict resolution and management, which are crucial for fostering positive relationships and growth, particularly in church settings where unresolved conflicts can impede development (Buhari, 2020; Kapanga, 2018). Discipleship, rooted in shared beliefs, is vital for spiritual and numerical growth in churches, as it deepens congregants' spiritual engagement (Van Schaik, 2019; Awuku-

Gyampoh & Asare, 2019). Additionally, effective financial management, guided by organizational norms and internal controls, ensures accountability and resource efficiency, supporting church stability and growth (Gachoka et al., 2018). Across different cultures, these norms, customs, and beliefs also influence corporate strategies and leadership practices, with varying impacts on employee performance and organizational success (Olowookere et al., 2021; Zochriba et al., 2020).

Organizational culture plays a key role in shaping how leadership strategies are implemented, as shown by Aichouche et al. (2022) and Khan et al. (2020), who found that culture influences motivation, agility, and overall organizational performance. However, much of this research has been conducted in non-religious sectors, such as higher education and corporate environments, which may not fully capture the dynamics within church organizations. The current study sought to explore how the organizational culture of the Anglican Church of Kenya interacts with strategic leadership to either enhance or hinder church growth, hence the research question: How does organizational culture moderate the relationship between strategic leadership and church growth in the Anglican Church of Kenya, Nairobi Diocese?

The subject of church growth has become a significant focus within the scholarly community, leading to extensive research and strategic efforts to address these concerns (An, 2019; Awuku-Gyampoh & Andy, 2019; Keita, 2020; Nyakundi & Ayako, 2020). Researchers like Kim (2018), Park (2020), and Eun (2019) have examined the complexities of this phenomenon from various angles. Church growth is typically understood in terms of membership increase, expanded activities, financial improvement, and infrastructure development (Awuku-Gyampoh & Asare, 2019). However, Douglas (2018) advocates for a more comprehensive approach, suggesting that church growth should be evaluated through a variety of activities and its broader

societal impact, not just membership statistics. The decline in church growth is a global issue, notably affecting regions such as the United States, where church closures and decreasing membership are common (Keita, 2020; Jordan, 2019), as well as in parts of Africa, where similar declines have been reported (Ezeanyim et al., 2020; Kanyuira & Kibuthu, 2020).

The studies reviewed each addressed different aspects of church leadership and growth, often focusing on distinct contexts or methodologies. For instance, Bore and Macharia (2022) explore Nehemiah's strategic leadership in a biblical context, which, while insightful, faces limitations in generalizability to contemporary settings. In contrast, Hwang (2021) focuses on practical strategy implementation among missionary organizations, revealing themes like common vision and resource availability. Further, Keita (2020) and Korir et al. (2022) examine leadership in different regions and situations, with Keita (2020) focusing on leadership styles and church growth in the U.S. and Korir et al. (2022) on strategies to address alcoholism in Kenya. These studies highlight varying approaches to leadership and church management.

Similarly, Mora-Ciangherotti and Adolfo (2020) provide insights into growth strategies of Latin American Pentecostal mega-churches, while Muriithi et al. (2019) analyze corporate culture's impact on performance in Christian-based hotels. Both address gaps in their respective areas, with Mora-Ciangherotti and Adolfo (2020) relying on secondary data and Muriithi et al. (2019) focusing on hospitality, which limits direct application to church settings. Olorunnisola (2020) and Resane (2022) offer historical and contemporary perspectives on church growth, respectively, with Resane (2022) highlighting the impact of charismatic leadership and technological challenges. This historical context complements Olorunnisola's (2020) broader

analysis of missionary activities. Sanga (2022) and Tsuma, Siringi, et al. (2019) investigate different aspects of leadership in church settings, with Sanga (2022) examining strategy implementation in Tanzania and Tsuma, Siringi, et al. (2019) focusing on leadership's influence on project sustainability in Kenya. Paul and Jr (2021) and Ndonye (2018) address the financial and administrative aspects of church growth, respectively. Table 1 summarizes the research gaps.

Table 1 Summary of Research Gaps

Researchers	The focus of the Study	Variables	Methodology	Findings	Research Gap	How the Current study addressed the Gaps
Bore and Macharia (2022)	Nehemiah as a strategic leader	Mission Resource mobilization Ethical leadership Conflict management	Narrative analysis of the biblical story.	The study found that Nehemiah's leadership was marked by an initial assessment of the situation, resource mobilization, and delegation of tasks for rebuilding Jerusalem's wall. His success in managing conflicts, using monitoring tools, and demonstrating strategic intent is seen as applicable to modern church challenges.	Conclusions were drawn from a biblical story whose context may not be generalizable to the contemporary church reality thus presenting both contextual and methodological gaps.	The present study undertook primary research on strategic intent and church growth in the contemporary world.
Hwang (2021)	The impact of strategy implementation among missionary organizations and churches collaborating to reach Indonesian domestic workers	Strategy implementation Collaboration Mission Vision	Qualitative methodology was used. The study involved 11 participants from churches engaged in evangelism.	The study identified four key themes that facilitated the missionary work: common vision, availability of resources, sense of community, and drive for success. The common vision unified the organizations in their mission, while the availability of resources allowed them to complement each other's strengths. The sense of community fostered comradeship, leading to faster task execution, and the drive for success enabled them to overcome challenges by	The use of qualitative methodology limited the robustness of the study.	The gap was addressed in the present study through a mixed-methods design.

Researchers	The focus of the Study	Variables	Methodology	Findings	Research Gap	How the Current study addressed the Gaps
				leveraging their collective strengths.		
Keita (2020)	Effect of leadership styles and church growth in the Alexandria and Springfield area	Transformational Leadership Transactional Leadership Laissez-Faire Leadership Servant Leadership Church membership growth	The study adopted a qualitative research approach and collected data using semi-structured interviews that had been used on respondents that had been purposively selected from pastors, deacons, ministers and members of the churches.	The results of the study indicated that servant leadership and transformational leadership were identified as the most suitable leadership styles for the Pentecostal church's growth within the area. The study found that servant leadership was associated with church growth through being true followers of Jesus Christ and prayerful. The study further found transformational leadership within the Pentecostal churches through the resolution of root problems in Pentecostal churches.	The study focused on the leadership styles on the church growth in the United States while the current study is interested in examining the role of leadership in the growth of the Anglican church in Kenya Diocese of Nairobi.	The current study focused on strategic leadership in relation to the growth of the ACK Nairobi Diocese.
Korir et al. (2022)	Strategies employed by the Full Gospel of Kenya for mitigating alcoholism as a means to achieving the great commission	Education Community empowerment Rehabilitation Counselling	Purposive sampling of recovering alcoholics, their families, distributors, and pastors, and simple random sampling for church elders and members.	Although not guided by a strategic plan, the church's efforts aligned with the strategic intent to fulfil the Great Commission, the Church played a significant role through strategies such as preaching, counselling, education, economic empowerment, and rehabilitation.	The research did not examine strategic leadership within the context of a written strategic plan hence strategic leadership was implied rather than explicit.	The present study extended research on strategic intent and church growth by focusing on ACK Nairobi Diocese which was guided by a strategic plan.

Researchers	The focus of the Study	Variables	Methodology	Findings	Research Gap	How the Current study addressed the Gaps
Mora-Ciangherotti and Adolfo (2020)	Strategies adopted by Latin American Pentecostal mega-churches that led to their rapid numerical growth	Fundraising strategies Marketing strategies Networking strategies Church growth	Qualitative review of articles from online sites on church growth methodologies, Pentecostalism and growth theologies	The mega-churches adopted a church growth model incorporating house church leadership training and discipleship materials. During their Sunday services, the churches used Pentecostal characteristics with pneumatological motifs, including spiritual warfare, speaking in other languages fused with the use of contemporary music.	The research however relied on secondary sources of data whose validity and accuracy could not be verified, thus creating a methodological gap.	The present study bridged the gap through the collection and analysis of primary data.
Muriithi et al. (2019)	The role of corporate culture in the organizational health of Christian-based hotels in Kenya	Corporate culture Organizational health Organizational performance Revenue growth Customer satisfaction Market share Staff satisfaction	The study used a followed a cross-sectional survey design within a positivist paradigm. Participants were selected through stratified sampling from faith-based hotels in Mombasa and Nairobi counties.	The study found that organizational culture significantly influenced the performance of these hotels. The study emphasized the importance of fostering a culture of innovation in hotels.	While the research provided valuable insights for similar contexts, the focus on the hospitality sector limited the generalizability of the findings to churches.	The present study addressed this contextual gap by undertaking the study in a church setting.
Olorunnisola, (2020)	Missionary strategic orientation of the Neo-Pentecostal churches	Strategic orientation Church growth and expansion Globalization	Historical analysis	The study outlined three phases of African Christian missionary activities in Europe: the establishment of the African Churches Mission in Liverpool (1922-1964), the growth of	A conceptual gap was identified as the investigation did not proceed through a strategic leadership focus lens.	This gap was addressed by examining how strategic leadership focus interacts with organisational

Researchers	The focus of the Study	Variables	Methodology	Findings	Research Gap	How the Current study addressed the Gaps
				African instituted churches (1960-1970), and the rise of Pentecostal churches from the 1980s. These churches primarily served black Africans, offering a sense of community and addressing Europe's declining Christianity and social issues such as drug abuse and same-sex marriages.		structure to affect church growth.
Resane (2022)	Evolution of the South Africa Assembly of God from a small denomination to a mega movement	Strategic direction Charismatic leadership Church growth	The study traced the church's journey from Azusa revival, to entry into South Africa leading to its registration in 1917.	The study attributed the church's growth to Nicholas Bhengu's charismatic leadership, which implemented a constitution and structured local assemblies into effective departments and ministries, thereby improving internal efficiency. It emphasized Bhengu's push for independent churches to rely on local resources and recognized the missionaries' efforts to hand over control to indigenous South Africans.	Although the Pentecostal Assemblies of South Africa experienced significant growth, the study noted that the rapid advancement of technology presents new challenges, making it difficult to apply historical findings to the present context.	Conclusions were based on primary research which reflected the current state of affairs.
Sanga (2022)	The role of leadership in driving strategy implementation within church	Employee Motivation Staff awareness Strategic objectives	The study utilized a descriptive study design anchored on Maslow's theory (Miller, 2019). The	The study found a correlation between leadership's ability to communicate the church's vision, mission, values, and goals and the effective	A methodological gap was the reliance on quantitative methods to draw	The present study addressed this gap by utilizing a mixed-methods research design.

Researchers	The focus of the Study	Variables	Methodology	Findings	Research Gap	How the Current study addressed the Gaps
	and parachurch organizations, focusing on the Evangelical Lutheran Church of Tanzania, South Central Diocese.	Productivity	involved diocesan employees serving in schools, health centres, headquarters, the clergy, and other departments, were selected through simple random sampling.	implementation of the church's strategy. However, respondents expressed dissatisfaction with the diocese's leadership, particularly criticizing the leaders' failure to embrace and clearly explain the church's vision.	acceptable conclusions.	
Tsuma, Siringi, et al (2019)	Moderating influence of the leadership styles on the stakeholder engagement and sustainability of ACK-funded projects	Resource mobilization Stakeholder engagement Sustainability of church-funded projects	The study deployed a cross-sectional research design and linear regression analysis in examining the objectives of the study.	The study found that democratic and transformational leadership styles were positively correlated with project sustainability while laissez-leadership styles had a negative influence on the project sustainability aspects.	The study focused on the leadership styles on project performance while the current study is interested in examining the role of leadership in the growth of the Anglican church in Kenya.	The current study focused on the three facets of strategic leadership: intent, focus, and execution leadership.
Paul and Jr (2021)	The decision-making strategies and the long-term sustainability in non-denominational churches	Financial decision-making strategies Effectiveness of financial decisions Budget development Church sustainability	The study used a descriptive research design	The study found that effective financial decision-making needs to be motivated by the stakeholder's needs and not the leadership's self-interests. The study further found that prudent financial decision-making enhances resource mobilization and utilization as well as	The study was based on decision-making in non-denominational churches while the current study is based on the leadership practices of the Anglican church.	The current study focused on the strategic leadership practices in the growth of the Anglican church in Kenya.

Researchers	The focus of the Study	Variables	Methodology	Findings	Research Gap	How the Current study addressed the Gaps
				resource requirements forecasts.		
Ndonye (2018)	The influence of the administrative structures on the church growth at Nairobi Gospel Centers International Church	Administrative structures Clear roles and functions Structured decision-making Sustainable church growth	The study undertook a case study research design and collected data from a target population of 35 church leaders.	The study established that at the church level, the various leaders such as the elders, church growth pastors and specific ministry pastors reported to the lead pastor who in turn reported to the senior pastor. This led to a situation in which the lead pastor is in charge of various activities in the church and is expected to direct diverse activities in the church. This leads to a heavy workload, burnout, and work-related stress leading to the ineffectiveness of the leadership structure.	The study focused on the leadership styles to bring church growth at Nairobi Gospel Centers International Church while the current study is interested in examining the role of leadership in the growth of the Anglican church in Kenya.	The current study focused on the role of organizational culture at the intersection of strategic leadership and the growth of the Anglican church in Kenya.
Ngusa (2018)	Impact of strategic leadership on the growth of the African Inland Church (AIC) in Mwanza, Tanzania.	Strategic leadership Follower empowerment	Grounded in Religiosity Theory, the research used a cross-sectional design with purposive sampling for focus groups and simple random sampling for other participants.	It found that the church's teachings promoted personal discipline, job stability, career advancement, and increased income. This led to overall economic stability. The study uniquely addressed life transformation through strategic religious leadership.	Despite its broad sampling across 9 congregations, the study's qualitative nature limited its ability to explore causal relationships between variables.	This gap was closed in the present study by adopting a mixed-methods research strategy

Source: Researcher (2024)

Chapter Summary

The study organized its literature review into distinct sections. It began by concentrating on the empirical literature, followed by an exploration of the theoretical framework. Next, it discussed the conceptual framework before synthesising the relevant literature. The empirical literature review covered five variables thus: Strategic Leadership Intent, Strategic Leadership Focus, Strategy Execution Leadership, Organizational Culture, and Church Growth. The study was anchored on three theories: James MacGregor Burns' Strategic leadership theory, Donald McGavran's Church Growth theory, and Edgar Schein's Organisational culture theory. The next chapter discusses the methodology that was used to undertake the study.

Chapter Three: Research Methodology

Introduction

This chapter delves into the intricacies of research methodology. Hair et al. (2015) conceptualize research methodology as a structured approach to addressing research inquiries by systematically gathering data and subsequently analysing it. The methodology encompasses several key components, including research philosophy, design, target population, sampling techniques, and sample selection criteria. Additionally, this chapter examines the instruments and procedures used for data collection, with particular attention given to aspects such as pilot testing, reliability, and validity of the research instruments employed. Finally, ethical considerations that pertain to the research are thoroughly explored, ensuring adherence to ethical standards throughout the study.

Research Philosophy

The research philosophy for this study was pragmatism. Pragmatism is fundamentally concerned with practical outcomes and the application of knowledge to real-world situations (Kelly & Cordeiro, 2020). In the context of this study, the primary aim was to uncover how strategic leadership and organizational culture contributed to the growth of the Anglican Church of Kenya. The philosophy supported the idea that the value of research lay in its ability to produce tangible, beneficial outcomes that addressed the real challenges faced by the church.

One of the key advantages of pragmatism that made it attractive for this study was its openness to methodological pluralism (Shan, 2022). It allowed for the integration of both qualitative and quantitative methods (Khatri, 2020). This flexibility was particularly relevant in the examination of strategic leadership and organizational culture – concepts that required both numerical data analysis such as growth and qualitative insights such as

leadership practices and cultural dynamics. Pragmatism supported a mixed-methods approach, enabling the researcher to capture the full complexity of the relationship between leadership, culture, and growth. This methodological inclusiveness ensured that the study could draw on the strengths of various research techniques to provide a comprehensive and nuanced understanding of the phenomena under investigation (Turyahikayo, 2021).

Additionally, pragmatism's interdisciplinary nature made it particularly suitable for a study that intersects multiple fields of knowledge (Al-Ababneh, 2020). Strategic leadership, organizational culture, and church growth are concepts that draw from various disciplines, including management, sociology, theology, and organizational studies. Pragmatism encouraged the integration of these diverse perspectives, allowing the research to be informed by a broad range of insights and theories. This interdisciplinary approach enriched the study, providing a more holistic understanding of how leadership and culture interacted to influence church growth (Ugwu et al., 2021).

Research Design

Convergent-parallel mixed methods design was adopted. This research design combines both qualitative and quantitative data collection and analysis methods, allowing the researcher to leverage the strengths of each approach to gain a comprehensive understanding of the research problem (Easterby-Smith et al., 2018). The convergent-parallel mixed methods design involves collecting and analyzing qualitative and quantitative data separately but concurrently, meaning that both types of data are gathered during the same phase of the research (Biggs et al., 2021). The two sets of data are then compared and integrated during the interpretation phase to provide a holistic understanding of the research problem (Siddiqui, 2019). In this study, the qualitative

interviews with church leaders provided context to the quantitative survey data, offering deeper insights into leadership behaviours that may not have been fully captured by the numerical data.

The convergent-parallel approach captured both quantitative and qualitative data, providing a more complete picture of how these factors interact and influence one another. Second, it enables validation and triangulation of results (Nunkoo, 2018). By analysing both qualitative and quantitative data simultaneously, the study cross-validated findings, strengthening the overall validity (Gathii et al., 2019). Furthermore, the design addressed different types of research questions. Moreover, conducting both qualitative and quantitative research simultaneously as opposed to sequentially, enhanced efficiency. The convergent-parallel design allowed the researcher to gather comprehensive data within the same timeframe, which was crucial for timely and relevant results. Finally, the integration of findings at the interpretation stage offered a nuanced analysis (Frechette, et al., 2020). For example, the interview data revealed how church leaders perceive organizational culture as a key enabler of growth strategies, complementing the quantitative findings that indicated a positive correlation between strategic leadership and measurable growth indicators such as membership and financial growth.

The mixed-methods research design was justified because strategic leadership and church growth often involve measurable outcomes, such as membership numbers, financial performance, and the success of church planting initiatives. Quantitative data effectively captured these aspects, providing objective insights into the relationships between leadership actions and growth metrics. At the same time, qualitative interviews enriched this analysis by revealing how leadership decisions are shaped by the church's

cultural context, helping to explain variations in growth outcomes that could not be fully accounted for by survey data alone.

The organizational culture within the church was deeply tied to the values, beliefs, and behaviours of its members, which were best explored through qualitative methods. Interviews with church leaders revealed how culture influenced strategic decisions and the implementation of growth strategies. The integration of findings at the interpretation stage allowed for a nuanced analysis, combining the strengths of both approaches (Frechette et al., 2020). The qualitative interviews deepened the understanding of how strategic leadership is perceived and practised within the church, complementing the quantitative data by highlighting the subjective experiences of leaders in implementing growth strategies and navigating organizational culture.

Target Population

The study targeted church leaders knowledgeable about strategic leadership, organizational structure, and church growth within the Anglican Church of Kenya Nairobi Diocese. The survey included 315 participants, consisting of 9 Provincial administration members (i.e. the headquarters of the Anglican Church of Kenya), 296 archdeaconry/parish leaders, and 10 Nairobi Diocesan Secretariat members. These individuals were selected from management positions within the Anglican Church of Kenya Nairobi Diocese administration, including departments such as Education, Communication, Mission, Development Services, Mothers' Union, and Finance. The smaller size of this group was due to staffing limitations. Additionally, participants were drawn from the metropolitan Nairobi Diocese.

Table 2 Target Population

Target Population	Members	Percentage
Provincial Administration Management	9	2.9%
Archdeaconry/Parochial Leadership	296	93.9%
The Nairobi Diocesan Secretariat	10	3.2%
Total	315	100.0%

Source: ACK (2024)

This narrowing down of the target population to church leadership was justified by the fact that Church leaders are the primary architects and executors of strategic decisions, and their actions have a direct impact on the church's growth. By focusing on leadership, the study was able to closely examine how leaders formulate and implement strategies, set the organizational culture, and drive growth initiatives.

Church leaders are also the custodians of the church's mission, vision, values, and strategic objectives. They play a central role in shaping and maintaining the organizational culture, which in turn influences how effectively growth strategies are embraced and executed within the congregation. Since the study aimed to explore the interplay between strategic leadership and organizational culture in driving church growth, it was essential to concentrate on the individuals who have the most significant influence over these areas.

Additionally, church leadership is uniquely positioned to provide insights into the decision-making processes, resource allocation, and strategic initiatives that are critical to the church's development. This is because they serve a dual role both as members of the congregation and as people who occupy positions of authority. Thus, their perspectives and experiences are directly relevant to understanding how leadership and culture interact to affect church growth. By limiting the sample to church leadership, the study was able to gather in-depth and focused data on the strategic and cultural factors that contribute to

the growth of the Anglican Church of Kenya Nairobi Diocese, making this limitation both relevant and necessary for the study's objectives.

It is also important to note that the majority of the said leaders are also members of the same church but selected, appointed or elected to positions of leadership

Sample Size

The sample size for the study was determined using the following formula by Yamane (1967):

$$n = \frac{N}{1 + N(e)^2}$$
 where n is the sample size, N is the target population, and e is the margin of error (0.05)

The sample size of this study was thus:

$$n = \frac{N}{1 + N(e)^2} = \frac{315}{1 + 315(0.05 \times 0.05)} = 176 \text{ respondents.}$$

The sample size was 176 respondents. The ACK leadership was divided into key groups based on factors like geographic location and leadership level within the church. A proportional number of participants were randomly selected from each group, ensuring that the sample accurately reflected the population. This method reduced the risk of bias and ensured the results could be generalized to the entire leadership of the ACK church. Additionally, six participants were purposively selected for in-depth interviews due to their significant roles in strategy formulation and implementation, offering valuable qualitative insights for the study.

Sampling Method

To select a representative sample of participants from the target population, the study used a proportional stratified sampling technique. This involves dividing the population into strata based on key characteristics that may affect search results, such as

geographic location or level of leadership within the church (Berndt, 2020). Once the strata were identified, a proportional number of participants was randomly selected from each stratum to ensure that the sample was representative of the population (Mugenda & Mugenda, 2019). For example, if the study aims to sample 176 individuals and the population is divided into three strata, the sample size is allocated proportionally to each stratum based on its relative size within the population. Using a proportionate stratified sampling technique improves the representativeness of the sample and reduces the risk of sampling bias. It ensures that the sample accurately reflects the population and that the results can be generalized to the entire population of church leaders within the Anglican Church of Kenya. The stratified sampling techniques possess various advantages that include; being free from bias, and the production of a representative sampling (Blanchet et al., 2017; Liamputtong, 2019). The study also utilized the proportionate aspects of the stratified random sampling by ensuring that the proportionate size of the target population is met in the derived sample as shown in Table 3.

Table 3 Sampling Matrix

Target Population	Calculation	Sample Membership
Provincial Administration Management	$(2.9\%)*176$	5
Archdeaconry/Parochial Leadership	$(93.9\%)*176$	165
The Nairobi Diocesan Secretariat	$(3.2\%)*176$	6
Total	100%	176

Source: Researcher (2024)

In addition to the quantitative sampling method, the study also used purposive sampling to select six participants for in-depth interviews. Purposive sampling consists of selecting people likely to provide rich and relevant data based on their knowledge and experience

of the research subject (Schröder et al., 2014). In this study, the in-depth interviews involved a purposive sample of six heads of department namely: the Directorate of Education, The Department of Communication, the Directorate of Mission, the Anglican Development Services, the Mother's Union Department and the Director for Finance. These leaders were purposively selected for in-depth interviews because of their unique responsibility and involvement in the formulation and implementation of strategy in the church.

Data Collection Methods

According to Henly (2015), data collection procedures refer to the process of systematic gathering of information on the variables of interest intending to measure the stated research questions and test the research hypotheses. The data collection process entailed getting the research authorization process from the diverse stakeholders in the research process including the Pan African University, Ethics and Review Board (ERB) as well as the National Commission of Science, Technology, and Innovation (NACOSTI). The researcher then sought authorization from the Anglican Church of Kenya to conduct the research within its offices. The researcher then administered the consent statement to the individual respondents. The structured questionnaires were self-administered in nature.

According to Mehd (2016), self-administered questionnaires are those questionnaires that are issued to the respondents, and they can fill in the questionnaires on their own. The study made use of the Drop Off and Pick Up (DOPU) method in the data collection process. According to Gathii et al. (2019), the DOPU method of questionnaire administration is utilized when the questionnaires are dropped off by the respondents and picked up later at a pre-agreed time for the data analysis aspects. The DOPU process is associated with a high response rate due to the respondents having sufficient time to

address the research objectives. The high response rate is associated with the elimination of non-response bias (Bhattacharjee, 2012).

Instrumentation

Quantitative data was collected through a structured questionnaire, while qualitative data was collected through in-depth interviews. The structured questionnaire was administered to the sampled participants through face-to-face interviews. The structured questionnaire consisted of closed-ended questions and was designed to collect data on participant demographics, such as age, gender, education level, and leadership experience (Bilgin, 2017; Ghauri et al., 2020). The study used a five-point Likert scale of 1. No Extent, 2. Small Extent, 3. Moderate Extent, 4. Large Extent, and 5. Very Large Extent as the response options (Sekaran & Bougie, 2016). The questionnaire also included items on the following constructs:

Strategic Leadership: This is a multi-dimensional construct comprised of strategic leadership intent, strategic leadership focus, and strategy execution leadership (Gakenia, 2017). Strategic leadership intent was represented by four items that evaluated vision, mission, values, and strategic objectives, respectively. These were: "Our church has a clear and compelling vision statement", "The mission of our church inspires confidence and action", "There is value alignment between the values of the church and those of the leaders", and "Our strategic objectives are specific, measurable, attainable, relevant, and time-bound."

Strategic leadership focus was indicated by items that measured decision-making, resource mobilization, initiatives, and resource deployment. Respectively, the items were: "Decisions made by church leaders are consistent with the vision and mission of the church", "Resources are always mobilized towards the realization of the church's strategic

objectives", "Church leaders take initiatives that draw the church closer to the achievement of the vision of the church", and "Resources are deployed to priority areas as specified in the church's strategic plan".

Similarly, strategy execution leadership was indicated by leadership communication, action plans, implementation, and monitoring and evaluation items. These were: "Church leaders communicate clearly the strategies, tactics and action plans that help achieve priority focus of the strategic plan", "Action plans prepared by leaders are specific, measurable, relevant and timebound", "Our leaders mobilize the entire congregation to implement the laid out strategic plan", and "Our leaders take time to monitor and evaluate progress and take corrective action in a timely and collaborative manner."

Organizational Culture: This construct represented the moderating variable and was reflected in the norms, customs, and beliefs of the church (Jukić, 2021; Thiery, 2018). This construct was measured using a 10-item Likert scale. Norms were represented by four items thus: "Our church incorporates our membership views in the running and management of the church affairs", "Our church leaders exercise an open door policy in dealing with stakeholders and are easily accessible", "Our church adheres to corporate governance principles for transparency in its operations", and, "Our church undertakes adequate monitoring and evaluation of its diverse activities."

Customs were evaluated using four items: "Our church has vibrant discipleship programs for spiritual growth", "Our church has adequate conflict management and resolution mechanism policies", and "Our church has and maintains a professional human resource policy, practices, and procedures", and "Our church has adequate financial accounting systems to manage financial contributions."

Finally, beliefs were measured using two items: "Our church is well versed and embraces change management components" and "Our church endeavours to have a holistic environment to create a conducive working environment."

Church Growth: is the steady rise in the number of members, their spiritual development, and the church's organizational structure as reflected in the establishment of new church plants, financial growth, expansion of membership, and enhanced discipleship initiatives (Nainggolan, 2020). The questionnaire comprised a 10-item Likert scale that measured each of these dimensions of church growth.

The establishment of new church plants was represented by the item "Our church has a well-defined policy for developing infrastructure to meet its functions." Financial growth was represented by two items: "Our church has had an increasing income level through its stewardship activities" and "Our church is financially stable and it can undertake its operations and budgetary activities." Expansion of membership had four items thus: "Our church has consistently kept its membership on an increasing trajectory", "Our church has a growing number of the youth and the young in its membership", "Our church has maintained high membership retention through its ministry", and "Our church has a balanced gender growth in its membership." Enhanced discipleship initiatives were represented by the item "Our church has thriving church programs and activities to meet the expectations of its membership."

In-depth interviews were conducted with a targeted sample of participants to collect qualitative data. Interviews were conducted face-to-face or via virtual platforms, such as Zoom or Skype, depending on what was convenient for the respondent. These were audio-recorded for transcription and analysis. Interviews were guided by a pre-determined interview guide of open-ended questions that explored participants' experiences and perceptions of leadership, organizational culture, and growth initiatives within the church.

The in-depth interview guide included open-ended questions and was designed to gather participants' views on strategic leadership, organizational culture, and church growth.

Reliability of the Research Instruments

The reliability of the research instruments is critical in the undertaking of the research process. According to Ali (2023), the reliability of the research instrument refers to the extent to which a research instrument produces stable and consistent results in the application of the research instruments. Thus, research reliability refers to the repeatability and consistency of the scores or results produced by a specific research instrument (Adeoye-Olatunde & Olenik (2021). The reliability of the research instrument was examined using the examination of the Cronbach alpha coefficient. The study examined the internal consistency of the research instruments.

According to Barada, (2013), internal consistency refers to how well a multi-item scale is correlated in the measurement of a specific construct of interest. This study examined internal consistency as the study used the multi-item scale in the examination of the research phenomenon. The study used the Cronbach alpha coefficient for the measurement of internal reliability measurement.

In this study, the reliability of the research tool was computed using the Statistical Package for the Social Sciences (SPSS) version 22. Although SPSS itself does not directly improve validity and reliability, it was used in the study to perform statistical tests and analyses that helped to establish the validity and reliability of data. In this instance, SPSS was used to check for outliers, missing data, and other data quality issues that might affect the validity of this study's results. Additionally, SPSS was also used to perform reliability tests, such as Cronbach's alpha, which is a measure of the internal consistency of the questionnaire used in the study. According to Mehdi (2016), the Cronbach alpha

coefficient of a threshold of 0.7 and above is sufficient for showing the presence of the internal reliability aspects. Therefore, the instrument reliability threshold for this study was set at 0.7 and above.

By calculating the reliability coefficients using SPSS, the study established that the data collected was reliable and consistent, which improved the overall validity of the research. Therefore, although SPSS itself does not improve validity and reliability, it is a useful tool that was used in this study for data analysis and quality control, which contributed to the overall validity and reliability of this study's results. Overall, these strategies ensured that the research was valid and that the conclusions drawn from the data were accurate and meaningful.

Validity of the Research Instruments

Validity refers to the extent to which a research study measures what it is supposed to measure (Gathii et al., 2019; Kearney, 2016). In this study, several strategies were used to ensure the validity of the research. Initially, the study used a structured questionnaire and an in-depth interview guide whose validity and reliability have been tested in previous studies. This ensured that the questions asked were relevant and accurately captured the concepts being targeted (Ali, 2023). Second, the study used a proportionate stratified sampling technique to select a representative sample of church leaders. This ensured that the sample accurately represented the target population of church leaders, which enhanced the external validity of the study. Third, the study used quantitative and qualitative data collection and analysis methods to provide a more comprehensive understanding of the research problem. This triangulation of data sources improved the validity of the study results. Finally, the study used established statistical methods such as linear regression

analysis to test research hypotheses. This ensured that statistical inferences drawn from the data were valid and reliable.

The study also relied on expert judgment to further assure that the instrument survives the validity test. According to Barada (2013), the concept of expert judgment is to depend on the individuals who have expertise in the subject matter of the research instrument for them to validate the research instrument. The study used the content validity index in the measurement of the validity using the scale provided by the experts. According to Gathii et al. (2019), the content validity index provides the rating of the relevance of the scales as provided by content experts or expert judgement. In this context, Polit and Beck (2010) assert that a content validity of above 0.78 is deemed sufficient for the demonstration of the presence of content validity.

Instrument Pre-testing

According to Ali (2023), instrument pre-testing refers to a small-scale and preliminary study that is undertaken before the full-scale study to determine the viability of the diverse logistical considerations and strengthen the research instrument. Mooi et al. (2018) further view the pilot study as a feasibility study that is designed for testing the research instruments for a larger and final research process. The purpose of the pilot study is to test the research instruments and procedures and to identify any potential problems or challenges that may arise during the main study. The pilot study was undertaken in this study to test the feasibility of diverse research processes, and data collection tools in preparation for the larger final study being undertaken. The pilot study was also undertaken for the measurement of the validity and reliability of the study. According to Gathii et al. (2019), about 10% of the sample size should be utilized for the pilot study. In this context, then 36 respondents were utilized being 10% of the sample size. Sekaran and Bougie

(2016) further posit that the pilot study should be undertaken under similar conditions to the final study and use similar protocols to those to be used in the final study.

The pilot study was undertaken in the Thika Diocese of the Anglican Church of Kenya to avoid data contamination that may occur if the study participants within the target population interact with each other; thereby, influencing their responses during the actual study. Thika Diocese is selected for the pilot study because of its proximity to Nairobi Diocese; thus, manifesting similar socioeconomic and demographic characteristics. The pilot study results were then utilized in the improvement of the research instruments. The results of the pilot study were used to refine the research design and ensure the validity and reliability of the data collected. For instance, the interview questions were simplified to allow respondents to focus on one thematic question at a time. This facilitated the collection of comprehensive, relevant, and focused responses that provided rich data for analysis.

Data Analysis

The study used both quantitative and qualitative data analysis methods to interpret the collected data. Quantitative data were analyzed with the Statistical Package for Social Sciences (SPSS) software Version 25. The data were cleaned, coded, and entered into the software for analysis. Descriptive statistics were employed to summarize participants' demographic characteristics and their perceptions of strategic leadership and organizational culture. This included frequency distributions, mean scores, and standard deviations, with results presented in tables, charts, and graphs.

Diagnostic tests were conducted to evaluate regression assumptions related to normality, linearity, heteroscedasticity, and multicollinearity (Creswell & Creswell, 2018). Normality test assessed whether the dataset followed a normal distribution. In this study, both the Shapiro-Wilk and Kolmogorov-Smirnov tests were used. These tests compared

the calculated test statistic to critical values or p-values to determine if the data significantly deviated from a normal distribution. Evaluating normality was crucial for regression analysis. Where the data did not meet the normality assumption, transformations were applied to approximate a normal distribution.

Linearity test helped examine the linear relationship between study variables, ensuring that changes in one variable corresponded predictably to changes in another. In this study, scatterplots were used to visually assess the linear pattern of the data. A linear relationship was indicated by a straight-line pattern in the scatterplot. This was important as linear regression and other linear modeling techniques assumed linearity. Deviations from linearity could impact the validity and reliability of the regression results. Confirming linearity helped determine the suitability of linear regression models for the data (Creswell & Clark, 2017).

Heteroscedasticity test evaluated whether the variability of residuals in a regression model was consistent or exhibited heteroscedasticity (Ali, 2021). For this purpose, the Breusch-Pagan test was used to check for constant variance in the regression model. This test involved regressing the squared residuals against the independent variables to detect any significant relationships (Bergin, 2018). Identifying heteroscedasticity was important because ordinary least squares (OLS) regression assumed homoscedasticity. If heteroscedasticity was present, it could affect the accuracy and reliability of the regression results (Taherdoost, 2022).

Multicollinearity evaluated the extent of multicollinearity, which occurred when independent variables in a regression model were highly correlated, making it challenging to isolate their individual effects on the dependent variable (Zemlyak et al., 2022). High multicollinearity could lead to unstable parameter estimates and inflated standard errors.

In this study, correlation coefficients were calculated to detect multicollinearity, and the Variance Inflation Factor (VIF) was used to measure it. A VIF value of 1 indicated no multicollinearity, while values above 1 suggested increasing levels. Typically, VIF values above 5 or 10 were considered indicative of high multicollinearity, and this criterion was applied in this study (Edlund & Nichols, 2019).

After completing all the diagnostic tests, multiple linear regression analysis was used to test the study's hypotheses. According to Warner (2013), inferential statistics enable generalizations about population characteristics based on sample data. The analysis aimed to examine the relationships between variables, including the influence of strategic leadership and organizational on the growth of the Anglican Church of Kenya Nairobi Diocese. This analysis helped in understanding the impact of various factors on church growth and allowed for accurate and insightful conclusions.

The following two multiple linear regression models were used for the study.

Model 1: Main Effects

The researcher first sought to establish the baseline relationship between strategic leadership and church growth while also accounting for the main effect of the organizational culture on church growth. This helped in understanding how each variable individually affected the outcome without considering their interaction. This was done by including the predictor variable and the moderator variable as independent variables thus:

$$Y = \beta_0 + \beta_1SLI + \beta_2SLF + \beta_3SEL + \beta_4X_4 + \varepsilon$$

Where Y is the growth of the church

SLI is Strategic Leadership Intent

SLF is Strategic Leadership Focus

SEL is Strategy Execution Leadership

OC is Organisation Culture

Model 2: Interaction Term

This was developed to assess whether the moderator variable (organizational culture) influences the relationship between the predictor (strategic leadership) and the outcome variable (church growth). According to Hayes (2020), the moderated regression analysis should be used for the examination of whether a variable has a moderating influence or not in the relationship between two variables. For this purpose, the researcher created an interaction term to capture the moderation effect. This was done by multiplying the strategic leadership composite score by the organizational culture composite scores using the transform command in SPSS. This generated a new variable that represented the interaction between strategic leadership and organizational culture. The moderating effect is indicated by a significant interaction term. The model was expressed as follows:

$$CG = \beta_0 + \beta_1SL + \beta_2OC + \beta_1SL \times \beta_2OC + \varepsilon$$

Where CG is the growth of the church

X1 is Strategic Leadership

X2 is Organizational Culture

$\beta_1SL \times \beta_2OC$ is the interaction term

The following table summarizes the analytical model for each hypothesis and possible outcomes:

Table 4 Summary of Analytical Models

Hypothesis	Analytical model	Possible outcome/ Decision
H01: There is no significant relationship between strategic leadership intent and growth of the ACK Nairobi Diocese.	$CG = \beta_0 + \beta_1SLI + \varepsilon$	$p < .05$ Reject the first hypothesis as there is a significant relationship between strategic leadership intent and growth of the ACK Nairobi Diocese.
H02: There is no significant relationship between strategic leadership focus and growth of the ACK Nairobi Diocese	$CG = \beta_0 + \beta_1SLF + \varepsilon$	$p < .05$ Reject the second hypothesis as there is a significant relationship between strategic leadership focus and growth of the ACK Nairobi Diocese.
H03: There is no significant relationship between strategic execution leadership and growth of the ACK Nairobi Diocese	$CG = \beta_0 + \beta_1SEL + \varepsilon$	$p < .05$ Reject the third hypothesis: as there is a significant relationship between strategic execution leadership and growth of the ACK Nairobi Diocese.
H04: There is no significant moderating influence of organizational culture on the relationship between strategic leadership and growth of the ACK Nairobi Diocese	$CG = \beta_0 + \beta_1SL + \beta_2OC + \beta_1SL \times \beta_2OC + \varepsilon$	$p < .05$ Reject the fourth hypothesis as there is a significant moderating influence of organizational culture on the relationship between strategic leadership and growth of the ACK Nairobi Diocese.

Qualitative data was analysed using the Braun and Clarke (2017) thematic analysis process which is a widely used method for identifying, analyzing, and reporting patterns or themes within data. It began with data familiarization, where the researcher immersed himself in the data by reading and re-reading the material, taking notes, and becoming deeply acquainted with the content. This stage was crucial for developing an initial understanding of the data. The next step involved generating initial codes, where significant data segments were systematically labelled with concise codes that capture their essence. Deductive coding was applied by utilizing pre-existing theories and frameworks related to strategic leadership and organizational culture. The researcher

developed a set of codes before analysing the data, focusing on specific aspects such as strategic leadership intent, strategic leadership focus, and strategy execution leadership, which were central to the study's investigation of the relationship between strategic leadership and church growth. These predetermined categories guided the analysis, enabling the researcher to systematically assess how the respondents' experiences and perspectives aligned with or supported the established concepts, thus allowing the study to test the theoretical framework in the context of the church.

The researcher used ATLAS.ti software to analyse data. This is a software application used for qualitative data analysis (Gupta, 2024). It helps researchers organize, analyze, and visualize qualitative data, such as interview transcripts, field notes, or survey responses (Sorato et al., 2020). The software allows users to code data, identify themes, and make connections between different pieces of information, which is particularly useful in qualitative research (Adelowotan, 2021). It also provides tools for creating visual representations of data, like networks and maps, to aid in the interpretation and presentation of data (Paulus & Lester, 2020).

Ethical Considerations

The ethical considerations refer to a collection of principles and rules that should be followed in the undertaking of the research process to achieve the research objectives without harming the research respondents (Mugenda & Mugenda, 2019). The study ensured that ethical considerations were adhered to by ensuring the anonymity and confidentiality of the respondents. To begin with, the researcher obtained a certificate of ethical clearance from PAC University's Institutional Scientific and Ethics Review Committee (ISERC) and a research authorization letter which serve as endorsements of the researcher's credentials as a student of Pan Africa Christian University. The researcher

then applied for a permit from the National Commission for Science, Technology and Innovation and a research authorization from the same institution. Further, a permission letter was sought from the ACK Church Diocesan Bishop of Nairobi.

Research participants were required to fill out an informed consent form provided in Appendix A. The informed consent process began with an introduction of the researcher as a student of PAC University undertaking a Doctor of Philosophy in Organizational Leadership. The informed consent form explained the purpose of the study, confidentiality measures, risks and benefits of participation and a statement of informed consent was issued to prospective participants before the study. Prospective participants were given ample time and opportunity to clarify all the issues.

The researcher required the prospective participants to declare that they understood that they were free to withdraw their consent to participate at any time before or during the survey. There was no penalty of benefits for refusal to participate or withdrawal of participation. However, the prospective participants were informed that their right to withdraw would lapse once the data collection phase was completed. Participants did not receive any compensation for participating in the study, and no costs were anticipated on the part of the respondents. This is because the questionnaire was given at their convenience.

The researcher did not ask for the respondents' names to protect participant privacy and confidentiality. Confidentiality was carefully maintained for church leaders who participated in interviews. These leaders were assigned pseudonyms to ensure their identities were protected throughout the research process. During the interview sessions, no personal identifiers were recorded, and the audio recordings were securely stored in password-protected files. Access to interview transcripts was limited to the researcher. Transcripts were anonymized before analysis, removing any potentially identifying

information. After the completion of the study, all interview recordings were deleted to further safeguard participant privacy, and only anonymized data was retained.

Responses to the questionnaire were treated in absolute confidence and were used just for this research study. Data from the respondents was secured in a file cabinet. Erroneously inserted identification information was struck off. Questionnaire data was labelled with numeric codes, and data kept electronically had password security as part of confidentiality measures. Data entry and coding staff were strictly instructed not to let anyone unauthorized access the data. As a hiring prerequisite, they were required to sign a non-disclosure agreement. The researcher closely monitored the data entry resource hired to ensure that all confidentiality and privacy regulations were followed strictly to the letter. Once the study was over, the data was stored for a period not exceeding two years, afterwards, physical data was shredded, while electronic data files were deleted.

The researcher anticipated no risk or pain on the side of the participants. This was so because participation in the retirement transition study does not necessitate individuals disclosing sensitive information. Furthermore, because the study participant was the unit of analysis, there were no known risks to the community or third parties. Understanding the relationship between strategic leadership, corporate culture, and church growth can assist participants in managing the expansion and transformation of the church. Through their involvement, pertinent data was gathered and analyzed, and the report was to be made accessible for them to read and become better knowledgeable about retirement planning to protect their marital satisfaction after retirement.

The report was written in such a manner that no identifying information was featured in the results. Since the data was assigned unique numeric codes, the results were not traceable to a specific respondent. Participants were not identified either directly or indirectly. The researcher planned to present study findings during a conference open to

interested parties. The research would also be published in a peer-reviewed, open-access journal so that participants can read it for free and learn more about its findings.

Chapter Summary

This chapter detailed a study that employed both qualitative and quantitative methods to examine the impact of strategic leadership and organizational culture on the growth of the Anglican Church in Kenya. Grounded in Strategic Leadership Theory and Upper Echelon Theory, the research involved 315 church leaders, including members from ACK Provincial headquarters administration, Archdeaconry/Parish leaders, and the Nairobi Diocesan Secretariat. A sample of 176 respondents was selected using proportional stratified sampling. Data was gathered via structured questionnaires and in-depth interviews and analyzed with SPSS and thematic analysis. A pilot study in Thika Diocese was conducted to refine the data collection tools. The next chapter presents the results and discussion of the study.

Chapter Four: Results and Discussions

Introduction

This chapter presents the research findings. It commences with an overview of the response rate and demographic breakdown of the collected data. Subsequently, it presents a descriptive analysis of church growth. The remainder of the chapter is structured around the specific objectives outlined in the study, namely: examining the correlation between strategic leadership intent and the growth of the Anglican Church of Kenya; investigating the association between strategic leadership focus and the church's growth; exploring the link between strategy execution leadership and church growth; and assessing the potential moderating effect of organizational culture on the relationship between strategic leadership and church growth within the Anglican Church of Kenya.

Response Rate and Demographic Analysis

The response rate is presented in this section, along with the demographic characteristics of the respondents such as gender, education level, and role/position held in the church.

Response Rate

Response rate is the significant information that provides insight into the representativeness and reliability of the study's findings, ensuring that the results accurately reflect the target population within the ACK Nairobi Diocese. The response rate is as presented in table 5.

Table 5 Response Rate

Category	Frequency	Percent
Respondents	176	100%
Non-respondents	0	0%
Total	176	100%

Table 5 shows that all the targeted 176 leaders participated as respondents, translating to a 100% response rate. This response rate was explained by the high acceptance of the study by all the stakeholders of the church as a timely endeavour that can have positive strategic and policy implications for the growth and expansion of the church. The researcher undertook face-to-face administration of the questionnaires which is known to yield higher response rates than other methods. The response rate surpassed the threshold suggested by Bogner and Landrock (2016) that a response rate of at least 70% is excellent.

This means there were no non-responses, making the data set complete and fully representative of the intended sample population. This effectively eliminated the risk of non-response bias, which occurs when the characteristics of non-respondents differ significantly from those who responded.

Gender of Respondents

Gender distribution is significant as it ensures that the study captures diverse perspectives, helping to determine whether the findings reflect the experiences of both male and female church leaders within the ACK Nairobi Diocese. The gender distribution of respondents is presented in table 6.

Table 6 Gender Distribution

Gender	Frequency	Percent
Male	120	68.2%
Female	56	31.8%
Total	176	100.0%

Table 6 shows that male respondents were (120) 68.2%, while female respondents were (56) 31.8%. The results indicate that there were about twice as many male respondents as females. This may be explained by the fact that the majority of the

respondents were members of the clergy, which is a male-dominated profession. Thus, the overrepresentation of male respondents in a study on the clergy aligns with the broader gender dynamics within this profession in keeping with the perspectives of Bassey et al. (2018). However, that about a third of the respondents were of the opposite gender is an indication that there was adequate gender representation in the study.

Respondents' Education Level

The study sought to establish the highest level of education of respondents. The distribution of educational levels provides context for understanding the background and qualifications of the participants, and it can also influence the interpretation of the study's findings, as individuals with different educational backgrounds may have different perspectives and experiences. Table 7 shows how respondents were distributed in terms of education level.

Table 7 Respondents' Level of Education

Level of education	Frequency	Percent
Secondary Level	15	8.5%
Certificate level	26	14.8%
Graduate level	94	53.4%
Post graduate level	41	23.3%
Total	176	100.0%

Table 7 shows that majority of the respondents had university level of education. Specifically, 53.4% (94 respondents) were graduates, while 23.3% (41 respondents) had completed post-graduate education. Additionally, 14.8% (26 respondents) had attained a certificate level of education, and 8.5% (15 respondents) had completed secondary education. The data suggests that the majority of the respondents in the study were well-educated, with over half of them having completed a university-level education. A

significant portion had even pursued higher education beyond the bachelor's level. A well-educated clergy implies a higher potential for informed decision-making which augurs well for strategic leadership. It is also a demonstration of intentional staffing of the clergy with adequate training to realize the strategic aims of the church, which agrees with Mutinda et al.'s (2018) emphasis on the need for matching both human resources to achieve organisational goals.

Respondents' Role in the Church

The respondents were asked to indicate their role in the church. Understanding the distribution of the respondents across various roles provides insights into the composition of the sample and the perspectives that may be represented in the study. Table 8 shows the results.

Table 8 Respondents' Role in the Church

Respondents' role in the church	Frequency	Percent
Provincial administration management	5	2.8%
Archdeaconry/parochial leadership	158	89.8%
The Nairobi Diocesan secretariat	13	7.4%
Total	176	100.0%

Table 8 shows that respondents in Archdeaconry/parochial leadership were the majority at 89.8%, followed by members of the Nairobi Diocesan secretariat (7.4%) and lastly, provincial administration management (2.8%). The data indicates that the majority of the respondents are actively involved in Archdeaconry or Parochial leadership roles, suggesting a strong representation of individuals in positions responsible for strategy implementation.

Descriptive Statistics

Reporting the aggregate scores for strategic leadership intent, strategic leadership focus, strategy execution leadership, organizational culture, and church growth is significant as it provides a quantitative summary of these key variables, allowing for a clearer understanding of the overall trends and relationships within the study. These descriptive statistics help in comparing different aspects of leadership and organizational culture, ultimately revealing their impact on church growth in the ACK Nairobi Diocese. The descriptive statistics for each variable are presented in table 9 on a 5-point scale from 1=no extent to 5=very large extent. The table presents the mean (M) and standard deviation (SD) scores.

Table 9 Strategic Leadership Intent Item Statistics

Items	M	SD
Strategic leadership intent aggregate score	3.79	0.699
Strategic leadership focus aggregate score	3.46	0.892
Strategy execution leadership aggregate score	3.45	0.774
Organizational culture aggregate score	3.52	0.680
Church growth aggregate score	3.31	.0580

The strategic leadership intent aggregate score was moderately high (M=3.79, SD=.699) implying that in general, the strategic leadership within the church is perceived positively by respondents. This finding aligns with Strategic Leadership Theory as advanced by Burns (1979) and Jenssen (2019) who held that effective strategic leadership involves setting a clear vision and strategic goals. The positive perception of the church's strategic intent reflects the theory's emphasis on leaders shaping and guiding the organization's vision and mission.

On aggregate, the mean score for strategic leadership focus was moderately high ($M=3.46$, $SD=0.892$), suggesting that, on average, respondents tended to agree with the various aspects of the strategic leadership focus of the church. This agrees with Strategic leadership theory's principles as articulated by Smith (2020) who highlights the importance of a strong strategic focus in aligning efforts with organizational goals. The agreement among respondents with the church's strategic focus supports the theory's assertion that a clear and well-defined focus is essential for achieving growth.

The aggregate score for organizational culture was moderately high ($M=3.52$, $SD=0.68$), suggesting that the church had a moderately strong organizational culture. The mean score for church growth on aggregate was moderate ($M=3.31$, $SD=.058$), suggesting that the church was perceived by the clergy as growing to a moderate extent. This finding is in line with Strategic Leadership Theory's recognition of the role of organizational culture in achieving strategic objectives as put forward by George et al. (2019). A robust culture that supports strategic goals facilitates effective strategy implementation, reflecting the theory's emphasis on the interplay between culture and strategy.

Diagnostic Tests

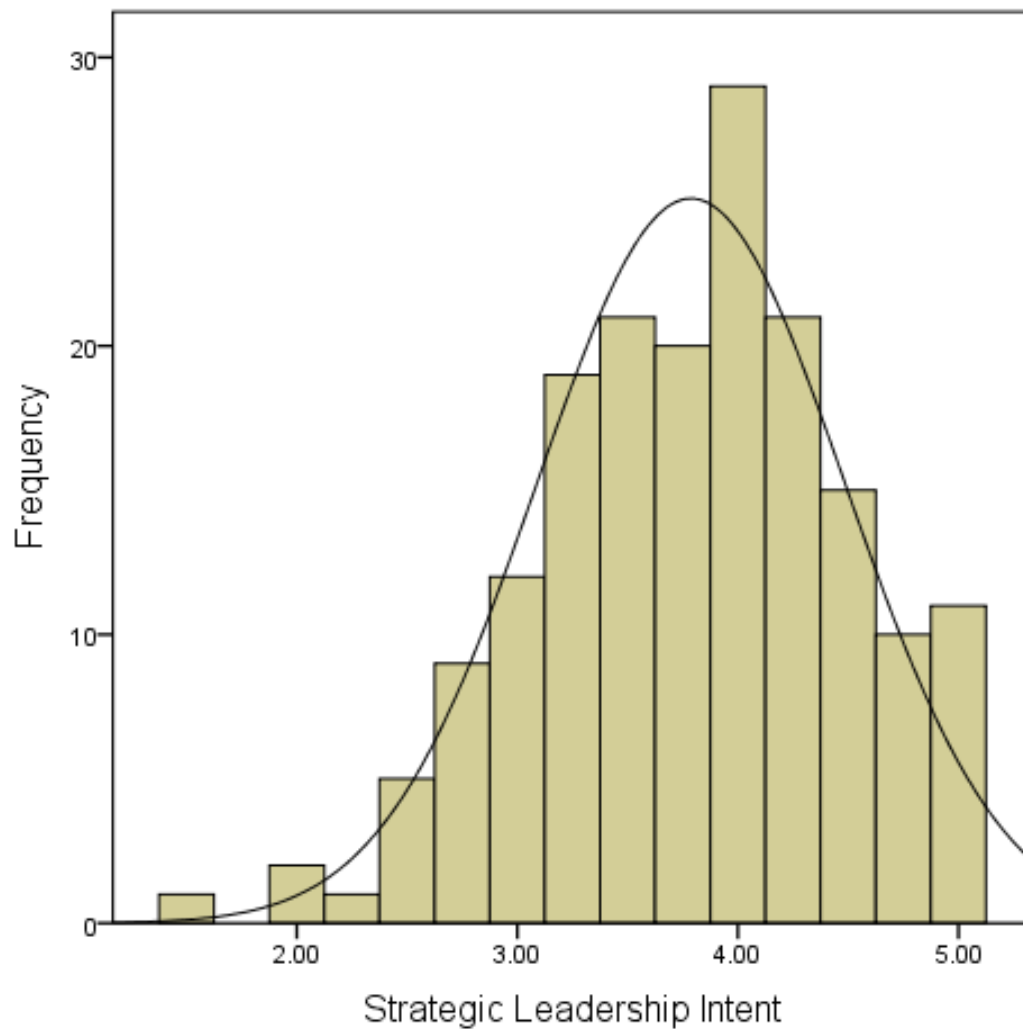
Diagnostic tests were conducted to evaluate regression assumptions related to normality, linearity, heteroscedasticity, and multicollinearity (Creswell & Creswell, 2018). Normality was assessed using the Shapiro-Wilk and Kolmogorov-Smirnov tests to determine if the data followed a normal distribution, with transformations applied if needed. Linearity was examined through scatterplots to ensure a straight-line pattern, critical for the validity of linear regression models (Creswell & Clark, 2017). Heteroscedasticity was tested using the Breusch-Pagan test, which regressed squared residuals against independent variables to check for constant variance (Ali, 2021; Bergin, 2018). Multicollinearity was evaluated by calculating correlation coefficients and using

the Variance Inflation Factor (VIF), with values above 5 or 10 indicating high multicollinearity (Zemlyak et al., 2022; Edlund & Nichols, 2019). This section presents and interprets the output of these diagnostic tests for each variable.

Normality of Strategic Leadership Intent Composite Score

The composite score for strategic leadership intent was checked for normality of the distribution using a histogram as shown in figure 2.

Figure 2 Histogram for Strategic Leadership Intent Composite Score



A visual examination of the distribution suggests that the scores were normally distributed, thus, fulfilling the requirement for normality of data. Fulfilling the requirement

for normality means that the composite scores for strategic leadership intent meet the criteria for a normal distribution.

Normality of Strategic Leadership Focus Composite Score

A visual impression of the distribution of strategic leadership focus composite score is shown in Figure 3.

Figure 3 Histogram for Strategic Leadership Focus Composite Score

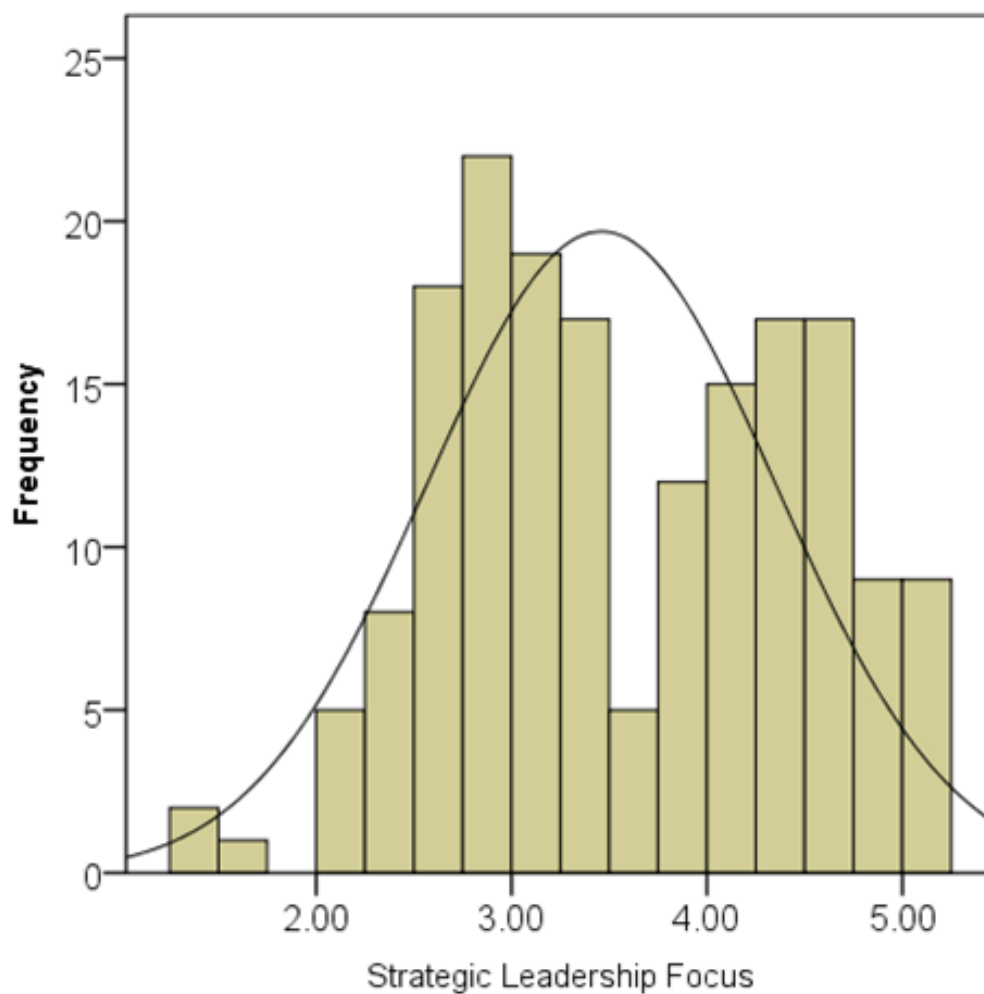


Figure 3 shows that the distribution of the dataset was non-normal; thus, violating normality requirement. This was resolved through log-transformation to help make the distribution more symmetric and closer to a normal distribution.

Normality of Strategy Execution Leadership

Strategy execution leadership composite score was plotted on a histogram to examine the normality of its distribution. Figure 4 presents the result.

Figure 4 Histogram for Strategy Execution Leadership Composite

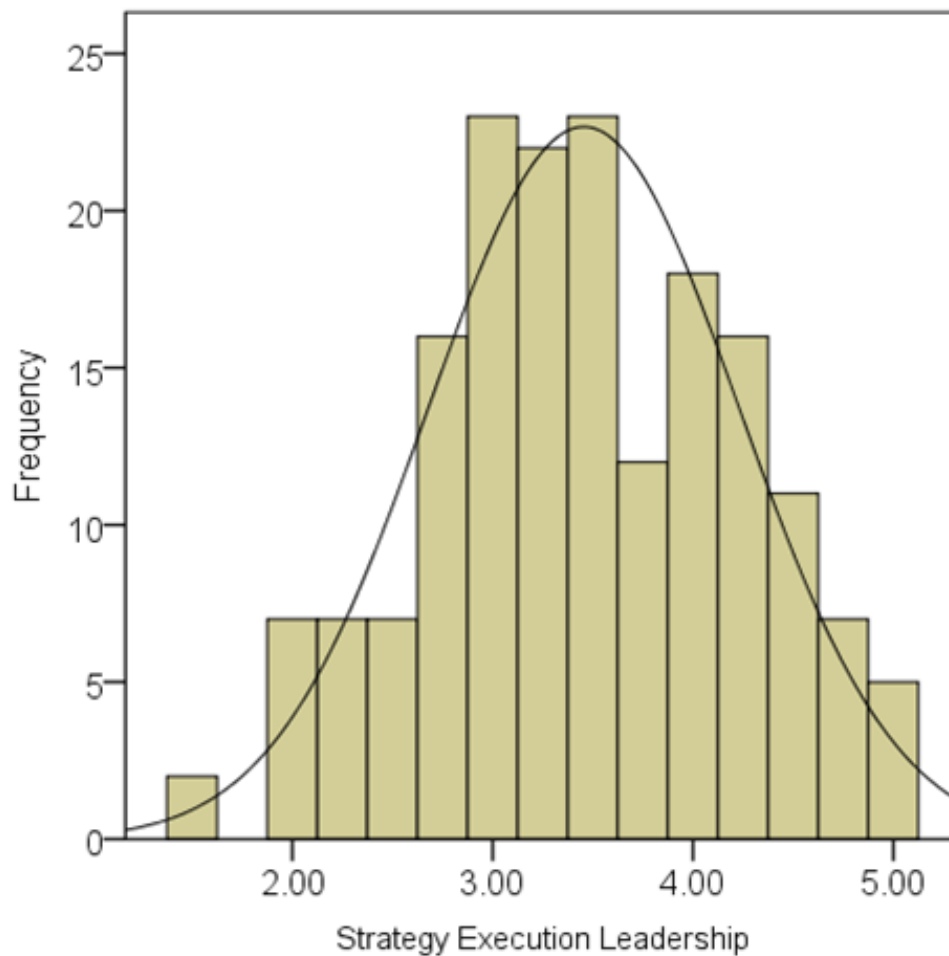
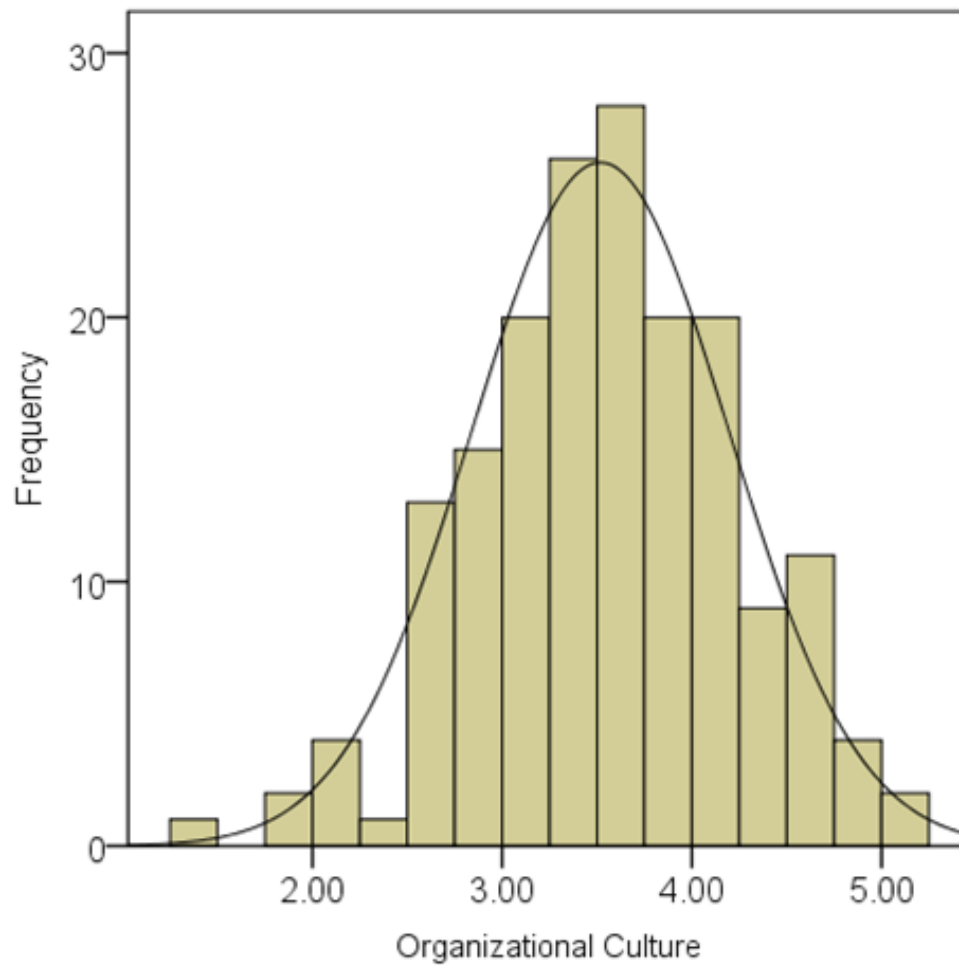


Figure 4 shows that the scores for strategy execution leadership tended towards a normal distribution. The distribution suggests that a significant portion of the ACK leadership exhibited average levels of competence or effectiveness in executing strategies.

Normality of Organizational Culture

The composite score for organizational culture was presented in a histogram to check whether the dataset was normally distributed. Figure 5 displays the data.

Figure 5 Histogram for Organisational Culture Composite Score

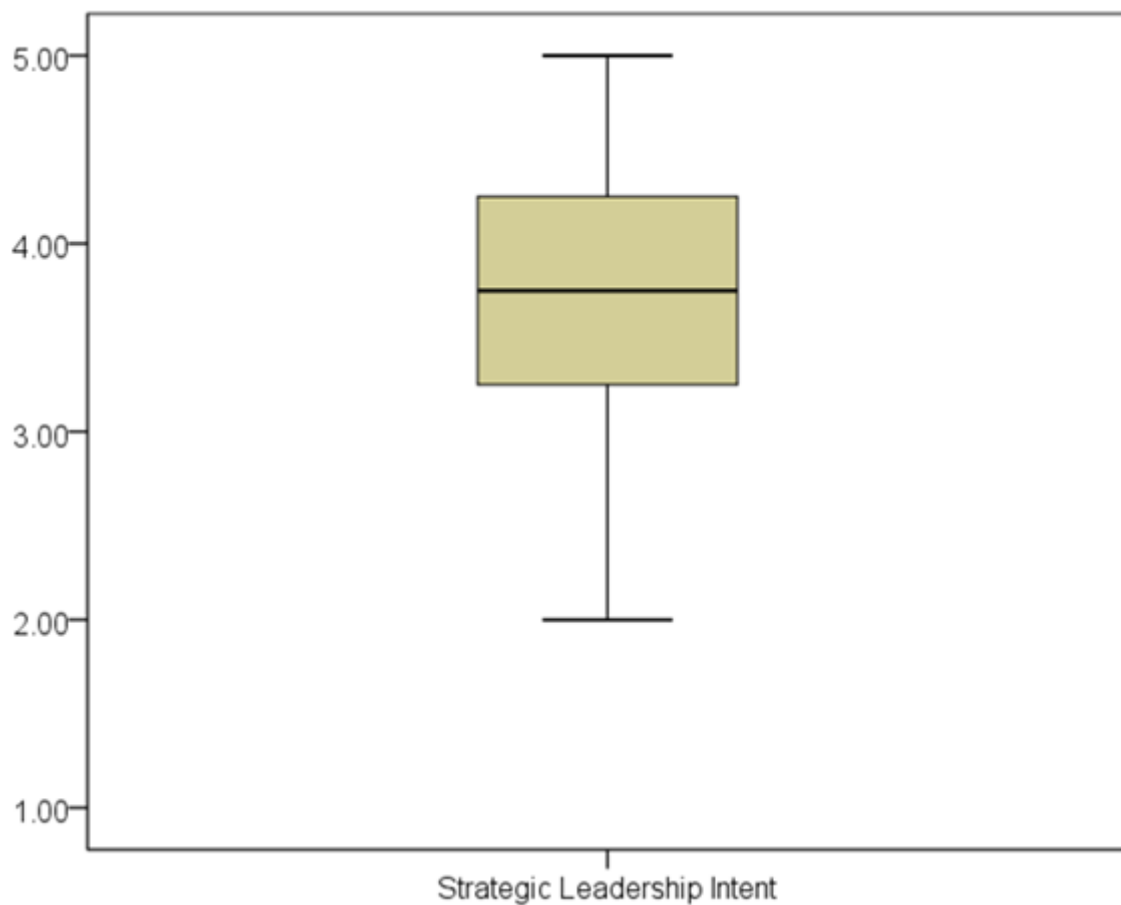


A visual inspection of figure 5 reveals that organizational culture composite score tended towards a normal distribution, thus fulfilling the requirement of normality.

Outlier Test for Strategic Leadership Intent

Outlier test was performed to check the distribution of strategic leadership intent composite score. Figure 6 shows the output.

Figure 6 Boxplot for Strategic Leadership Intent Composite Score



A visual examination of figure 6 reveals that there was no outlier in the dataset; thus, fulfilling the requirement of no outliers. The finding suggests that the data is relatively homogeneous and follows a more typical distribution. This enhances the reliability and validity of statistical analyses based on this dataset.

Outlier test of Strategic Leadership Focus Composite Score

Presence of outliers was checked using a boxplot as shown in figure 7.

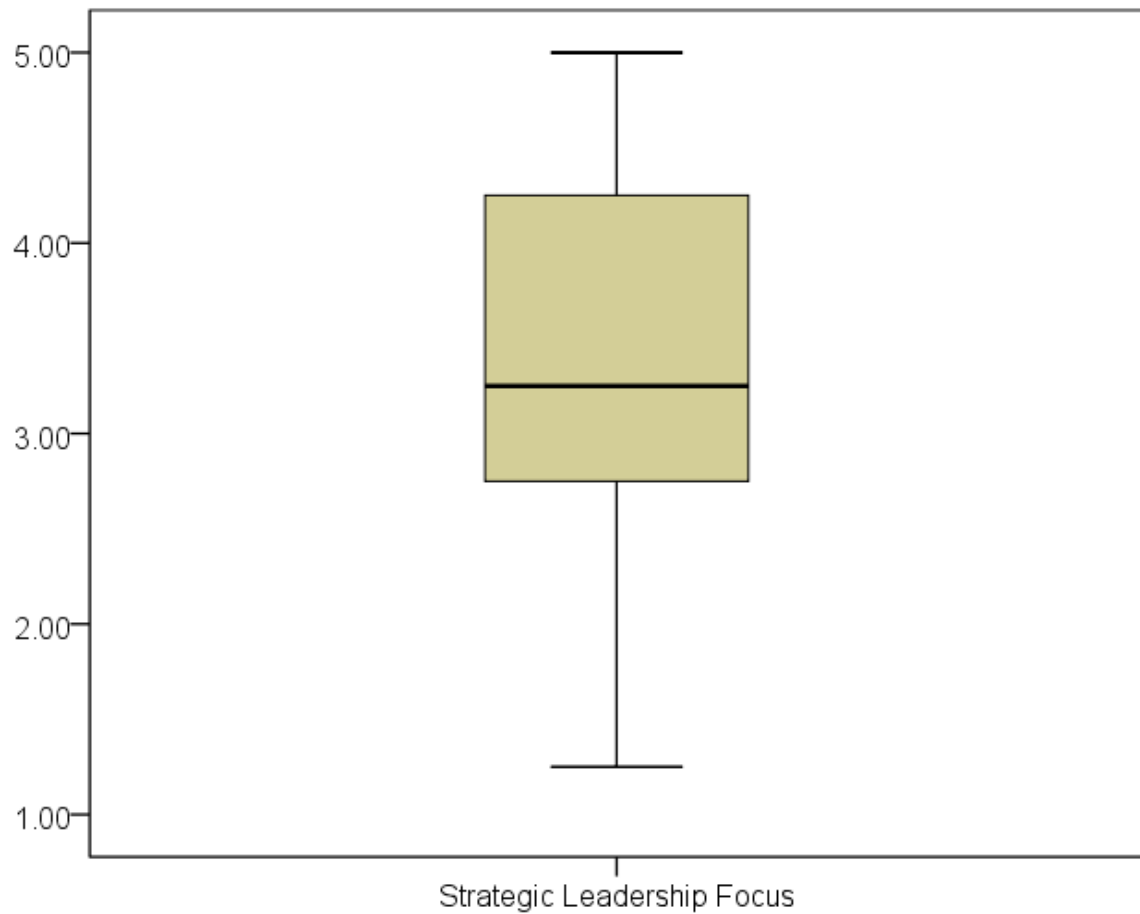
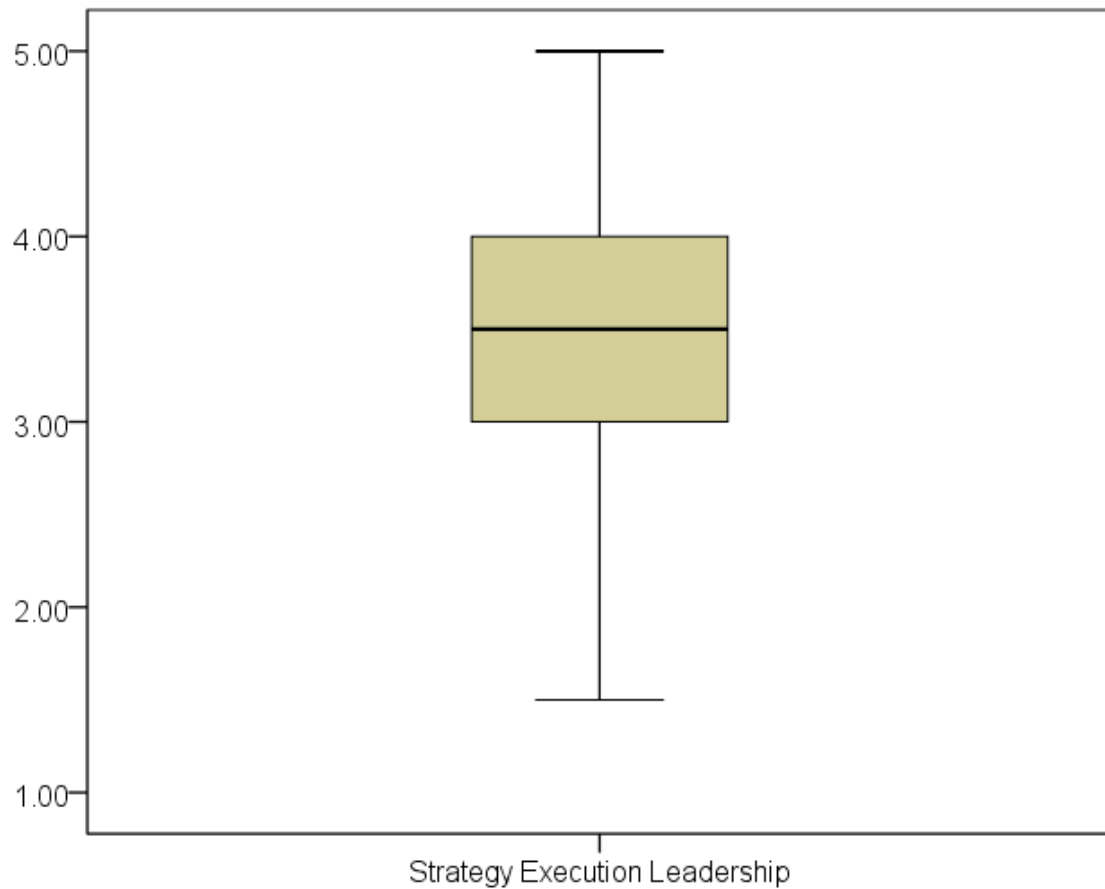
Figure 7 Strategic Leadership Focus Boxplot

Figure 7 shows that there was no outlier in the dataset in compliance with the requirement of no outlier.

Outlier Test for Strategy Execution Leadership

Strategy execution leadership composite score was checked for outliers using a boxplot as shown in figure 8.

Figure 8 Boxplot for Strategy Execution Leadership



A visual examination of the boxplot indicates that outliers were absent in the dataset, thus fulfilling the requirement of no outliers. This absence of outliers enhances the reliability of the assessment during hypothesis testing.

Outlier Test for Organizational Culture

Organizational culture composite score was checked for the presence of outliers using a boxplot as presented in figure 9.

Figure 9 Boxplot for Organizational Culture Composite Score

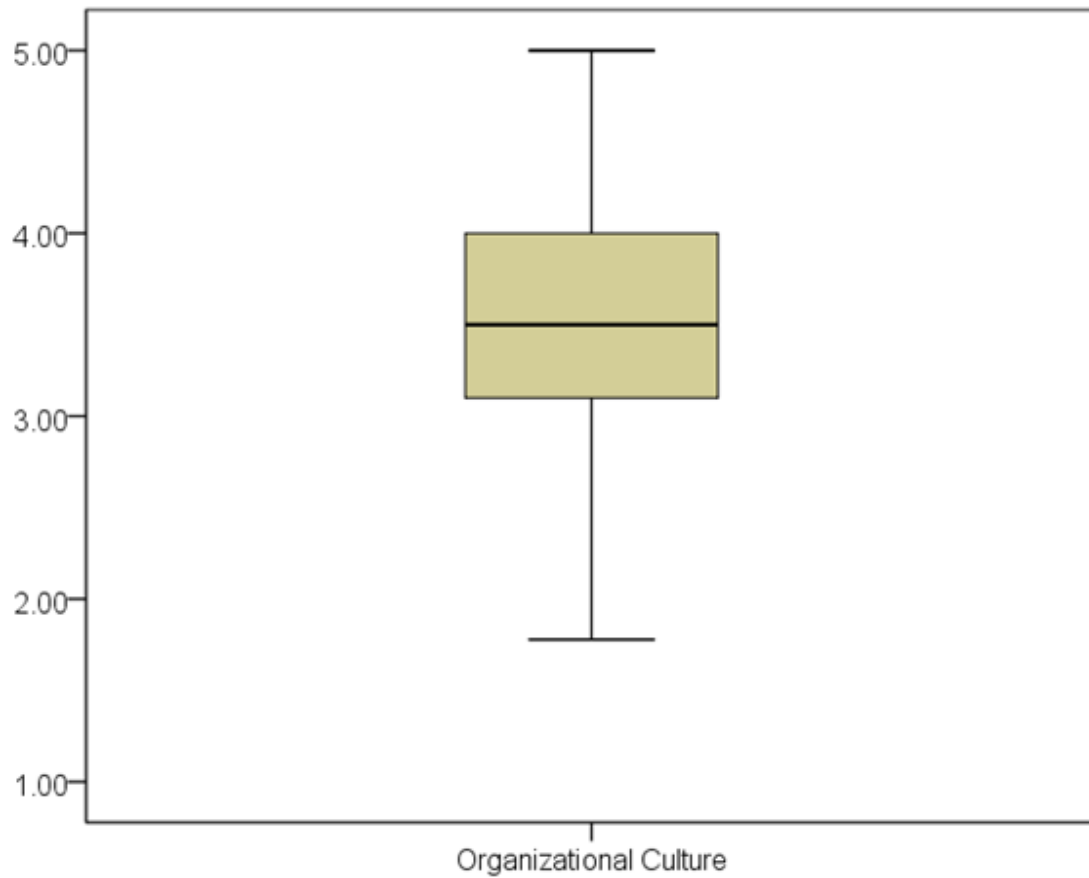


Figure 9 shows that there were no outliers in the organizational culture composite score in keeping with the assumption of regression analysis.

Linearity test of strategic leadership intent

The relationship between strategic leadership intent and church growth was plotted on a scatter diagram as shown in figure 10.

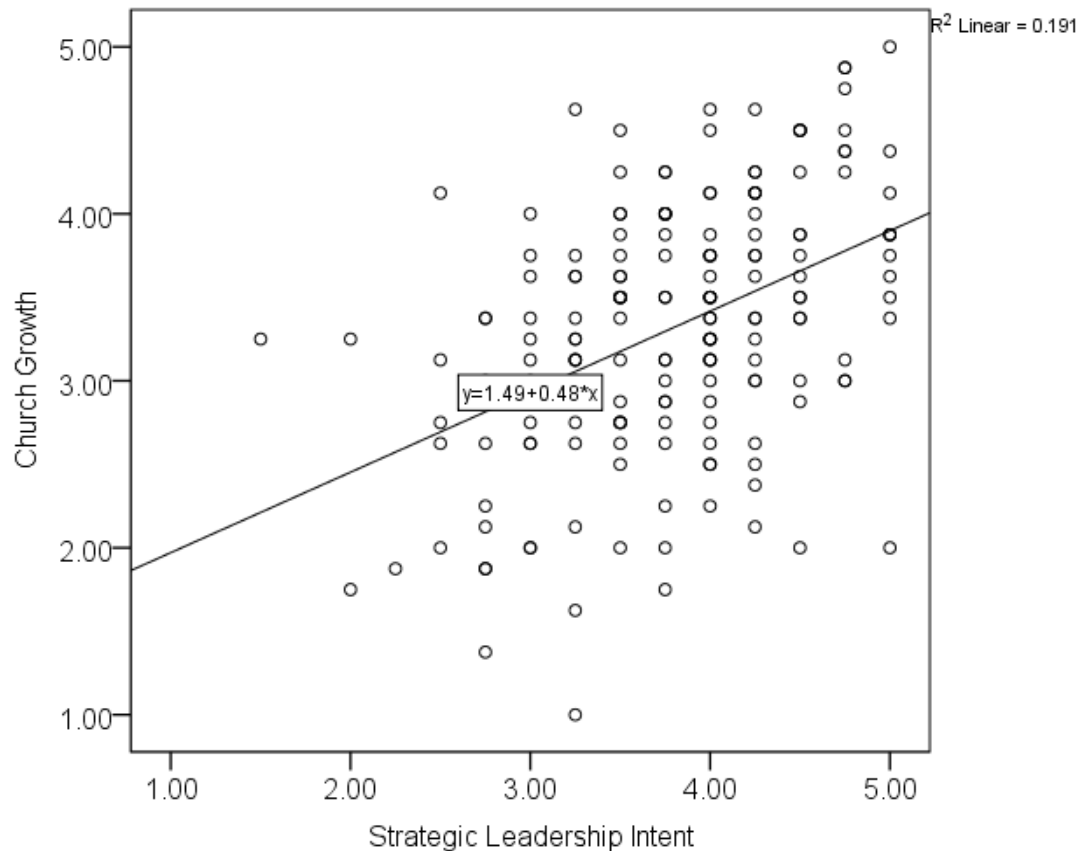
Figure 10 Strategic Leadership Intent and Church Growth Scatterplot

Figure 10 indicates the existence of a linear pattern in the data points from bottom left to top right, which implies that the relationship between strategic leadership intent and church growth was linear. The existence of a linear pattern suggests that there is a clear and potentially predictable relationship between strategic leadership intent and church growth. Assemblies with stronger strategic leadership intent, as measured by the scores, tend to experience higher levels of growth.

Linearity Test for Strategic Leadership Focus

The linearity of the relationship between strategic leadership focus and church growth was undertaken using a scatter diagram as shown in figure 11.

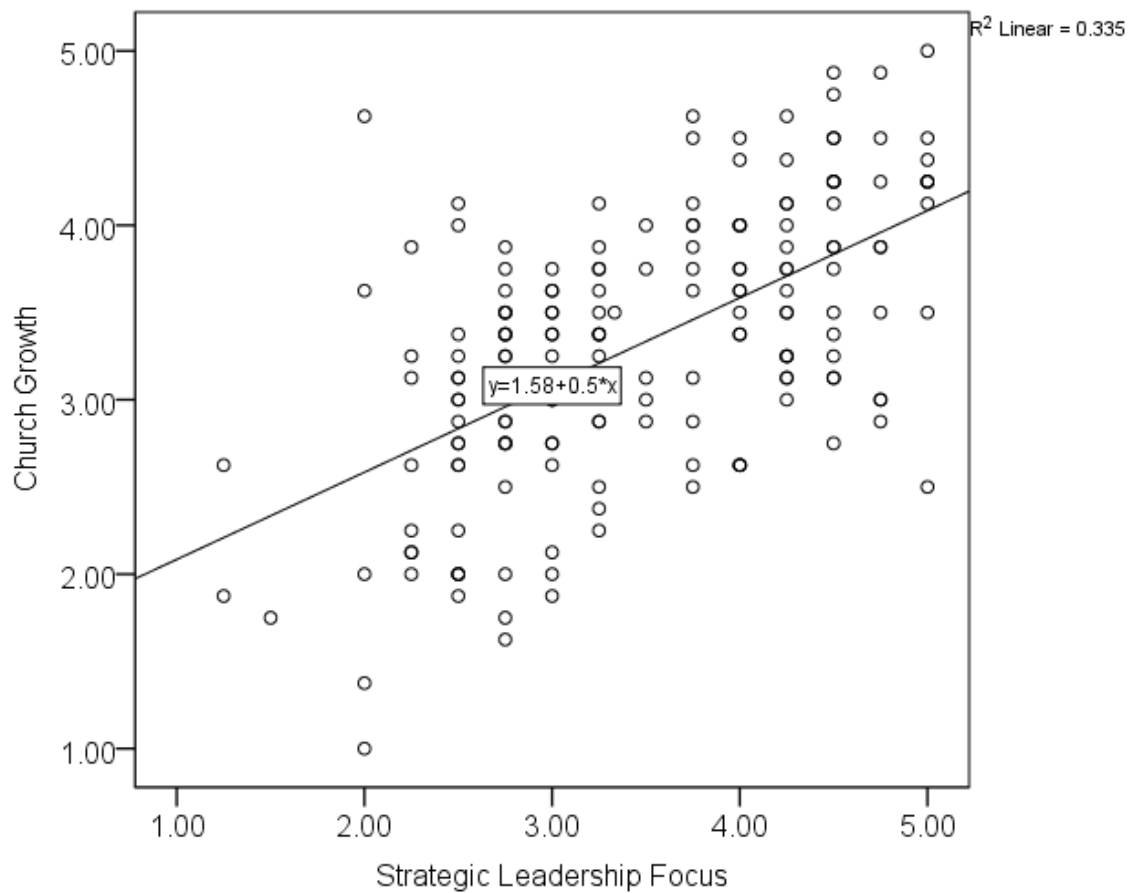
Figure 11 Church Growth and Strategic Leadership Focus Scatterplot

Figure 11 reveals the presence of a linear pattern between church growth and strategic leadership focus.

Linearity of Strategy Execution Leadership

Linearity of strategy execution leadership was checked by aid of a scatterplot and the output presented in figure 12.

Figure 12 Strategy Execution Leadership and Church Growth Scatterplot

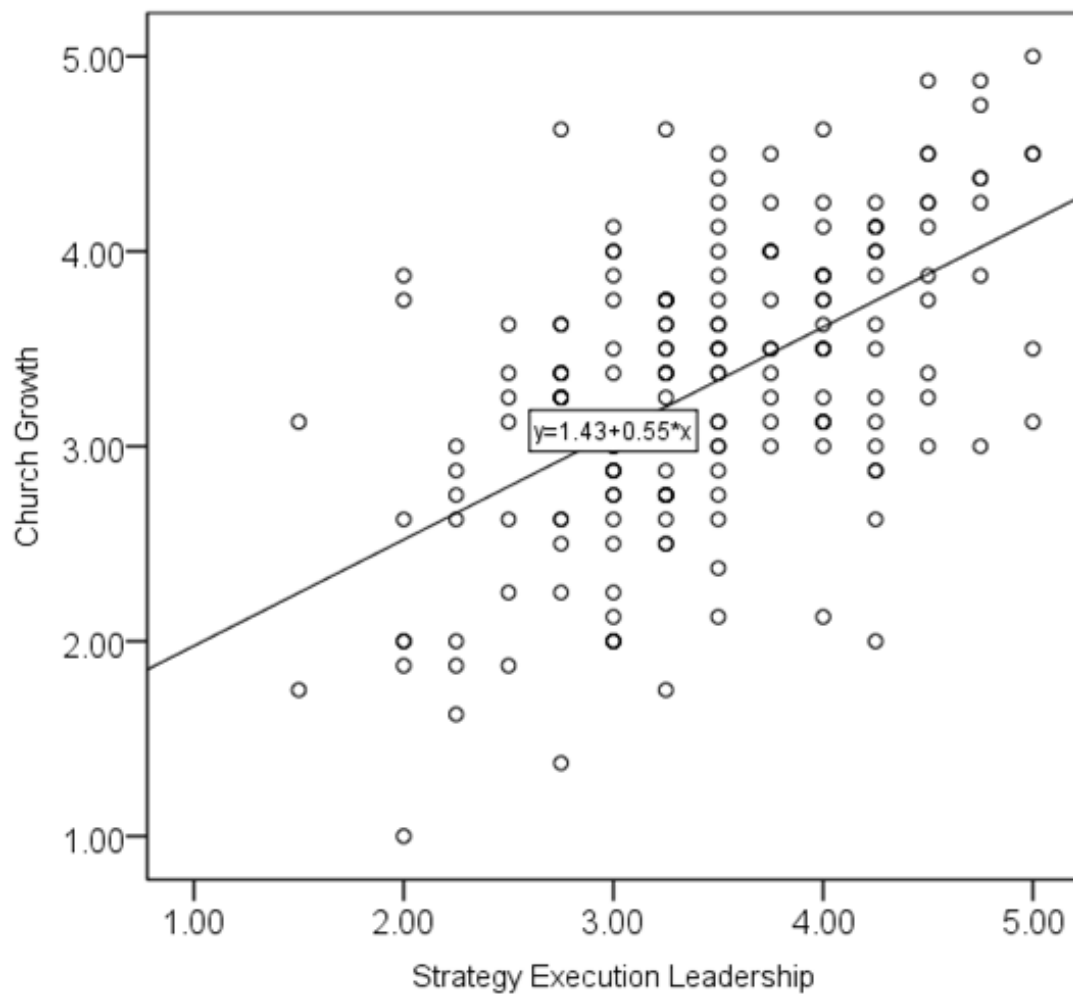
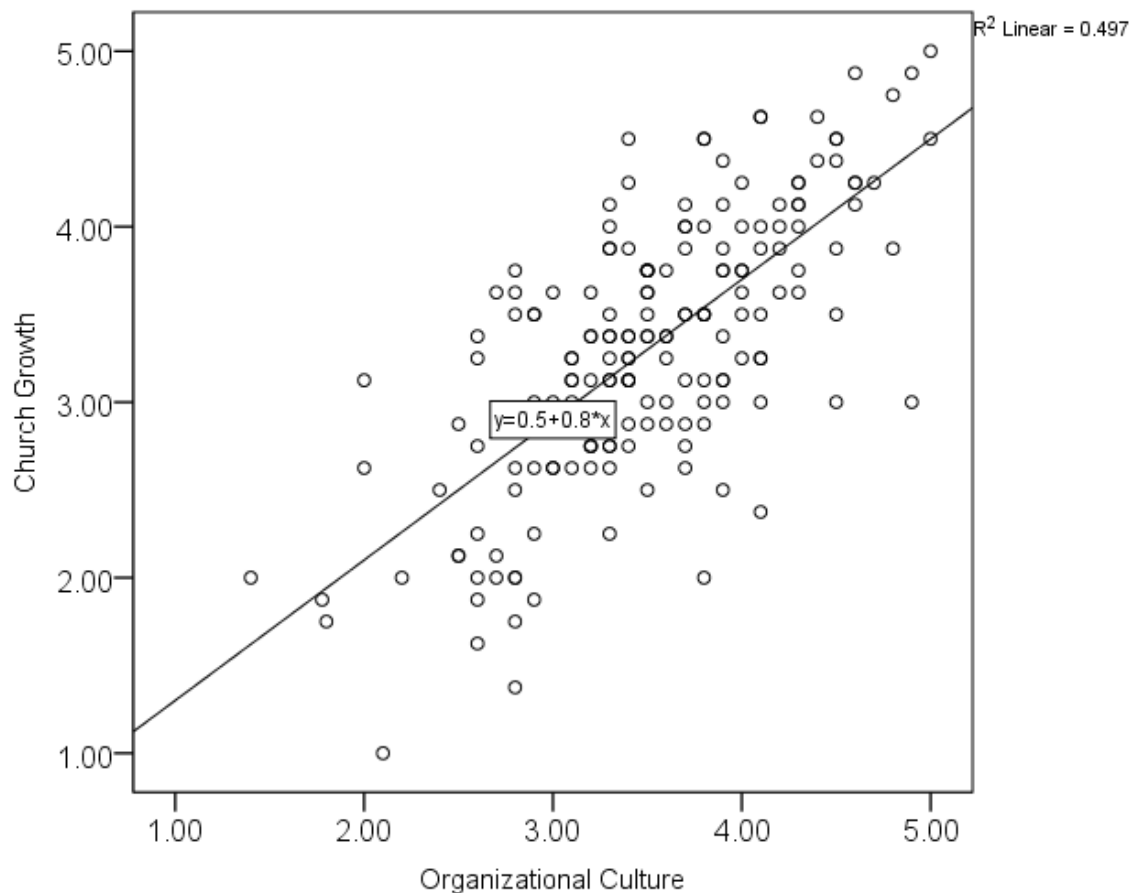


Figure 12 presents evidence of a linear pattern between church leadership and strategy execution leadership; thus, fulfilling linearity test. Thus, predictions can reliably be made of church growth based on strategy execution leadership.

Linearity of Organizational Culture

The study sought to establish whether there was a linear relationship between organizational culture and church growth. Linearity was checked using a scatter diagram as shown in figure 13.

Figure 13 Church Growth and Organizational Culture Scatterplot

A visual inspection of figure 13 indicates that a linear pattern existed in the relationship between church growth and organizational culture composite index.

Multicollinearity of Variables

Multicollinearity of strategic leadership dimensions was tested using Variance Inflation Factor (VIF) as shown in table 10. A general rule of thumb is that a VIF greater than 10 indicates a problematic amount of collinearity.

Table 10 Multicollinearity Test of Strategic Leadership Intent Dimensions

Coefficients ^a							
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	.287	.253		1.132	.259		
Strategic Leadership Intent	.022	.074	.020	.300	.764	.608	1.644
Strategic Leadership Focus	.127	.076	.147	1.677	.095	.358	2.795
Strategy Execution Leadership	.100	.084	.101	1.197	.233	.386	2.592
Organizational Culture	.613	.081	.541	7.614	.000	.545	1.835

a. Dependent Variable: Church Growth

Table 10 shows that the VIF values for strategic leadership intent, strategic leadership focus, strategy execution leadership, and organizational culture were all less than 10.0, which fulfils the requirement of no multicollinearity, as they indicate a low degree of multicollinearity among the predictors. The low VIF values suggest that the variance of the estimated regression coefficients is not significantly inflated due to multicollinearity.

Correlation Analysis

The study investigated the correlations between church growth and various strategic leadership variables. Pearson correlation test was performed to assess the statistical significance of correlation coefficients at $p < .05$. The output of correlation analysis is shown in Table 11.

Table 11 Correlation of Strategic Leadership, Organizational Culture, and Church Growth

		1
Church Growth	Pearson Correlation	1
	Sig. (2-tailed)	
	N	176
Strategic Leadership Intent	Pearson Correlation	.438**
	Sig. (2-tailed)	.000
	N	176
Strategic Leadership Focus	Pearson Correlation	.579**
	Sig. (2-tailed)	.000
	N	176
Strategy Execution Leadership	Pearson Correlation	.548**
	Sig. (2-tailed)	.000
	N	176
Organizational Culture	Pearson Correlation	.705**
	Sig. (2-tailed)	.000
	N	176

The results revealed a moderate positive correlation between strategic leadership intent and Church Growth, ($r=.438$, $p < .01$). This indicates that as strategic leadership intent increases, church growth tends to increase as well. These results are in accord with Miller (2019) whose study established that there was a correlation between the ability of leadership to explain the church's vision, mission, values, and goals and the successful implementation of the church's strategy. The moderate positive correlation between strategic leadership intent and church is consistent with Miller's (2019) view of the Upper Echelon theory on how strategic choices impact organizational performance.

A stronger positive correlation was found between strategic leadership focus and church growth, ($r=.579$, $p < .001$), suggesting that a higher focus on strategic leadership is significantly associated with greater church growth. The finding on decision-making

aligns with the theoretical propositions of George et al. (2019) who posited that strategic leadership focus leads to positive results. It also supports the idea that a higher focus on strategic leadership is associated with better organizational outcomes. This aligns with Hambrick and Mason's (1982) view that the focus of top management is crucial to organizational success.

Similarly, strategy execution leadership showed a strong positive correlation with church growth ($r = .548, p < .01$), indicating that effective execution of strategies is important for church growth. This aligns with the definitive characteristic of strategy execution leadership from the viewpoint of Jaleha (2013), which links church growth to the priority decisions that leaders concentrate on the organisation's resources. The study finding is consistent with the results of a study by Ndonye (2018) which examined the elements of strategy execution such as the role of monitoring on church growth and reported that the church had a monitoring and evaluation strategy that tracks the church activities on various aspects to ensure that intended results are achieved.

The strongest correlation was observed between organizational culture and church growth, ($r = .705, p < .01$), indicating a very strong positive relationship. This finding suggests that a positive organizational culture is a critical factor in driving church growth. This agrees with the viewpoint of Olowokere et al. (2021) who explained that culture informs corporate strategies formulated by organizations. The finding supports Schein's (2010) theory of organizational culture argument that a positive organizational culture can be a critical factor in achieving organizational goals. It means that the norms, customs, and beliefs of a church can shape behaviour and decision-making, ultimately impacting outcomes such as growth.

Regression Analysis

This section tests the hypotheses of the study in line with the specific objectives.

H₀₁: There is no significant relationship between strategic leadership intent and growth of the Anglican Church of Kenya

To test the hypothesis for strategic leadership intent, linear regression was performed and the output is presented in table 12.

Table 12 Regression of Church Growth on Strategic Leadership Intent

Model Summary						
Model	R	R Square	Adjusted Square	R	Std. Error of the Estimate	
1	.438a	.191	.187		.69422	
a. Predictors: (Constant), Strategic Leadership Intent						
ANOVAa						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	19.860	1	19.860	41.208	.000b
	Residual	83.858	175	.482		
	Total	103.718	176			
a. Dependent Variable: Church Growth						
b. Predictors: (Constant), Strategic Leadership Intent						
Coefficientsa						
		Unstandardized Coefficients		Standardized Coefficients		Sig.
Model		B	Std. Error	Beta	t	
1	(Constant)	1.489	.289		5.151	.000
	Strategic Leadership Intent	.482	.075	.438	6.419	.000
a. Dependent Variable: Church Growth						

Table 12 shows that strategic leadership intent explained 19.1% of the variability in church growth; $R^2=.191$, $DF(1) = 41.208$, $p<.01$. This means that about 19.1% of the differences or variations in the growth of the Anglican Church of Kenya can be attributed

to strategic leadership intent. An examination of the coefficients revealed that a unit increase in strategic leadership intent was associated with 0.438 increase in church growth ($\beta=0.438$, $p<.01$). Thus, the null hypothesis was rejected and the alternate hypothesis was accepted: there is a significant relationship between strategic leadership intent and growth of the Anglican Church of Kenya. These results suggest that strategic leadership intent, as measured in the study, plays a significant role in explaining why the Anglican Church of Kenya is growing.

The study supports Ha's (2019) emphasis on the importance of strategic leadership in cross-cultural missions and Mora-Ciangherotti and Adolfo's (2020) focus on the strategic approaches adopted by Pentecostal mega-churches to achieve rapid growth. Additionally, it resonates with Kanu's (2019) work on collaboration as a growth strategy within the Catholic Church. By extending these discussions to the context of the Anglican Church of Kenya, the study fills contextual and methodological gaps, providing a more empirical and comprehensive understanding of how strategic leadership intent influences church growth across different Christian traditions.

Moreover, the study builds on Adedibu's (2023) exploration of the role of strategic leadership in the social and economic development of Pentecostal churches and Bore and Macharia's (2022) illustration of strategic leadership through the biblical example of Nehemiah. By focusing on the Anglican Church of Kenya, the present research demonstrates the relevance and impact of strategic leadership intent in a contemporary Protestant setting.

The 19.1% figure indicates that nearly one-fifth of the differences in church growth across different situations can be attributed to how well the leaders are strategically guiding the church. The positive coefficient (0.438) suggests that as strategic leadership intent increases, church growth tends to increase as well. Overall, the findings provide

support for the idea that effective strategic leadership is associated with the growth of the church. This agrees with the findings of a study by Ngusa (2018) who studied the effect of strategic leadership on the growth of AIC in Mwanza, Tanzania and established that transformation of life resulted from strategic leadership using religious teachings.

The findings also align closely with the foundational principles of strategic leadership theory as articulated by James MacGregor Burns (1979) and further developed by scholars like Folan (2019) and Smith (2020). The study reaffirms the notion that strategic leadership, characterized by actions and policies aimed at achieving long-term organizational objectives, is critical for church growth. This is consistent with the views of Canwell et al. (2018) and Pulungan (2018) on the importance of strategic leadership in driving value creation. By focusing on the Anglican Church of Kenya, the study demonstrates how strategic leadership intent, which draws from strategic management principles, plays a crucial role in guiding church leaders to achieve their mission and growth objectives. The strategic intent, vision, and direction formulated by church leaders, as highlighted by Jenssen (2019) and Gakenia et al. (2017), are integral to the successful implementation of strategies that foster church growth. This is further evident in the thematic analysis of qualitative data, which yielded three strategic intent sub-themes. Table 13 provides a summary of verbatim responses from participants, which were coded and categorized into sub-themes and an overarching theme.

Table 13 Thematic Analysis of Strategic Leadership Intent

Verbatim responses	Code	Sub-theme	Themes
Respondent #1: "Growth and outreach through enhanced church programs e.g., missions, revival etc."	Growth and outreach		
Respondent #3: "A consistently growing church in terms of numbers..."	Consistent growth		
Respondent #9: "To achieve a mature caring church boldly proclaiming Christ..."	Mature church		
Respondent #10: "The church needs to be well guided on what to do and the goal to achieve, all to be based on SMART analysis."	Goals	Vision	
Respondent #32: "The strategic leadership intent is to have a wholesome church in terms of evangelism and Christian formation, empowerment, institutional sustainability, advocacy and prophetic ministry, and financial sustainability."	Wholesome church		Strategic leadership intent
Respondent #6: "...a dynamic church transforming humanity through spiritual and social economic programs in a conducive environment..."	Transforming humanity		
Respondent #20: "As church missions to transform people and to draw people to Christ through preaching and sound biblical doctrine..."	Transforming people	Mission	
Respondent #9: "Continuous spiritual growth of the members..."	Spiritual growth		
Respondent #15: "...prioritization of resources to programs and activities that will facilitate effective and efficient service delivery in advancing the great commission in line with the kingdom principles."	Service delivery	Values	
Respondent #23: "...stewardship of time, talent, treasure."	Stewardship		

Table 13 reveals that vision for church growth emerged as the most salient strategic intent sub-theme. Participants described a desire for consistent growth, outreach, and the establishment of a mature church. The articulation of goals, such as guiding the church with SMART (Specific, Measurable, Achievable, Relevant, Time-bound) analysis and striving for a wholesome church in evangelism, Christian formation, and sustainability, highlights the strategic vision of church leaders. This vision reflects a comprehensive approach to growth, encompassing both quantitative and qualitative aspects. The findings align with Sanga (2022) in emphasizing the critical role of an articulated clear vision in driving strategic leadership and church growth. It highlights that effective leadership in articulating the church's vision, mission, values, and goals is essential for successful strategy implementation. This was featured in the following verbatim responses:

"A consistently growing church in terms of numbers..." (Respondent #3)

"The church needs to be well guided on what to do and the goal to achieve, all to be based on SMART analysis." (Respondent #10)

"The strategic leadership intent is to have a wholesome church in terms of evangelism and Christian formation, empowerment, institutional sustainability, advocacy and prophetic ministry, financial sustainability." (Respondent #32)

"To achieve a mature caring church boldly proclaiming Christ..." (Respondent #9)

The mission was another salient sub-theme emergent from the interview data. Participants emphasized the mission of the church as a key driver of growth. Verbatim responses highlighted the church's role in transforming humanity and people through spiritual, social, and economic programs. This echoed the findings from Akam's (2020) study on strategies

employed by the Anglican Church of Amichi Diocese, Nigeria. Akam's research emphasizes the importance of investing in social programs and educational and healthcare facilities, alongside robust scriptural teachings, to fulfil the church's mission effectively. This mission-oriented leadership intent reflects a strategic approach where the church's purpose is clearly defined and focused on drawing people to Christ and effecting transformation through preaching and sound doctrine. This was reflected in the following verbatim statements:

"...a dynamic church transforming humanity through spiritual and social economic programs in a conducive environment..." (Respondent #6)

"As church missions to transform people and to draw people to Christ through preaching and sound biblical doctrine..." (Respondent #20)

The sub-theme of values also manifested from the qualitative analysis. The values guiding the church's strategic leadership were reflected in the emphasis on spiritual growth, service delivery, and stewardship. The notion of stewardship aligns with Musau's (2017) study which indicated that church governance in terms of transparency, consistency, integrity, and accountability were found critical to the act of giving funds to the church by the faithful which then led to the development of the church. Participants also noted the importance of continuous spiritual growth among members, effective service delivery aligned with kingdom principles, and the stewardship of time, talent, and treasure. These values underpin the strategic leadership intent, ensuring that church growth is not only about numbers but also about the spiritual and ethical dimensions of the church's mission. In a study by Musau (2017) on a church in Utawala, Kenya, church governance in terms of transparency, consistency, integrity, and accountability was found critical to the act of giving funds by the church faithful which would lead to the development of the church. This was evident in the following verbatim excerpts:

"Continuous spiritual growth of the members..." (Respondent #9)

"...prioritization of resources to programs and activities that will facilitate effective and efficient service delivery in advancing the great commission in line with the kingdom principles." (Respondent #15)

"...stewardship of time, talent, treasure." (Respondent #23)

The convergence between quantitative and qualitative analyses in the study reveals a consistent understanding of the impact of strategic leadership on church growth. Quantitative results demonstrate moderate to strong positive correlations between strategic leadership intent and church growth, aligning with the theoretical underpinnings of strategic leadership as advanced by Miller (2019), George et al. (2019), and Jaleha (2013). The findings support the view that strategic leadership intent significantly influences church growth as is consistent with Hambrick and Mason's (1982) Upper Echelon Theory and other related studies. Qualitative analysis further complements these results by identifying vision, mission, and values as critical themes driving growth, consistent with the quantitative data and literature (Sanga, 2022; Akam, 2020; Musau, 2017). Both analyses converge on the importance of a well-articulated vision and strategic objectives, reinforcing the overall notion that effective strategic leadership intent is crucial for achieving church growth.

H₀₂: There is no significant relationship between strategic leadership focus and growth of the Anglican Church of Kenya

Church growth was regressed on strategic leadership focus composite score to test the null hypothesis. Table 14 shows the model summary, ANOVA statistics and the regression coefficients.

Table 14 Regression of Church Growth on Strategic Leadership Focus

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.579a	.335	.331	.62952		
a. Predictors: (Constant), Strategic Leadership Intent						
ANOVAa						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	34.764	1	34.764	87.723	.000b
	Residual	68.955	175	.396		
	Total	103.718	176			
a. Dependent Variable: Church Growth						
b. Predictors: (Constant), Strategic Leadership Intent						
Coefficientsa						
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	T	Sig.
1	(Constant)	1.585	.191		8.312	.000
	Strategic Leadership Focus	.500	.053	.579	9.366	.000
a. Dependent Variable: Church Growth						

Table 14 shows that strategic leadership focus explained 33.5% of the variability in church growth; $R^2=.335$, $DF(1) = 87.723$, $p<.01$. The finding indicates that about one-third (33.5%) of the differences or changes in church growth can be attributed to how well leaders focus on strategic leadership. In other words, the more attention and emphasis given to strategic leadership, the more it positively influences the growth of the church. This aligns with Dada et al.'s (2021) findings that strategic leadership orientation has a significant positive impact on faith-based organizations. The table also indicates that a unit increase in strategic leadership focus was associated with 0.579 unit increase in church growth ($\beta=.579$, $p<.01$). This means that when there is a one-step improvement or increase in the focus on strategic leadership, the church tends to experience a corresponding increase of 0.579 units in terms of growth. This indicates a positive and direct relationship between strategic leadership and church growth in line with Strategic Leadership Theory

as postulated by Porter (1985). The finding corroborates the importance of leadership focus highlighted by Jansen (2020) and Resane (2022).

The findings agree with the Strategic Leadership Theory which emphasizes that strategic leadership involves actions and policies aimed at achieving long-term growth objectives (Folan, 2019; Canwell et al., 2018). The finding that strategic leadership focus explains 33.5% of the variability in church growth aligns with the notion that strategic leadership significantly influences organizational performance from a church growth lens.

It is further consistent with Jenssen's (2019) adaptation of the Strategic Leadership Theory to the church sector, which highlights the importance of strategic focus in analyzing internal affairs and guiding the church towards achieving its strategic intent. The increase in church growth corresponding to a stronger strategic leadership focus supports the idea by Makokha et al. (2018) that strategic leadership directly contributes to growth. Moreover, the emphasis on strategic leadership's role in growth and the correlation between strategic leadership focus and church growth resonate with Palladan et al. (2016) and Aboramadan & Borgonovi (2016), who highlight the critical role of strategic leadership in strategy realization.

Analysis of qualitative data revealed the theme of strategic leadership focus manifest via four sub-themes namely: resource deployment, initiatives for growth, prioritization in decision-Making, and resource mobilization. Table 15 presents a summary of the thematic analysis for strategic leadership focus theme.

Table 15 Thematic Analysis for Strategic Leadership Focus

Verbatim responses	Code	Sub-theme	Themes
Respondent #10: "The youth and the young adults should be incorporated in major decision making in the church. Mission work should be prioritized..."	Prioritization		
Respondent #14: "More focus is laid on strategic formulation to enhance the desired church acceptance in the city."	Focus on strategy	Decision making	
Respondent #21: "Focus on resources (both human and materials) and monitoring, mobilization: Emphasis more on fellowship, evangelism, and discipleship based on biblical principles."	Prioritization		
Respondent #11: "Resource mobilization and resource allocation are the most important focus areas for the growth of the ACK church..."	Mobilization		
Respondent #24: "...Resource mobilization leads to the expansion of the church building to accommodate more members."	Mobilization	Resource mobilization	Strategic leadership focus
Respondent #34: "Resource mobilization and utilization for self-sustainability and increased human resource capital within the church."	Mobilization		
Respondent #3: "Giving much focus on Sunday school and youth in encouraging giving."	Encouraging giving		
Respondent #16: "The critical area is youth and Sunday school ministries which are growing faster..."	Critical area	Initiatives	
Respondent #23: "There is more conscious focus on people's needs by church leadership."	Conscious focus		
Respondent #36: "The church focuses on holistic growth for its members."	Holistic growth focus		

Verbatim responses	Code	Sub-theme	Themes
Respondent #6: "...spiritual outreach and missions, seminars to equip congregation about social and economic activities."	Outreach		
Respondent #15: "Prioritization of resources to programs and activities..."	Programs		
Respondent #21: "Focus on resources (both human and materials) and monitoring, mobilization..."	Monitoring	Resource deployment	
Respondent #23: "Well-laid down accounting procedures. Recruitment of quality and competent staff."	Recruitment		
Respondent #34: "The use of internal structures in place to enhance effective service delivery, thus members feel valued and belong."	Internal structures		

The sub-theme "Resource Deployment" emerged as the most salient dimension of strategic leadership focus. This sub-theme captured the strategic allocation and use of resources to support church activities and programs. This demonstrated that an efficient deployment of resources is linked to church growth. Churches that effectively allocate their resources, whether in terms of personnel, finances, or other assets, are more likely to experience positive growth. This underscores the importance of strategic planning, organizational efficiency, and responsible stewardship of resources. The finding aligns with the observation by Wambugu (2022) that over time, ACK formed a vehicle for the deployment of resources for social-economic development. Respondents emphasized the importance of spiritual outreach, seminars, resource prioritization, monitoring, recruitment of quality staff, and the use of internal structures to enhance service delivery. The sub-theme highlights the leadership's focus on ensuring that resources are effectively deployed to

support the church's growth objectives. This was exemplified in the following verbatim examples:

"Resource mobilization and resource allocation are the most important focus areas for the growth of the ACK church..." (Respondent #11)

"Resource mobilization and utilization for self-sustainability and increased human resource capital within the church." (Respondent #34)

"Focus on resources (both human and materials) and monitoring, mobilization..." (Respondent #21)

The sub-theme Initiatives for Growth also stood out from the verbatim responses. Respondents highlighted specific activities and programs that are prioritized to promote the church's development. The responses pointed to the importance of encouraging giving, prioritizing youth and Sunday school ministries, and focusing on the holistic growth of members. This sub-theme reflects the strategic leadership's focus on different segments of the congregation through targeted initiatives, contributing to overall church growth. The findings agree with Strategic Leadership Theory as credited to the works of James MacGregor Burns in the late 1970s (Burns, 1979). The theory characterises strategic leadership as a set of actions and policies that senior executives in an organisation undertake to achieve long-term or growth objectives of the organisation (Folan, 2019). The theme of initiatives for growth was apparent in the following verbatim responses:

"Giving much focus on Sunday school and youth in encouraging giving."
(Respondent #3)

"The critical area is youth and Sunday school ministries which are growing faster..." (Respondent #16)

"The church focuses on holistic growth for its members." (Respondent #36)

"...spiritual outreach and missions, seminars to equip congregation about social and economic activities." (Respondent #6)

A third sub-theme was Prioritization in Decision-Making, reflecting the leadership's emphasis on including key groups in decision-making processes and prioritizing strategic activities. Respondents highlighted the involvement of youth in decision-making, the need for strategic formulation to enhance church acceptance, and the focus on resource management. This sub-theme illustrates the importance of making informed decisions that align with the church's strategic goals, ensuring that key initiatives are prioritized to foster growth. These findings agree with Makokha et al. (2018) who viewed the elements of strategic leadership as comprising empowerment and decision-making. Evidence was found in the following verbatim examples:

"The youth and the young adults should be incorporated in major decision-making in the church. Mission work should be prioritized..." (Respondent #10)

"More focus is laid on strategic formulation to enhance the desired church acceptance in the city." (Respondent #14)

The last sub-theme that was manifest in the qualitative analysis was Resource Mobilization. Respondents discussed the role of resource monitoring and mobilization in supporting church growth, including the expansion of facilities and the enhancement of human resource capacity. The foregoing results agree with the findings of a previous study by Gachoka et al. (2018) which examined the role of internal controls on the performance of churches and observed that internal controls enable efficiency in resource allocation and

accountability for the utilization of resources. This sub-theme underscores the strategic focus on securing and effectively utilizing resources to support the church's growth strategies, demonstrating an essential aspect of strategic leadership. This was demonstrated in verbatim comments as follows:

"...Resource mobilization leads to the expansion of the church building to accommodate more members." (Respondent #24)

"Resource mobilization and utilization for self-sustainability and increased human resource capital within the church." (Respondent #34)

"Well-laid down accounting procedures. Recruitment of quality and competent staff." (Respondent #23)

The quantitative results and qualitative findings converge in highlighting the significant impact of strategic leadership focus on church growth. Quantitatively, strategic leadership focus explained a substantial share of the variability in church growth, indicating a strong, positive relationship. This aligns with the qualitative themes, particularly the emphasis on resource deployment, initiatives for growth, and prioritization in decision-making, which all point to the critical role of strategic leadership in driving church growth. The quantitative finding that an increase in strategic leadership focus results in a corresponding increase in church growth is echoed in the qualitative data, where respondents consistently highlighted the importance of strategic resource management, targeted initiatives, and inclusive decision-making in achieving growth. Both sets of results suggest that strategic leadership is central to the church's ability to grow, with strategic leadership focus being a common denominator.

The points of convergence notwithstanding, there was a slight divergence in the way strategic leadership manifested. The quantitative results provided a broad measure of strategic leadership focus and its direct statistical impact on church growth, offering a clear, numerical representation of this relationship. In contrast, the qualitative findings delved deeper into the specific elements of strategic leadership focus, such as resource mobilization and prioritization that contribute to growth. While the quantitative data highlights the overall effect of strategic leadership focus, the qualitative data provides a richer, more nuanced understanding of the specific leadership practices that are most effective. This underscores the complementary nature of both approaches, where the quantitative results quantify the impact, and the qualitative findings explain the mechanisms behind this impact. The qualitative themes further illustrate that strategic leadership involves not just focus but also the practical application of leadership principles to resource management and decision-making, as discussed by Wambugu (2022) and Makokha et al. (2018).

From a strategic leadership theory perspective, the findings underscore the importance of strategic focus in achieving church growth. The theoretical implications suggest that strategic leadership is essential in setting long-term objectives and guiding actions and policies to meet those goals. The significant impact of strategic leadership on church growth supports the view that effective strategic planning, resource management, and decision-making are crucial for church growth. This aligns with the theory's emphasis on the need for senior executives to implement strategies that foster growth and sustainability, and it highlights the role of strategic leadership in shaping the direction and effectiveness of an organization.

Table 16 shows that strategy execution leadership explained 30% of the variability in church growth; $R^2=.300$, $DF (1) = 74.720$, $p<.01$. An examination of the regression coefficients suggests that a unit increase in strategy execution leadership was associated with 0.548 increase in church growth ($\beta=.548$, $p<.01$). Therefore, the null hypothesis was rejected and alternate hypothesis accepted: there is a significant relationship between strategic execution leadership and growth of the Anglican Church of Kenya. The statistical analysis suggests that strategy execution leadership plays a significant role in explaining the variability in church growth for the Anglican Church of Kenya. About 30% of the differences in church growth can be accounted for by differences in strategy execution leadership. The positive regression coefficient (0.548) indicates that as strategy execution leadership improves, there tends to be an associated increase in church growth. The results provide statistical support for the idea that effective strategy execution leadership is linked to the growth of the Anglican Church of Kenya. The finding aligns with Munga and Gakenia (2022) who did a study on the influence of strategy execution in Nairobi, Kenya and documented that establishments which adopted strategic leadership had a better chance of succeeding.

The results also support the perspectives of Jenssen (2019) and Kitonga et al. (2016) that strategic leadership in the church sector involves not only theological and spiritual dimensions but also the effective execution of strategy through structured processes. The research findings align with the idea that strategic plans serve as vital documents that help organizations, including churches, define their goals and navigate potential challenges, as noted by George et al. (2019) and Eddine & Messaoud (2022). The successful implementation of these strategic plans, which includes monitoring progress and measuring performance, is essential for achieving organizational competitiveness and growth, echoing the arguments presented by Rainer (2020) and Makokha et al. (2018).

This study contributes to the growing body of literature by illustrating how strategic leadership theory can be effectively applied in a church context to promote growth and sustainability.

The positive relationship established indicates that effective strategy execution leadership contributes to the church's growth, reflecting strategic leadership theory's assertion that strategic leadership is vital for achieving organizational goals and sustaining growth (Smith, 2020; George et al., 2019). The theory also posits that strategic leadership involves not just formulating but also implementing and monitoring strategies, which resonates with the finding that improvements in strategy execution leadership are linked to enhanced church growth (Gakenia et al., 2017; Makokha et al., 2018; Palladan et al., 2016). The focus on strategy execution as a component of strategic leadership and its impact on church growth aligns with Jenssen's (2019) adaptation of the theory to the church sector, emphasizing the role of leadership in facilitating strategic processes.

The analysis of qualitative data yielded three sub-themes as shown in table 17. These are communication, action plans, and implementation.

Table 17 Thematic Analysis for Strategy Execution Leadership

Verbatim responses	Code	Sub-theme	Themes
Respondent #24: "Effective communication has brought in a sense of belonging among members and attracts new members..."	Communication		
Respondent #27: "Succession from one leader to another should be emphasized to maintain growth."	Leadership succession	Communication	Strategy execution leadership
Respondent #33: "...clarity of the main mission. This has enabled the parish leadership to actualize the planned objectives through the pulling together of resources from its members."	Mission clarity		

Verbatim responses	Code	Sub-theme	Themes
Respondent #10: "The church needs to be well guided on what to do and the goal to achieve, all to be based on SMART analysis."	SMART goals	Action plans	
Respondent #22: "Action plans measurable, relevant, and time-bound."	SMART goals		
Respondent #32: "The prompt and consultative leadership has been able to speed up development in the church..."	Consultative leadership	Implementation	
Respondent #23: "Implementation of the strategic plan."	Implementation		

As reflected in table 17, communication emerged as a central sub-theme in the context of strategy execution leadership. Participants consistently highlighted the importance of clear and effective communication within the church. Effective communication was seen as fostering a strong sense of community among church members, promoting internal cohesion, and enhancing the church's ability to attract and retain new members. The responses suggest that when church leaders prioritize open and transparent communication, it not only strengthens the connection between existing members but also plays a significant role in church growth. The results align with strategic leadership theory as described by Burns (1979) and further developed by Folan (2019) and others emphasizing the importance of clear and effective communication in achieving organizational goals. The findings support the theory's assertion that strategic leadership involves facilitating strong internal communication to drive growth in keeping with the perspectives of Canwell et al. (2018) and Pulungan (2018). This was evident in the following verbatim statements:

"Effective communication has brought in a sense of belonging among members and attracts new members..." (Respondent #24).

"Succession from one leader to another should be emphasized to maintain growth" (Respondent #27).

"...clarity of the main mission. This has enabled the parish leadership to actualize the planned objectives through the pulling together of resources from its members." (Respondent #33).

The development and execution of action plans, particularly those grounded in SMART goals, were also identified as crucial to the church's strategic efforts. Participants emphasized the need for the church to be guided by specific, measurable, achievable, relevant, and time-bound goals. This approach ensures that all activities are aligned with the church's strategic objectives, providing clear direction and facilitating the effective execution of strategies. By setting realistic and well-defined goals, church leaders can better manage resources and achieve desired outcomes, thereby contributing to the overall growth of the church. The finding is consistent with strategic leadership theory's notion by Smith (2020) and George et al. (2019) that the development and execution of action plans grounded in SMART goals are essential for the church's strategic efforts. This approach ensures that activities are aligned with the church's strategic objectives and contribute to overall growth, consistent with the theory's focus on actionable and realistic strategic planning. This was apparent in the voices of respondents as follows:

"The church needs to be well guided on what to do and the goal to achieve, all to be based on SMART analysis" (Respondent #10).

"Action plans measurable, relevant, and time-bound" (Respondent #22)

"The prompt and consultative leadership has been able to speed up development in the church..." (Respondent #32).

The successful implementation of strategic plans was another critical sub-theme identified in the study. Participants underscored the importance of consultative leadership in this process, noting that involving members in decision-making enhances the efficiency and effectiveness of strategy implementation. Furthermore, the ability to execute strategic plans effectively was seen as essential for achieving the church's growth objectives. This sub-theme highlights the practical application of strategic initiatives, emphasizing that the actual implementation of plans is key to realizing the church's vision and driving growth. This finding is in accord with strategic leadership theory's emphasis that effective execution of strategic plans is critical for organizational growth (Makokha et al., 2018; Palladan et al., 2016). The qualitative findings about the importance of consultative leadership and involving members in decision-making align with the theory's principles as the theory suggests that successful strategy implementation involves practical application and stakeholder engagement (Dejesus, 2018).

From the forgoing findings and discussions, it is evident that the qualitative findings supported quantitative results by highlighting the crucial role of effective communication and SMART goals in strategy execution. The convergence of these findings underscores the validity of the role of strategy execution leadership in driving church growth. While the quantitative analysis provides a broad measure of impact, the qualitative data offer a detailed understanding of how specific practices, such as consultative leadership and involving members in decision-making, enhance this effectiveness. Together, they offer a comprehensive view of the factors contributing to church growth.

a. Dependent Variable: Church Growth

The results indicated that the overall model was statistically significant, explaining approximately 53% of the variance in church growth ($R^2 = .530$, $p < .01$). This suggests that the combination of strategic leadership dimensions and organizational culture is a strong predictor of church growth. The ANOVA results further supported this, showing that the regression model was significant, $F(4,171) = 48.270$, $p < .01$, indicating that the predictors collectively contribute to church growth.

When examining the individual predictors, organizational culture emerged as a significant factor ($B = .613$, $t = 7.614$, $p < .01$), suggesting that a stronger organizational culture is associated with higher church growth. However, the dimensions of strategic leadership – strategic leadership intent, strategic leadership focus, and strategy execution leadership – did not show statistically significant contributions to church growth in this model ($p > .05$). The results affirm the findings by Nurlina (2022) who examined the nexus between strategic leadership and organizational culture and established that organizational culture positively and significantly affected organizational performance. That the main effect of organisational culture on church growth was statistically significant is consistent with Schein's (2010) organisational culture theory which posits that organizational culture significantly influences how an organization operates, including its growth and effectiveness. The results also support Nurlina's (2022) findings, reinforcing the notion that organizational culture positively affects performance. This underscores the idea that a strong and positive organizational culture can significantly impact church growth, reflecting how deeply ingrained cultural values and practices influence church outcomes.

Step 2: Testing the Moderating Effect

The researcher determined interaction term to capture the moderation effect using SPSS. This was done by multiplying strategic leadership composite score by organizational

culture composite scores using the transform command in SPSS. This generated a new variable that represented the interaction between strategic leadership and organizational culture. The moderating effect is indicated by a significant interaction term. The model was expressed as follows:

$$CG = \beta_0 + \beta_1SL + \beta_2OC + \beta_1SL \times \beta_2OC + \epsilon$$

Table 19 Regression Output for the Moderating Effect of Organizational Culture

Model Summary						
Model		R	R Square	Adjusted R Square	Std. Error of the Estimate	
1		.727 ^a	.528	.520	.53323	
a. Predictors: (Constant), Interaction Term, Strategic Leadership, Organizational Culture						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	54.812	3	18.271	64.257	.000 ^b
	Residual	48.906	172	.284		
	Total	103.718	175			
a. Dependent Variable: Church Growth						
b. Predictors: (Constant), Interaction Term, Strategic Leadership, Organizational Culture						
Coefficients ^a						
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	-.278	.915		-.304	.761
	Strategic Leadership	.398	.263	.356	1.514	.132
	Organizational Culture	.757	.273	.667	2.773	.006
	Interaction Term	-.038	.072	-.222	-.530	.597

a. Dependent Variable: Church Growth

The results indicated that the model explained 52.8% of the variance in church growth (R^2 , $p < .01$). This suggests that the combination of strategic leadership, organizational culture, and their interaction term is a moderately strong predictor of church growth. The ANOVA revealed that the overall regression model was statistically significant, $F(3,172)=64.257$, $p < .01$. This indicates that the predictors, including the interaction term, collectively contribute to explaining the variance in church growth. The analysis of coefficients

showed that organizational culture was a significant predictor of church growth, $B=.757$, $t(173)=2.773$, $p<.01$. This suggests that higher levels of organizational culture are associated with greater church growth. However, the interaction term between strategic leadership and organizational culture was not statistically significant ($B=-.222$, $t(173)=-.530$, $p>.05$), implying that organizational culture does not significantly moderate the relationship between strategic leadership and church growth. The results indicate that while organizational culture significantly influences church growth, the interaction between organizational culture and strategic leadership does not significantly moderate this relationship. There is no significant moderating influence of organizational culture on the relationship between strategic leadership and growth of the Anglican Church of Kenya. This is in line with Nurlina's (2022) study which examined the nexus between strategic leadership and organizational culture and established that organizational culture positively and significantly affected organizational performance.

Thematic analysis of qualitative data demonstrated the manifestation of organizational culture in the form of norms, customs, and beliefs as presented in table 20.

Table 20 Thematic Analysis for Strategy Organizational Culture

Verbatim responses	Code	Sub-theme	Theme
Respondent #31: "Including professionals to be incorporated in church leadership."	Inclusion	Norms	Organizational culture
Respondent #22: "The episcopal tradition has in many instances allowed speedy implementation of policies..."	Speedy implementation	customs	
Respondent #22: "Self-belief in the saving power of God (reignited)."	Belief in God	Beliefs	
Respondent #15: "Obedience to God's word and advancing the great commission."	Obedience to God		

As implied in table 20, the incorporation of professionals into church leadership was identified as an important aspect of organizational norms. Participants highlighted the value of including individuals with professional expertise in leadership roles within the church. This inclusion is seen as a way to enhance the effectiveness of leadership and support the church's growth. The emphasis on integrating professionals suggests that aligning leadership practices with modern organizational norms can positively influence church growth. That incorporating professionals into church leadership enhances effectiveness aligns with Aichouche et al.'s (2022) emphasis on agility and flexibility from an adhocracy culture. By integrating professionals, churches can become more adaptive, similar to the creative organizations noted for their agility. This integration supports the positive impact of aligning leadership practices with organizational norms, agreeing with the literature's view on the benefits of an adhocracy culture.

Customs related to the implementation of policies and traditions within the church were also noted. Participants mentioned that the episcopal tradition, which allows for the rapid implementation of policies, plays a significant role in church growth. This indicates that established customs and practices within the church's organizational culture can facilitate effective policy execution and contribute to growth by enabling quicker adaptation and response to changing needs. This role of the episcopal tradition in rapid policy implementation reflects the hierarchical culture described by Khan et al. (2020), which emphasizes stability and efficient procedures. This tradition aids effective policy execution.

Beliefs held by church members and leaders, such as self-belief in the saving power of God and obedience to God's word, were highlighted as a critical component of the organizational culture. The findings are consistent with Ngusa (2018) who studied the

effect of strategic leadership on the growth of the African Inland Church (AIC) in Mwanza, Tanzania and reported that the church, through their pastors, taught their congregant's doctrines that helped them to live disciplined and fulfilled lives. The study found correct religious teaching and doctrines helped in establishing personal disciplines which enhanced someone's ability to realize holistic growth. These beliefs underpin the church's mission and activities, with participants noting that a strong commitment to these spiritual and doctrinal principles can enhance church growth. The reinforcement of these beliefs within the organizational culture potentially supports the overall strategic leadership efforts and aligns them with the church's fundamental goals and values. The role of beliefs held by church members in shaping organizational culture also resonates with Mulyana et al.'s (2021) finding that culture explains performance. While Mulyana's study was on teachers in Indonesia, the influence of culture on performance parallels the impact of beliefs on church organizational culture in the present study, supporting the general idea of culture's central role.

The finding that organizational culture significantly affects church growth reinforces Schein's (2010) organizational culture theory's premise that shared assumptions, values, and beliefs within an organization are critical in shaping its effectiveness and developmental outcomes. This alignment underscores the importance of understanding and analyzing cultural dimensions when evaluating church growth and strategic initiatives. By demonstrating the substantial impact of culture on growth, the finding supports the theory's assertion that organizational culture only influences internal dynamics to affect overall performance (Da Silva et al., 2024). Consequently, this insight prompts further exploration into how cultural factors can be leveraged to enhance organizational development and effectiveness, thereby expanding the application and relevance of Schein's theoretical framework.

In sum, the quantitative analysis demonstrates a strong, significant relationship between organizational culture and church growth, with a higher level of culture associated with increased growth. This aligns with qualitative findings, which also highlight the critical role of organizational culture, including norms and beliefs, in fostering growth. Both approaches confirm the positive impact of culture on growth, consistent with existing literature and Schein's (2010) theory, emphasizing that cultural factors significantly influence organizational outcomes. This was reflected in the following verbatim statements:

"Including professionals to be incorporated in church leadership"

(Respondent #31)

"The episcopal tradition has in many instances allowed speedy

implementation of policies..." (Respondent #22)

"Self-belief in the saving power of God (reignited)" (Respondent #22)

Further analysis of qualitative data yielded three church-growth sub-themes as shown in table 21.

Table 21 Thematic Analysis for Church Growth

Verbatim responses	Code	Sub-theme	Themes
Respondent #7: "Outreach ministry has impacted positively through the membership increase."	Membership increase		
Respondent #9: "...Membership increment."	Membership increase		
Respondent #32: "The prompt and consultative leadership has been able to speed up development in the church as well as attract new members."	Church development	Membership growth	Church growth
Respondent #25: "There is an increased number of new members,	New members		

Verbatim responses	Code	Sub-theme	Themes
especially the youth, youth being the leaders of tomorrow..."	New members		
Respondent #5: "Due to an increase in membership, our church has financial stability."	Financial stability		
Respondent #8: "Membership is increasing both numerically and financially..."	Financial increase	Financial increase	
Respondent #21: "We have a stable church in terms of financial operations."	Stable church		
Respondent #5: "We as a leadership are developing programs which are suited for them i.e., discipleship especially in this digital era."	Discipleship	Increased discipleship	
Respondent #32: "Discipleship and bible studies consistency has impacted the members greatly."	Discipleship		

Table 21 shows that membership growth was identified as a significant outcome influenced by strategic leadership and organizational culture. Participants noted that outreach ministry and membership increment have positively impacted church development. The attraction of new members, especially the youth, was highlighted as a crucial factor in this growth. The increase in membership not only contributes to a more vibrant church community but also supports overall church development efforts. This finding is in keeping with the emphasis by Odhiambo et al. (2021) that modern church leaders should concentrate on the core message of the gospel but should also integrate strategy into their outreach programs and the management of the church. The leadership's strategic intent was a central theme, with a focus on motivating members towards spiritual growth through programmed topics, discipleship, and dynamic church transformation. There was a strong emphasis on empowerment, capacity building, and investment in young

people through strategic projects. They observed that leadership was focused on enhancing the church's philosophy, concentrating on spiritual and social-economic programs, and creating a conducive environment for growth. The following were examples of verbatim statements:

"Outreach ministry has impacted positively through the membership increase" (Respondent #7).

"The prompt and consultative leadership has been able to speed up development in the church as well as attract new members" (Respondent #32).

The financial stability of the church was closely linked to membership growth. Respondents observed that an increase in membership has led to greater financial stability and operational effectiveness. The financial benefits of a growing membership base were emphasized, with participants noting that the church's financial resources have strengthened as a result of increased membership, supporting various church functions and initiatives. This was reflected in some of the verbatim comments as follows:

"Increase in membership, our church has financial stability"(Respondent #5).

Membership is increasing both numerically and financially..." (Respondent #8).

"We have a stable church in terms of financial operations" (Respondent #21).

Increased discipleship emerged as another important sub-theme. Participants highlighted the role of consistent discipleship and Bible study programs in enhancing member engagement and spiritual growth. The development of programs tailored to members' needs was seen as instrumental in positively impacting growth. This focus on discipleship contributes to the overall effectiveness of strategic leadership and supports the church's

growth objectives. This finding does agree with the study by Asante-danquah (2018) which found that discipleship enabled the growth of the Methodist churches as the members were spiritually sensitive. It affirms the notion that the ACK as a church plays a critical role in the community through the provision of spiritual nourishment and the social-economic development of the community (Tsuma et al., 2018). In terms of growth and outreach, respondents emphasized the importance of growth and outreach through enhanced church programs, including missions, revival, spiritual worship, and spiritual outreach. There was a shared commitment to reaching out to the 21st-century generation, investing in young people, and developing programs suited for youths and teens. This was evident in verbatim statements thus:

"We as a leadership are developing programs which are suited for them i.e., discipleship especially in this digital era" (Respondent #5).

"Discipleship and bible studies consistency has impacted the members greatly" (Respondent #32).

The emergent themes align with Awuku et al (2019) who viewed church growth in respect of four dynamics; namely, increase in church membership, increase in church activities such as charity events, financial growth, and development of the physical infrastructure of the church. The aspects of church membership as a critical component of church growth were also articulated by Keita (2020), Nyakundi and Ayako (2020), and Ezeanyim et al., (2020). In the present study, respondents also highlighted the importance of identifying and implementing projects geared towards empowerment, investing in young people, and offering avenues to build capacity. They noted that programs, workshops, and teachings are designed to build individual spiritual capacity, with an emphasis on training leaders and pastors.

To sum up, membership growth, driven by strategic leadership and organizational culture, has positively impacted church development, enhancing financial stability and community vibrancy. Effective outreach, particularly to youth, and strong discipleship programs have been crucial in this growth. These findings align with the literature's emphasis on the importance of integrating strategy into church management for holistic church growth.

Summary of Hypothesis Testing

Table 22 summarizes the output of hypothesis test and the decision taken.

Table 22 Summary of hypothesis Testing

Hypothesis	Results	Decision
H01: There is no significant relationship between strategic leadership intent and growth of the Anglican Church of Kenya.	$R^2=.191$, DF (1) = 41.208, $\beta=0.438$, $p<.01$.	Rejected. There is a significant relationship between strategic leadership intent and growth of ACK
H02: There is no significant relationship between strategic leadership focus and growth of the Anglican Church of Kenya	$R^2=.335$, DF (1) = 87.723, $\beta=.579$, $p<.01$	Rejected. There is a significant relationship between strategic leadership focus and growth of ACK
H03: There is no significant relationship between strategic execution leadership and growth of the Anglican Church of Kenya.	$R^2=.300$, DF (1) = 74.720, $p<.01$.	Rejected. There is a significant relationship between strategy execution leadership and growth of ACK
H04: There is no significant moderating influence of organizational culture on the relationship between strategic leadership and growth of the Anglican Church of Kenya.	$B=-.222$, $t(173)= -.530$, $p>.05$	Accepted. There is no significant moderating influence of organizational culture on the relationship between strategic leadership and growth of the Anglican Church of Kenya.

Table 22 shows significant relationships between strategic leadership intent, focus, and execution with church growth, leading to the rejection of the null hypotheses for each. However, it found no significant moderating effect of organizational culture on the relationship between strategic leadership and church growth, resulting in the non-rejection of that hypothesis.

Chapter Summary

This chapter has presented both inferential results and thematic analysis of data. In summary, the study found that strategic leadership intent, strategic leadership focus, and strategy execution leadership all significantly contributed to church growth. The study also established that there was a statistically significant main effect of organizational culture on church growth. However, organizational culture did not significantly moderate the relationship between strategic leadership and growth. The themes identified in the study include strategic intent, where the vision for church growth and mission emerged as central, reflecting a comprehensive approach to both quantitative and qualitative growth. Strategic leadership focus highlighted resource deployment, prioritization in decision-making, and initiatives for growth as key elements in supporting the church's growth. The organizational culture theme underscored the role of values, communication, resource mobilization, and professional inclusion in leadership which collectively contribute to the church's growth. The next chapter discusses the implications of the findings and gives the conclusions.

Chapter Five: Summary, Implications, Conclusion and Recommendations

Introduction

The study purposed to investigate the relationship between strategic leadership and the growth of the Anglican Church of Kenya, and how this relationship is moderated by organizational culture. The specific objectives were: to determine the relationship between strategic leadership intent and growth of the Anglican Church of Kenya; to investigate the relationship between strategic leadership focus and growth of the Anglican Church of Kenya; to examine the relationship between strategy execution leadership and growth of the Anglican Church of Kenya; and, to establish whether organizational culture has a moderating influence on the relationship between strategic leadership and church growth in the Anglican Church of Kenya. The study used a mixed-methods research design that combines quantitative and qualitative data collection and analysis methods to provide a more comprehensive understanding of the research problem. In this chapter, a summary of the key findings is first presented. The implications of the findings for policy, theory and practice are then discussed. The chapter then makes recommendations and identifies areas of further research. The chapter finally draws the main conclusion of the study and discusses the contribution the study has made to knowledge.

Summary of Key Findings

Descriptive results indicated that the mean score for church growth on aggregate was moderate ($M=3.31$, $SD=.058$), suggesting that the church was perceived by the clergy as growing to a moderate extent. The church was rated highest in terms of discipleship ($M=3.53$), followed by church planting ($M=3.40$), financial increase ($M=3.27$), and membership growth ($M=3.26$). These statistics were corroborated by results from qualitative data where themes included membership growth through outreach ministry and the attraction of new members, particularly the youth, were key to church development.

Financial stability emerged as another theme, closely linked to membership growth, highlighting how an expanding membership base enhances the church's financial resources and operational effectiveness. Discipleship was also a critical theme, with consistent Bible study programs and tailored spiritual engagement contributing to both member retention and church growth.

Relationship between Strategic Leadership Intent and Church Growth

The first objective of the study was to determine the relationship between strategic leadership intent and growth of the Anglican Church of Kenya. Descriptive results showed that the strategic leadership intent aggregate score was moderately high ($M=3.79$, $SD=.699$). Correlation analysis showed a moderate positive correlation between strategic leadership intent and church growth ($r=.438$, $p < .01$), suggesting that church growth increased with an increase in strategic leadership intent. Regression analysis indicated that strategic leadership intent explained 19.1% of the variability in church growth; $R^2=.191$, $DF(1) = 41.208$, $p < .01$. An examination of the coefficients revealed that a unit increase in strategic leadership intent was associated with 0.438 increase in church growth ($\beta=0.438$, $p < .01$). Thus, the null hypothesis was rejected and alternate hypothesis accepted: there is a significant relationship between strategic leadership intent and growth of the Anglican Church of Kenya. The themes identified include the vision for church growth, where strategic intent focused on consistent growth, outreach, and building a mature church through SMART goals and holistic evangelism. Mission was another key theme, with participants emphasizing the church's role in transforming lives through spiritual, social, and economic programs. The values theme highlighted the importance of spiritual growth, service delivery, and stewardship.

Relationship between Strategic Leadership Focus and Church Growth

The second objective of the study was to investigate the relationship between strategic leadership focus and growth of the Anglican Church of Kenya. On aggregate, the mean score for strategic leadership focus was moderately high ($M=3.46$, $SD=0.892$). A stronger positive correlation was found between strategic leadership focus and church growth, ($r=.579$, $p < .01$), suggesting that a higher focus on strategic leadership is significantly associated with greater church growth. Strategic leadership focus explained 33.5% of the variability in church growth; $R^2=.335$, $DF(1) = 87.723$, $p<.01$. The finding indicates that about one-third (33.5%) of the differences or changes in church growth can be attributed to how well leaders focus on strategic leadership. A unit increase in strategic leadership focus was associated with a 0.579 unit increase in church growth ($\beta=.579$, $p<.01$). The themes identified include resource deployment, where strategic leadership focuses on the efficient allocation and use of resources to support church activities, reflecting the link between resource management and church growth. Initiatives for growth emerged as another key theme, highlighting targeted programs such as youth ministries and holistic member development, which contribute to overall church growth. Prioritization in Decision-Making also emerged as a significant theme, focusing on the involvement of key groups, strategic formulation, and resource management in decision-making processes.

Relationship between Strategy Execution Leadership and Church Growth

The third objective of the study was to examine the relationship between strategy execution leadership and growth of the Anglican Church of Kenya. Strategy execution aggregate score on a 5-point scale was moderately high ($M=3.45$, $SD=0.774$). Strategy execution leadership showed a strong positive correlation with church growth ($r= .548$, p

< .01), indicating that effective execution of strategies is important for church growth. Strategy execution leadership explained 30% of the variability in church growth; $R^2=.300$, $DF(1) = 74.720$, $p<.01$. An examination of the regression coefficients suggest that a unit increase in strategy execution leadership was associated with 0.548 increase in church growth ($\beta=.548$, $p<.01$). Therefore, the null hypothesis was rejected and alternate hypothesis accepted: is a significant relationship between strategic execution leadership and growth of the Anglican Church of Kenya. This was corroborated by qualitative findings characterised by two key themes: action plan development and execution, and strategic plan implementation. In terms of action plan development, the use of SMART goals was emphasized as crucial to the church's strategic efforts. Strategic plan implementation also emerged as a salient theme, where the successful execution of strategic plans was seen as vital for achieving the church's growth objectives.

Moderating influence of Organizational culture on the Relationship between Strategic Leadership and Church Growth

The fourth objective of the study was to establish whether organizational culture has a moderating influence on the relationship between strategic leadership and church growth in the Anglican Church of Kenya. The aggregate score for organizational culture was moderately high ($M=3.52$, $SD=0.68$), suggesting that the church had a moderately strong organizational culture. The strongest correlation was observed between organizational culture and church growth, ($r = .705$, $p < .01$), indicating a very strong positive relationship. Regression analysis showed that organisational culture had a statistically significant main effect on church growth ($\beta=.757$, $p<.01$). However, the interaction term between strategic leadership and organizational culture was not statistically significant ($B=-.222$, $t(173)= -.530$, $p>.05$), suggesting that organizational

culture does not significantly moderate the relationship between strategic leadership and church growth. Qualitative analysis showed that the incorporation of professionals into church leadership was identified as an important aspect of organizational norms. Customs related to the implementation of policies and traditions within the church were also noted. Beliefs held by church members and leaders, such as self-belief in the saving power of God and obedience to God's word, were highlighted as a critical component of the organizational culture.

Implications

Policy Implications

The findings of this study suggest that investing in the training and development of strategic leadership skills among church leaders could be a valuable policy. This training should focus on vision, mission, values, and strategic objectives, as these elements were found to be positively correlated with church growth. Church authorities may also consider incorporating assessments of strategic leadership intent when selecting and developing leaders. This could involve incorporating specific criteria related to vision, mission, values, and strategic objectives into leadership development programs. Policy decisions related to resource allocation within the church may be guided by an understanding that effective strategic leadership contributes significantly to church growth. Allocating resources to support strategic initiatives and leadership development may be prioritized.

Policymakers within religious organizations may consider developing and implementing training programs that specifically focus on enhancing decision-making skills, resource mobilization strategies, initiative development, and effective resource deployment. This could be integrated into leadership development initiatives to empower leaders with the skills necessary for fostering church growth. Policies related to resource

allocation within the church may be guided by the understanding that strategic leadership focus significantly influences church growth. Allocating resources to support initiatives that align with the identified focus areas may be prioritized to enhance overall effectiveness.

Theory Implications

The study has contributed to leadership theories by emphasizing the importance of strategic leadership intent in the context of religious organizations. Scholars and researchers in leadership studies may need to incorporate these elements into existing leadership frameworks to better understand leadership effectiveness. The findings highlight the importance of considering the specific context of religious organizations when developing and applying leadership theories. Leadership theories should be adapted to account for the unique aspects of faith-based institutions, such as their vision-driven nature and emphasis on mission.

The study has contributed to the enhancement of strategic leadership theories by emphasizing the significance of specific focus areas such as decision-making, resource mobilization, initiatives, and resource deployment. This suggests that theoretical frameworks on strategic leadership may need to incorporate these dimensions to better capture the complexities of leadership in religious organizations. The study underscored the importance of focus as a critical element in strategic leadership. The positive and statistically significant relationship identified between strategic leadership focus and church growth suggests that theories on leadership effectiveness need to consider the intentional and concentrated efforts leaders put into key areas for organizational development.

The study highlights the importance of strategy execution in the context of leadership effectiveness. The findings suggest that leadership theories should incorporate elements related to strategy communication, action plans, implementation, monitoring, and evaluation as crucial components for achieving organizational growth. This integration could contribute to a more comprehensive understanding of effective leadership. The study supports the idea that effective leadership involves not only the formulation of strategies but also their successful execution. Theories on leadership should evolve to recognize leadership as a dynamic process that involves not only vision-setting but also the systematic implementation of strategies to achieve organizational objectives.

The study's findings have significant theoretical implications in reinforcing the Upper Echelons Theory (Hambrick & Mason, 1984). The positive correlations between strategic leadership intent and focus on church growth support the theory's premise that the traits and characteristics of top leaders are crucial determinants of organizational performance. By demonstrating that leadership traits influence strategic choices and, consequently, church growth, the study validates the theory's emphasis on the impact of leaders' demographic and experiential backgrounds on decision-making processes and organizational outcomes. Additionally, these findings extend the applicability of Upper Echelons Theory beyond traditional corporate settings, suggesting that strategic leadership traits are equally vital in religious organizations, thereby contributing to the broader literature on leadership and organizational performance (Hambrick, 2007).

Policymakers within the church may consider designing leadership development programs that focus not only on strategy formulation but also on the skills and competencies required for effective strategy execution. This could involve training leaders in communication, action planning, implementation, and monitoring and evaluation

techniques. Policies related to resource allocation may be influenced by the understanding that effective strategy execution is linked to church growth. Allocating resources to support strategic initiatives, including communication, action planning, and monitoring, could be prioritized to enhance overall execution effectiveness.

The study's findings suggest that there is no significant moderating influence of organizational culture on the relationship between strategic leadership and church growth. This challenges the assumption that organizational culture invariably plays a moderating role in the leadership and growth relationship. Theoretical frameworks should consider the context-specific nature of the relationship between these variables.

Policies related to leadership development and growth strategies should strike a balance between emphasizing strategic leadership and fostering a strong organizational culture. While the study did not find evidence of organizational culture moderating the relationship, the significant main effect of organizational culture indicates its importance in driving church growth. Policymakers may encourage an integrated approach to leadership that recognizes the importance of both spiritual and administrative dimensions. Policies should support leaders in balancing their focus on spiritual transformation and operational excellence, fostering an environment where both aspects contribute to the church's success.

Conclusions

The study has revealed a compelling positive correlation between strategic leadership intent and church growth. The research indicated that nearly one-fifth of the variance in church growth could be attributed to the effectiveness of strategic leadership, emphasizing its substantial impact on shaping the growth trajectory of the church. The findings underscored the holistic nature of strategic leadership, which extended beyond

organizational management to encompass vision-driven initiatives that contributed to the overall health and development of the church. The vision for church growth and mission was pivotal, demonstrating a holistic approach that integrates both quantitative and qualitative dimensions. This indicates that churches with clear and well-communicated visions are more likely to experience sustained growth, as the mission aligns all efforts towards a common goal. The findings of this study highlight the importance of having a clear and focused intent regarding church growth. Themes such as vision, mission, and values underscore the role of setting clear goals, emphasizing holistic evangelism, and aligning church activities with its mission, all contributing to growth. The value lies in demonstrating that intentional focus on consistent, goal-oriented efforts can lead to church growth.

Furthermore, the study revealed that as leaders concentrated more on strategic leadership and executed strategic plans effectively, the church experienced higher levels of growth. The quantifiable impact of strategic leadership focus and strategy execution leadership highlighted their direct relationship with positive outcomes in terms of church development. Thus, effective strategic leadership was crucial for church growth, particularly in resource deployment, prioritization in decision-making, and the implementation of growth initiatives. This focus ensured that resources were allocated efficiently and that growth strategies were consistently executed, leading to both numerical and spiritual expansion of the church. The themes of resource deployment, growth initiatives, and decision-making prioritization further illustrate that effective management of resources, targeted programs, and strategic decision-making are critical factors. Additionally, themes such as action plan development and strategic plan implementation illustrate how translating plans into action and setting SMART goals are crucial for

achieving growth objectives. The value here is in emphasizing the necessity of a strong strategic focus and the effective allocation of resources to foster significant growth.

Although organizational culture did not significantly moderate the relationship between strategic leadership and church growth, the study underscored the independent significance of both strategic leadership and organizational culture in fostering church growth. Values, communication, resource mobilization, and professional inclusion in leadership are essential cultural components that reinforce stability and growth. A culture that supports open communication, inclusivity, and strong values enhances the church's ability to implement strategic leadership initiatives effectively. The qualitative insights regarding organizational norms and beliefs highlight the role of culture in shaping church growth.

Recommendations

In light of the research findings, the following recommendations are made for each thematic objective as follows:

Strategic Leadership Intent and Church Growth

The study has highlighted and emphasized the tangible significance of strategic intent within the framework of religious organizations. It unequivocally suggests that church leaders must actively partake in ongoing strategic planning endeavours that meticulously synchronize with the overarching vision, mission, and values delineated within the research findings. Moreover, it advocates for a strategic alignment with the identified objectives, ensuring that every strategic initiative pursued resonates with the core principles and aspirations of the religious institution. This comprehensive approach not only fosters coherence and direction within the organization but also amplifies its ability to effectively fulfil its sacred responsibilities and serve its community with utmost

dedication and purpose. In ACK, leaders should establish quarterly strategic planning sessions with clergy and lay leaders to ensure an alignment of church activities with the overarching vision, mission, and values. Additionally, leaders can develop a feedback loop through regular congregational surveys to evaluate how well the strategic initiatives are resonating with the church's principles.

Strategic Leadership Focus and Church Growth

Within the ACK hierarchy, strategy champions must underscore the critical role of strategic leadership focus and execution in facilitating the growth of the church. Leaders are encouraged to derive significant advantages by proactively communicating strategic initiatives, crafting transparent action plans, guaranteeing the seamless implementation of strategies, and consistently monitoring and evaluating the progress made. By adhering to these strategic practices, leaders can effectively steer the church towards its growth objectives. They will also be ensuring that each step taken resonates with the overarching vision and mission of the organization; thereby, fostering a dynamic and thriving religious community. ACK leadership can implement monthly progress reviews of action plans at both parish and diocesan levels to ensure strategies are on track. Leaders should also regularly update parishioners through bulletins and meetings on the progress of key initiatives, making the congregation part of the strategic journey.

Strategy Execution Leadership and Church Growth

The human resource department of the church should use the findings to design and implement leadership development programs that specifically target strategy execution leadership skills. This could involve workshops, seminars, and mentoring programs. Trainers may benefit from developing and implementing plans that emphasize decision-making, resource mobilization, initiatives, and resource deployment to foster

growth. The findings suggest that the church should also invest in training and capacity building focused on strategy execution skills. This could involve workshops, seminars, and mentorship programs aimed at enhancing leaders' abilities to translate strategic plans into actionable steps. Leadership development need to involve designing training programs that equip leaders with skills in both strategic leadership and the cultivation of a strong organizational culture. This approach aligns with the integrated nature of leadership highlighted in the qualitative findings. In ACK, leadership development initiatives should include annual leadership boot camps for clergy and lay leaders, focusing on practical strategy execution techniques. The HR department can also create a mentorship program pairing experienced leaders with upcoming clergy to ensure knowledge transfer on effective strategy execution leadership.

Moderation of Organizational Culture on Strategic Leadership and Church Growth

Senior leaders should prioritize fostering a balanced organizational culture that values spiritual growth and effective administration. Continuous monitoring and adaptation are crucial due to the dynamic nature of organizational culture and its interaction with leadership. Qualitative findings emphasize the importance of effective governance, Christ-centred transformation, and stewardship for the church's success. Regular assessments of strategic leadership practices and organizational culture can guide adjustments to align with growth objectives. ACK should establish a biannual cultural audit to assess how well its organizational culture supports the mission and vision of the church.

Areas of Further Research

Further to this study and what has been noted, some gaps have become visible which other researchers could delve into for study and research. Such studies would include and not limited to:

- i) Future studies could delve deeper into specific components of strategic leadership to understand their singular contribution to church growth. This might involve examining how elements like vision, mission, values, and strategic objectives interact and influence growth. Such studies should utilize structural equation modeling (SEM) to test the interaction and influence of these specific components on growth, providing a nuanced understanding of their individual and combined effects. By isolating and analyzing these components, researchers can provide more targeted recommendations for church leaders seeking to enhance strategic leadership practices.
- ii) Further research should conduct longitudinal studies that would allow for a more in-depth analysis of the sustained impact of strategic leadership on church growth over time. They can implement advanced time-series analysis to detect patterns and measure the sustained impact of strategic leadership on church growth over time. Tracking the trajectory of the Anglican Church of Kenya's growth and leadership strategies over several years could provide insights into the long-term effectiveness and potential adjustments needed for sustainable development.
- iii) Comparative studies could be conducted to assess how strategic leadership impact varies across different denominations or regions within Kenya. Understanding whether certain leadership approaches are more effective in specific contexts could offer valuable insights for adapting strategies to local needs and circumstances. For

instance, future researchers should conduct comparative case studies involving different denominations or regions within Kenya to identify similarities and differences in leadership approaches and their effectiveness. This could involve comparing growth patterns and strategic leadership practices among various Christian denominations or geographic areas.

- iv) Future studies could incorporate the perspectives of various stakeholders, including church members, clergy, and community members, to gain a comprehensive understanding of the impact of strategic leadership on different facets of the church. This could involve surveys, focus groups, or interviews to gather diverse viewpoints on the perceived effectiveness of strategic leadership in driving growth and transformation.
- v) Consideration of external factors influencing church growth, such as societal changes, economic conditions, or cultural shifts, could provide a more holistic perspective. Such studies can incorporate environmental scanning techniques such as PESTEL analysis to systematically assess the influence of societal, economic, and cultural shifts on church growth and strategic leadership. Understanding how strategic leadership interacts with external factors can guide leaders in adapting their approaches to navigate challenges and capitalize on growth opportunities.

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Appendices

Appendix I: Informed Consent Form

My name is Peter Maina Mwangi, a student of Doctor of Philosophy (PhD) in Organizational Leadership at Pan African Christian University. Having successfully cleared my coursework for the degree program, I am in the process of undertaking a research project. The research project is titled **“Strategic Leadership and Growth of the Anglican Church of Kenya”**.

The general purpose of the study is to investigate the relationship between strategic leadership and the growth of the Anglican Church of Kenya, and establish whether this relationship is moderated by organizational culture. The research dissertation is part of the academic program. However, the study will also become a repository of knowledge which church leadership gain insights from with respect to the leading factors driving the growth of the church in Kenya. These insights will be key in the development of strategies and practices for the utilization of resources in the church growth in Kenya and the African context generally. The insights will be of help in the driving policies within the church that are associated with the church's growth.

The purpose of this form is to seek your informed consent to participate in the study as a respondent. The collected data will be used only for academic purposes and will be treated with utmost confidentiality. Your participation in the study will be voluntary and with no monetary compensation for it. You are free to withdraw your participation from the study at any time should you wish and with no requirement to provide reasons for doing so.

For further clarifications regarding this study, please feel free to contact the researcher on 0722 527 062. You may also write to PAC University’s Institutional Scientific and Ethics Review Committee (ISERC) via email to ethicsreview@pacuniversity.ac.ke

Statement of informed consent:

By my signature, I hereby declare that I have read and understood the form and have been given an opportunity to clarify any concerns I have concerning the study to my satisfaction. I, therefore, voluntarily give my consent to participate in the study as a respondent.

Signed -----
Respondent

Date -----

Signed -----
Principal Investigator

Date -----

Appendix II: Semi-Structured Questionnaire

Dear Respondent,

PART I: BACKGROUND INFORMATION

1. What is your gender? Male () Female ()
2. What is your highest education level? Secondary Level () Certificate Level ()
Graduate Level () Post Graduate Level ()
3. Which of the following best describes your role?
Provincial Administration Management ()
Archdeaconry/Parochial Leadership ()
The Nairobi Diocesan Secretariat ()

PART II: STRATEGIC LEADERSHIP						
Kindly indicate the level of your agreement on STRATEGIC LEADERSHIP statements where 1 means No Extent, 2 is Small Extent, 3 is Moderate Extent, 4 is Large Extent and 5 is Very Large Extent						
	Statements	1	2	3	4	5
1.	Our church has a clear and compelling vision statement	☐	☐	☐	☐	☐
2.	The mission of our church inspires confidence and action	☐	☐	☐	☐	☐
3.	There is value alignment between the values of the church and those of the leaders	☐	☐	☐	☐	☐
4.	Our strategic objectives are specific, measurable, attainable, relevant, and time-bound	☐	☐	☐	☐	☐
5.	Decisions made by church leaders are consistent with the vision and mission of the church	☐	☐	☐	☐	☐
7.	Resources are always mobilized towards realization of the church's strategic objectives	☐	☐	☐	☐	☐
8.	Church leaders take initiative that draw the church closer to achievement of the vision of the church	☐	☐	☐	☐	☐
9.	Resources are deployed to priority areas as specified in the church's strategic plan	☐	☐	☐	☐	☐
10.	Church leaders clearly communicate the strategies, tactics and action plans that help achieve priority focus of the strategic plan	☐	☐	☐	☐	☐
11.	Action plans prepared by leaders are specific, measurable, relevant and timebound	☐	☐	☐	☐	☐
12.	Our leaders mobilize the entire congregation to implement the laid out strategic plan	☐	☐	☐	☐	☐
13.	Our leaders take time to monitor and evaluate progress and take corrective action in a timely and collaborative manner	☐	☐	☐	☐	☐

PART III: ORGANIZATIONAL CULTURE	
Kindly indicate the level of your agreement on organizational culture statements where 1 means No Extent, 2 is Small Extent, 3 is Moderate Extent, 4 is Large Extent and 5 is Very Large Extent	

1.	Our church undertakes adequate monitoring and evaluation of its diverse activities	☐	☐	☐	☐	☐
2.	Our church is well versed and embraces change management components	☐	☐	☐	☐	☐
3.	Our church has adequate conflict management and resolution mechanism policies	☐	☐	☐	☐	☐
4.	Our church has and maintains a professional human resource policy practices and procedures	☐	☐	☐	☐	☐
5.	Our church endeavours to have a holistic environment to create a conducive working environment	☐	☐	☐	☐	☐
6.	Our church incorporates our membership views in the running and management of the church affairs	☐	☐	☐	☐	☐
7.	Our church has vibrant discipleship programs for spiritual growth	☐	☐	☐	☐	☐
8.	Our church leaders exercise an open door policy in dealing with stakeholders and are easily accessible	☐	☐	☐	☐	☐
9.	Our church has adequate financial accounting systems to manage financial contributions	☐	☐	☐	☐	☐
10.	Our church adheres to corporate governance principles for transparency in its operations	☐	☐	☐	☐	☐

PART IV: CHURCH GROWTH

Kindly indicate the level of your agreement on **Church growth** statements where 1 means No Extent, 2 is Small Extent, 3 is Moderate Extent, 4 is Large Extent and 5 is Very Large Extent

1.	Our church has consistently kept its membership on an increasing trajectory	☐	☐	☐	☐	☐
2.	Our church has a growing number of the youth and the young in its membership	☐	☐	☐	☐	☐
3.	Our church has maintained high membership retention through its ministry	☐	☐	☐	☐	☐
4.	Our church has had an increasing income level through its stewardship activities	☐	☐	☐	☐	☐
5.	Our church has a balanced gender growth in its membership	☐	☐	☐	☐	☐
6.	Our church has a well-defined policy for developing infrastructure to meet its functions	☐	☐	☐	☐	☐
7.	Our church has thriving church programs and activities to meet the expectations of its membership	☐	☐	☐	☐	☐
8.	Our church is financially stable and it can undertake its operations and budgetary activities	☐	☐	☐	☐	☐

Appendix III: Semi-Structured Interview Guide

- (1) What are the strategic leadership intents in your ACK Church? -----

- (2) In what ways would you say these strategic leadership intents impact on the church's growth aspects? -----

- (3) Which aspects of the strategic leadership intent would you say are critical to the church's growth and in what ways? -----

- (4) What is the strategic leadership focus in your ACK Church? -----

- (5) In what ways would you say the areas of focus impact on the church's growth aspects? -----

- (6) Which focus areas would you say are critical to the church's growth and in what ways? -----

- (7) What would you say about strategy execution leadership in your ACK church? --

- (8) In what ways does strategy execution leadership impact on church's growth? - - -

- (9) In what ways would you say the organizational culture impacts on strategic leadership in relation to the church's growth aspects? - - -

Appendix IV: NACOSTI Permit

 REPUBLIC OF KENYA	
Ref No: 769723	Date of Issue: 24/August/2023
RESEARCH LICENSE	
	
This is to Certify that Rev.. PETER MAINA MWANGI of Pan Africa Christian University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Kiambu, Nairobi on the topic: STRATEGIC LEADERSHIP, ORGANISATIONAL CULTURE, AND GROWTH OF THE ANGLICAN CHURCH OF KENYA for the period ending : 24/August/2024.	
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 - ii. Adversely affect the lives of Kenyans
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 - iv. Result in exploitation of intellectual property rights of communities in Kenya
 - v. Adversely affect the environment
 - vi. Adversely affect the rights of communities
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15. Relevant Institutional Scientific and Ethical Review Committee shall monitor and evaluate the research periodically, and make a report of its findings to the Commission for necessary action.

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Innovation(NACOSTI),
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E-mail: dg@nacosti.go.ke
Website: www.nacosti.go.ke

Appendix V: ACK Research Authorization



DIOCESE OF NAIROBI

THE ANGLICAN CHURCH OF KENYA

Diocesan Bishop: The Rt. Rev. Joel Waweru
 Administrative Secretary: Ven Canon Geoffrey Okapisi
 Diocesan Office: Muthangari Drive
 Westlands

Email: bishop@acknairobiocese.org
 Website: www.acknairobiocese.org
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P.O. Box 72846
 00200 City Square
 NAIROBI - KENYA

6th September 2023

The Ven Canon Peter Maina
Archdeacon / Vicar
ACK St Luke's Umoja
NAIROBI

Dear Ven Canon Peter Maina,

RE: PERMISSION FOR PHD DISSERTATION RESEARCH

Christian greetings!

We refer to your letter requesting to undertake research for your PhD dissertation on the topic of **Strategic Leadership, Organizational Culture and Growth of the Anglican Church Kenya**.

By this letter, we write to grant you permission to proceed with this exercise of data collection from the selected churches in this diocese.

We believe this research will not only be of benefit to you but to the entire diocese.

Wishing you God's blessings as you take up this dissertation research as part of the requirements for your PhD in Organization Leadership studies at Pan Africa Christian University.

Yours in His Service,

Rt Rev Joel Waweru
DIOCESAN BISHOP

