

**PRACTICE OF AUTHENTIC LEADERSHIP ON VOLUNTEER RETENTION
AND MODERATING EFFECT OF PERSONAL FACTORS IN WORD OF
FAITH CHURCHES IN KENYA**

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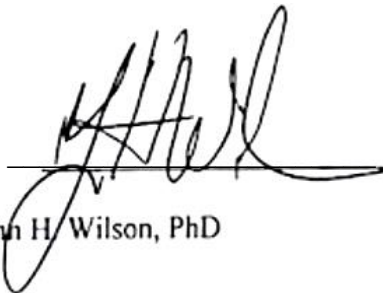
DECLARATION

This dissertation is my original work and has not been presented in this university or any other institution for the award of a degree.

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DEDICATION

This dissertation is dedicated to my dear husband and wonderful children for their unwavering support in my studies. I also dedicate it to the church of Jesus Christ on earth. Above all, I dedicate it to the Almighty God for all his provision, strength, and guidance.

“.....I can do all things through Him who gives me strength....” (Philippians 4:13, NAB).

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ABSTRACT

Volunteers play a critical role in sustaining ministry and leadership in many churches in Kenya. The purpose of the study was to investigate the practice of authentic leadership and volunteer retention and explore the moderating effect of personal factors in the Word of Faith churches in Kenya. The research was anchored on authentic leadership theory, social exchange theory, expectancy theory, and social cognitive theory. Quantitative mid-range research analysis, domiciled in positivist philosophy, was used. The target population was 3,357 people, comprising 28 regional overseers, 333 local church pastors, and 3,390 volunteer ministry leaders. The sample size was 336 respondents. Stratified sampling was employed. Structured questionnaires were used to gather data. The moderated regression technique was used to test the study hypotheses. Quantitative data was analysed using Statistical Package for the Social Sciences (SPSS), version 22. Results indicated high levels of self-awareness and relational transparency. Leader self-awareness correlated positively with volunteer retention. Similarly, greater leader self-regulation correlated with increased retention. Additionally, heightened relational transparency predicted significantly higher volunteer retention. Likewise, stronger balanced processing was associated with increased volunteer retention. The study also revealed that personal factors significantly influenced volunteer retention. Motivation and socialization emerged as the strongest positive predictors. However, there was no significant moderation effect of personal factors in the relationship between authentic leadership and volunteer retention. Authentic leadership was instrumental to volunteer retention, alongside a select set of personal factors. It was recommended that the church put the most emphasis on relational transparency and the satisfaction of volunteers' personal needs.

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LIST OF ABBREVIATIONS AND ACRONYMS

ACK	Anglican Church of Kenya
ADS	Anglican Development Services
ALI	Authentic Leadership Inventory
ALS	Authentic Leadership Scale
ALT	Authentic leadership theory
AOCK	African Orthodox Church of Kenya
COVID-19	Corona Virus Disease
EDA	Exploratory data analysis
ERC	Ethics Review Committee
GDP	Gross Domestic Product
GNP	Gross National Product
MBA	Master of Business Administration
NACOSTI	National Commission of Science, Innovation and Technology
NBN	Natural Born Leadership theory
NGO	Non-Governmental Organization
NSC	New Season Church
PCEA	Presbyterian Church of East Africa
SPSS	Statistical Package for the Social Sciences
UNICEF	United Nations Children's Fund
USA	United States of America
VIF	Variance Inflation Factor
YMCA	Young Men Christian Association
YWCA	Young Women Christian Association

DEFINITION OF TERMS

Authentic leadership: This is the umbrella term for genuineness and being true to oneself in terms of one's values and convictions. It involves consistency in aligning one's words with one's deeds, which results in being trusted by followers (da Silva, 2021). In this study, authentic leadership is a multidimensional construct characterised by self-awareness, self-regulation, balanced processing, and relational transparency.

Balanced processing: This entails the impartial examination of all relevant information before reaching a decision (Kozioł-Nadolna & Beyer, 2021). In this study, balanced processing manifests through leader objectivity, analysis of facts, collaboration, open-mindedness, and feedback-seeking.

Personal factors: This refers to characteristics unique to an individual, such as gender, age, motives, upbringing/socialisation, and economic considerations that may be at play in the volunteer retention equation (Orangi et al., 2023; Schwab et al., 2022).

Relational transparency: This denotes the open communication of ideas and emotions (Rego et al., 2022). In this study, Relational transparency consisted of genuine self-expression, openness, trust, and display of vulnerability.

Self-awareness: This refers to the umbrella term for habitual introspection and review that one subjects to their strengths, weaknesses, emotions and capabilities, sensations, aspirations, personality, and beliefs through one's life journey (Nilson & Zimmerman, 2023). For this study, self-awareness was indicated by self-improvement initiatives, ability perception alignment, and action-outcome awareness.

Self-regulation: This is the governance of oneself by moral standards that guide decisions and actions (Schunk & Zimmerman, 2023). In this study, self-

regulation manifests through integrity, moral standards, honesty, moral communication, and values alignment.

Volunteer retention: This refers to the ability of the church to keep its volunteer workers engaged and active in ministry for an extended period (Windon et al., 2022). In this study, volunteer retention was indicated by the volunteer's attitude towards volunteering, commitment to serve, and intention to continue volunteering.

Volunteerism: This is giving away one's time, money and energy to support needy individuals or communities (Ashfaq et al., 2021). In this study, the term was used to refer to the act of freely availing oneself for various types of ministry work in the church.

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

This chapter explores volunteerism and how it relates to leadership, with a specific focus on authentic leadership. The study's background comprises global, regional, and local trends in volunteering before narrowing it down to the church sector. It also explains the research problem, outlines the purpose, and provides specific study objectives and research questions. The chapter discusses the study's importance, extent, justification, assumptions, limitations, and delimitations. It also summarizes the rest of the study.

Background to the Study

Volunteerism refers to voluntary engagement in activities aimed at assisting others, typically facilitated through organizations dedicated to specific causes (Şentürk & Turan Tüylüoğlu, 2022). Volunteerism involves the selfless contribution of time, financial resources, and energy to support individuals or communities in need (Voukkali et al., 2024). The essence of volunteerism lies in actively seeking opportunities to participate in charitable endeavours as a volunteer worker (Garai-Fodor et al., 2021). It is characterised by non-compulsory efforts, often quantified by the time individuals dedicate without remuneration to services provided directly or through organised groups of non-family members (Ingles Jr, 2024). In the context of this study, volunteerism refers to the unpaid time and effort that church members dedicate to serving the mission and objectives of the church.

When operationalizing volunteerism, researchers have employed the metrics of frequency and duration of volunteering (Fernandes & de Matos, 2023). In regard to

duration, Ingles Jr (2024) classified volunteer work into three specific categories: enduring, temporary, and episodic. Enduring volunteers commit to ongoing service without a predetermined end date, whereas temporary volunteers engage in service for a limited time. The category of episodic volunteers is differentiated by the infrequency of their service, typically contributing to a single-day or multi-day event (Ingles Jr, 2024).

What Shapes Volunteerism

Empirical studies suggest that a volunteer's attitude towards volunteering stems from their inner motivation and the environment in which they work. Forner et al. (2024) mentioned that the ability of volunteers to stay in the job is basically attitudinal, highlighting job commitments, affective commitment, engagement, and organizational commitments as having a profound impact on the ability of volunteers to serve. Similarly, Tang et al. (2022) noted that the volunteers' perceived control over their roles and their actual involvement significantly influence their satisfaction and overall attitude. Moreover, both Chua et al. (2021) and Kifle Mekonen and Adarkwah (2022) argued that volunteer attitude towards their role stems from their inner drive rather than external influences. Chua et al. (2021) divided these motivations into selfless and personal reasons, while Kifle Mekonen and Adarkwah (2022) supported the idea that internal selfless reasons are more important than outside influences in shaping how volunteers feel about their roles. In the context of this study, the mission of the church is sustained not by financial incentives but by the deep personal convictions of its members, who volunteer their time and service, often inspired by the example and guidance of church leaders.

The commitment to serve is explained by internal values, the work calling in the organizational context, and the desire of the volunteers to make meaningful contributions to the community. A meta-analysis by Zhou and Kodama Muscente (2023) noted that the

volunteers' commitment to serve is largely driven by their values. Faletahan et al. (2021) supported this, stating that commitment is largely a function of work calling, which is largely driven by personal values. Ngah et al. (2022) also affirmed the primacy of values in volunteer motivation but highlighted the crucial role of leadership in creating an environment that fosters sustained commitment. Related to the values is the need for volunteers to serve the public well by embracing public service ideals (Leisink et al., 2021). Ultimately, volunteer commitment emerges from a deep sense of satisfaction, shaped by the convergence of personal values and the recognition that their (volunteers) service makes a meaningful impact on the community (Badger et al., 2022; Lachance et al., 2021).

Empirical studies show that the intention to continue volunteering in the work environment has potential benefits. Aseanty et al. (2022) noted that the volunteer work management, which facilitates the formation of positive relationships and ensures job security, creates a conducive environment where volunteers are more likely to enjoy their roles and remain engaged. According to Angosto et al. (2021), rewarding engagements help volunteers to continue working as they increase job satisfaction. Angosto et al. also noted that if the volunteers feel their perceived value is higher than the cost, they are likely to continue working. Mullan et al. (2021) posited that while rational processes involve deliberate decisions based on personal values, perceived benefits, or alignment with organizational goals, automatic processes are driven by emotional responses, habits, or internalised norms.

Impact of Volunteerism

Volunteerism is a widespread practice globally (Fadel, 2021). Every year, millions of individuals worldwide dedicate their time and effort to various organizations committed to aiding those in need. Their contributions manifest in diverse forms,

encompassing social support, physical assistance, and organizational and advisory roles, ensuring the smooth functioning of group activities, and advocating for causes or movements that are aimed at enhancing the overall quality of life (Şentürk & Turan Tüylüoğlu, 2022). According to United Nations Children's Fund (UNICEF, 2022), on a global scale, informal volunteering engages 14.3% of the world population, while 6.5% are formally involved in volunteerism. By 2018, the count of full-time equivalent paid employees, mirroring the contribution of volunteering, had reached 109 million individuals (Fadel, 2021). The impact of volunteer work is underscored further by its contribution of approximately 2.4% to the global Gross National Product (GNP) (UNICEF, 2022). Remarkably, in certain countries such as the Netherlands, close to half of the total population participates in volunteering at least once annually (Fadel, 2021), emphasising the significant and widespread nature of volunteerism across different regions.

O'Higgins (2020) noted that accurate volunteering data across different nations exhibit significant variations, making precise comparisons challenging. There are country differences that have been established. Research by Principi et al. (2022) indicated that American adults are over twice as inclined as their German and French counterparts to dedicate their time and effort to community endeavours. On average, these individuals volunteered for approximately 3.6 hours per week, resulting in a collective contribution of 15.6 billion hours of volunteer services, valued at over \$239.2 billion (O'Higgins, 2020).

Fondling et al. (2023) presented an overview of volunteering in Africa that traces the history of volunteering on the continent and the challenges and opportunities for promoting volunteering. Volunteerism forms part of African social life with strong normative and moral foundations. Fondling et al. observed that in many African

communities, volunteerism is epitomised in the cultures, for example, Ubuntu in South Africa and Harambee in Kenya. Harambee is a Swahili term for the collective pooling of resources by a community/group to achieve a common objective (Kilama et al., 2025). Ubuntu, a concept rooted in the Zulu language, embodies the spirit of comradeship and collective humanity. It reflects the belief that a person's identity and well-being are intrinsically linked to the community, and that one's existence is meaningful only in relation to others (Ajitoni, 2024). However, statistics on volunteering varied wildly from country to country, with over 50 per cent of the population in Nigeria, Senegal, and Ghana found to participate in volunteer activities, while less than 10 per cent of the population in Egypt, Kenya, Morocco, and South Africa engage in volunteer activities.

Pentecostal churches in Africa invest substantial resources in improving community livelihoods, with much of this impact driven by volunteer work among the poor (Gukurume, 2020). Church-based NGOs, where many of these volunteers serve, have demonstrated remarkable efficiency. Longwe (2021) found that Pentecostal-based NGOs were 27 times more cost-effective than those relying solely on full-time employees, significantly enhancing quality of life in the communities they serve. Beyond community outreach, volunteers in African churches also support pastoral ministry through roles such as ushering, discipleship, and other church functions (Langat, 2023).

In Kenya, the Harambee concept has volunteerism at its core. It has been promoted since the early 1960s (Gathangu, 2020). Volunteer activities in the country have since been estimated to account for \$269.7 million, roughly 2.5 per cent of the country's gross domestic product (GDP), and over 100,000 full-time equivalent volunteers in civil society (Lucas, 2021). The Kenyan government has embraced voluntarism in the lowest cadre of the Kenyan internal ministry (the lowest level of the Kenyan Ministry of Interior) and the village elders (Mutua & Kiruhi, 2021).

The church in Kenya has traditionally relied on volunteers to implement a wide range of community-led initiatives. According to Karicha (2023), the Catholic Church of Kenya has consistently engaged volunteers in the delivery of its programs. For example, volunteers have played a central role in offering mentorship and empowerment initiatives, which have significantly contributed to transforming the lives of individuals in various communities (Makokha & Orera, 2023). Similarly, the Anglican Church of Kenya (ACK), the second largest Christian denomination in the country, has extensively depended on volunteers to drive its community-based interventions. Wambugu et al. (2022) noted that through the Anglican Development Services (ADS), the ACK has used volunteers to provide vital services such as counselling and psychosocial support. Commenting on the historical growth of church movements, Thiani (2024) highlighted that the African Orthodox Church of Kenya (AOCK) greatly benefited from the strategic deployment of volunteers by early missionaries, particularly in reaching remote areas where the Kenyan government had limited presence. These examples underscore the pivotal role of volunteerism in expanding the reach and impact of church-based initiatives in Kenya.

In Kenya, voluntarism in Pentecostal Churches is closely linked to social transformation, often supporting clergy in managing church growth (Nteere, 2022). It is particularly significant in Pentecostal churches, where decision-making is highly decentralized. Even in denominations with centralized structures, decisions are typically made and implemented based on local church contexts (Henry et al., 2025). Volunteers, often well-educated, serve alongside clergy in leadership, providing expertise in areas such as entrepreneurship, where clergy may lack training. This collaboration, as attested by Kinya (2023), positively impacts the social and economic development of surrounding communities. Shaasha et al. (2024) viewed voluntarism as a key indicator of

Pentecostal church growth, noting its influence on both spiritual satisfaction and social transformation among congregants.

Authentic Leadership and Volunteer Retention

Within the church sector, volunteer retention means the ability of the church to keep its volunteer workers engaged and active in ministry for an extended period, as reflected in the attitude of volunteers towards volunteering, their commitment to serve, and their intention to continue volunteering (Windon et al., 2022). Church leaders should lead in a way that promotes ongoing support and engagement of volunteers. Volunteer programs that are well-managed and supervised can raise cost-effectiveness by improving the quality of services, freeing up paid staff for specialised tasks, and strengthening the church in ways such as fundraising and community relations (Fadel, 2021).

The widely acknowledged advantage of authentic leadership within organizations underscores its undeniable impact. As highlighted by Oyedepo (2024), the motivation that propels individuals to engage in volunteer work actively is multifaceted, and authentic leadership is recognised as a pivotal element. According to Sergeeva and Kortantamer (2021), authentic leadership delves into the essence of human motivation in project undertakings. An authentic leadership style is deeply rooted in an individual's personal experiences. The focus on personal experience implies that authentic leaders are guided by ethical values and cultural considerations, embracing transparency, ethics, and honesty (Gelaidan et al., 2024).

Authentic leadership embodies the idea of sincerity and remaining faithful to one's principles and beliefs while consistently aligning actions with words, thereby nurturing trust among followers (da Silva, 2021). Research shed light on the complex aspects of authenticity within the framework of authentic leadership theory, covering

elements such as self-awareness, self-control, fair evaluation, and openness in relationships. Drawing from previous research, this study arrived at the conclusion that authentic leadership contributes to enhanced overall team performance. However, the study did not establish a direct correlation between authentic leadership and its precise effects. Despite this limitation, the research was designed and conceptualized to unravel the dynamics of working relationships within research teams, highlighting the beneficial impact of authentic leadership on team effectiveness.

The direct connection of authentic leadership to volunteerism is rooted in the appeal individuals perceive in offering their services to an organization (da Silva, 2021). Volunteerism is, therefore, primarily influenced by the nature of leaders within that organization (De Clerck et al., 2021). Unlike paid employees, whose loyalty may be tied to contractual obligations, volunteers are, among others, highly drawn by the character of the leaders rather than external constraints. Authentic leaders, true to themselves and their guiding principles, naturally attract followers based on their character (Peter, 2020).

In this study, the conceptualization of authentic leadership encompasses four key facets, namely self-awareness, self-regulation, relational transparency, and balanced processing. The choice to adopt the four core constructs of authentic leadership, including self-awareness, relational transparency, balanced processing, and internalized moral perspective (self-regulation), is grounded in both theoretical clarity and contextual relevance (Ribeiro et al., 2022). While authentic leadership has undergone several conceptual revisions over the years, Avolio's framework remains foundational and widely validated in empirical studies, particularly in contexts requiring moral grounding and relational trust (Dedzo, 2022). In the context of volunteerism, the relevance of these constructs is particularly pronounced.

Personal Factors

In this study, volunteer retention was examined under the following constructs: gender, age, motivation, socialization, and economic consideration. Dwiri and Okatan (2021) investigated gender as a moderator of the leadership-decision-making nexus in a study conducted in Turkey. Utilizing a simple random sampling technique, participants were selected from the real estate industry. The correlation study revealed that gender played a moderating role in leadership and decision-making linkage, with females exhibiting higher scores in both decision-making and relationship aspects. These results affirmed Fjendbo's (2021) validation, indicating that gender also moderates the relationship between leadership and employee job satisfaction. Workers expressed higher satisfaction under female managers compared to their male counterparts in Cypress. However, despite these supportive findings, Dwiri and Okatan's (2021) study primarily aimed to determine whether gender modified the relationship between leadership and decision-making, emphasizing a conceptual gap. Furthermore, the exclusive focus on the real estate industry introduces methodological and contextual gaps, underscoring the need for additional research to explore broader implications.

Tomova Shakur et al. (2024) undertook an inquiry in Israel to investigate whether age moderated leadership as it pertains to employee motivation, with the participants almost evenly divided between males and females. Results indicated that age moderated the relationship. For younger individuals, transactional as well as transformational leadership styles exhibited positive associations with organizational justice. In contrast, for older individuals, transformational leadership demonstrated a positive correlation with organizational justice, while transactional leadership showed a negative relationship. This is consistent with the results of Kimario (2024), who established that age moderated how managers performed their work. Despite these valuable insights, the

crucial focus of the inquiry was to explore whether the connection of age with employee motivation is moderated by age, highlighting a conceptual gap.

Ronikko and Sunaryo (2021) examined how motivation moderated work performance in Indonesia. The study was grounded in the transformational leadership model and employed a quantitative approach, with participants selected using a simple random technique. The findings revealed that staff incentives moderated the association between leadership and work performance. This discovery aligns with Hadiyati et al.'s (2023) investigation into the connection between leadership and employee performance, with motivation as a moderating factor. While the primary objective was to establish a link between motivation and employee performance, the study also highlighted a conceptual gap. Furthermore, the adoption of a quantitative study design introduced a methodological gap.

Liao et al. (2022) conducted a study to ascertain socialization's moderation of team leadership and employee performance within the Chinese corporate industry. Employing a quantitative approach, the research confirmed that socialization indeed moderated the link between leadership and the performance of employees. This finding was corroborated by Rizal et al. (2021), who explored the moderating impact of employee socialization and staff morale. However, it is essential to note that while Rizal et al. (2021) investigated the moderating role of employee socialization on team leadership and employee performance, Liao et al.'s study introduced a conceptual gap and a contextual gap. The conceptual gap arose from the distinct focus on team leadership, and the contextual gap emerged as the research delved explicitly into the Chinese corporate industry.

Baig et al. (2021) investigated the moderation of employee income levels on the nexus between leadership and employee performance. Utilizing a correlational study

technique, the research was conducted among employees in the Pakistani Textile industry, chosen via randomization. The findings indicated that income levels do not moderate the leadership-employee performance nexus. This outcome mirrors the results obtained by Opoku and Boakyie (2023), who scrutinized the moderation of economic factors on the connection between economic factors and organizational commitment. Baig et al.'s (2021) study aimed to elucidate income as a moderator between leadership and income levels, revealing a contextual and conceptual gap. The reliance on a correlational study design introduced a methodological gap in the investigation.

Volunteer Retention in the Church Sector

Volunteering has a strong position in providing services in most societies and churches (Garai-Fodor et al., 2021). Across the world, the church sector is one of the sectors where volunteer retention assumes the greatest importance. Church organizations mainly depend on volunteer workers more than any other organization. This involves a heightened degree of labour scarcity and uncertainty regarding the labour force that the organization can depend on (Aksoy & Wiertz, 2024). Global organizations such as the Young Men's Christian Association (YMCA) and Young Women's Christian Association (YWCA), which together impact over 70 million people in about 130 countries, rely almost fully on volunteers for the success of their programs and events (Fischer-Tiné et al., 2020).

In Kenya, scholarly literature acknowledges the church's role in facilitating societal transformation by providing crucial social services (Wambugu et al., 2022). In this regard, volunteering holds a significant position in the philanthropic delivery of goods and services, frequently seen as essential for the enduring stability of any community (Garai-Fodor et al., 2021). This is mainly made possible by volunteers from among the church members. In a Nairobi slum, for instance, a local church mobilizes its

volunteers to give street children temporary housing, counselling, education, and mentoring (Oguok, 2021). Thus, in various aspects, fundamental parts of people's daily routines would face disturbance without volunteers to offer crucial aid, such as schools, healthcare centres, animal shelters, and numerous organizations heavily reliant on volunteer contributions (Fischer-Tiné et al., 2020). Therefore, it is valuable to examine the factors or incentives driving individual philanthropic behaviour, as gaining a deeper comprehension of voluntary time donations could assist economists and policymakers in predicting behavioural reactions to shifts in economic fundamentals (Oguok, 2021).

Several studies (Chege et al., 2020; Kioko & Wambugu, 2024; Mumbi, 2023; Mutua et al, 2023; Ngigi & Robert, 2023) have explored the relationship between leadership approaches and practices and various aspects of church performance, growth, or retention. However, none of these studies has delved into the specific role of leadership in volunteer retention. Mwaura et al. (2019) researched the impact of competence on the performance of the Presbyterian Church of East Africa, Nakuru East Presbytery. While Mwaura et al. examined the link between volunteer commitment and church performance, the impact of leadership on volunteer retention was not explored. This current study aimed to fill this gap in knowledge by investigating whether the four facets of authentic leadership positively influence the volunteer retention of members of Word of Faith churches in Kenya. Building upon the findings of previous research, particularly Mwaura et al. (2019), this study sought to provide valuable insights into the specific role of authentic leadership in sustaining and enhancing volunteerism within the church context. By focusing on authentic leadership facets, the research aimed to contribute a more comprehensive understanding of the factors influencing volunteer retention in Word of Faith churches in Kenya.

Mwila (2023) observed that volunteers play a critical role in many churches in Kenya, ranging from singers to those who assist in pastoral responsibilities such as elders and deacons. Ng'ang'a (2023) investigated the impact of volunteers on church growth. The study was conducted in Kenya, and 218 study participants, comprising elders, clergy, and congregants, were involved. The findings revealed that leadership played a major role in charting the direction the church needed to take and allocating resources to support the growth. The study established that church elders and other congregants who had volunteered to serve in areas of church ministries played a significant role in church growth. In addition to elders and congregants, the study population also comprised the clergy who are not volunteers, opening a methodological gap which the present study aimed to fill by restricting the study population to church volunteers.

While studies have explored voluntarism from an organizational perspective, a lacuna is present in the scholarship regarding the linkage between authentic leadership and volunteer retention within the church context. This research addresses the gap by focusing on selected Word of Faith churches in Kenya. With headquarters in Kiambu County, Kenya, the Word of Faith Church is led by a bishop, supported by regional overseers and associate pastors. Oversight of the church is entrusted to an executive board, regional committees, and local church boards, as outlined in the Word of Faith Church Constitution (1989). Word of Faith Church has a widespread presence across Kenya and is administratively divided into twenty-eight regions, each further constituted into local assemblies (Word of Faith churches in Kenya List, 2022). The present study aimed to shed light on the place authentic leadership occupies in volunteer retention within the specific context of Word of Faith churches in Kenya.

Statement of the Problem

The sustainability and growth of churches depend to a great extent on volunteers to sustain and advance their programs. Empirical studies show that some 60% of the active leadership roles are filled by volunteers, signifying the undeniably huge role they play in sustaining church growth (Karicha, 2023; Wambugu et al., 2022). However, a recurring challenge is the shortfall in the number of volunteers needed to meet these demands, as participation often lags behind the requirements of various church activities. While volunteer retention may be caused by several factors, empirical evidence suggests that authentic leadership plays a central role in encouraging volunteer retention (Faletehan et al., 2021; Ngah et al., 2022). Studies also show that self-awareness, relational transparency, balanced processing, and self-regulation, which are the dimensions of authentic leadership, are associated with enhanced organizational commitment and satisfaction among volunteers (Zhou & Kodama Muscente, 2023). Despite the documented importance of authentic leadership in encouraging voluntarism, its impact on volunteer retention within Pentecostal churches in Kenya, and the role that personal factors play in the equation remain underexplored.

The church plays a huge role in the moral formation of society and supplements the government in the provision of social services. Volunteers play huge roles in implementing these initiatives, and their retention is a critical leadership issue. Therefore, addressing the identified knowledge gap would lead to underperforming ministries, unmet community needs, and a growing sense of disengagement among church members. The present study sought to contribute to filling the gap by focusing on the effect of leader self-awareness, self-regulation, relational transparency, balanced processing, and personal factors on volunteer retention in Word of Faith churches in Kenya.

Objectives of the Study

General Objective of the Study

The main objective of this study was to investigate the practice of authentic leadership, personal factors, and volunteer retention in Word of Faith Churches in Kenya. The overarching goal was to explore the practice of authentic leadership in the church sector and test the proposition that volunteer retention is contingent on leader self-awareness, balanced processing, self-regulation, and relational transparency. A secondary aim of this research was to investigate volunteer retention in the church to advance scholarship on its facets, antecedents, and moderators.

Specific Objectives of the Study

The study sought to achieve six objectives as follows:

- i) Examine the effect of leader self-awareness on volunteer retention in Word of Faith churches in Kenya.
- ii) Investigate the effect of leader self-regulation on volunteer retention in Word of Faith churches in Kenya.
- iii) Determine the effect of leader relational transparency on volunteer retention in Word of Faith churches in Kenya.
- iv) Determine the effect of leader-balanced processing on volunteer retention in Word of Faith churches in Kenya.
- v) Determine the moderating effect of personal factors on the relationship between authentic leadership and volunteer retention in Word of Faith Church.

Hypotheses

Quantitative aspects of this study sought to test the following alternate hypotheses:

H₀₁: Leader self-awareness has no significant effect on volunteer retention in Word of Faith churches in Kenya.

H₀₂: Leader self-regulation has no significant effect on volunteer retention in Word of Faith churches in Kenya.

H₀₃: Leader relational transparency has no significant effect on volunteer retention in Word of Faith churches in Kenya.

H₀₄: Leader balanced processing has no significant effect on volunteer retention in Word of Faith churches in Kenya.

H₀₅: Personal factors do not significantly moderate the relationship between authentic leadership and volunteer retention in Word of Faith churches in Kenya.

Assumptions of the Study

The foundational assumption for this study was that within the Word of Faith denomination in Kenya, all churches heavily relied on volunteers to orchestrate and facilitate their various programs and operational activities. This assumption implies that volunteers played a vital role in the execution and success of diverse church initiatives, events, and services across Word of Faith churches in Kenya.

Additionally, the study assumed that respondents, encompassing both leaders and volunteers, interpreted and grasped the questionnaire items and interview questions as intended by the researcher. This presupposition suggests that the research instruments' (questionnaires and interview guides) language, structure, and content were crafted to ensure clarity and accessibility for the participants. The assumption rested on the belief that respondents comprehended and responded to the inquiries in alignment with the researchers' intentions, thereby facilitating accurate and meaningful data collection.

Rationale of the Study

Word of Faith churches in Kenya depend on volunteers to run their activities and programs, including Sunday school, worship services, cleaning, and many church development undertakings. Therefore, the success of Word of Faith churches in Kenya was determined by the level of volunteerism within their members (Abuya et al., 2020). Volunteers worked with others of their own volition, and their motivations were somewhat different from those of salaried employees. For this reason, the leadership responsibility over volunteers was potentially more challenging, increasing the need to build legitimacy and trust, which are ingredients of authentic leadership (Aksoy & Wiertz, 2024). This puts authentic leadership at the core of church ministry if the church is to harness the human resources that manifest through volunteers. Apart from research on community health volunteers (Abuya et al., 2020), this study has advanced knowledge on the understanding of authentic leadership and its effects on volunteer retention while examining how personal factors may moderate these relationships.

Significance of the Study

This research would be significant to a range of stakeholders. First and foremost are church leaders responsible for attracting and retaining volunteers to their various ministry programs. They would gain an appreciation of the contribution of authentic leadership to volunteer retention, and, therefore, could adjust their leadership practices accordingly. However, the church is not the only sector that depends on volunteers to achieve its goals. Other institutions, including government and non-governmental organizations, also frequently need volunteers in their workforce. Therefore, organizational development professionals in these institutions can draw insights from this study to inform their volunteer attraction and retention strategies, especially

concerning adopting leadership practices critical to volunteer retention. Volunteers will also benefit from this study because applying the recommendations herein can enhance their morale, satisfaction and well-being. Further, this study could become valuable reference material for academicians wishing to extend their studies on volunteer retention in Kenya.

Scope of the Study

This study focused on four variables that, according to various proponents of authentic leadership theory, depict the basic facets of authentic leadership (Avolio & Gardner, 2005; George, 2008; Luthans & Avolio, 2003; McPherson et al., 2022; Medina, 2021; Pettitt, 2023). These are: self-awareness, self-regulation, relational transparency, and balanced processing. The scope of the study was confined to the personal factors of volunteers, encompassing variables such as gender, age, economic circumstances, socialization, and motives. These specific personal attributes have been identified due to their potential influence on the behaviour and motivation of volunteers.

The philosophical scope of the study was positivism. This was selected because it emphasizes the objective investigation of observable phenomena through quantitative methods, hence suitable for achieving study objectives as it focuses on investigating the effect of authentic leadership facets and personal factors on volunteer retention. Positivism supports the notion of an external reality that can be measured independently of the researcher, making it suitable for studying the causal relationships between authentic leadership, personal factors, and volunteer retention.

Limitations of the Study

This study anticipated a few limitations worth documenting. Firstly, the language barrier posed a challenge since the data-gathering instruments used were coded in the

English language. However, some volunteers could not communicate effectively in this language. So as to circumvent this limitation, the instrument was administered face-to-face with the support of research assistants who were conversant with the local language of the study area. These were used to translate the questions into the respondents' language. Another limitation was generalizability of the study since all of the respondents were within the same group of churches, and, as such, the research results may not apply to other churches.

Delimitation of the Study

Geographically, the research specifically investigated Word of Faith churches within a defined area, allowing for an in-depth analysis within a particular locale. The denominational specificity was another delimitation, concentrating exclusively on Word of Faith churches and acknowledging that the findings could not universally apply to other denominations or religious institutions.

The study's temporal scope was carefully delimited to a specified time frame, encompassing historical data, current circumstances, and foreseeable future conditions within Word of Faith churches. In exploring authentic leadership, the study narrowed its focus to four distinct facets: relational transparency, self-awareness, balanced processing, and self-regulation.

Volunteer retention metrics were delimited to specific observable behaviours within the Word of Faith church setting, recognizing that these metrics might not be universally applied to other organizational contexts. The investigation into personal factors as moderating variables was delimited to predefined factors, such as age, gender, and experience levels, without exhaustive exploration of all potential personal factors.

The study was also explained within the lens of authentic leadership theory and social exchange theory, which provided the theoretical foundation for the independent

variable, authentic leadership. Moreover, the study used the expectancy theory to explain the moderating role of personal factors, while social exchange theory was used to explain the dependent variable, namely, volunteer retention. These theoretical perspectives collectively helped to establish the relational and motivational dynamics that influence volunteer engagement within the church context.

Generalizing findings beyond the specific Word of Faith church context was acknowledged as a limitation, and therefore, results were generalized to broader organizational or religious frameworks. Lastly, the investigation into the moderating effect of personal factors was delimited to the predefined personal factors identified in the study, with additional personal factors not thoroughly explored.

Chapter Summary

This chapter laid the groundwork for the investigation by offering foundational information on the topic. The research began with exploring the background and identifying the study's problem. Subsequently, the study detailed the research problem, elucidated the purpose of the study, outlined its objectives, and formulated corresponding study questions and hypotheses. The research explicated the assumptions and rationale guiding the study. Furthermore, it underscored the importance of the investigation, clarified its scope, and acknowledged the inherent limitations. Chapter two builds upon this foundation by presenting empirical literature.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter offers an extensive examination of both theoretical frameworks and empirical studies. The primary focus of the empirical literature review is to extract insights from existing scholarship on authentic leadership in the context of volunteerism. The study first spotlights relevant research encompassing authentic leadership within the empirical literature section. Specifically, the empirical literature review delves into several dimensions: the relationship between self-awareness and volunteer retention; the impact of leader self-regulation on volunteer retention; the connection between leader-balanced processing and volunteer retention; the link of relational transparency of the leader to volunteer retention; and the examination of personal factors that moderate the relationship between authentic leadership and volunteer retention. These personal factors include gender, age, motivation, socialization, and economic considerations. Following this, the chapter expounds upon the chosen theoretical framework, subsequently introducing the conceptual framework applied in this research. The chapter concludes with a succinct summary of the critical review of the literature, emphasizing identified gaps that the current study aimed to address.

Literature Review

The section is dedicated to empirical literature structured in alignment with the study's objectives. It aims to present relevant literature on leadership, specifically in the context of voluntarism. This approach is crucial as it enables a systematic presentation of studies comparable to the topic under investigation. This section presents a

comprehensive literature review, establishing a foundation for understanding the interplay between leadership and volunteerism.

Authentic Leadership

Guided by Jesus Christ's farewell speech in John 13-17, Hensen and Hemby (2023) endeavoured to construct the concept of authentic leadership, drawing from the example set by Jesus. The study aimed to align this framework with Kouzes and Posner's five disciplines: setting an example, igniting a collective vision, questioning existing practices, empowering others to take action, and fostering motivation. Through the examination of the passage, the study demonstrated that Jesus Christ, by identifying with the ministry at hand, modelled a ministry identity that resonated with people, facilitating their enlistment into it. The diverse disciples enlisted were empowered by Jesus and subsequently released into ministry. However, it is important to note specific conceptual and methodological gaps in the study. Reliance on the exegesis of John 13-17 may not present a conceptual gap, as it might benefit from a broader examination of various scriptures to construct a more comprehensive sense-making of authentic influence. Additionally, the study's methodology was not explicitly stated, raising a methodological gap that could be addressed for a more transparent research approach.

Leaders who possess self-awareness are adept at discerning their appropriate roles and contributions to decision-making processes (De Clerck et al., 2021). Through self-assessment, they ensure they maintain a well-informed perspective on various issues, including an objective evaluation of their decision-making capabilities concerning the skills and strengths of their team members. Moreover, authentic leaders are willing to delegate decision-making responsibilities to others when circumstances dictate that a team member is better positioned to make the call. Additionally, their awareness of life experiences allows them to reflect on and respond to situations with a nuanced

understanding, guiding their actions and communication effectively. This heightened self-awareness has the potential to foster commitment and spur acts of volunteerism among followers. This study aimed to explore the correlation between leaders' self-awareness and their overall effectiveness.

In their study, Hulse III and Winston (2023) aimed to uncover the dynamic relationship between authentic leadership exhibited by church volunteers and its influence on church growth. Using a qualitative approach, the study employed primary data gathered through interviews and observations, supplemented by secondary data from various documents. Church leaders participating in the study were selected using a purposive sampling technique. The findings indicated that biblical values predominantly guide leadership within the church context. The qualitative study was conducted on Pentecostal Churches in the United States of America and utilized semi-structured face-to-face interviews. It underscored the foundational role of Christ in church leadership, with leaders dedicating themselves to the development of others. Furthermore, the study emphasized the pivotal role of communication in effective Christian leadership. However, being a qualitative study, it introduced a methodological gap that warrants consideration in interpreting and applying its findings.

The connection between self-awareness and leadership effectiveness is implied by research findings that establish a link between organizational performance and a leader's understanding of oneself. In his study, Peter (2020) found that elevated levels of leader self-awareness are directly associated with individual and organizational performance. For instance, it was reported that highly effective leaders demonstrated awareness of their challenges, viewed their leadership through the lens of those they led, and were open to incorporating input from others into decision-making processes without prioritizing their self-interests and needs. Nevertheless, it is crucial to emphasize that the

study specifically concentrated on and contrasted self-leadership concerning a leader's conduct.

Genuine leaders possess the ability to introspect and acknowledge the influence they have on their followers. This claim is bolstered by research suggesting a positive connection between leader self-awareness and the emotional dedication and involvement of followers (Duarte et al., 2021). Consequently, it can be hypothesized that leaders who engage in introspection and carefully consider the repercussions of their decisions on volunteers are more likely to foster commitment from volunteers compared to those who act impulsively. The research was carried out in Portuguese business firms, utilizing a cross-sectional research methodology.

Gelaidan et al. (2024) explored the correlation between authentic leadership among entrepreneurial firm owners and the innovative behaviour of their employees. This was a descriptive study design which was anchored on an authentic study design. They evaluated this hypothesis using data gathered from 711 employees in 85 small businesses across three European nations: the Netherlands, Poland, and Spain. The findings revealed that when business owners were seen as more authentic leaders, their employees demonstrated greater personal initiative and increased engagement in their work. This finding suggests that authentic leadership potentially inspired commitment on the part of the employees. However, the study was done among salaried rather than volunteer staff. Hence, a knowledge gap exists concerning authentic leadership's impact on volunteers.

McNeill (2024) investigated the determinants impacting the retention of volunteer firefighters within the Commonwealth of Pennsylvania. The study was anchored on the Public Service Motivation Model, and the field study was led by a phenomenological study design. The findings reported that poor leadership and inability

to coordinate tasks discouraged volunteer retention. Consistent with these results, Piatak and Carman (2023) observed that adverse interactions with supervisors and the administrative board contributed to reduced satisfaction, diminished commitment, and volunteer turnover. Conversely, positive encounters with leadership resulted in heightened satisfaction levels and a strengthened commitment to providing high-quality services to beneficiaries. These two studies, therefore, recognized the role of leadership competency in volunteer retention but did not demonstrate the contribution of leadership authenticity to volunteer retention. Despite the findings, the study by McNeill (2024) was anchored on a phenomenological study design, thus raising a methodological gap, which the present study filled by using a correlational study design.

Garner Jr. (2023) examined the association between leadership approach and the inclination to remain among adult and youth volunteers within a sizable non-profit entity. This was a correlational research approach and was underpinned by Social Capital Theory. It was a qualitative study and involved a sample of 50 respondents, including youth, adults, and local leader volunteers. Findings revealed a significant statistical correlation between leadership style and the intention to stay among leaders and adult volunteers. However, the correlation between these variables for leaders and youth volunteers did not reach statistical significance. Specifically, ethical behaviour was found to positively influence volunteer retention. The study by Garner Jr. (2023) was similar to the present study in that both were conducted around a correlational study design. However, Garner Jr.'s study was anchored on servant leadership theory, which raises a conceptual gap that the present study filled by using authentic leadership theory.

Wendon et al. (2024) explored methods for enhancing volunteer retention within non-profit organizations in Southwestern Michigan through face-to-face semi-structured interviews with three non-profit leaders. The study also examined organizational

documents, including volunteer implementation plans, strategic plans, and volunteer committee notes. It was anchored on an ethnographic design, and the result was grounded in transformational leadership theory. The study revealed that fostering collaborative relationships, motivating teams, and implementing strategic communication practices effectively improved volunteer retention. From these three variables, it can be inferred that a collaborative relationship is an attribute of relational transparency, which is an element of authentic leadership (Khan et al., 2022). The field study was organized around an ethnographic design, a methodological gap which was filled by using a mixed-methods study design in the present study.

Lorenzo and Aurora (2022) conducted empirical examinations on the dynamics between team-level authentic leadership and individual job satisfaction and work engagement across Europe. The study was anchored on authentic leadership theory, and commentary evidence was used to draw conclusions. Drawing insights from multiple scholarly sources, the study found a favourable connection between authentic leadership and employees' job satisfaction and work engagement. Moreover, it highlighted the significance of the relationship quality between employees and internal reputation in shaping the association between authentic leadership and job satisfaction. Furthermore, the research underscored the pivotal role of authentic leadership as a precursor in promoting organizational transparency and fostering positive employee relations, yielding beneficial outcomes. This, in turn, contributes to an enhanced reputation and, consequently, a better overall organizational performance. The study used secondary sources to draw conclusions, opening a methodological gap, which the present study filled by using primary data.

Srivastava and Mohaley (2022) examined the antecedents and results of authentic leadership within the context of business and research organizations. The study was done

in the Indian banking industry and involved 115 participants. The study was anchored on authentic leadership theory. Results showed that leader self-awareness and self-consistency were antecedents, while follower organizational commitment was an outcome. This finding suggests that leader self-awareness potentially impacted volunteer retention positively. However, the study was undertaken within non-church organizations with missions and objectives that differ markedly from a religious concern; thus, there is a need to undertake the current study.

Rego et al. (2022) studied how authentic leadership influences employee proactivity. The study was anchored on authentic leadership theory, and involved a sample of 115 employees from two private companies in China. It demonstrated that authentic leadership impacted employees' proactive behaviour via the psychological empowerment and core self-evaluations of the employees. While the study offered signals regarding the potential association between authentic leadership and volunteer retention, it did not account for the loyalty that accrues to the organizations because they offer a source of income. The study was conducted in the corporate sector, opening a contextual gap, which the present study covered in a church setup.

Xu et al. (2023) investigated the influence of an authentic leader's personality on employee voice behaviour through a quantitative research approach in China. Findings derived from a dataset comprising 316 subordinate-supervisor pairs within a healthcare institution in Pakistan indicated a positive correlation between a leader's authentic personality and their subordinates' perceptions of authentic leadership. Furthermore, the study revealed that authentic leadership had a significant impact on subordinates' voice behaviour, as assessed by their immediate supervisors. The findings signaled the positive role of authentic leadership in influencing positive attitudes and behaviours of

organizational members. However, the study was done among wage earners rather than unremunerated employees. The present study was done in a church context.

Jesus Christ serves as a model of authentic leadership, as illustrated by Adepoju (2020) in an inner textual analysis of Philippians 2:2:5-11. The study revealed Jesus as the central figure in the passage, emphasizing the profound theme of humility demonstrated through his sacrificial death on the cross. Despite being God, Jesus humbled himself, gaining a name above all others. Another key theme is the admonition for others to emulate his example. The study's first finding highlights that Jesus, as God, undertook a selfless act with nothing to gain, exemplifying the epitome of authentic leadership. The second proposition is that Jesus was guided by his values, willingly embracing the pain associated with his sacrificial mission. Thirdly, Jesus fearlessly promoted new teachings, displaying relational transparency by challenging prevailing religious and political norms. Lastly, Jesus maintained a focus on the goal - the prize of salvation through his sacrificial death, showcasing a result-oriented approach. In exploring Philippians 2:2:5-11, the initial study did not delve into the specific challenges encountered by leaders tasked with overseeing volunteers in the church. Therefore, the current study aimed to fill this gap by addressing the authentic and nuanced struggles experienced by individuals who are responsible for managing churches, particularly in their interactions with volunteers.

Sjöblom et al. (2022) conducted a study on the contribution of self-leadership to subordinates' well-being. The study used authentic leadership and social exchange theories to explain the symbiotic relationship between leaders and their subordinates in the office setup. It was conducted among college employees in the context of the COVID-19 pandemic in Finland. Using a cross-sectional study, 2494 participants were selected through a purposeful sampling method. The study demonstrated that self-

leadership was practiced among university employees. Additionally, it revealed that employees would positively respond to authentic and sincere leadership. The positive response showed improved productivity and reduced staff turnover. The study was done in the education sector, presenting a contextual gap, which the present study filled by being conducted in a church setup.

Haraida and Blass (2020) analyzed authentic leadership using the Natural Born Leadership (NBN) theory, focusing on Donald Trump and Scott Morrison. The study examined Morrison's leadership during the 2019-2020 Australian bushfires, highlighting public disapproval of his absence and vague compensation policies. Although Morrison claimed to act based on religious convictions, his actions were perceived as lacking transparency and empathy. Similarly, Trump's tenure was marked by controversies, including the imprisonment of aides, impeachment, and mismanagement of the COVID-19 pandemic. Both leaders, though self-identifying as authentic, were found to deflect responsibility and deny uncomfortable truths. Haraida and Blass argued that genuine authentic leadership requires socio-emotional intelligence, transparency, and sustainable, positive influence, not just personal conviction. While the study offered insights into political leadership, it presented both a contextual and conceptual gap when applied to church leadership. This study sought to bridge that gap by exploring authentic leadership's role in volunteer retention within Pentecostal churches in Kenya.

Shahin (2020) studied the link between authentic leadership and power exercised by leaders in organizations. The study took place in the Ministry of Social Security, Egypt. The study described an authentic leader as one whose source of leadership authority emanates from the experiences he has gone through, driven by values and whose actions are consistent with his true values. The constructs of authentic leadership in the study included ethics, preference for others, listening to conflicting opinions,

admitting mistakes, and considering the opinions of others. On the other hand, the study described power as the ability of a leader to use his position to shape public opinion by either facilitating or withholding privileges and enforcing penalties. The study used the convenience sampling method to collect data and then analyzed it using mean differences and correlation analysis. The findings showed that leadership ethics was the most prominent construct of authentic leadership in Egypt. The study also showed Egyptians were attracted to leaders who showed power and who they regarded as charismatic. It concluded that authentic leadership was practiced among staff of the Ministry of Social Security in Egypt, a different context from the present study, which is based on a church context.

Chen and Sriphon (2022) explored how leaders can use authentic leadership to build loyal organizational teams. Anchored on social exchange theory, the study was conducted in Thailand and involved 360 participants. The study noted that human resource management plays a huge role in determining whether organizations achieve their objectives. The research characterized leadership as a process rooted in positive psychological abilities and a well-established organizational environment that fosters self-awareness and self-regulated positive conduct among both leaders and followers. The definition has added the aspect of the role of organizations in shaping leaders. The paper proposed that a leader can build an atmosphere of trust through relational leadership, making the followers accept his role as a leader, which in turn leads to a strong leader-follower relationship. Chen and Sriphon suggested that the characteristics of an effective team-building leader encompass authenticity, accountability, passion, resilience, empathy, adaptability, impartiality, and loyalty. The study described genuineness as the sincere attempt to do things right, while responsibility is where the leader is transparent to his followers. Ardent was described as doing things with

enthusiasm. Tolerance was described as respecting the opinions of alternative views, and empathy was the ability to understand the feelings of the followers. The study also described flexibility as the ability to adjust to changes, while unbiased was described as the ability of a leader to be fair and impartial in decision making. Lastly, it described loyalty as being able to fulfil what they have promised. The study, therefore, affirmed that authentic leadership helps in fostering a positive leader-follower relationship.

Kleynhans et al. (2021) investigated the impact of authentic leadership on dynamic relationships. The cross-sectional survey study design, which is grounded on authentic leadership theory, was conducted in South Africa, and 314 participants were involved. The study findings showed that followers' evaluations of authentic leadership behaviour impact their personal identification and trust in the leader. This subsequently influences their affective organizational commitment, ultimately leading to a positive effect on their work engagement. The study thus brings out the element of trust, which is a key aspect of relational transparency. The current study investigated whether trust is a key factor explaining the nexus between authentic influence and the retention of volunteers in church-based settings. The study explored authentic leadership as it relates to building relationships, which opens a conceptual gap. The present study filled the gap by investigating the practice of authentic leadership, personal factors, and volunteer retention in Pentecostal churches in Kenya

Sri Ramalu and Janadari (2022) explored the correlation between authentic leadership, psychological capital, psychological climate, and team commitment within a manufacturing corporation, investigating its potential impact on employee intention to leave. The research encompassed 204 employees ranging from junior to senior management positions at a multinational tire manufacturing company in South Africa. Findings revealed a notable positive association among authentic leadership,

psychological capital, psychological climate, and team commitment. Further, authentic leadership significantly influenced psychological capital and psychological climate, which positively impacted organizational commitment. The study was conducted in the corporate sector, opening a contextual gap that the present study filled by being conducted in the church.

Koon and Ho (2021) studied the effect of an authentic leadership style on employee engagement. The study was conducted in South Korea, and the conclusions were drawn by interviewing 150 employees. The study described authentic leadership using constructs, which are self-awareness, internalized moral perspective, balanced processing, and relational perspective. Employee engagement was described as the ability of leaders to encourage their subordinates to pursue certain organizational objectives. The study listed the constructs of employees' engagement, including rigour, dedication, and absorption. Systematic random sampling was used to collect data, which was then analyzed using descriptive statistical methods. The study found that the practice of authentic leadership was directly and positively correlated to employee engagement. However, the study was conducted among senior executives. The views of the subordinates would have stabilized the findings by offering opinions from two perspectives. The next portion focuses on empirical literature review guided by the four objectives.

In a study conducted by Gacheru et al. (2023), the focus was on investigating the influence of authentic leadership on employee loyalty within the Kenyan public sector financial reform sector. The research specifically targeted managers in the sector, employing a simple random sampling method to select participants. The inferential and descriptive analyses conducted in the study demonstrated a positive impact of authentic leadership in enhancing employee loyalty. However, it is important to note that the study

had certain contextual and methodological gaps. The contextual gap arises from the specific focus on the Kenyan government's permanent employees, potentially limiting the generalizability of the findings to organizations with volunteer employees. Additionally, the study's correlation design suggested associations between variables but did not establish causation, presenting a methodological limitation.

According to a study conducted by Gathoni and Muiru (2023) in the Kenyan corporate sector, the authentic leadership demonstrated by company chief executive officers was found to be instrumental in boosting employee engagement. Participants were drawn from these schools, and descriptive and inferential statistical analyses were used to examine the collected data. The results highlighted a clear and meaningful correlation between authentic leadership and employee engagement. Nonetheless, it is essential to acknowledge some conceptual and contextual limitations in the study. The conceptual gap stemmed from its focus on establishing the link between authentic leadership and employee engagement without exploring the underlying mechanisms or particular facets of authentic leadership that foster this engagement. Additionally, the contextual gap was evident in the study's exclusive focus on organizational employees, who are not volunteers, potentially limiting the generalizability of the findings to other contexts such as volunteer-driven organizations.

Kamau and Oginde (2022) conducted a study among Kenyan Christians to investigate the practice of authentic leadership within this community. Data for the study was gathered through telephone interviews, involving two Christians and a senior pastor overseeing one of the largest churches in Nairobi, Kenya. The research was grounded in three theories: transformational leadership theory, leader-member exchange theory, and upper echelon theory. The study identified three prevalent themes characterizing authenticity: continuous learning, strategic planning, and the identification and

preservation of personal and organizational values. However, certain conceptual gaps were identified in the study. Firstly, it did not establish whether the participants, who were church leaders, had also engaged in volunteer work within one or more ministries in the church. This omission raised a conceptual gap in understanding the specific context of volunteerism within the church leadership studied. Additionally, being entirely qualitative, the study presented another methodological gap, as it might have benefited from a more quantitative approach that enables testing of hypotheses.

Effect of Leader Self-Awareness on Volunteer Retention

Self-awareness emerges as a product of consistent introspection and review, wherein individuals assess their strengths, weaknesses, emotions, capabilities, sensations, aspirations, personality, and beliefs throughout their life journey (Nilson & Zimmerman, 2023). Self-awareness also encompasses how individuals perceive the leader; it involves the leader gaining insight into how others perceive them (Kamau & Oginde, 2022). The significance of self-awareness lies in its ability to predict job and relationship satisfaction, personal and social control, and personal contentment, contributing to an overall sense of happiness (Carden et al., 2022). This introspective process results in an understanding of one's mental state and its impact on personal behaviour, as well as its ripple effects on the behaviour of others. Authentic leaders, therefore, gain an appreciation for their strengths and weaknesses, showing concern for how their values and worldview influence those around them. The study was done in Iran and targeted employees in the energy sector. This indicated that self-awareness, a component of authentic leadership, could shape the level and manner of volunteer engagement and participation.

Paye (2024) explored Jesus' model of leadership, focusing on the development, shaping, and mentoring of his disciples as outlined in Mark 3:13-19. The study was

conducted in Romania, and the conclusions were drawn by biblical exegesis. The study argued that Christian leadership surpasses traditional notions, being grounded in the essence of God and shaping the world through the Gospel of Christ. According to the researcher's exegesis of Mark 3:13-19, Jesus intentionally selected the 12 disciples to mentor them - a model that Jesus later commanded his disciples to follow (John 13:16-17). The study's findings revealed a conceptual gap as the researcher investigated in general terms, and the methodological gap was caused by the fact that the study relied on biblical exegesis. The present study filled the gap by focusing on authentic leadership, and the field study was informed by the mixed-methods study design.

Da Fonseca et al. (2022) explored the correlation between leadership and self-awareness among workers. This was a descriptive study design that was conducted in the USA. The students were put into a self-introspection exercise to create self-awareness in order to help them prepare for their career goals. The exercise involved undertaking industry and job analysis, figuring out how their qualification and leadership skills could fit into the job market, and consequently developing a personal career growth plan to exploit the opportunities presented in the market. The researcher adopted the pedagogical method of self-directed learning for the study. The study found that the self-introspection exercise was useful, helping the respondents to be focused on their future career endeavours. The study only focused on students, therefore introducing a contextual and conceptual gap, which the present study filled by being conducted in churches.

Carden et al. (2022) did an analytical and systematic literature review on self-awareness. The phenomenological study design was conducted in the UK, and conclusions were drawn by synthesizing selected journal articles. The main objective of the study was to reconcile the different definitions of self-awareness from various studies and establish the influence it had on people. In the industrial and office context, the study

emphasized the role self-awareness played in enhancing organizational performance. The study asserted that self-awareness helped leaders see their true selves and find ways to cover their blind spots. The study used secondary materials and was focused on describing self-awareness, thereby opening a methodological gap, which the present study filled by using primary data.

Alfredsson et al. (2021) examined the influence of self-awareness on feedback and targeted managers in Sweden. The study was motivated by the fact that Sweden had made great strides in gender equality, with women reported to compose 42% of senior management and board levels in organizations by 2016. The study, therefore, anticipated that there was going to be a certain fundamental shift in leadership behaviour among corporates, including the area of self-awareness. The study employed a correlational study design, while the research instrument was quantitative. The study's findings showed that both female and male managers were self-aware. These findings reinforce the deeply held misconception that men are more competent than women and that, in the minds of the participating managers, the aspect of gender equality in terms of organizational performance has been achieved. The results highlighted a notable gap, both in terms of context and concept, regarding the acceptance of feedback in managerial settings.

The level of self-awareness among church leaders plays a pivotal role in their ability to surround themselves with supportive individuals who complement their strengths (Haruna, 2021). Relying on journals from the Nigerian Church, the study concluded that the key to transforming volunteers within the church is contingent on the degree to which its leaders submit to Christ. The church was anchored on transformational leadership, and a phenomenological study design was used to guide the field study. However, the study's primary focus on the role of transformational leadership

in shaping the character of church leaders and volunteers introduces conceptual and contextual gaps, as it may not encompass the broader spectrum of factors at play. Additionally, the reliance on journals as the sole data source raises a methodological gap, suggesting the need for diverse data sources for a more comprehensive understanding of the subject.

Daud (2020) explored various relevant literature on self-awareness in the context of the business environment. The phenomenological study design was conducted in Kenya, and conclusions were drawn using documentary evidence. An evidence-based approach was adopted for this study, while the theoretical foundation was founded on social learning theory and social cognitive theory. The study listed the components of self-leadership, including self-knowing, self-awareness, self-management, and self-discipline. The study linked the inability of governments and private sector players to achieve their objectives to weak foundations of self-leadership. As prescribed in the study, self-awareness was indispensable in dealing with the challenges brought about by environmental factors, which are constantly changing. Consequently, the study emphasized the need to incorporate self-leadership in organizational leadership. This was a qualitative study contextualized within the business environment, therefore introducing a methodological and contextual gap.

Effect of Leader Self-Regulation on Volunteer Retention

Self-regulation is the ability to efficiently regulate one's energy levels, emotions, actions, and focus in a manner consistent with societal norms and conducive to achieving positive goals (Chen et al. 2021). These objectives may include fostering positive relationships, facilitating learning, and maintaining overall well-being (Bakker & de Vries, 2022). The concept of self-regulation is significant as it bridges the ongoing debate surrounding the interplay between inherent traits and external influences,

encapsulating the dynamic balance between one's inherent nature and the impact of external factors (Hofmann, 2024).

Bakker and de Vries (2022) explored how employees coped with job demands in the organizational setup. The study was conducted in the Netherlands, and conclusions were drawn by using extant literature. The researchers observed increasing incidents of office burnout, which could be traced to a lack of self-regulation, resulting in low productivity and health problems. The study synthesized literature to understand the relationship between self-awareness, high job stress, and severe burnout. The study used the JD-R theory to develop a burnout model. Through JD-R theory, the study proposed that when participants were consistently expected to deliver with inadequate resources, they would eventually get burnt out if they failed to regulate themselves. Through JD-R theory, the study explained that organizations could help their employees overcome burnout by providing the right work environment and training in self-regulation. The study proposed two major resources organizations should provide to their workers to help them overcome burnout: proactive, robust human resource management practices, which enhance self-regulation, and healthy organizational leadership. On the other hand, the study proposed that employees with emotional intelligence, self-regulation and proactive personalities easily recognized and dealt with stress, fatigue, and burnout. The study posited that in situations of inadequate support from employers and a lack of key personal resources, employees resorted to unhealthy coping behaviour such as self-undermining and inflexibility. The study looked at self-regulation as the perfect antidote for stress and burnout. Self-regulation helped individuals to identify and regulate stress triggers, where stress regulation in this context included developing resilience and seeking help from counsellors, colleagues, and relatives. This, however, was a qualitative study, therefore introducing a methodological gap.

Chen et al. (2021) examined the paradoxical leadership role in helping improve productivity from the self-regulation perspective. The study described paradoxical leadership as a situation whereby individuals seemingly demonstrate competing yet complementary behaviours to accomplish a task. In the broader context, the study noted that paradoxical leaders managed the conflicting emotions of competition and complementary behaviours by practising self-regulation. A transverse study design was used. Data was obtained from 120 supervisors and 271 subordinates working in SMEs in China. The findings showed that job-crafting, which is an element of self-regulation, enables employees to shape their work to take care of their interests, which then leads to improvement in task performance in a stressful environment. The study on whether paradoxical leadership encourages leaders' task performance has included self-regulation as a moderating variable, even though only job crafting has been mentioned in the study. Self-regulation was not the focus of the study and had not been given proper attention, which in turn introduced a conceptual gap. The study also undertook cross-sectional research, which limited the flexibility of the research, thus opening a methodological gap.

Hofmann (2024) conducted a study on self-regulation and how it fits in the leadership of an organization. The study was conducted in the UK and anchored on a descriptive study design. The study was done to underscore the need for a leader to utilize various leadership skills at his disposal. In this study, self-regulation was defined as the capacity of a leader to maintain awareness of what motivates them and their decision-making process. Understanding eliminates the feeling of being jealous of the giftings of other leaders, but rather accepting leaders as compliments of their shortcomings. One of the components emphasized by the study was the high ethical value displayed by self-aware leaders. The study was done in a manufacturing firm

where data was collected from company executives and managers. The study posited that self-regulation bolstered employees' confidence, thus realizing high productivity. Cognizant of this fact, the study underscored the importance of self-awareness in improving the work environment. The study was done in a corporate environment where employees were guaranteed salaries, which is a major motivational tool, unlike volunteering staff, thus introducing both a conceptual and contextual gap.

The success of a congregation can be forecasted by the self-regulation of a pastor and is considered a vital character trait for a congregational leader (Purnomo & Wibowo, 2021). This descriptive study was conducted in an Indonesian Church, utilizing a descriptive study design. The study revealed that the character of a pastor exerts a significant impact on the Indonesian Church. However, the primary focus on the character of the pastor as the pivotal factor influencing church growth raises a conceptual gap, as it narrows the scope of the investigation, which raised a conceptual gap. The present study filled the gap by investigating the practice of authentic leadership, personal factors, and volunteer retention in Pentecostal churches in Kenya.

Tanui et al. (2024) studied the nexus between self-regulation and effective leadership. The study was conducted in Kenya, and 89 management staff were recruited from agricultural companies in Kenya. The study was motivated by the observation of a lack of proper prioritization, misallocated and mishandled resources, and the lack of development that the researcher noticed among employees in Kenya. Moreover, the study noted that leaders who lacked self-regulation were prone to abusing their position and involving themselves in unnecessary conflict. Transformational leadership theory and leader-member exchange theory were used in the study. On one hand, transformational leaders inspire high performance and focus on building group members so that they can fulfil their desires. On the other hand, the leader-member exchange

theory describes the relationship between leaders and their subordinates. This was a descriptive research design. The stratified sampling method was used to recruit study participants. The study showed that most leaders practised self-regulation, which led to a corresponding growth in effective leadership. The study was grounded on a transformational leadership framework, thus raising a conceptual gap.

Internal regulation within organizational leadership and the self-regulation of leaders are identified as crucial factors for unlocking growth in Pentecostal churches (Nzeng'e et al., 2021). This descriptive survey design was conducted in Kenya, targeting 1235 Pentecostal church pastors and elders in five counties selected through a simple random sampling method. The study was anchored in a transformational study design. It was found that both organizational regulation and leaders' self-regulation were predictors of volunteer retention and church growth. The study focused on the church setting, and the primary emphasis of the study was on how internal regulation and self-regulation contributed to supporting church growth, revealing a conceptual gap. The present study compensated for the gap by investigating the practice of authentic leadership, personal factors, and volunteer retention in Pentecostal churches in Kenya.

Effect of Leader Relational Transparency on Volunteer Retention

Relational transparency posits that leaders openly share and reveal their actions and personal character to their followers (Hedger, 2021). This concept underscores the importance of leaders being clear, honest, and authentic in their interactions, allowing their followers to genuinely understand their conduct and underlying character (Born et al., 2025).

In his work, Hedger (2021) delved into the role of school superintendents as spiritual leaders, focusing on their contribution to transparency in public schools. The qualitative research design was conducted as a case study design and involved in-depth

interviews with 12 school superintendents from Christian schools in the USA. The study uncovered that the biblical model significantly shaped the superintendents' leadership, guiding their commitment to truthfulness and fostering transparency in their roles. Their dedication was rooted in a deep sense of calling and contentment. Transparent leadership, in turn, predicted the performance of staff and volunteers and their retention. However, it is crucial to note that the study aimed to determine the nexus between spiritual leadership and the performance of Christian schools, revealing potential contextual and conceptual gaps. Additionally, the qualitative nature of the study and the use of purposive sampling introduced methodological gaps that should be considered when interpreting and applying the study's findings.

As Purwanto et al. (2021) highlighted, relational transparency is manifested through the open expression of thoughts and feelings. Existing literature suggests that individuals are more inclined to volunteer when leaders are transparent about their interactions with followers. This transparency fosters interpersonal understanding, establishing a robust foundation for improved relationships between leaders and followers. The emphasis is placed on the leader-follower dyad and the level of openness that characterizes the leader's thoughts, beliefs, and emotions. The argument posits that leaders who exhibit open behaviours and interactions with their followers promote a culture of openness among followers, resulting in a more authentic and engaged leader-follower relationship. The study was conducted within the context of transparency during employee appraisals, exploring its impact on employee motivation and overall organizational performance.

Relational transparency is demonstrated through the open expression of thoughts and feelings (Jiang & Shen, 2023). Literature suggested that people are more willing to volunteer when leaders are transparent about how they relate to followers. Such

transparency fosters interpersonal understanding, which lays a solid footing for improved leader-follower relationships. Attention is drawn to the dyad between the leader and the follower and the level of openness that characterizes the leader's thoughts, beliefs, and emotions. It is argued that leaders with open behaviours and interactions with their followers encourage openness on the part of the followers, thereby resulting in a more authentic leader-follower engagement. The study was conducted in the context of transparency during staff employment and how this is reflected in employee motivation and overall organizational performance.

Krejci (2021) studied relationship transparency and how it contributes to trust. The correlational study design describes relational transparency as the consistency of a leader's behaviour compared to internal values. The leader, therefore, personalizes relationships and shows a high degree of transparency in dealing with followers. The study was conducted in the USA, with 176 participants from the commercial sector, and was anchored on social exchange and authentic leadership theories. Regarding social exchange theory, the study argued that relationships exist so long as parties in them have something they gain. Trust was said to exist if positive behaviour was expected, while distrust occurred when negative behaviour was expected. The study used the Google search engine to trace over 300 journals and articles based on the topic under study. The research results revealed a positive correlation between relational transparency and the team level of trust. A leader's transparency encouraged team performance since the leader was perceived to be predictable and consistent with personal values and values espoused by the organization. However, the study also found that a leader who had excessive trust and transparency from the angle of the leader-follower personal proximity would complicate the collaborative team performance. Therefore, the study recommended some degree of leader-follower distance to navigate complex leadership

processes such as conflict management. The study also used trust and distrust as the dependent variable, which raised a conceptual gap.

Mabillard et al. (2021) explored relational transparency in the context of the medical field. The study was conducted in the USA and anchored on the authentic leadership model. The medical field is characterized by emergencies that require a leader to make unilateral decisions without involving or consulting their subordinates. The qualitative study described relational transparency as the leader acting consistently with role expectations. This description removed the element of emotions, which the researcher was careful to note as an integral characteristic of the relational transparency model of authentic leadership. Auto-ethnographic and ethnographic studies were adopted for phases one and two of the study, respectively. The auto-ethnographic study involved a survey of the primary participant's electronic diary and emails, observation, and multiple interviews. The findings showed that leaders in emotional labour must show transparency consistent with the organisation's objective, so that the leader is not obligated to show emotional support and free exchange. Data from the medical field informed this study, and since this was an auto-ethnographic study, it introduced a methodological gap.

Idris and Suleiman (2021) explored relational leadership regarding task performance. The phenomenological study design was conducted in Indonesia. The study described relational transparency as self-revelation to colleagues to promote a healthy working environment. Task performance was defined as the specific anticipated deliverables expected for a position. As noted, in relational transparency, team members demonstrate honesty by avoiding actions that would jeopardize personal and, by extension, the ethical values of a group. The study also noted that relational transparency helped promote the free flow of information, which resulted in high organizational

performance. The study reviewed articles on relational leadership from 2017 to 2021. The study noted that employees, as the immediate consumers of leadership principles espoused in organizations, need proper motivational tools, as demonstrated in relational leadership. The study, therefore, proposed that organizations should create an atmosphere where team members can freely express themselves without condemnation. The inquiry examined the impact that relational transparency has on organizational performance, therefore raising a conceptual gap.

Obuba (2023) noted that relational transparency is crucial in increasing organizational identification and retaining volunteers. According to Obuba (2023), leaders who build relationships with members of the organization grounded in openness, trust, liking, and respect contribute to higher levels of follower commitment and retention. The study posited that authentic leadership, through cultivating trust, becomes a key catalyst for follower engagement. Essentially, trust is seen as a potential arbiter of the link between authentic leadership to pro-social behaviours, such as volunteerism. It is essential to highlight that the research endeavoured to elucidate the mechanism through which the vulnerability dimension of authentic leadership influences employee productivity, relying on existing journals to draw its conclusions.

Considering the claims of a lack of transparency in the insurance industry in Nigeria, Emueje and Tochi (2020) explored whether organizational transparency affected the companies' performance output. The investigation used a cross-sectional study method. The study adopted a survey design research method to collect data from 200 employees, employing simple random and stratified sampling. The participants comprised staff from 4 insurance companies located in Lagos, Nigeria. The study findings emphasized that insurance companies should disclose all pertinent information concerning their products to continue posting positive results. The findings also showed

that positive values and people-centred leadership positively influenced organizational performance. The study assumed that organizational performance is a sum of transparency, explicit organizational values, and people-centred leadership. It was observed that operating and external environmental issues did not conspire to shape the performance of insurance companies. While the findings can guide industrial, non-profit, and for-profit organizations, they can shape the value of transparency, thus raising conceptual and contextual gaps.

The degree of transparency in church leadership in Kenya is heavily influenced by how church leaders integrate relational transparency into their leadership practices, as highlighted by Wambui (2024). Using a descriptive study design, the study specifically examined the impact of leaders who volunteered within the Presbyterian Church of East Africa (PCEA), Kenya. Participants in the study were selected from PCEA church leaders using a simple random technique. The study's findings revealed a significant link between the church's performance and relational transparency and the competence demonstrated by leaders in fulfilling their roles. Additionally, the research revealed a direct correlation between church leadership and volunteer performance. Notably, the focus was on church leaders, introducing contextual considerations into the study's framework.

Effect of Leader-Balanced Processing on Volunteer Retention

Balanced processing entails a thorough examination of all available information to ensure that decisions are grounded in evidence (Kotzé & Nel, 2017). This approach involves making objective decisions not influenced by subjective biases or hidden agendas (Crawford et al., 2020). In a broader context, balanced processing empowers followers by involving them in the decision-making processes, allowing them to

understand and contribute to the outcome through a transparent and predictable path (Başaran & Kırıl, 2020).

Occilien-Similien (2021) elucidated the role of leaders in navigating changes amid the exponential growth experienced by New Season Church (NSC) in the USA. Grounded in the leader exchange theory, the study employed a mixed-methods design and was conducted as a census study involving the senior pastor and the entire staff. The findings highlighted that leader exchange played a crucial role in fostering high performance within the church, even under the pressures exerted by rapid growth. Additionally, the study revealed that despite challenges such as low salaries, the staff remained highly motivated. However, the study endeavoured to ascertain the roles of leaders and staff in the high growth of the NSC church, raising a conceptual gap. Moreover, by exclusively targeting paid staff members, the study introduced methodological and contextual gaps that warrant consideration in interpreting and applying the findings.

Martin et al. (2021) investigated the correlation between balanced processing and individual characteristics. The scoping study design was conducted in the US, and conclusions were drawn through the literature review. The study highlighted that balanced processing entails a leader's capacity to thoughtfully assess available options before making decisions. Balanced processing encompassed a leader analyzing data and, at the same time, listening to colleagues before arriving at a decision. The personal factors mentioned by the study include personality, cognitive ability, and emotional intelligence. The study found that participating leaders weighed all options, including data analysis and advice from colleagues, to arrive at a decision. This was a scoping review design, opening a methodological gap, which the present study filled by using descriptive and explanatory research.

McPherson et al. (2022) studied the impact of burnout on balanced processing. The study was motivated by the increasing cases of stress and other psychological problems in the medical field. The phenomenological research design was commissioned to establish whether the leaders' deficiency in balanced processing could have contributed to stress and burnout in health facilities. The study described balanced processing as concerned with the ability of a leader to solicit advice from colleagues and integrate these views with data to arrive at an objective decision. Data was collected from a hospital in the United States. The participants were subjected to 12 focus group interviews for three months, from November 2017 to January 2018. The study found that employees appreciated leaders who considered their input when deciding. The leaders with this trait have the advantage of buy-in from the juniors and, therefore, encounter less resistance to the implementation of their ideas. This encourages comradeship, teamwork, high performance and productivity, and fewer incidences of stress burnout. This finding contrasts with the traditional top-down leadership model, where the leader decides and pushes subordinates to implement the decision. The study was undertaken in health facilities, which raises a contextual gap. Furthermore, it was a longitudinal study, raising a methodological gap.

Crawford et al. (2020) explored balanced leadership and conducted research in the UK. The phenomenological research design was concerned that the increasing number of unethical cases did not augur well for society. The exploration covered over 1,000 articles describing various facets of authentic leadership. The study described balanced processing as a situation where leaders objectively consider all options before deciding. For example, in a situation where humans have no data, they would be driven by values that are more often subjective. In a way, the researcher emphasized the role of data-driven decision-making rather than subjective emotional factors such as advice from

subordinates. The study discussed dilemmas such as situations where leaders were dealing with conflicting interests between employees and shareholders. Employees would want to earn better salaries, while shareholders would want higher profits to earn better dividends. In such a situation, the leaders' ability to practice balanced processing is diminished. The study considered leaders' struggle to practice balanced processing, which led to an increase in unethical practices. This study was aided by academic journals, which raised a methodological gap.

Başaran and Kırıl (2020) examined the nexus between balanced processing and work engagement. The study was conducted in Turkey, and the field study was led through a descriptive study design. The study described balanced processing as occurring when a leader carefully examines a situation objectively before deciding on a particular course of action. Work engagement was described as the mental state that enables an employee to have the zeal to perform a particular task. The characteristics of work engagement included vigour, dedication, and absorption. Vigour had the motivation or the mental endurance to perform a task without getting tired. Dedication occurred when an employee found meaning in the job and did it passionately. Absorption meant the employee was self-absorbed in the job and was not persuaded to pursue other interests outside the organization. The study was done using the relational survey model. Multi-stage and simple random sampling methods were used to identify participants from 35 secondary schools in Turkey. Findings indicated that balanced processing significantly predicted the teachers' work engagement. Consequently, the study recommended training teachers on aspects of balanced processing to encourage work engagement and productivity. The study was done in the education sector, therefore introducing a contextual gap.

Balanced processing, as defined by Durrah et al. (2022), involves the impartial analysis of all pertinent facts before making decisions. This process intentionally includes seeking the perspectives of others, even those who may challenge the leader's choices or entrenched viewpoints. It originates from the leader's acknowledgement that they do not possess all the answers, fostering an environment that encourages collaboration and tolerance for dissenting opinions. This necessitates humility on the part of the leader and a disposition to consider ideas contrary to their convictions, fostering a high degree of transparency and contributing to ethical leadership. This elevated moral stance is expected to cultivate openness to volunteerism and charitable giving. It is crucial to recognize that this study aimed at reconceptualizing authentic leadership and relied on previous research to draw its conclusions.

Kleynhans et al. (2022) outlined key characteristics of leaders who exhibit balanced processing. The key characteristics included the ability to distinguish between simple/structured decisions and complex/unstructured ones; applying balanced processing specifically to the latter; deliberately surrounding themselves with individuals competent in specific areas; fostering an environment where diverse perspectives, even opposing ones, are encouraged; and they proactively recognize and acknowledge personal biases such as overconfidence, first-impression bias, availability bias, and personal constructs about reality. These traits reflect the intentional and objective approach authentic leaders take, contributing to their overall effectiveness. Kleyhans et al.'s research aimed to elucidate the connection between leadership trust and organizational vulnerability.

According to Rego et al. (2022), leader-balanced processing is intricately connected to volunteerism as it fulfils individuals' needs for autonomy and competence by fostering independent thinking, thereby nurturing a sense of competence. A meta-

analysis on leader support for follower autonomy indicates a solid and progressive correlation between such instances of balanced processing and followers' sense of autonomy. Granting autonomy to followers engenders a perception of control and choice, augmenting their feeling of possession and drive to accomplish success in their pursuits. This, in turn, fosters interpersonal assistance, contributing to an elevated sense of self-efficacy. Ultimately, this dynamic encourages loyalty and commitment to the leader. The study was situated within the corporate sector and was moderated by psychological and employee political skills.

Authentic leaders adhere to ethical principles that serve as a compass for their decisions and behaviours (Akwa Nde, 2021). This entails maintaining consistency between their words and actions, staying true to themselves, and being faithful to those they lead. They exhibit courage by upholding their values even when faced with external pressures, remaining committed to a profound moral perspective. Engaging in conversations about moral issues, this self-regulating trait fosters interpersonal well-being, a crucial factor in influencing follower behaviour. Authentic leaders, through their integrity grounded in personal values aligned with an ethical code, garner the respect of volunteers, thereby enhancing their ability to influence behaviour. The study by Akwa Nde (2021) was conducted within the framework of the full range leadership model.

According to Koziół-Nadolna and Beyer (2021), the decisions and conduct of authentic leaders wield a significant influence on their rapport with volunteers and, consequently, their efficacy in shaping volunteer behaviour. These leaders demonstrate a heightened awareness of how their actions might be perceived by those they lead, proactively endeavoring to align their behaviour with moral values and societal norms. Through a consistent embodiment of ethical conduct, authentic leaders function as exemplars, acknowledged as a powerful method for moulding the attitudes and

behaviours of followers inclined to mirror such behaviours. The study by Koziol-Nadolna and Beyer (2021) focused on organizational humility, utilizing elements of authentic leadership to substantiate specific dimensions of organizational humility.

Asghar et al. (2023) affirmed that authentic leaders act as moral exemplars by demonstrating to followers how to adeptly recognize and navigate ethical issues. They illustrate how followers can uphold high moral standards without yielding to external pressure. Modelling of moral behaviour creates an environment where ethical conduct is esteemed, fostering a culture that values doing the right thing. The study underscored the idea that authentic leaders contribute to organizational results by emphasizing the predictability of leaders' behaviour through self-regulation. However, it is noteworthy that the study's focus on paid employees limits its generalizability to a broader context.

Okunbanjo (2020) studied balanced processing and organizational commitment in Nigeria. In his study, balanced processing was described as the ability of a leader to objectively consider available information and consider the views of all stakeholders before deciding. The study was motivated by various local and global challenges organizations must confront to survive. Okunbanjo was especially moved by the lack of organizational commitment, which was described to the extent to which employees exert effort to achieve organizational objectives. To help navigate business environmental challenges, the study chose balanced processing as one of the outstanding key leadership attributes needed in organizations. The study was done in Nigeria, taking the case of Tech Mahindra, an information technology company based in Nigeria. It utilized a survey-based research approach and employed simple random sampling. The finding showed that leaders driven by balanced processing were more committed to organizational mission and vision. Such leaders created a culture of high performance in their organizations. The theoretical foundation of this study was spiritual leadership

theory, which advocates for the leader to focus on their subordinates' well-being. The study's findings showed that balanced processing predicted organizational commitment. This implies that the more leaders practice balanced processing, the more it translates into organizational commitment and high performance. The study was done in the technology sector, therefore introducing a contextual gap.

The ability of churches to attract and retain youth in their churches is contingent on how leaders pay attention to the challenges the youth go through and the solutions they implement to help them navigate these issues (Gathuma & Komu, 2020). The mixed study was done in Pentecostal churches in Nyeri County, Kenya. The study employed a census sampling technique to pick the youth leaders who were purposively selected across seven Pentecostal churches. The study established that when the youth are empowered and given room to bring out the best in them, their confidence in the church increases, which motivates the youth to actively volunteer their time to serve in the church. The study was conceptualized to establish the issues surrounding youth loyalty in their churches, thus raising a contextual gap.

The Moderating Effect of Personal Factors on the Relationship between Authentic Leadership and Volunteer Retention

Volunteer retention, a critical facet of effective management and leadership, involves attracting, motivating, and retaining volunteers who contribute professional skills for mutual benefit to the organization and the volunteers themselves (Windon et al., 2024). Training emerges as a fundamental strategy at the core of motivating and retaining volunteers, offering clarity on roles, maintaining focus, and aiding in overcoming challenging assignments. Research by Kifle Mekonen and Adarkwah (2022) underscored that a substantial 94.8% of volunteers are motivated by altruistic reasons. Beyond altruism, the desire for human connection, friendship, and the perception of

being valued further contribute to volunteers' commitment to an organization. In recognizing the importance of social connections, organizations can strategically design orientation programs that cultivate friendships and provide platforms for social interaction (Kifle Mekonen & Adarkwah, 2022).

Pusztai et al. (2021) explored the predisposing factors to voluntarism. The study, which was conducted in Hungary, described volunteering as the act of giving free time that benefits another person (s), group(s), or organization. To bring out the predisposing personality traits to voluntarism, the study proposed the following dependent variables: openness to new experiences, extraversion, agreeableness, emotional stability, and conscientiousness. Situational factors moderated the study. The study proposed two situational factors, including time constraints and being involved in social networks. A sample of 2199 student volunteers was selected randomly. The study found that volunteering students posted better results in their academics, a factor which motivated most students to volunteer in such initiatives. A similar study would be appropriate to make the conclusion relevant to Africa, specifically in the Kenyan context. This was a descriptive study design, which opens a methodological gap.

Ilyas et al. (2020) explored the engagement and motivation of volunteers and financial sustainability for nonprofit organizations. The study was done in Pakistan, which was estimated to donate more than 1.03% of its gross domestic product to philanthropic courses. A two-stage sampling technique was used to select 17 managers who had held managerial positions for at least 15 years in the Non-Governmental Organization (NGO) sector. Qualitative information was gathered from the participants through interviews conducted in the comfort of their offices. The data was then transcribed and analyzed using NVivo v. 12.0. The findings showed that volunteers were more loyal to the organization if leaders freely interacted with them and gave more

flexibility as they performed their roles in the office. The findings also suggested that volunteers were more loyal to the organization when they were exposed to what was happening through training, mentoring, and exposure to the organisation's inner workings through meetings and other official forums. Volunteers were exposed to various issues which could lead to trauma and affect their performance in the office. Consequently, psychosocial support helped to reinforce their loyalty to their organization. Volunteerism was viewed from the financial sustainability prism, thus raising a conceptual gap.

Alias et al. (2020) explored the motivations and constraints of volunteer retention. This was a descriptive study design conducted among university students in Malaysia. The study found that the constraints of volunteerism as intrapersonal constraints, interpersonal constraints, and structural constraints. The intrapersonal factors were explained as those touching on the psychological aspects and how volunteers relax during their free time. Interpersonal constraints were about the interaction with colleagues, while structural constraints were described as the hindrances between what the volunteer would want to achieve and their participation. The study demonstrated that the key motivating factor for voluntarism was the values dimension. The structure aspect was the major limitation of voluntarism. The study was done among university students, raising conceptual and contextual gaps.

Volunteerism

Zhou and Kodama Muscente (2023) explored the motivations informing voluntarism in the USA. The study drew conclusions by synthesizing extant literature. It (study) found that satisfaction, commitment, and intention to continue directly and significantly impacted volunteers' commitment to serve. The finding also revealed that values-based motivation had the strongest effect size, meaning that volunteers were most

committed when they saw their work as aligned with their core beliefs and desire to help others. The previous study was not specific to any particular group of volunteers, which limits the applicability of its findings, as volunteer motivations can vary significantly across different contexts. This makes it challenging to implement the results in a targeted setting. In contrast, the present study focuses specifically on the church context, providing more contextually relevant and actionable insights into volunteer motivation within faith-based environments. Again, the study relied on extant literature to draw its findings, thus opening a methodological gap that the present study filled by relying on primary data gathered directly from volunteers.

Voluntarism is based on the premise that human beings have the willpower or the capacity to make their own choices, an inherent trait of all mentally sound individuals (Schierbaum & Müller, 2024). In simple terms, it refers to the voluntary engagement in activities that an individual believes will advance causes they personally value or support (Palalar Alkan et al., 2024). At its core, voluntarism is founded on the principle of free will, where individuals make decisions and take action without coercion, guided solely by their personal convictions (Davis, 2023). In the context of this study, voluntarism is the act of individual members of a congregation, groups within a church, or congregants willingly deciding to support or engage in certain activities advanced by pastors and other church leaders. This study has conceptualized voluntarism to include attitude toward volunteering, commitment to serve, and intention to continue volunteering.

Budreikaitė et al. (2021) investigated the attitude of students volunteering for sports activities. The study was done in Lithuania among 163 college students. The study revealed that different genders were motivated to participate in sports activities for different reasons. Male students were driven into sports by the need for social belonging, while female students were driven by the need for self-development and the need to

build self-confidence. Again, males were driven into volunteerism in order to try new activities and meet new people, while females used it as a gateway for building their career profile and to seek employment opportunities. The study also noted that males spent more time volunteering, especially in sports, while females tended to align their volunteerism with professional development. The study focused on students and examined the motivations for volunteering through the lens of gender differences. The current study investigated the practice of authentic leadership, personal factors, and volunteer retention in Pentecostal churches in Kenya.

Cho et al. (2023) explored the factors that motivated people to continue volunteering. The study was conducted in Singapore with 605 sports volunteers. The study found that individual personality played a key role in determining why people choose to volunteer. The study findings noted that people were generally driven into volunteering by inner values, passions, and personal goals. The range of issues that made people want to volunteer includes the need for social connection, career goals, and personal development. The study findings also indicated that overemphasis on external rewards reduced volunteer internal drive, possibly making the experience feel transactional rather than purposeful. The study targeted sports volunteers, thus opening a contextual gap, which the present study compensated for by focusing on volunteers in a church setting.

Fouad (2025) explored the persistence of voluntarism amid the challenges faced by NGOs. The study employed a qualitative exploratory approach and was conducted within the Egyptian NGO sector. The study found that people volunteered due to altruism, the need to address support for needy members of the community, which also gave them psychological satisfaction. The study also observed that voluntarism enhanced their cultural and personal development, helping volunteers from outside Egypt to

integrate into the society. For younger volunteers, they used volunteering as a career springboard. The study found that the environment and organizational policies predicted the extent to which volunteers continued serving. The findings also revealed that well-managed, motivated interpersonal relationships both vertically and horizontally affect volunteer persistence. Workload management reduced burnout, therefore improving resilience. This was a qualitative study, thus suggesting a methodological gap, which the current study compensated for by using quantitative data.

Compion et al. (2021) studied the attitude of volunteers in Ghana, Tanzania, and South Africa. The study drew conclusions by interviewing 1000 participants. The study found that novice volunteers, most of them younger and still students, were initially motivated by social factors such as making friends, gaining a sense of belonging, or participating in group activities. The established and regular volunteers, who were typically older or more experienced, were driven by altruistic reasons such as helping others, giving back to the community, or fulfilling a sense of purpose. While the previous study was conducted across three countries and involved a broad range of volunteers, it did not target any specific group. In contrast, the present study was carried out in Kenya and focused specifically on church volunteers, thereby providing more targeted and contextually relevant insights into volunteer motivation and engagement.

Sakeah et al. (2021) explored the factors that drive volunteers to serve in Ghana. This was a qualitative exploratory study design, and the results were obtained by interviewing 51 volunteers through focus group discussions. The study found that community volunteers' commitment is driven by the urge to serve their communities. This role is highly valued, to the extent that in some cases, individuals inherit it through informal apprenticeship within their families. Serving as a community volunteer is regarded as a source of pride and honor. In some cases, individuals contest for the

opportunity to serve through community elections, and the successful person is given an opportunity to serve in the community. This study used qualitative data to draw conclusions, suggesting a methodological gap, which the present study compensated for using initiative data.

Elias et al. (2024) investigated the role of training in building the confidence and attitude of health volunteers. The study was conducted in Kenya, and conclusions were drawn by interviewing 154 health volunteers. The study found that training helped improve the attitude of the participants, as they felt confident to deliver various health services, including palliative care. The confidence of the participants was further enhanced as they were trained on basic nursing and bereavement care. The volunteers also benefited from spiritual training and basic communication and interpersonal skills, helping them serve more effectively in their roles. The focus of the study was on the impact of training on building the attitudes of health volunteers. The present study sought to understand the practice of authentic leadership on the attitudes of church volunteers.

Mutua and Kiruhi (2021) investigated what drives community leaders to volunteer for their roles. The qualitative study, which was anchored in the servant leadership model, was conducted in Kenya, and conclusions were drawn by interviewing 30 community leaders. The study findings showed that community leaders' volunteering effort was driven by a sense of altruism and the desire to see peace and harmony among members of the community. Despite its valuable insights, the previous study was qualitative in nature and focused specifically on understanding what drives village elders to volunteer in their roles. This presents both a methodological and contextual gap. In contrast, the present study targeted church volunteers and addressed this gap by utilizing

quantitative data to draw its findings, offering a broader and more generalizable perspective within a faith-based context.

Wachira et al. (2024) examined the factors that motivated community health volunteers in Kenya to continue offering support during the COVID-19 pandemic. This was a phenomenological exploratory qualitative design that collected the views of 10 community health volunteers using focus group discussions. The study found that community volunteers demonstrated strong dedication and commitment to serving their communities, driven by a sense of personal connection and the belief that they were directly impacted by the well-being of the community. The study observed that volunteers believed the community lacked accurate information necessary for managing the illness and controlling the spread of the disease. Despite this challenge, the volunteers remained committed, often having to overcome feelings of discouragement stemming from systemic barriers to healthcare access and service delivery. The study focused on community health volunteers in the context of the COVID-19 pandemic, suggesting a contextual gap. The present study focused on church volunteers and was conducted in a relatively stable public health condition.

Theoretical Framework

This research was anchored on the authentic leadership theory as the main theoretical framework. It was complemented by the social exchange theory, expectancy theory, and social cognitive theory.

Authentic Leadership Theory

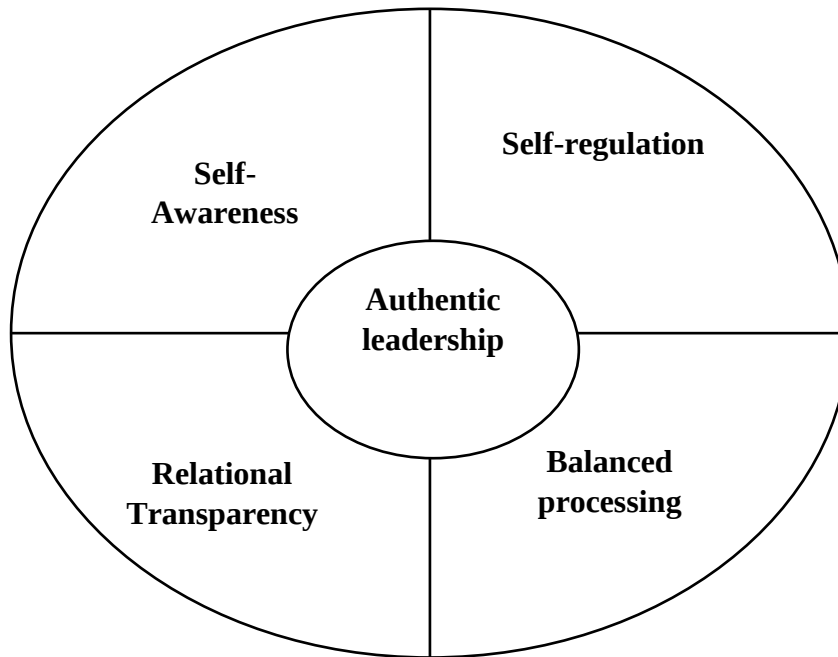
Medina (2021) noted that authentic leadership originated from the ancient Greek humanistic philosophy, now popularized by the cliché “be true to yourself”. Sergeeva and Kortantamer (2021) traced the concept from Abraham Maslow’s hierarchy of needs,

which states that people strive to attain their unique purpose in life. The concept is a recent development, with its formative stages dating back barely two decades to 2003, although research on authenticity started much earlier (Medina, 2021).

Kelly (2023), Medina (2021), and Sergeeva and Kortantamer (2021) credited the development of authentic leadership theory to the works of Luthans and Avolio (2003). As noted by Avolio and Gardner (2005) and Medina (2021), the authentic leadership model was meant to help deal with the challenges brought about by the ever-increasing moral decay. In this theory, Sergeeva and Kortantamer (2021) proposed that leaders are crucial to the achievement of organizational goals and are the fulcrum for all decisions made by the leader. Nikolić et al. (2020) described authentic leadership as a collection of interconnected behaviours that define how leaders interact with followers, make ethical judgments, and utilize information.

Authentic leadership is characterized by genuineness and being true to oneself in terms of the personal values and convictions that one has, being consistent in aligning one's words with one's deeds, which results in being trusted by followers (da Silva, 2021). Authentic leaders are highly passionate individuals with a high moral compass who are self-disciplined and transparent in their relationship with fellow human beings (Pettitt, 2023). Authentic leadership was conceptualized by Mburu (2020) as a framework of leader behaviour that cultivates a high ethical climate, encourages increased self-awareness, and embraces an internalized moral perspective. This leadership approach involves balanced processing of information and emphasizes relational transparency on the part of the leader when interacting with followers, ultimately fostering positive self-development. The overarching facets of authentic leadership are summarized in Figure 1.

Figure 1: Authentic Leadership Model



Source: George (2008)

Pettitt (2023) described being self-aware as being able to appreciate that individuals have inherent strengths and weaknesses, which, if used well, will help in growing a rounded workforce that complements each other. Consequently, Idris and Suleiman (2021) contended that leaders' self-awareness is the best parameter for gauging leadership competence and the foundation on which organizational leadership is hinged. Mburu (2020) listed authentic leadership as elements of self-awareness, including values, self-identity, beliefs, and desires. Pettitt (2023) regarded self-awareness as the starting point of authentic leadership, with such leaders seen as having a keen sense of self and an awareness of their strengths and weaknesses.

Internalized moral perspective, also known as self-regulation in scholarly works, pertains to the leader's capacity to exhibit alignment between their words and actions (Pettitt, 2023). Internalized moral perspective was described by McPherson et al. (2022) as a leader possessing strong values and an ethical compass that guides decision-making

and with which followers are conversant. The leader is, therefore, consistent. While he may consult before arriving at a decision, and since the parameters of decision-making are prescribed in his mind, he does not bow to external pressure and expectations from his group, organization, or society to decide (Idris & Suleiman, 2021). The consistency of a leader furthermore influences the rest of the team so that everyone knows the boundaries within which to operate.

Balanced processing delineates the impartial examination and investigation of others' perspectives before reaching a decision. Leaders who practise balanced processing collect the information necessary to undertake an adequate examination and interpretation of various perspectives, leading to objectivity in decision-making (Rajagopal et al., 2022). As described by Idris and Suleiman (2021), balanced processing is the ability of a leader to set standards and values by which they would regulate their actions. Thus, the construct emphasizes objectivity where the leader solicits views from people, some of whom may hold views challenging their position, in addition to relying on information from the organization's database (McPherson et al., 2022). According to Idris and Suleiman (2021), balanced processing democratizes the flow of information, both from people deemed loyal and those with a contrary opinion. Consequently, employees feel valued since the leader takes time to listen to all views and then combines the views with data obtained from the organizational database, objectively arriving at a decision.

Relational transparency, a component of authentic leadership, pertains to the degree to which a leader openly communicates their thoughts and emotions to their followers. In summary, authentic leaders are described as self-aware, self-confident, trustworthy, objective, genuine, and reliable (McPherson et al., 2022). Relational transparency was described by Idris and Suleiman (2021) as the observance of ethical

standards, the maintenance of honesty, and the avoidance of hidden motivations when dealing with others. McPherson et al. (2022) postulated that relational transparency is achieved when followers perceive their leaders to be open and exhibit self-disclosure, thus building an environment of trust between the leader and the follower. Mburu (2020), however, averred that a leader may fail to achieve relational transparency because of unclear or misarticulation of issues based on common values ascribed to a group. The achievement of relational transparency by a leader, as noted by Mburu (2020), can also fail when a leader is unable to gain the goodwill and leadership legitimacy to articulate issues on behalf of the group.

The relevance of authentic leadership to volunteer retention research is implied in the notion that authentic leaders generate trust, loyalty, and a high level of commitment from their followers (McPherson et al., 2022). This is due to the observation that people who are around authentic leaders experience positive moods and feel appreciated, recognized, and empowered. In addition, the high moral standards, honesty, and integrity of authentic leaders lead to the development of reciprocal and long-term exchange relationships with the people they lead (Mburu, 2020). This is affirmed by research which links authentic leadership to organizational citizenship behaviours (Obuba, 2023).

The theory remains relevant and adaptable, especially within value-driven contexts such as the church (Chimakati, 2024; Zatu, 2022). Authentic leadership embraces human imperfection and promotes personal growth through reflection and self-awareness, rather than insisting on a rigid, idealized self (Kelly, 2023). Moreover, the church is a unique social space where the ethical and moral expectations of leaders naturally align with the key dimensions of authentic leadership, self-awareness, relational transparency, internalized moral perspective, and balanced processing (Davis, 2024). These components are particularly useful in religious volunteering, where

motivations are often rooted in personal values, faith convictions, and a desire for meaningful service (Faletahan, 2024). Thus, despite definitional differences, the flexibility of authentic leadership allows its principles to be interpreted through the lens of spiritual leadership and community service (Williams et al., 2022).

Furthermore, the dynamic nature of volunteer engagement in Pentecostal churches, often influenced by relational trust, moral guidance, and spiritual alignment, calls for a leadership framework that transcends transactional exchanges (Musooli, 2023). Authentic leadership, when grounded in context-sensitive interpretation such as the euthectic approach, offers a suitable model for understanding how leadership can nurture long-term volunteer commitment through moral influence and personal alignment (Duarte et al., 2021). Therefore, in light of its value congruence with the spiritual and community ethos of Pentecostal churches and its potential to nurture committed volunteerism, authentic leadership theory remains an appropriate theoretical lens for this study.

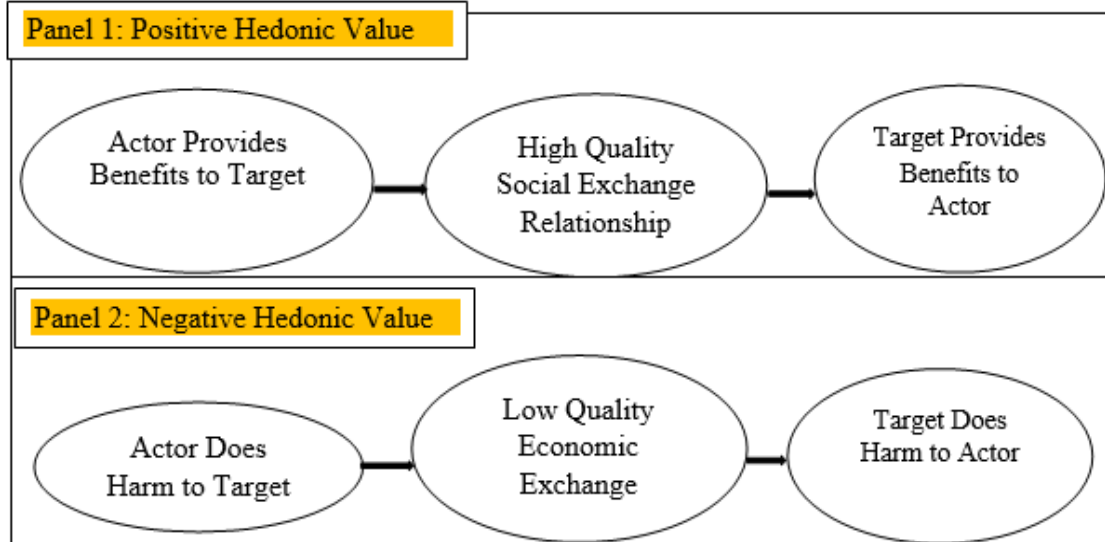
Social Exchange Theory

The social exchange model theory was used to define the relationship between volunteers and their leaders and to explain motives for volunteer retention. Habiboğlu et al. (2024) noted that the social exchange theory gained currency from the writings of Homans (1958), Blau (1964), and Emmerson (1962, 1972). Social exchange theory was described by Habiboğlu et al. (2024) as the trading of something of value between two or more people within a social setup. They added that when the relationship is profitable, the beneficiaries will continue building on it until it reaches a point where there is no return. Consequently, behaviours that generate positive values will be repeated while behaviours that generate negative consequences will be abandoned. However, Ogbonna and Mbah (2022) pointed out that Blau (1964) had improved the original social exchange

theory by stating that it was possible that people may not relate on equal footing, so the benefits accrued for each party are dependent on the power they hold.

Habiboğlu et al. (2024) summarized the constructs as follows: (a) the actor initiates a benefit, (b) the relationship between the parties, and (c) the target reciprocates to the actor. Figure 2 summarizes the contradictory reactions observed in response to actor-initiated actions (Habiboğlu et al., 2024). Positive reactions, termed ‘positive hedonic value’, arise when actors bring positive benefits. Conversely, negative reactions, termed negative hedonic value, occur when actors cause harm to the target. The hedonic adaptive prevention model is based on the premise that when people begin a new activity, there is an enhanced positive increase in positive effect until it reaches an optimum level where increased activity does not result in a similar excitement (Abós et al., 2021).

Figure 2: Genetic Model of Social Exchange



Source: Habiboğlu et al. (2024).

As shown in Figure 2, in the case of positive hedonic value, the relationship begins when a manager confers a benefit to their subordinate. The relationship is defined by the perception of the value of the benefit conferred. If the benefit is meaningful to the recipient, a high social exchange relationship begins, and the recipient returns the favour

in kind. The mutual benefit will continue until it reaches a saturation level, necessitating the initiation of conferring another set of benefits to which there is another set of reciprocal actions (Habiboğlu et al., 2024).

For a negative hedonic value, the manager would confer harm to a subordinate, leading to an equal reaction, with the actor, in turn, reciprocating with harm. The relationship between the two parties becomes acrimonious, with each party taking turns to retaliate with harm. However, there is a likelihood that the two parties would get fatigued by the incessant squabbles and initiate beneficial and reciprocal relationships (Habiboğlu et al., 2024). In some cases, other colleagues or organizational executive teams may team up and negotiate for a beneficial dependent relationship.

By integrating social exchange theory into the study of authentic leadership and volunteer retention, this research seeks to uncover the intricate web of reciprocal interactions that underlie successful volunteer engagement. Understanding how social exchange dynamics operate within the context of authentic leadership provides organizations with actionable insights to enhance volunteer retention strategies and foster a positive, mutually beneficial environment for leaders and volunteers alike.

Expectancy Theory

Vroom put forward expectancy theory in the 1960s to explain the driving force towards one's engagement in work (Misroame, 2023). Expectancy is conceptualised in the theory as one's belief about the likelihood of an outcome manifesting when effort is invested (Zboja et al., 2020). The basic assumption of the theory is that people assess their options and take actions based on the option that is perceived to carry the greatest potential to generate the most desirable result in terms of pleasure optimization and pain minimization (Zboja et al., 2020). The theory hypothesizes that people make an effort when they believe that effort will make them perform, which in turn will generate

specific rewards in accord with their personal goals. The theory holds that all four conditions, namely effort-performance-reward-goal, must have prospects of fulfilment for people to be motivated enough to get involved and committed to work (Misroame, 2023). In sum, an individual's motivational force is a function of expectancy, instrumentality, and valence (Zboja et al., 2020).

The theory's relevance for explaining volunteer motivation is inherent in its focus on explaining motivation under conditions of voluntary choice and options availability (Zboja et al., 2020). This aligns well with the definition of volunteering as a voluntary action free from coercion (Al-Mutawa & Al Qattan, 2020). Three arguments can thus be advanced based on the theory. Firstly, individuals assess the instrumentality of volunteerism - the ability of their volunteering effort to influence a specific reward. Secondly, they evaluate its valence - that is, the potential value of the reward based on a cost-benefit analysis at a given time. Accordingly, this means that both a positive and a negative value are possible alternative outcomes (Al-Mutawa & Al Qattan, 2020). Thirdly, they engage in volunteer action when the rewards outweigh the costs of achieving pre-determined objectives and there is a likelihood of a net positive value (Zboja et al., 2020). In essence, the theory draws attention to three basic questions that individuals ask and whose answers they actively seek, often before and sometimes during their engagement in volunteer work (Al-Mutawa & Al Qattan, 2020). These are: to what extent will my participation count, to what extent will my performance be rewarded, and is the reward worthwhile?

As pertains to the present investigation, volunteer retention, which implies the number of times volunteered, number of hours volunteered, number of years volunteered, as well as the value of volunteer hours, is conceptualised through the lenses of expectancy theory as a function of individual goals at a particular time. These goals

may be psychological, such as coping with stress, feeling fulfilled, or having a sense of purpose; social, which is a sense of belonging or social security; or economic, where experience acquisition, increased job prospects or increased social capital is gained. In terms of valence, it is hypothesised that when the call to volunteer matches individual goals, a positive response to the call is more likely when the opportunity cost of its performance is low. Lastly, volunteer attraction and retention are higher when individuals believe their effort will yield the desired results. This means they must believe they have the competence and empowerment required to perform. Thus, individuals will likely expend effort when the role matches their skills, experience, and abilities.

Integrating expectancy theory into a study on authentic leadership and volunteer retention provides a framework for understanding the motivational factors that drive volunteer commitment. By examining the expectations, outcomes, and performance dynamics within the context of authentic leadership, organizations can implement strategies to enhance volunteer motivation and foster sustained engagement. This research aimed to contribute valuable insights for organizations seeking to optimize leadership practices and promote long-term volunteer retention.

Social Cognitive Theory

The social cognitive theory was used to support personal factors, the moderating variable (Islam et al., 2023). The theory, which was advanced by Bandura, is built on the fact that personal factors, environmental influences relate and interact with each other so that they should not be treated as separate entities but act together to shape someone's behavior (Gordillo & Prescott, 2023). The theory is built on the fact that the individual perception of themselves and self-efficacy are usually informed by their thought processes, affecting their behavior and their approach to life (Islam et al., 2023). The

inner belief system makes a person either take advantage of or manipulate their external environment to achieve their goals (Damayanti et al., 2022).

According to social cognitive theory, personal factors interact dynamically with behavioral and environmental influences to shape human behavior, including volunteer engagement and retention (Husin et al., 2024). Gender, for instance, influences how individuals perceive and perform volunteer roles due to socialization and role modeling within religious settings (Sánchez-García et al., 2022). In many Pentecostal churches, women may be more involved in nurturing roles because of societal and religious expectations, which affect their perceived self-efficacy (Figueroa, 2024). Age also plays a significant role, as younger volunteers may engage due to peer influence or exploration of identity, while older adults may be driven by purpose, accumulated experience, and a stronger internalized sense of service (Huang et al., 2025).

Motivation, both intrinsic, such as spiritual fulfillment, and extrinsic, such as recognition, is central to social cognitive theory, with individuals acting based on self-efficacy and expected outcomes (Huang et al., 2025). Socialization into church culture, through observation of respected leaders or family involvement, shapes beliefs and values that support volunteering (Mutua & Kiruhi, 2021). Lastly, economic considerations may either hinder or motivate volunteer engagement. While financial constraints may limit participation, some individuals persist due to the perceived non-material value of volunteering, such as community respect or spiritual growth. Social cognitive theory explains how these personal factors work together with environmental and behavioral elements to influence sustained volunteer behavior (Shapiro, 2022).

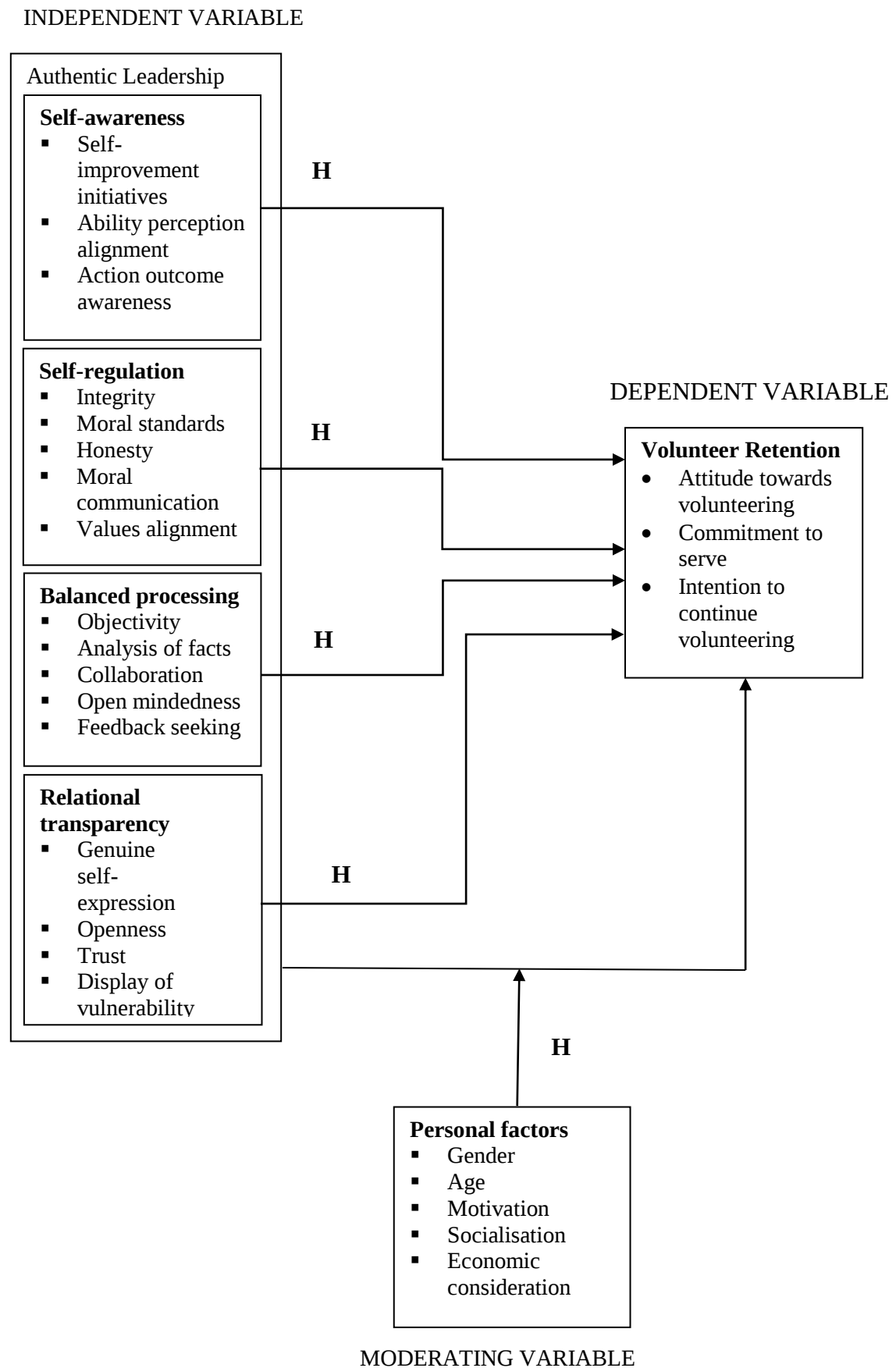
The four theories were applied to the present study because authentic leadership theory constitutes four dimensions of leadership that are necessary ingredients for leadership in the church and thus are salient for the independent variables. The

independent variables considered in this study were scrutinized through authentic leadership theory. The dependent variable, volunteer retention, was explained by social exchange theory and expectancy theory, both of which complementarily explain volunteer motivation as the performance-reward worthiness axis. The expectancy theory shares parallels with social exchange theory's notion of volunteerism as the trading of value between people in a social setup. The social cognitive theory was used to explain personal factors, which constitute the moderating variable.

Conceptual Framework

The term 'conceptual framework' refers to a structure that depicts the hypothesized relationship between study variables (Yao, 2024). It represents a system of beliefs and assumptions about what is out there and how they connect, illustrated graphically to communicate what is under examination (Salawu et al., 2023).

Figure 3: Conceptual Framework



The conceptual framework depicted in Figure 3 served as a roadmap for this research. This framework delineates the primary variables under investigation, including the independent, dependent, and moderating variables. Together, the four dimensions of authentic leadership constitute the independent variables. Self-awareness was measured by the level of self-improvement initiatives, ability perception alignment and action-outcome awareness. Self-regulation was indicated by the level of integrity, honesty, moral standards, moral communication, and value alignment of the leader. Balanced processing was measured by objectivity, analysis of facts, collaboration, open-mindedness, and feedback seeking.

As Figure 3 further shows, relational transparency was indicated by genuine self-expression, trust, openness, and display of vulnerability. The dependent variable - volunteer retention - was measured by the number of volunteers, number of hours volunteered, type of work performed, and volunteer retention. The thick arrows represent the direct relationship between each authentic leadership dimension and volunteer retention dimensions. Personal factors such as gender, age, motives, economic considerations, and socialization were moderating variables. Volunteer retention was assumed to vary by personal factors. This is because they (personal factors) can either increase or reduce the strength of the relationship between authentic leadership and volunteer retention.

Synthesis of Research Gaps

It is apparent from the extant literature that while a growing body of research has explored the antecedents and outcomes of authentic leadership, very limited knowledge is available with respect to the influence of authentic leadership on volunteer retention. Further, most of the studies are influenced by Western thinking and practices, and less is

known about the relationship between authentic leadership and volunteer retention in the church sector. These gaps are presented in Table 1.

Table 1: The Literature Synthesis Matrix

Author	Title	Findings	Literature gap	How gaps have been filled
Paye (2024)	Servant leadership: Jesus' model of leadership to his followers—then and now.	The research findings indicate that Jesus purposefully selected his disciples and subsequently concentrated on their training and mentorship within the ministry. In addition, Jesus gradually assigned them responsibilities, assessing their readiness for the tasks at hand.	The study was grounded in the exegesis of Mark 3:13-19, focusing on the ideal Biblical goal of voluntarism rather than delving into the practical aspects of voluntarism within the church.	The current study aims to offer practical insights into volunteer retention, presenting church leaders and other stakeholders with actionable findings. By doing so, it aspires to guide them in aligning their efforts with the ideals outlined in Mark 3:13-19.
Haruna (2021).	Transformational leadership practice in the context of the church in Nigeria: literature review.	The study underscored that volunteers' effectiveness in the church is primarily contingent on the degree to which they submit to Jesus Christ's lordship.	The study primarily focused on examining transformational leadership's value, with a specific emphasis on its impact.	The research aims to narrow the gap by concentrating on the nexus between leadership and volunteer retention in the Church.
Purnomo & Wibowo (2021).	The influence of a pastor's leadership and character on the congregation's spiritual growth at	The study found that a pastor's leadership significantly	The study was conceived to examine the character of a pastor as the	The study narrowed its focus to examine in detail the impact

	the GPdI Alfa Omega Church.	influences the church's growth.	central element influencing church growth.	of authentic leadership and how this compared with the retention of church volunteers.
Nzeng'e et al. (2021)	Effect of internal team environment on church growth in Pentecostal Churches in Kenya	The study revealed that the internal operational environment played a predictive role in volunteer retention, consequently influencing church growth.	The organizational internal environment is shaped by an intricate interplay of factors over time, and its configuration may not necessarily be solely attributed to the existing leadership efforts.	The study directly investigated the nexus between authentic church leadership and volunteer retention in the church.
Hedger (2021)	The impact of spiritual leadership on the leadership practices of public-school superintendents	The study established that school leadership's practice of transparency helped build high employee and volunteer retention.	The study centred on spiritual leadership practiced by school superintendents as a predictor of high performance.	The study compensated by focusing on the nexus between church leadership and volunteer retention.
Wambui, (2024)	Relationship between emotional intelligence and conflict management among woman's guild leaders in Presbyterian Church of East Africa in Kiambu County, Kenya	The study established that church performance is predicted by relational transparency and leadership competence.	The focus of the study was church leaders	The study gap was filled by establishing the nexus between church leadership and its impact on volunteer performance.
Occilien-	An empirical analysis of leader-	The study of established	The study was	The study was

Similien, (2021)	member relationships, job satisfaction, and job performance,	church leadership predicted staff performance even during a crisis.	conceptualized to compare leadership and church staff performance.	conceptualized to directly compare church leadership and volunteer retention.
Gathuma, & Komu, (2020).	Influence of servant leadership style on management of church youth development in selected Pentecostal churches in Nyeri town sub-county, Kenya	The study established that church leadership predicts the outcome of youth in the churches.	The study focused on the impact of church leaders on youth volunteers.	The study widened the scope to include all volunteers in the church.
Alias et al. (2021)	Volunteerism among the academics: The questions of motivation and constraints.	The study illustrated that the values dimension was the primary motivating factor for voluntarism.	The explorative study did not concentrate on any specific context of voluntarism.	The study on voluntarism was contextualized within the church.

Chapter Summary

This chapter has reviewed the pertinent literature concerning authentic leadership in relation to volunteer retention. Both theoretical and empirical literature were critically discussed. A conceptual framework to guide the current research was offered. The chapter concluded by synthesizing the available literature and highlighting the critical literature gaps. In the next chapter, a description of the research methodology is presented.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

The main aim of this study was to explore the practice of authentic leadership and its influence on volunteer retention in selected churches in Kenya. This chapter presents a detailed description and discussion of the methodology followed to achieve this aim. It includes an explanation of the research philosophy, research design, target population, sample, sampling method, type of data, data collection methods, validity and reliability of research instruments, instrument pretesting, the plan for analyzing data, and ethical considerations.

Research Philosophy

This study was anchored on the positivist research philosophy. Positivism is the exploration of scientific phenomena through a comprehensive sense-making of research perspectives through a quantitative lens (Khatri, 2020). This philosophical viewpoint embraces positivists' deductive logic of reasoning that advances the notion of an objective reality independent of the social actor (Tripathi et al., 2024). As a result, positivist researchers acknowledge both quantitative and qualitative methods as valid for collecting and analyzing social phenomena. In this study, the positivist lens allowed the researcher to accept the possibility of an objective reality concerning volunteer retention.

Positivism advocates for the objective measurement of variables to ensure reliability and validity in research. In exploring authentic leadership, volunteer retention, and personal factors, a positivist philosophy facilitates the use of structured surveys, assessments, and other quantitative methods to gather data, enhancing the study's rigour. The positivist research philosophy was selected as it is well-suited for investigating

causal relationships between variables. This study aimed to understand how authentic leadership influences volunteer retention and how personal factors may moderate this relationship. A positivist approach allows for the identification of cause-and-effect relationships through statistical analyses. Given that the study delves into the complex interplay of authentic leadership, volunteer retention, and personal factors within religious organizations, a positivist approach facilitates an objective sense-making of the volunteerism phenomenon.

Research Design

The term research design is defined as a statement explaining and justifying the data collected, how it was collected, and where it was collected (Islam & Aldaihani, 2022). It is considered the blueprint to guide the research process by laying out how the study moves from the research purpose/questions to the outcomes (Ghanad, 2023). The chosen research design reflects the priorities accorded to various issues in the research process, including the design of research questions, the proposed relationship between the study variables, and the generalizability of the research results (Islam & Aldaihani, 2022).

The research design for this study was quantitative mid-range research analysis domiciled under positivist philosophy. The primary aim of this research design is to guide the collection and analysis of data to establish relationships between study variables and estimate effect sizes (Hendren et al., 2023). This research design is domiciled within the quantitative research framework and follows from a positivist research paradigm (Ali, 2024). The design was chosen because it takes an objective worldview that favours the formulation and testing of hypotheses, which aligns with the present study's objectives (Tripathi et al., 2024). The research design facilitated the determination of the association between the independent and dependent variables. This

approach aims to produce a mid-range analysis of the phenomenon of volunteerism (Cleland et al., 2021). It enabled the description of the extent of authentic leadership and explanation of the relationships and associations between variables (Hendren et al., 2023).

Population

Population refers to the whole set of subjects the researcher wishes to draw conclusions about (Rahman et al., 2022). The population of this study was volunteer workers of Word of Faith churches. The church functions through ten ministries that provide a platform for church members who want to volunteer as church workers. These include pastoral, choir/singing ministry, evangelism/outreach, ushering, media, youth, Sunday school, medical, men's ministry, and women's ministry. The church has a national footprint of 333 local churches spread over 28 regions in Kenya, each headed by a regional overseer. The target population was 3,757 people, comprising 28 regional overseers, 333 local church pastors and 3,390 volunteer ministry leaders. Table 2 presents the population distribution by region.

Table 2: Population Distribution

Region	Regional overseers	No. of local church pastors	Number of ministry leaders	Total population
1. Meru	1	14	140	155
2. Nairobi	1	15	150	166
3. Northern Rift	1	5	50	56
4. Transmara West	1	23	230	254
5. Kisumu	1	9	90	100
6. Thika	1	16	160	177
7. Homa Bay	1	6	60	67
8. Naivasha	1	8	80	89
9. Mbale	1	1	10	12
10. Rongo	1	1	10	12
11. Migori	1	3	30	34
12. Mount Kenya Slopes	1	5	50	56
13. Kiambu	1	9	90	100
14. Nyeri	1	9	90	100
15. Mukothima	1	14	140	155
16. Kisii	1	3	30	34
17. Muranga	1	9	90	100
18. Kuria	1	10	100	111
19. Transmara East	1	19	190	210
20. Bomet	1	15	150	166
21. Kirinyaga	1	9	90	100
22. Bungoma South	1	17	170	188
23. Upper Bungoma	1	19	190	210
24. Kakamega	1	27	270	298
25. Vihiga	1	28	280	309
26. Mombasa	1	5	50	56
27. Lower Eastern	1	30	30	61
28. Narok	1	10	100	111
Total	28	339	3,390	3,757

Sample

A sample is a subset of the population that the researcher examines to draw inferences about the population (Rahaman et al., 2022). To determine an adequate sample size, the use of formulas has been proposed. In this study, an adequate sample was estimated using Yamane's (1976) formula, which, according to Adams (2020), is expressed as follows:

$$n = N / (1 + Nd^2)$$

Where:

n = the sample size, N = the population size, and d =margin of error.

Gumpili and Das (2022) proposed a margin of error not exceeding 0.05.

$$n = 3,729 \div (1 + 3,729 \times 0.05^2) = 361.2497$$

$$n \simeq 362$$

According to Gumpili and Das (2022), the finite population correction formula should be used to adjust for small populations of less than 10,000 using the following formula:

$$n = \frac{n_0 \times N}{n_0 + (N - 1)}$$

Where;

n_0 = Initial sample size

Accordingly, the final sample was determined as follows:

$$n = \frac{362 \times 3,729}{362 + (3,729 - 1)}$$

$$n = 330$$

The total calculated sample size for the study was 330 participants. However, to achieve an even distribution across the 28 regions outlined in Table 3, the study worked with a slightly adjusted sample of 336 participants, allocating 12 participants to each region. Adjusting the number was intended to ensure mathematical coherence and establish equity in the distribution of numbers. The study treated the pastors as the informant interviewees.

Table 3: Sample Size Distribution

Region	Number of regional oversees	Number of local church pastors	Number of ministry leaders	Total sample size
1. Meru	1	1	10	12
2. Nairobi	1	1	10	12
3. Northern Rift	1	1	10	12
4. Transmara West	1	1	10	12
5. Kisumu	1	1	10	12
6. Thika	1	1	10	12
7. Homa Bay	1	1	10	12
8. Naivasha	1	1	10	12
9. Mbale	1	1	10	12
10. Rongo	1	1	10	12
11. Migori	1	1	10	12
12. Mount Kenya Slopes	1	1	10	12
13. Kiambu	1	1	10	12
14. Nyeri	1	1	10	12
15. Mukothima	1	1	10	12
16. Kisii	1	1	10	12
17. Muranga	1	1	10	12
18. Kuria	1	1	10	12
19. Transmara East	1	1	10	12
20. Bomet	1	1	10	12
21. Kirinyaga	1	1	10	12
22. Bungoma South	1	1	10	12
23. Upper Bungoma	1	1	10	12
24. Kakamega	1	1	10	12
25. Vihiga	1	1	10	12
26. Mombasa	1	1	10	12
27. Lower Eastern	1	1	10	12
28. Narok	1	1	10	12
Totals	28	28	280	336

Word of Faith Church (2024)

Sampling Method

The stratified sampling method was used in this study. The researcher divides the target population into various naturally occurring categories or sub-groups and randomly samples participants from each category to be included in the study (Gumpili & Das, 2022). This leads to the improvement of the precision of research results because it ensures the representation of various heterogeneous groups in the sample, as it provides a better reflection of the characteristics of the larger population than would be achievable

through other sampling methods (Rahaman et al., 2022). This study's stratified sample of church leaders was proportionately obtained from each region. The criteria for sample stratification used in this study were leadership category and region.

Types of Data

The research entailed gathering quantitative data. Quantitative data consists of information that can be expressed numerically (Uher, 2022). The quantitative data gathered for this study was primary data, selected for its ability to provide a level of control and offer fresh perspectives not influenced by potential changes in population characteristics (Taherdoost, 2022). The research employed quantitative data to elucidate the dynamics of the association between authentic leadership and volunteer retention, shedding light on how personal factors moderate this relationship. Quantitative methods allow for statistical analysis, providing clarity on the strength and direction of the connections between the variables.

Data Collection Methods

Data was collected using a structured questionnaire and key informant interviews. The specific objectives guided the questionnaire design. The questionnaire was in two sets. One set was administered to regional leaders and local church pastors. The other set was administered to volunteer ministry leaders. The questionnaire was organized into relevant sections according to the study objective. Each section was made up of Likert scale items on a 5-point scale from 1= strongly disagree, 2= moderately disagree, 3= slightly disagree, 4= slightly agree, 5=moderately agree, and 6= strongly agree, in line with Almedia (2018).

The questionnaire for regional overseers and local church pastors contained items measuring the four authentic leadership facets. For this purpose, the study utilized the

authentic leadership inventory (ALI) created by Neider and Schriesheim (2011), which comprises 14 items rated on a 5-point scale. These items were categorized into self-awareness (3 items), self-regulation (4 items), balanced processing (4 items), and relational transparency (3 items). Walker et al. (2023) assessed the psychometric properties of ALI in a Pakistani sample. They found that self-awareness has a reliability score of $\alpha=0.82$, balanced processing has a reliability score of $\alpha=0.90$, and relational transparency has a reliability score of $\alpha=0.90$.

Reliability of the Research Instruments

Instrument reliability is concerned with the generation of the same results across different raters or upon repeated trials (Walker et al., 2023). Instrument reliability is determined through the computation of Cronbach's alpha, a statistical measure of internal consistency used in many social science studies (Flake et al, 2022). The output of this computation is a coefficient, which denotes the extent to which the items within the instrument gauge the same fundamental construct, with elevated scores suggesting reliability (Gumpili & Das, 2022). For each authentic leadership sub-scale, alpha coefficients ranged from 0.82 to 0.90, signalling that the instruments met the requirement for instrument reliability (Walker et al., 2023). The volunteer-related questions have been borrowed from Ping et al. (2011), and the computed average Cronbach's alpha yielded a robust value of 0.91. On the other hand, questions about personal factors have been crafted independently. Comparable computations were applied to all other survey items, and appropriate modifications were undertaken to achieve an alpha coefficient of 0.7 or greater for each set of questions.

Table 4 presents the reliability statistics. The questionnaire comprised 15 items measuring personal factors, 14 items measuring authentic leadership, and 15 items measuring volunteer retention. All responses were recorded on a 5-point Likert scale

ranging from 1 (strongly disagree) to 5 (strongly agree). Cronbach's alpha was computed to evaluate the reliability of the scale.

Table 4: Reliability Statistics

Variable	Cronbach's alpha	N of items
Personal factors	.790	15
Authentic leadership	.835	14
Volunteer retention	.842	15

The results indicated high internal consistency among the items for each variable, with a Cronbach's alpha coefficient of $\alpha=.790$ for personal factors, $\alpha=.835$ for authentic leadership, and $\alpha=.842$ for volunteering. Hair Jr et al. (2024) suggested that a minimum Cronbach score of .7 is sufficient for a study to proceed. Item-total statistics for each variable are presented in Appendix E for further reference.

Validity of the Research Instruments

The term validity in research is used to represent a measure of how effectively the items of a research instrument address the entire spectrum of the phenomenon being researched, resulting in a measurement of that which was intended (Lim, 2024). For the authentic leadership items, validation tests by Neider and Schriesheim (2011) showed that all the items measured authentic leadership, and the items for each dimension were robust. The content validity of the remaining items in the current study was validated through expert assessment of the adequacy of the items by the research supervisor and thesis panellists.

Instrument Pretesting

Pilot testing is the process of trying out the data collection instruments on a few subjects before carrying out the actual collection of data (Karunaratna et al., 2024). It is carried out to evaluate the practicality and potential effectiveness of the methods and tools to be used in the actual study (Aschbrenner et al., 2022). This process helps to

detect and allow a chance of correction of questions or items in the instrument that are interpreted in unintended ways, those whose responses are not comprehensive and those that are found to be ambiguous by the respondents (Aschbrenner et al., 2022). The pilot test was conducted on a sample of 40 volunteers in the non-selected Word of Faith churches based in Kiambu County. The data was subjected to reliability tests, and the responses formed the basis for refining the instrument before full-scale data collection.

Research Procedures

The research procedures followed commenced with first obtaining ethical clearance from PAC University. Upon obtaining ethical clearance from the university's ethics review board and written permission from the leadership of the Word of Faith churches, the researcher coordinated with church administrators to identify and reach eligible participants. A combination of purposive and stratified sampling techniques was used to ensure a representative sample of volunteers and leaders across different church branches, considering variables such as ministry departments, years of service, and age brackets. The final questionnaire was administered both physically (printed copies distributed after church services and ministry meetings) and electronically (via email and WhatsApp links using Google Forms) to accommodate accessibility and geographical diversity.

Participants were provided with a cover letter explaining the purpose of the study, emphasizing voluntary participation, anonymity, and confidentiality of responses. A two-week response window was allowed, during which follow-up reminders were sent to increase the response rate. Completed questionnaires were collected, checked for completeness, and coded for analysis. The researcher ensured that all ethical standards were upheld, including informed consent, data protection, and the right of participants to withdraw at any stage without penalty.

Data Analysis Plan

Data analysis involves examining, refining, converting, and structuring raw data to derive valuable insights that can be used to draw pertinent conclusions (Salmona & Kaczynski, 2024). The analysis of quantitative data was conducted in several stages. The initial phase involved exploratory data analysis, focusing on scrutinizing the data to ensure adherence to assumptions (Abdelhalim & Hassan, 2025). This step is crucial in data analysis, aiming to assess the data for patterns, outliers, and irregularities to guide targeted hypothesis testing (Sullivan et al., 2021). Descriptive statistics, including frequency distributions, means, standard deviations, and skewness, were computed using the Statistical Package for the Social Sciences (SPSS), version 22.

Various diagnostic tests were performed to check that the assumptions of data analysis were met. Firstly, a normality test was conducted to determine whether the continuous variables were approximately normally distributed, which is a key assumption for many parametric statistical procedures, including correlation and regression analysis. Both graphical methods (histograms, Q-Q plots) and statistical tests (Kolmogorov-Smirnov and Shapiro-Wilk) were used.

Secondly, linearity was tested to confirm whether the relationship between independent variables (authentic leadership dimensions) and the dependent variable (volunteer retention) was linear, a prerequisite for correlation and regression analysis. Scatterplots were generated for each pair of variables, and visual inspection was used to assess whether data points formed a straight-line pattern. Where the assumption of linearity was met, it justified the use of Pearson correlation and linear regression techniques. Violation of assumptions was addressed using data transformation.

To test for multi-collinearity, Variance Inflation Factor (VIF) and Tolerance values were calculated during regression analysis. VIF values above 10 and Tolerance

values below 0.1 would indicate problematic multicollinearity, suggesting redundancy among predictors. In this study, all VIF values were within acceptable limits, indicating that the leadership dimensions were sufficiently distinct and could be reliably included in the same regression model without inflating standard errors or distorting the interpretation of results.

Homoscedasticity, the assumption that residuals have constant variance across levels of the independent variables, was assessed using scatterplots of standardized residuals versus predicted values. A random and evenly dispersed pattern of residuals confirmed that the assumption was met, validating the use of ordinary least squares regression. In cases where heteroscedasticity would have been observed, robust standard errors or transformation of variables would be considered to address the violation (Đalić & Terzić, 2021).

The study variables were then subjected to correlation analysis. This is a statistical technique used to measure the strength and direction of the linear relationship between two or more variables (Akour et al., 2023). In this study, correlation analysis helped determine the degree to which dimensions of authentic leadership, such as self-awareness, self-regulation, relational transparency, and balanced processing, are related to volunteer retention in Word of Faith churches in Kenya. By examining these relationships, the study empirically tested whether higher levels of authentic leadership traits were associated with greater volunteer retention. This provided foundational insight into the presence and nature of these associations before more advanced techniques, such as regression and moderation analysis, were applied to explore causality and the influence of personal factors as potential moderators.

A simple linear regression technique was then used to test the first four hypotheses using the following simple linear regression equation (Alita et al., 2021):

$$Y = \beta_0 + \beta_1 X_1 + \varepsilon$$

Where: Y= Independent Variable

β_0 = Constant

β_1 = Regression coefficient of the independent variable

X_1 = Independent Variable

ε = Standard Error

To test the moderating effect of personal factors, moderated regression analysis was performed using the regression equation as follows:

$$Y = \beta_0 + \beta_1 AL_1 + \beta_2 PF_2 + \beta_3 AL \times PF + \varepsilon$$

Where, β_0 = the intercept for the dependent variable (volunteer retention)

$\beta_1, \beta_2, \beta_3$ = regression coefficient

AL = Authentic Leadership

PF = Personal Factors

AL $\times$ PF = Interaction term

ε = Standard Error

The findings were presented using figures and tables. The data analysis plan is summarised in Table 5.

Table 5: Summary of Statistical Models

Hypothesis	Statistical Model	Decision
H ₀₁ : Leader self-awareness has no significant effect on volunteer retention in Word of Faith churches in Kenya.	$VR = \beta_0 + \beta_1 LSA_1 + \varepsilon$ Where: Y = Volunteer Retention LSA = Leader Self-Awareness β_0 = Intercept β_1 = Regression coefficient for self-awareness ε = Error term	If the p-value for β_1 is less than 0.05, reject the null hypothesis (H ₀₁) and conclude that leader self-awareness significantly affects volunteer retention. A positive β_1 indicates a direct relationship; negative implies an inverse one.
H ₀₂ : Leader self-regulation has no significant effect on volunteer retention in Word of Faith churches in Kenya.	$VR = \beta_0 + \beta_2 LSR_1 + \varepsilon$ Where: Y = Volunteer Retention LSR = Leader Self-Regulation β_0 = Intercept β_2 = Regression coefficient for self-regulation ε = Error term	If the p-value for β_1 is less than 0.05, reject the null hypothesis (H ₀₂) and conclude that leader self-regulation significantly affects volunteer retention. A positive β_1 indicates a direct relationship; negative implies an inverse one.
H ₀₃ : Leader relational transparency has no significant effect on volunteer retention in Word of Faith churches in Kenya.	$VR = \beta_0 + \beta_3 LRT_1 + \varepsilon$ Where: Y = Volunteer Retention LRT = Leader Relational Transparency β_0 = Intercept β_3 = Regression coefficient for relational transparency ε = Error term	If the p-value for β_1 is less than 0.05, reject the null hypothesis (H ₀₃) and conclude that leader relational transparency significantly affects volunteer retention. A positive β_3 indicates a direct relationship; negative implies an inverse one.
H ₀₄ : Leader balanced processing has no significant effect on volunteer retention in Word of Faith churches in Kenya.	$VR = \beta_0 + \beta_4 LBP_1 + \varepsilon$ Where: Y = Volunteer Retention LBP = Leader Balanced Processing β_0 = Intercept β_4 = Regression coefficient for balanced processing ε = Error term	If the p-value for β_1 is less than 0.05, reject the null hypothesis (H ₀₄) and conclude that leader balanced processing significantly affects volunteer retention. A positive β_4 indicates a direct relationship; negative implies an inverse one.
H ₀₅ : Personal factors do not significantly moderate the relationship between authentic leadership and volunteer retention in Word of Faith churches in Kenya.	$Y = \beta_0 + \beta_1 AL_1 + \beta_2 PF_2 + \beta_3 AL \times PF + \varepsilon$ Where, β_0 = the intercept for the dependent variable (volunteer retention) $\beta_1, \beta_2, \beta_3$ = regression coefficient AL = Authentic Leadership PF = Personal Factors AL $\times$ PF = Interaction term ε = Standard Error	If the p-value for the interaction term (β_3) is less than 0.05, reject the null hypothesis (H ₅) and conclude that personal factors significantly moderate the relationship. A significant positive or negative interaction indicates that the effect of authentic leadership on volunteer retention varies by the personal factor.

Ethical Considerations

As attested by Awal (2023), research ethics are an essential consideration required in all research undertakings. Badampudi et al. (2022) listed several ethical principles in research that were observed in the current study. This included informed consent, confidentiality of research participants, data protection, voluntary participation of the respondents, right to withdraw from the study at any time, and honesty in reporting. These were detailed in an informed consent form issued to respondents before participation, as shown in Appendix A.

In addition, the ethical guidelines outlined by PAC University's Ethics Review Committee (ERC) were adhered to. Additionally, a research permit was acquired from the National Commission of Science, Innovation and Technology (NACOSTI) before embarking on fieldwork. Data collected was subjected to rigorous data protection measures, including password protection for electronic data files and keeping hard copy data in a locked cabinet. Plans were made to have them erased and incinerated upon completion of the study. The identity of the research participants was anonymous in the final report.

Chapter Summary

This chapter has provided a detailed description of the research methodology followed in conducting the research. The research design, population and sampling design have been clarified. Further, the data collection and analysis processes and ethical considerations have been presented. The results and findings are presented in the following chapter.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

This chapter presents and discusses the research results. It begins by analysing the respondents' response rate and demographic profile. The rest of the chapters are organized into sub-sections guided by the specific objectives. Figures and tables display the research findings. Each finding is then interpreted and discussed in light of empirical and theoretical literature.

Response Rate and Demographic Analysis

This sub-section presents descriptive findings regarding the response rate, respondents' age, gender, marital status, highest level of education, tenure in leadership, and ministries represented.

Response Rate

The response rate out of the targeted 336 respondents is presented in Table 6.

Table 6: Response Rate

Category	Distribution	Per cent
Successful responses	219	65
Unsuccessful responses	117	35
Total	336	100

The research realised a 65% response rate, as indicated by the distribution of successful responses. This was adequate for empirical analysis as it aligns with the assertion by Wang (2018) that response rates exceeding 60% are good. This level of participation enhances the reliability and validity of the study findings, allowing for more confident interpretations and conclusions to be drawn from the data.

Age of Respondents

The data in Table 7 provides insight into the age demographics of the respondents.

Table 7: Distribution of Respondents by Age

Age bracket	Distribution	Per cent
18-29 years	57	26.0%
30-39 years	39	17.8%
40-49 years	70	32.0%
50-59 years	30	13.7%
60 years and over	23	10.5%
Total	219	100%

Table 7 shows that the largest proportion of volunteers falls within the age range of 40-49 years (32.0%), followed by those aged 18-29 years (26.0%). The smallest proportion is among volunteers aged 60 years and over (10.5%). This suggests that middle-aged individuals are the most active in volunteer leadership roles, possibly due to a combination of stable careers, family responsibilities, and established personal lives that allow for greater commitment to volunteering. This finding is in line with Almas et al. (2020), who investigated transformational leadership in relation to volunteers' intention to continue their volunteerism in non-profit organizations and reported that the average age of responding volunteers in their study was 44 years. The significant presence of younger volunteers aged 18-29 highlights a strong engagement from the younger generation, possibly driven by enthusiasm and a desire to gain experience and contribute to their community.

Gender of Respondents

Figure 4 shows how respondents were distributed by gender.

Figure 4: Gender Distribution

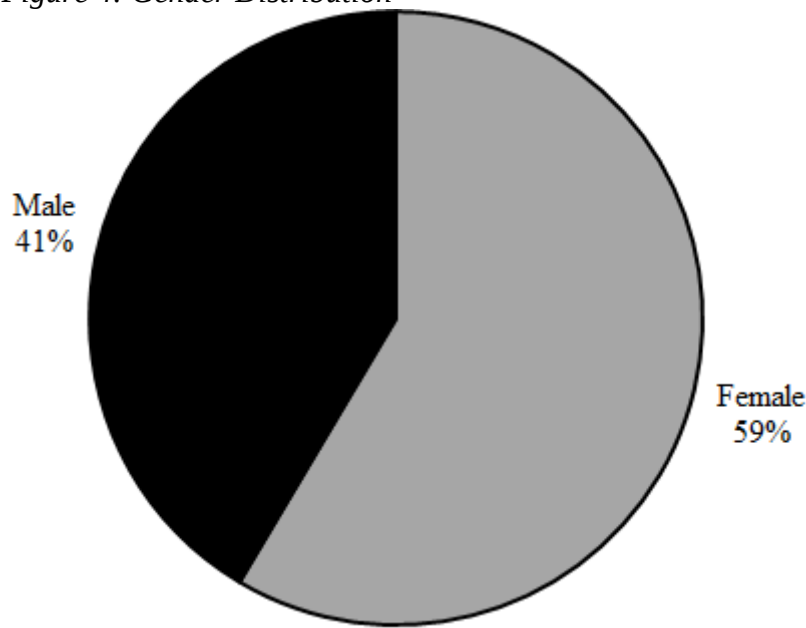


Figure 4 shows that female respondents accounted for the majority of the respondents, 59%, while male respondents accounted for 41%. This indicates that women are more actively involved in volunteer leadership roles within these churches. This gender distribution suggests that women might be more inclined towards community engagement and service in religious settings, potentially due to cultural, social, or personal factors that emphasize their roles in nurturing and supporting community activities.

The higher participation of women could also reflect broader trends in volunteerism, where women often dominate roles that require empathy, organization, and relational skills, which are crucial for effective leadership and volunteer retention in church environments. This is consistent with the observations by Wiepking et al. (2023), who noted that more women are found in volunteering engagements. It means that understanding and leveraging these gender dynamics can inform strategies to promote inclusivity and maximize the effectiveness of volunteer leadership within the church.

Respondents' Marital Status

The distribution of respondents by marital status is presented in Table 8.

Table 8: Distribution of Respondents by Marital Status

Marital status	Distribution	Per cent
Single	30	13.6%
Married	175	80.0%
Separated/divorced	10	4.6%
Widowed	4	1.8%
Total	219	100%

Table 8 shows that the majority (80.0%) of the respondents were married, followed by single respondents at 13.6%. Separated/divorced respondents were 4.6%, while widowed respondents were 1.8%. This indicates that the volunteer leadership in Word of Faith churches in Kenya predominantly comprises married individuals, which could reflect a stable and supportive personal life that facilitates their commitment to volunteer roles. This finding contradicts the results of a study by Radovanović (2019), which found that single rather than married respondents accounted for the majority of volunteers, implying that the nexus between volunteerism and marital status was context specific. For this reason, it can be argued that it is necessary to consider cultural, social, and religious factors when interpreting demographic patterns in volunteerism.

Education of Respondents

Respondents were asked to indicate their highest level of education. Table 9 displays the distribution.

Table 9: Distribution of Respondents by Level of Education

Level of education	Distribution	Percent
Primary education	34	15.3%
Secondary education	53	24.2%
Middle-level college education	76	34.7%
University education	57	25.8%
Total	219	100.0%

Table 9 indicates that a significant portion of volunteers have attained some form of higher education, with middle-level college education being the highest percentage (34.7%), followed by university education (25.8%), secondary education (24.2%), and lastly, primary education (15.3%). This suggests that the volunteer base is relatively well-educated, which may contribute to their capacity to understand and implement authentic leadership principles. The finding is consistent with that of Tsai et al. (2024), who reported that most volunteers had a post-secondary level of education and that the average volunteer had a higher level of education than non-volunteers. The argument for this finding is that education fosters civic values, improves cognitive skills, and expands perspectives. As a result, educated individuals are more aware of social issues and more frequently invited to volunteer, encouraging their participation in volunteering. Moreover, higher education levels often lead to better socioeconomic status and more extensive social networks, which are linked to increased volunteering.

Tenure in Ministry

Respondents were asked to indicate their tenure in ministry. Table 10 portrays the distribution.

Table 10: Tenure in Ministry

Years in ministry	Distribution	Percent
Less than 1 year	28	12.7%
1 to 5 years	80	36.4%
Over 5 years	111	50.9%
Total	219	100.0%

Table 10 indicates that most of the respondents (50.9%) had served as volunteer leaders for over 5 years, followed by those who had served for 1 to 5 years (36.4%), and lastly, those who had served for less than 1 year (12.7%). This signals a high volunteer retention rate, suggesting that the churches' leadership practices foster a supportive and engaging environment that encourages sustained commitment. This means that most of

the volunteerism practice among respondents was long-term. This aligns with the concept of "enduring volunteers", as defined by Ingles Jr (2024), who committed to ongoing service without a predetermined end date. This signifies the relative effectiveness of the churches' efforts in fostering enduring engagement among volunteer leaders, which, by extension, means that understanding and reinforcing the practices the church is already engaged in can further enhance volunteer retention.

Descriptive Analysis of Authentic Leadership in Word of Faith Churches

Respondents were asked to rate on a 5-point scale their experience and perception of leadership practices in the church. This section presents a descriptive analysis of the practice of four dimensions of authentic leadership: self-awareness, self-regulation, balanced processing, and relational transparency.

Rating of Self-awareness Practice

The mean and standard deviation for self-awareness items and the composite score are presented in Table 11.

Table 11: Descriptive Analysis of Self-Awareness Items

Self-awareness items	Mean	Std. Deviation
I understand how certain actions can influence other people	4.65	.709
I solicit comments to improve my way of interacting with others.	4.19	.910
I know precisely how others view my abilities	4.10	.746
Self-awareness composite score	4.31	.788

Table 11 shows that the item "I understand how certain actions can influence other people" had a mean score of 4.65, indicating that respondents strongly agree that they are aware of the impact of their actions on others. The low standard deviation of 0.709 suggests consistent agreement among the respondents. This consistency aligns with the authentic leadership characteristic of self-awareness, according to Nilson and Zimmerman (2023), as leaders introspect and understand their behaviour and its impact

on others. It is thus reasonable to deduce that fostering self-awareness among volunteer leaders is essential for promoting effective and empathetic leadership practices within church environments.

For the item "I solicit comments to improve my way of interacting with others," the mean score was 4.19, reflecting a strong tendency among leaders to seek feedback for self-improvement. This behaviour is crucial in authentic leadership, where leaders are open to feedback and strive for transparency and honesty (da Silva, 2021; Gelaidan et al., 2024). However, the standard deviation of 0.910 indicates more variability in responses, implying some diversity in how consistently leaders practice this behaviour.

Regarding the item "I know precisely how others view my abilities," the mean score of 4.10 suggests that respondents generally agree that they have a clear understanding of how others perceive their abilities. This high mean score supports Sergeeva and Kortantamer's (2021) idea that leaders are aware of how they are perceived by others, a key aspect of authentic leadership. The standard deviation of 0.746 shows moderate variability, indicating some differences in how strongly this understanding is perceived.

The composite self-awareness score had a mean of 4.31, indicating a high overall level of self-awareness among the church leaders. This suggests that, on average, leaders perceive themselves as being quite aware of their actions, actively seek feedback, and understand how they are viewed by others. The standard deviation for the composite score was 0.788, indicating moderate variability and suggesting that while self-awareness is generally high, there are some differences in how consistently it is felt or practised across the group. The high mean scores for self-awareness items align with the notion advanced in authentic leadership theory that authentic leaders possess high self-awareness, as discussed in various studies (Nilson & Zimmerman, 2023; Peter, 2020).

The findings support the literature stating that authentic leadership involves self-awareness, self-control, and openness in relationships (da Silva, 2021). Church leaders' strong self-awareness and ethical grounding could enhance volunteer engagement, reflecting the literature's view that authentic leaders attract and motivate volunteers through their character and principles (De Clerck et al., 2021).

Rating of Self-regulation Practice

Table 12 shows the mean, standard deviation, and composite score for self-regulation items.

Table 12: Descriptive Analysis of Self-Regulation Items

Self-regulation items	Mean	Std. Deviation
I act in accordance with my stated beliefs	4.03	.953
I base my decisions on my fundamental values	3.98	1.073
I encourage others to make decisions that are consistent with their fundamental values	3.91	1.030
I make decisions based on a rigorous ethical code	3.91	.981
Self-regulation composite score	3.96	1.009

For the item "I act in accordance with my stated beliefs," the mean score of 4.03 indicated a strong agreement among respondents that they consistently aligned their actions with their professed beliefs. The relatively high standard deviation of 0.953 suggests some variability in responses, indicating that while many leaders adhere closely to this principle, some may not do so as consistently. Regarding the item "I base my decisions on my fundamental values," the mean score was 3.98, showing that respondents generally agree that they make decisions guided by their core values. However, the higher standard deviation of 1.073 suggests greater variability in responses, indicating that there may be more diversity in how strictly leaders adhere to this principle compared to the previous item. The high mean scores for acting in accordance with beliefs and basing decisions on fundamental values suggest that many leaders likely engage in introspection, which could positively influence follower

commitment (Duarte et al., 2021). This finding signifies a commitment to decision-making based on fundamental values, which foster integrity and authenticity within leadership practices and potentially enhance trust and credibility among followers, thereby strengthening the overall effectiveness of leadership within the church community.

For the statement, "I encourage others to make decisions that are consistent with their fundamental values," the mean score was 3.91, indicating a general tendency among leaders to promote alignment between others' decisions and their core values. The standard deviation of 1.030 suggests some variability in responses, implying that while many leaders engage in this behaviour, there are differences in the extent to which they do so. Similarly, for the item "I make decisions based on a rigorous ethical code," both the mean score (3.91) and the standard deviation (0.981) suggest a moderate level of agreement among respondents. This indicates that while many leaders adhere to a strict ethical code in decision-making, there may be some variability in the degree to which this is practised. The survey findings show that leaders generally agree that they make decisions based on an ethical code and encourage others to align their decisions with fundamental values. This reflects the consistency between words and actions, staying true to themselves, and upholding values under external pressures, as Akwa Nde (2021) described. These findings highlight the significance of fostering authentic leadership practices and promoting values-driven decision-making within the church community to enhance trust, credibility, and overall effectiveness in leadership roles.

The composite self-regulation score, with a mean of 3.96, suggests an overall moderate level of self-regulation among the church leaders. This implies that, on average, leaders consistently align their actions with their beliefs and values and promote similar behaviour among others. However, the standard deviation of 1.009 indicates

some variability within the group, suggesting that while self-regulation is generally practised, there are differences in the extent to which it is adhered to across the board. The survey findings suggest that leaders who demonstrate self-regulation and ethical consistency may positively influence volunteer retention (Kozioł-Nadolna & Beyer, 2021). Leaders acting as exemplars (for example, making decisions based on values and encouraging others to do the same) likely foster similar behaviours among their followers.

Rating of Balanced-Processing Practice

The mean, standard deviation, and composite score for balanced-processing items are displayed in Table 13.

Table 13: Descriptive Analysis of Balanced-Processing Items

Balanced processing items	Mean	Std. Deviation
I carefully listen to alternative perspectives before reaching a conclusion.	3.80	1.284
I encourage others to voice opposing points of view	3.71	1.257
I objectively analyze relevant data before making a decision	3.64	1.085
I ask for ideas that challenge my core beliefs	3.43	1.060
Balanced-processing composite score	3.65	1.171

For the statement "I carefully listen to alternative perspectives before reaching a conclusion," the mean score of 3.80 indicates a moderate agreement among respondents that they actively consider diverse viewpoints before making decisions. The higher standard deviation of 1.284 suggests considerable variability in responses, implying that while many leaders value diverse perspectives, there may be differences in how much they prioritize active listening. Regarding the item "I encourage others to voice opposing points of view," the mean score was 3.71, indicating a general tendency among leaders to foster an environment where diverse opinions are welcomed. However, the standard deviation of 1.257 suggests some variability in responses, implying that while many

leaders support this idea, there may be differences in the degree to which they actively encourage opposing viewpoints. The findings align with Windon et al.'s (2022) assertion that church leaders should lead in ways that promote volunteer engagement and retention. The mean score for listening to alternative perspectives and encouraging opposing viewpoints indicates that leaders generally support these practices.

For the statement "I objectively analyze relevant data before making a decision," both the mean score (3.64) and the standard deviation (1.085) suggest a moderate level of agreement among respondents. This indicates that while many leaders strive to base their decisions on objective analysis, there may be some variability in how this is practised consistently across the group. Similarly, for the item "I ask for ideas that challenge my core beliefs," the mean score (3.43) and the standard deviation (1.060) indicate a moderate level of agreement and variability among respondents. This suggests that while many leaders are open to challenging their core beliefs, there may be differences in the extent to which they actively seek out such challenges. The findings support Fadel's (2021) emphasis on the importance of well-managed volunteer programs. The moderate agreement with objectively analyzing data before making decisions and the mean score for asking for ideas that challenge core beliefs suggest that leaders value these management practices.

The composite balanced-processing score, with a mean of 3.65, suggests a moderate level of balanced processing among the church leaders. This implies that, on average, leaders demonstrate a degree of openness to diverse perspectives, objective analysis of data, and willingness to challenge their own beliefs. However, the standard deviation of 1.171 indicates some variability within the group, suggesting that while balanced processing is generally practised, there are differences in the extent to which individual leaders embrace it. The finding is consistent with Durrah et al.'s (2022)

concept of balanced processing. The mean score for the composite balanced-processing score shows that leaders generally practice seeking diverse perspectives and fostering an environment of ethical leadership. The finding also corroborates Rego et al.'s (2022) connection between balanced processing and volunteerism. The study underscores the importance of cultivating balanced processing among church leaders, as it contributes to effective decision-making, authentic leadership, and the promotion of volunteerism within religious organizations.

Rating of Relational Transparency Practice

Table 14 presents the mean, standard deviation, and composite score for relational transparency items. The mean scores provide insight into the average level of relational transparency among respondents, while the standard deviations indicate the variability in responses across the group. The composite score offers an overall assessment of relational transparency, combining individual item scores to understand this aspect of leadership behaviour comprehensively. These metrics serve as valuable indicators of the extent to which leaders prioritize openness, honesty, and clear communication within their relationships, contributing to trust, cohesion, and effectiveness within the church community.

Table 14: Descriptive Analysis of Relational Transparency Items

Relational transparency	Mean	Std. Deviation
I clearly state what I mean	4.16	.963
I openly express my thoughts	3.98	1.078
I express my ideas and thoughts clearly to others	4.02	1.064
Relational transparency composite score	4.05	1.035

For the item "I clearly state what I mean," the mean score of 4.16 indicates a strong agreement among respondents that they effectively communicate their intentions and messages. The relatively low standard deviation of 0.963 suggests consistent agreement among the leaders regarding their ability to articulate themselves clearly.

Regarding the statement "I openly express my thoughts," the mean score was 3.98, indicating a general tendency among leaders to communicate their thoughts openly. However, the higher standard deviation of 1.078 suggests more variability in responses, implying that while many leaders strive for openness in communication, there may be differences in how much they feel comfortable doing so.

For the item "I express my ideas and thoughts clearly to others," the mean score is 4.02, suggesting that respondents generally agree they can effectively convey their ideas and thoughts. The standard deviation of 1.064 indicates some variability in responses, implying that while many leaders feel confident in expressing themselves clearly, there may be differences in the degree to which they do so consistently. The results agree with the literature on relational transparency and authentic leadership, particularly in the context of open expression of thoughts and feelings. Jiang and Shen (2023) and Purwanto et al. (2021) emphasized the significance of leaders openly expressing their thoughts and emotions to foster better interpersonal understanding and enhance leader-follower relationships. The findings that church leaders exhibit a high mean score in clearly stating what they mean and expressing their thoughts openly align with this notion.

The composite relational transparency score, with a mean of 4.05, suggests a high level of transparency among the church leaders in their relational interactions. This indicates that, on average, leaders are proficient in clearly expressing themselves and communicating their intentions. However, the standard deviation of 1.035 suggests some variability within the group, implying that while relational transparency is generally practised, there may be differences in the extent to which individual leaders demonstrate it. The findings align with McPherson et al. (2022) in emphasizing the importance of leaders openly communicating their thoughts and emotions to their followers. The

findings also support Idris and Suleiman (2021) in describing relational transparency as the observance of ethical standards, honesty, and the avoidance of hidden motivations.

Authentic leaders build strong relationships with volunteers based on trust and mutual respect, creating an environment where volunteers feel empowered to contribute their time and talents willingly. These strategies mentioned in the findings, such as providing regular teachings and training on servanthood, showing love, kindness, and generosity, as well as appreciating and supporting volunteers, resonate with the characteristics of authentic leadership theory.

Authentic leaders foster a culture of transparency and accountability, where volunteers feel valued and respected for their contributions, leading to stronger relationships and a greater sense of belonging within the organization. The respondents emphasized the importance of authenticity in leaders, highlighting their genuine service and portrayal of true Christianity. These characteristics reflect the traits associated with authentic leadership, particularly regarding relational transparency. The statement that authentic leaders foster a culture of transparency and accountability, where volunteers feel valued and respected, further supports the notion of relational transparency as a crucial aspect of authentic leadership.

The preceding findings align with the literature by Jiang and Shen (2023) and Purwanto et al. (2021) regarding the positive impact of relational transparency on improved leader-volunteer relationships. The results suggest that transparency enhances leader-volunteer relationships by encouraging openness from followers and establishing a solid foundation for engagement. The study's findings highlight that leaders perceived as authentic and transparent build strong, trust-based relationships with volunteers, which aligns with the literature mentioned above. The emphasis on themes such as

regular teachings, training on servanthood, and demonstrating love and kindness corroborates the idea of fostering interpersonal understanding and mutual respect.

Influence of Leader-Self-Awareness on Volunteer Retention

The first objective was to examine the influence of leader self-awareness on volunteer retention in Word of Faith churches in Kenya. This section first presents a descriptive analysis of volunteer retention, followed by exploratory data analysis and assumption testing before inferential analysis.

Descriptive Analysis of Volunteer Retention

The mean and standard deviation for volunteer retention items and the composite score are presented in Table 15. Volunteer retention was indicated by volunteers' attitudes towards volunteering, commitment to service, and intention to continue volunteering. This holistic approach acknowledges that volunteer retention extends beyond mere participation, encompassing factors such as volunteers' satisfaction, sense of purpose, and alignment with the church's mission. By understanding and addressing these elements, church leaders can cultivate a supportive environment that nurtures long-term volunteer engagement and contributes to the vibrancy and effectiveness of the ministry community (Windon et al., 2022). These metrics thus offer valuable insights into the level of volunteer retention within the church community and the variability in responses among respondents.

The mean scores indicate the average level of volunteer retention, while the standard deviations highlight the variability in retention experiences among volunteers. The composite score combines individual item scores to offer a comprehensive assessment of volunteer retention, reflecting the overall effectiveness of volunteer management strategies within the church. These metrics serve as vital benchmarks for

evaluating the success of volunteer retention efforts and guiding future initiatives to enhance volunteer engagement and commitment.

Table 15: Descriptive Statistics for Volunteer Retention Items

Volunteer retention items	Mean	Std. Deviation
Serving in church allows me to gain a new spiritual perspective	4.58	.680
Serving in church allows me to learn new and more interesting things	4.50	.720
I am doing something for a cause that is important to me	4.40	.832
I enjoy serving with ministry colleagues I work with	4.36	.838
Serving in church makes me feel important and increases my self-esteem	4.33	.907
I am meeting my spiritual objectives	4.26	.939
My tasks as a ministry servant allow social relationships with several persons	4.25	.826
The church often acknowledges the work I do	4.17	.905
I feel fulfilled at a personal, professional and spiritual level	4.10	.870
Serving in church helps me work through my own problems	4.02	1.033
I can make new contacts that might help my business or career	3.90	.970
I develop new skills that can help me in my job	3.89	.986
The amount of effort I put in is equal to the amount of change I influence	3.75	1.002
The support network that is in place for me when I have volunteer-related problems	3.73	.909
Serving in church helps me to forget my own problems	3.44	1.333
Volunteerism composite score	4.11	.917

The item "serving in church allows me to gain a new spiritual perspective" had a mean score of 4.58, indicating a strong agreement among respondents that their volunteer service enriches their spiritual outlook. The low standard deviation of 0.680 suggests consistent agreement among volunteers regarding this benefit. This implies that volunteering significantly enhances volunteers' spiritual growth, which can be leveraged to maintain and increase volunteer engagement. The statement "serving in church allows me to learn new and more interesting things" received a mean score of 4.50, showing that respondents generally agree that they gain new knowledge and skills through their service. The standard deviation of 0.720, while slightly higher, still reflects a high level

of consistency in these responses. This implies that the opportunity for learning and personal development is a crucial motivator for volunteers, suggesting that offering diverse and enriching experiences could further enhance retention.

Regarding "I am doing something for a cause that is important to me", a mean score of 4.40 was obtained, showing that volunteers feel their service aligns with their personal values. The standard deviation of 0.832 indicates moderate variability, suggesting that while many strongly agree, there are some differences in the intensity of this sentiment. This implies that aligning volunteer activities with the personal values and passions of the volunteers is crucial for retention and satisfaction. The motivations identified, such as aligning with personal values, spiritual growth, learning opportunities, social connections, and feeling valued, resonate with various the study by Şentürk and Turan Tüylüoğlu (2022) and Voukkali et al. (2024), who discussed how volunteerism often stems from altruistic motives and personal values and highlight the role of social connections and personal growth in motivating individuals to volunteer.

The item "I enjoy serving with ministry colleagues I work with" reflects general satisfaction with fellow volunteers, with a mean score of 4.36. The standard deviation of 0.838 indicates moderate variability, suggesting a generally positive but varied experience. This implies that fostering a sense of community and camaraderie among volunteers can significantly enhance their overall satisfaction and commitment. The mean score of 4.33 for "serving in church makes me feel important and increases my self-esteem" shows that many volunteers feel valued and boosted in self-esteem through their service. The standard deviation of 0.907 indicates some variability in these perceptions. This implies that acknowledging and affirming the contributions of volunteers is essential for their self-esteem and continued engagement. The item "I am meeting my spiritual objectives" received a mean score of 4.26, indicating that

volunteers generally agree that their service helps fulfil their spiritual goals. The standard deviation of 0.939 suggests moderate variability, indicating some differences in how strongly volunteers feel this way. This implies that ensuring volunteer roles align with their spiritual objectives can be a powerful motivator for ongoing participation. These findings agree with the social exchange theory, as volunteers perceive their service as beneficial, leading to positive outcomes such as spiritual growth, personal development, and social connections (Habiboğlu et al., 2024). These perceived benefits contribute to maintaining and continuing their volunteer engagement, consistent with the theory's proposition that behaviours generating positive values will be repeated.

Regarding the item "My tasks, as ministry servant, allow social relationships with several persons", the mean score obtained was 4.25, reflecting the general agreement that volunteering fosters social connections. The standard deviation of 0.826 suggests moderate consistency among responses. This implies that the social aspect of volunteering is a significant factor in retention, highlighting the importance of creating opportunities for social interaction. The item "The church often acknowledges the work I do" indicates that volunteers feel their contributions are recognized, with a mean score of 4.17. The standard deviation of 0.905 indicates some variability, reflecting differences in the frequency or extent of recognition. This implies that regular and meaningful recognition of volunteers' efforts is essential for maintaining their motivation and commitment. "I feel fulfilled at a personal, professional, and spiritual level" has a mean score of 4.10, showing a general sense of fulfilment among volunteers. The standard deviation of 0.870 suggests moderate variability in responses. This implies that volunteer roles that provide comprehensive fulfilment can enhance volunteer satisfaction and retention. The findings align with the social exchange theory as volunteers perceive their service as bringing about positive outcomes such as enhanced spiritual perspectives,

personal development, and social connections. According to Habiboğlu et al. (2024), people continue behaviours that generate positive outcomes. The consistent agreement among volunteers about the benefits they gain from their service indicates that these positive exchanges motivate them to keep volunteering.

"Serving in church helps me work through my own problems" received a mean score of 4.02, indicating that volunteers generally agree that service aids personal problem-solving. The higher standard deviation of 1.033 suggests more variability in this experience. This finding aligns with an empirical study by Nichol et al. (2024), who observed positive outcomes of volunteering, with the most significant impacts seen in decreased mortality rates and enhanced functionality, amplified by participation in religious volunteering. This implies that highlighting the personal benefits of volunteering, such as problem-solving, can attract and retain volunteers. It can be surmised that by emphasizing how volunteering facilitates personal growth and problem-solving, church leaders can effectively appeal to members seeking altruistic fulfilment and tangible self-improvement opportunities, fostering a more engaged and committed volunteer base.

"I can make new contacts that might help my business or career" garnered a mean score of 3.90, indicating moderate agreement that volunteering can aid networking. This is consistent with empirical research by Wilson et al. (2020), which found linkages between volunteering and economic gains, especially among professionals. The standard deviation of 0.970 suggests some variability in these perceptions. The related item, "I develop new skills that can help me in my job", had a mean score of 3.89, indicating that many volunteers feel they acquire valuable job skills through their service. This finding affirms the notion advanced in past literature by Dempsey-Bench and Shantz (2022) that associated skill enhancement with volunteerism. The standard deviation of 0.986

suggests some variability in these experiences. This implies that promoting the skill-building aspects of volunteer roles can be an effective strategy for recruiting and retaining volunteers. Emphasizing the networking and skill development opportunities available through volunteering could appeal to individuals seeking to expand their professional connections, as volunteering offers valuable avenues for personal growth.

"The amount of effort I put in is equal to the amount of change I influence" reflects a mean score of 3.75, showing moderate efficacy among volunteers. The standard deviation of 1.002 indicates notable variability in these perceptions. This implies that ensuring volunteers can see the impact of their contributions is vital for their sense of efficacy and ongoing engagement. In line with Vroom's expectancy theory (Zboja et al., 2020), it means, for example, that by providing regular feedback, sharing success stories, and celebrating achievements, organizations can help volunteers feel more connected to the outcomes of their efforts, thereby improving their motivation and commitment. Understanding and addressing these aspects can lead to more effective volunteer management and higher levels of sustained volunteer participation.

"The support network that is in place for me when I have volunteer-related problems" received a mean score of 3.73, indicating moderate agreement on the availability of support. The standard deviation of 0.909 suggests some variability in these experiences. This implies that providing a robust support network for volunteers can enhance their satisfaction and retention. "Serving in church helps me to forget my own problems" garnered a mean score of 3.44, indicating moderate agreement that service offers a personal distraction. The higher standard deviation of 1.333 suggests significant variability, reflecting diverse personal experiences. This implies that understanding the personal motivations of volunteers and addressing their individual needs can improve their engagement and retention. These findings also support the expectancy theory,

where, in line with Misroame (2023), volunteers assess the potential rewards of their service and believe their efforts will lead to personal benefits. Understanding and leveraging these motivations can optimize volunteer management strategies by ensuring volunteers feel their contributions are valuable and recognized. The present study considers that this approach can lead to more personalized support systems and volunteer roles that cater to individual motivations and needs, thereby enhancing overall satisfaction, commitment, and retention. By acknowledging and addressing the diverse reasons why individuals volunteer, organizations can create a more inclusive and supportive environment that maximizes the personal and collective benefits of volunteerism.

The composite volunteer retention score, with a mean of 4.11, suggests an overall high level of satisfaction and retention among church volunteers. This indicates that, on average, volunteers find their service spiritually, socially, and personally rewarding. The standard deviation of 0.917 suggests moderate variability, indicating generally positive but varied experiences among the volunteers. This is consistent with Fadel (2021), who discussed volunteerism as characterised by diverse practice, signifying that church volunteer programs may benefit from flexible opportunities that cater to different levels of availability and interest.

Exploratory Data Analysis of Leadership Awareness and Volunteer Retention

Exploratory data analysis (EDA) is a crucial step in understanding the structure, relationships, and patterns present in a dataset before conducting inferential analysis. In assumption testing, EDA helps ensure that the assumptions of the inferential model are met and provides insights into the data quality. This sub-section presents summary statistics and data visualization using histograms, box plots, and scatter diagrams to test assumptions of normality, outliers, linearity, and multicollinearity.

Summary Statistics for Volunteer Retention

Table 16 presents the central tendency, spread, and distributional characteristics of the volunteer retention composite score.

Table 16: Summary Statistics for Volunteer Retention

			Statistic	Std. Error
Volunteer Retention	Mean		4.1121	.05265
	95% Confidence Interval for Mean	Lower Bound	4.0079	
		Upper Bound	4.2164	
	5% Trimmed Mean		4.1621	
	Median		4.1333	
	Variance		.335	
	Std. Deviation		.57912	
	Minimum		1.40	
	Maximum		5.00	
	Range		3.60	
	Interquartile Range		.53	
	Skewness		-1.760	.220
	Kurtosis		5.628	.437

The descriptive statistics for volunteer retention measures on a 5-point scale indicate that the average score is 4.1121, with the median very close at 4.1333, suggesting a relatively symmetrical distribution around the central value. The variance of 0.335 and standard deviation of 0.57912 indicate moderate variability in the scores. The scores range from a minimum of 1.40 to a maximum of 5.00, with a range of 3.60 and an interquartile range of 0.53, indicating that the middle 50% of the scores are quite close together. The skewness of -1.760, with a standard error of 0.220, reveals a significant negative skew, meaning that most volunteers rate retention highly. The findings indicate that, on the whole, volunteers tend to rate their retention positively, with the majority of scores clustered towards the higher end of the scale. This suggests that Word of Faith churches may effectively retain their volunteers, fostering a sense of satisfaction and commitment.

Normality of Volunteer Retention

A Shapiro-Wilk test was conducted to assess the normality of volunteer retention scores, as shown in Table 17.

Table 17: Normality Test of Volunteer Retention

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	df	Sig.
Volunteer retention	.156	219	.000	.865	219	.000

a. Lilliefors Significance Correction

The results indicated that the distribution of scores was not normal ($W=.865$, $p<.01$). This suggests that the data significantly deviates from a normal distribution. Due to the significant negative skewness observed in the volunteer retention scores, a log transformation was applied to normalize the data.

Outlier Test for Volunteer Retention

This analysis aims to identify and report outliers in the volunteer retention data using a box plot generated in SPSS, as illustrated in Figure 5. The box plot visualizes the distribution of the volunteer retention composite score on a 5-point scale, highlighting key statistics such as the median, interquartile range (IQR), and potential outliers.

Figure 5: Volunteer Retention Box Plot

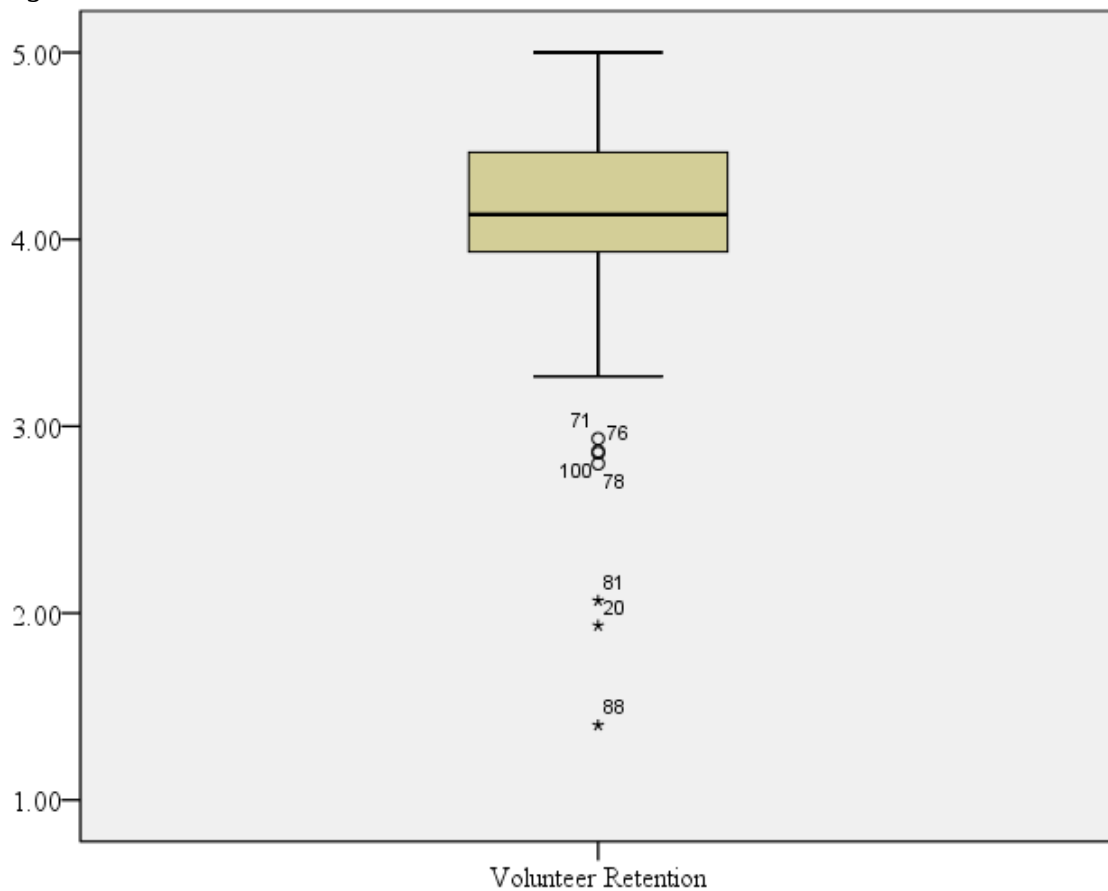


Figure 5 revealed the presence of outliers beyond the lower whisker, indicating that they are significantly lower than the typical range of retention scores. Log transformation was applied to the data to resolve the presence of outliers in the dataset.

Summary Statistics for Leader Self-Awareness

Table 18 presents the composite score's central tendency, variability, and distributional features for leader self-awareness. Understanding the distributional features, whether symmetric, skewed, or multimodal, offers further context on the prevalence and patterns of self-awareness levels within the sample.

Table 18: Summary Statistics for Leader Self-Awareness

			Statistic	Std. Error
Leader Self-Awareness	Mean		3.6394	.08612
	95% Confidence Interval for Mean	Lower Bound	3.4687	
		Upper Bound	3.8101	
	5% Trimmed Mean		3.6751	
	Median		3.6667	
	Variance		.816	
	Std. Deviation		.90320	
	Minimum		1.00	
	Maximum		5.00	
	Range		4.00	
	Interquartile Range		1.33	
	Skewness		-.588	.230
	Kurtosis		-.076	.457

The composite score for the leader self-awareness dimension of authentic leadership practice shows a moderately central tendency around 3.64 with a slight skew to the left, as evidenced by the mean being slightly less than the median and the negative skewness. The variability in the scores is moderate, indicated by both the standard deviation and the interquartile range. Overall, the data suggests that while most leaders score around the mean, there is some degree of spread, with a few lower scores slightly influencing the overall distribution. The data suggest that the church leaders who participated in the study generally perceived themselves as quite self-aware, with most ratings clustering above the midpoint of the scale.

Normality of Leader Self-Awareness

A normality test was performed using the Shapiro-Wilk technique, whose output is as portrayed in Table 19.

Table 19: Tests of Normality of Leader Self-Awareness Composite Score

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	df	Sig.
Leader self-awareness	.148	219	.000	.951	219	.001

a. Lilliefors Significance Correction

The findings showed that the scores' distribution wasn't normal, with a W value of .865 and $p < .01$, indicating a significant deviation from normality. Because of the noticeable negative skewness in the leader self-awareness scores, the data underwent a log transformation to achieve normalization.

Outlier Test for Leader Self-Awareness

Figure 6 displays a boxplot for the leader self-awareness composite score to examine the presence of outliers.

Figure 6: Boxplot for Leader Self-Awareness Composite Score

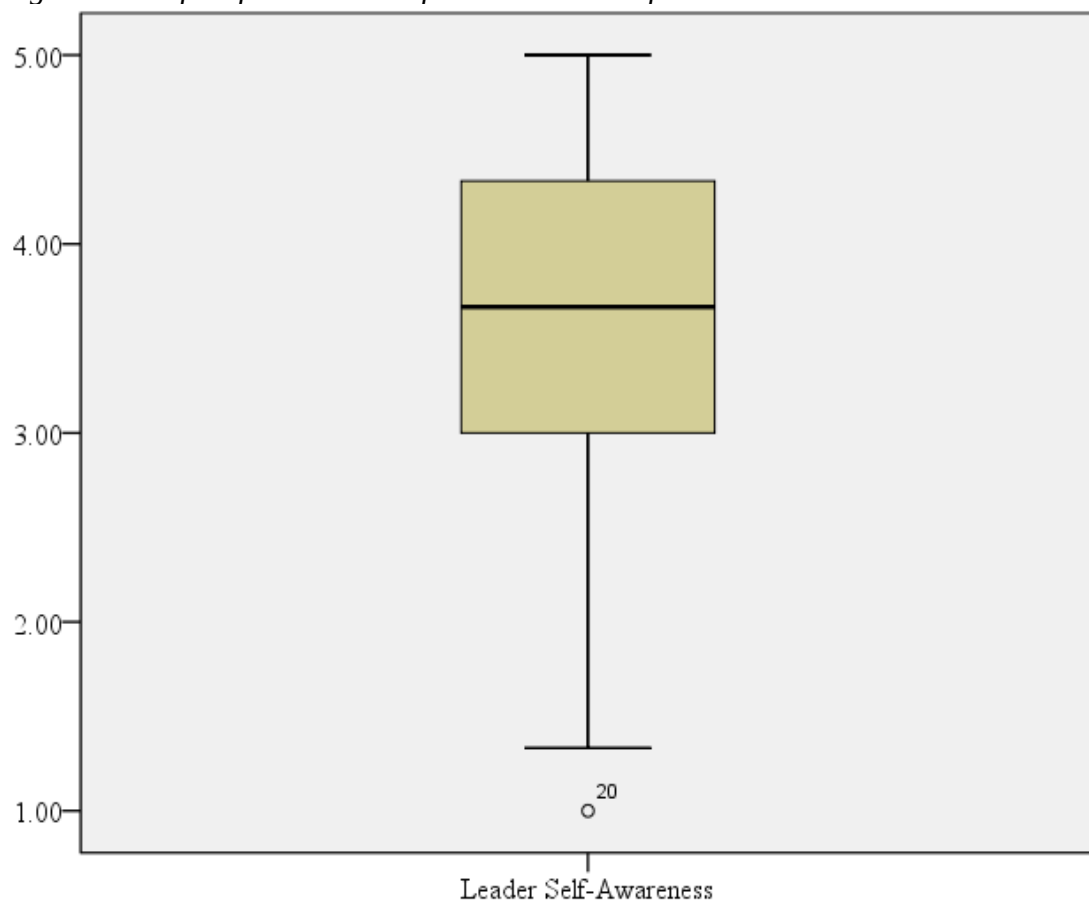


Figure 6 displays an outlier beyond the lower whisker, suggesting it fell significantly below the typical range of leader self-awareness scores. To address this, the data underwent a log transformation to mitigate the presence of outliers in the dataset.

Linearity of Self-Awareness and Volunteer Retention

A scatterplot was used to test the linearity of data, as shown in Figure 7.

Figure 7: Self-Awareness and Volunteer Retention Scatter Plot

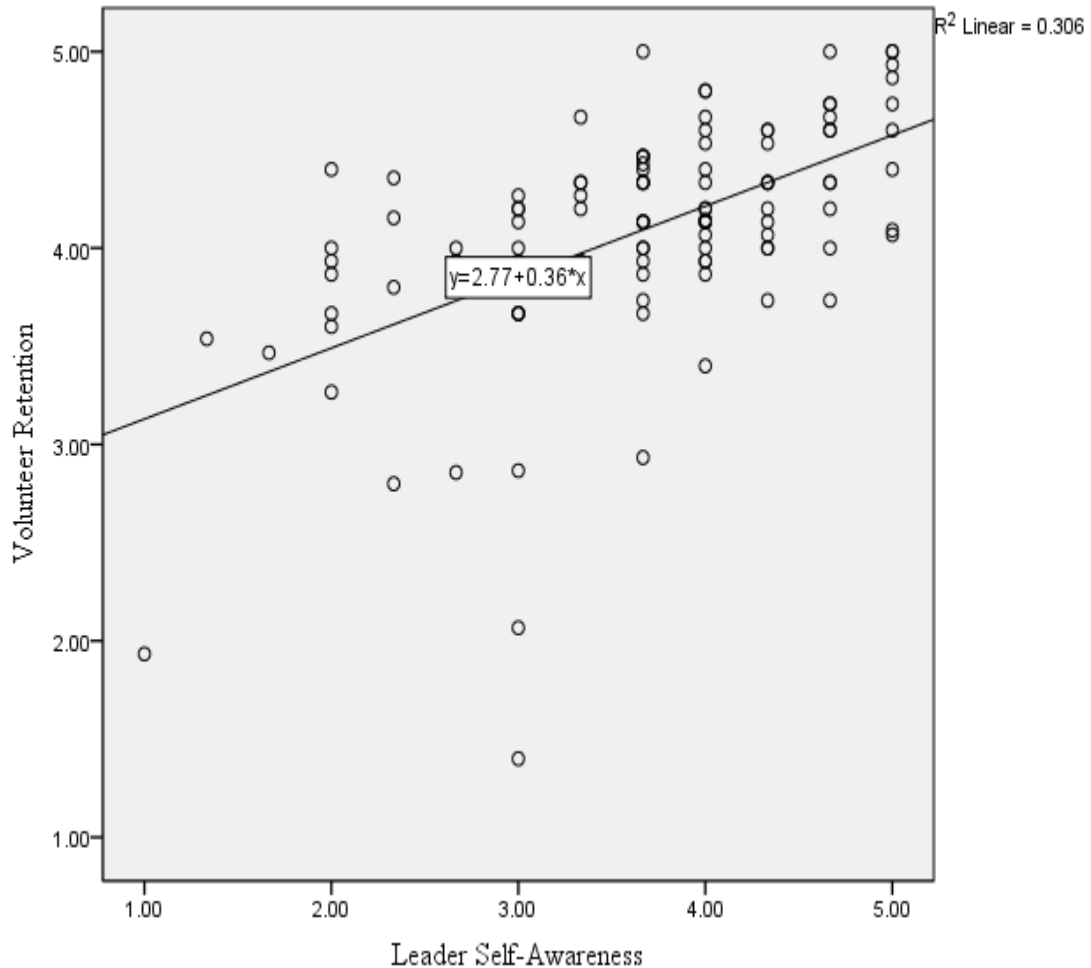


Figure 7 displays a visual pattern that suggests a potential linear relationship between leader self-awareness and volunteer retention rates. Analysis indicates that the relationship between leader self-awareness and volunteer retention rates exhibits linearity, supporting the use of linear regression modelling in subsequent analyses.

Multicollinearity Test

A multicollinearity test was conducted to assess the potential presence of multicollinearity among the predictor variables in the regression model examining the

relationship between authentic leadership and volunteer retention. The variance inflation factor (VIF) statistics were examined as illustrated in Table 20.

Table 20: Multicollinearity Test

Model		Collinearity Statistics	
		Tolerance	VIF
1	Leader Self-Awareness	.445	2.247
	Leader Self-Regulation	.718	1.393
	Leader Balanced Processing	.469	2.133
	Leader Relational Transparency	.647	1.544

a. Dependent Variable: Volunteer Retention

The results indicated that multicollinearity was not a concern for the model. The tolerance values ranged from .445 to .718, and the corresponding VIF values ranged from 1.393 to 2.247, all well below the commonly accepted thresholds of 0.1 for tolerance and 10 for VIF, respectively.

Inferential Data Analysis of Leadership Awareness and Volunteer Retention

The study sought to test the following null hypothesis:

H₀₁: No statistically significant positive correlation exists between leader self-awareness and volunteer retention in Word of Faith churches in Kenya.

Pearson correlation was run between the leader self-awareness aggregate rating and the volunteer retention composite score. Table 21 displays the results.

Table 21: Correlation between Leader Self-Awareness and Volunteer Retention

		Volunteer Retention	Leader Self-Awareness
Volunteer Retention	Pearson Correlation	1	.553**
	Sig. (2-tailed)		.000
	N	219	109
Leader Self-Awareness	Pearson Correlation	.553**	1
	Sig. (2-tailed)	.000	
	N	219	219

**. Correlation is significant at the 0.01 level (2-tailed).

A moderate positive and statistically significant relationship was evident between leader self-awareness and volunteer retention ($r=.533$, $p<.01$), suggesting that volunteer

retention increased with increased leader self-awareness. The finding aligns with Alfredsson et al. (2021), Carden et al. (2022), Da Fonseca et al. (2022), and Daud (2020). Da Fonseca et al. (2022) explored the correlation between leadership and self-awareness among Master of Business Administration (MBA) students, emphasizing the importance of self-awareness in preparing individuals for their career goals. Daud (2020) discussed self-awareness as a crucial component of self-leadership, linking it to organizational transformation and success. Carden et al. (2022) highlighted the role of self-awareness in enhancing organizational performance, particularly in terms of helping leaders identify and address their blind spots. Alfredsson et al. (2021) examined the influence of self-awareness on feedback among managers, indicating a recognition of the importance of self-awareness in leadership contexts. Thus, the broader implication of the finding is in the emphasis that self-awareness is not only important in traditional organizational settings but also in specific contexts such as churches, where volunteer retention is crucial for community engagement and growth.

Regression of Volunteer Retention on Leader Self-Awareness

Linear regression analysis was performed to test predictive power and quantify the exact effect of leader self-awareness on volunteer retention using the regression model as follows:

$$VR = \beta_0 + \beta_1 LSA_1 + \varepsilon$$

Where:

Y = Volunteer Retention

LSA = Leader Self-Awareness

β_0 = Intercept

β_1 = Regression coefficient for self-awareness

ε = Error term

Table 22 displays the model summary, ANOVA statistics, and regression coefficients.

Table 22: Regression of Volunteer Retention on Leader Self-Awareness

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.509 ^a	.260	.253	.15653

a. Predictors: (Constant), Leader Self-Awareness

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.919	1	.919	37.513	.000 ^b
	Residual	2.622	218	.025		
	Total	3.541	219			

a. Dependent Variable: Volunteer Retention

b. Predictors: (Constant), Leader Self-Awareness

Coefficients ^a					
		Unstandardized Coefficients		Standardized Coefficients	
Model		B	Std. Error	Beta	t
1	(Constant)	1.004	.065		15.349
	Leader Self-Awareness	.311	.051	.509	6.125

a. Dependent Variable: Volunteer Retention

Table 22 indicates that the regression model was statistically significant, $F(1, 107) = 37.51$, $p < .01$, and explained approximately 26% of the variance in volunteer retention ($R^2 = .26$, Adjusted $R^2 = .253$). The standard error of the estimate was .15653. Leader self-awareness was a significant predictor of volunteer retention ($\beta = .509$, $t(218) = 6.13$, $p < .01$). The results indicate that leader self-awareness significantly predicts volunteer retention, such that higher levels of leader self-awareness are associated with higher levels of volunteer retention. Specifically, for every one-unit increase in leader self-awareness, volunteer retention is expected to increase by .311 units. Therefore, the null hypothesis was rejected, and inference was drawn that leader self-awareness has a

significant effect on volunteer retention at Word of Faith Churches in Kenya. This model accounts for approximately 26% of the variance in volunteer retention, suggesting that leader self-awareness is an important factor in understanding volunteer retention rates. The final model is expressed as follows:

$$VR = 1.004 + .311 * LSA + \varepsilon$$

This finding aligns with the broader understanding advanced in previous studies by Alfredsson et al. (2021), Carden et al. (2022), Daud (2020), and Da Fonseca et al. (2022) that effective leadership, characterized by self-awareness, is crucial for fostering engagement and commitment among volunteers, even within religious institutions such as the church. The finding aligns with the idea that authentic leaders, who possess self-awareness and are transparent in their interactions, can foster engagement and commitment among followers. Therefore, the findings of the study affirm the principles of authentic leadership theory, particularly in relation to the importance of leader self-awareness in fostering positive outcomes such as volunteer retention.

Notably, approximately 74% of the variability in volunteer retention rates within the Word of Faith churches remains unexplained by leader self-awareness alone. This suggests that other factors not included in the model may contribute to volunteer retention, including the other dimensions of authentic leadership. The unexplained variance highlights the intricate nature of volunteer retention, which likely involves a combination of individual, organizational, and contextual factors.

Influence of Leader-Self-Regulation on Volunteer Retention

The second objective of the study was to investigate the influence of leader self-regulation on volunteer retention in Word of Faith churches in Kenya. This section

presents exploratory data analysis for self-regulation composite score and tests assumptions before presenting and discussing the findings of inferential analysis.

Exploratory Data Analysis of Self-Regulation

The descriptive results presented in this section include summary statistics and normality tests as well as outlier, linearity, and multicollinearity tests.

Summary Statistics for Self-Regulation

Table 23 shows various central tendencies and dispersion measures with respect to the leader self-regulation composite score.

Table 23: Summary Statistics for Self-Regulation

			Statistic	Std. Error
Leader Self-Regulation	Mean		3.9470	.07501
	95% Confidence Interval for Mean	Lower Bound	3.7983	
		Upper Bound	4.0956	
	5% Trimmed Mean		3.9891	
	Median		4.0000	
	Variance		.619	
	Std. Deviation		.78675	
	Minimum		1.75	
	Maximum		5.00	
	Range		3.25	
	Interquartile Range		1.00	
	Skewness		-.600	.230
	Kurtosis		-.229	.457

The composite scores for leader self-regulation reveal a positive perception among leaders, with both the mean and median hovering around 4 on the 5-point scale. This indicates a general consensus among leaders that they possess effective self-regulation skills. Despite this overall agreement, there is some variability in these self-assessments, with scores ranging across a span of 3.25 points. The standard deviation of 0.78675 further suggests a moderate level of spread around the mean, implying that while many leaders rate themselves highly in self-regulation, there are variations in these perceptions. The interquartile range, measuring the middle 50% of scores, underscores

this point, indicating a moderate dispersion in the central scores. Moreover, the slight negative skewness of -0.600 suggests that while the majority of leaders rate themselves highly, there are still some who rate themselves lower in this dimension, contributing to a distribution that leans slightly towards the higher end. The data portrays a landscape where leaders generally perceive themselves as proficient in self-regulation, with some diversity in these perceptions but a prevailing inclination towards positive self-assessment.

Normality of Leader Self-Regulation

Table 24 presents the output of Shapiro-Wilk test at $p < .01$.

Table 24: Tests of Normality of Leader Self-Regulation

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Leader Self-Regulation	.145	219	.000	.943	219	.000

a. Lilliefors Significance Correction

The results indicated that the scores' distribution deviated significantly from normal, evidenced by a W value of .943 and a $p < .01$. Due to the pronounced negative skewness in the leader self-regulation scores, a log transformation was applied to the data to normalize it.

Outlier Test for Leader Self-Regulation

Figure 8 presents a boxplot that shows the outlier test output for the leader self-regulating composite score.

Figure 8: Boxplot for Leader Self-Regulation Composite Score

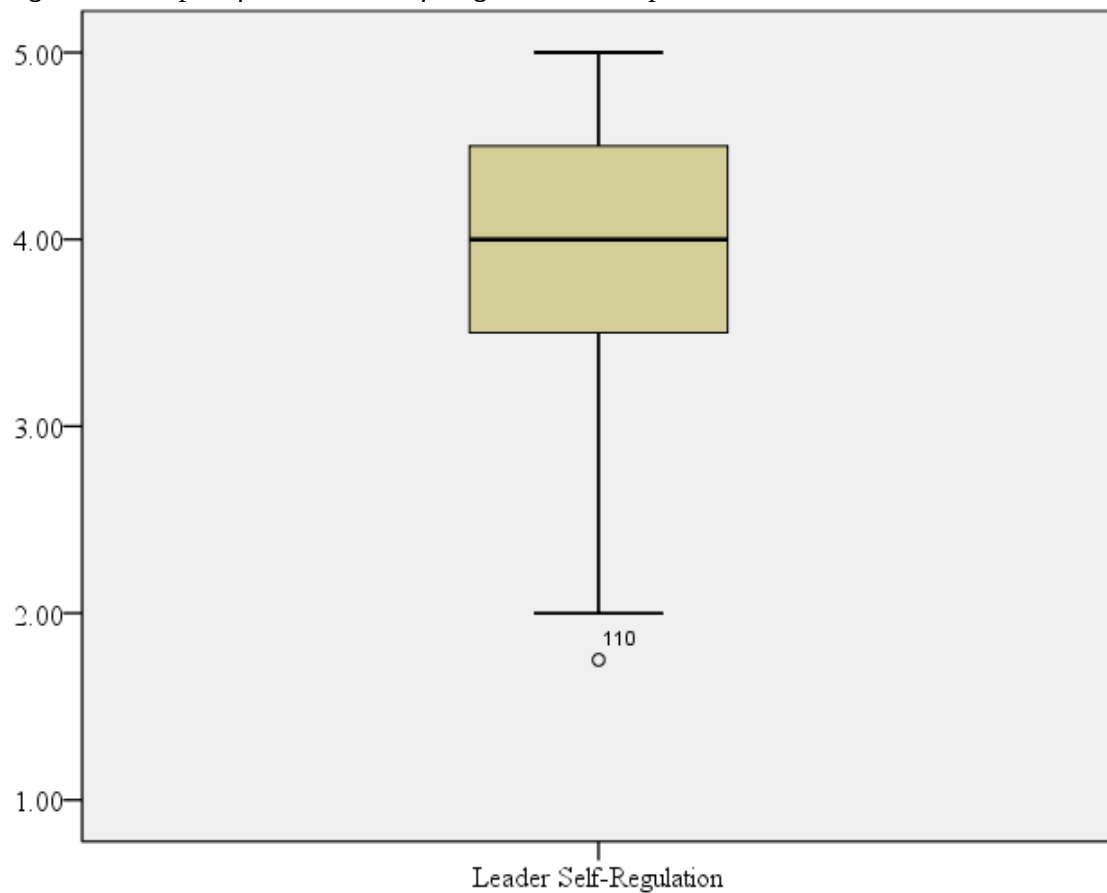


Figure 8 revealed an outlier below the lower whisker, indicating it was significantly lower than the usual range of leader self-regulation scores. To handle this issue, a log transformation was applied to the data to reduce the impact of outliers.

Linearity of Self-Regulation and Volunteer Retention

As shown in Figure 9, a scatter diagram was used to plot leader self-regulation against volunteer retention.

Figure 9: Scatterplot for Leader Self-Regulation and Volunteer Retention

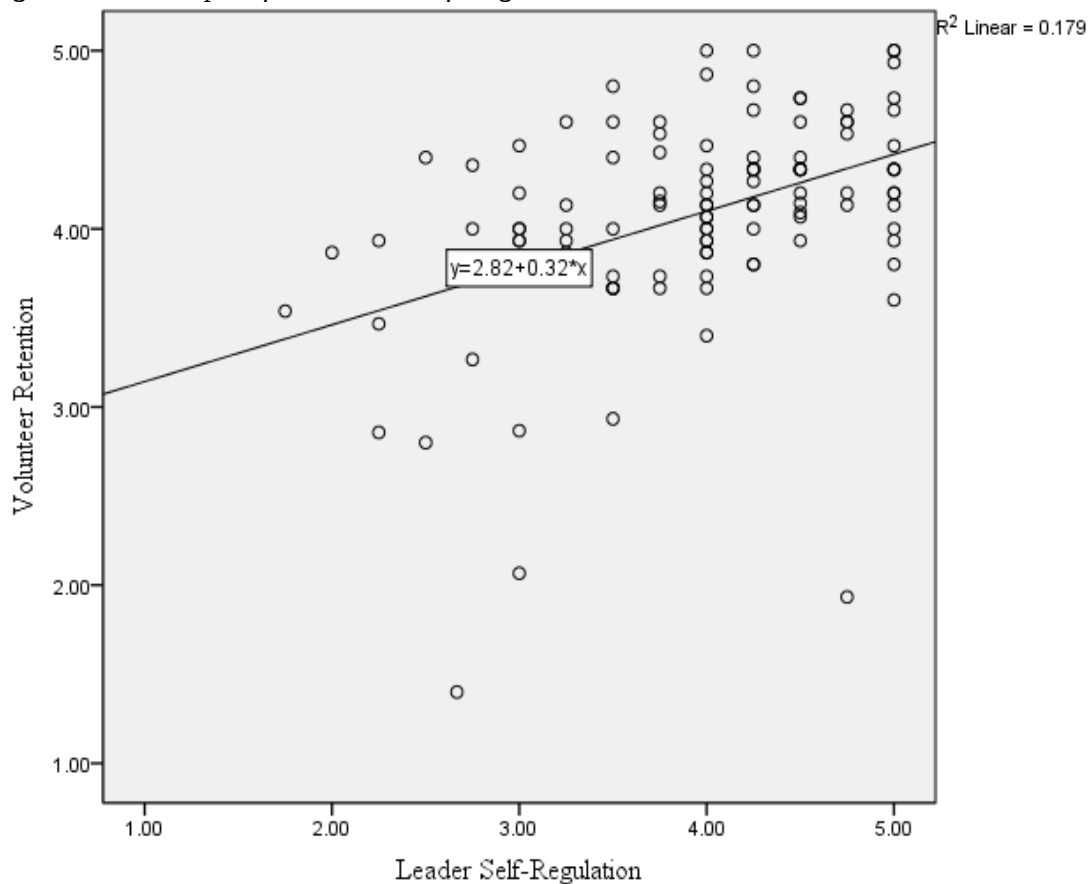


Figure 9 shows a visual pattern hinting at a possible linear relationship between leader self-regulation and volunteer retention rates. The analysis confirms this linearity, justifying the use of linear regression modelling in subsequent analyses.

Inferential Data Analysis of Self-Regulation and Volunteer Retention

The study tested the following hypothesis:

H₀₂: There is no statistically significant positive correlation between leader self-regulation and volunteer retention in Word of Faith churches in Kenya.

Correlation between Self-Regulation and Volunteer Retention

Pearson correlation was run to test the hypothesis at $p < .01$. Table 25 presents the findings.

Table 25: Correlation between Self-Regulation and Volunteer Retention

		Volunteer Retention	Leader Self-Regulation
Volunteer Retention	Pearson Correlation	1	.424**
	Sig. (2-tailed)		.000
	N	121	109
Leader Self-Regulation	Pearson Correlation	.424**	1
	Sig. (2-tailed)	.000	
	N	109	110

** . Correlation is significant at the 0.01 level (2-tailed).

The analysis revealed a significant positive correlation between volunteer retention and leader self-regulation, $r=.424$ $p<.01$. This suggests that higher levels of leader self-regulation are associated with greater volunteer retention. The finding agrees with the studies by Hofmann (2024) and Tanui et al. (2024), as they both emphasized the importance of self-regulation in leadership effectiveness and its positive impact on productivity and growth within organizational contexts.

Regression of Volunteer Retention on Leader Self-Regulation

As shown in Table 26, a regression analysis was conducted to examine the effect of leader self-regulation on volunteer retention. The following regression model was used:

$$VR = \beta_0 + \beta_2 LSR_1 + \varepsilon$$

Where:

Y = Volunteer Retention

LSR = Leader Self-Regulation

β_0 = Intercept

β_2 = Regression coefficient for self-regulation

ε = Error term

Table 26: Regression of Volunteer Retention on Leader Self-Regulation

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.392 ^a	.154	.146	.16736		
a. Predictors: (Constant), Leader Self-Regulation						
ANOVA ^a						
Model	Sum of Squares		df	Mean Square	F	Sig.
1	Regression	.544	1	.544	19.427	.000 ^b
	Residual	2.997	218	.028		
	Total	3.541	219			
a. Dependent Variable: Volunteer Retention						
b. Predictors: (Constant), Leader Self-Regulation						
Coefficients ^a						
		Unstandardized Coefficients	Standardized Coefficients			
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	.963	.099		9.721	.000
	Leader Self-Regulation	.319	.072	.392	4.408	.000
a. Dependent Variable: Volunteer Retention						

The results of the regression in Table 26 indicated that leader self-regulation explained 15.4% of the variance in volunteer retention, $R^2=.154$, $F(1)=19.427$, $p<.01$. The results show that leader self-regulation is a significant predictor of volunteer retention. The unstandardized coefficient indicates that for every one-unit increase in leader self-regulation, volunteer retention increases by .319 units. The standardized coefficient shows a moderate effect size ($\beta=.392$). The t-value of 4.408 and a significance level of $p<.01$ indicate that the relationship between leader self-regulation and volunteer retention is statistically significant. Thus, the null hypothesis was rejected, and inference was drawn that leader self-regulation has a significant effect on volunteer retention at Word of Faith Churches in Kenya. The final model is expressed as follows:

$$VR = .963 + .319 \cdot LSR + \varepsilon$$

The results corroborate the understanding of internalized moral perspective as self-regulation in scholarly works (Pettitt, 2023). This perspective emphasizes a leader's consistency, strong values, and ethical decision-making, which guide their actions

(McPherson et al., 2022). Leaders with internalized moral perspective are described as being consistent in their decisions and not succumbing to external pressures (Idris & Suleiman, 2021). Therefore, the positive relationship between leader self-regulation and volunteer retention supports this aspect of authentic leadership theory.

The established statistical significance implies that the more leaders acted per their stated beliefs, based their decisions on their fundamental values, encouraged others to make decisions that were consistent with their fundamental values, and made decisions based on a rigorous ethical code, the more members of the church were inclined to volunteer in respective ministries. This aligns with theoretical literature by Idris and Suleiman (2021), which elaborated that balanced processing involves setting standards and values for decision-making, possibly fostering an environment where all views are valued and considered.

Influence of Leader-Relational Transparency on Volunteer Retention

The third objective was to determine the influence of leader relational transparency on volunteer retention in Word of Faith churches in Kenya. First, descriptive analysis and assumption testing for leader-relational transparency were presented before undertaking an inferential analysis.

Exploratory Data Analysis of Leader Relational Transparency

The exploratory data analysis performed in this sub-section includes summary statistics, normality testing, outlier checks, and linearity testing.

Summary Statistics for Leader Relational Transparency

The descriptive statistics for the leader relational transparency composite score are shown in Table 27.

Table 27: Summary Statistics for Leader Relational Transparency Composite Score

			Statistic	Std. Error
Leader Relational Transparency	Mean		4.0530	.08986
	95% Confidence Interval for Mean	Lower Bound	3.8748	
		Upper Bound	4.2311	
	5% Trimmed Mean		4.1352	
	Median		4.0000	
	Variance		.864	
	Std. Deviation		.92954	
	Minimum		1.00	
	Maximum		5.00	
	Range		4.00	
	Interquartile Range		1.33	
	Skewness		-1.063	.234
	Kurtosis		1.051	.463

The statistics for leader relational transparency present a picture of positive perceptions among leaders in this dimension. Both the mean and median scores, standing at 4.0530 and 4.0000, respectively, on the 5-point scale indicate a consensus that leaders generally perceive themselves as highly transparent in their relational interactions. Despite this overarching agreement, there exists some variability in these self-assessments, as highlighted by a variance of 0.864 and a standard deviation of 0.92954. This suggests that while many leaders rate themselves highly in relational transparency, there are variations in these perceptions across the dataset. The range of 4.00 points indicates a considerable spread between the highest and lowest scores, further illustrating this diversity in self-assessment. The interquartile range of 1.33 indicates a moderate dispersion in the central scores, suggesting that while the majority of ratings cluster around a certain point, there are notable deviations. Additionally, the skewness value of -

1.063 indicates a significant negative skew, implying that there are more scores on the lower end of the scale. This suggests that while the majority of leaders rate themselves highly in relational transparency, there are some who rate themselves lower. In general, the data indicates an overall positive perception among leaders regarding their relational transparency, albeit with some variability and a notable proportion of lower ratings in this dimension.

Normality of Leader Relational Transparency

The tests of normality for the leader relational transparency composite score reveal significant deviations from normality, as evident in Table 28.

Table 28: Tests of Normality of Leader Relational Transparency

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Leader Relational Transparency	.178	219	.000	.868	219	.000

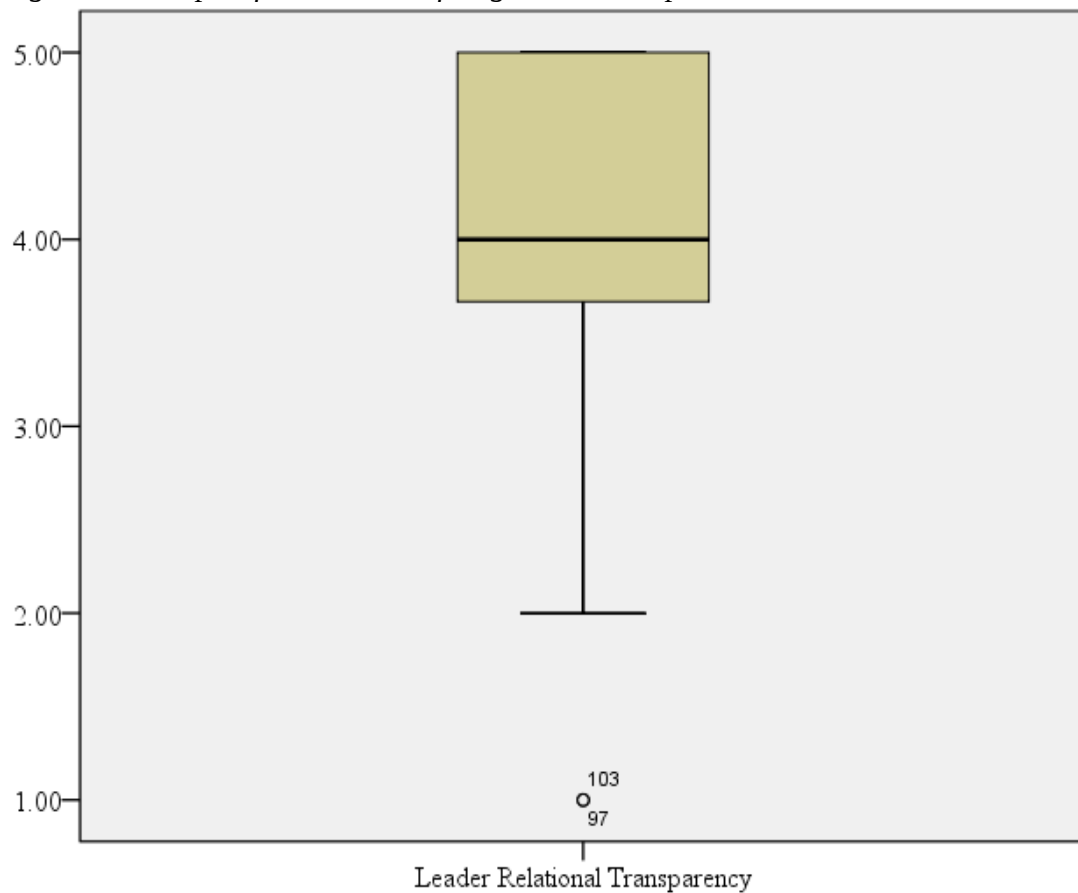
a. Lilliefors Significance Correction

The Shapiro-Wilk test for the leader relational transparency composite score revealed a significant deviation from normality, $W=0.868$, $df=219$, $p=.000$. This indicates that the distribution of scores significantly departs from a normal distribution.

Outlier Test for Leader Relational Transparency

The boxplot in Figure 10 displays the output of the outlier test.

Figure 10: Boxplot for Leader Self-Regulation Composite Score



In Figure 10, an outlier was identified below the lower whisker, indicating a notable departure from the usual distribution of leader self-regulation scores. To address this anomaly, the data underwent a log transformation to minimize the impact of outliers.

Linearity Test for Leader Relational Transparency

A scatterplot was used to visually inspect the data for linearity, as presented in Figure 11.

Figure 11: Leader Relational Transparency and Volunteer Retention Scatterplot

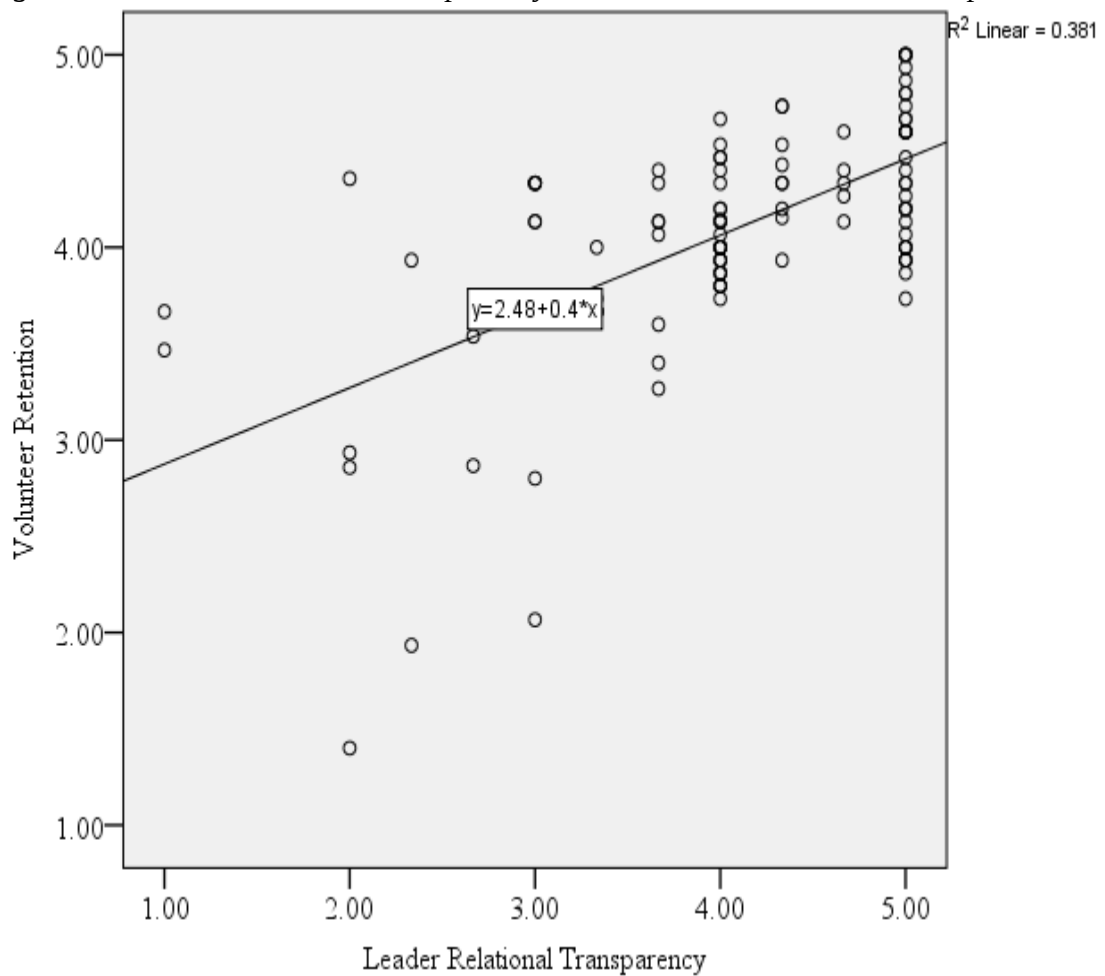


Figure 11 displays a visual pattern suggesting a potential direct correlation between leader relational transparency and volunteer retention. The examination verifies this correlation, providing support for employing linear regression modelling in further analyses.

Inferential Data Analysis of Leader Relational Transparency and Volunteer Retention

The study tested the following hypothesis:

H₀₃: There is no statistically significant positive correlation between leader relational transparency and volunteer retention in Word of Faith churches in Kenya.

Correlation between Leader Relational Transparency and Volunteer Retention

Pearson correlation was performed to test the hypothesis, as shown in Table 29.

Table 29: Correlation between Leader Relational Transparency and Volunteer Retention

		Volunteer Retention	Leader Relational Transparency
Volunteer Retention	Pearson Correlation	1	.617**
	Sig. (2-tailed)		.000
	N	219	219
Leader Relational Transparency	Pearson Correlation	.617**	1
	Sig. (2-tailed)	.000	
	N	219	219

** . Correlation is significant at the 0.01 level (2-tailed).

There was a moderate positive correlation between leader relational transparency and volunteer retention ($r=.617$, $p<.01$). This indicates that volunteer retention also tends to increase significantly as leader relational transparency increases. It aligns with the study by Hedger (2021), which highlighted how transparent leadership, rooted in a biblical model and commitment to truthfulness, predicts staff and volunteer performance and retention, echoing the positive impact of relational transparency. It also aligns with the literature by Krejci (2021), which indicated a correlation between relational transparency and team trust, which encourages team performance despite potential complications from excessive trust and transparency. Similarly, it agrees with Idris and Suleiman (2021), who suggested that relational transparency fosters a healthy work environment and information flow, leading to high organizational performance.

Regression of Volunteer Retention on Leader Relational Transparency

Volunteer retention was regressed on leader relational transparency, as displayed in Table 30. The following equation was used:

$$VR = \beta_0 + \beta_3 LRT_1 + \varepsilon$$

Where:

Y = Volunteer Retention

LRT = Leader Relational Transparency

β_0 = Intercept

β_3 = Regression coefficient for relational transparency

ε = Error term

Table 30: Regression of Volunteer Retention on Leader Relational Transparency

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.551 ^a	.304	.297	.15320		
a. Predictors: (Constant), Leader Relational Transparency						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.075	1	1.075	45.789	.000 ^b
	Residual	2.464	218	.023		
	Total	3.539	219			
a. Dependent Variable: Volunteer Retention						
b. Predictors: (Constant), Leader Relational Transparency						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients		Sig.
		B	Std. Error	Beta	t	
1	(Constant)	.932	.070		13.381	.000
	Leader Relational Transparency	.338	.050	.551	6.767	.000
a. Dependent Variable: Volunteer Retention						

The linear regression analysis revealed a significant relationship between leader relational transparency and volunteer retention, $R^2 = .551$, $F(1) = 45.789$, $p < .01$, explaining 30.4% of the variance in volunteer retention. Leader relational transparency emerged as a significant predictor, $\beta = .551$, $t = 6.767$, $p < .01$, suggesting that volunteer retention is expected to increase by .338 units for every one-unit increase in leader relational transparency. Thus, the null hypothesis was rejected, and inference was drawn that leader relational transparency has a significant effect on volunteer retention at Word of Faith Churches in Kenya. The final regression model is expressed as follows:

$$VR = .932 + .338 * LRT + \varepsilon$$

These findings underscore the importance of transparent leadership in enhancing volunteer retention rates. They are consistent with previous studies on authentic leadership that suggested that authentic leaders generate trust, loyalty, and commitment from their followers (Obuba, 2023; McPherson et al., 2022).

Influence of Leader Balanced-Processing on Volunteer Retention

The fourth objective was to determine the influence of leader balanced processing on volunteer retention in Word of Faith churches in Kenya. This section presents and discusses the research results.

Exploratory Data Analysis of Leader Balanced Processing

This sub-section analyses and discusses the findings of descriptive statistics and assumption tests, namely: normality, outliers, and linearity.

Summary Statistics for Leader Balanced-Processing

Table 31 shows the summary statistics for the leader balanced-processing composite score.

Table 31: Summary Statistics for Leader Balanced-Processing

			Statistic	Std. Error
Leader Balanced Processing	Mean		3.6495	.09354
	95% Confidence	Lower Bound	3.4641	
	Interval for Mean	Upper Bound	3.8350	
	5% Trimmed Mean		3.6956	
	Median		4.0000	
	Variance		.936	
	Std. Deviation		.96755	
	Minimum		1.25	
	Maximum		5.00	
	Range		3.75	
	Interquartile Range		1.50	
	Skewness		-.733	.234
	Kurtosis		-.249	.463

The statistics for leader balanced processing reflect a moderately positive perspective among leaders in this dimension. The mean score of 3.6495, slightly above the midpoint of the 5-point scale, suggests that, on average, leaders perceive themselves as possessing moderate balanced-processing abilities. This is further supported by the median score of 4.0000, indicating that half of the leaders rate themselves even higher, showcasing a generally favourable view of their balanced processing skills. However, the standard deviation of 0.96755 and the variance of 0.936 suggest moderate variability in these self-assessments. The range of 3.75 points highlights the diversity in scores, illustrating significant differences between the highest and lowest ratings. The skewness value of -0.733 indicates a slight negative skew, suggesting that while most leaders rate themselves moderately in balanced processing, some rate themselves lower, contributing to a distribution that leans slightly towards the lower end. The data generally suggests positive perceptions among leaders regarding their balanced processing abilities, with some variability in self-assessments and a notable proportion of lower ratings in this dimension.

Normality Test for Leader Balanced-Processing

The Shapiro-Wilk normality test was conducted to assess the distributional assumptions of leader balanced processing. The output is presented in Table 32.

Table 32: Tests of Normality of Leader Balanced-Processing Composite Score

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	Df	Sig.
Leader Balanced Processing	.146	219	.000	.930	219	.000

a. Lilliefors Significance Correction

The test indicated a significant departure from normality ($W = .930$, $p < .01$). These results suggest that the assumption of normality was violated for the distribution of leader balanced processing scores. This was addressed by log-transforming the data.

Outlier Test for Leader Balanced Processing

As shown in Figure 12, the boxplot was visually inspected for outliers.

Figure 12: Boxplot for Leader Balanced-Processing Composite Score

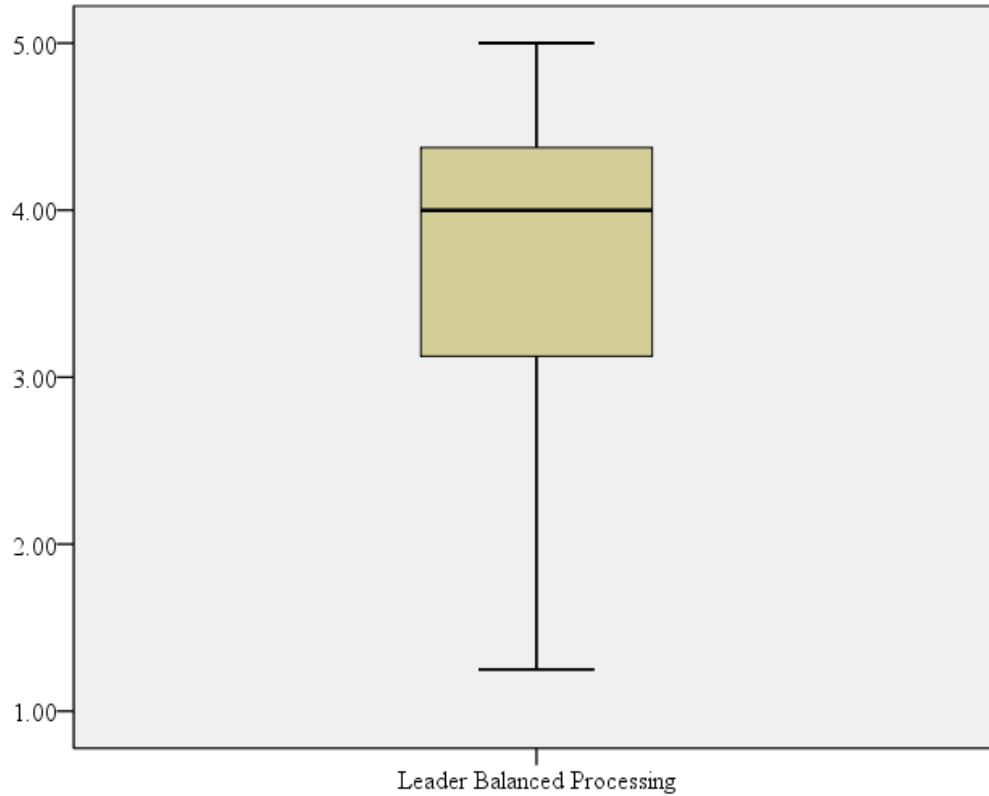


Figure 12 shows that there was no outlier in the distribution, implying that there was no violation of regression assumption in this case.

Linearity of Leader Balanced Processing

A scatterplot was used to visually inspect the data for linearity, as illustrated in Figure 13.

Figure 13: Leader Balanced Processing and Volunteer Retention Scatterplot

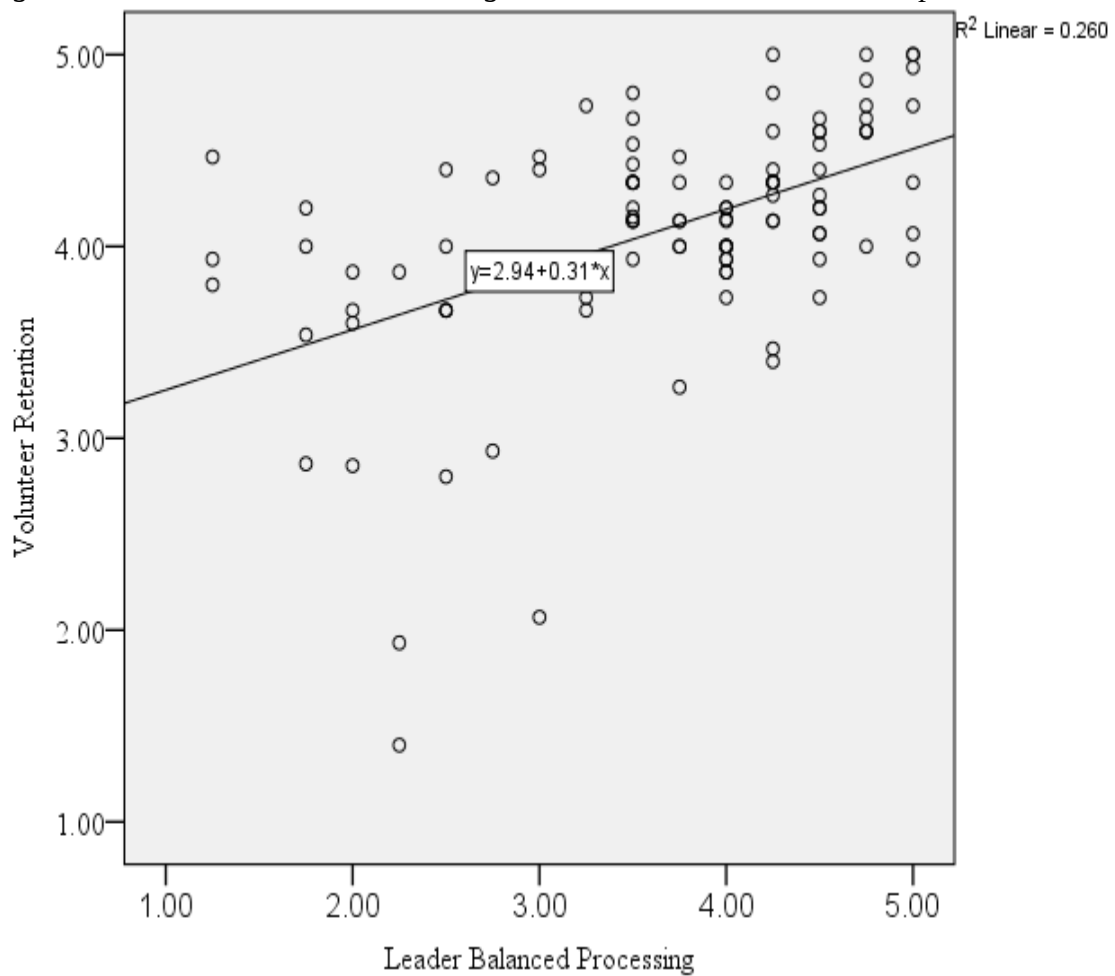


Figure 13 exhibits a visual pattern hinting at a potential direct relationship between leader balanced processing and volunteer retention. The analysis confirms this correlation, offering justification for the utilization of linear regression modelling in subsequent analyses.

Inferential Data Analysis of Leader Balanced-Processing and Volunteer Retention

The study tested the following hypothesis:

H₀₄: There is no statistically significant positive correlation between leader balanced processing and volunteer retention in Word of Faith churches in Kenya.

Correlation between Leader Balanced Processing and Volunteer Retention

Correlation analysis was performed to test the relationship between leader balanced processing and volunteer retention. Table 33 presents the results.

Table 33: Correlation between Leader Balanced Processing and Volunteer Retention

		Volunteer Retention	Leader Balanced Processing
Volunteer Retention	Pearson Correlation	1	.510**
	Sig. (2-tailed)		.000
	N	219	219
Leader Balanced Processing	Pearson Correlation	.510**	1
	Sig. (2-tailed)	.000	
	N	219	219

** . Correlation is significant at the 0.01 level (2-tailed).

As presented in Table 33, the results revealed a significant positive correlation between the two variables ($r = .510$, $p < .01$). This indicates that higher levels of leader balanced processing are associated with increased volunteer retention. The correlation analysis underscores the importance of balanced leadership approaches in fostering volunteer commitment and retention within the church. It means that the more leaders encouraged church members to voice opposing points of view, the more they sought ideas that challenged their core beliefs, objectively analyzed relevant data before making a decision, and carefully listened to alternative perspectives before reaching a conclusion, the more they made volunteering attractive. The finding aligns with Occilien-Similien (2021) and McPherson et al. (2022), who collectively underscored the idea that leaders who consider input from team members and weigh all options before making decisions foster better performance and encounter less resistance. Similarly, investigations such as Başaran and Kırıl (2020), Crawford et al. (2020), Martin et al. (2021), and Okunbanjo (2020) all suggested that balanced leadership approaches, characterized by considering multiple viewpoints, contribute positively to volunteer commitment and retention within the church.

Regression of Volunteer Retention of Leader Balanced Processing

A linear regression analysis was conducted to investigate the impact of leader balanced processing on volunteer retention. The regression test was based on the following equation:

$$VR = \beta_0 + \beta_4 LBP_1 + \varepsilon$$

Where:

Y = Volunteer Retention

LBP = Leader Balanced Processing

β_0 = Intercept

β_4 = Regression coefficient for balanced processing

ε = Error term

The output is presented in Table 34.

Table 34: Regression of Volunteer Retention of Leader Balanced Processing

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.432 ^a	.186	.179	.16559		
a. Predictors: (Constant), Leader Balanced-Processing						
ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.660	1	.660	24.062	.000 ^b
	Residual	2.879	218	.027		
	Total	3.539	219			
a. Dependent Variable: Volunteer Retention						
b. Predictors: (Constant), Leader Balanced Processing						
Coefficients ^a						
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	1.088	.064		16.953	.000
	Leader Balanced Processing	.244	.050	.432	4.905	.000

a. Dependent Variable: Volunteer Retention

The model produced a statistically significant effect, $F(1) = 24.062$, $p = .000$.

The model explained 18.6% ($R^2 = .186$) of the variance in volunteer retention. The

coefficient for leader balanced processing ($\beta = .432$) suggests that for every one-unit increase in leader balanced processing, volunteer retention is expected to increase by .432 units, on average. This effect is statistically significant ($t = 4.905$, $p = .000$), indicating that leader balanced processing has a positive association with volunteer retention. Therefore, the null hypothesis was rejected, and inference was drawn that leader balanced processing has a significant effect on volunteer retention at Word of Faith Churches in Kenya. This is expressed in the following equation:

$$VR = 1.088 + .432 * LBP + \varepsilon$$

This finding is in accordance with authentic leadership theory literature by Rajagopal et al. (2022) and Idris and Suleiman (2021), which highlighted balanced processing as a critical aspect of authentic leadership and emphasizing leaders' impartial examination of diverse perspectives and information before decision-making. This approach fosters transparency, trust, and inclusivity, as leaders are perceived as fair and open-minded when considering differing viewpoints. By democratizing the flow of information and valuing input from all stakeholders, leaders practising balanced processing create environments where employees feel respected and empowered, ultimately contributing to higher volunteer retention.

While the model shows a significant effect of leader balanced processing on volunteer retention, 81.4% remains unexplained. This indicates that the complexity of volunteer retention is such that a single factor cannot fully explain it, highlighting the need for further interrogation of additional potential factors, such as volunteer satisfaction, intrinsic motivation, and personal characteristics of volunteers, which play a significant role. The remaining concluding section of this chapter focuses on personal factors in relation to volunteer retention.

Personal Factors in Relation to Volunteer Retention

The fifth objective of the study was to find out whether volunteer retention in Word of Faith churches in Kenya varies by personal factors of the volunteers. To achieve this objective, a descriptive analysis of personal factors was presented and discussed. This was followed by assumption testing, before finally performing inferential analysis to test the significance of the findings.

Descriptive Analysis of Personal Factors

The personal factors analysed in this sub-section are gender, age, motivation, socialization, and economic factors.

Gender Factor

Table 35 shows the mean and standard deviation scores for gender factor items.

Table 35: Item Statistics for Gender Factor

Gender factor items	Mean	Std. Deviation
The leadership style within my Word of Faith Church accommodate and values individuals of all genders	4.43	.821
Opportunities for ministry engagement are equally accessible to all genders in my church	4.36	.780
Gender inclusivity is actively promoted and practiced in leadership roles within the church	4.24	.850
Gender factor aggregate score	4.34	.817

The mean score of 4.43, with a standard deviation of .821, indicates a strong consensus among respondents regarding the accommodating and valuing nature of the church's leadership style towards individuals of all genders. Similarly, the mean score of 4.36 (SD = .780) suggests unanimous agreement regarding the equal accessibility of ministry engagement opportunities for all genders within the church. Moreover, respondents also demonstrated a consistent perception of promoting gender inclusivity in leadership roles, as indicated by the mean score of 4.24 (SD = .850). On aggregate, the findings underscored a positive and consistent view among respondents regarding gender

inclusivity within the various facets of the church, including leadership practices, ministry engagement, and promotion of inclusivity in leadership roles, as indicated by an overall mean of 4.34 (SD=.817). These findings align with the broader themes in the studies by Dwiri and Okatan (2021) and Fjendbo (2021) regarding the positive impact of gender inclusivity and the role of gender in leadership dynamics. The study affirmed social exchange theory by highlighting the beneficial reciprocal relationships fostered by the church's inclusive practices. The positive perception of gender inclusivity in leadership, ministry engagement, and overall treatment of individuals underscores the effectiveness of these practices in creating a trusting, equitable, and satisfying environment for all members.

Age Factor

Table 36 displays the mean and standard deviation scores for items related to the age factor.

Table 36: Item Statistics for Age Factor

Age factor items	Mean	Std. Deviation
The church provides opportunities for ministry across different age groups	4.32	.790
Age diversity is considered and appreciated in the allocation of ministry responsibility	4.01	1.056
The leadership of the church encourages active participation from individuals of all age brackets	4.41	.789
Age factor aggregate score	4.25	.878

Examining ministry opportunities across age groups revealed a high mean score (4.32) with a low standard deviation (.790), indicating substantial agreement that the church provides opportunities for diverse age groups. However, considering age diversity in assigning ministry roles, there was a moderate agreement (mean score = 4.01) with substantial variability (standard deviation = 1.056), suggesting some inconsistency in perceptions. Finally, a high mean score (4.41) with a low standard

deviation (.789) indicated strong agreement that church leadership encourages participation from all ages. The findings agree with the studies by Kimario (2024) and Tomova Shakur et al. (2024), who supported the idea that leadership can be effective across diverse age groups when it is inclusive and transformational, while also indicating that there might be variations in how age diversity is perceived in specific roles.

Motivation Factor

Table 37 portrays the motivation factor items using means and standard deviations.

Table 37: Item Statistics for Motivation Factor

Motivation factor items	Mean	Std. Deviation
I feel personally motivated to volunteer my time and skills in the church	4.47	.847
The church leadership effectively communicates the purpose and impact of ministry activities, motivating me to participate	4.27	.861
My intrinsic motivation for ministry aligns with the values and mission of Word of Faith Church	4.29	.875
Motivation factor aggregate score	4.34	.861

A mean score of 4.47 (SD = .847) was obtained for the item reflecting personal motivation to volunteer in the church, indicating a high level of agreement. Similarly, for the item assessing the effectiveness of church leadership in communicating the purpose and impact of ministry activities, participants reported a mean score of 4.27 (SD = .861), suggesting that they were motivated to participate in ministry activities due to effective communication by church leadership. Additionally, the mean score for the item evaluating the alignment of intrinsic motivation for ministry with the values and mission of Word of Faith Church was 4.29 (SD = .875), indicating a strong agreement among participants. The motivation factor aggregate score was 4.34 (SD = .861), reflecting a high level of motivation among participants towards volunteering their time and skills in the church and aligning with the values and mission of Word of Faith Church.

These findings agree with the broader research on volunteer motivation and leadership effectiveness. Ilyas et al. (2020) found that volunteer loyalty increased with effective leadership communication and interaction, which resonates with the high agreement scores for church leadership communication effectiveness in the church study. Similarly, the emphasis on training and clear role communication in Kifle Mekonen and Adarkwah's (2022) and Windon et al.'s (2024) work supported the high motivation levels observed among church volunteers, who felt aligned with the church's mission and values. Furthermore, Ronikko and Sunaryo (2021) demonstrated the significant role of motivation in enhancing performance, mirroring the strong intrinsic motivation among church volunteers.

Socialization Factor

Table 38 shows the average and standard deviation scores for items associated with the socialization factor.

Table 38: Item Statistics for Socialization Factor

Socialization factor items	Mean	Std. Deviation
I feel a sense of belonging and camaraderie with other ministry volunteers in the church	4.30	.830
The church actively fosters a social environment that encourages ministry engagement	4.09	.979
Ministry opportunities in the church provide opportunities for social interaction and community building	3.93	.960
Socialization factor aggregate score	4.11	.923

A mean score of 4.30 (SD = .830) was obtained, indicating a strong sense of belonging and camaraderie with other ministry volunteers, suggesting that positive social interactions enhance feelings of community and support. The mean score of 4.09 (SD = .979) reflects general agreement that the church actively fosters a social environment conducive to ministry engagement, aligning with the notion that environments promoting social interaction can contribute to sustained volunteer involvement. Additionally, the

mean score of 3.93 ($SD = .960$) suggests moderate agreement that ministry opportunities provide avenues for social interaction and community building. This indicates that socialization experiences may influence how individuals perceive and engage in social aspects of church activities. The overall socialization factor aggregate score of 4.11 ($SD = .923$) underscores a positive perception of the church's efforts to create a socially engaging environment, which is crucial for retaining volunteers who value and thrive in social settings. These findings generally align with the conclusions drawn by Pusztai et al. (2021), who highlighted the importance of personality traits such as extroversion and agreeableness in fostering volunteer engagement, which resonates with the emphasis in this study on the role of positive social interactions in enhancing feelings of belonging and camaraderie among volunteers. Additionally, the study by Liao et al. (2022), which explored the moderating effect of socialization on leadership and performance in the corporate sector, further supported the notion that social interactions significantly influence individual behaviour and outcomes.

By fostering a culture of authenticity and support, leaders enable volunteers to experience the intrinsic rewards of service, enhancing their sense of purpose and well-being within the organization. The finding is consistent with social exchange theory as advanced by Habiboğlu et al. (2024), which posits that individuals are inclined to continue engaging in a relationship when they perceive benefits. Positive reactions, termed 'positive hedonic value,' are observed when actors bring positive benefits, leading to reciprocal actions. In volunteering, respondents expressing personal growth and fulfilment through service aligns with this principle, indicating a perceived benefit that fosters continued engagement. However, the complexity of motivations within volunteerism may extend beyond a simple exchange of benefits, as volunteers may not expect direct or immediate reciprocity from their leaders but instead seek intrinsic

rewards. Therefore, while the finding resonates with the principle of perceived benefits fostering continued engagement, it also highlights nuances in applying social exchange theory to volunteer relationships.

Economic Factor

Table 39 presents the average scores and standard deviations for items related to economic factors.

Table 39: Item Statistics for Economic Factor

Economic factor items	Mean	Std. Deviation
Economic considerations do not hinder my ability to volunteer in the church	3.85	1.118
Economic considerations do not hinder my ability to volunteer in the church	3.44	1.258
The financial aspects of the ministry, such as costs associated with participation, are reasonable and manageable	3.54	1.126
Economic factor aggregate score	3.61	1.167

The survey results indicate that economic considerations generally do not hinder respondents' ability to volunteer in the church, as reflected by the mean scores of 3.85 (SD = 1.118) and 3.44 (SD = 1.258) for two similar items, with the first item showing stronger agreement and slightly less variability. Additionally, respondents tend to agree that the financial aspects of ministry, such as costs associated with participation, are reasonable and manageable (M = 3.54, SD = 1.126). The aggregate score for economic factors is 3.61 (SD = 1.167), suggesting a generally positive perception of economic aspects, with moderate variability in responses. The findings regarding economic considerations in volunteering within the church context resonate with certain principles of social exchange theory, particularly concerning perceptions of benefits and costs within relationships. According to Habiboğlu et al. (2024), individuals evaluate relationships based on the perceived benefits versus costs. In this case, the results

indicate that economic factors generally do not hinder respondents' ability to volunteer, suggesting that the perceived benefits of volunteering outweigh any associated costs.

Exploratory Data Analysis

The exploratory data analysis performed in this section encompasses summary statistics for the aggregate score of all personal factors as well as a normality test, an outlier test, and a linearity test.

Summary Statistics for Personal Factors

Table 40 shows the descriptive statistics for the combined score of personal factors, namely gender, age, motivation, and socialization.

Table 40: Summary Statistics for Personal Factors Composite Score

			Statistic	Std. Error
Personal Factors	Mean		4.1248	.05014
	95% Confidence Interval for Mean	Lower Bound	4.0255	
		Upper Bound	4.2241	
	5% Trimmed Mean		4.1575	
	Median		4.2000	
	Variance		.309	
	Std. Deviation		.55609	
	Minimum		2.00	
	Maximum		5.00	
	Range		3.00	
	Interquartile Range		.73	
	Skewness		-.904	.218
	Kurtosis		1.197	.433

Table 40 shows that with a mean score of 4.1248 and a median score of 4.2000, volunteers indicate a strong agreement on personal factors contributing to their retention as volunteers in church. The low variance of 0.309 and the slight standard deviation of 0.55609 imply minimal deviation from this collective viewpoint, indicating a consistent perception across the respondents. While the range of 3.00 points suggests some diversity in scores, reflecting variances in individual evaluations, the interquartile range of 0.73 indicates a moderate dispersion in the central scores, hinting at differences in

how volunteers perceive these personal factors. The skewness value of -0.904 suggests a slight negative skew, indicating that while most volunteers rate personal factors highly, some rate them lower. However, the data generally underscores a prevailing high rating of personal factors in their retention as volunteer church workers.

Normality Test for Personal Factors

A normality test was conducted using the Shapiro-Wilk test on the personal factors composite score, as illustrated in Table 41.

Table 41: Normality Test for Personal Factors Composite Score

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Personal Factors	.080	123	.050	.951	123	.000

a. Lilliefors Significance Correction

The results revealed a statistically significant deviation from normality, as indicated by a Shapiro-Wilk statistic of .951 ($p < .01$). To minimize the effect of this deviation, the data was log-transformed.

Outlier Test for Personal Factors

The outlier test was performed using a boxplot, as shown in Figure 14.

Figure 14: Boxplot for Personal Factors Composite Score

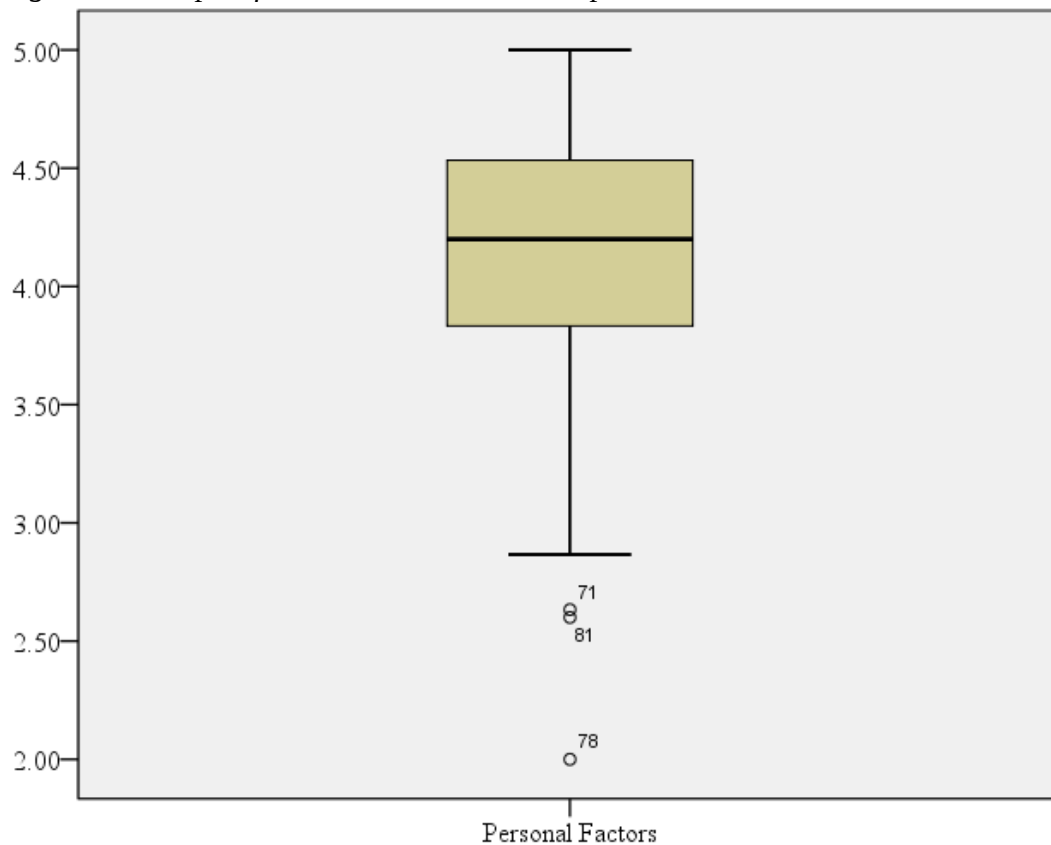


Figure 14 reveals an outlier situated below the lower whisker, suggesting a significant deviation from the typical distribution of personal factors composite score. The data underwent a log transformation to mitigate the influence of this outlier.

Linearity of Personal Factors and Volunteer Retention

The linearity of personal factors and volunteer retention is displayed in Figure 15.

Figure 15: Personal Factors and Volunteer Retention Scatterplot

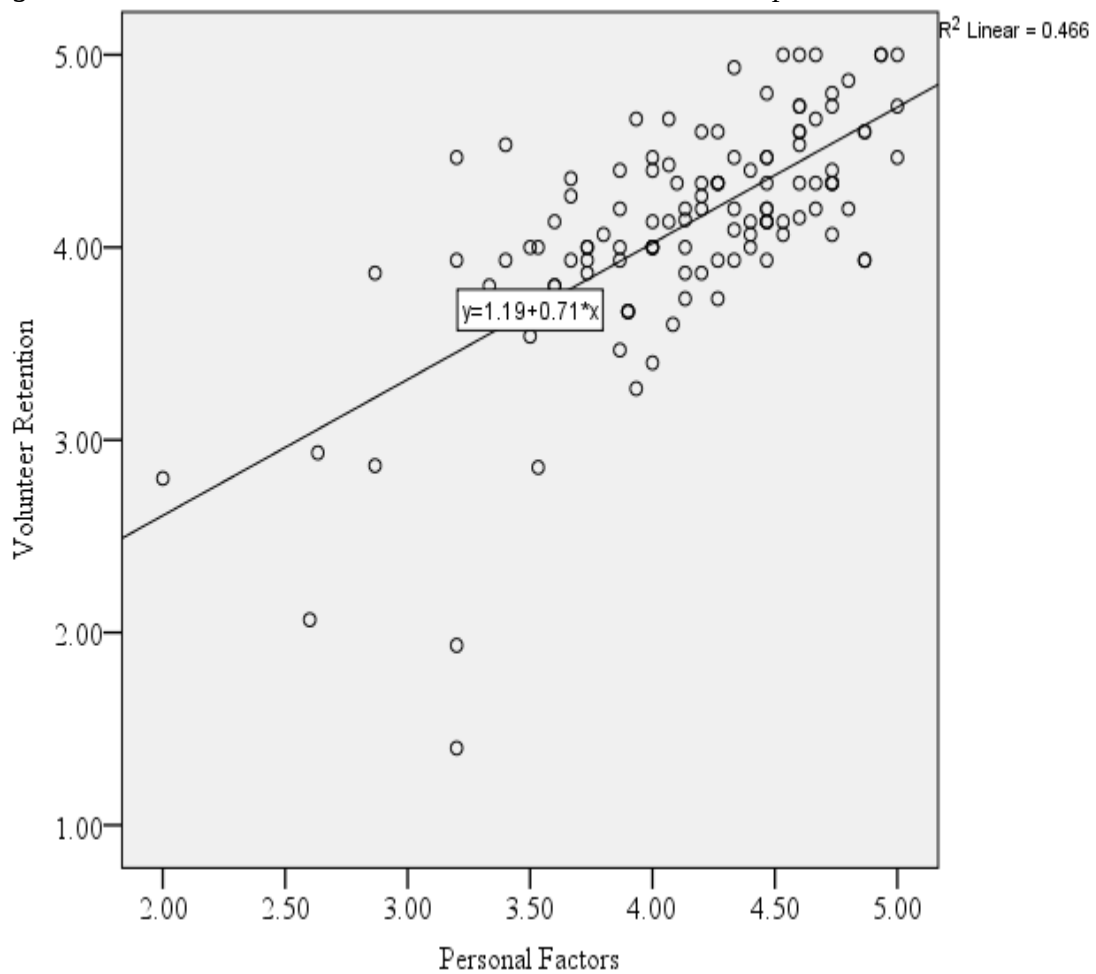


Figure 15 displays a visual pattern suggesting a possible direct link between personal factors and volunteer retention. The analysis validates this connection, providing a rationale for employing linear regression modelling in further investigations.

Correlation Analysis of Personal Factors and Volunteer Retention

The following hypothesis was tested:

H_{05} : Volunteer retention in Word of Faith churches in Kenya does not vary by personal factors of the volunteers.

Correlation between Personal Factors and Volunteer Retention

As shown in Table 42, Pearson correlation was performed to establish the relationship between personal factors and volunteer retention.

Table 42: Correlation between Personal Factors and Volunteer Retention

		Volunteer Retention	Personal Factors
Volunteer Retention	Pearson Correlation	1	.683**
	Sig. (2-tailed)		.000
	N	219	219
Personal Factors	Pearson Correlation	.683**	1
	Sig. (2-tailed)	.000	
	N	219	219

** . Correlation is significant at the 0.01 level (2-tailed).

The correlation between personal factors and volunteer retention was significant ($r = .683$, $p < .01$). This indicates a moderate positive relationship between personal factors and volunteer retention. Specifically, the more personal factors are taken care of, the more volunteer retention tends to increase. The moderate positive relationship between personal factors and volunteer retention suggests that volunteers are more likely to remain engaged when their personal needs and factors are adequately addressed. This finding aligns with the notion that individuals are more inclined to continue engaging in relationships when they perceive benefits (Habiboğlu et al., 2024).

Regression of Volunteer Retention on Personal Factors

Volunteer retention was regressed on each personal factor, as shown in Table 43.

Table 43: Regression of Volunteer Retention on Personal Factors

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.741 ^a	.549	.529	.12082		
a. Predictors: (Constant), Economic Factor, Age Factor, Motivation Factor, Gender Factor, Socialization Factor						
ANOVA ^a						
Model	Sum of Squares		df	Mean Square	F	Sig.
1	Regression	2.005	5	.401	27.471	.000 ^b
	Residual	1.650	214	.015		
	Total	3.655	219			
a. Dependent Variable: Volunteer Retention						
b. Predictors: (Constant), Economic Factor, Age Factor, Motivation Factor, Gender Factor, Socialization Factor						
Coefficients ^a						
Model	Unstandardized Coefficients		Standardized Coefficients			
	B	Std. Error	Beta	t	Sig.	
1 (Constant)	.531	.111		4.795	.000	
Gender Factor	-.125	.077	-.133	-1.619	.108	
Age Factor	-.002	.084	-.002	-.026	.980	
Motivation Factor	.294	.078	.316	3.783	.000	
Socialization Factor	.361	.066	.479	5.446	.000	
Economic Factor	.103	.039	.186	2.625	.010	
a. Dependent Variable: Volunteer Retention						

The model summary revealed a significant relationship between personal factors and volunteer retention, $F(5) = 27.471$, $p < .01$, accounting for 54.9% of the variance in volunteer retention. The standardized coefficients indicate that motivation factor ($\beta = .316$, $p < .01$) had the highest effect size on volunteer retention. The findings align with those of Hadiyati et al. (2023) and Ronikko and Sunaryo (2021), who found that motivation played a significant role in moderating the association between leadership and work performance. Therefore, these findings collectively support the importance of motivation as a key factor in influencing outcomes such as work performance or volunteer retention.

In rank order, socialization factor had the second-highest positive impact on volunteer retention ($\beta = .479$, $p < .01$). This agrees with Liao et al. (2022) and Rizal et al. (2021) regarding the positive impact of socialization on employee-related outcomes. These studies also supported the idea that socialization plays a moderating role in various organizational contexts. The alignment between the current study's results and prior research underscores the broader applicability of socialization as a determinant of commitment, not only within traditional employment contexts but also within volunteer organizations such as the church. This suggests that the mechanisms through which socialization influences retention are likely universal, transcending specific organizational structures or goals. Moreover, the notion that socialization plays a moderating role in various organizational contexts suggests its versatility in shaping individual attitudes and behaviours. Just as it fosters a sense of belonging and cohesion among employees in corporate environments, socialization within the church setting can cultivate bonds of friendship and community, thereby enhancing volunteers' commitment and willingness to contribute.

Economic factors also significantly influenced volunteer retention, albeit to a lesser extent ($\beta = .186$, $p = .010$). This finding contradicts Baig et al. (2021) and Opoku and Boakye (2023), whose studies found no connection between economic factors and organizational commitment. Economic factors may play out differently in the context of volunteer organizations compared to traditional workplaces, hence explaining the contradiction. The results suggest that the dynamics of volunteerism within the church may differ from those of conventional workplaces. This implies that factors such as financial stability and economic incentives may have distinct implications in the context of the church. It means that understanding and leveraging these factors can contribute to

the sustainability and vitality of church volunteer programs, ultimately enriching the spiritual and communal life of the congregation.

The discovery that gender has no substantial impact on volunteer retention within the church setting ($\beta = -.133$, $p = .108$) contradicts prior research conducted by Dwiri and Okatan (2021) and Fjendbo (2021). Their studies indicated that gender plays a moderating role in the relationship between leadership and employee retention, with individuals expressing greater satisfaction under female leadership compared to male leadership in church environments. This contradiction suggests that there may be variations in how gender impacts retention across different organizational contexts or populations. It is possible that factors such as leadership style, organizational culture, or the specific roles of volunteers within the church setting may influence the relationship between gender and retention differently than in other contexts.

The study also found that the age factor did not significantly predict volunteer retention in Word of Faith churches ($\beta = -.002$, $p = .980$). This finding disagrees with the studies conducted by Kimario (2024) and Tomova Shakur et al. (2024), which found evidence that age moderates various aspects of leadership and work performance. In this study, age may not significantly influence volunteer retention in Word of Faith churches due to the possible existence of a strong sense of community and shared values that transcend age barriers, ensuring individuals of all ages feel equally connected and committed to volunteering. Additionally, these churches may be providing equal opportunities for engagement, fostering an inclusive environment where age-related differences are minimized.

Moderating Effect of Personal Factors

A moderated regression technique was used to determine whether personal factors significantly moderated the influence of authentic leadership on volunteer retention using the following regression equation:

$$VR = \beta_0 + \beta_1 AL_1 + \beta_2 PF_2 + \beta_3 AL \times PF + \varepsilon$$

Where,

β_0 = the intercept for the dependent variable (volunteer retention)

$\beta_1, \beta_2, \beta_3$ = regression coefficient

AL = Authentic Leadership

PF = Personal Factors

AL $\times$ PF = Interaction term

ε = Standard Error

Table 44 presents the output.

Table 44: Moderation of Personal Factors on Authentic Leadership and Volunteer Retention

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.695 ^a	.483	.468	.13207		
a. Predictors: (Constant), Interaction Term, Personal Factors, Authentic Leadership						
ANOVA ^a						
Model	Sum of Squares		Df	Mean Square	F	Sig.
1	Regression	1.709	3	.570	32.665	.000 ^b
	Residual	1.832	216	.017		
	Total	3.541	219			
a. Dependent Variable: Volunteer Retention						
b. Predictors: (Constant), Interaction Term, Personal Factors, Authentic Leadership						
Coefficients ^a						
Model		Unstandardized		Standardized		Sig.
		Coefficients		Coefficients		
		B	Std. Error	Beta	t	
1	(Constant)	-.303	.713		-.424	.672
	Authentic Leadership	.770	.602	.891	1.279	.204
	Personal Factors	.980	.538	.816	1.823	.071
	Interaction Term	-.370	.439	-.871	-.842	.402
a. Dependent Variable: Volunteer Retention						

The moderation analysis revealed that there was no statistically significant moderating effect of personal factors on the relationship between authentic leadership and volunteer retention ($t = -0.842$, $p = .402$). Therefore, the null hypothesis was rejected, and inference was drawn that personal factors did not significantly moderate the relationship between authentic leadership and volunteer retention at Word of Faith Churches in Kenya. However, the main effects of authentic leadership ($\beta = .891$, $p = .204$) and personal factors ($\beta = .816$, $p = .071$) on volunteer retention were positive but did not reach statistical significance at conventional levels. Overall, the model was significant, $F(3, 216) = 32.665$, $p < .01$, and accounted for 48.3% of the variance in volunteer retention. The final regression equation is as follows:

$$VR = -.303 + .770*AL + .980*PF_2 + -.370*AL \times PF + \varepsilon$$

This finding suggests that the relationship between leadership, personal factors, and volunteer retention could be more nuanced than captured in the study. Possibly, additional variables or different combinations of factors might better explain volunteer retention.

Chapter Summary

This chapter has presented an extensive empirical analysis of the association between the study variables, comprising descriptive statistics, exploratory data analysis, and inferential results. The findings were presented using appropriate figures and tables and discussed in light of past literature. The key findings were summarised, and the implications discussed.

CHAPTER FIVE

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

Summary

The first objective was to examine the influence of leader self-awareness on volunteer retention in Word of Faith churches in Kenya. The composite volunteer retention score, with a mean of 4.11, indicates a generally high level of satisfaction and retention among church volunteers. The study tested the following null hypothesis: H_{01} : leader self-awareness has no significant effect on volunteer retention in Word of Faith churches in Kenya. Results showed that there was a moderate positive and statistically significant correlation between leader self-awareness and volunteer retention ($r = .533$, $p < .01$), suggesting that higher self-awareness in leaders is associated with higher volunteer retention. Leader self-awareness accounted for about 26% of the variance in volunteer retention ($R^2 = .26$, Adjusted $R^2 = .253$). For each one-unit increase in leader self-awareness, volunteer retention is expected to rise by .311 units. Therefore, the null hypothesis was rejected, and inference was drawn that there was a significant positive effect of leader self-awareness on volunteer retention at Words of Faith Churches in Kenya.

The second objective of the study was to investigate the influence of leader self-regulation on volunteer retention in Word of Faith churches in Kenya. The study tested the null hypothesis: H_{02} : leader self-regulation has no significant effect on volunteer retention in Word of Faith churches in Kenya. The analysis demonstrated a significant positive correlation between volunteer retention and leader self-regulation ($r = .424$, $p < .01$), indicating that higher leader self-regulation is linked to greater volunteer retention. Regression results showed that leader self-regulation accounted for 15.4% of the

variance in volunteer retention ($R^2 = .154$, $F(1) = 19.427$, $p < .01$), confirming that leader self-regulation is a significant predictor of volunteer retention. The standardized coefficient ($\beta = .392$) indicates a moderate effect size, and the t-value of 4.408 with a significance level of $p < .01$ confirms the statistical significance of this relationship. Therefore, the null hypothesis was rejected, and inference was drawn that there was a significant positive effect of leader self-regulation on volunteer retention at Words of Faith churches in Kenya.

The third objective was to determine the influence of leader relational transparency on volunteer retention in Word of Faith churches in Kenya. The hypothesis tested was as follows: H_{03} : leader relational transparency has no significant effect on volunteer retention in Word of Faith churches in Kenya. There was a moderate positive correlation between leader relational transparency and volunteer retention ($r = .617$, $p < .01$). This indicates that as leader relational transparency increases, volunteer retention also tends to increase significantly. The linear regression analysis revealed a significant relationship between leader relational transparency and volunteer retention, $R^2 = .551$, $F(1) = 45.789$, $p < .01$, explaining 30.4% of the variance in volunteer retention. Leader relational transparency emerged as a significant predictor, $\beta = .551$, $t = 6.767$, $p < .01$, suggesting that for every one-unit increase in leader relational transparency, volunteer retention is expected to increase by .338 units. Therefore, the null hypothesis was rejected, and inference was drawn that there was a significant positive effect of leader relational transparency on volunteer retention at Words of Faith churches in Kenya.

The fourth objective was to determine the influence of leader balanced processing on volunteer retention in Word of Faith churches in Kenya. The following hypothesis was tested: H_{04} : leader balanced processing has no significant effect on volunteer retention in Word of Faith churches in Kenya. The results revealed a significant positive

correlation between the two variables ($r = .510$, $p < .01$). This indicates that higher levels of leader balanced processing are associated with increased volunteer retention. The regression model produced a statistically significant effect, $F(1) = 24.062$, $p = .000$. The model explained 18.6% ($R^2 = .186$) of the variance in volunteer retention. The coefficient for leader balanced processing ($\beta = .432$) suggests that for every one-unit increase in leader balanced processing, volunteer retention is expected to increase by .432 units, on average. This effect is statistically significant ($t = 4.905$, $p = .000$), indicating that leader balanced processing has a positive association with volunteer retention. Therefore, the null hypothesis was rejected, and inference was drawn that there was a significant positive effect of leader balanced processing on volunteer retention at Words of Faith churches in Kenya.

The fifth objective of the study was to find out whether volunteer retention in Word of Faith churches in Kenya varies by personal factors of the volunteers. With a mean score of 4.1248 and a median score of 4.2000, volunteers indicate a strong agreement on personal factors as contributing to their retention as volunteers in church. The study tested the null hypothesis as follows: H_{05} : personal factors do not significantly moderate the relationship between authentic leadership and volunteer retention in Word of Faith churches in Kenya. The correlation between personal factors and volunteer retention was found to be significant ($r = .683$, $p < .01$). This indicates a moderate positive relationship between personal factors and volunteer retention. Specifically, the more personal factors are taken care of, the more volunteer retention tends to increase. Regression analysis revealed a significant relationship between the predictors (economic factor, age factor, motivation factor, gender factor, and socialization factor) and volunteer retention, $F(5) = 27.471$, $p < .01$, accounting for 54.9% of the variance in volunteer retention. The standardized coefficients indicate that motivation factor ($\beta =$

.316, $p < .01$) and socialization factor ($\beta = .479$, $p < .01$) had the strongest positive impact on volunteer retention. Economic factor ($\beta = .186$, $p = .010$) also significantly influenced volunteer retention, albeit to a lesser extent. However, gender factor ($\beta = -.133$, $p = .108$) and age factor ($\beta = -.002$, $p = .980$) did not significantly predict volunteer retention. The moderation analysis revealed that the moderating effect of the interaction term was not statistically significant ($t = -0.842$, $p = .402$). Therefore, the null hypothesis was rejected, and inference was drawn that there was no significant moderating effect of personal factors on the relationship between authentic leadership and volunteer retention at Words of Faith Churches in Kenya.

Conclusions

The assessment of Word of Faith church leaders in Kenya revealed a leadership profile characterized by high levels of self-awareness and relational transparency alongside moderate levels of self-regulation and balanced processing. These findings suggest that while the leaders exhibit strong qualities in understanding themselves and fostering open communication in relationships, there is also a notable level of control and discipline in their actions, albeit with room for improvement. Moreover, the moderate scores in self-regulation and balanced processing indicate areas where further development and refinement could enhance their overall leadership effectiveness. Nonetheless, these qualities signify a generally strong practice of authentic leadership within the context of the Word of Faith churches in Kenya.

The study underscored a strong relationship between leader self-awareness and volunteer retention within Word of Faith churches in Kenya. The high mean score for composite volunteer retention signals considerable satisfaction among volunteers. The statistically significant correlation coefficient between leader self-awareness and volunteer retention, alongside the substantial proportion of variance explained, highlights

the critical role of self-aware leadership in shaping volunteer engagement. Thus, cultivating self-awareness among leaders emerges as a key strategy for fostering higher levels of volunteer satisfaction and retention within these church communities.

The study emphasized the importance of leader self-regulation in influencing volunteer retention within Word of Faith churches in Kenya. The observed positive correlation between leader self-regulation and volunteer retention highlights the significance of this factor in shaping volunteer engagement. These findings suggest that cultivating leader self-regulation may be essential for enhancing volunteer commitment and retention rates within church communities.

The study illuminated the substantial influence of leader relational transparency on volunteer retention within Word of Faith churches in Kenya. The moderate positive correlation and significant regression analysis underscore the pivotal role of transparent leadership in fostering greater volunteer commitment. These findings suggest that nurturing leader relational transparency could be a key strategy for enhancing volunteer retention rates in church communities. Consequently, the study underscored the importance of cultivating transparent leadership practices within Word of Faith churches in Kenya to bolster volunteer engagement and strengthen the organizational fabric.

The study provided compelling evidence that a leader's balanced processing significantly influences volunteer retention within Word of Faith churches in Kenya. The moderate positive correlation between these variables suggests that higher levels of balanced processing among leaders contribute to increased volunteer retention. Furthermore, the regression analysis highlights the predictive power of leader balanced processing, explaining a considerable portion of the variance in volunteer retention. These findings underscore the importance of developing and promoting balanced

processing skills among leaders to foster greater volunteer engagement and retention within church contexts.

The study provided insights into the role of personal factors in volunteer retention within Word of Faith churches in Kenya. The strong agreement among volunteers regarding the importance of personal factors, as indicated by mean and median scores, underscores their perceived significance in volunteer retention. The significant positive correlation between personal factors and volunteer retention suggests that addressing these factors enhances volunteer commitment. Regression analysis further supports this relationship, indicating that personal factors, particularly motivation and socialization, significantly influence volunteer retention. While economic factors also play a role, gender and age factors showed minimal predictive value. Additionally, the interaction between authentic leadership and personal factors did not significantly impact volunteer retention. These findings emphasize the importance of considering and addressing personal factors, such as motivation and socialization, to foster greater volunteer engagement and retention within church communities.

Implications

This section of the chapter discusses the practical and theoretical implications of the study as follows:

Practical Implications

The findings of the study have several practical implications for the leadership of Word of Faith churches in Kenya. The high levels of self-awareness and relational transparency observed among the church leaders imply that they are effective in understanding their strengths and weaknesses and in being open and honest in their interactions with others. This can foster trust and respect within their congregations,

leading to stronger community bonds and enhanced follower engagement. However, the moderate levels of self-regulation and balanced processing suggest potential areas for improvement. Leaders might occasionally struggle with managing their emotions and considering multiple perspectives in decision-making. This could impact their ability to handle conflicts or make well-rounded decisions. Therefore, enhancing these aspects could lead to more consistent and fair leadership, ultimately benefiting the church community by promoting a more supportive and well-balanced leadership approach.

The high volunteer retention score suggests that volunteers are generally satisfied and willing to remain involved with the church. The moderate positive correlation between leader self-awareness and volunteer retention suggests that volunteer retention increased with an increase in leader self-awareness. This underscores the critical role of self-awareness in leadership effectiveness within the church context. Since leader self-awareness accounts for about 26% of the variance in volunteer retention, enhancing leaders' self-awareness could significantly impact volunteer satisfaction and retention rates. Practically, this means that investing in leadership development programs that focus on increasing self-awareness could be a strategic approach to maintaining and boosting volunteer engagement. Churches might consider regular self-assessment exercises, feedback mechanisms, and reflective practices for their leaders to sustain high levels of self-awareness and, consequently, high volunteer retention.

The moderate positive correlation between personal factors and volunteer retention suggests that volunteers' satisfaction and continued commitment are significantly influenced by their individual needs and circumstances.

The significant positive correlation between leader self-regulation and volunteer retention suggests that leaders who effectively manage their emotions and behaviours can better retain volunteers. Since leader self-regulation accounts for 15.4% of the

variance in volunteer retention, it is a substantial factor in ensuring volunteers remain committed to the church. This indicates that improving leaders' self-regulation skills can have a meaningful impact on volunteer satisfaction and retention. Practically, this means that churches should consider implementing training programs focused on emotional intelligence, stress management, and self-control for their leaders. By enhancing these skills, leaders can create a more stable and supportive environment, which is likely to increase volunteer loyalty and commitment. Additionally, regular assessments and feedback on leaders' self-regulation practices can help maintain and improve these essential skills, thereby supporting higher volunteer retention rates.

The moderate positive correlation between leader relational transparency and volunteer retention indicates that volunteers are more likely to stay engaged with the church when leaders are open and honest in their interactions. Since leader relational transparency explains 30.4% of the variance in volunteer retention, it is a significant factor in maintaining volunteer commitment. Practically, this means that fostering a culture of transparency among church leaders can greatly enhance volunteer retention. Churches should prioritize leadership training that emphasizes the importance of openness, clear communication, and honesty. Encouraging leaders to practice relational transparency can build trust and loyalty among volunteers, making them feel valued and understood. Regular workshops, feedback sessions, and transparent communication channels can help leaders develop and maintain high levels of relational transparency, thereby supporting higher volunteer retention rates.

The significant positive correlation between leader balanced processing and volunteer retention suggests that leaders who consider diverse perspectives and make decisions impartially tend to retain more volunteers. With the regression model explaining 18.6% of the variance in volunteer retention, leader balanced processing

emerges as a noteworthy factor in maintaining volunteer commitment. To practically address this, churches should prioritize training programs to enhance leaders' ability to weigh different viewpoints and make fair decisions. Encouraging leaders to engage in open dialogue, actively listen to volunteers' concerns, and consider various perspectives can foster an environment of inclusivity and fairness, ultimately enhancing volunteer retention. Regular assessments and feedback mechanisms can help leaders continually develop and maintain their skills in balanced processing, ensuring a positive association with volunteer retention over time.

The significant positive correlation between personal factors and volunteer retention underscores the importance of addressing individual needs and motivations to enhance retention rates. Regression analysis further emphasizes the substantial influence of personal factors, with predictors such as motivation and socialization demonstrating the strongest positive impact on retention. This suggests that fostering a sense of belonging and purpose among volunteers and providing opportunities for social interaction can significantly enhance retention efforts. While economic factors also play a significant role, gender and age factors do not significantly predict retention, highlighting the need for tailored strategies that recognize and address diverse individual needs. Additionally, the moderation analysis indicates that the interaction between authentic leadership and personal factors does not significantly predict volunteer retention, suggesting that while leadership is vital, addressing personal factors directly is crucial for retention efforts. Therefore, church leaders should focus on creating inclusive and supportive environments that cater to the diverse personal needs of volunteers to foster stronger retention rates. Regular assessments and feedback mechanisms can help tailor retention strategies to individual volunteers, ensuring a more personalized and effective approach.

Theoretical Implications

The findings offer important theoretical implications for developing and validating authentic leadership theory (ALT). The high levels of self-awareness (mean score 4.31) and relational transparency (mean score 4.05) among church leaders align well with ALT, which posits that these components are foundational to authentic leadership. These results support the theory's emphasis on leaders' self-knowledge and honesty in fostering trust and authenticity within organizations. However, the moderate scores in self-regulation (mean score of 3.96) and balanced processing (mean score of 3.65) present a nuanced perspective. While these scores suggest that the leaders are somewhat effective in managing their emotions and objectively evaluating information, they also highlight potential areas where ALT can be expanded or refined. Specifically, the theory might benefit from a deeper exploration of how varying levels of self-regulation and balanced processing impact leadership effectiveness and follower outcomes.

The findings reinforce the theoretical tenets of ALT as a high level of volunteer retention. Its positive correlation with leader self-awareness supports the theory's claim that leaders who deeply understand their own values and beliefs can create a more engaging and supportive environment for their followers. This connection highlights the importance of self-aware leaders in fostering commitment and satisfaction among volunteers, suggesting that developing self-awareness in leaders is crucial for improving volunteer retention. These results validate ALT's emphasis on self-awareness as a fundamental aspect of effective leadership, demonstrating its practical impact on organizational outcomes such as volunteer retention.

The significant positive correlation between leader self-regulation and volunteer retention supports the ALT assertion that leaders who effectively manage their emotions

and behaviours create a more stable and supportive environment for volunteers. This relationship underscores the practical importance of self-regulation as a key aspect of authentic leadership. It suggests that leaders who maintain emotional control and act consistently with their values are more likely to retain volunteers. The results demonstrate that leader self-regulation is a significant predictor of volunteer retention, validating ALT's emphasis on the role of self-regulation in fostering positive organizational outcomes. This further highlights the need for leaders to develop self-regulation skills to enhance volunteer retention and overall organizational effectiveness.

The moderate positive correlation between leader relational transparency and volunteer retention supports the ALT proposition that leaders who are open, honest, and transparent in their relationships foster greater trust and commitment among their followers. This relationship indicates that as leaders increase their relational transparency, volunteer retention significantly improves, highlighting the practical importance of this aspect of authentic leadership. The significant predictive power of relational transparency on volunteer retention underscores its role in creating an environment where volunteers feel valued and understood, thus enhancing their commitment to the organization. These results validate ALT's emphasis on relational transparency as a critical component of effective leadership, demonstrating its impact on improving organizational outcomes such as volunteer retention.

The significant positive correlation between leader balanced processing and volunteer retention suggests that leaders who engage in thorough and impartial analysis contribute positively to volunteer satisfaction and commitment. This aligns with ALT's emphasis on balanced processing as a core element, reinforcing that leaders who consider diverse viewpoints and make well-informed decisions create a more inclusive and supportive environment for volunteers. The fact that balanced processing explains a

substantial portion of the variance in volunteer retention highlights its practical relevance and the need for leaders to enhance this capability to foster stronger volunteer engagement. These results suggest that while ALT correctly identifies balanced processing as crucial, there is an opportunity to explore further how this component can be developed and optimized to improve volunteer retention, specifically in the context of faith-based organizations. This perspective encourages ongoing refinement of ALT to better address the unique dynamics of volunteer-driven environments.

The findings also have significant theoretical implications when viewed through the lens of social exchange theory. The moderate positive correlation between personal factors and volunteer retention suggests that volunteers' satisfaction and continued commitment are significantly influenced by their individual needs and circumstances. Social exchange theory posits that social behaviour results from an exchange process to maximize benefits and minimize costs. The high mean and median scores indicate that volunteers strongly agree that addressing their personal factors, such as motivation and socialization, leads to higher retention. The regression analysis further supports this, showing that motivation and socialization factors have the strongest impact on retention, highlighting the importance of fulfilling psychological and social needs. Although economic factors also play a role, the lack of significant impact from gender and age factors suggests that personal satisfaction derived from non-material benefits is crucial. These findings underscore the importance of church leaders fostering an environment that meets volunteers' personal needs, enhancing reciprocal relationships and thus promoting volunteer retention. However, the lack of significant moderation by authentic leadership on personal factors indicates that while authentic leadership is important, its impact might be indirect or mediated by other factors in the context of volunteer retention.

Contribution to Knowledge

The study has identified that certain components of authentic leadership have a more significant influence on volunteer retention than others. It has assessed the relative importance of each component in predicting volunteer retention by conducting regression analyses. Leader relational transparency emerges as the most influential factor, evidenced by its moderately high positive correlation with retention and significant contribution to explaining retention variance. Following closely, leader self-awareness plays a substantial role, underlining the significance of leaders' understanding of themselves and their impact. Leader self-regulation and balanced processing also significantly impact retention, albeit to a slightly lesser extent. Additionally, personal factors such as motivation and socialization strongly predict retention, emphasizing their importance alongside authentic leadership practices. This illustrates a hierarchical structure of factors, with leader relational transparency at the top, followed by leader self-awareness, leader self-regulation and balanced processing, and personal factors at the base. Each level contributes to volunteer retention within Word of Faith churches in Kenya, with leader relational transparency serving as the primary driver, supported by leader self-awareness, self-regulation, balanced processing, and personal factors.

Recommendations

The following recommendations are proposed by this study:

- i) Word of Faith churches' leadership should emphasize relational transparency by fostering a leadership culture that values and promotes open communication and transparency among leaders and volunteers. They should encourage leaders to actively seek feedback and share information transparently with their teams. One way to achieve this is to invest in leadership development initiatives focusing on

enhancing relational skills and fostering an environment of trust and collaboration within the church community.

- ii) Volunteer leaders should practice leading by example and strive to embody the principles of authentic leadership in their interactions with volunteers and church leadership. This includes demonstrating self-awareness, transparency, self-regulation, and balanced processing. They should also encourage open communication and feedback among volunteers and leaders, fostering a culture of continuous improvement and mutual respect.
- iii) Volunteer leaders should also advocate for resources and support systems that address the personal factors affecting volunteer retention, such as economic considerations and opportunities for socialization.
- iv) Volunteer workers should take time for self-reflection to understand their personal motivations and the factors influencing their commitment. This can help volunteers align their goals with their involvement in church activities.
- v) Members of the clergy should lead with authenticity. They should demonstrate authentic leadership qualities in interactions with church leaders and congregation members. Modelling transparency, self-awareness, and relational skills can inspire trust and commitment among volunteers. They should also foster open communication channels within the church community, allowing volunteers to express their needs, concerns, and feedback effectively.
- vi) Religious leaders of every rank should acknowledge the contributions of volunteers and express gratitude for their dedication and service to the church. Feeling valued and appreciated can significantly impact volunteer retention. They should also implement initiatives or support systems to address personal factors

affecting volunteer retention, such as economic support or opportunities for socialization within the church community.

Areas for Further Research

The study identified the following areas for further research:

- (i) The research needs to be extended to compare the practice of authentic leadership and its impact on volunteer retention across different church sectors or denominations in Kenya. Investigating whether the findings hold in other religious contexts would provide valuable insights into the generalizability of the relationship between authentic leadership and volunteer retention.
- (ii) A future study can explore whether particular components of authentic leadership serve as mediators in the relationship between others and volunteer retention. For instance, does leader self-awareness mediate the relationship between relational transparency and volunteer retention? Researchers can uncover the underlying pathways through which authentic leadership influences retention by testing mediation models.
- (iii) There is a need to investigate how cultural factors influence the relationship between authentic leadership and volunteer retention in Kenyan churches. This could involve examining cultural norms, values, and expectations within the context of volunteerism and leadership and how these factors interact with authentic leadership practices to affect volunteer retention rates.
- (iv) Another study could also explore the role of leader role modelling and identification in influencing volunteer retention. It could investigate how authentic leaders serve as role models for volunteers, inspiring them to emulate their authentic behaviours and values. Additionally, it could examine how

volunteers' identification with authentic leaders enhances their sense of belonging and commitment to the organization, leading to greater retention.

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APPENDICES

Appendix I: Informed Consent Form

Dear respondent,

My name is Redempta Nthuka Ndambuki. I am a student conducting research for the award of a Doctor of Philosophy in Organizational Leadership at the Pan Africa Christian University. My research topic is titled; *“Authentic Leadership and its Influence on volunteer retention in Word of Faith churches in Kenya.”*

As part of confidentiality measures, your participation will be kept anonymous, and the data will be used strictly for the purpose of this academic research only. Therefore, you are requested not to disclose your identity anywhere on this research tool.

The research data will be kept in a locked cabinet and accessible only to the researcher. Further, any data gathered or captured in electronic form will be assigned password protection. Upon completion of the research cycle, the physical data will be incinerated, while electronic data files will be permanently deleted. Non-traceability will be ensured throughout the report that will be generated from this study.

In case you need any further clarification, please feel free to contact me on redempta.ndambuki@students.pacuniversity.ac.ke or PAC University’s Institutional scientific Ethics Review Committee on ethicsreview@pacuniversity.ac.ke

=====

Statement of Informed Consent:

This statement is my confirmation that I have read and understood the nature of the study and voluntarily provide my consent to participate in this study. I am aware of my right to withdraw from this study at any point before or during the data collection process without incurring any liability. I have been given a chance to clarify any matter of concern and the answers I received have been satisfactory.

Signature of Respondent

Date

Appendix II: Questionnaire

This questionnaire contains three brief sections that will only take a moment of your time. Please fill it as accurately and as completely as possible by ticking (✓) the appropriate box.

SECTION A: DEMOGRAPHIC PROFILE FOR VOLUNTEER LEADERS

1. What is your age?

18 – 29 years ☐

30 – 39 years ☐

40 – 49 years ☐

50 – 59 years ☐

60 years plus ☐

2. What is your gender?

Male ☐

Female ☐

3. What is your marital status?

Single ☐

Married ☐

Separated/divorced ☐

Widowed ☐

4. What is your highest level of education?

Primary education ☐

Secondary education ☐

Middle level college ☐

University education ☐

5. How long have you been a ministry leader in Word of Faith Church in years? - - - - -

6. In which ministry are you currently a leader? - - - - -

7. For how long have you served in your current ministry since you joined?

Less than 1 year ☐

1 to 5 years ☐

6 to 10 years ☐

Over 10 years ☐

SECTION B: AUTHENTIC LEADERSHIP

1. On a scale of 1 to 5, please indicate whether you agree or disagree with the following statements in light of your experience and perception of leadership practice in church:

1=Strongly disagree; 2= Disagree; 3= Neither agree nor disagree; 4= Agree

5= Strongly agree

Items	1	2	3	4	5
Pastors/oversees solicit comments to improve their way of interacting with us	☐	☐	☐	☐	☐
I believe pastors/oversees know precisely how others view their abilities	☐	☐	☐	☐	☐
Pastors/oversees understand how certain actions can influence other people like me	☐	☐	☐	☐	☐
Pastors/oversees act in accordance with their stated beliefs	☐	☐	☐	☐	☐
Pastors/oversees base their decisions on their fundamental values	☐	☐	☐	☐	☐
Pastors/oversees encourage others to make decisions that are consistent with their fundamental values	☐	☐	☐	☐	☐
Pastors/oversees make decisions based on a rigorous ethical code	☐	☐	☐	☐	☐
Pastors/oversees encourage others to voice opposing points of view	☐	☐	☐	☐	☐
Pastors/oversees ask for ideas that challenge my core beliefs	☐	☐	☐	☐	☐
Pastors/oversees objectively analyse relevant data before making a decision	☐	☐	☐	☐	☐
Pastors/oversees carefully listen to alternative perspectives before reaching a conclusion	☐	☐	☐	☐	☐
Pastors/oversees clearly state what they mean	☐	☐	☐	☐	☐
Pastors/oversees openly express their thoughts	☐	☐	☐	☐	☐
Pastors/oversees express their ideas and thoughts clearly to others	☐	☐	☐	☐	☐

SECTION C: PERSONAL FACTORS

1=Strongly disagree; 2= Disagree; 3= Neither agree nor disagree; 4= Agree

4= Strongly agree

		1	2	3	4	5
Gender						
a	The leadership style within my Word of Faith church accommodates and values individuals of all genders.					
b	Opportunities for ministry engagement are equally accessible to all genders in my church.					
c	Gender inclusivity is actively promoted and practiced in leadership roles within the church.					
Age						
a	The church provides opportunities for ministry across different age groups					
b	Age diversity is considered and appreciated in the allocation of ministry responsibilities.					
c	The leadership of the church encourages active participation from individuals of all age brackets.					
Motivation:						
a	I feel personally motivated to volunteer my time and skills in the church.					
b	The church leadership effectively communicates the purpose and impact of ministry activities, motivating me to participate.					
c	My intrinsic motivation for ministry aligns with the values and mission of the Word of Faith church.					
Socialization						
a	Ministry activities in the church provide opportunities for social interaction and community building.					
b	I feel a sense of belonging and camaraderie with other ministry volunteers in the church.					
b	The church actively fosters a social environment that encourages ministry engagement.					
Economic Consideration						
a	Economic considerations do not hinder my ability to volunteer in the church.					
b	The church provides support or accommodations for volunteers facing economic challenges.					
c	The financial aspects of ministry, such as costs associated with participation, are reasonable and manageable					

SECTION D: VOLUNTEER RETENTION

2. On a scale of 1 to 5, please indicate whether you agree or disagree with the following statements regarding your experience as a volunteer church worker.

1=Strongly disagree; 2= Disagree; 3= Neither agree nor disagree; 2= Agree

4= Strongly agree

Items		1	2	3	4	5
1	I am meeting my spiritual objectives in the church, which makes me want to continue serving	☐	☐	☐	☐	☐
2	By continuing to serve in church, I am doing something for a cause that is important to me	☐	☐	☐	☐	☐
3	Serving in church allows me to gain a new spiritual perspective	☐	☐	☐	☐	☐
4	Serving in church allows me to learn new and more interesting things	☐	☐	☐	☐	☐
5	I feel fulfilled at a personal, professional, and spiritual level as a volunteer	☐	☐	☐	☐	☐
6	Serving in church makes me feel important and increases my self-esteem	☐	☐	☐	☐	☐
7	I enjoy serving with other ministry colleagues I work with	☐	☐	☐	☐	☐
8	My tasks, as a ministry servant, allow social relationships with several persons	☐	☐	☐	☐	☐
9	I intend to continue serving in church because it helps me to forget my own problems	☐	☐	☐	☐	☐
10	I intend to continue serving in church as it helps me work through my own problems	☐	☐	☐	☐	☐
11	Serving in church enables me to make new contacts that might help my business or career	☐	☐	☐	☐	☐
12	As a volunteer in church, I develop new skills that can help in my job	☐	☐	☐	☐	☐
13	The church often acknowledges the work I do, which serves as a motivator to continue serving	☐	☐	☐	☐	☐
14	There is support network that is in place for me when I have volunteer-related problems	☐	☐	☐	☐	☐
15	The amount of effort I put into serving is equal to the amount of change I influence	☐	☐	☐	☐	☐

Appendix III: PAC University Research Authorization

	Pan Africa Christian University
Thika Road Campus Valley Road Campus P.O. BOX 56875 - 00200 +254 730955000 +254 730955501/2 enquiries@pacuniversity.ac.ke www.pacuniversity.ac.ke	
8th March 2024	
TO WHOM IT MAY CONCERN	
Dear Sir/Madam,	
RE: RESEARCH AUTHORIZATION LETTER FOR REDEMPTA NTHUKA NDAMBUKI REG. NO: POLD/8445/0/16	
Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing a Doctor of Philosophy in Organizational Leadership (Phd).	
She is at the final stage of the programme and she is preparing to collect data to enable her finalize on the dissertation. The dissertation title is "Authentic Leadership and Personal Factors in Relation to Volunteer Retention in Word of Faith Churches in Kenya."	
We kindly request that you allow her obtain a research permit so as to proceed and collect data from Word of Faith Churches in Kenya.	
Warm Regards,	PAN AFRICA CHRISTIAN UNIVERSITY REGISTRAR P.O. Box 56875 - 00200 TEL: 0721 932050 0734 400694 NAIROBI, KENYA
Dr. Lilian Vikiru Registrar Academic Affairs Pan Africa Christian University Lumumba Drive, Roysambu, off Kamiti Rd, off Thika Rd P.O Box 56875-00200, Nairobi, Kenya Tel: +254 721-932050/726-595863/734-400694 Email: registrar.aa@pacuniversity.ac.ke Website: www.pacuniversity.ac.ke	
<i>Where Leaders are Made</i>	

Appendix IV: NACOSTI Permit

 REPUBLIC OF KENYA Ref No: 338921	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION. Date of Issue: 19/March/2024
RESEARCH LICENSE	
	
This is to Certify that Ms. Redempta Nthaka Ndambuki 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 Baringo, Bonet, Bungoma, Busia, Elgeyo-Marakwet, Embu, Garissa, Homabay, Isiolo, Kajulu, Kakamega, Kericho, Kiambu, Kilifi, Kirinyaga, Kisii, Kisumu, Kitui, Kwale, Laikipia, Lamu, Machakos, Makueni, Mandera, Marsabit, Meru, Migori, Mombasa, Muranga, Nairobi, Nakuru, Nandi, Narok, Nyamira, Nyandarua, Nyeri, Samburu, Siaya, Taita-Taveta, Tana-River, Tharaka-Nithi, Trans-Nzoia, Turkana, Uasin-Gishu, Vihiga, Wajir, Westpokat on the topic: Authentic Leadership and Personal Factors in Relation to Volunteer Retention in Ward of Faith Churches in Kenya for the period ending : 19/March/2025.	
License No: NACOSTI/P/24/34067	
338921 Applicant Identification Number	
Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION.	
Verification QR Code 	
NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.	
See overleaf for conditions	

Appendix V: Word of Faith Church Research Authorization

 **Word of Faith Church**
P.O. Box 1039 - 00900, Kiambu- Kenya, Telephone: +254 (020) 2045040
Website: www.wofchurchke.org Email: sec@wofchurchke.org

22nd February 2024

To whom It may concern,

Research authorization letter for Redempta Nthuka Ndambuki, Reg No.POLD/8445/0/*16

This is to introduce the above person who is a PhD student at Pan African Christian University, Nairobi pursuing leadership studies.

By this letter she is hereby authorized to conduct research work in Word of Faith churches in Kenya on Authentic Leadership and personal factors in relation to volunteer retention in Word of Faith Churches in Kenya.

Kindly accord her all the support she requests in relation to the research.

Yours sincerely


BISHOP Dr. THOMAS MUTHEE
FOUNDER BISHOP
WORD OF FAITH CHURCH.

"We preach Christ crucified" I Corinthians 1:23

Appendix VI: Item-total Statistics

Item-Total Statistics for Personal Factors

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
The leadership style within my Word of Faith church accommodates and values individuals of all genders.	59.48	39.651	.398	.780
Opportunities for ministry engagement are equally accessible to all genders in my church.	59.64	38.678	.417	.778
Gender inclusivity is actively promoted and practised in leadership roles within the church.	59.89	38.829	.333	.784
The church provides opportunities for ministry across different age groups	59.81	37.996	.464	.774
Age diversity is considered and appreciated in the allocation of ministry responsibilities.	60.36	34.932	.463	.774
The leadership of the church encourages active participation from individuals of all age brackets.	59.63	38.873	.412	.778
Motivation:	59.45	39.395	.422	.779
I feel personally motivated to volunteer my time and skills in the church.	59.64	41.758	.087	.798
The church leadership effectively communicates the purpose and impact of ministry activities, motivating me to participate.	59.69	37.202	.567	.767
My intrinsic motivation for ministry aligns with the values and mission of the Word of Faith church.	60.13	37.190	.521	.769
Ministry activities in the church provide opportunities for social interaction and community building.	59.73	38.293	.458	.775
I feel a sense of belonging and camaraderie with other ministry volunteers in the church.	59.89	38.766	.339	.783

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
The church actively fosters a social environment that encourages ministry engagement.	60.36	37.186	.319	.789
Economic considerations do not hinder my ability to volunteer in the church.	60.73	35.405	.427	.778
The financial aspects of ministry, such as costs associated with participation, are reasonable and manageable	60.63	36.111	.478	.772

Item-Total Statistics for Authentic Leadership

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Pastors/oversees solicit comments to improve their way of interacting with us	52.57	54.140	.437	.828
I believe pastors/oversees know precisely how others view their abilities	52.84	56.792	.412	.828
Pastors/oversees understand how certain actions can influence other people like me	52.52	55.636	.589	.817
Pastors/oversees act in accordance with their stated beliefs	52.32	58.331	.466	.825
Pastors/oversees base their decisions on their fundamental values	52.48	59.200	.243	.839
Pastors/oversees encourage others to make decisions that are consistent with their fundamental values	52.39	57.916	.338	.833

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Pastors/oversees make decisions based on a rigorous ethical code	52.45	57.706	.426	.827
Pastors/oversees encourage others to voice opposing points of view	52.46	54.799	.470	.824
Pastors/oversees ask for ideas that challenge my core beliefs	52.96	54.617	.545	.819
Pastors/oversees objectively analyse relevant data before making a decision	52.82	53.422	.601	.815
Pastors/oversees carefully listen to alternative perspectives before reaching a conclusion	52.36	50.816	.698	.806
Pastors/oversees clearly state what they mean	51.84	61.301	.289	.834
Pastors/oversees openly express their thoughts	52.16	55.010	.551	.819
Pastors/oversees express their ideas and thoughts clearly to others	52.09	56.265	.543	.820

Item-Total Statistics for Volunteer Retention

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
I am meeting my spiritual objectives in the church which makes me want to continue serving	59.15	48.665	.314	.841
By continuing to serve in church, I am doing something for a cause that is important to me	59.01	47.418	.490	.831

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Serving in church allows me to gain a new spiritual perspective	58.93	46.338	.723	.822
Serving in church allows me to learn new and more interesting things	58.91	50.201	.387	.838
I feel fulfilled at a personal, professional, and spiritual level as a volunteer	59.50	45.896	.506	.830
Serving in church makes me feel important and increases my self-esteem	59.01	46.104	.650	.824
I enjoy serving with other ministry colleagues I work with	59.01	49.179	.365	.838
My tasks, as a ministry servant, allow social relationships with several persons	59.18	47.550	.472	.832
I intend to continue serving in church because it helps me to forget my own problems	60.22	43.249	.390	.848
I intend to continue serving in church as it helps me work through my own problems	59.41	46.634	.372	.839
Serving in church enables me to make new contacts that might help my business or career	59.79	43.778	.660	.820
As a volunteer in church, I develop new skills that can help in my job	59.75	44.160	.580	.825

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
The church often acknowledges the work I do which serves as a motivator to continue serving	59.16	49.720	.287	.841
There is support network that is in place for me when I have volunteer-related problems	59.84	45.809	.509	.830
The amount of effort I put in serving is equal to the amount of change I influence	59.76	44.690	.615	.823